

# 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. BURLISON, Corresponding Editor.]

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## TERMS.

The terms of our paper will henceforth stand thus: A single copy, \$2.50, if paid strictly in advance.

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## Religious Miscellany.

For the South Western Baptist.

Ministerial Education.

BY DR. GEORGE STUBBS.

Resolved, That the Baptist Education Society, is unanimously qualified to elevate the character of our ministry and advance the cause of our Redeemer.

It seems humiliating that in the 19th century such errors have to be combated, as that education is not necessary for the ministry, and that the charge of man made preachers is brought by some against attempts to elevate the character of our ministry. But as long as reason is left free to combat error, we must not complain.

We will, therefore, proceed to show in a brief manner, that learning is essential, and that it can only be acquired by the use of means. That learning is necessary, is clearly implied in the fact of our Lord's sending miraculously the gift of tongues to his ignorant disciples.

The effect, produced then, by the immediate interposition of the Almighty, can be brought about now (since the miracles have ceased) by the use of ordinary means. We find that the Ruler of the Universe, when he wishes to bring about results, uses human agency. The *Sacred Record* is full of such instances.

1. Joseph counselled the use of means, to obviate the effects of the seven years of famine, by diligently saving the 5th of the earth's increase for seven years, and thus, although he knew God had predetermined to save much people alive—Joseph believed he had also predetermined the means.

2. When the land of Canaan was to be taken possession of, we find Joshua, who was well aware of the pre-determined counsel of God, as often declared to Abraham, Isaac, and Jacob, and Moses, &c., that he would give to them the land of Canaan, yet we see Joshua using all the precaution of a prudent and experienced General, when about to seize the land, summoning Reuben, Dan, and one half the tribe of Manasseh, the valiant fighting men, to buckle on their arms and head the hosts of Israel, as if it all depended on human strength, and recollect Moses who had conversed face to face with Jehovah, had exacted this promise from these warriors.

3. So in taking Jericho, for six days they were to march around the Town and blow their rams horns, these means were to be used and although to some fault finding Hebrews they might seem ridiculous, yet to Caleb and Joshua they were all important. So of Aislay then an ambush, saith the Lord.

4. How simple and natural the affecting tale of the Moabitess. Ruth leaving her gods and idolatrous connections, to follow the fortunes and abide with her beloved mother-in-law, and yet this seems the plan of Divine Providence by which the Prince of Peace was by consanguinity to be connected with the Gentile race, as well as with the Jews.

5. A beardless boy, a rude sling and smooth pebbles discomfited the armed hosts of Philistines.

6. The waters of Jericho were healed by means of salt.

7. Elisha prayed—but he also prostrated himself on the dead child of the Shunamite and breathed into its mouth.

8. Naaman had to dip seven times in Jordan.

9. Nehemiah prayed—but while continuing the work he set the mighty men to watch and ordered them to fight for their brethren, sons, daughters, wives and houses, and did not take time to strip except to get their clothes washed. Here is a praying man and a working man too.

10. Esther is made use of in a natural way, to save the Jews in Babylonish captivity from entire destruction.

11. The angel tells Joseph to take the young child and his mother and flee into the land of Egypt—it is but reasonable to suppose that the angel knew that all the powers of earth and hell combined, could not prevent his reaching his 33rd year, and discharging all the various offices of Prophet, Priest and King &c., and yet he uses all the natural means of saving his life.

12. The Saviour uses clay and spittle, in giving eye sight to the blind, touches the eyes of the blind men; uses five loaves and two fishes, when he could as well have fed the multitudes without any.—Puts forth his hand and touches the le-

per, all these cases showing he did not disdain the use of means.

13. *Be of good cheer* for no man's life shall be lost, so said the angel of God to me, last night, whose I am and whom I serve, and yet he afterwards tells me, "unless these men abide in the ship ye cannot be saved." Why did not the heathen captain of the ship reply to Paul, it makes no difference we are all to be saved any how, so said the angel to you, but such lazy infidel anti-Scriptural objections, are reserved for our modern anti-effort wise acres of the present day.

Objection 1st. We are told that education makes men proud.

