

# South Western Baptist.

Devoted to Religion, Morality, Science, Literature, and General Intelligence.

A. W. CHAMBLISS, Editor, Publisher and Proprietor.]

"CHARITY REJOICETH NOT IN INIQUITY, BUT REJOICETH IN THE TRUTH."—1 Corinthians, xiii, 6.

[R. C. BURLESON, Corresponding Editor,

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## TERMS.

The terms of our paper will henceforth stand thus: A single copy, \$2 50, if paid strictly in advance.

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3. Reasonable discounts will be made on yearly advertisements.

4. All letters for publication, or on business connected with the office, must be addressed, post paid, to the Editor South Western Baptist, Marion, Ala.

## Religious Miscellany.

### Infidelity's Testimony to Christianity.

A Sermon, by Rev. Basil Manly, Jr., Richmond, Virginia.

"Their rock is not as our Rock, even our enemies themselves being judges." Deut. xxxii. 31.

We find again, among the uninformed class of young persons, some who have "glided into unbelief by careless vanity and unreflective ignorance, aided by the current of the passions." Specious absurdities which they were not sufficiently well informed to deny, have been read or heard, have sunk into their memories, gradually tainting and poisoning the mind. The patient inquiry which a subject like religion demands, was irksome and inconvenient, whereas an objection was seized at once, and remembered without an effort—so that a very small stock of wit and information might suffice to make a pretty fair show of objection, and maintain a tolerable credit or smartness. These are not properly disbelievers; they do not know enough of the Bible to disbelieve it. They have adopted doubts at second hand which they have never investigated, and bolster themselves up with difficulties which they would never have discovered, and do not now comprehend.

Yet below this rapid and weak class come the low, and the profligate, and the vicious—the *rough infidels*, if I may use such a phrase—who outrage all decency and subvert shamelessly all the foundations of virtue and common morality. Neither wit nor argument, neither vanity nor research is the cause or support of their infidelity, but base and intense viciousness. At strife among themselves in all else, they agree in swearing eternal hatred to the Bible and its votaries. It is the glory of Christianity to be opposed by such adversaries.

We ask now the question—Who among the infidels of our age and country, or whose history you know, became an infidel through candid examination and serious, anxious and patient investigation? Is there one? Are there any who are not substantially included under one or other of the foregoing classes? If so, what is the evidence thus borne?

I have not forgotten that there are several of the literary opponents of Christianity, who have exhibited learning, perseverance and research, together with no small degree of acuteness. But their case, when closely examined, is not an exception, but a confirmation, to the principles we have suggested. The origin of their unbelief was substantially what we have described, and they then exerted their talents to find plausible grounds and reasons for their unbelief. Several of the most prominent of them acknowledged that they had never attentively read through the whole New Testament; and if we turn from considering the insufficiency and partiality of their search to the spirit with which they sought, we find that instead of docility, their inquiries were conducted with scorn; instead of seriousness, with levity; instead of a spirit of prayer and humility, with irreverence and impiety; instead of obedience to the dictates of their own conscience and the acknowledged will of God, with habits frequently of immorality and vice.

The very writings in which they profess their unbelief, display its causes. When I see one asserting that ridicule is the test of truth, and indulging in absurd buffoonery where angels might weep—another defending suicide, and apologizing by specious reasonings for lewdness and adultery—another unloosing at once the bonds of all virtue, and declaring that human desire is the only law of human obligation, and that might makes right—another dwelling with delight on scenes of the most abandoned iniquity, and prostituting poetry to profligacy—I need no one to inform me that these are unbelievers, nor do I require explanations of the sources of their infidelity.

The great truth we have suggested is further manifest in this fact, that should a person previously understood to be skeptical, set himself to read the Bible and study the subject on both sides, it is immediately supposed that he is becoming religious; and, to retain him in his skepticism, he is plied not with arguments and facts, but jests, and sneers, and ridicule. On the other hand, when any are reclaimed from infidelity, it is commonly by a process much more rational than what we have just described.

Are we not now justified in asserting that the mode by which men ordinarily become infidels bears testimony against infidelity, and creates a presumption of its untruth? Their rock is not as our Rock, our enemies themselves being judges.

II. I would ask, in the second place, What means and efforts infidelity has used in opposing Christianity?

Could we behold a fortress, which during thousands of years had endured the assaults of successive generations of adversaries; before whose walls army after army had melted away, and to overthrow which the utmost stretch of human ingenuity and perseverance had failed—we should not only contemplate it with surpassing interest, but regard each successive attack, and every additional means employed in vain, as bearing testimony to the strength and security of the fortress.

Now infidels have used, it may fairly be conceded, every instrumentality which they could have employed; they have not lacked ingenuity in forging weapons, nor skill in using them, nor perseverance in the attack, nor number, nor energy, nor self-confidence. The treasures of learning have been ransacked to provide them for the contest. Recourse has been had, not only to remote ages and distant lands, but even to the depths of the earth and the region of the stars. Nothing has been found too high, or too low for these adversaries. Ridicule, omnipotent with fools, has been called to their aid. Poetry has lent its charms and logic its subtleties to grace their champions. What more could they have done that they have not done? Nor have they been wanting in assurance. Voltaire said that he was tired of hearing that twelve men had established Christianity, and he would show the world that one was sufficient to destroy it. Paine, in the certainty that the age would adopt his views and abandon the Bible, called this the Age of Reason; but the age has shown its reason in quite an opposite course. The Bible has been more bitterly ridiculed, more fiercely opposed, more frequently burnt, than any other book; but it is among us yet to bless the nations. Like the bush that Moses saw, ever in the flames, but never consumed, it proves that "He who dwelt in the bush" is its Author and Protector. Like some noble rock, Christianity has felt wave after wave hurled with all the fury of the storm against her, only to see them fall foaming and broken at her feet. And as the violence of the waves bear testimony to the strength of the rock which they have failed to shatter or displace, so do the violence and energy which infidelity has displayed testify to the firmness of the religion which they have not been able to overthrow. "Their rock is not as our Rock, our enemies themselves being judges."

[To be Continued.]

### Preaching in Cities.

REV. EDWARD LATHROP.

Especially does this subject claim our attention in its relation to the spread of evangelical religion. On this point we have the authority, both of the example and the precepts of the Author of Christianity. Born in obscurity, and delighting, as we may suppose, in the quiet retreat of his earlier life, we find the Saviour emerging from his retirement when the time for commencing his public ministry had arrived, and spending the brief period allotted to that ministry where the great object of his instructions could be best secured. Leaving Nazareth, the home of his childhood, he came and dwelt in Capernaum, "a central city in Galilee, at the head of the sea of Tiberias." He preached in all the cities which skirted the lake of Gennesareth; in the towns which were between them and the capital; and he preached much amidst assembled thousands on the great festivals in Jerusalem itself. His mighty works were in the vicinity of these large towns, where thousands could easily be assembled to hear him. Chorazin and Bethsaida were witnesses of his power. "He upbraided the cities," we are told, "where in most of his mighty works were done, because they repented not." His language was, "I must preach the kingdom of God to other cities also, for therefore am I sent." "When he had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities."

To the same end, also, are our Lord's instructions to those whom he sent forth to publish the Gospel. "Repentance and remission of sins," he commanded to "be preached in his name, among all nations, beginning at Jerusalem."—Jerusalem, the centre of the social and moral forces of the nation, the heart of Judaism. "Tarry ye in Jerusalem," are his words, "until ye be endued with power from on high." And from the account contained in the Acts of the Apostles, we learn that it was from Jerusalem, when the Spirit was poured out on the day of Pentecost, that the Gospel was carried by the strangers there assembled to every part of the world then known.

The Apostles, following the example of

their divine Leader, and acting in wise recognition of established laws, invariably sought to plant the Gospel in the central places of power. Not that they neglected other parts of the great field; for they preached everywhere, as they went; but they aimed, chiefly, to fortify, with a spiritual Christianity, the strong points of influence. We read of them at Antioch, the metropolis of Syria, a place memorable for originating the name *Christian*, and long noted as a central point for the diffusion of Christianity among the Gentiles; at Ephesus, the seat of the world's most captivating idolatry, where stood the magnificent temple of Diana; at Smyrna, celebrated for its commercial advantages; at Pergamos, the literary centre of Asia Minor; at Thyatira; at Sardis; at Philadelphia; and at Laodicea. We read of them at Athens, the proud seat of philosophy and art—the centre of a refined and subtle infidelity; at Corinth, the home of luxury and licentiousness; and at Rome, the mistress of the world.

### The Death Bed.

PIKE'S PERSUASIVES.

"A death-bed is a detector of the heart;" it proves that the ways of sin are ways of sorrow. What are worldly pleasures then? What comfort can they give? It is said that Mr. Hervey was once travelling with a lady, who expatiated largely on the pleasure of the playhouse. She mentioned the pleasure of thinking beforehand of the play, the pleasure of seeing it, and the pleasure of recollecting it afterwards. Mr. H. mildly observed, that there was one pleasure which she had not mentioned. She inquired what that was; and he replied, the pleasure of recollecting it upon her death bed. She felt the remark, and is said to have sought better pleasures. The miseries that await those who are strangers to humble piety have been awfully displayed in the dying hours of multitudes who had slighted the one thing needful.

The author of the "Night Thoughts," describing the last hours of one who was once esteemed a man of pleasure, states: "Refusing to hear anything from me, he lay silent, as far as sudden darts of pain would permit, till the clock struck. Then with vehemence exclaimed, O, time, time! it is fit thou shouldst strike this murderer to the heart. How art thou fled for ever!—A month! Oh, for a single week! I ask not for years; though an age were too little for the much I have to do."

"On my saying we could not do too much; that heaven was a blessed place—'So much the worse.' 'Tis lost! 'tis lost!—Heaven is to me the severest part of hell! Soon after I proposed prayer—'Pray you that can, I never prayed. I cannot pray—nor need I. Is not heaven on my side already? It closes with my conscience. Its severest strokes but second my own.' To a friend he said,

"Remorse for the past throws my thoughts on the future. Worse dread of the future strikes them back on the past. I turn, and turn, and find no ray. Didst thou feel half the mountain that is on me, thou wouldst struggle with the martyr for his stake, and bless heaven for the flames; that is not an unquenchable flame; that is not an unquenchable fire." He afterwards exclaimed, "Oh! thou blasphemed yet most indulgent Lord God! Hell itself is a refuge, if it hides me from thy frown."

It is related that the honorable Francis Newport was favored with a religious education, afterwards became altogether careless of religion, and died in the following awful manner:

At one time, looking towards the fire, he said, "Oh! that I were to lie and broil upon that fire for a hundred thousand years, to purchase the favor of God, and be reconciled to him again! But it is a fruitless, vain wish; millions of millions of years will bring me no nearer the end of my tortures than one poor hour. O eternity! eternity! who can properly paraphrase upon the words—*for ever and forever!*"

In this kind of strain he went on, till his dissolution approached; when, with a groan so dreadful and loud as if it had not been human, he cried out, "Oh! the insufferable pangs of death and damnation!" and so died; death settling the visage of his face in such a form, as if the body, though dead, was sensible of the extremity of torments.

Another person, who was a gay and thoughtless lover of the world, uttered the following, among other expressions, in his dying hours:

"Oh! that I had been wise, that I had known this, that I had considered my latter end. Death is knocking at my doors; in a few hours more I shall draw my last gasp; and then judgment, the tremendous judgment! How shall I appear, unprepared as I am, before the all-knowing and omnipotent God! How shall I endure the day of his coming! Oh! that holiness is the only thing I now long for. I would gladly part with all my estate, large as it is, or a world to obtain it. Now my benighted eyes are enlightened,

What is there in the place whither I am going but God? Or what is there to be desired on earth but religion? The day in which I should have worked is over and gone, and I see a sad horrible night approaching, bringing with it the blackness of darkness for ever. Heretofore, who is me! when God called, I refused; when he invited, I was one of them that made excuse. Now I receive the reward of my deeds; fearfulness and trembling are come upon me; and yet this is but the beginning of sorrows!—It does not yet appear what I shall be; but sure I shall be ruined, undone, and destroyed with an everlasting destruction!"

A young woman who had lived negligent of the great salvation, not long before she died burst into tears, and said "Oh that I had repented when the Spirit of God was striving with me! but now I am undone." She afterwards exclaimed, "Oh, how have I been deceived! When I was in health, I delayed repentance from time to time. Oh that I had my time to live over again! Oh that I had obeyed the Gospel! but now I must burn in hell for ever. Oh! I cannot bear it. I cannot bear it." Not long before she died, she said, "Eternity, Eternity. Oh, to burn throughout eternity!"

### Doctrinal Preaching.

DR. LYND.

Let us consider the importance of sound doctrinal preaching, as the basis of the religious life.

