

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.]

VOLUME III.]

MARION, (PERRY COUNTY, ALABAMA,) JULY 16, 1851.

[NUMBER 20.]

TERMS.

The terms of our paper will henceforth stand thus: A single copy, \$2.50, if paid strictly in advance. A single copy, \$3.00, if payment is delayed three months. Any present subscriber, not paying strictly in advance, may, nevertheless, enjoy the benefit of advance payment, by furnishing a new subscriber in addition, and paying \$5.00, for the two copies. Any number of new subscribers, clubbing together, may be furnished the paper at the rate of one copy, for \$2.50, paid in advance. Advertising will be done at the following rates, strictly observed. For each insertion, fifty cents, per square, of ten lines. For each subsequent insertion, twenty-five cents, per square, of ten lines. Reasonable discounts will be made on yearly advertisements. 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.

For the South Western Baptist.

The Bible Question.

Dear Brother Chambliss:—As you are at last disposed to listen a little to remarks (pro or con) on the Bible question, I suppose I may not fear to risk saying something further in your paper. Really, my brother, I am tired and ashamed of hearing so much said and written against a correction of our English Scriptures, in opposition to giving "the whole truth of Revelation to the world." It may not be possible, if we fear and hate much longer that the enemy will cheat us out of it at last! He may give us such a Bible—so near the whole truth that we may never be able to make it better. If the Bible be our chart from Earth to Heaven, it should, in my judgment, be as free from error and obscurity as possible. I fought to be truly a "Holy Bible."—But a brother says, no use, "it's now a Baptist Bible." Well, I ask, are there no errors in our present Bible? Our learned folks tell us there are many. And I say, but one is to be found, it should be corrected. Our common merchants are willing to correct errors—and are Baptists less honest? "But it will do for us" now, this sounds so much like a Pado—will do!!—I thought Baptists were a "thou saith the Lord" sort of people, and professed to be soldiers for Christ—Well, are they willing for their enemy to make their swords, though bad ones, and force them upon their children forever? I, for one, beg leave to object. I want our Captain's sword—the real Jerusalem blade—a two edged one; he gave us such; but Rome has dulled it, and it shines too obscurely; gives too uncertain a sound. And, bro. Editor, what is worse, many of us are afraid to trust God for a better—sensible; we should blush to think of it. I heard a good brother say, not long since, that he never intended to give another dollar again for the spread of the present Bible. Well, this surprised me, for I expected this brother would have died by the present version; "dear old family Bible." His feelings I admired in part; but he went a little further than I could. I prefer a sword to none at all—I am glad, however, we have a Bible Board at Nashville, who, no doubt, will look well to it, and I hope will judge correctly of the "signs of the times." But, bro. Editor, I fear our prejudices and dispositions will retard too much this work.—The Bible Union and our people must co-operate in some way, or I fear but little will be done to purpose soon, if ever. "A house divided against itself cannot stand." We should be moving on to the rescue—less than fifty years our population, possibly, may be more than a hundred millions; and the contemplated Bible should be ready for them. I say, if our Pado friends will not make for us correct Bibles, let us make them ourselves—we are amply able.

But a brother may think that the present Bible is too old to alter; that time has ratified the errors; and we must now receive them all as good and true. "Old errors of course, better than new truths." This Baptist talk!!—I hope this is not the sentiment of very many. But, again, "there are not many errors, and those not so very essential." What! have Baptists become Pado!!—No more necessity for changing Baptism into Immersion than Angel into Celestial Messenger. Here I enter a protest. I do not know that we have ever had any dispute about Angel, nor can there be any necessity for it, all are at liberty to say as they choose, *Angel or Celestial Messenger*.—But the Christian world has been in dispute, to these many centuries, about Baptism. Three-fourths, perhaps, say it is to sprinkle, or pour, or immerse, as we may prefer, while one-fourth says it is to immerse only—and so the religious world has been all along quarrelling, if not fighting, to the great detriment of the glad cause. Now, if we were all agreed as to what particular action constituted Baptism, there truly would be no very great necessity for the proposed translation of Baptizo—for truth's sake only.—An though all Baptists become careless and indifferent about it, it will still read "it is the truth that makes free." It is a true saying, that "fear betrays like treason." This is no time for scaring a Baptist, or scaring Baptist Editors. "Blood and Treasure for Truth; but not a cent for Error"—should be inscribed on all

our banners. I go for supplying the world especially the one hundred millions, soon to be in our own hands, with the pure word of God, if it demolishes forever our whole Baptist fabric.

I ask, if a committee from the American Bible Society have been able to discover 24,000 errors, that ought to be corrected in our present Bible; how many more could a Baptist committee discern? I guess several more. Excuse this imperfect and, perhaps, unnecessary scribbling, and believe me as ever,

Yours in the defence of truth.

C. BATTLE.

Enfauila, Ala., July 2nd, 1851.

Christian Index and Religious Herald, please copy.

We copy from the Tennessee Baptist, the following notices of a meeting of the friends of a revised version of the Bible. The plan proposed strikes us as the least objectionable of any that we have seen. We hope that the Southern Bible Board will confine itself to the object for which it was organized, and not tamper with the present version of the Bible.

The Revision Meeting.

The proceedings of this meeting will be found in another column. In this meeting a basis was discussed and agreed upon, that must meet the views of every Baptist in the land. It is not proposed to have any relationship to either the American and Foreign Bible Society, or to the Bible Union, or to form a Bible Society of any sort, but simply a Revision Society, composed of the friends of revision throughout the world—the specific object of which will be, at the best time—and in the best way to secure the best English version ever offered to the world—not as the product of Baptist scholarship, but of the most distinguished scholars of all sects and nations of Christendom. Upon this plan we have ever advocated a revision (not a translation) of the English Scriptures—we only wish the untranslated, and disguised passages corrected, but not to add and diminish one jot or tittle from the sentiment of the original. We ask that our English text may give the exact idea the spirit gives in the Greek.—We expect in a few weeks to give the contemplated circular.

Let it be remembered that this meeting was not composed of the officers of the Southern Bible Board,—or that the object of this meeting, as some suggested at the time, to counteract the efforts of the newly created Board, since every member of the meeting, so far as our knowledge now extends, are the warm and fast friends of the Southern Bible Board, and will sustain it to the extent of their means and influence. The sole object of this meeting, was to ascertain, if it is possible, to secure a better and more authoritative version than we now have. If such a version cannot now be obtained—we will wait till it can—if it can, we will have the proud satisfaction of offering it to the world. The effort should trust the whole truth and nothing but the truth.

Meeting of the Friends of a Revised English Version.

Nashville, May 10, 1851.

The friends of a revised version of the Bible, in the English language, met in the Vestry of the First Baptist church. Rev. R. T. Anderson, of Ky., was called to the Chair, and Dr. M. W. Phillips, of Miss., and Rev. J. R. Graves, appointed Secretaries.

The meeting being called to order, was opened by prayer.

Rev. D. L. Russell, of Vicksburg, Mississippi, submitted the following preamble and resolution:

WHEREAS, The subject of the revision of the English Scriptures is one which requires united council and effort on the part of its friends, and since the project so far as it has progressed, is misrepresented by many, and misunderstood by not a few, who are favorable to the principles it involves, and are only waiting to be satisfied that it will be executed in such a manner as will guarantee a satisfactory result.

Resolved, That the object of the meeting is mutually to receive and impart information, tending to place the subject in its true light, and thus enable its friends to hold common sentiments respecting it.

Several addresses were made setting forth the necessity of a revised English version, and the proper means to secure it. The meeting then adjourned, by prayer, to meet at 5 1/2 o'clock, P. M.

May 10, 5 1/2 P. M.

Met pursuant to adjournment. The meeting was opened by prayer.

The following resolutions were submitted: Resolved, That we regard the preparation and circulation of God's Word in the best versions that can be procured, in all languages, a fundamental principle and the religious enterprise of the friends of the Bible.

Resolved, That we regard a correct version of our English Scriptures as high-

ly important to the cause of Christ—and that we will heartily co-operate with the friends of this measure throughout the world in securing such a revision upon a wise and safe plan.

These resolutions were sustained by several short speeches and unanimously adopted.

Adjourned till Monday 1-2 past 7, A. M.

[The meeting met and adjourned until Tuesday morning, May 13th, owing to want of time for any business.]

TUESDAY MORNING, May. 13.

Met agreeable to appointment, and the meeting was opened by prayer.

Whereupon the following resolutions were submitted by Rev. D. L. Russell. Resolved, That in order to unite the friends of the enterprise in harmonious and efficient effort, a Provisional Committee of five persons be appointed, to whom shall be assigned the following duties, viz:

1. To enter into Correspondence with the friends of a revised version with regard to the importance of a General Meeting, at some central point to consult upon the great interests involved in this question, and if the views of its friends are favorable to such meeting, to fix upon the time and place.

2. To employ such efforts, in the mean time, as may result in bringing the subject more fully before the churches, and securing their co-operation in prayer, in labor and in contributions.

On motion it was unanimously adopted.

On motion of Rev. Dr. Lynd, it was Resolved, That a committee be appointed in the several States to aid in imparting information, and aiding the Provisional Committee.

On motion it was Resolved, That the Provisional Committee be located in Kentucky.

Whereupon the following brethren were appointed.

The Provisional Committee.
Rev. John L. Waller, Louisville.
Prof. D. R. Campbell, Covington.
Rev. R. L. Thurman, Lawrenceburg.
Rev. R. T. Anderson, Garrettsburg.
Col. F. C. McCalla, Georgetown.
Corresponding Committee in Tennessee.
Rev. J. R. Graves, Nashville,
Rev. Samuel Baker, "
Rev. P. S. Gayle, Memphis.
Rev. C. C. Conner, Woodville,
Rev. H. L. Pettus, Somerville,

Corresponding Committee in Mississippi.
Dr. M. W. Phillips, Edwards Depot,
Rev. D. L. Russell, Vicksburg.
Rev. W. C. Crane, Hernando,
Rev. W. H. Holcombe, Birmingham,
Rev. H. B. Hayward, Preston,
Rev. E. C. Eager, Warrenton,
Rev. John Micon, New Prospect.
Rev. W. M. Farrar do.

Corresponding Committee in Arkansas.
Rev. T. S. N. King, Helena.

Corresponding Committee in Louisiana.
Rev. James B. Smith, Clinton,
J. H. McRae.

Corresponding Committee in Texas.
Rev. G. W. Baines, Independence,
Rev. Jas. M. Maxey, Huntsville.

Corresponding Committee in Alabama.
Thos. P. Miller, Mobile,
Dr. Cullen Battle, Eufaula.

Corresponding Committee in Georgia.
Rev. V. Thoratton,
Rev. J. L. Dagg, D. D., Penfield.

Corresponding Committee in Maryland.
Wm. Crane, Esq. Baltimore.

On motion.
Resolved, That the proceedings of this meeting, be signed by the officers, and published in the Tennessee Baptist, Baptist Banner, and papers friendly to the object, requested to copy.

On motion,
Resolved, That the Provisional Committee prepare an Address or Circular, setting forth the objects contemplated to be effected by this organization.

On motion, also,
Resolved, That Henry Wingate, of Frankfort, Kentucky, be appointed Treasurer, to receive funds for the publication of the said Address or Circular.

Adjourned without day.
R. T. ANDERSON, Ch'n.
M. W. PHILLIPS, } Secretaries
J. R. GRAVES }

Missionary Designation.

Richmond, June 16, 1851.

Bro. Sands:

Perhaps a brief account of the services in setting apart brother Cabaniss, as Missionary to China, of the Goshen Association, may be interesting to your readers.

Brother Howell and myself had been invited to attend and participate in the exercises. On our way to Waller's church, the appointed place of meeting, we spent a couple of days at County Line, together with brethren Allen, Sumner, Phillips, and Cabaniss. Four were baptized and three others received for baptism while we remained. I trust, from the indications there, that they may soon behold, by

the blessing of God, an additional harvest of souls.

On the evening we left there, we witnessed a very interesting scene. After preaching, the congregation repaired to a convenient baptistry, which has been sunk in the ground, and encased with rough plank, a cheap and simple arrangement, by the way, that many of our churches would find advantageous. Pure and beautiful water may be easily supplied by a spring; the whole assembly may witness the sacred ordinance, instead of a few friends merely, who have gone with the minister and candidates, at an unreasonable hour, perhaps two or three miles, to some river; and the whole effect is solemn and impressive. A circle was formed round the baptistry at the distance of some twenty yards, so that every individual could see the watery burial. After the baptism, brother Cabaniss made a farewell address to the people, which was touching and appropriate, and elicited a warm and stirring response from brother L. W. Allen, the pastor of the church.—The whole assembly wept, and as the parting hand was given, while the hymn "Blest be the tie that binds" was sung, I could not help feeling that the whole scene had about it, something higher than earthly sublimity. There, on that shady lawn, carpeted with the spring grass, and canopied by the heavens, beside the waters, where, in the likeness of their Saviour's burial, those happy converts had put on Christ—there stood the Missionary and his brethren, he giving up all for Christ's sake, that he might preach salvation where Jesus' name has not been heard, and they pledging themselves to "hold the rope, while he goes down into the pit." That scene and those pledges will be often remembered on earth; they are already recorded in Heaven.