It is the want of education make men proud. The empty chaffy ear stands erect, the full ripe ear of corn bends and wears a humble carriage. The more a man learns the more he finds he has to learn, and the more diligently the fields of literature are cultivated the wider and more extensive they seem. A certain Philosopher who had successfully studied the arts and sciences, on his death-bed said he had learned enough to know how profoundly ignorant he was. Ignorance produces vanity; indeed, the true meaning of the word is *emptiness*, and beyond all doubt the shallow and superficial are the proudest and most conceited of the little they do know.

Objection 2d. We are afraid the Board will act imprudently and receive unworthy men.

The Board is not infallible and may be deceived, but we are anxious that the Board should consist of pious common sense of good judgment and firmness of character.

Objection 3. When God wants a learned man, he can call a Lawyer men Doctor as—he called Luke and Paul.

Hear now, O house of Israel! is not my way equal? yet ye say the way of the Lord is not equal. In all ages we find he makes use of means, and the fact that the learned physician, Luke, was selected not only to write his Gospel confessed in better style than Matthew or Mark's, and also as the Historian of the Deeds of the Apostles, and that Paul, who, by his learning, confuted the Aropepagites, the most learned body of men in Greece, the most learned country in the world, and who by acute and logical argumentation overthrew the Jewish casuists, and by a series of letters gave evidence of ripe scholarship, not disdaining to press into his service, when occasion served, the Heathen Poets. I say, the fact that men, of such profound attainments, were selected as heralds of the cross, is proof that learning is necessary and blessed. No doubt God can make lawyers and doctors preachers of the Gospel—nay, he can convert the world without the aid of preachers at all, but it has pleased him through the foolishness of preaching to save them that believed. The commission is "Go teach all nations." How can they teach if they are ignorant? We, therefore, believe that ignorance disqualifies a man for the office of teacher, and that the ignorant are not told to "Go," &c., &c. But there is progress, and advancement in all the departments of literature. The arts are making grand strides. Law and medicine, particularly, have, of late years, made the most incredible advancement. But it must be confessed, that our Theologians do not equal the other professions in keeping up with the progress of physical science, and this is the more to be regretted, as it is on this field the battle of the evidences of Christianity will have to be fought, and that soon. Here, I hope, will be pardoned for quoting from a late work, the "Foot Prints of Creation." "But ere the churches can be prepared competently to deal with the objections which the infidelity of an age so largely engaged as the present in physical pursuits, from time to time, originating, they must greatly extend their educational walks into the fields of physical science. The mighty change which has taken place during the present century, in the direction in which the minds of the first order are operating, though indicated on the face of the country, in characters which cannot be mistaken, seems to have too much escaped the notice of our theologians.

Speculative theology and the metaphysics are cognate branches of the same science; and when, as in the last and the preceding ages, the higher philosophy of the world was metaphysical, the churches took ready cognizance of the fact, and, in due accordance with the requirements of the time, the battle of the Evidences was fought on the metaphysical ground.

But, judging from the preparations made in their colleges and halls, they do not now seem sufficiently aware—though the low thunder of every railway, and the snort of every steam engine, and the whistle of the wind amid the wires of every electric telegraph, serve to publish the fact, that it is in the departments of physics not of metaphysics, that the greater minds of the age are engaged,—that the Lockes, Humes, Kants, Berkleys, Dugalds Stewarts, Thomas Browns, belong to the past, and that the philosophers of the present time, tall enough to be seen all the world over, are the Humboldts, Aragos, Agassires, Leibigs, the Owens, the

Herschels, Bucklands, and the Brewsters. In that educational course through which, in this country, candidates for the ministry pass, in preparation for their office, I find every group of great minds which has in turn influenced and directed the mind of the world for the last three centuries represented, more or less adequately, save the last.