In order to make this clearly appear, it will be proper to state the fundamental principles of the teaching of Christ, and his Apostles. These are, the sovereignty of God—the depravity and ruin of man—his inability to restore himself to the favor of God—his inefficiency for a holy life—redemption through the atonement of Christ—his proper divinity as well as humanity—the necessity of divine influence to the renewing and sanctifying of the hearts of men—justification by faith alone, without the deeds of law—salvation by the grace of God—and obedience to divine precepts as necessary to the formation of holy character.

A religious life, such as God will approve, must be formed upon the belief of these fundamental truths. Without the reception of these it cannot be formed.

Humility is an element of the religious life. It is not native to the spirit of man, and its exercise depends upon a new state of heart, and persevering cultivation. Without an acknowledgment of the divine sovereignty, a knowledge of our utter depravity and ruin, our inability to restore ourselves to the favor of God, our justification by faith alone, without the deeds of law, and salvation as to its origin and application by the grace of God, so that all the glory shall be his, it would be impossible for a sinner to humble himself in the sight of God.

Faith is an essential attribute of the religious life. But while men do not realize their guilt and ruin—do not feel that they are at the mercy of a sovereign God, who may glorify himself either in their destruction or their salvation, they have no motive to exercise entire reliance upon Jesus Christ, and his atonement. While they do not believe in this atonement as the sole ground of their acceptance with God, they cannot be saved; and without bowing to the supreme Deity of Jesus Christ, they can have no confidence in his atonement as the only basis of their justification. Without this confidence they must remain destitute of spiritual life.

Purity of heart is an element of the religious life. But if a man does not realize his entire spiritual incapacity to love and serve God, and the necessity of the influence of the Holy Spirit that he may possess this capacity, he continues in a carnal state. His heart cannot be regenerated and sanctified, and, consequently, he cannot possess that purity of heart without which no man can see the Lord.

Love is one of the most prominent features of the religious life. If a man love the world, the love of the Father is not in him. "If any man love not the Lord Jesus Christ, let him be anathema maranatha." But the heart by nature has no love for God, and spiritual subjects. Then, without a renewing of the heart by the Holy Spirit, without an acknowledgment of his sinfulness and his inability to serve God, unless his heart is renewed, a sinner will never apply for this change, but will remain at enmity with God. Unless he realizes that redemption through Christ is purely of the grace of God, and that his justification is by faith alone, he can never have the love of God in his heart.

Dependence upon God is an element of the religious life. All holy men have confessed this dependence. Dependence upon God is a striking trait in the unregenerated. How shall this be removed? In order to the cherishing of a spirit of dependence upon God the fundamental truths of the gospel must be received, especially the truth of our inefficiency for a holy life, and the necessity of divine influence, to sanctify us through the truth. If we

live spiritually at all, we must live by continued acts of faith upon the Son of God. The Apostle Paul says, The life which I now live, I live by the faith of the Son of God, who loved me and gave himself for me.

Zeal for God is an attribute of the religious life. We are commanded to deny ourselves, to take up our cross, and follow the Saviour. We have to fight the good fight of faith, to labor in the kingdom of Christ, to keep his commandments and ordinances blameless, and to be faithful unto death. Obedience is necessary to the formation of Christian character. For this we need strength from on high. We never can work out our salvation with fear and trembling, unless we believe that God works in us both to will and to do of his good pleasure. Surely this faith would never exist in us, if we did not realize the sovereignty of God, the defilement of our nature, the moral inability of the soul to obey God, and the necessity of the sanctifying influences of the Spirit. We could not labor with faith and hope in the kingdom of Christ, if we did not believe in the divine purpose of God to save his people, and that all the success of our labor is from God. Nor would we think of attempting anything instrumentally if we did not believe that man is required to obey his Maker in all things, and strive for holiness of life.

Doctrinal preaching is important, therefore, as the basis of the religious life. It is not true, that it is of no consequence what a man's faith is provided his life be right. It would be difficult, perhaps, to detect the error of this sentiment if all that is required of men could be measured by the knowledge and the standards of men; or, if all that is clearly distinguishable by man as right, constituted the standard of the religious life. But that which really constitutes it is clearly distinguishable only by the infinite mind. The appearance of humility may be put on, the profession of faith may be made, the heart may seem to man to be sincere in all its motions, even love may be apparent, but not real, in a peculiar constitutional temperament. There may be zeal for God, an exact observance of outward duties, as was the case with Saul of Tarsus; and yet all these may be anything but what they appear to be, so far as the mind of God is concerned. It looks at the heart, at the reality, at the motives of human feeling and action, and the principles of which these motives grow. It is not in the nature, or the power of man, to exercise humility, faith, purity of heart, love to God and men, dependence upon God, and obedience to his commandments, unless his heart realizes the fundamental principles of the gospel. The more correctly these are exhibited, and received, other things being equal, the more perfect will be the development of the religious life. An error in one fundamental principle may, to a greater or less extent, vitiate the understanding and the influence of others, and greatly detract from the symmetry and force of religious character. Hence importance of sound doctrinal preaching. The doctrines named must be preached in their purity. They involve our character, our usefulness in the world, and our eternal interests. Preaching which is called experimental and practical, to be of any value must be founded upon, and grow out of the fundamental principles of the gospel of Christ.

### "What Will You Say, Sir."

When Thomas Hoopoo, a native of the South Sea Islands, had been about two years in the Cornwall Mission school, he took a journey with a friend, and spent an evening in a select company, who were much entertained by the questions proposed to him by an irreligious lawyer, and his amusing answers. At length Thomas said in substance:—

"I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there. They will ask us all one question, namely, 'Do you love the Lord Jesus Christ?' Now, sir, I think I can say, yes. What will you say, sir?"

He ceased; a death-like stillness pervaded the room. At length it was broken by a proposition of the lawyer, that, as the evening was far spent, they should have a season of devotion, in which Thomas should lead. It was acceded to, and Thomas, in his accustomed meek and affectionate manner, addressed the throne of grace. Soon he prayed for the lawyer in person, alluding to his learning and talent, and besought that he might not be ignorant of the way of salvation through Christ. As he proceeded thus, the emotion of the lawyer rose above restraint. He sobbed aloud. The whole company were affected, and sobs drowned the speaker's voice. Soon they separated, and retired to their respective rooms. But there was no rest for the lawyer. The question of Thomas rung in his ears, "What will you say, sir?" He paced his room in anguish. The Spirit of God renewed his heart.

### The Ethics of the Scripture.

BY PRESIDENT WAYLAND.

Now he who will take the trouble to examine, will perceive in the gospel of Jesus Christ a system of ultimate truths in a very striking manner analogous to these elementary laws in physics. In themselves they are few, simple, and easily understood. Their relations, however, as in the other case, are infinite. The moral principle by which you can easily teach your child to regulate her conduct in the nursery, will furnish matter for the contemplation of statesmen and sages. It is the only principle on which the decisions of cabinets and courts can be founded, and is, of itself, sufficient to guide the diplomatist through all the mazes of the most intricate negotiation. Let any who please make the experiment for himself. Let him take one of the rules of human conduct, which the gospel prescribes, and having obtained a clear conception of it, just as it is revealed, let him carry it out in its unshrinking application to the doings and dealings of men. At first, if he be not accustomed to generalizations of this sort, he will find much that will stagger him, and, perhaps, he will be led hastily to decide that the ethics of the Bible were never intended for practice. But let him look a little longer, and meditate a little more intensely, and expand his views a little more widely, or become, either by experience or by years, a little older, and he will more and more wonder at the profoundness of wisdom, and the universality of application of the principles of the Gospel. With the most expanded views of society, he can go nowhere where the Bible has not been before him. With the most penetrating sagacity, he can make no discovery, which the Bible has not long ago promulgated. He will find neither application which the Bible did not foresee, nor exception against which it has not guarded. He will at last sink down in humble adoration of the wisdom of Nazareth, convinced that he is the wisest man, as well as the profoundest philosopher, who yields himself up in meekness and simplicity of spirit to the teachings of the Saviour. Hence, there is the same sort of reason to believe that the precepts of the Bible will be read and studied and obeyed, as there is to believe that the system of Newton will finally prevail, and eventually banish from the languages of men the astronomical dreams of Vishnu and Guadama.

### Crucifying the Lord Daily.

There is a story of one Clodoveyus, a king of France, that when he was converted from Paganism to Christianity, while Rheingius the bishop was reading in the Gospel concerning the passion of our Saviour, and the abuse he suffered from Judas and the rest of the Jews, he broke out in these words: "O that I had been there with my Frenchmen; I would have put them all to the sword;" in the meantime not considering that, by his daily sins he did as much as they done. And thus it is the most of men, all sinful men, condemn the crucifiers of Christ for their cruelty, but never look into themselves, who, by their daily sins, make him to bleed again afresh. The proud man plights a crown of thorns for his sacred head; the swearer nails his hands and feet; the drunkard gives him gall and vinegar to drink; the envious man smites him; the treacherous man sells him; our hypocrisy is the kiss that betrayed him; the sins of our bodies were the torturers of his body; and the sins of our souls were they that made his soul heavy unto death—that caused the withdrawing of his Father's love when in the heaviness of his pangs soul he cried out "My God, my God, why hast thou forsaken me?"—Caussin's Holy Court.

VOCAL AND MENTAL PRAYER.—In private prayer it is permitted to every man to speak his prayers, or only to think them, which is speaking to God. In mental prayer we confess God's omniscience; in vocal prayer we call the angels to witness. In the first, our spirits rejoice in God; in the second, the angels rejoice in us. Mental prayer is the very best remedy against lightness, and indifference of affections; but vocal prayer is the aptest instrument of communion. That is more angelic, but yet fittest for the state of separation and glory; this is human, but it is aptest for our present constitution. They have their distinct properties, and may be used according to their several accidents, occasions and dispositions.—[Bp. Taylor.]

METHODIST CHURCH SOUTH.—From statistics recently published, we learn that in the twenty annual conferences composing the Southern Methodist Episcopal Church, there is a membership of 614,601; of which 375,520 are whites, 135,594 colored, and 3,487 Indians. In the ministry there are 1,582 travelling preachers, 119 superannuated, 3,955 local preachers. During the past year, there has been an increase of 10,071 in the membership, 44 in the travelling connection, 14 on the superannuated list, and 87 local preachers.



# THE BAPTIST.

MAKING, ALA.

WEDNESDAY, JULY 9, 1851.

REV. ELIAS GEORGE is our authorized Agent in Louisiana; he will receive money and forward names of subscribers for our paper.

**JOINT COMMITTEE MEETING.**—The next meeting of the Joint Committee of the Chickasaw and Aberdeen Associations, in connection with the building up of our Female College at Pontotoc, will be held on the 29th day of August next. Ministers, brethren, and friends generally, in Mississippi, Alabama and Tennessee, are affectionately invited to attend. JAMES DAVIS, Genl. Agt.

**PENMANSHIP.**—We invite attention to the advertisement of W. J. L. Millar, (chirographist), of the firm of Jenner & Millar, in today's paper. Mr. M. is at present in our town, and may be found at his public rooms, opposite the Marion Hotel. From numerous flattering testimonials of the press, as well as from special commendation to us, of undoubted reliance, we have no hesitancy in recommending him to all our friends as a gentleman, and as a superior teacher in the art of the penmanship. It is hoped he may receive a share of patronage in this community commensurate with the importance and value of his profession. If a man's chirography indicates any thing of the style of his mental furniture, as some suppose, how desirable that this should be as perfect as the nature of the case admits!

**MINISTERS' AND DEACONS' MEETING.**—The second session of the Ministers' and Deacons' meeting in the Central Association, will convene on Thursday before the first Sabbath in August, with Union Baptist church, Coosa county, Ala. All ministers and deacons friendly to benevolence are especially invited to attend.

W. C. BARNES, Clerk.  
Christian Index please copy.

**BAPTIST MEETING HOUSE SOLD.**—We are exceedingly pained by the following intelligence from brother W. M. Perkins of New Orleans, and we hardly know what to think of it. He says: "The ground and building of the First Baptist church here, (formerly Mr. Hinton's), situated on St. Charles Street, has been sold by the Sheriff under a mortgage given for purchase of ground and brought only \$9000, which is but little more than enough to liquidate the debt due on the ground. It was purchased by Judah Touro, Esq., a wealthy Jew, and is understood to be appropriated to the use of the Rev. Theo. Clapp and his congregation, who formerly worshipped in a church belonging to Mr. Touro, near the St. Charles Hotel and burned with that building."

P. S. We hope to make a new start and a better one soon.

**CAMP MEETING.**—The annual meeting at the Wevoka (Baptist) camp-ground, four miles South West of Marietta, Talladega county, Ala., will commence on Friday evening before the first Sabbath in September.