On Wednesday, we repaired to Waller's Church. The Introductory Sermon was preached by brother James L. Coleman, from 1 Tim. i. 11. "The glorious gospel of the blessed God." It was an effective, condensed, and beautiful delineation of the state in which Christianity found the world of heathendom, of its glorious effects already, and its still more glorious prospects. The discourse exhibited a mind of native force, well cultivated and imbued with ardent feeling; and our only regret was to learn, that such talents are not more frequently and more extensively employed. That is a very important message in Col. iv. 17, which Paul addresses to Archippus, of whom he makes such honorable mention in the Epistle to Philemon.

On Tuesday, the services of designation occurred. Brother Howell, by appointment, preached on Acts iv. 12:—"There is none other name under heaven given among men, whereby we must be saved." Missionaries, brother Cabaniss and wife; brother Sumner presented them with a Bible; brother Frazier prayed; brother Powell led in giving the right-hand of fellowship; and brother Cabaniss addressed his farewell exhortations to the people. The impression of every part of the exercises were excellent and I am persuaded will long be felt in that region. I trust that Waller's church which has been a mother church so long at home, will now send forth her efforts still more widely, and that trains of holy influence originating there may extend into heathen as well as Christian lands.

Affectionately,
BASIL MANLY, Jr.

Summer Excursions.

The season of summer journeyings has come. Thousands of Christians will seek the shore, the mountains, and other retreats of health and pleasure. They had better leave their luggage than their religion behind them. Temptations beset every pathway. Fashion and folly are guests at every hotel. A word of caution, then, to Christian travellers, may not be amiss.

Beware of trashy and vicious books.—You will meet them everywhere, and your leisure, and perhaps ennui, may tempt you to buy and read them. For your soul's sake, let them alone. They might be read at intervals of business, and when the mind is on the stretch of ordinary pursuits, with perhaps less danger; but when the mind is relaxed, and every sense is a snare for the soul, it is madness to yield the powers to the fascination of a corrupt author. Select beforehand an adequate supply of pure, healthful reading for yourself and family, and give Satan's colporteurs a uniform negative.

Beware of evil company. Fops and coquettes migrate as well as men and women. Every summer retreat will have its complement of dashing, fortune-hunting, supping gents and misses, who owe more to the tailor than the teacher—more to the milliner than the mother. Maintain your self-respect and simplicity of character. If you are enticed to the dance or the gambling saloon, it should be enough to answer, "I am a Christian."

Beware of Sabbath breaking. This is the temptation of travellers. The boat leaves on Sunday. There is a Sunday excursion of pleasure. Friends call on the Sabbath. The last secular newspa-

per has come on Sabbath morning. What is that to thee? It is the Lord's day, not yours. Unless change of place is change of relations to the government of God and an abrogation of the divine law, you may not yield to these temptations without sin, any more than if at your own fireside. "Remember the Sabbath day to keep it holy," follows you to Saratoga or Niagara, and you break that law at your peril, and the peril of all who note your example.

Beware of Christian sloth. Perhaps you have excused yourself from active Christian duties at home by the pressure of business. Well, you have thrown off home cares and duties: now what will you do? You are thrown in daily contact with the worldly and impenitent: will you swim in the current, or breast it? You have leisure and opportunity to do good: will you improve it? If you would spend a happy, useful summer, make a manly avowal of your Christian profession everywhere. Seek the good of all around you. In your walks and drives, have an object—the good of souls and they will be all the more pleasant. You feel the need of helps to usefulness: get them at the outset. Your hats and pockets and trunks should be a miniature tract depository. Don't forget the children. A choice variety of good books, and a select assortment of tracts, children's tracts, and hand bills, should form a part of the outfit of every Christian traveller. Yet few duties are more neglected. "You cannot tell," writes an eminent and excellent clergyman on a Western tour, "how sorry I am that I left home without tracts for distribution. I thought of obtaining a supply, but in the bustle and hurry of getting off, entirely lost sight of the matter, and have regretted it ever since. I have not seen, in tavern or steamboat, a single tract or book, of our Society since I left home. The thing has troubled me very much." What could one think of the soldier going into battle without his ammunition? His predicament would not be unlike that of the soldier of the cross without his spiritual weapons.

Beware of prayerlessness. The cabin of a steamboat, the rooms of a hotel, the dissipation of a summer's jaunt, are little friendly to prayerful habits. But if the Saviour could convert the mountain side into a closet of prayer, and if Paul and Silas could turn prison walls and stocks for criminals into Bethels, the Christian traveller can find or make a place and an occasion for private and social devotions at every turn of his journey, and in every resting spot. That will be a costly excursion to the disciple of Jesus, that terminates in a prayerless home.

Our earthly pilgrimage will soon be finished. Time is too precious, the journey too short; eternity too long, the vows of God too solemn, to admit of mere summer's sporting and vanity.—The Christian—the Christian always and everywhere—should be the motto and the aim of every traveller.

From the True Union.

Baptism of an Infant by a Roman Catholic Priest.

I witnessed the other day what I never saw before, the "baptism" of an infant by a Roman Catholic Priest. As some of your readers, especially those in the country, may never have seen such a sight, I have thought that a description of it would be acceptable to them.

Imagine that you see the mother of the infant as she stood at the middle door of the Church, inside the vestibule, with her babe, about three weeks old, in her arms—the god mother (a young girl about 16) standing by her side. They were approached by three priests, one with the book of ceremonies, the other with a glass vessel containing something, (I know not what) the third addressed a few questions to the mother in a rough unfeeling manner and then with an unholy smile turned upon his heel, and said to his associates "go on." The infant was now given up by the mother into the arms of the youthful god mother, when the ceremony commenced (in the vestibule) by the priest muttering a Latin formula, which charity would prompt us to suppose that he himself understood, though no scholar would have come to this conclusion from his enunciation. While reading he every now and then made the sign of the cross with his forefinger, then with his thumb on the forehead of the child and stopped, occasionally, and seemed to breathe in its face. He then took something like salt out of the said vessel, and put it into the child's mouth, which not being very palatable, the little fellow commenced crying and gave a pleasant variety to the hoarse muttering of the priest. After a few more signs of the cross on the forehead and in the air just over the child, he laid the end of his scarf upon the infant, and then proceeded, followed by the mother, the god mother, myself and companions, down the aisle of the church to the altar. Here the attending priest went to a kind of cupboard, and took out two plates—(they may have been silver, looked like it) one containing two small cups of ointment and a little

raw cotton, the other a pitcher partly filled with water. The officiating priest then annointed the little fellow's lips, nose, breast and back of the neck, and wiping each place annointed, with the cotton, having some Latin formula for each application. He seemed very cautious that he did not mix the ointment that remained on his finger, which had been applied to one part with that which was to be applied to another part, as he wiped his fingers carefully after each application. He then took the pitcher, and repeating the child's name and the words, I baptize you in the name of the Father, and the Son, and the Holy Ghost, he poured a stream of water on his forehead (at the name of each person in the Trinity) which ran down the back part of his head and was carefully caught in the small plate by the attending priest. He then annointed the crown of his head, and unfolded a linen cloth, and laid it over him, and then with a few words of direction to the god mother, he relieved the poor little fellow and sent him off.

Picture such a scene and imagine the priest muttering his latin all the time, and you will have some idea of the ceremony of baptizing a child, in a Roman Catholic Church.

This description needs no comment. It is no fancy sketch. Had I witnessed such a scene in France, Italy, or Mexico, I should not have been so much shocked. But all this took place in the city of Baltimore, in the State of Maryland, in the middle of the 19th century.

N. S.

Making a Fortune.

The accumulation of this world's goods, until, as the phrase runs, a fortune is made, is thought by multitudes to be the leading object of life, for which labor and privation must be incurred, and ceaseless energy expended. If one should say of a young man that he knows how to make money and will probably become rich in a few years, it would be regarded in almost any circle as being high commendation. If the casual expressions relating to this subject, which are uttered every day, should be scanned, it would not be difficult to discover that with the mass an almost religious importance is attached to making a fortune.

This seeking after wealth, in contradistinction to a comfortable support, is explicitly condemned by the Word of God. We violate the trust of time and talents and bodily powers which he has given us, when they are chiefly employed in accumulating property. "Labor not to be rich." Prov. xiii. 4. "He that maketh haste to be rich shall not be innocent." Prov. xxviii. 20. "But they that will be rich fall into temptations and a snare, and into many foolish and hurtful lusts, which drown men in the destruction of perdition." 1st Tim. vi. 9. Surely these texts condemn as sinful that struggling for wealth which is so common, and which harmonizes so fully with the prevailing desire, as to be classed among the virtues, by those whose standard of judging is not taken from the Bible. He who does nothing in vain, and permits no needless expenditure of power throughout his works, would never have combined in man such a wondrous physical structure—such vast capacities—reason, imagination, memory, conscience, all that belongs to his higher nature, merely to make him a machine for piling up dollars. His life was meant to be employed in something else besides worshipping "the golden calf."

The true rule in reference to the extent to which we should seek after the things that perish, for ourselves and for our households, is very clearly laid down in the book of books. "Having food and raiment, let us be therewith content."—1st Tim. vi. 8. "Give me neither poverty nor riches." Prov. xxx. 8. The petition in the Lord's prayer, "give us this day our daily bread," is to the same effect. We are not to pray for an abundance for a long life, and for wealth to leave behind us. The supply of a single day is all for which we are allowed to ask.

The Church is feeble and languid under this thirst for getting more—for tolling in wealth. Her benevolent operations are restricted—love for soul is deadened, and leanness, and barrenness, and waste places are found everywhere within her borders. "The love of money, is the root of all evil; which, while some coveted after, they have erred from the faith and pierced themselves through with many sorrows. But thou, O man of God, see these things, and follow after righteousness, godliness, faith, love, patience, meekness." 1st Tim. vi. 10, 11.

WHAT HAS GOD WROUGHT?—The following table exhibits table shows the result of what has been accomplished in the last fifty years amongst the heathen:—2,000 Missionaries, 7,500 assistants, 4,000 churches, 250,000 converts, 3,000 missionary schools, 250,000 children and adults belonging to them, 200 dialects into which the Bible has been translated, 32,000,000 of Bibles scattered over the earth, in languages, spoken by 6,000,000 of people.—But such a table can give no adequate idea of what has been accomplished.

THE BAPTIST.

MAKION, ALA.

WEDNESDAY, JULY 16, 1851.

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.

ALABAMA CENTRAL SUNDAY SCHOOL UNION.—The first annual meeting of the "Alabama Central Sunday School Union" will take place at Mt. Pleasant Meeting-house, (Willingham's,) about six miles south-east of Tuscaloosa, on Friday before the 4th Sabbath in July next—about noon.

Means will be adopted to render the exercises on that and two succeeding days entertaining and instructive.

The "Board of Managers" will meet at the same place, on the same day, at 10 o'clock, A. M.

W. MOODY, Rec. Sec.

Tuscaloosa, June 6, 1851.
Brethren De Vries, Ford, W. A. Melton, Holman, Wyatt, C. C. Huchaker, Jno. Dennis, Breaker and McCraw, will bear in mind that they are delegates to the S. S. Union from the Cahaba Association.

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

Apology.—We are again compelled to apologize for the want of editorial matter in our columns. For more than three weeks—since our recovery from fever—we have been confined, day and night, at the bedside of our only surviving parent, endeavoring by filial attentions, at least, to smooth his passage to the tomb. In the midst of this, we have been yet more completely cut off from even reflection, by an alarming attack of paralysis, which has confined us in bed most of the time, for the last ten days. We have hopes, however, of speedy recovery; meanwhile we trust we shall share the indulgence of all our readers.

THE NEW VERSION.—Bro. Battle of Eufaula, asks attention to a few thoughts on the new version—his letter will be seen on the first page.

In this connection, our readers will notice, also on the first page, the proceedings of a meeting of the friends of the new version, held in Nashville. We may refer to it again hereafter; meanwhile, the plan they propose to adopt strikes us more favorably than any we have before seen from that quarter, and if steadily pursued will find general sympathy. Our brethren are not opposed to a revision of the present English Bible, if it is needful to its being more correct; but they would have this done so as to involve none of the evils which must attend rashness in the enterprise. They are willing to consult, and to act when they are fully informed; but they will neither be driven or dragged precipitately into measures of such vast consequence.

PENMANSHIP.—We are requested to say that Mr. Millar will remain in this place after the examination of the Howard College, for the purpose of forming a class among the students. Those who wish to avail themselves of Mr. M's instruction, would do well to call on him at his rooms opposite the Marion Hotel. See advertisement in another column.

Ordination.