It is an epitome of all kinds of learning, with the exception of the kind most imperatively required, because most in accordance with the genius of the time. The restorers of classical literature—the Buchanans and Cromwells,—we see represented in our Universities by the Greek, and what are termed the Humanity courses; the Mathematical and Natural Philosophy courses, and the Metaphysical course, represent the Galileos and Newtons, the Lockes and the Berkleys. But the *Cuviers*, the Huttons and Waitts, with their successors, the practical Philosophers of the present age,—men whose achievements in Physical Science, we find marked on the surface of the country, in characters which might be read from the moon,—are not adequately represented. It would be perhaps more correct to say, that they are not represented at all; and the clergy, as a class, suffer themselves to linger far in the rear of an intelligent and accomplished laity,—a full age behind the requirements of the time. Let them not shut their eyes to the danger, which is obviously coming. The Battle of the Evidences will have as certainly to be fought on the Field of Physical Science, as was contested in the last age on that of Metaphysics. And on this new arena the combatants will have to employ new weapons, which it will be the privilege of the challenger to choose. The old, opposed to these, would prove but of little avail. In an age of muskets and artillery the bow and arrow of an obsolete school of warfare would be found greatly less than sufficient, in the field of battle for assault or defence.

We hope soon to see the day when our beloved Denomination, possessed of riches, wealth and intelligence, as it confessedly is, will have a ministry capable of grappling with the errors of infidelity and vindicating the ways of God to man—already a vast improvement has taken place, observable throughout the whole Mississippi Valley and other Southern States, but a vast amount of labor has yet to be done, enough to engage the prayers, the time, talents, and money of the pious, the enlightened, the liberal of our whole people.

## Increasing Usefulness.

Has the degree of your usefulness in the vineyard of God been as great as it ought to have been? Do you in this respect, feel satisfied with your past lives? Have you done all the good that you wish you had done? Has your example been as consistent, as persuasive, as full of healthful influence as it ought to have been? Has your conversation been good and edifying—such as would administer grace to the hearers? Has your wealth been employed in counteracting sin and promoting holiness? Has your official influence never been employed in honoring vice? Have your prayers been effectual and fervent before the throne of grace? In reviewing the influence which you have cast abroad upon those around you, and upon the world at large, are you satisfied? Do you feel that the review will give you pleasure at the judgment seat of Christ? Is it your fixed purpose so to live that the world will be improved by your existence?—*Gen. Evangelist.*

## Decision and Destiny.

Indecision ruins souls by millions.—Truth and conscience and the Spirit plead for duty and right, pleasure and riches and ambition tempt to sin and ruin. Thousands know the better path of happiness and peace, but follow the road that leads to death.

Prescott, the eminent historian, relates that Pizarro the conqueror of Peru, in one of his reverses, was cast upon the island of Gallo, with a few of his followers. When in a starving condition, two vessels arrived from Panama for his relief, and to induce him to abandon his object. Now came the test of his decision of character, and the determination of his earthly destiny. "Drawing his sword, he traced a line in the sand from east to west. Then turning towards the south, 'friends and comrades' said he, 'on that side are toil, hunger, nakedness, the drenching storm, desolation and death; on this side, ease and pleasure. There lies Peru with its riches; here Panama and its poverty. Choose, each man what becomes a brave Castilian. For my part, I go to the south.' So saying he stepped across the line. He was followed by eleven others," and Peru was conquered.

Could we encircle each impenitent reader with a line drawn by the sword of the Spirit, we would say, "Dying man, there are self denial, and providential discipline, and fearful conflicts, and ceaseless toils, and ultimate victory and reward; here are at present ease and fleeting joys, and empty honors. There is heaven with its glories; here is earth with its pleasures; and yonder hell with its destiny of misery. 'Choose you, this day, whom you will serve, and where you will go. Eternity hinges on your decision—an eternity of bliss and woe!—*Am. Messenger.*

## Deacon Bodkins.

Deacon Bodkins was a good man, but, like all the righteous, he had great trials. The Deacon was not only a good man, but he had a nice taste as to the fitness of things, especially touching the good order and decorum of the church. Now it is well known that, in these latter days, there have crept into our churches some very unseemly and scandalous practices, such as one half the congregation sitting while the others rise, in time of prayer; and many of those who sit and those who rise, staring about as though they were endeavoring to get beyond the journey of the fool's eyes. Deacon Bodkins had a lively sense of the evil of these things, and often spoke upon the subject in a most feeling manner.