We take the responsibility to invite every body—Ministers, lay-brethren, and people generally—to attend this meeting. There is, perhaps, no community in the State better able or better disposed to entertain all that come than the Baptists of this; and there, perhaps, is no spot of earth in Alabama hallowed by so many and so extensive revivals as have occurred at this place. Should all go up to this mount of holiness in the spirit of true devotion this present season, they will have occasion to say, ere they come down, "it is good for us to be here." We trust we may be able to avail ourselves of the affectionate, pressing invitation of our dear brother Welch to attend.

**ORDINATION.**—Brother C. C. Lee was ordained to the Gospel ministry at Hickory Grove church, Madison county, Miss., as their pastor, on the 2nd Sabbath in May.

**Trial Sermon.** by the candidate, and Ordination sermon by the Rev. J. M. Knight.

## Mississippi State Convention.

Dear Bro. Chambliss:—Some good brother has recently asked various brethren through your columns, and myself among the number, what we have to say about the efficient operations of our Convention. In reply I have to say that no one can be more anxious for the welfare of the Convention than myself. Every minister in the State, should consider himself a special agent to labor in its behalf. What little I can do, I will do cheerfully. Yours in Christ, W. C. C. BARNES.

To Mr. William A. Stickney.

DEAR SIR:—You seem to demand as an act of "justice due" that I should continue my discussion with you some eight or nine weeks longer, publicly or privately. This you are not entitled to demand. I commenced with a distinct intimation that it would not suit me to protract it beyond "the middle of July." (See S. W. Bp. May 28) expecting them to travel, and be where I could not get at my books. I was merely anxious to refute your assertions on the Baptists. You have driven, or drawn me into all kinds of questions for six or seven weeks, before you came to the point, and now ask for eight more! I am not fond of controversy, but I will not decline a challenge thus urgently pressed. I accept it; but with one or two simple stipulations adapted to the peculiar circumstances in which I shall be placed, I. This discussion to be published in the paper till July 13, after which I shall be away; then to be carried on by letters not exceeding the same length, each to be sent off within the expiration of seven days from the opening of the other. 2nd. You are to introduce no topic, not touched on in any of my letters. 3d. When published afterwards nothing is to be omitted or inserted without the consent of the other, except that each may add notes as an Appendix, not exceeding twenty five pages and insert anything now in the notes in the Text. All further points to be arranged by two gentlemen, one to be named by you, and the other by me, if possible, residing where the discussion may happen to be published. They to have power to call in a third. As you remind me of the three column rule, excuse my saying that you were the first to depart from it in your second number, and even in your last you do so again. I did not like to press it on you, because it was a stipulation of my own proposing, but simply took this way of bringing you right. If you will henceforth, as you propose, adhere to the three column rule, I will do the same. Very truly and kindly, J. F. CROSBY.

## Texas Anniversaries at Independence.

The annual examination of Baylor University commenced on Thursday the 10th and closed on Friday evening, including 4 days.

The exercises, generally, proved highly interesting to the large concourse assembled.

The classes were examined thoroughly on every part of their studies by several visitors, and not merely on a few "previously settled parts." We could speak commendably of many classes, but those in Virgil, in Algebra, and Greek, showed special intimacy with their studies, and reflected honor on themselves and their instructors.

Thursday night was devoted to exercises in Music and Reading Compositions, by the young Ladies connected with the Female Department. These gave evidence of progress in Mental discipline and elegance of style.

On Friday at 11 o'clock, the annual literary address was delivered on "The moral Education of the heart."

Original addresses were delivered at night by the following young gentlemen.

1st. Thomas Huxcy, (a selected piece in German).

2nd, John T. Stephens, subject, "Let us so live in youth that we blush not in age."

3rd, William M. Scallorn, "Kindness."

4th, James R. Mackleroy, "Perseverance."

5th, Thomas Shannon, "Progress of the Age."

6th, Thomas Moore, "Knowledge."

7th, D. B. Morrill, "Music."

8th, James E. Chance, Valectictory, "Education of the Youth of Texas."

Some of the addresses would have been creditable to an Anniversary of our oldest and best Colleges. We manifest no partiality in stating that the friends of Ministerial Education were highly gratified with D. B. Morrill's address on "Music"—the richness of thought and beauty of style, gave promise of future usefulness as a Preacher of the gospel.

The new and superior Apparatus of the University had just been received and the congregation was amused and interested with a few experiments in Chemistry and Natural Philosophy.

This Institution gives promise of success. It is located in one of the most healthy and central parts of Texas. The property of the University, including good subscriptions, is worth between \$25,000 and \$30,000. Two buildings are already erected, and the Institution is free of debt. The buildings of the University are located on an elevated spot, commanding a view of the beautiful scenery for fifteen or twenty miles around. The rich valley Yegua (Yawar) and Brazos rivers are to be seen winding their course in a North East and South West direction; through at a distance of several miles. The county, generally, around Independence is prairie, diversified with many elevated spots, covered with dense groves of live oaks. The beautiful scenery about Lexington, Ky., and Huntsville, Ala., is not superior to that around Independence. The spot was selected for our literary Institution, by the far-seeing and lamented Tryon.

But this delightful anniversary was closed in sadness. Rev. H. L. Graves resigned his office as President, and made a short farewell address to his pupils. Most of the Trustees and congregation deeply regretted the resignation of one so long connected with the Institution, and so well qualified for its Presidency. The students went bitterly in parting with their beloved President.

The BAPTIST STATE CONVENTION assembled at 11 o'clock, on the 14th inst., in the University building. The Introductory Sermon was preached by Rev. J. W. D. Creath from Phil. 2:5 "Let this mind be in you which was also in Christ Jesus." This was one of bro. Creath's best efforts. His first sentence was a good index to the whole sermon. "The longer I live, and the more I preach the stronger is my desire to preach on those things which tend to profit, and increase the happiness of men; and the surest and only way to accomplish this is to preach Christ and him crucified."

At 3 o'clock the Convention was fully organized by the election of the Hon. Rev. R. E. B. BAYLOR, President; R. C. BURLESON, Corresponding Secretary; G. W. BAINES, Recording Secretary; J. W. BARNES, Treasurer; Elders H. GARRETT, H. L. GRAVES, and N. A. HILL, Vice Presidents.

Bro. Baylor on taking the Chair made some very appropriate and touching remarks. It would have delighted the thousands of Judge Baylor's old friends in Alabama to have heard him on this occasion, as they have so often heard him at the Bar and in political campaigns.

Early on Sabbath morning a large congregation assembled to hear bro. T. J. Pilgrim, of Gonzales, lecture on Sabbath Schools. Bro. P. has been in Texas more than 20 years; he came immediately after completing his course in Hamilton Literary and Theological Seminary, N. Y. 21 years ago, he commenced a Sabbath School in San Felipe, on the Brazos, he has ever been the active friend of Sabbath Schools, and is now the Superintendent of the largest and most flourishing Sabbath School in Texas.

His modestly declines such an honorable distinction; but he is truly the father of Sabbath Schools in Texas.

At 11 o'clock the Conventional sermon was preached by Rev. G. W. Baines, from Isaiah 2:2, after which bro. Creath made a few remarks and took up a collection of \$74 50.

At 4 o'clock in the evening Rev. R. C. Burleson preached from 2 Peter 1:16, 19. Theme, the "Many infallible proofs of the Bible's divine origin." At night Rev. J. B. Siteler preached from 1 Peter 2:9. Theme "The preciousness of the Redeemer." All these sermons were attentively heard by a large congregation, and we hope good was accomplished, but the sermons were too long and did not "cut men to the heart" like Peter's on the day of Pentecost, and arouse them to action.

The Convention convened at the hour appointed on Monday morning.

On Monday night a meeting was held by the Trustees of Baylor University, in connection with the Convention, to take into consideration the State of the University.

Hon. Abner Lipscombe, formerly Judge of the Supreme Court of Alabama, and now one of the Supreme Judges of Texas, addressed the meeting on behalf of the Trustees. Judge Lipscombe urged with great clearness and force the importance of raising immediately \$10,000 towards the endowment of the Presidency.—Rev. Jesse Witt on behalf of the Convention followed with an excellent speech on the same subject—but before he finished the enthusiasm became so high that a young man from the congregation called out "put me down \$50.00" and in less than one hour \$5,345 were pledged.—This was a bright era for the Baptist cause in Texas. We never knew before the real strength, and how nobly our brethren and friends would act in an emergency.

This, however, is only the dawning of that bright and glorious day soon to beam on our cause in Texas.

Some of our brethren who have struggled in Texas for years when most of our churches had to be sustained by the Missionary Board at Marion could but exclaim, "what hath God wrought!" The mail closes in a few moments and I must defer the remainder until next week. B.

## The Southern Baptist Convention.

Its recent Meeting at Nashville—Its Character—Its Movements, etc.

Mr. Editor:—By this time your readers, undoubtedly, would like to behold the actors. The curtain may now arise and the "Dramatis Personae" will appear on the stage. It cannot be expected, that every member will be noticed. All that said or did anything, or were very remarkable, shall sit for a likeness.

That tall, manly, graceful figure, with Roman cast of countenance and peculiarly benevolent face, is the Richard Fuller, D. D., of Baltimore, a man among a million: gifted by nature and grace, endowed with graceful manners, cultivated mind, and easy circumstances, beloved almost to adoration by his particular friends, he stands forth, a Magnus Apollo of the Baptist pulpit. His career as a speaker, writer and a pastor, in Beaufort, S. C., and Baltimore, Md., are two well known to require detailed statements. First, an eminent Lawyer, and an Episcopalian, he stood in the front rank of human society; and now, as a preacher, as the author of Controversial Treatises with Bishop England and Dr. Wayland, and a work on Baptism, he occupies the highest position for influence and usefulness.

The meek, apostolic man, apparently enfeebled by recent disease, who sits calmly observing every transaction, and listening to every word, is Rev. James B. Taylor, Corresponding Secretary of the Foreign Mission Board. He is a model of piety, discretion, fervor and energy of character. He has seen hard service, and is effective labor, faithful pastoral duty performed, consistent, sound evangelical sermons, and unblemished private character, entitle a man to a D. D. James B. Taylor deserves it more, than any man belonging to the Southern Baptist Convention;—but he does not need it to add to his fair fame, or personal peace. As pastor of the Second and Third churches in Richmond, Va., Chaplain of Virginia University and author of the "Lives of Va. Baptist Ministers," and the "Memoir of Luther Rice," he has won a place in the lasting regards of the denomination.

The noble looking, large framed brother, who, with urbanity and ability, presides over the Convention, is Rev. R. B. Howell, D. D. A more faithful friend never lived. No man was ever more popular in Nashville. He is mainly the architect of his own fortunes. He is a diligent student, and in Polemic Theology, knows no superior among our hosts. His labors in Tennessee, have lodged him firmly and irradically in the hearts of South-western Baptists. His works, on "Communion," the "Deaconship," and "The Way of Salvation," have placed his name high among our favorite authors. The Southern Baptist Publication Society are about to issue his new work, on the "Evils of Infant Baptism."

The brother with bland countenance and florid complexion, is Rev. Reuben Jones, of Norfolk, Va., who occupies the same pulpit in Cumberland street, formerly occupied by Rev. J. S. Baker, Rev. E. G. Robinson and Dr. Howell. He was formerly a Methodist minister and is regarded as a very useful and instructive preacher. Sitting not far from him is Rev. J. L. Pritchard, of Danville, Va., a North Carolinian by birth, and a graduate of Wake Forest College. He is tall, serious in his appearance, and speaks with energy and earnestness.

The small, portly, man, with rotund face, spectacles on eyes, and hair slightly silvered, is Rev. Eli Ball, of Va., a veteran in the cause, and now agent for the Foreign Mission Board. He is an Evangelical preacher, a laborious, toilsome workman in the cause, and, as compiler of "Wisdom's Voice," co-editor of the Religious Herald, teacher in the Va. Baptist Seminary (now Richmond College) pastor of Lynchburg church, and Gen. Agent of Virginia General Association, has acquired an enduring character as a man of God.

The delicate brother, in deep black, is Rev. A. W. Meacham, of Tennessee, one of the most successful preachers in that State. The brawny, brawny brother in snuff-colored coat, is Rev. E. W. Haile, pastor of the 2nd church, Nashville. He has a good report as a godly, effective teacher of righteousness.