By the request of Lebanon Baptist church in Pike county, a Presbytery, consisting of Elders J. M. Warreck and William Lee, assembled at said church on Saturday the 28th of June, and ordained J. T. S. Park to the work of the gospel ministry, "whereunto he had been called."

Lebanon is a new church which has been constituted since the last session of the Salem Association, in a desolate field, 8 miles North of Troy, and 10 miles South West of Orion.

Brother Park administered the ordinance of baptism to one subject, on Sabbath morning, and received another to be baptized at a subsequent meeting. The prospect is flattering for great good to be done in the vicinity of this new church.

W. L.

Premium Essays.

A premium of at least fifty dollars is offered, for the best Essay on the Duties of Pastors to their churches; and another premium of equal amount, for the best Essay on the duties of Churches to their Pastors. Competitors for these premiums, must present their Essays to the Committee of Award, on or before the first day of December next. A fictitious signature should be affixed to each Essay, and a sealed envelope, containing the true name of the author, accompany it. All the Essays which do not obtain a premium, will remain with the seals unbroken, subject to the orders of the writers.

In behalf of the Committee of Award,

J. L. DAGG.

Penfield, June 27, 1851.

Thirty shares of ten dollars each have been taken, to provide, according to the terms originally proposed, \$100 for the premiums, and \$300 for the publication of the Essays. Several of the contributors have expressed a desire that the premiums should be increased to \$75 or \$100 for each Essay; and that, for this purpose, more than one third of their contributions should be appropriated to the premiums. All contributors who are thus minded, are requested, when they forward their contributions, to signify their wishes respecting the proportion to be assigned to each object. To secure the larger amount devoted for the premiums, without lessening the sums designed for the publication of the Essays, other persons favorable to the object would do well to add their names to the list of contributors.—*Christian Index.*

Domestic Missions.

Rev. Willis Burns is under appointment as Missionary of the Tuscaloosa Association, and is steadily laboring within the bounds of that body, and in parts adjacent.

Between the middle of September and the close of the year 1850, he reports attendance at several protracted meetings, and on some of two days continuance. He had preached 62 sermons; delivered 8 exhortations; baptized, (or witnessed the baptism of,) 22 persons; visited and conversed with 105 families, with most of which, prayer also was made.

On the west side of the Warrior River, in various places, there is great destitution;—as between the North and Warrior Rivers, on both sides of the Sipsey, and along the Nanafalia. Some churches, within this region, have no pastor, and receive but very little occasional preaching. Various parts of Fayette and Walker counties are represented as being very destitute. The New Hope church of the Tuscaloosa Association, presents a remarkably interesting field—not only as occupying a very destitute and widely extended scope of country, but as containing many who would gladly receive the word of life. At a protracted meeting, last summer, an old brother of the primitive order made a contribution and claimed an appointment. Accordingly, at a convenient time, a kind friend piloted Bro. Burns over the mountains to his house, where a meeting was held full of affecting and hopeful interest.

The first three months of 1851, have offered but few facilities for missionary labor; in consequence of rain, high waters, and the press of business in preparing for a crop. Congregations could rarely be assembled, and still more rarely impressed.

Early in April, a Sunday School Convention was held at Big Creek church, which gave a good impulse to the public mind. Beside its influence in awakening religious interest, and promoting Sunday Schools. A portion of a discourse delivered on that occasion, gave a home stroke on tobacco. Several felt it, and have been benefited; they have not used the filthy weed since; and intend, by the help of God, not only to be free hereafter, but to devote an amount equal to their previous expenses for tobacco to the service of the Lord. How much of unhappiness and ill-health to the parties, as well as benefit to the cause of Christ, if all would "do likewise."

On the 4th Saturday in April, Brother Burns visited New Hope church. He says: "When I arrived, about 10 o'clock, I found four young ladies there who had not been at preaching since the meeting I held there in the July preceding. They live from 6 to 7 miles from the place, a part of them in Fayette county; and they had walked all that distance to hear preaching. They warmly solicited a visit to their neighborhood, although neither of them was a professor of religion; saying that many young persons around them, of 15 years old and under, had never heard so much as a prayer!"

Many interesting seasons have been passed since that time—some in churches, and some in destitute neighborhoods. It has been specially interesting to see some gray headed people awakened to a concern about their souls. But, "there are many adversaries." Many families are without the word of life, or any means of religious instruction. Among a portion of these, "Dexter's Buck-eye" is welcomed, and the doctrine of Universal Salvation. Fit associates!

Up to the beginning of June, Bro. Burns has preached 72 sermons, made 5 exhortations; attended 10 prayer meetings; visited 2 Sunday Schools, and made 200 religious visits to families, conversing, and for the most part, praying with them.

Mississippi Baptist Education Society.
The Mississippi Baptist Education Society met pursuant to adjournment, in the Canton church. After an address delivered by the Rev. D. L. Russell, the Society was called to order by the President; and opened with prayer by the Rev. J. M. Knight. The following officers were elected for the ensuing year, viz:

Rev. E. C. EAGER, President.
Rev. S. I. CALDWELL, Cor. Secretary.
Rev. J. M. KNIGHT, Recording Sec'y.
Dr. M. W. PHILLIPS, Treasurer.

With the above named officers were chosen as a Board.

VICE PRESIDENTS.—Rev. S. S. Lattimore, Rev. B. Whitfield, Rev. W. C. Crane and Rev. D. L. Russell.

DIRECTORS.—Rev. W. H. Taylor, Bro. F. O. Campbell, Dr. Geo. Stokes, Rev. B. B. Gibbs, Bro. W. J. Denison, Bro. M. Granberry, Rev. C. S. McCloud, Rev. A. Goss, Rev. J. B. McLelland, Rev. J. T. Russell, Rev. R. Warner and Rev. J. H. Simms.

The report of the Corresponding Secretary was called up and read, and on motion was adopted.

Dr. Geo. Stokes offered the following resolution:

Resolved, That the Mississippi Baptist Education Society is eminently adapted to elevate the character of the rising ministry and advance the cause of the Redeemer.

Accompanied with an appropriate address, which was requested for publication.

The Recording Secretary was requested by the Society to furnish an abstract of the proceedings of the meeting for publication in the South Western Baptist.

There were more things of interest that transpired during the meeting, which we have not time nor space to notice.

The time and place of the next annual meeting will be on Friday before the first Sabbath in June, with the Harmony Baptist church, Hinds county. Adjourned with prayer, by the Rev. D. L. Russell.

J. M. KNIGHT.

Recording Secretary.

Canton, June 27, 1851.

The Southern Baptist Convention.

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

Mr. Editor:—That small figure with slight whiskers, florid hair and face, is Rev. J. R. Graves, Editor of the Tennessee Baptist. He is active, laborious and watchful: good for a *logomachy* at all times. He made no public speeches, but was a very efficient conversational speaker. He is companionable and beloved by his friends. He is Baptist "warp wool and filling." He is an able, bold and dextrous defender of the "faith once delivered unto the saints."

The tall, manly character holding converse with his Tennessee comrades, is Rev. L. H. Bethel, a brother beloved in the churches.

The representative of the "Lone Star State," is the Rev. G. W. Baines, a thin, spare man, deliberate in speech, and full of zeal for the vigorous, enterprising and growing State of Texas. That classic gentleman, of neat and precise appearance, compressed lips and pale face, with gold spectacles, and white cravat of Episcopal cut, is Rev. J. L. Reynolds, D. D., President of Georgetown College, Ky. He has already attained high rank among the scholars of the land, and, as a speaker, exhibits many attributes of the finished orator. His pastorates at Columbia, S. C. and Richmond, Va., and professorship in Furman Theological Seminary, S. C. and Mercer University, Ga., and his work on the "Polity of Christ's Kingdom," have made him favorably known to the whole denomination.

The staid, yet pleasant countenance of the rather tall, reflective man, is that of Rev. Sam'l W. Lynd, D. D., President of the Western Baptist Theological Institute, Covington, Ky. His manner is calm, clear and impressive. As pastor in Baltimore, Cincinnati, and St. Louis, as Editor of the "Western Watchman," and author of "Sacrifice and Atonement," he has vindicated his claims to a D. D.

The bold, energetic, ready, quick, clear spoken and loud tongued brother, who sits on the left of the President, is the Rev. Wm. C. Buck, of Kentucky, long and favorably known. No man in the Convention would make a better or more efficient stump speaker. As Editor of the "Banner and Pioneer," and compiler of a Hymn Book, he has visited many thousands who have never seen him.

The thick set, plump faced man, with general countenance, is Rev. J. L. Waller, Editor of the "Western Baptist Review," and also of the "Baptist Banner," the great debater, with Rice on Baptism, Plinrie on Universalism. He is the very coryphaean of controversy, and wo to the luckless wight who provokes his ire and comes within reach of his battle eye. Hon. Ben. Hardin said in the late Constitutional Convention of Ky, that he was one of the first men in that body, composed of delegates from all classes and professions.

The low, humble man, apparently of English extraction, is Rev. Wm. Sym, Agent of the Foreign Mission Board, in Kentucky, near him sit two young and promising men, V. E. and J. A. Kirtley.

The broad shouldered, rather square built Scotch character, before you now, is Rev. Duncan R. Campbell, Professor of Biblical criticism at Covington Theological Seminary. He was baptized at Richmond in 1842, having just come to this country, a Presbyterian Minister. He was formerly pastor of the 4th church, Richmond and the Mount Bluff church, Mississippi, he holds a high place among all his friends as a scholar and a teacher of great power.

The benevolent and enthusiastic character near Prof. Campbell, is Rev. A. D. Sears, an eloquent and popular preacher, who has successfully discharged pastoral labor in Shelbyville and Louisville, and is now at Hopkinsville, Kentucky.

The member who sits near the Secretary's table, and appears to be deeply interested in the deliberations, is Rev. James M. Pendleton, of Russellville, Ky., an able writer and an instructive and influential preacher. The fine, well proportioned, portly figure of Rev. R. T. Anderson is not far distant. He has been very successful as a teacher of a Deaf and Dumb school.

The solitary representative of Arkansas, is Rev. T. S. N. King, formerly Secretary of the Mississippi Baptist Convention, and a brother of generous impulses, intelligent mind and warm sympathies.

The tall, John Randolph-like character, with long arms and marked expression of feature, and diminutive voice, is Rev. J. B. Jeter, D. D., of St. Louis. He is every inch a man, conservative in nature, catholic of spirit, liberal towards opponents, evangelical in doctrine and logical in argument, he maintains a positive and unsurpassed influence. Long service, as pastor in Richmond Va.; author of the memoirs of "Abner W. CLOPTON," and "Mrs. Henrietta Shuck" and now occupying the important post of pastor at St. Louis, he stands forth as a lofty beacon to our denomination.

The young man who is evidently much interested to see the workings of some minds, and then judge for himself, is Rev. T. C. Harris, of Missouri.

Of the South Carolina delegation, you may see the small figure, and spare visage of the promising young Richard Furman, the firm and incorruptible John Culpepper, the complacent and gentlemanly John O. B. Dargan, and the noble bearing and majestic mein of J. L. Brooks. Associated with these are a stirring company consisting of Rev. H. J. Stephens, T. P. Lide, Rev. B. W. Whilden, Joseph Gresham, and L. Hickson.

W. C. C.

[To be Continued.]

Open your heart to sympathy, but close it to despondency. The flower which opens to receive the dew, shuts against rain.

The Cause in Natchez.

Dear Bro. Chambliss:—As an opportunity offers, I cannot refuse to drop a line at least, expressive of the interest among us at the present time. Under ordinary circumstances we should have far more hesitation in speaking of the few favors that it has pleased our heavenly Father to bestow on us; deeming it as we do the duty of the churches of Christ to be so active always, and energetic, as that it may please God to crown their efforts with large success. We are aware that many of your readers are anxious to know all that pertains to our cause, of interest.

Since February 23d, we have been worshipping in our new house. We have had good indications of an increasing interest in the church itself. Our members feel that we ought to "grow in grace and in the knowledge of our Lord and Saviour Jesus Christ." Our public efforts have aimed at this, and our prayers have pleaded for the divine aid, that we may succeed. If we rightly judge, we believe that the Spirit is among us to excite us to diligence; and that there are good omens of his convincing presence in the congregation. We can but hope that before long there may be found others who will publicly own Christ.

We have had, since we entered our house, six additions to our number—four of them by letter, two by baptism. The ordinance was administered in the Baptistery in the church, before a very large and attentive audience. We all felt it to be a solemn and impressive season; and can but hope that it is but the prelude to other, and more enlarged, opportunities of following Christ in this life.

We have a very interesting Sabbath School, numbering 60. In this work we feel a deep and abiding interest. O how much may here be done for the cause of God in the next generation! May God bless the Sunday School institution—the hope of the church and of the world.

But I must forbear. Your bro. in the Gospel.

B. B. GIBBS.

Natchez, Miss., June 23, 1851.

China Correspondence.