"Deacon," said neighbor Jones, "speaking of those unseemly things in church reminds me of a case which occurred when I was a school boy."

We all pricked up our ears, and were all attention; for Jones was good at an anecdote, and hardly ever told one that did not fit somewhere.

"Well, Deacon," said he, "when I was a boy, we had a school master who had odd ways of catching idle boys. Says he one day: 'Boys, I must have closer attention to books; the first one of you that sees another boy idle, I want you to inform me, and I will attend to the case.' Ah, thought I to myself, there is Joe Simmons, that I don't like; I'll watch him, and if I see him look off his book, I'll tell of him. It was not long before I saw Joe look off his book, and immediately I informed the master. 'Indeed!' said he, 'how do you know he was idle?' 'I saw him,' was my reply, 'You did! and were your eyes on your book when you saw him?' I was caught, but I did not watch for boys again."

We all agreed with Jones that this was a good anecdote, and had a meaning; but Deacon Bodkins never asked for explanation.

## Pulpit Earnestness.

It is recorded of the devoted John Welch, that he used to keep a plaid upon his bed, that he might wrap himself in it when he rose during the night for prayer. Sometimes his wife found him on the ground, weeping. When she complained, he would say "Oh! woman! I have the souls of three thousand to answer for, and I know not how it is with many of them." Possessed with such a sense of responsibility to God, and to the people of his charge, how can any true minister of the cross withhold himself from an earnest devotion to his work of arousing souls, and pointing them to Christ? He feels his momentous responsibility during the week, while preparing the beaten oil for the sanctuary. It covers him like a garment. It haunts him in the silent watches of the night. It absorbs his thoughts, and breathes out in every fervid utterance of his closet.

But it is in the pulpit that the earnest ambassador for Christ feels the long-suppressed solicitude break forth in an overflow of fervid and pathetic expostulations. Whatever is powerful in argument, or most winning in entreaty, or most thrilling in appeal, he then seizes upon, and appropriates it to his mighty theme. He pleads. He warns. He invites. He points now to the yawning pit, red with the flames of wrath, and now to the cross, with a Saviour's blood. The very grandeur of his theme possesses him. It leads him away from the influences of time and sense about him. For the moment, he is no longer in this world. His illusions have all passed away. He is surrounded by other mightier auditors. The light of eternity plays about him, and reveals the tremendous pomp of the judgment scene. To his eye, the awful consummation has already come! The Judge is descending. The books are opening. The heavens are passing away with a great noise. The angels are separating the vast multitudes to the right hand and to the left hand of the Judge, and among them, he sees his own hearers. Some of them are crowned with the unfading crown; and some of them—appalling sight!—are driven away weeping to the gates of despair!

With such a spectacle before him, with the shrieks of his perishing neighbors ringing in his very ears, can any entreaty be too earnest? Is it any wonder that he is ready to throw himself across the pathway of the blinded sinner, and beseech him not to commit the eternal suicide? Even if his overwhelming solicitude move him to tears, he feels that it is better for him to weep here than for his hearers to weep in hell.

It was with such emotions that the great Apostle sat before the trembling

Felix the realities of a coming judgment, and startled the proud Agrippa on his marble throne. It was with such emotions that the fervid Whitefield was borne on his impassioned oratory, until his auditors became as "dead men beneath his feet." Such was the intense agony of Bunyan when he "went to his people in chains to preach to them in chains; and carried that fire in his own conscience which he persuaded them to beware of."

It is an undevout astronomer is "mad," how much more is a listless and stupid ambassador of the cross? Amid all the vast assemblage at the judgment-bar, who will appear to have been guilty of a stranger insanity than the unfaithful man who with the vows of a minister of Christ upon his soul, and the truth of God in his hand, yet forbore to warn men of their coming danger? That sinners themselves were mad in this world they will then of themselves confess. How they came to be guilty of such madness they can somewhat comprehend. But how any man who knew to what a hell they were rushing neglected to warn them against it, is enough to fill them with amazement and with horror. And as they turn away toward their long eternity of woe, Oh! how will they vent their fiercest imprecations upon that faithless man as a chief accomplice in their ruin!—*Stray Arrows, by Cuyler.*

## Little Children.

Take heed that ye despise not one of these little ones.—Matt. xviii, 10.