That kindly, attentive member, of slight figure, is Rev. J. M. D. Cates, of Tennessee,—

author of a hymn book called the "Companion." The statesmanlike delegate, with black hair and eyes, and sallow complexion, is Rev. M. P. Hillsman, pastor of the Murfreesboro church. The tall, muscular member, with stentorian voice, is Rev. N. S. Bastion, of Somerville, Tennessee, formerly a Methodist missionary to Africa. The white haired old man, with mild and benevolent face, is Rev. Peyton Smith, of Tipton county. The brisk active watchful, intelligent brother near him, is Rev. Champ C. Conner, a popular preacher in his region. The tall, and meek man, who appears to canvass, in his mind, all that transpires, is Rev. P. S. Gayle, of Memphis. The spruce very genteelly dressed young man with handsome face, and sparkling eye, is Rev. E. Strode, of Shelbyville, Tennessee. Near each other, and with some resemblance, are the brothers, Revs. Bradley and R. G. Kimbrough, one agent of Union University, and the other of the Foreign Mission Board.

That brother with open face and broad mouth, low figure and English accent, is the Rev. Samuel Baker, Pastor of First church, Nashville.—He is not a pleasant speaker to strangers, but his friends say that he wins constantly upon his auditors. He is a College faculty in himself, and withal a most eloquent preacher.

W. C. C.

[TO BE CONTINUED.]

## Protracted Meetings.

Brother Chambliss.—As the period usually observed in our churches for holding what is called protracted meetings, is near at hand, you will please allow one who has had a little experience in these meetings to suggest a few hints, through the columns of your widely circulated journal.

However much these meetings have been abused and perverted, (and what blessing has not erring man abused,) yet the propriety of such exercises cannot be questioned. The Acts of the Apostles contains a history of protracted meetings, sanctioned by the Head of the church, and succeeded by the gracious outpourings of the Holy Spirit. And the Apostle of the Gentiles seems to have reference to such exercises, when he exhorts Christians to "consider one another, to provoke unto love and good works: not forsaking the assembling of themselves together, as the manner of some was; but exhorting one another: and so much the more as they saw the day approaching"—the day of severe trials and afflictions, the day of death and eternal judgment.

Protracted religious meetings, whenever and wherever properly conducted, will assuredly result in good, and be attended with the happiest consequences. The history of many of our most prosperous and zealous churches, will attest the truth of this remark. On such occasions, Zion's watchmen have lifted up their voices together, and cried aloud and spared not—the churches have been awakened out of their sleep, to "put on their strength and the beautiful garments" of salvation—while scores of awakened sinners have been seen "taking the kingdom of heaven by force." Many of our ablest ministers and most zealous laymen have been converted at such meetings. How many there are whose companions and brothers, and sisters and children were converted at these protracted meetings, "And the Lord shall count, when he writeth up the people, that this man was born there." If then these meetings have been productive of so much good, and if the tenderest and most endearing associations cluster around them, as green spots along life's rugged pathway, what pious heart will not join in the prayer of Israel's sweet singer—"Wilt thou not revive us again, that thy people may rejoice in thee."

We need at this time not only protracted meetings, but scriptural, heartfelt, renovating revivals. Our ministers need them. Too many of them, it is to be feared, are "leaving the word of God and prayer, to serve tables." They are often seduced from their sacred calling into secular pursuits, not from necessity, but choice. It is not uncommon, at the present day, to see our ministers contending amid the fierce elements of the political world. Instead of pouring the oil of love upon the waters of strife, and exhibiting that gentleness and meekness which should ever characterize the minister of the Prince of Peace, they sometimes enter the fierce arena to contend for worldly honors, or to advance the interest of a personal friend.—"Like priest, like people."

But our churches must be revived. An alarming apathy has settled upon the members of Zion. Fettered too long by the wiles and cords of covetousness and spiritual indolence, the church has at length become shorn of her strength. Many of them, like the ancient church of Sardis, have a name to live, and art dead; while others, in the Laodicean state, with the cold damps of death upon them, are neither cold nor hot. "Woe to them that are at ease in Zion."

The present condition of our country demands special efforts by the church of Christ. A fearful crisis has come upon us—and the God of nations alone can avert the threatening storm. We have, as a nation, forgotten the God of our fathers—we have forgotten that we are brethren.—"Ephraim vexes Judah, and Judah envies Ephraim." We need a national revival of religion from "Dan to Bersheba"—it will require the enlightening influences of the Spirit, and the subduing grace of Christ, to check the wild spirit of fanaticism at the North, and allay the excitement which is growing in the South. Let the church pray God to protect the political temple our fathers reared; and to continue His blessings upon our land, "beautiful for situation, the joy of all the earth." "O Lord, revive thy work in the midst of the years, in the midst of the years make known; in wrath remember mercy."

As to the best mode of conducting protracted meetings, we must follow the teachings of the Scriptures and the indications of Providence.—The churches, and especially ministers, should remember that it is not by human might nor power, but by the Holy Spirit, that revivals occur, and souls are converted. Paul may plant, Apollos water, the church pray, and the congregation sing, but God alone can give the increase.

Of course there must be prayer made without ceasing. The members of the church as the sacred fire begins to kindle, will receive a double portion of the Spirit—"which will quicken their zeal, and qualify them for every good word and work." Then the members will begin to set the house in order. Perhaps the old family altar has fallen down,—as a consequence, the children have not been religiously trained, the servants neglected. All these duties must be immediately attended to, and over the door the good old patriarchal motto should be inscribed, "As for me and my house, we will serve the Lord." And then, the servants, as well as the children that are old enough, should be permitted to attend the meeting, as it progresses.—But right here the most apparent inconsistency is sometimes witnessed in those who profess the name of Jesus. If the school is not suspended, the children must not "lose time" by going to church. The children cannot stay away from school a few days to hear the gospel preached, and enjoy the benefits of the effectual fervent prayers of God's people. And the servants must wait until the Sabbath, when perhaps the crowd is so great that they cannot get into the house, or if there is preaching at night, they may go after laboring in the heat all day, and then they will sleep as soundly under preaching as did Jonah in the ship during the storm. This is not rendering to them (according to the Apostolic direction) "that which is just and equal." It is not doing unto them as we would, if placed in their circumstances, be done by. But, says a good brother, I cannot afford to let my servants attend the meetings during the week, my crop would suffer. Let us see. Here is a poor brother who has no servants—a large family are dependent upon his labor for support—he cultivates 20 acres himself; he finds time to attend the meetings; and if from any cause he absents himself for a day, perhaps the brethren complain that he is growing lukewarm. But here is another brother, perhaps his next neighbor. He has been more favored by Providence, and has ten servants to cultivate his crop of 200 acres. Now I would ask whether the latter brother cannot better afford to go to church himself, and permit his servants to go also, than the poor brother who earns his bread by the sweat of his brow.

I have thought, bro. Editor, a good deal upon this subject, and I verily believe that if our members would act more consistently in this respect, we should be better times in our churches.—We would also stop the mouths of gainsayers, and have a conscience void of offence. Dr. Doddridge supposes that the passage in 1st Tim. 5: 8, has reference especially to domestics, or servants.—"But if any provide not for his own, and especially for those of his own house, he hath denied the faith and is worse than an infidel." If then he is worse than an infidel who does not provide for the temporal needs of his domestics, what shall we say of those who neglect their moral and religious culture? As to the preaching at these meetings, it should be thoroughly practical—pointed, like Nathan preaching to David, every sentence should convey to the sinner the startling announcement, "Thou art the man." Peter's sermon on the day of Pentecost is a good model. The minister must preach Christ Jesus the Lord, and then labor from house to house, "teaching every man and warning every man." His work must not stop with the pulpit exercises—he is not only to preach, but also teach, persuade, exhort with all long suffering. In this way, we should be using the means of Divine appointment, with the fullest assurance that our "labors shall not be in vain in the Lord."

PHILEMON.

## Soul-Prosperity.—No. XIII.

BY C. D. MALLARY, D. D.

10. Growth in grace indicates a prosperous state. "Even as thy soul prospereth." 3 John 2. The prosperous Christian is a growing Christian. It is not enough for the vital principle of grace to be kept alive, there must be increase; it is not enough for the disciple of Christ to maintain his ground; there must be progression. He that stands still long will be pretty sure to slide back. I once heard a man of business say, "I consider that if a man is not making he is losing." If this be not always true in worldly things, I think at any rate it is a good maxim for the Christian. Whilst we are standing still, and consoling ourselves that at least we are sustaining no loss, our enemies are ever busy, and gaining some secret advantage. A man's spiritual state is to be regarded as prosperous when it is most in harmony with God's wishes and arrangements. Whatever contravenes these, is any thing else than desirable. And what does God will?—"For this is the will of God even your sanctification." 1 Thes. 4: 3. "But grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." 2 Peter 3: 18. What are God's plans? He has arranged for the progress of his people; his heart is set upon it, and at vast expense has provided the needful means. To this end he has given us his blessed word. "Sanctify them by thy truth, thy word is truth; as new born babes desire the sincere milk of the word that ye may grow thereby." John 17: 17; 1 Peter 2: 2. "To this end the Saviour, when he ascended on high, gave gifts to men;—apostles—prophets—evangelists—pastors and teachers, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." Eph. 4: 8, 11, 12. To this end he provided, promises, and bestows his ever blessed spirit to

give efficacy to all other arrangements,—to guide into all truth, strengthen the saints with might in the inner man, and change them from glory to glory. It would be well for us to consider how many illustrations the scriptures afford to show that the proper and healthful state of the Christian is progression. Let us walk into that field of grain: do you not look for your healthy wheat to grow? This should remind you of the scriptural illustration of the progress of God's kingdom in the soul as well as in the world.

"There is first the blade, then the ear, after that the full corn in the ear." Mark 4: 28. You are rearing an edifice: if prosperous do you not look for progress? the saints are God's building: "Ye are God's husbandry, ye are God's building." 1 Cor. 3: 9; but ye beloved building up yourselves on your most holy faith;" Jude 20: "in whom all the building fitly framed together groweth into a holy temple in the Lord." Eph. 2: 21. Why do you administer food to that child of yours? is it not that its body may live and grow? And if the body be healthful do you not witness the expected growth? The saints constitute Christ's spiritual body, and the scriptures represent it, in its proper condition, as improving and growing in all its parts. "From whom (Christ) the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love," Eph. 4: 16. The Christian's life is a walk; that is a poor walk in which there is no onward movement—a race; that is a poor race in which a man stands still, or peradventure hastens backwards. Let me give you an Old Testament delineation of a prosperous saint: "But they that wait upon the Lord shall renew their strength they shall mount up with wings as eagles, they shall run and not be weary, and they shall walk and not faint." Isa. 40: 31. And how does all this read in the phraseology of the new dispensation? Somewhat as follows: "But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press towards the mark for the prize of the high calling of God in Christ Jesus." Phil. 3: 13, 14.

The prosperous growth which we have been describing will exhibit a lovely and symmetric proportion. Some there are whose characters are adorned with a few scattering graces, that in other virtues appear quite defective. We bless God for all the signs of life that can be found, yet we are not accustomed to denominate such individuals prosperous Christians. They seem to remind us of mutilated trees, of gardens cultivated in awkward patches, of persons halt and maimed and rickety. "Nothing with them comes to full and ripe perfection. We cannot reasonably look for great prominence even in a single grace, where there is a radical defect in any other. As in the physical man, so in the spiritual, when one member suffers all the rest suffer with it; when one member prospers, all in a greater or less degree prosper in harmony. We do indeed discover saints that are eminent for particular virtues. Moses was eminent in meekness, Job in patience, John in love; but at the same time they exhibited in other respects great richness of character. The vigorous Christian is distinguished for his attachment to the oracles of God: this will urge him on in the porous pursuit of truth, and with a desire that all its various parts may teach and sanctify his soul. He is wide awake to his corruptions, and all his discovered faults are deeply loathed and heartily resisted. The spotless example of Christ is with him an object of intense and prayerful contemplation, and how earnest are his struggles to be conformed to it in all its imitable lines. And what is the result of all this? what else than a general and prosperous growth in all the graces of the Spirit. Through such the image of the Saviour shines forth with a clear, lovely, and well defined disk; in their character and lives, religion stands out to the view of men in sweet proportions and well adjusted attire. In them we see much of whatsoever things are true, honest, just, pure, lovely, and of good report; they are those who, with successful diligence, add to their faith virtue, knowledge, temperance, patience, godliness, brotherly kindness, charity.