Dear Bro. Chambliss:—I am much obliged to you for sending me a copy of your "Catechetical Instructor," which reached me in good order, a few mails ago. I am much pleased with the work. Indeed, I believe no written method of imparting elementary truths at all equal to the plan of *Catechizing*. I wish it were more generally introduced among the Baptist churches. Your paper now reaches me regularly, and I thank you much for your kindness in sending it. The present title seems very appropriate: I never liked the "Advocate" appellation. A paper conducted with such ability and in such an excellent spirit, must assuredly exert a wide spread influence for good. You have my sincerest good wishes for your editorial success and usefulness.

Our work at Shanghai, I think, is onward decidedly. Large congregations continue to attend our chapels, and the knowledge of our religion is manifestly having free course in all this thickly populated region. There are at present too, some individual cases of considerable encouragement in connexion with our Mission. We have commenced the printing of the entire New Testament in Chinese; and are issuing large editions of other Christian works. Our three Mission Schools are doing well, but as Miss Baker has just joined us we hope soon to enlarge our school operations. I still continue to be engaged with a Committee of Missionaries of various denominations, in translating the Old Testament. From this committee the English Congregational Missionaries, (or Independents,) have recently withdrawn, much to the relief and satisfaction of the rest of us.

The Southern Baptist Mission at Shanghai is very poorly supplied with laborers, and the work upon our hands is suffering for want of help. Can you not send us a few men and women from Alabama? Shanghai must not be looked upon in the usual light of Missionary stations. You are aware that in China there are eighteen Provinces. Four of these Provinces constitute what is called Southern China, while fourteen of the most populous Provinces make Central and Northern China. To show, therefore, the overwhelming importance of Shanghai as a Missionary position, I need only mention the fact that this city is the grand door of entrance to the whole of the fourteen Provinces of Central and Northern China. This whole world offers not such a glorious Missionary field, and ere the close of 1851, the Southern Baptist churches ought to have ten men at least at Shanghai. And the interior cities too in this region can and should be occupied by Baptist Missionaries.

We are here all at present greatly interested in a remarkable paper avowing the truth of christianity, by Ke Ying, lately one of the highest Ministers of the Chinese imperial Cabinet at Peking. I send you a copy of the original, and for the translation and particulars, I refer you to the Journal & Commission. We have had ten thousand copies of this paper printed, and are scattering it broad-cast, and the people are taken by surprise. In the present position of affairs in China, there are many very encouraging symptoms in connection with christianity. God has a vast people in this great land, and I look with prayerful anxiety to the Southern Baptist churches to awake and come up to the help of the Lord against the mighty.

Myself and family are enjoying good health. Mrs. Shuck joins me in sincere and affectionate remembrances to our Marion and Alabama friends. Let me have a line from you, and believe me faithful and obliged,

J. LEWIS SHUCK.

Shanghai, March 1, 1851.

If we are not content with such things as we have, we shall never be satisfied with such things as we desire.

Soul-Prosperity.—No. XII.

BY C. D. MALLARY, D. D.

PART II.—EFFECTS OF SOUL-PROSPERITY.

1. It exerts a heavenly influence in the conversation of the saints.

"Even as thy soul prospereth." 3 John 2.

We now come to the second Branch of our Subject, and propose to speak of some of the blessed EFFECTS OF SOUL-PROSPERITY.

If we naturally look for the emanation of light from a glowing and luminous body, for the gushing forth of pleasant streams from a delicious fountain, the springing up of precious fruits in a rich and well-watered garden, then may we expect that something precious engaging and delightful will spring forth from that state of soul which we have endeavored to describe. Causes will work out their appropriate results. A full fountain will have vent; a vigorous tree will exhibit its health; a burdened cloud will drop down fatness. So will the profiting of that soul, which is heavenly laden with grace, appear to all. Whilst the possessor of the rich treasure derives from it unspeakable good for himself, he becomes the channel of unspeakable good to others. He sends forth a fragrance that is cheering; a light that will be seen; an influence that will be felt by Zion and the world. "Others seeing his good works will glorify his Father which is in heaven." In speaking of the different branches of a healthful and vigorous piety in the preceding numbers, it was necessary as we passed along to dwell somewhat upon their precious fruits, for instance how could Faith and Love be properly set forth, without touching upon their practical effects? Still it is highly proper that the blessed fruits of Soul-prosperity in its aggregate should be unfolded in a more full and comprehensive manner, even if this should involve the repetition of some thoughts already presented. To this we now proceed.

1. *Soul-prosperity will impart a heavenly sweetness to the conversation of the saints.* To the prosperous in soul, if to any, may we naturally look, for fit and pious words, and these words spoken in their just season. "A word spoken in due season, how good is it!" Prov. 15: 23. A word fitly spoken is like apples of gold in pictures of silver." Prov. 25: 11. What a precious unction and aptness will a heavenly minded state of the affections give to the words of our lips. If the things of heaven have a well-guarded residence in the inmost soul, they will occupy a pleasant place in the discourse. Our conversation will naturally be effected by that which is uppermost in our minds. "Out of the abundance of the heart the mouth speaketh; a good man out of the good treasure of the heart bringeth forth good things." Matt. 12: 24, 25. The light minded and the frivolous will talk trivially; the worldly-minded will be full of worldly discourse; whilst those whose souls are full of Christ and divine love, and Zion and heaven, will find occasion to speak of those precious things which lie so near their best affections. We know that there are some shallow professors that delight to show themselves off in flippant prating about religious themes; these however can be easily distinguished from the truly devout and serious-minded, who will speak humbly, though on occasions it may be boldly, and who evidently speak because they know and feel. Do not the wicked expect a man to bear testimony to that which is uppermost in his affections? And though they may often shun the man of God whose lips and life bear testimony to the deep and burning convictions of his soul, yet they generally yield to his consistency the tribute of their respect. He that is ever fluent about his journeyings and the fashions and the markets and the elections, and peradventure about the good and savory viands on the table before him, and yet in all his wordy round betrays no savor of heavenly things, will never be suspected, even by the ungodly, of having a soul over-freighted with spiritual dainties. I once heard an anecdote in substance as follows: An individual, to console a servant who had recently lost his master by death, remarked that he trusted he was in a better world. "I fear not," said the servant, "my master, whenever he expected to take a journey, talked much about it before hand and was busy in making the necessary preparations; but I never heard him talk about taking a journey to heaven." How many there are who profess to be on the way to heaven, that nevertheless have but little to say about the christian's pilgrimage, and the glory that awaits its termination; and seldom are heard to say to their children and friends around them, "Come go with us and we will do you good, for the Lord hath spoken good concerning Israel." Num. 10: 29. "Then they that feared the Lord," says an ancient and very authentic record, "spoke often one to another, and the Lord hearkened and heard it, and a book of remembrance was written before him for them that feared the Lord and thought upon his name." Mal. 3: 16. "I believe," says the Psalmist, "therefore have I spoken." Ps. 116: 10. A heart affecting persuasion of divine things will constrain the mouth to speak. When the soul is well seasoned, the mouth will not ever lack fuel. The vine of the kingdom when it flows freely through the soul, will cause the lips of God's people to speak sweetly. When the words of the Lord lie as burning coals in our hearts, we shall not then find it so difficult to teach them diligently unto our children, to talk of them when we sit in our house, and when we walk by the way, and when we lie down and when we rise up. Deut. 6: 7. Has the Lord done, and is he doing great and precious things for our souls? Surely there will be occasions when we can humbly cry out, "Come and hear, all ye that fear God, and we will declare what he hath done for our souls." Ps. 66: 16. Even those who are constitutionally timid and taciturn, when the fire burns vigorously within, will not lack opportunities for giving some modest expression to their inward emotions, and dropping

a word for the blessed Saviour. Regard will be had by God's people to times and seasons; the prosperous saint generally dwells in the tabernacles of discretion, and would not rashly indite instruction or reproof to the prejudice of the cause he loves; neither would he ever keep silence for fear that some unamiable carper might be offended. And when his conversation turns mainly on worldly themes as often it necessarily must, it will be marked with a chaste, prudent and watchful propriety; from principle will be guard against noise and bluster and foolish exaggeration.

How the mighty themes of the gospel expand the most untutored mind, and bind upon those lips that never learned the accents of the worldly-wise the words of heavenly knowledge. The lowly peasant that has a burning heart will not lack a profitable theme. Jesus will be to him a theme ever precious and ever new. His sweet hope of heaven will unloose his tongue, Zion's triumphs will cause him to speak forth his gratitude, and the everlasting promises of God's word will be rehearse with ever growing delight. Nature will furnish him with texts that he will well know how to use. From the lily, the raven, and the falling sparrow he can glide on to God's tender, providential care for his people; from the field that he ploughs, to the fields of the heavenly Canaan; from the tree that he prunes to the tree of life that grows by the chrysalis fountains above; from the little article that he buys or sells, to the pearl of great price—to the robes, the harps, the diadems of heaven.

Alas! alas! that there should be so many professors of religion who are eloquent on all earthly themes, that have little or nothing to say on those subjects into which angels desire to look, and fill all heaven with untiring interest and wonder. See that group of professors at the corner of the street. One utters a foolish joke; another rehearses a merry tale; another in his turn is eloquent with the gossip and scandal of the day; but let Christ, and heaven and eternity be mentioned, and all are silent as the grave. There is a company of females assembled together to spend an hour in social converse. They are professors of religion. The latest fashions are discussed; the best mode of cooking certain dishes is duly considered; perhaps the last wedding and the last romance are up for criticism. All can say something. But it by chance some pious topic comes in, it meets with a shy entertainment, and perhaps is soon eluded out of company. Such things we fear are not of unfrequent occurrence. Do they not indicate a low ebb in the tide of christian zeal and affection? Were the soul more deeply cultivated by the ploughshare of divine grace, might we not look for a more lovely crop?

That untamable thing, the tongue, can never be properly controlled except by the diligent and thorough culture of the soul. To keep a proper bride upon the lips, the heart must be kept with all diligence. To place good and wholesome rules upon our tongues, whilst the passions of the soul are undisciplined and unrestrained is as though he would regulate the movements of the easily gliding and mighty water-wheel, whilst we neglect the impetuous flood that is gushing down upon it; it is as though we would wrap cobwebs upon the paws of the lion that they may do us no harm, whilst we make no efforts to tame his savage nature. The soul kept in a state of high and habitual prosperity, then how easy to keep scandal, and complaint, and peevishness, and clamor, and foolish and inconvenient jesting, and filthy communication from the tongue. Then how easy to dwell upon the themes which fill the tongues of heaven. Then will the words of our mouths, as well as the meditation of our hearts, be acceptable in the sight of the Lord. Then how easy to give a reason for the hope that is within us, to speak a word of comfort to the fainting brother, of caution to the worldly-minded, of reproof and affectionate exhortation to the careless sinner. We shall not be questionably employed in fault finding, but kindly and quietly employed in fault correcting. Instead of giving currency to evil reports to the detriment of a friend, or even of an enemy, we shall be busy in clipping the wings of evil rumor, and extracting its accursed venom. If our souls are as sounding brass, and a tinkling cymbal, it is not strange that our tongues should proclaim aloud the metal they are made of; if they are filled with love and faith and holy zeal, our words will be likely to give some signal that we have at least a humble place amongst "the precious sons of Zion, comparable to fine gold."

Thou God of love, hope, peace, and consolation, fill me out of the store-house of thy grace, and cause my soul to abound in every thing that is precious, holy and divine, then "my lips shall greatly rejoice when I sing unto thee; then shall my tongue also talk of thy righteousness all the day long; my tongue shall speak of thy word; I will speak of the glorious honor of thy majesty and of thy wondrous works; I will abundantly utter the memory of thy great goodness and sing of thy righteousness; I will speak of the glory of thy kingdom and talk of thy power, to make known to the sons of men thy mighty acts and the glorious majesty of thy kingdom." Ps. 71: 23, 24;—119: 172;—145: 5, 7, 11, 12.

About A. D. 1250, Rhenierus Saccho—apostate to what is called the true i. e. the Romish Church from the Waldenses and a bitter persecutor and enemy, says that "of all the sects that are or were, none is more pernicious to the church of God, (i. e. of Rome,) than the Leonists—(another name for the Waldenses) for three reasons, first, they are of longer continuance, for some say they have existed since the time of Pope Sylvester, others from the Apostles." He also distinctly asserts that some of them were Baptists. Cardinal Bossius, President of the Council of Trent, declared that those whom he called Anabaptists, had for "twelve hundred years past been grievously punished."

Prof. T. F. Curtis:

DEAR SIR.—Were I persuaded that the ordinary readers of this paper could see through the "special pleading" and "argumentum ad hominem," to the train of reasoning beyond, from which all such tends but to distract them, I should not think for a moment of rejoicing to their replies.