The Saviour, when on earth, manifested great regard for children. He rebuked those who would keep them from his presence. He took them in his arms and blessed them. He charged his disciples not to despise or neglect them.

Christians should sympathize with their Saviour in his love for children.—Like him, they should treat them with affection. They should implore for them that blessing which He only has power to give.

He who loves children so tenderly will readily hear prayer in their behalf. He who encouraged and received those who brought children to him, that he should lay his hands on them and bless them, will encourage and receive those who bring children to him in the arms of faith.

Care for children should not be left to the Sabbath school teacher and the pastor. Every friend of Christ is bound to feel a deep interest in the young. He is bound to cultivate a sympathy with the young. He must win their affections, that he may influence them for good. He must pray for them without ceasing.

How desirable that childhood and youth should be consecrated to God! What snares are thereby avoided! What treasures of affection are thus rescued from perversion and loss! What superior attainments in piety may thus be secured! What strength for Christ's service may thus be developed?

Lord, help me to care for the lambs of thy flock. Let me not be contented, so long as thou art not in possession of every young heart. By kindness, by precepts, and by prayer, may I strive to bring all the young with whom I come in contact, unto thee.

## A Whale in the Heart.

A heart absorbed in the love of the world or divided, cannot serve God. Like David, a man must say, "my heart is fixed, I will sing and give praise," before he can meet the claims of spiritual worship. Dr. Cheever in enforcing this truth, gives in the Independent the following illustration:

A missionary from St. Helena, Rev. Mr. Bertram, was once describing the obstacles he had encountered, and the difficulty of his efforts in winning souls to Christ, and even in gaining the first remotest degree of fixed attention with the heart to the subject of religion. I was at one time, said he, trying to converse with the captain of a whale ship on the great importance of religion, and the words of the soul, when he broke out most abruptly and said, "It is no use, no use, Mr. Bertram, your conversation will have no effect; no sir, no effect whatever. I can not hear or understand you. I know nothing of your subject. I have been out twenty-one months looking for whales, whales, nothing but whales. I have been ploughing the mighty deep in search of whales, and sir, I am bound to have a whale. And now, sir, if you could look into my heart, you would see nothing but a whale there!" The confession was given with the frankness of a sailor; it was honest, it was true. Whatever it be that absorbs us, apart from Christ, and is made an idol in the heart, prevents, while it is there, the possibility of attending to him, loving him, obeying him. It may be an object of the land or of the sea, a Leviathan of ambition, riches, care and anxiety, or the brook-trout among green pastures; whatever it be that the heart is set upon, away from Christ, that is the strong man armed in full possession, excluding all new comers, or at least all that come with God's title. Indeed it is not every one who will confess with so

much honesty and frankness what is in his heart, what prevents him from giving his attention to higher things; but every man has his idol; or his multitude of idols, one to his farm another to his merchandise. The good missionary had found some with bags of gold, others with worldly honors, pride, popularity, fine houses and grand furniture, in their hearts; and thousands with sensuality, rum, hatred, malice, cruel revenge, idols worse in reality than all the deformities of heathenism in idol shape. And he found it true that a man cannot see, hear, or know anything of truth, religion, or God, while there is the whale in his heart.