My Christian brother, how is it with thy soul! Art thou growing as the corn? rising as the skillfully managed building? progressing as the pilgrim wanderer? hastening on as the aspiring racer? mounting up like the soaring eagle? Do you feel more strongly than formerly the attractions of the throne of grace, and do you sink deeper in the dust when you pray? Do you rise higher in sweet affection for Christ when you think of his dying love? Do you cling more closely to the truth when you read or hear it? Do you feel a stronger drawing of affection towards the saints when you meet them? Is Zion gaining upon your love, and perishing sinners upon your sympathies? Is your obedience to God's commands more uniform, consistent, and cheerful? Do you find in your bosom an increasing hatred of sin, and is it easier to resist your lusts, and deny yourselves for Christ and his cause than formerly? Can you bear afflictions with more patience, and insult with less resentment! Does the grasp of your faith upon the promises, and of your hope upon heaven, seem to be more vigorous, uniform, and comforting? You may not be able to mark your progress by bringing together the beginning and ending of yesterday; then couple the extremities of last week, and see how they compare; is there sensible progression in your soul's affairs? If you are still in doubt, run over the experience of the last month; and if still in doubt compare the extremes of the last year. What do you now discover? Has the blade shot up and expanded? the building risen? the pilgrim advanced, the racer pushed forward, the eagle soared? If through this extended period you witness no growth in love, and faith and holy



obedience, take it for granted that you have but poorly fulfilled your solemn engagements; you have not moved along in harmony with God's gracious and effectual arrangements for the sanctification of his people; you have not been a company-keeper with the prosperous and well-beloved Gaius. I could still hope better things of you, my brother, though I thus speak. It can not however be well denied that there appear to be far too few growing plants in the garden of the Lord; too few intent and onward racers; too few eagle winged believers rushing rapidly up towards the celestial world?

And yet it may sometimes be difficult for really hopeful and prosperous characters to determine their real progress. The Christian who digs deep into his own sinful heart, who takes enlarged views of duty, and is filled with vast conceptions of the holiness of God, finds so much to excite his self-distrust and self-loathing, that he may sometimes fear he is falling into sad declensions, when in truth he is on the whole making sure and substantial progress. He seems to himself perhaps to have less rapturous fervor than formerly, and on this account may be for a while discouraged; yet careful examination may detect more fixedness of purpose, in connection with comfort more rational and abiding. The impulse of feeling may not be as sensible and strong; yet he may have a more settled and intelligent persuasion of the truth and reality of divine things, and a steadier hold upon the promises of God. If he is not so often in the mount of transfiguration; you may find him oftener, it may be, in the garden of Gethsemane, and at the foot of the bloody cross. "If there be not always" in his case, (to use the language of another,) "a sensible growth of desire and enjoyment, there may be (as with the trees in winter) growth at the root, in a more fixed habit of grace and love, in a deeper spirit of humility, and in a more established principle of self-knowledge and simplicity." Once it may be sought for comfort too eagerly a primary end, and thought too little of duty and God's glory; now he is more intent on glorifying God by a childlike obedience, and looks for his own personal comfort as a secondary matter, and as the fruit of patient continuance in well-doing. Once perhaps his assurance of heaven would seem to be higher than now, at least on occasions; yet was it attended with too little reflection, and with many breaks in duty; now if his confidence is allied to more trembling, it is in his meditations more carefully based on scriptural authority; whilst he notes the precept of God with a more wakeful and conscientious eye, and fills up the chasm of duty with a more jealous, patient and faithful hand. It all this be so with thee my brother, then hast thou not great occasion to thank God, and take courage. Would that we all had as good occasion for thankfulness and joy. Let us all gird up our loins afresh, and enter with new zeal upon our heavenly race.

"Rise my soul and stretch thy wings, Thy better portion trace; Be thou all terrestrial things, Towards heaven thy native place. Sun and moon and stars decay, Time shall soon this earth remove; Rise my soul and haste away To seats prepared above."

The TRUE Origin of the Baptists.

LUTHER III.

To Mr. W. A. Sackney:

DEAR SIR:—The close of your third letter surprises me even more than any other part of it, and therefore I notice it first. "You say, 'I have now concluded my promise and finished the affirmative.' I will not dispute but that you may have 'finished' the affirmative of this discussion in more senses than one, but you have by no means 'concluded your promise,' which was to prove the justice of your inference as well as the truth of your statements—to 'prove' that the Baptists are 'no part of the church of Christ'—'a mere religious society of man's making'—'without a valid ministry or sacraments, but only civilly constituted.' I will show you something of the antiquity of the Baptists in a few moments; but suppose you could prove that they originated as late as July 4th 1776, I do not see that it is an obvious and necessary inference that they have no valid ordinances or officers. Temperance societies have all originated since 1820, and these only profess to be 'mere societies of man's making,' but are their officers and pledges for either of these reasons without 'validity.' To take a more appropriate illustration. There was no independent American Government before 1776. Being self-originated then and not derived in 'unbroken succession' from any line of kings or others in authority before, is it to be considered a mere 'clumsy counterfeit' of a government? Have its acts no 'validity'? Are its officers and its courts without authority? On the contrary, are not its powers 'ordained of God,' (Rom. 13: 1,) and its rulers 'Ministers of God to those for God,' ('Gaius's Ministers') for the punishment of evil doers and the praise of those that do well. But if now it were objected that this government was but 'a mere society of man's making,' because from first to last all authority in it came upwards through the choice of the people and not downwards from those in authority before by succession. You would urge that the strongest possible voucher for its validity and divine authority is the unanimity with which God put it into the hearts of the people to choose it. And until the time of Constantine, when he, as Emperor, usurped a kind of right to place and displace Bishops, the choice of every Bishop was always 'by the whole people of his Parish' generally repeated three times. (Apost. Const. 8: 4) and I can show that this choice was regarded as the proof of, and ground of, a solemn thanksgiving formula for his having been truly called to the office. In the following formula, 'Grant by thy name, O God, who searchest the hearts, that this thy servant whom thou hast cho-

sen to be a Bishop, may feed thy flock." (Apost. Const. 8: 5.) we see an illustration of this.

If any one said that officers of the U. S. have none of that *divine right and authority* which God has attached to all valid governments as such,—that our courts of justice had no rightful power to try and to punish evil doers, you would I hope, agree with me that such statements were illogical, absurd and impious. But why, I ask, should it be thought less so to assert that there can be no validity in a pious ministry elected by our churches, or in their baptisms, merely because we do not care whether we can trace out an Apostolic succession or not. Your own Archbishop Whately acknowledges that none of our any man on earth can prove any valid succession of the kind, and the very words of Christ, promise to confer church blessings, even his living presence on every two or three assembled in his name. You seem to me to have wisely "concluded" not even to attempt to show justly the very point you had "promised" the public you would "prove logically and rhetorically," a thing, however, which no man on earth could accomplish.

I had hoped to find at least some attempt in your 2d chapter to prove that the Baptists originated in John Buccold, but you have not made it. And if I shall seem to write severely in my following remarks, let the reader bear in mind, that, obnoxious epithets here heaped upon a whole denomination of Christians, their ordinances declared "clumsy counterfeits" and one of the most stale, gross, exploded and insulting of historical slanders is here reiterated again and again. Fifty or sixty references are pretended to be made to Mosheim and other writers that many persons are not familiar with, but which prove the exact opposite of all that is asserted.

I will not ask for what purpose you have in your first sentence announced your intention of shewing "the origin of the Anabaptists," instead of the Baptists. Whether it was, as your note seems to show, a piece of simple ignorance, or that you really thought we all should take your bare assertion as sufficient proof that they are but different historical names for precisely the persons, or whether it was intended as a spiteful fling—a gratuitous insult, it matters not to me. Why, sir, have you changed the terms? You undertook to prove that "the Baptist" denomination was founded by John Buccold and John Mathias, and now when pressed, you attempt to shew that the Anabaptists were. But if you will turn to Mosheim, your own quoted author, (Cent. 16, sec. 3, part 2, chap. 3, sec. 22) you will find that he says, "Those among the English who reject the baptism of infants are not called Anabaptists but only Baptists." With the Anabaptists he declares "they have almost nothing in common," "except that they baptize none but adults and immerse totally in water." Now sir, by what law of rhetoric or logic,\* have you presumed to change the terms of the controversy? If you did not know the distinction between denominations called by different names, and "having almost nothing in common," your blindness needs to be enlightened, if you did—but not supposing that I will not finish my sentence. Mosheim was a strong pædo-baptist and writes at times with great bitterness and not a little abuse of what he calls the "molesey tribe" of Anabaptists, but for the sake of his credit as an historian, he felt bound to contradict the stale blunder made in my 1st note, on which your whole effusion seems to be founded. Had you at first used the term *anabaptist*, I would not have begun to argue with you, because as you compel me, now to assert, in self-defence, I am no Anabaptist, but you are as ignorant of what baptism is, as I have shewed you to be of what the church is. Anabaptist was a name of reproach given by cruel, ignorant, persecuting Bishops of an apostate body calling itself "the church," to a great variety of distinct sects and parties, most of whom were far more respectable and pious people at least than their persecutors while others (some of the worst of whom were Episcopalians in their form of government) were of a very different cast, and with whom they had little or nothing in common except the malice of Rome. But while not perhaps you alone, but many others unable to relate our arguments, have abused us with this obnoxious epithet and confounded us with all these sects, by unjustly calling us Anabaptists, no respectable historian that ever I have seen, has ventured to call Buccold and his associates 'Baptists.'

If you could establish his claim to that title, you would still have two things to do, (the very first of which no man living can accomplish, i. e.) 1st. To shew that there was not a single Baptist church in the world before, from which source we might possibly have sprung; and 2d, that there is no other possible way since in which the English and American Baptists could have originated. If you will establish these points or even come at all near it, I will on the contrary, undertake to shew,

1. That, that poor madman, John Buccold, was not in his principles in any fair sense of the

\*In my humble acquaintance with these subjects I am unable to turn at this moment to any thing more directly bearing on the point, than the remarks of Upham in his Mental Philosophy, (sec. 200) where under the head of the *Fallacia sequentis* (to the whole of which the reader is referred) he speaks of as "a direction of most practical importance" that the reasoner should express every thing with "precision and especially never attempt to prejudice the cause of truth and snatch a superficial victory by the use of an equivocal phraseology. There are found also in all languages, many words which sometimes agree with each other and sometimes differ in signification. There is, therefore, undoubtedly an opportunity, if any one should be disposed to embrace it, of enjoying equivocal terms. . . . thus hiding themselves from the penetrating light of truth, under cover of a mist of their own raising." I do not, however, apply to you the insinuation that might seem conveyed by the next paragraph, which commences, "No man whose sole object is truth and justice will resort to such a discreditable subterfuge."

term, a "Baptist" at all, but an opposer of some of our most essential principles;—that if he can be said to have "founded a sect" at all, it was essentially a political one, which became extinct in less than five years;—that he claimed to be a King, and that his principles were infinitely more allied to those of another King then reigning in England, that adulterous murderer, Henry the 8th, who was the true founder of the present church of England, from which your church springs, than to those of the Baptists.

2. I will shew that not even reasons of the slightest plausibility can be adduced for supposing that a single Baptist church either in England or America has sprung from the followers of Buccold and Mathias, or has ever held their most important characteristics to a quarter the extent that they ever have been and are held to this day by the Church of England.

3. Without myself in the least caring to establish an unbroken succession of Baptists, I will, however not only shew the most ample and direct proof that churches maintaining Baptist views, existed "several centuries" before Buccold was born, but I will bring the testimony of the most learned, pious and trust-worthy Pædo-Baptists, of different ages, tending to show the existence of Baptists in every age of the Christian Era. Not one century since Christ left the earth shall be left not covered by the unequivocal testimony of several of our opponents to our existence, in a state but too literally like Moses' bush, "burning yet unconsumed." There is not a line of these three propositions that I cannot amply and fully establish.

But sir, you were bound to prove not that the "Anabaptists" but that the Baptists sprung from John Buccold. Here, then, I might lay down my pen, contending that your affirmative is indeed "finished." Your 3d Letter, however, consists really of two parts. 1. The first two-thirds of it seems intended as a kind of rambling sketch of what you call "the church," and of all other sects into the bargain; Quakers not excepted. In the course of this, you give some strange displays of learning in Church History without any imaginable end or bearing that I can see, except to prove that you must be the true church and not we, because you contain so many more men exactly answering to the description of St. Paul, when he says, "Also of your own selves shall men arise, speaking perverse things." (See the bottom of your first column.) So far, at least, few will dispute your claims.