As far as it is possible to bring the scattered contents of your first letter within some sort of scope for reply, I will confine myself to the most systematic order I can find in it. The two points on which you appear to have exhausted your strength, strike at something else than the discussion before us. We are not discussing whether "I think very differently from your church," or whether "I abuse the Bible." Such charges, adroitly arranged, may entertain, and be conclusive argument to, a class of readers to whom it seems an eye must be had; but they meet not the matter before us in a manly, honest manner, which I was not alone in expecting you would at least attempt. Utterly irrelevant lower as they are,—involving such consequences as they do,—I shall have to devote nearly an entire number to their demolition, which, when done, makes neither for me, nor against you, as to the real matter before us.

I am accused of "misquoting my Prayer Book," when I cited it as showing that none are regarded to be truly ordained to Christ's ministry unless by Episcopal Ordination. The standards shall test the matter—Articles 19th and 23d will read when joined, "The visible church of Christ is a congregation of faithful men (of the same faith), in the which the pure word of God is preached, and the Sacraments are duly administered. . . . In this congregation ('visible church') it is not lawful for any man to take upon him the office of public preaching, or ministering the Sacraments . . . before he be lawfully called and sent to execute the same. . . . And those we ought to judge lawfully called and sent, which be chosen and called to this work by men who have public authority given unto them in the congregation" ("visible church," "no call and send ministers into the Lord's vineyard." Note now—1st. That the whole "visible church of Christ" on earth is here defined, not one of its branches as the English, for instance. 2dly. That the Sacraments have to be "duly administered," or, what is the same thing, none are allowed to minister in this whole visible church unless appointed by "lawful authority." Now, what is this "lawful authority" to qualify any one for the sacred office? The Preface to the Ordinal affirms, that "from the Apostles' time, there have been three orders of ministers in Christ's church" (not this particular national church) "Bishops, Priests, and Deacons. . . . That no man might presume to exercise any of them, except . . . admitted thereto by lawful authority. And therefore, to the intent that these orders may be continued and reverently used and esteemed in this" (part of the) "church, no man shall be accounted . . . a lawful Bishop, Priest or Deacon, in this church, . . . except . . . he hath had Episcopal Ordination." The English (and our own) branch of the whole church here clearly states three facts: 1st. That a three-fold ministry has existed in Christ's whole church "from the very time of the Apostles;" 2d. That a "lawful authority" also ever existed to prevent any presumptuous intrusion into this ministry; that therefore, 3d. in her own branch of the church, only the same three-fold ministry by "Episcopal Ordination" shall be "lawful." The authority, then, which she deems to be alone "lawful" to administer the Sacraments duly, "must be the same which she considered to have been alone 'lawful' in Christ's church, 'from the time of the Apostles.'" For notes—she only wishes the same order of things to be "continued" (kept up) to her, that have existed every where else in Christ's whole church, "from the Apostles' time." And accordingly, she bases her unequivocal decree of "lawful authority" upon what has existed in Christ's church from that very time. She affirms that to the very existence of the "visible church," "Sacraments must be duly administered;" and then in the most positive tone, she declares, that she cannot sanction them as "duly administered, unless the persons administering them have had 'Episcopal Ordination.'" Then in her judgment, "Episcopal Ordination" is the "lawful authority in the congregation" (whole church of Christ) "to call and send ministers into the Lord's vineyard"—and any other authority is presumption.

It requires painful bias from education, or party feeling and interest, to be so blind as to gain-say this demonstration. Space prevents quotations from writers of that age, to the same import, although laboring sorely under temptations from foreigners of different deformed views, at that time resident in England. Had you acquainted yourself with some of the violent objections to the Prayer Book in that very day, for this very and other high primitive teaching, you had been spared the trouble of exhibiting such an amusingly critical acquaintance with that Prayer Book. Information from such a quarter, instead of from a Puritanical party existing in

"Peter Martyr and Bucer, more than others, Secretaries from abroad, but at that time resident in England, wrote 'censures' on the Pr. Book, calling it hard names, as 'Semi-Popish' 'half-Reformed' &c. &c. Poor Baptist Noel's book written recently, on falling from the church, would have informed you much—or Albert Barnes's treatise, written to expose the inconsistency of low views in the Church—He has examined the Pr. Book more than you, although a new school Presbyterian of Phila.

The permanent rise of this party occurred from a stay (A. D. 1553-8) of English exiles among the foreign sects of Luther and Calvin, during the reign of Queen Mary, Roman Catholic. On their return at Queen Elizabeth's accession, they were so dissatisfied with the high primitive teaching of the Prayer Book, that failing to get it altered, the extreme ones left the church and formed separate Conventicles about A. D. 1570. The more moderate of the party still remained in the church, and

the church and trying to warp her primitive teaching, had made you use more caution in laboring to expose a churchman's honesty and doctrinal soundness.

I will cite a passage from two authors recommended by our House of Bishops, to Theological Students to be studied, in order to show that the teaching I declared to belong to the Prayer Book is publicly recognized by even our American church, in the most compromising of times. Wheatly (150 years before Dr. Pusey was born) says:—"None but those who are ordained by such as we now call Bishops, can have any authority to minister in the christian church"—("None others have any pretence thereto.") (Rat. Book Com. Prayer, sec. 3, chap. 2, pp. 93, 95.)

Bishop Seabury of the last century (of Connecticut) says:—"There is no other way left to obtain a valid commission to act as Christ's ministers, in His church, but by an uninterrupted succession of ordinations from the Apostles. Where this is wanting, all spiritual power in Christ's church is wanting also." Any power that cannot be traced up to Christ for its origin is mere usurpation." (Ser. "Authority of Christ's Ministers," vol. 1, p. 13. and Ser. "Apos. Commission," pp. 75, 80.)

Our own just and estimable Bishop will excuse a few words from him, that were so strengthening to his clergy a year or two ago:—"The doctrine that it is a matter of indifference whether people belong to the One Catholic Apostolic church, or to any christian organization of human origin is pregnant with fearful evil, and one that should be boldly met, and frankly and fully exposed." "It is a duty to belong to this divine institution, and a fearful sin wantonly to separate from it." (Jour. Dioc. Ala. pp. 21-2.)

It does not comport with the dignity of honorable sober discussion to taunt an opponent with ignorance, or to exhibit him in ludicrous pictures. So I leave you to reflect on the position in which you have placed yourself—that you are more skilled in the interpretation of the Prayer Book than those expositors of it, who are recommended by our House of Bishops, to be studied by all candidates for Holy Orders.

2. You next charge me with "abusing the Bible" in a worse manner than one infidel of a thousand could. When you have learned how to defend it in holy consistency, this charge may be hurled with greater force. At present it rebounds. You cannot prove that book to be the Bible, but by the very testimony which you are now weak enough to attempt to destroy. I re-assert the "frightful" sentiment, that "it is impossible to draw from the sacred writings all that is required to be believed, without the aid of the early Christians." It had appeared better to you to have attempted some disproof of this "pernicious" thing, instead of mere exclamations, "indeed," and the like. Facts cannot be altered by ridicule, nor overthrown by hughenars.

But as to the "aid of early Christians in understanding the Scriptures":—Where did you, or any of the present day light; find out the doctrine of the co-eternity of the Godhead, and yet in due subordination!—or of the three Persons of the adorable Trinity being the same substance, (essence,) yet "Three distinct Persons? Where did you learn the very word Trinity? for you'll need some aid to find it in your Bible.—What passage of Scripture clearly warrants, to say nothing of commands, you to worship the Holy Ghost as God? Who taught you positively to keep the Lord's Day and do away with the Jewish Sabbath or Saturday? One sect of your Baptist brethren cannot find Bible authority for such an institution; and therefore reject it, keeping the Seventh day. They deny the "Lord's day observance" as another innovation of the "corrupt church." Consistency ought to make them enquire after the authority on which the Canon of Scripture depends, and why many Apocryphal books are rejected from both the Old and New Testaments. That these are important matters, you must admit. And yet where are you thrown as to the absolute necessity of receiving them aright, if you cast away the aid of those who knew the One Faith before taught by inspired Writings?—and who were commanded to "stand fast and hold the traditions" (oral doctrine) "which they had been taught whether by word or writing." (2 Thes. 2: 15.) But now I turn the argument, and affirm that casting off the aid of early times in understanding the Scriptures, you, and all in your condition, have to create a substitute—virtually practising, in your own way, just what in me you denounce as "abusing the Bible" worse than an infidel. To the proof:—What Christian among you attempts to understand the Scriptures without some, or entire recourse to commentators, preachers, older christians, or other helps? showing the absolute need of some "aid." What is the very definition of teaching—"Professor of Theology," &c.; but to give "aid" and light in understanding the "mystery of Godliness?" What would you and others think of your classes in "Theology" should they value their own private "crude" judgment of any difficulties in doctrine &c. above your "riper" notions and conclusions? View the matter as we will "aid" from others must be had to understand the deep breathings of the Spirit, infused into the writings of God. Two kinds of aid (external) there are—ancient and modern. For my own part, I cleave to the old only,—when dying Martyrs chanted but "One Faith," recognized but one Church, as the "pillar and ground of the Truth." Lavish yet more profusely even a deeper coarser asperity on me for this, and in company with those blessed ones of whom I received it, I will not retort one kindred sentiment. For I know full well the consequence of reject-

ing the ancient teaching. Follow the footprints (and mark their stain) of dreary, cold, modern teaching in Holy Writ, wherever early teaching has been eschewed in equal terms to your denunciation of my upholding it.—The very precincts, where first this modern light was kindled, have long since ceased (almost in toto) to believe a mysterious doctrine involving only faith—or any doctrine beyond human reason,—what is "rational,"—explaining away every miracle of the Scriptures. Germany has now become a land proverbial for infidelity and scepticism. All the sects of modern days, rejecting the ancient order and teaching, are fast merging into the same awful gulf. Is this your theory on mine, thus abetting infidelity in its followers.

And now look which theory will abet it in those around, who are called the "world"—who our Lord prayed might be induced to believe in Him by seeing His followers united, "one." (St. Jno. 17: 21.) If professed christians would follow the old teaching and order, which I am declaring to be alone right, then there would be something like unity among us. But upon the theory of "private interpretation" which you uphold, (but no one can practice fully) christians must continue to be divided as long as the vanity of men shall prompt them to be founders or leaders of "churches." What flood gates must this open to infidelity! It has become a taunt of the Jew and scoffer, and an honest inquiry of the Barmen and others:—"If I believe in Christ, which church shall I join as most accordant with His teaching—each claiming such with much show of argument? One declares (and seems as sincere as others) Christ to be a human person; while another worships Him as God—one must be idolatry if the other is not blasphemy. Those who claim to be 'evangelical' and 'materially' agreed, will not hold fraternal communion with one another;—brotherly love and union are not recognized when they are professing to have most near and happy communion with Christ—when the very essence of this religion, as urged on me to adopt it, is to unite all in brotherly love, to prove to the world that they are brethren of one common Father, regenerated by the same Holy Ghost, and redeemed by the blood of the same Lamb. Yet these different estranging views are drawn apparently from your one rule of guidance, the Bible. Which shall I believe?—which embrace, if I try to follow Christ?—each will try to draw me to his way as nearer right. Has your rule of guidance nothing definite—no fixed meaning, to assure one that he believes the entire Faith, which it speaks of as absolutely necessary to be held?" (See Sewell's Evidence of christianity.) As a churchman, I answer yes—adored be God, His rule of doctrine is fixed, and was, before the Scriptures were fixed. And now hear the church declare the matter, to repel the scoffer and Jew, and to satisfy the honest Barmen and others. God in His wisdom overruled those Scriptures, and had them invited so as to make them "contain all things necessary to salvation." (Art. vi.) But as the people now must have recourse to those learned in civil law to find out its meaning at the time of its enactment; and as the ignorant must go to the master of physic, if they would be benefited instead of poisoned by drugs;—so the church guards the divine law for the salvation, and not the hurt, of all who are to be instructed in it:—"The preachers are to be careful never to teach any thing to be religiously held and believed by the people, except what agrees with the doctrine of the Old and New Testaments, and what the Catholic Fathers and ancient Bishops have concluded (collegier) out of that very doctrine." (Can. "Conciliaries." Bishop Sparrow, p. 237.—"Documentary Illustrations" connected with the articles.) I now sum up this 2d point,—1st. That all are compelled, as to the Canon of Scripture, and most important matters of belief, to go to the early christians for aid; that the rejection of this must drive to the rejection of every mystery in the christian Faith, and end in Atheism; 2d. That a substitute of modern contrivance must be made to aid in interpreting the Scriptures, when the "early aid" is rejected; and that this also must make "the world" unbelieving,—from seeing professed christians so torn in parties, and trying to build up each by pulling down the other. Whose theory now is more acceptable to the infidel, yours or that of the church?

3. A great deal is made of my not formally defining my meaning of the church. The doc-

trine of the Trinity was no where defined formally until heretics denied that it was taught in the Bible, and then the church formally defined it. I used the word church in its two most strict senses—1st. Only the governors or clergy,—as our Lord is understood (Matt. 18: 17) by high authority, ancient and modern. Just as when appeal is made to the State, no one thinks the people are meant. Again, 2nd. The more common comprehensive sense of both clergy and laity, as defined in the 19th Art. already quoted. The original word, whence the Saxon and our English word is derived, means no more than a house set apart—the other Greek word is very vague.

4. The chapter (Rev. 2.) you quoted to prove some modern notion of a church, teaches Diocesan Episcopacy. In the church at Ephesus (2 verse), what power does "the angel" have? Does he not "try false apostles" or clergy? Can you tell of any church officer that used or now uses such authority but a Bishop? Turn back 30 years earlier, and see Timothy in the same church using the same authority (1 Tim. 5: 19, and 1: 3.) and ordaining, or "laying hands on" fit persons. (1 Tim. iii. and v: 22; ii: 2.)

5. "Lawful baptism" is necessary to make us members of the church, and there is no revealed way of salvation without this. (Jno. 3: 3, 5.) Union with Christ the Head must be through His "Body, the church"—as a foreign limb engraved becomes part of the tree. (Rom. 11: 17, 24.) A limb may be dead though joined to the tree; but unless joined, it has no means of life. The "teaching" (baptism) of regeneration must cleanse the soul, before it can receive the "renewing" influences of the "Holy Ghost." (Tit. 3: 5.) Hence the rapid theory of an "invisible church" out of the "visible."

6. The "most important privileges of membership" with us are not "voting" and other mere secular things, which are the privileges of a human society. But with us, where is a valid ministry, the "important privileges" are union with Christ, and partaking of that mystical "food which came down from heaven," which if a man eat, he shall live forever." (Jno. vi: 51.) This blessing cannot be contravened by bad men voting, or occasionally mixing in the secular concerns of the church, which have nothing to do with the spiritual. The "important privilege" of "voting" people out of the church is not allowed with us. Excommunication is a fearful thing and belongs where Christ put it,—with His clergy,—to be used in extreme cases; for a person so "bound on earth is bound in heaven." (Matt. 18: 19, and 18: 18. Jno. 20: 23.)

Calmly and kindly,

W. A. STICKNEY.

N. B. The thinking reader will scarcely repress an expressive smile at your last clause—after reading a long, labored, agitated, fretful, pungent, fruitless effort to produce a single fact to the point and well attested, to overthrow the volley of clearly adduced facts I brought forward. The marks of weakness in a cause are very obvious,—as the fluttering bird is known to be wounded. Holy truth appears most strong when defended in gentleness and love. It has too much on its side, and feels too strongly fortified to employ the harsher weapons of taunting and cutting speech.

*Lay Baptism was forbidden by both Houses of Convocation A. D. 1575 (Bp. Gibson's Codex, vol. 1 p. 447, and Collier's Hist. vol. 2, p. 532, where the article is given.) Whenever allowed in any age, the Privileges of Baptism were regarded as suspended while the parties remained in heretical communion,—away from the church.

(The Preface to the communion office will inform you—that persons who debar the communion. If any person desires it in his last moments, I would not refuse the comfort to him, though he were thought ever so bad a person by fallible men.)

Mortuary.

DIED—At the residence of her husband, Thomas Ashcraft, in Randolph county, Ala., on the 19th September, 1850. Mrs. Catherine Ashcraft, in the sixty-fourth year of her age.

She was the daughter of Rev. Ephraim Abel, and was born in Orange Co., Va., May 28th, 1787. On the 24th December, 1805, she was married to William Stigler, and was baptized by her father in the Summer of 1806. Her husband dying about 1813; left her with three small children; and on the 15th of March 1815, she was married again, to Thomas Ashcraft, with whom she pleasantly spent the remainder of her life. There cannot be too much said of the piety and exemplary life of our beloved sister, but the narrow limits of our obituary will not allow extended remarks. Her hands were ever stretched out to satisfy the wants of the needy. She always had some kind word of admonition to drop to strangers as well as acquaintances. She was not fond of controversy, but in imitation of her father she aimed many appeals at the heart, which often proved successful. In conversation with her husband shortly after being taken with the disease of which she afterwards died, she said, 'I have a precious promise from my Saviour, while meditating on the suffering usually attending this disease, (dropsy) I thought my afflictions would be very severe, but these words came to my mind with irresistible force. These afflictions shall be light and shall not be long.—These words comforted me and I feel resigned to the pleasure of the Lord, and I live or die, I am the Lord's.' She was noted for noble powers of mind, quick judgment and decision of character, but such was the excruciating pain which she suffered during her last illness, that she was sometimes out of her right mind for two days and nights in succession. She frequently expressed a desire to depart and be with Christ, but while she was anxious to be relieved from her sufferings and enter the world of happy spirits, she was still resigned to the will of God. She was almost insensible in her last moments, yet her exit seemed to be serene as the unclouded sun sinking behind the western hills, not indeed to set forever, but to arise in resplendent glory in the morning of the resurrection, for the path of the just is as the shining light which shineth more and more unto the perfect day.

The following lines she was always fond of repeating, and it is supposed that additional force was given to them as they were the last words of a beloved daughter:

"Jesus can make a dying bed

Soft as downy pillows are,
While on his breast I lean my head,
And breathe my life out sweetly there."

The aged partner of her joys and sorrows of her sorrows and afflictions, several children and an extensive circle of warm friends are left to lament her loss, but they mourn not as those who have no hope, for her exemplary life, and bright evidences of faith in Christ, gave a firm conviction that she has gone to the rest of that remaineth for the people of God, and that their loss is her eternal gain.

DIED—In Jefferson, Marengo county, Alabama, on Friday evening, 26th June, 1851. Mrs. BERTHA CAIN WILLIAMS, wife of Col. Caleb Williams.

The deceased was the daughter of William and Mary Cain of Sumter District, South Carolina, and was 38 years old in October last. She was married to Mr. Williams in December, 1830, united herself with the Baptist church in 1834, emigrated to Alabama in 1843, where she remained up to the hour of her death. Mrs. Williams was severely and distressingly afflicted about four weeks, which she endured with that fortitude so becoming in all true christians. She has left an interesting family to deplore her untimely end. That our heavenly Parent may soothe and console the disconsolate husband and remember the "orphan" is the most ardent wish of all their sincere friends and relatives.

Camden Journal and Sumter Gazette please copy

E—II.

BAYLOR UNIVERSITY.

LOCATED at Independence, Washington County, Texas, will commence its Fall Session on the first Monday in August next, under more favorable auspices than at any former period.

The new and commodious edifice for the male department is now completed, and a very superior Chemical and Philosophical Apparatus have been received for the institution. The female department will be conducted in the well known two story building which stands on a beautiful and commanding eminence in the Western part of the town. This house, by suitable repairs and painting, will be ready for comfortable occupancy by the first of the session.

Faculty:

REV. RUFUS C. BURLESON, President, and Professor of Ancient Languages, Moral & Intellectual Philosophy. MR. WILLIAM FOSTER, A. M., Professor of French & Spanish Languages, and Mathematics. MR. THOMAS GEORGE LEWARDS, Professor of English Literature, and Tutor in Preparatory Department. The Female Department will be conducted by REV. HORACE CLARKE as Principal, and Mrs. MARTHA G. CLARKE and Miss HARRIET DAVIS as Assistant.

TERMS PER SESSION.

Elementary English Branches, \$5
English Grammar, Geography and Arithmetic, 15
Ancient Languages, Natural and Mathematical Sciences, Moral and Intellectual Philosophy, 15
French and Spanish Languages, each 10
Music on Piano Forte, with use of Instrument, 25
Painting and Embroidery, each 10
Fee in the College Department, 25
Boarding, including Lights, Lodging, Washing, & Fuel, from \$8. to \$10. per month.
By order of the Board.

GEO. W. BAINES, Sec. Con.

June 18th 1851.

PENMANSHIP.

W. J. L. MILLAR of the firm of Jenree & Millar, Celebrated American Penmen, 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 running 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 exhibiting upwards of 20 specimens—explaining 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, 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 12 lessons—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 equal to engraving, at \$1 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.

G. W. GRIGGS, D. D. S.

WOULD respectfully inform the citizens of Perry and the adjoining counties, that he has located in Marion, and is as well prepared as any man in the United States to perform all operations on the Teeth, upon the best, and most safe principles of Dental Science, he will insert Artificial Teeth, according to the latest improvement in the Art, either fastened by Atmospheric Pressure or Clamps; and with or without Artificial Gums, as the case may require.

Dr. G. may be found in his office at any hour, unless professionally absent.

Office over Lawson's store, fronting the Public Square. N. B. All work, warranted, and charges reasonable. Feb. 12, 1851.

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 date to the Secretary at Canton.

BENJ. WHITFIELD, Pres.

GEO. STOKES, Sec.

June 18, 1851.

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.

July 2, 1851.

ISAAC N. DENNIS,

Attorney at Law,

MARION, PERRY COUNTY, ALA.

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 or 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, to preside over the Examination:

Hon. BENJ. FITZPATRICK, Arkautga Co. Arkansas.
Rev. J. HARTWELL, D. D. Maricopa Co. Mississippi.
G. G. GRIFFIN, M. D. Sumter Co. Texas.
HILLARY TALBERT, Esq. Sumter Co. Montgomery Co. New Orleans.
JAMES R. JENKINS, Esq. Autauga Co. Tennessee.
MR. W. M. H. HUBLER, Baldwin Co. Dallas Co. Talladega Co. Mississippi.
RICHARD WOOTEN, Esq. Baldwin Co. Maricopa Co. Sumter Co. Marion Co. Marion.
Rev. H. TALBIRD.
SILVESTER BENNETT, Esq.
Hon. HENLEY BROWN, Autauga Co. Tennessee.
GERALDUS BUNTIN, Esq. Baldwin Co. Dallas Co. Talladega Co. Mississippi.
THOMAS W. BELT, M. D. Baldwin Co. Maricopa Co. Sumter Co. Marion.
ROBERT P. LIDE, Esq.
Rev. S. G. JENKINS, Baldwin Co. Maricopa Co. Sumter Co. Marion.
ISHAM HARRISON, Jr. Esq.
ORIGEN SIBLEY, Esq.
Rev. F. C. LOWRY, Baldwin Co. Maricopa Co. Sumter Co. Marion.
J. I. BROWN, Esq.
Rev. A. W. CHAMBLISS, Marion.
Pres. S. S. SHERMAN, Marion.

M. P. JEWETT, Principal.

Marion, June 10, 1851.

For Sale.

THE brick Store House and lot belonging to the estate of Wm. Burroughs deceased, situated on the North-West corner of the Public Square, (now occupied by Mr. J. G. Huckabee.) This property will be sold for the purpose of division, before the Court House door on the 1st Monday in August next. This is one of the best locations for a Store in Marion, and well warranted for business; having three rooms above stairs with four fire-places, and a counting room, a large cellar substantially walled, with a fire-place. Those who wish a popular stand for business cannot do better than to buy such valuable property.

ALSO—At the same time and place will be sold the S. E. qr. fractional Sec. 3, T. 20, R. 9, containing 42 sixty-two one hundredth acres; N. E. qr., Sec. 10, T. 19, R. 7, containing 80 ten hundredths acres; N. W. qr., fractional Sec. 3, T. 19, R. 8, containing thirty-eight and eight a half one hundred acres; N. E. qr., N. W. qr., Sec. 15, T. 20, R. 9, forty and seven tenths acres; S. W. qr. of S. W. qr., Sec. 15, T. 20, R. 9, containing forty and seven tenths acres.

Terms of sale made known on day of sale, which will be easy to the purchaser.

June 18, 1851.

A Teacher Wanted.

A LADY of undoubted qualifications and experience may obtain a desirable situation by early application to the subscriber.

W. S. BARTON.

Union Springs, Macon Co. Ala. ap. 4w.

Latest Issues from the So. Bap. Publication Society.

THE BAPTIST PSALMODY. A collection of Hymns for the worship of God, by B. Manly, D. D., and B. Manly, Jr. 1,256 Hymns. Pw Size—Plain Sheet. Retail price, 80
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do Turkey Morocco, full gilt, 2 62 1/2
Pocket Size—Plain Sheet, 65
do Colored Sheet, 70
do Turkey Morocco, full gilt, 1 50

A discount of 25 per cent. made to Churches, or individuals, purchasing 20 at a time.

THE WAY OF SALVATION Second edition.

By Rev. R. B. Howell.

The favor with which the first edition of this work has been received, has induced the Board of Publication to stereotype it. The present edition is printed from stereotype plates, upon fine white paper and clear type. The price has been reduced from 57c to 50c. Pages 332.

THE GOSPEL, THE INSTRUMENT OF HUMAN SALVATION. Its exclusive efficacy, and the method of its diffusion. By Prof. J. S. Mills, of Furman Institute. Pages 84. Paper covers. Price 10c.

THE ADVANTAGES OF SABBATH SCHOOL INSTRUCTION. By Rev. C. D. Mallory. Second edition. Pages 84. Paper covers. Price 6c.