II. Then comes what you intend to pass for an historical sketch of the rise of the Anabaptists, in the course of which, you contradict Mosheim and every other authority I ever met with, and yourself to boot, when you try to prove that your insane fanatic of a tailor founded the Anabaptists in 1535. "Here," you say, "is the first organization of a people on record that opposed Infant baptism, where any water baptism was adhered to." And yet you yourself just before quote from documents some ten or fifteen years earlier (1525 at latest,) by the followers of Munzer, one of the articles of whose belief it was, that "Infant Baptism was an invention of the Devil," and refer to Mos. vol. 3, in proof. The very specification of Infant Baptism proves that they were not opposed to all water baptism as you seem to intimate. That they baptized adults and were called Anabaptists, long before your own authority, Mosheim, distinctly says. Indeed every school boy who has read a Life of Luther or History of the Reformation, knows it. Mosheim clearly shews that they were organized, quite as much or more than any followers of Buccold, had "armies," "opposed Princes," were the subjects of "special laws." That "vast numbers" of Anabaptists ten or fifteen years before 1535, "in nearly all the countries of Europe, would rather perish miserably by drowning, hanging, burning or decapitation, than renounce their opinions"—that they were of two kinds, some he calls fanatical, the others of "honest intentions, real piety" and "a laudable desire to reform the church"—this even Mosheim—any thing but a friend to them testifies, and wishes "there had been some distinction made and that all who believed that adults only are to be baptized and that the ungodly are to be expelled from the church, had not been indiscriminately put to death." (Cent. 16. 3. 2. 3. 6.) he speaks of them as "not altogether wrong when they boast a descent from the Waldensians, Petrusians, and others," (of the 12th cent.) and that it "is well attested," that "the greatest part of the opinions of the Mennonites"—(that portion of the Anabaptists whose views were most similar to our own,) "were approved some centuries before Luther's time," (sec. 2.) Indeed he testifies much more than this, according to the translation of Dr. Maclaine in this place, himself a strong Pædo-baptist, doubtless more exact here, "The true origin of that sect which acquired the name of Anabaptists . . . and Mennonites . . . is hidden in the depths of antiquity and is in consequence extremely difficult to be ascertained." For they suddenly started up in various countries of Europe, &c. (See Baltimore Ed. vol. 2, p. 127.)

Now, sir, was John Buccold the founder of even the Anabaptists? Your piece is full of blunders equally gross, all the way through, of assertions which you could not know to be true, but which I can shew to be utterly erroneous.—Under date of 1572, for instance, you say, "not yet had an Englishman been led astray" to Baptist sentiments. I have before me at this moment the caption of an English Royal Commission dated thirty four years before, for "the coercion of the Anabaptists and destruction of their books"—a commission under which the Bishops of what you call "the church" burnt, hanged and murdered them in various ways by hundreds if not thousands. Bishop Latimer in his sermons in the reign of Edward VI. more than 20 years before the time you speak of, tells of Baptists being "burned in divers parts of the kingdom and going to their death with goodly in-

Let us now divide the whole Christian Era into four great periods; first to A. D. 500; 2nd to A. D. 1000; 3rd to A. D. 1500; 4th to the present time. I can point out Baptists enough in each of these periods; but I wish just now to shew you how many of them existed in the first of these. As to immersion there can be no dispute—you will concede them all to have been Baptists so far; or if you should not, I have the unwilling testimony of your own pious and excellent Bishop Smith of Kentucky, in which he declares himself "constrained to admit immersion to have been *semper ubique et ab omnibus*," and to be "exceedingly galled by the argument "if you believe in immersion why do you not practice it, or at least why do you not yourself submit to it."

But it is on Infant baptism the question must turn. And my first witness shall be the baptismal service of your own prayer book, or rather that of the Church of Rome of which yours is only a mutilated transcript. Why does the minister before he sprinkles an unconscious Infant demand if it believes all the articles of the Christian faith, renounces the devil and desires to be baptized into this Faith? The reason is, that it is a custom which originated before infant baptism came into existence. Here is the decisive testimony of the most learned man of the age, and a Pædo-baptist also, on that point, Neander, "if testimony is needed where the fact is so self-evident. He declares that "the ancient formula of baptism originated in a period when infant baptism had as yet no existence, and had been afterwards applied without alteration to children, because men shrunk from undertaking to introduce any change in the consecrated formula." (Ch. Hist., Vol. 2, p. 665, Torrey.)

Your church has not, altogether, "shrunk from altering the consecrated formula," but it is even now near enough to show what it originally was. At first, therefore, all Christians were Baptists.

In the second century a system was every where adopted, by which every person before regular baptism had to become a Catechumen, or "enquirer." He had to be instructed in the doctrines of christianity, and spend some time, often two or three years, in prayer and penitential exercises. No person could be a Catechumen after baptism; and yet we find this order crowded with the descendants of christian parents—must they not all have been Baptists? So necessary was the profession of faith and repentance esteemed in order to baptism and so gradually and late was Infant baptism introduced, that when it did take place regularly, the Priest followed blindly the ancient routine and always went through the vain ceremonial of making it a nominal Catechumen first. This custom is universal in the Romish and Greek churches to this day, and forms part of the baptismal formula. It was the same in England under the Reformation. In order to regular baptism this was, in fact, *semper ubique et ab omnibus*. What then is this, I ask, but a noble testimony of the Church Catholic that truly and originally the profession of knowledge, faith and repentance preceded baptism, what—but a perpetual witness of almost Universal Christendom against its own errors and corruptions, shewing that all Christians were originally Baptists? It is only the church of England, your own and other modern Pædo-baptist sects which have sprung up like mushrooms since the Reformation that have had the hardihood to cross all antiquity and do away with the requirement of this testimony in every baptism. (See Christian Review No. 50, Art. III, where I have proved all this more at length.) But it is manifestly impossible that the universal custom of making all even infants nominal Catechumens before their baptism could have arisen, unless in the earliest centuries all Christians had been Baptists. The very learned Dr. Krabbe, a Pædo-baptist Professor in the University of Keil, commenting on the Apostolic Constitutions, expresses with precision what nearly all men of real learning on the Continent and many in this country, whether Baptists or not, now admit to be true. He says "it is ascertained that Pædo-baptism does not belong to the Apostolic age, and it is difficult to point out its existence before the time of Tertullian who zealously opposed it. In his time this practice seems to have been first coming into existence; for the passages in Irenæus and Clement of Alexandria will hardly bear criticism and can prove the contrary of that for which they have sometimes been adduced. But after the time of Tertullian it was rapidly introduced, and about the middle and towards the end of the third century it was received in the Alexandrian and North African church and only there." (Apost. Const. Chase p. 410.) Gieseler speaks of Infant baptism as "becoming now more common" in company with exorcism and other errors about the middle the 3d century. (Vol. 1, p. 159, Cunningham, I have before me at this moment the testimony of twenty-seven of the most eminent German Scholars, quoted by Dr. Sears; to all this and much more (see Christian Review No. 10, Art. 4.) Scarcely a living scholar of any repute in Germany denies it. I have only space to allude to the Pædo-baptist Professor and Historian, Neander. In the earlier editions of his Church History his testimony amounted to this, "It is certain that Christ did not ordain infant baptism," and "we cannot prove that the Apostles ordained it." But in the last Edition he has rewritten the whole of the passage relating to this subject and says, "Baptism was administered at first only to adults, as men were accustomed to conceive baptism and faith as strictly connected. We have all reason for not deriving infant baptism from Apostolic Institution." He reviews carefully

\*Even that most eloquent of Roman Catholics, Pascal says: "In the newly formed Christian Church, the Catechumens, that is those, who are offered for baptism, were instructed before the rite was conferred. But now, since baptism has been for many very important reasons permitted to infants, we find that nominal Christians grow old without any knowledge of our religion."

Every trace of it supposed to be found in the New Testament, or Fathers says that the first "allusion" to it is by Irenæus, (the close of the 2nd century.) He shows that "Tertullian evidently means that children should be led to Christ by instructing them in christianity, but that they should not receive baptism until after having been sufficiently instructed, they are led from personal conviction and by their own free choice to seek for it with sincere longing of heart." In his life of Tertullian he says that infant baptism was considered an innovation at that time. He says, too, that even in Alexandria some fifty or sixty years later, when the necessity of infant baptism was there "acknowledged in theory it was still far from being uniformly recognized in practice." (Vol. 1, p. 311-14.) Speaking especially of the Greek church at a much later period he says, "it was still far from the case" that infant baptism "was generally introduced into practice;" "it entered so rarely and with so much difficulty into the life of the church."—That is down to the middle of the fifth century. (Church Hist., Vol. 2, p. 319.) About 200 years before this period however, A. D. 250, large bodies of men had broken off from what you call the church, on account of her lax discipline, her worldliness, and numerous innovations and corruptions. The Novatians, for instance, and A. D. 311, the Donatists who say "out-numbered" the church. If we had no other testimony in regard to them than what I have thus far adduced we should naturally suppose that these men would be at least far more slow in adopting the innovation of infant baptism than the Catholics, and consider their baptism a nullity: while there might be among the later secessionists very many favorable to it, large bodies of them at least would always remain opposed to such a change. And this is exactly what we find to be the case. I know you intimate that the Donatists became extinct in four or five hundred years; this would give us Baptists probably to A. D. 700 or 800. But do you not know that there is the most highly respectable testimony that the Donatists did not become extinct but merged into those bodies afterwards known as the Vaudois, Albigenes and Waldenses?

In 1819, Dr. Upaj, Professor of Theology in the University of Groningen, with Rev. J. J. Demmon, Chaplain to the King of the Netherlands, put forth a "History of the Dutch Baptists." In the summary at the close they assert that they have proved the identity of this body with "the original 'Waldenses' and that they have long in the history of the church received the honor of that origin." "On this account they add the Baptist may be considered as the only christian community that has stood since the days of the Apostles, and as a christian society which has preserved pure the doctrines of the gospel through all ages. The perfectly correct external and internal economy of the Baptist denomination tends to confirm the truth disputed by the Roman church, that the Reformation brought about in the 16th century was in highest degree necessary, and at the same time goes to refute the erroneous notion of the Catholics, that their communion is the most ancient."—(For a compact view of many testimonies on this point, I refer the reader to a Sermon on the "Divine Care of the Church," by Dr. Howell, Nashville, 1843.)

And yet sir, you have undertaken to "prove" that there were no Baptists before the rise of John Buccold in 1535. If I had made use of Baptist testimony, I could have brought you their own Confessions of Faith, dated back some of them almost as far as the year 1100. But I have preferred to adduce the evidence furnished by our opponents alone, and not one tenth part of that which I have before me at this moment. And now sir, I call upon you as a gentleman and a man of truth and honor which I do and always have esteemed you, in your next letter to retract these slanderous aspersions upon the character of a body of christians who in this country, at least, are about ten times as numerous as your own, and I trust as pious and as useful to mankind. Yours, dear sir,

With all personal good wishes,  
T. F. CURTIS.

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With all personal good wishes,  
T. F. CURTIS.

Mortuary.

DIED—In this County, on the 17th of May, Mrs. D. H. BRAME, relict of the late Judge George Brame.

Mrs. Brame was born in Mecklenburg county, Virginia, April 11, 1786. Early in life, she publicly put on Christ in baptism, and for many years she was beloved and venerated as a mother in Israel. She was one of the six members that constituted the Siloam Baptist church, in Marion, and was always deeply interested in its prosperity.—Until prevented by the infirmity of advancing years she was constantly found in her seat in the house of God on the Lord's day, and was always punctual in her attendance on the church conference and at the Female Prayer meeting. When the cause of the Redeemer languished, her soul mourned over the hidings of his face; but when the Lord revealed himself unto his people, then did she rejoice in his salvation and shout aloud his praise. A devoted wife, an affectionate mother, a prudent counselor, a steadfast friend an humble and devout follower of Jesus, she awaited the approach of death in peace, and calmly passed to her reward on high.

"The memory of the just is blessed."  
M. P. J.

Teacher Wanted.

AT the last Session of the Board of Trustees of a Mississippi Baptist College, Monday the 2nd June, 1851, the following resolution was unanimously adopted.

Resolved, That the Secretary advertise for a Principal of the Preparatory Department, who shall receive \$1200 and the use of the Presidents House, as salary, for one year, and that an election of Principal will take place on the first Monday in August, 1851, in the town of Clinton, Hinds county, Miss.

Candidates will therefore, please forward their applications before that day to the Secretary at Canton.

BENJ. WHITFIELD, Pres.

GEO. STOKES, Sec.

June 18, 1851. 16-1f

Howard College.

THE Annual Examination of the Students of Howard College will commence on Thursday the 17th of July, and continue through Wednesday of the following week. Exhibition of the Junior Class on Wednesday night.

Commencement Exercises on Thursday the 24th.