A DECISIVE ARGUMENT AGAINST INFANT BAPTISM, furnished by one of its own prof. texts By Rev. John L. Dagg. Second edition. Pages 52. Paper covers. Price 6c.

Five of each of the last three will be sent by mail when one dollar is remitted.

GEORGE PARKS & Co.
Agents S. B. P. Society, Charleston, S. C.
March 5th.

DRUGS & MEDICINES.

New Store and New Goods!

J. G. HUCKABEE, having taken the Store lately occupied by I. S. Hurt, offers to the citizens of Marion and vicinity, a large and extensive assortment of genuine Drugs, Medicines, Chemicals, Paints, Oils, Vanish, 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.

1851. Baptist Memorial. 1851

POETRY.

God on the Ocean.

We were crowded in the cabin,
Not a soul did dare to sleep;
It was midnight on the waters,
And a storm was on the deep.

'Tis a fearful thing in winter,
To be shattered in the blast,
And to hear the rattling trumpet
Thunder, "Cut away the mast!"

So we shuddered there in silence,
For the stoutest held his breath,
While the hungry sea was roaring,
And the breakers talked with Death.

As we sat in dark darkness,
Each one busy at his prayers,
"We are lost!" the captain shouted,
As he staggered down the stairs.

But his little daughter whispered,
As she to his knee came,
"Is not God upon the ocean,
Just the same as on the land?"

Then we kissed the little maiden,
And we spoke in better cheer,
And we anchored safe in harbor,
When the morn was shining clear.

Miscellaneous.

Wonders of the Spider.

The cultivation or neglect of the senses makes most of the difference between one man's knowledge and another's. The one sees, the other observes; the one hears, the other listens. What follows may serve as an exemplification of this. I was sitting in the library of a friend, when a childish visitor there said to my friend's daughter, a bright girl of eleven years, "What are you looking so steadily at, Sara?" "A spider." "A spider? horror! why don't you kill it?" There, there it goes towards you, Mrs. Rodney. "The little beast," said, or rather shrieked the lady addressed, jumping from her chair and gathering her dress close about her; "do ring the bell, Sara, if you don't like to kill the detestable thing, and let Patrick take it off." "Oh, I'll take it away myself, if you dislike it so much." "Dislike it! my dear child, I have a horror of spiders." I cannot forgive a servant that leaves a cobweb in my room. "Mrs. Rodney," exclaimed Sara, with simple wonder at the grown-up lady's excessive hatred of the poor little animal, "they will not hurt you; there are some species of spiders that are venomous, but the house spider is perfectly harmless. See the poor thing now, when I touch him with my pencil, how he rolls himself up into a ball and shams dead; and pray just look at that beautiful web. See the circles, concentric, and the radiations from the centre. I love dearly to watch a spider constructing one of these beautiful networks—perfect geometrical forms, my father says." "And did you ever reflect what he weaves these lovely things for?" asked Mr. Rodney, expressing in her face contempt for Sara's admiration. "Oh yes, ma'am; it is a storehouse for his provender." "Rather say a prison for his prey, where he devours it at leisure." "All animals, I believe, Mrs. Rodney, have some mode appointed by their Creator of supplying their hunger. Man kills, and men, women, and children eat. The poor spider does no more than the rest of us." "Now do, Mrs. Rodney, and you, Anne, come and examine this web, and I think you will feel some interest in the little spinner that made it." Mrs. Rodney did examine it, and confessed it was wonderful; but little Miss Anne asked, with an air of great superiority, if Sara thought it was a cleanly fashion to have these spider draperies about one's room. Sara confessed with a sigh that it was not, but said at the same time, that she never saw the ruthless sweeping away of cobwebs without a pang. "But pray, Sara, what gave you such an interest in spiders?" "Looking at them at their work, Mrs. Rodney. My uncle was always telling me to keep my eyes and ears open." He turned my attention to the observation of insects and of all domestic animals, and to the wonderful instincts their Creator had given them to sustain life. He once showed me, when I was quite a little child, a spider through a microscope. Do you know they have eight bright little eyes without lids, and eight feet with claws at the end of them?

"Papa read me a charming account from Irving's Life of Goldsmith, of a spider that loved good company, I suppose, as he made himself a habitation in that pleasant man's room; and pleasant and gifted as he was, he seems to have had some delightful moments in observing the spider's ways of going on. Do read it, and read it to Anne, Mrs. Rodney. I have read some very curious particulars of a spider, in a delightful book called 'La Ruche.' A lady placed a spider in a glass goblet on her mantelpiece, that she might observe its habits. This spider, like all others of its kind, had a taste for music. Whenever the lady played on her harp, the spider came to the edge of the goblet to listen more at its ease. It is told of Pelisson, in the Bastille, that he had a spider which he called to him by music. In this same book, 'La Ruche,' there is a pretty oriental legend cited, in answer to some one who asks, 'Of what use is a spider?'"

"King David often asked of God why he had made spiders, which were, as said David, of no use. God showed him that they might be useful. One day while he was endeavoring to escape from his enemies Saul, he took refuge in a cave, where he remained for several hours. During this time, a spider wove his web over the opening to the cave. Some time after, David heard the king and his soldiers passing. One of them said to the king, 'Sire, he is there perhaps.' 'Oh,' replied the king, laughing, 'do you not see that unbroken web?' David, thus preserved, prayed God to pardon him for having supposed that any one of his creatures could be useless. This is but a fable," added Sara; "but fables sometimes teach us truths. I believe that it is told in the true history of Mahomet, that he was

once preserved from a pursuing enemy in the very mode here imputed to King David."

By this time Anne's feelings had considerably changed, and she stood in a chair to observe more closely the spider's web. "What in the world," she asked, "does he spin the web of—out of nothing?" "Oh no, dear Anne, from a vicious secretion: threads so fine that they can only be seen by a microscope, issue through a multitude of little holes, and joined together form but one thread. It is stated in 'La Ruche,' that these imperceptible threads issue in a shower of five thousand. A great naturalist asserts that it would require five millions of these threads to make one as coarse as a single hair of his head. So you see, dear Anne, that man, with all his art, cannot equal that poor little sacred spinner, yet lying there like a lifeless ball—that odious, detestable little beast." Both Mrs. Rodney and Anne began to feel some respect for the spider, but Anne was not yet ready to abandon the whole ground. "You must own, Sara," she said, "that they are dirty creatures." "No, I shall allow no such charge; their web is at first white, but is soon discolored by the dust. This annoys the spider, and he beats it off the web with his foot. Sometimes, by running over the web, he sweeps the dust into little balls and throws it out of his habitation. There is an anecdote of the maternal love of the spider, told by Bonnet the naturalist; but you will laugh at it, Mrs. Rodney?" "I promise you I will not." "Here it is then. The eggs of a spider are contained in a sac of a pea's size, attached to its body. Bonnet, desirous to test this maternal love, threw a spider with its sac into the nest of a lion-ant, a cruel insect which hides itself in holes in the sand. The poor mother-spider tried to escape, but could not and save its sac. She tried in vain to defend it. The rapacious insect seized it. The mother might have escaped, but chose to remain and perish with her young." "Dear Sara," exclaimed Mrs. Rodney, "you have cured me of my antipathy. You have taught me that it is far better to study God's creatures than ignorantly to condemn them. I, by shutting my eyes and indulging a silly recollection, have remained in ignorance; you, by keeping yours open, have acquired pleasing knowledge."

"And as for me," said Anne, "I will henceforth adopt your uncle's motto, and 'keep my eyes and ears open.'"

We recommend it to all our young friends likewise to adopt this wise motto. They will perceive in their everyday walks, under their own roofs, in the meanest insect that creeps over the ground, illustrations of the wondrous skill and infinite love of their Creator, which will expand their minds and raise their thoughts from the creature to the Creator, from earth to heaven.—*American Messenger.*

From the London Times, May 28.

The First Steamship that Crossed the Atlantic.

To the Editor of the Times:
Sir: In your potential journal of the 22d inst., the following statement occurs in an article descriptive of machinery in the great exhibition: "About 1836-37 the project of crossing the Atlantic by steam; the Sirius was, we believe, the first steam vessel which performed this feat."

On referring to the Times of June 21, 1819, you will find the following paragraph, credited to Marwade's Commercial Report for that week:
"Among the arrivals yesterday at this port we were particularly gratified and astonished by the novel sight of a fine steamship, which came round at 7 1/2 P. M., without the assistance of a single sheet, in a style which displayed the power and advantage of the application of steam to vessels of the largest size, being 350 tons burden. She is called the Savannah, Captain Rogers, and sailed from Savannah, (Georgia, United States,) the 26th of May, and arrived in the channel five days since. During her passage she worked the engine eighteen days. Her model is beautiful, and the accommodations for passengers elegant and complete. She is the first ship on this construction that has undertaken a voyage across the Atlantic."

The Times of June 30, 1819, says: "The Savannah steam vessel, recently arrived at Liverpool from America—the first vessel of the kind that ever crossed the Atlantic—was chased a whole day off the coast of Ireland by the Kite revenue cruiser, on the Cork station, which mistook her for a ship on fire."

Lloyd's list reports the arrival of the Savannah at Liverpool on the 26th of June, 1819, bound to Petersburg; and in Gore's Annals of Liverpool you will find this American steamer's arrival recorded among remarkable events.
The steamship Savannah was an American ship—built, owned, and navigated by Americans. Francis Ficket, of New York, built her for Daniel Dodd; and the engines were made by Stephen Vail, of Morristown. She was commanded by Captain Moses Rogers, and navigated by Stephen Rogers of New London, Connecticut, who is still living to see the same voyage performed in less than half the time by a line of American steamers, the chief engineer of one of which (the Atlantic, Captain West) is his nephew, J. W. Rogers. It is not inappropriate to mention that, at the present writing, the quickest trip across the ocean has been made by the Pacific, one of the Collins line of American steamers, in less than ten days; so that we are not only the first, but the fastest.

In England, Copenhagen, Stockholm, St. Petersburg, and Constantinople, the arrival of the steamer Savannah excited great curiosity, and attracted thousands of visitors. The King of Sweden presented Captain Rogers with a "stone and muller;" and the Emperor of Russia pre-

sented a "silver tea-kettle as a token of his gratification at the first attempt to cross the Atlantic by steam." Lord Lynedoch, of England, who went passenger in this ship to St. Petersburg, presented Stephen Rogers with a "superb gold snuff-box." All these testimonials are now in the possession of the family. The log-book, containing an official account of the voyage, is in the National Institute at Washington city, and may be seen at any time.

Very respectfully, sir,
Your obedient servant,
JOHN S. CUNNINGHAM,
of Norfolk, Virginia.

FIRING INTO THE DWELLING OF A SCRIP-TURE READER.—On Wednesday night last, about the hour of half-past ten o'clock, three shots were discharged through the window of the bed-room of Michael Young, at Clonong Hill, near Parsonstown. The sash and five panes of glass were broken; the contents (large slugs and pellets) were lodged in the ceiling of the room, and in the opposite hall. Young's bed was quite close to the window. He was afraid to get up or look out, lest he should be shot. He did not, therefore, see any of the party, but heard several voices outside his door. On the following morning Young found posted on his door a notice, ordering him to quit that neighborhood, or he would get the death of Pike; the notice further stated that no other members of Young's persuasion would be allowed to reside in Clonong Hill in future. The cause assigned for this attack is, that Young, who has succeeded from the Roman Catholic church, is employed as a Scripture reader by the Rev. Dr. Carile, Presbyterian minister, and in that capacity visits several Roman Catholic families in that locality. The Mr. Pike referred to in the notice, was shot dead some few months ago, in the noon-day, within a short distance of Young's house. Another convert was also cautioned in the notice "to hold his chat in future."

NARROW ESCAPE.—A little girl, about three years of age, daughter of Alexander Redmond, on Monday last, while playing with other children near a well some fifty or sixty feet, accidentally fell in head-foremost. Mr. R. who fortunately happened to be in the distance, instantly, and with great presence of mind, made his way into the well. He was aided in his descent by the well rope, until the skin was literally burned from his fingers, when he was compelled to relinquish his hold, and let himself down by his elbows which prevented his falling, but were badly lacerated upon the stones. On reaching the water no trace of the child appeared. He lost no time in plunging to the bottom, (about seven or eight feet,) and bringing up the child who gave no evidence of life. Scarcely knowing whether his little favorite was dead or alive, he placed her on his shoulder, and proceeded upward as well as he was able, suffering greatly from pain, anxiety and exhaustion. He succeeded with great difficulty, and with no aid whatever, in reaching the "upper air," and on inspection, discovered that his child was not only alive, but to all appearance totally uninjured!—*Memphis Advertiser.*

COMPOSITION FOR RENDERING WOOD IN-COMBUSTIBLE.—I send you below, Messrs. Editors, a receipt for making wood entirely incombustible. It is very simply prepared, and quite easy of application, being used the same as paint, with an ordinary brush. A good coat of it applied to the floor underneath stoves would be an excellent precaution.