S. S. SHERMAN.

## Business Department.

RECEIPT LIST.			
Receipts for the South Western Baptist			
NAMES.	AMOUNT.	Vol.	No.
Rev S Taylor	\$2 00	3	5
J C Glass	5 00	4	44
Jno P Cross	5 00	4	38
J M Baling	2 50	3	44
Dr A B McWhorter	2 50	3	48
D A Ellington	2 50	3	52
Jas H Oliver	2 50	4	16
H Moore	2 50	4	16
Jos Moore	50	4	10
Wm Delrieve	2 50	4	16
Terrill Andrews	2 50	4	16
Berry Reid	2 50	4	16
J U Whiteside	2 00	4	4
Philemon Kirkland	2 50	3	52
Dr R F Stewart	2 50	4	16
Mrs M A Crumpton	3 00	3	52
C K Cotten	5 00	4	14
Mrs Eliz Shannon	2 50	3	13
James Johnson	2 50	4	17
James L Farquhar	5 00	4	35
Rev J A Kimball	5 00	4	44
Dr W E Howth	3 00	3	24
J J Burlington	2 50	4	16
Mrs M A Parker	3 00	3	13
James H Low	5 00	4	13
Mrs Lavinia Low	5 00	4	13
Dr J V Johnson	3 00	3	44
Mrs N C Brabston	2 50	4	16
H B McCord,	2 50	4	17
W H Olds	5 50	5	33
J R Pullen	2 50	4	9
W C Barnes	2 50	4	14
James W Jeter	2 50	4	14
Mrs F S Thomas	2 50	4	17
Robert Rawes,	2 50	3	30
Mrs Catharine Lyon	2 50	4	26
Mrs S M Thomas	5 00	4	44
Iris Carpenter	5 00	4	44
Thos H McCown	5 00	4	13
Mrs M H Cooper	5 00	4	1
B Pendleton	5 00	4	30
Dr H Claggett	3 00	3	26
Mrs H B Lacy	2 50	4	18
H Jones	2 50	4	20
Rev N Robertson, Jr.	5 00	4	28
Mrs Ann A Harper	2 50	3	44

## PENMANSHIP.

W. J. L. MILLAR of the firm of Jenree & Millar. Celebrated American Penman, from New York city, and lately from New Orleans and Mobile; has the distinguished honor to announce to the Citizens of Marion, that his apartments for imparting instruction in the *Chirographic Art*, are now open for the reception of Pupils and Visitors, in the office formerly occupied as the Post Office, opposite the Marion Hotel.

His style of writing is bold, free and expeditious, adapted to Letters, Bills, Notes, Sales, Receipts, and finishing Journal entry, and has been successfully taught through the principal Cities and Towns in the United States, Canada, and the West Indies, &c.

To the Ladies will be communicated a beautiful flowing epistolary hand, and the one practiced in the most fashionable circles of the day.

Having had years of experience, he is confident of imparting his system with marked satisfaction to all. The course pursued is such as to remove those cramped, stiff and awkward habits which so often result from erroneous instructions, and impart a more elegant and expeditious hand in 12 lessons, of from 1 to 2 hours each, than is usually learned in years by the old method.

All persons (good judges and critics,) are respectfully invited to call on him at his Room, where he will be happy to elucidate his qualifications by examining and unraveling 30 specimens—explain his principles, and execute anything that may be called for, whether they wish to avail themselves of his services or not. Ladies wishing to receive private instruction at their residence or some few gentlemen to become teachers, can be accommodated by making immediate application. A bad hand no objection.

Rooms open from 9 A. M. to 1 P. M. and 3 to 6, and from 7 to 10 P. M. Hours of attendance for Ladies and Gentlemen made known at our Room. Reserved hours for Ladies.

Arrangements made with Schools on favorable terms. Terms for the course—TEN DOLLARS.—Success guaranteed; Specimens of improvement can be seen at our Room.

It will be requisite for persons to join forthwith, as my engagements in New Orleans will make it utterly impossible for me to remain in this place longer than to give one course of instruction.

N. B. Visiting, Wedding and Invitation Cards written to order at 20 cents per pack.

W. J. L. M. was presented with a Silver Medal in Richmond, Va., also, a Silver Cup in Savannah, which can be seen at his Room.

July 9, 1851.

Judson Female Institute.

THE ANNUAL EXAMINATION will commence on Monday the 28th of July, and close on the following Thursday, continuing four days.

There will be CONCERTS of Music on Tuesday, Wednesday and Thursday nights,—the last in connection with the Exercises of the Graduating Class.

The following Gentlemen have been appointed by the Trustees, a Board of Visitors,



## POETRY.

### The Blind Mother.

BY ABBY ALLIN.

Say, shall I never see thy face, my child!  
My heart is full of feelings strange and wild:  
A mother's hopes and heart-felt joys are mine,  
My soul is filled with gushings half divine;  
And never more, my child, am I alone,  
Since thy young heart doth echo to mine own.

But shall I never see thee? can it be  
That all my gaze, my precious boy, on thee,  
And yet the heart that loves thee must forego  
The dearest pleasure other mothers know?  
This, this is anguish—agonies refined!  
O God, forgive me! Baby, I am blind!

Yes, yes—I never knew before  
The depth of my affliction—oh, for power,  
For one short thrilling moment, child, to gaze  
On thy sweet face, thy face, that others praise,  
And I must not murmur; God is kind:  
But this is darkness—now I feel I'm blind!

Nay, do not start, my child, it was a tear  
That wet thy brow; thy mother, boy, is here;  
And though I may not see thee, yet I feel  
Thy velvet cheek against my bosom steal;  
And none can harm thee there, nor hand unkind  
Shall touch my darling, even though I'm blind!

List—list—it is thy father's step I hear;  
Now I know smooth my brow, press back the tear;  
He shall not find me weeping, when so blessed,  
With thee, my darling, cradled on my breast;  
But can I only see thee? Yet God is kind:  
Be done! Peace, throbbing heart, be still!

We are alone again; he never guessed  
What yearning anguish filled thy mother's breast;  
When he did pause thy features half defined,  
He quite forgot that his young wife was blind.  
And yet, when his fond arm was round us thrown,  
His lip half trembled when it met my own.

Oh, shall I ever repent him he hath said  
A word burdened with a woe so dread;  
Should he grow tired of our frail and weak,  
My heart, in that dark hour, would j'y to break;  
Or should he slip from cold, his hand unkind,  
God help me, baby, then indeed I'm blind!

But shall I never see thee? Yes, my boy,  
Some future hour my soul shall know that joy;  
It may not be on earth, but in the skies,  
I yet shall gaze, my darling; in time eyes,  
So I will patient be, for God is kind,  
For in thy heaven not one eye is blind!

## Miscellaneous.

### Extraordinary Escape.

The last *Abingdon Virginian* contains the following:—

"The children of Mr. George Hickman, a worthy citizen of Scott county, were playing together in a field, and near the mouth of a fathomless sink-hole. In their gambols, one of them, a boy about eight or ten years old, pushed his little brother, about four years of age, headlong over the edge and down into the deep, dark pit below. It was some time after the child was missed, before any certain information could be drawn from the others as to what had become of him; and it was only threats of severe punishment that finally overcame their fear, and exorted from the boy who did the deed a confession of what had happened. An effort was made immediately to ascertain the situation of the little fellow and afford him relief, if he was not beyond its power. Ropes were tied together with a stone attached to one end, and an attempt was made to fathom the depths beneath, but more than sixty feet of rope were employed in vain; no bottom could be reached. A lighted candle was then let down, but its light gave no hopeful indication, except that the pit was free from choke-damp or impure air, as far down as the candle descended. Night came on, and all further efforts had to be abandoned. On the next day, further trials were made of the depth of the pit, but with no better success. In despair, the frantic parents were about to give up all hopes of recovering or relieving the little innocent, and preparations were being made to close up the mouth of the pit, to prevent a like occurrence in the future, when it was suggested and agreed upon that another and final effort should be made, by letting some individual down by ropes to examine the nature of the abyss, and ascertain if there was any encouragement for further exertions. A brother of the lost child undertook the fearful task. Ropes were fastened around his waist and limbs, and one to his wrist, by which he might indicate to those above his wishes either to descend or to be drawn up. He was swung off and slowly lowered, until, having gone to the depth of about fifty feet, he looked below him, and there shone through the thick darkness two glistening eyes, intently looking upward. In another moment he was standing on a shelf or angle in the shaft, with the child clasped to his bosom. He fastened the little fellow securely to his own body, and bidding him take the rope firmly in his hands, the signal was given to draw up. The child held convulsively to the rope, and in a few minutes the rose within view of the hundred anxious spectators, who had assembled to witness the result; and when the first glimpse of the little fellow alive caught their eager gaze, screams and shouts of joy from the excited multitude filled the air, and big tears of sympathy started from the eyes of every beholder. After the first paroxysms of delight had subsided, the child was examined to see if it had sustained any injury, and, extraordinary to tell, with the exception of a little bruise on the back of his head, it was perfectly sound and unharmed. The only complaint that it made was that it was hungry, being nearly twenty-seven hours under the ground. To inquiries made of it, it replied that it saw a light, and heard a thud. From the nature of the pit, it appeared that the little fellow had fallen a perpendicular distance of forty feet, upon a slope or bend in the shaft, and from that place had slid down twenty feet, to the spot where he was found leaning against a sort of pillar or wall, and gazing upward. How he escaped instant destruction is beyond all account.

Cucumbers may be grown to an advantage in small piles, say two or three bushels of well rotted manure laid upon grass land. Keep the grass short, and pluck out such weeds as may start, and water if needed, which is all the cultivation required.

## The Murderer Caught in His Own Snare.

Rev. George Pearce, a missionary of the Southern Baptist Board, in a letter, dated Shanghai, Nov. 13, 1850, in the Southern Missionary Journal, relates the following cruel incident:—

A very dissipated and worthless son of a wealthy and respectable man of that region, informed a poor beggar, whom he came across, that a friend of his would employ him and pay him good wages if he would go with him to Shanghai. To this the beggar gladly consented. He gave the beggar a suit of good clothes to appear before his employer, and they two proceeded on towards the city. When they came to a retired part of the road, the man murdered the beggar, by choking him with a piece of rope, and left him, as he supposed, dead. He then proceeded to inform the constable of the neighborhood that a man had been murdered. The constable, it seems, is held in some way responsible for the good conduct of the neighborhood; if he cannot bring the guilty to justice, he has to suffer himself. Beggars often die on the highways, and no other notice is taken of them than to bury them. In this case it would appear, that the man supposed that a respectable citizen had been murdered. The constable was much alarmed at the information of the murder—feared he could not trace it out. The murderer offered to allow the constable to have the man buried, without informing against him, if he, the constable, would pay him a large sum of money. They proceeded to the place where the murder had been committed, when, to their astonishment the beggar had come to life. The man, pale and trembling as death, fell down on his knees before the beggar, and besought him not to inform against him, often bowing with his head to the earth. The beggar, unmoved by his entreaty, told the constable there stood his murderer. The constable immediately had the man apprehended. He was then awaiting his trial.

## Rules for Home Education.

The following rules we commend to all our patrons and friends for their excellence, brevity and practical utility. They are worthy of being printed in letters of gold, and being placed in a conspicuous position in every house hold. It is lamentable to contemplate the mischief, misery and ruin which are the legitimate fruit of those deficiencies which are pointed out in the rules to which we have referred. Let every parent and guardian ponder, and inwardly digest.

1. From your children's earliest infancy, inculcate the necessity of instant obedience.
2. Unite firmness with gentleness. Let your children always understand that you mean exactly what you say.
3. Never promise them anything unless you are quite sure you can give them what you promise.
4. If you tell a little child to do something, show it how to do it, and see that it is done.
5. Always punish your children for willfully disobeying you, but never punish them in anger.
6. Never let them perceive that they can vex you, or make you lose your self-command.
7. If they give way to petulance and temper, wait till they are calm, and then gently reason with them on the impropriety of their conduct.
8. Remember that a little present punishment when occasion arises, is much more effectual than the threatening of a greater punishment, should the fault be renewed.
9. Never give your children anything because they cry for it.
10. Or no account allow them to do at one time what you have forbidden, under the like circumstance, at another.
11. Teach them that the only sure and easy way to appear good is to be good.
12. Accustom them to make their little recitals with perfect truth.
13. Never allow of tale-bearing.
14. Teach them that self-denial, not self-indulgence, is the appointed and the sure method of securing happiness.

## Milk Rooms in Cellars.

Farmers about to build a dwelling should know, that by carrying up a large flue in the chimney's back from the cellar, and having a window or two opening to the house, out of the cellar, they can have as good a milk room under their houses as could be made over a spring that may be perhaps two hundred yards or one-fourth of a mile off, which is so unpleasant to go to in bad weather, especially by the female portion of the family.

The floor should be flagged with stone, as they can be kept sweeter and colder than even cement or brick, which absorb "spilt milk," and thus taint the atmosphere. The walls should be plastered, to facilitate white washing and cleansing. Nothing but milk and cream should be kept in the room, as a pure atmosphere for the cream to rise in, is absolutely necessary for the making of sweet butter.

What is needed to have a cool, sweet cellar is a current of air which will be secured by the aforesaid flue and open windows, as a strong current of air is at least ten degrees colder than the same air at rest.

Farmers ought to know that churning can be done with any good churn in from ten to fifteen minutes as well in winter as in summer, by having the temperature of the cream right, say fifty-eight to sixty

degrees. The temperature of any ordinary sitting room in winter, to be comfortable, is sixty-five to sixty-eight degrees, and a closet opening into such a room would be the best place to keep the pot in winter. In summer the cream can be readily reduced to the right temperature by breaking up clean pieces of ice and putting into the churn.

A thermometer, which is necessary to regulate these matters costs but one dollar, and such an investment every farmer ought to make; who has churning to do, and thus save labor and time, which is money—and make this much dreaded part of the duties of farmers' wives and daughters much pleasanter and easier—and for this I know they would thank your modest correspondent if they knew him.—*Lewis County Republican.*

## Sweden.

The last has been a year of severe trial to F. O. Nelson. He has been imprisoned in a filthy fireless dungeon, where he says, "I was literally compelled to run backward and forward on the stone floor the whole night to keep myself from freezing." He has been tried and condemned to banishment from his country by the highest court of Sweden.

The King has confirmed the sentence, and an officer of the law has escorted him out of the land.

And what has F. O. Nelson done? On ship-board, and on shore, he has exhorted his fellow men, when favorable occasions offered, to be reconciled to God. He has in quiet ways assembled seamen and others for reading and expounding the scriptures; for fellowship, the breaking of bread and prayer. He sought simply religious liberty—the privilege with others of worshipping God according to the dictates of the Bible and conscience, in an orderly and decent manner, without disturbing the worship of others. This, and this alone was his crime. Though at intervals obstructed in his labors, he has continued to toil on; till just on the eve of his banishment, the 15th of March last, he writes:—"I am happy that I have been allowed to labor in my humble way in Sweden more than eleven years. Glory be to God! souls have been converted through such an unpolished shaft, and not a few of those are already in heaven. I shall now commence at Copenhagen as soon as I am driven from Sweden. And it shall be my greatest joy to serve a Society so eminently christian and above party feeling as the American Seaman's Friend Society. I will therefore with the help of God, endeavor to give myself more fully to the work of Christ among seamen wherever I come."

This faithful and successful missionary will be sustained. During the time he has been in the employ of this Society he has distributed millions of pages of Tracts, more than ten thousand copies of the Bible, and directed scores of his fellow men to Christ.

"As the rain cometh down and the snow from heaven" to accomplish their beneficent purpose, so with the word of God communicated by the sailor missionary Ljungberg, in Stockholm. "It is pleasant to follow him from ship to ship, and along the wharves, to hear his earnest remonstrance, his pathetic appeal, his word of encouragement, and witness so many evidences that his labors are not in vain in the Lord.

To keep birds from picking fruit.—As the season is coming on for the depredations of birds, I beg to report my experience of last year, when I saved my currants and gooseberries, by winding colored worsted round and across my bushes; and my cherries, by hanging up leavers pieces of tin with strong thread in the different trees, two pieces being hung near enough together to clash with the wind, which sound, with the bright reflection of the tin in the sun, certainly frightened them away; and I had my due share of fruit, which, the preceding year, I was obliged to relinquish to them.—*Agricultural Gazette.*

Hooping Cough.—A gentleman of this city who has tested it, says the following is a certain remedy for hooping cough, always breaking it after the use of the medicine for three days:—4 ounces flax seed; 3 ounces honey; 1 ounce liquorice; 4 ounces lemons; boiled together in half a gallon of water. To be well strained, bottled tightly and kept in a cool place. Dose—a table spoonful six times a day. To be given always after the coughing ceases.

SCARLET FEVER.—The following prescription for the Scarlet Fever is very simple, if efficacious; and the writer in the Newark Sentinel says he has always found it to have a beneficial tendency, no matter how aggravated the symptoms may have been. It should be resorted to immediately if possible:—"Put into a middling size tea cup, one tea spoonful of salt, one table spoonful of vinegar, and fill the cup with boiling water. Stir it well, and when cool let the patient swallow every half hour a tea spoonful of the clear infusion. In order to keep it clear do not leave the spoon in the mixture.—It will be found to relieve the soreness of the throat, and throw out the eruption. It is moreover an excellent prescription for an ordinary sore throat."

## DRUGS & MEDICINES.

### New Store and New Goods!

J. G. HUCKABEE, having taken the Store lately occupied by L. S. Hurt, offers to the citizens of Marion and vicinity, a large and extensive assortment of genuine Drugs, Medicines, Chemicals, Paints, Oils, Varnish, Dye-stuffs, Brushes, Window-glass, Stationery, Perfumery, &c.; selected with great care and designed particularly for the Retail Trade. To which he invites the attention of Physicians, Planters, and others.

Physicians' prescriptions accurately and carefully compounded, by an experienced Pharmacist. Marion, Ala., Feb. 26th.

## Special Notices.

### Magnificent Premiums.

We are anxious to complete our list of five thousand subscribers at an early season this year, a thing altogether practicable with a little more effort on the part of our present patrons. Our list of subscribers has more than doubled itself, each year since our connection with the office, and at no time has the prospect of rapid increase been so flattering as now. Without ever having heard a syllable to the prejudice of the paper, as an organ for South Western Baptists; and with the cordial recommendation and support of a large majority of Associations, Conventions, and prominent individuals in Alabama, Mississippi, Louisiana, Texas, and Arkansas, there is no reason why its circulation may not be extended indefinitely. And as an encouragement to all our brethren to engage in this good work, we propose the following magnificent premiums:

1. Every brother furnishing us two cash subscribers, by the 1st of July, shall have a copy of the Catechetical Instructor. This work, of 365 pages, was written by the editor, the direction of the Alabama Baptist Convention. It contains a complete system of theology, and has received the unqualified approval of almost every distinguished Baptist minister in the South. Nearly 4,000 copies were sold the first year.
2. Every brother furnishing us five new cash subscribers, shall be presented with Crowell's Church Member's Manual, Fuller on Baptism and Communion, and Howell on the Deaconship. These are all superb works, of permanent interest.
3. Every brother furnishing us with ten cash subscribers, shall be presented with Carson on Baptism, Howell on Communion, and Jenkin on Synonym on the Atonement. These, also, are works of rare merit.
4. Every brother furnishing us with fifteen cash subscribers, shall receive a copy of the Baptist Library. This work, 3 volumes in one, making 1327 quarto pages, contains the best collection of Baptist Literature in existence, being a reprint of more than 30 different productions. It would cost at least \$200.00 in any other form than the present.
5. Every brother furnishing us twenty cash subscribers shall have a copy of the Baptist Library with Crutten's large Concordance of the Bible. This is admitted to be the best Concordance in the world.
6. Every brother furnishing twenty-five cash subscribers, shall have a copy of the Baptist Library, 1327 pages, with a copy of Beecher's History of the Baptists, 970 pages, or any other work of equal value.
7. Every brother furnishing us with thirty cash subscribers, shall receive a copy of the Comprehensive Commentary on the Bible. This work contains 6 vols., making more than five thousand, doubly condensed pages. It is the best work of the sort in the world.

REMARK.—It will be observed that we have limited the time to three months, that all our brethren have full opportunity to see their friends, and make their arrangements, and because, especially subscribers on account of premiums after that time will not sustain a proportion of the expenses of the year, sufficient to justify the price at which they are obtained. Hope our brethren will bear this in mind, and do quickly what they can for the season. By a vigorous effort they can now do us, themselves, and their friends, a valuable service.

## JUDSON FEMALE INSTITUTE,

Marion, Perry County, Ala.

### Faculty.

- PROFESSOR MILO P. JEWETT, A. M. Principal and Instructor in Moral and Intellectual Philosophy, &c.
- DR. F. AUGUSTUS WURM, A. M. Professor of Music.
- MISS L. D. SMITH, English, Embroidery & War.
- MISS L. E. SALLISBURY, French, Drawing and Painting.
- MISS D. L. MERRILL, English.
- MISS M. A. GRISWOLD, English.
- MISS H. L. HURD, Music.
- MISS E. A. JEWETT, Music.
- MISS D. W. TUPPER, Primary and Preparatory Departments.
- MISS M. A. GRISWOLD, Matron and Nurse.
- MRS. H. C. EASTMAN, Steward's Department.
- WM. HORNBUCKLE, Esq. AND LADY.

THIS Institution has now entered upon its THIRTIETH year, under the direction of the same PRINCIPAL. It has always enjoyed a high degree of prosperity, without any interruption. At the present moment, it has One Hundred and Forty Pupils, from the States of Alabama, Tennessee, Mississippi, Arkansas, Louisiana and Texas.

At no period, has it been favored with an abler Faculty. Professor Wurm is a Graduate of the University of Munich, in Bavaria. He is a gentleman of high and varied acquirements, although he has devoted himself chiefly, for the last twenty years, to teaching the science and art of Vocal and Instrumental Music. For ten years, he was Supreme Director of Music in Kempen, under appointment of the King of Bavaria. For five years past, he has been a distinguished Teacher of Music and Intellectual Instruction, in Philadelphia, in English and Italian languages, in Philadelphia. He speaks English fluently. He is a Composer, and a splendid performer on the Piano, Harp, Guitar, Violin, Violoncello, L. Lube Bass, French Horn, Tuba, &c. &c. His learning, taste, experience and tact, industry and energy, insure to his pupils the most critical and thorough training, and the most accurate and brilliant execution.

Young ladies wishing to learn the Harp, or to secure brilliancy of execution on the Piano and Guitar, will do well to finish their Musical studies under Professor Wurm.

The Lady Teachers of Music are eminently worthy to be associated with the distinguished Head of that Department.

The TEACHERS in the other departments possess the highest qualifications for their respective duties. They have all been engaged, for several years, in their profession, in the Judson, or in other Southern Institutions.

THE GOVERNESS is admirably fitted by her high moral and intellectual attainments, and her intercourse with polished society in Washington City and other parts of the South, to mould the character and form the manners of the Pupils.

THE MATRON and Nurse has had experience in the same position, in a celebrated institution in Maryland. Her kindness of heart will secure to the young ladies, in sickness or health, the tender care of an affectionate mother.

THE STEWARD and LADY are well known as deservedly occupying a high position in this community. They have always furnished a pleasant Home to the Pupils of the Judson.

THE COURSE OF STUDY is elevated and extensive. DIPLOMAS are conferred on those who complete the Regular Course. Young ladies, however, may pursue any branches they prefer.

The Institute is furnished with a Library, Apparatus, Cabinets, &c. It has one Harp, twelve Pianos, six Guitars, and a variety of other instruments.

IN DISCIPLINE, the law of Kindness prevails, and with complete success. Habits of order, system, punctuality and economy are assiduously inculcated. Pupils are allowed to spend only fifty cents a month, for Pocket money. Expensive Jewelry is forbidden. Simplicity and uniformity of Dress is prescribed.

MONTHLY REPORTS of Scholarship and Department are forwarded to Parents.

EXPENSES.—Two hundred and twenty-eight dollars per annum, cover all charges for Board, Tuition, Books and Stationery, for the highest English branches, and Music on the Piano. Tuition on the Harp is Eighty Dollars a year.

Two hundred dollars, per annum, meet all the expenses of a Pupil, desiring to Graduate, and studying only English with Latin or French, instrumental music being excluded.

Board and Tuition are payable, one half in advance.

There is but one Session of Ten months, each year, always commencing about the first of October. Pupils, however, can enter at any time, paying only from the date of entrance.

N. B. Payments can always be made by Acceptances on New Orleans.

M. P. JEWETT.

January 8, 1851.

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March, 847 6-ly

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Sep. 10, 1850. 38-ly

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44 miles on the road leading from Tuscaloosa to Huntsville.

No. of Students during the past School

astic year, 104.

No. Boarders 56.

N. Classical Scholars 34.

THIS School will again open on the first Monday in

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### Terms.

Tuition—Elementary department, per session, 20 weeks,

More advanced, \$10 00

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Board, washing, fuel, servant hire, beds, room-

rent and lights, 2 00

The house is large and commodious, with five rooms

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The location is as healthy as any in the State—

nothing to allure or entice the student from his books

or corrupt his morals.

It is intended to furnish the school with Chemical

and Philosophical Apparatus and books as soon as the

permanency of the school will justify.

There are two sessions in the year. The first, seven

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from the time of entering to the close of the session.

None need apply who do not intend to be studious and

moral, and after trial is made, if a student does not ad-

vance, whether from indolence or want of capacity, will

be sent home.

Young men can be prepared at this school for any

class in the University of Alabama. Text books used

will be such as to accomplish that object. Books can

be had at Tuscaloosa prices.

Young men who wish to prepare themselves for

teaching common schools, will find this school inferior

to none for that purpose, and they will be instructed

and prepared especially for teaching.

Six young gentlemen, preparing for the ministry,

will be instructed at this Institution free of tuition fees,

one of whom shall receive his board also, provided, af-

ter his education is completed he will locate within the

bounds of the Alabama Association.

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