Take a quantity of water, proportioned to the surface of wood you wish to cover, and add to it as much potash as can be dissolved therein. When the water will dissolve no more potash, stir in the solution, 1st, a quantity of flour paste of the consistency of common painter's size; 2nd, a sufficient quantity of pure clay to render it of the consistency of cream.

When the clay is thus mixed, apply the preparation as before directed to the wood; it will secure it from the action of both fire and rain. In a most violent fire, wood thus saturated may be carbonated, but will never blaze.

If desirable a very agreeable color can be given to the preparation by adding a small quantity of red or yellow ochre.

It might be useful for you to mention in your paper, especially at this season of high winds, that a handful or two of sulphur thrown on the fire when the chimney is burning out, will almost instantaneously extinguish the flames.—*Buffalo Commercial Advertiser.*

SWEET OIL OF TURPENTINE.—A most important chemical discovery, says an English paper, has been recently made by means of which oil of turpentine can be freed from its peculiar smell so completely that not only is it inodorous, but can be impregnated with any desired perfume, without at all deteriorating from its useful properties. The chemist, Dr. Serney, who has analysed the sweet oil of turpentine, states that while all the useful properties of oil of turpentine are preserved, in fact all its deleterious qualities are completely obliterated. The doctor also states that paint when mixed with sweet oil of turpentine, is free from smell, and does not emit those vapors which are so prejudicial to health, and that the use of sweet oil of turpentine is a certain preventative of painter's cholera, and by its use house painting becomes a perfectly inodorous process.

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, at 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* cash subscribers, shall be presented with Crowell's Church Member's Manual, Fuller on Baptism and Communion, and Howell on the Discipleship. 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 Jenkyn on Symptomology at 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 treatises, and would cost at least \$20 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 Cranston'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 Benedict's History of the Baptists, 370 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 contained pages. It is the best work of the sort in the world.

REMARKS.—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 so, themselves, and their friends, a valuable service.

JUDSON FEMALE INSTITUTE,

Marion, Perry County, Ala.

Faculty.
PROFESSOR MILOP. J. JEWETT, A. M. Principal and Instructor in Moral and Intellectual Philosophy, &c.
DR. F. AUGUSTUS WURM, A. M. Professor of Music.
MISS L. E. SMITH, English, French, & Wax.
MISS L. D. SALISBURY, 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.

CERTIFICATES.
MISS M. A. GRISWOLD,
Matron and Nurse.
MRS. H. C. EASTMAN,
Steward's Department.
WM. HORNBUCKLE, Esq. and Lady.

THIS Institution has now entered on its THIRTIETH year. 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 able 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 Kempten, under appointment of the King of Bavaria. For three years past, he has been distinguished Teacher of Music and Instructor in the German, French, Spanish and Italian languages, in Philadelphia. He speaks English fluently. He is a Composer, and a splendid performer on the Piano, Harp, Guitar, Violin, Violoncello, Double 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 professions, in the Judson, or in other Southern Institutions.

The GYMNASIUM 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.

FRY, BLISS & CO.

WHOLESALE GROCERS,
Nos. 12 and 14 Commerce-street, Mobile,
OFFER to their friends and customers of Perry county, a large supply of carefully selected

Choice Family Groceries.
And to their many friends throughout Alabama and Mississippi, tender thanks for former liberal patronage, and ask a continuance of their favors, as their prices will be shaped to mutual advantage.
March, 847. 6-ly

BAKER & LAWLER, COMMISSION MERCHANTS.
No. 2, Commerce Street, MOBILE, ALA.
ROBERT A. BAKER, Summerfield Dallas Co.
LEVI W. LAWLER, Mardisville, Talladega Co.
Sep. 10, 1850. 38-ly

SALEM SCHOOL
44 miles on the road leading from Tuscaloosa to Huntsville.

No. of Students during the past School year, 104.
No. Boarders 56.
No. Classical Scholars 34.
THIS School will again open on the first Monday in January, 1851, being the 9th year.

Terms.
Tuition—Elementary department, per session, 20 weeks, \$10 00
More advanced, 15 00
Highest, 20 00
Board, washing, fuel, servant hire, beds, room, rent and lights, 2 00
The house is large and commodious, with five rooms four fire places, and three stoves.
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 months; the second, three months.
No student received for less than one session of from the time of entering to the close of the session. None need apply who do not intend to be students and moral, and after trial is made, if a student does not advance, whether from idleness 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 need 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, after his education is completed he will locate within the bounds of the Canaan Association.

J. H. BAKER, A. M. Principal.
IRAG. DEASON, A. B. Assistant.
T. CARROLL, Primary Department.
Address, J. H. BAKER, Jonesborough, Sep. 11, 1850. 28-ly

COLBY'S BOOK CONCERN.

THE OLD STAND, 122 NASSAU STREET, AT THIS PLACE, will be found a full and complete sale and retail at the lowest prices and on the most accommodating terms, every variety of RELIGIOUS AND DENOMINATIONAL BOOKS. The proprietor's own publications embrace some of the most valuable works in the language, and he is constantly adding to them. He will also furnish ALL NEW PUBLICATIONS, Whether American or Foreign, keeping a constant supply of the same. Also, SCHOOL AND BLANK BOOKS, EXERCISE BOOKS, PAPER, MARBLED, COPIED, WRITTEN, &c., &c. Just published, a book for the times.
THE ALMOST CHRISTIAN DISCOVERED.—By Rev. Matthew Mead. Introduction by Rev. Wm. R. Williams.
"It is a searching treatise on a most important subject."—*Christian Chronicle.*
"We had this volume reprint with increased gladness, the more especially, as it is very appropriate to the times, there being reason to fear that very many have a name to live who will not live. For such a timely and timely work, the 'Experimental Treatise' is a treasure and a blessing."—*Christianity*
CARSTEN BAPTISM; by Noth. With an accurate and elegant portrait—an exact reprint of the London edition without mutilation or comment.
SARAH B. JUDSON, with notes by the author.
BAPTISM AND COMMUNION. By Rev. Richard Fuller, D. D.
17 Particularly favorable terms will be given to Agents. 2

Notice.

THE subscribers, having succeeded Messrs CASE & WILSON in the disposition of general Merchandise, offer, upon the most liberal terms, a choice selection of
THE DRY GOODS,
Grocery, Hardware, Cutlery, Boots Shoes, Saddlery and Hollow-Ware.
All of which are direct from importing Houses and Domestic Manufacturers. The public are invited to call and examine our goods and avail themselves of the benefits of our prices.
17 Particular attention given to the Cash trade.
CATLIN & BRO.,
Marion, May 22, 18 0. 13-ly

Medical Notice.

DRS. BILLINGSLEY & JOHN, have associated in the practice of Medicine and offer their services to the citizens of Marion and vicinity. Applications during the day may be made at their office in the 2nd story of the building south of Langdon's Brick Store or at the drug store of H. P. Godden, and at night at the residence of Dr. Billingsley.
Marion, Feb. 20th 850.

DRUGS!! DRUGS!! DRUGS!!!

C. M. HIGH,
DEALER IN DRUGS, MEDICINES, AND CHEMICALS, PAINTS, DYE-STUFFS AND GLASS WARE, PERFUMERY, AND FINE SOAP, STEEL PENS, SUPERIOR WRITING INK, PATENT MEDICINES OF ALL KINDS, AND WINES FOR MEDICAL PURPOSES.
Physicians' Prescriptions carefully put up.
Physicians and Dentists will always find at this Establishment, FRESH AND UNADULTERATED MEDICINES—these have been selected with great care for this Market. All purchasers are invited to examine my Stock, which is being constantly re-supplied.
Marion, April 30, 18 0. 21-ly

Baptist Family Almanac for 1851.

THIS valuable little work, printed by the American Baptist Publication Society, is much superior to the issue for 1850. It contains 48 pages, is printed on the finest white paper. The calendar of time is computed for Boston, New York, Baltimore and Charleston. Price 60 cents a dozen, or \$4 50 a hundred.
GEO. PARKS & CO. Ag'ts So. Bap. Pub. Soc.
Oct. 30. 41, Broad-st., Charleston.

Medical Notice.

DR. GEO. S. BRYANT, having located in Marion, offers his services to the citizens of the town and surrounding country, in the various branches of his profession. When not professionally absent, he may be found during the day at his office under the King House, third tenement west from the bar-room, and at night, at the residence of Mr. W. R. Brown.
Jan. 22, 1851. 47-ly

COPARTNERSHIP FORMED.

THE business of PUBLISHING and BOOKSELLING, in all its branches, will be continued as heretofore by the subscribers, under the style and firm of GOULD & LINCOLN, at the Old Stand, No. 53, Washington Street.
CHARLES D. GOULD,
JOSHUA LINCOLN.
Boston, Nov. 1, 1850.

JOB PRINTING

OF EVERY DESCRIPTION, NEATLY EXECUTED AT THIS OFFICE.

NEW STORE.

WEAVER, MULLIN & CO.
No. 25 St. Francis Street,
MOBILE.

Dealers in Staple and Fancy Dry Goods.
A GENERAL ASSORTMENT, consisting in part of Cloths, Casimires, Satinets, Ky. Jeans, Tweeds, Prints, Gingham, Irish Linens, Table and Birdseye Drawers, Bleached Sheetings and Shirtings, Bed Blankets, Jacquinet, Swiss, Book and India Muslins. A variety of the latest styles of fancy Dress Goods. Embroidered, Figured, Cheud and Changeable Silks, very rich; French and English Merinos, Orleans and Hungarian Cloths; Black and Colored Alpaca Suetes, Cashmires, Black and Colored Muslin DeLanes, Embroidered and Iron Starched Linen Cambric Handkerchiefs, Muslin and Laced Capes and Collars, Embroidered Undersleeves, Kid and Twist Silk Gloves, Thread Edging and Laces, Bonnet and Belt Ribbons; Shawls, Marino, Cashmere and Muslin DeLane Shawls, Crape Shawls, and Scarfs Plain and Embroidered. A good assortment of plantation goods, Negro Blankets, Kerseys, Plaid and Plain Linens, heavy Cotton Stripes, Osnaburghs of several styles, Brown Domestic and Drillings, Russet Brogans, heavy Boots, Kid Boots, Gaiters and Wool Hats, &c., &c. We invite the public to call and examine our stock, it is entirely new and we intend selling at the lowest market prices.
W. B. WEAVER,
J. N. MULLIN,
ISAAC WILLIAMS.
December 18, 1850. 42-ly

A CARD.

F. A. BATES, M. D. respectfully informs the citizens of Marion and its vicinity that he is located in town, and offers his professional services at all times. His residence and office are at the house formerly occupied by Mr. Wm. Huntington.
Marion, Jan. 29th 1851. 48-ly

H. H. HANSELL & BRO.

24 Magazine Street, New Orleans, La.
WM. S. HANSELL & SONS,
28 Market Street, Philadelphia.

MANUFACTURERS OF SADDLERY AND WARE. Importers of SADDLERY HARDWARE. Purchasers are invited to an examination of our large and well-assorted stock. We are prepared to furnish them with the latest style of Saddles, Harness, Trunks, &c., and with every article pertaining to Saddlery and Saddlery Hardware trade, at a very small advance on our Philadelphia prices.
New Orleans, Jan. 15, 1851. 47-ly

Works Just Published by GOULD & LINCOLN.

55 Washington Street, Boston.

THE FOOT-PRINTS OF THE CREATOR, or, The Asterisks of Stromness, with numerous illustrations, by Hugh Miller, author of "The Old Red Sandstone," &c., &c. About the third London Edition. With a Memoir of the author, by Louis Agassiz. Twelve mo. cloth, \$1 25.
MOTHERS OF THE WISE AND GOOD.—By JAMES BURNS, D. D., author of "Pulpit Cyclopaedia." 16mo. cloth, 75 cents.

RELIGIOUS PROGRESS: Discourses on the Development of the Christian Character. By William R. Williams, D. D. 12mo. cloth, 50 cents.
LECTURES ON THE LORD'S PRAYER, by William R. Williams, D. D. 12mo. 85 cents.

THE MARRIAGE RING: or How to make Home Happy. From the writings of John Angel James. Beautifully Illustrated with a new design, gilt, \$1 25.
THE LIFE AND CORRESPONDENCE OF JOHN FOSTER. Edited by J. E. Ryland, with notes of Mr. Foster, as a Preacher and a Companion. By Jm. Sheppard. A new edition, two volumes in one, 700 pages, 12mo. cloth, \$1 25.

THE PSALMIST, [Pulpit Edition.] A new collection of Hymns, for the use of Baptist Churches, by Barlow Stow, and S. F. Smith, with and without Supplicatory, 12mo. large type, fine paper, in various bindings, sheep, \$1 25.
THE HEAVENLY FOOTMAN: or a description of the man who gets to heaven; together with directions how to run so as to obtain it. By JOHN BENJAMIN. 32mo. cloth gilt, 50 cts.
Nov. 1, 1850.

To Country Merchants.

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