## A Father's Prayer.

In a certain town in Massachusetts, a club of young men who were accustomed to meet to enjoy themselves, as they called it, had gone on from one step to another until they had become full grown, barefaced infidels, strong in the faith.—There was one who had been taught the truths of the Bible in the Sunday School. He far exceeded all the rest, and by his knowledge of that sacred book would turn its most solemn words into the vilest ridicule. He would take the parables of Christ, and, by interspersing obscene jests and vile remarks, turn their import into scorn. He would lift his hands, and with a solemn countenance and reverential words say, "Let us pray;" and commencing in a manner seemingly becoming an address to the Majesty of heaven, and with such an expression of awe as to strike horror even into the minds of his infidel companions, would soon turn the whole into the utmost heaven daring and God-insulting ridicule. On one occasion, very late in the night, he was met not a great distance from his home, by one of his companions, and during the conversation, said he to his companion, "John I don't go home very early nowadays. I come down here, and if I see a light over home, I walk about the road here, but I don't go in. I used to go home as late as 12 o'clock sometimes, but I would find my old father and mother sitting there, and the old man would say, in a tone of paternal mildness and tenderness, 'It is rather late, William; your mother and I have been waiting some time for you; so we will have prayers now.' but oh, I can't bear to hear that old man pray! I can't bear it! So, if I see a light there, I don't go in."

Infidelity may scoff at the Bible, but it cannot always escape the reproofs of conscience.

S. H.

From the Watchman and Reflector.

## The Wrong Medicine.

Several cases of melancholy interest have lately occurred, in which death has been caused by the carelessness of a physician in writing, or the blunder of an apothecary in compounding medical prescriptions. A promising and beautiful child has been untimely snatched from life because there was administered to it the wrong medicine. The physician and apothecary are justly held responsible for their carelessness or incompetency.

There are men, too, whose profession it is to prescribe for the moral diseases that afflict and endanger humanity. How frightful may be the results, and how fearful is their responsibility if they administer the wrong medicine.

A mortal malady works in the soul of every child of Adam. Unless cured, the sure result is death everlasting. Certain remedies have been graciously provided, the wise administering of which will restore and eternally perpetuate the health of the soul. 'There is balm in Gilead, there is a physician there.' But there are some who mistake or change his prescriptions, and who, to the sick and suffering soul, proffer the wrong medicine.

When I hear a professed minister of Christ praising the sound moral health of his people, telling them that no remedies are necessary, that their own inherent vitality will evolve and ensure eternal life, I want earnestly to say to him, "Reckless man! you are recommending the wrong medicine."

When I hear another sneering at the possibility of a moral and eternal death, ringing perpetual changes upon the devil's own text—"ye shall not surely die;" concocting opiates to afford temporary relief to a gripping conscience, I would cry to him in indignant grief, "But do you not see you are giving the wrong medicine?"

How many are "weak and sickly" among the members of Christ's own church, groaning under spiritual diseases, remaining unfit, incompetent for useful religious labor, burdens to themselves, and chronic invalids in the church, because they persist in taking the wrong medicine.

If men are held responsible to human laws for the neglect or ignorance which endangers physical life, how much more will those be held responsible at God's bar, who through ignorance, carelessness, or wickedness, have,

"With quackish ointment, healed the wounds  
A d bruises of the soul, outside but left  
Within, the pestilent matter unobserved.  
To sap the moral constitution quite,  
And soon to burst again incurable."

Clarke.



# THE BAPTIST.

MARION, ALA.

WEDNESDAY, JULY 23, 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.

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

**A Protracted Meeting** will be held at Benton, Lowndes county, Ala., commencing on Saturday before the first Sabbath in September next. Ministers and brethren are respectfully and affectionately invited to attend.

A number of valuable communications are crowded out this week. They will appear in our next issue.

Letters and receipts will receive early attention.

**PASTOR WANTED.**—By the recent election of Rev. R. C. Burleson to the Presidency of Baylor University, the Baptist church at Houston, Texas, is left without a pastor, and are desirous of obtaining one as early as practicable. Houston is an excellent location for a minister of talents, piety and piety; and such an one will there be pleasantly sustained in his work. Any information that may assist the church in the procurement of such a man for their service, will be glad received by us, or by R. S. Blount and W. W. McMahan, Committee of Correspondence for the church, Houston, Texas.

**TUSKEGEE FEMALE COLLEGE.**—We learn from the Macon Republican, that Mr. — Bacon of LaGrange, Ga., has been elected President of the Tuskegee Female College. We are glad of this. Brother Bacon has had much experience in this Department and is one of the most successful Female Teachers in the country. The College will be opened sometime next fall or winter, and will be one of the best, most delightful places in the world at which to educate young Ladies. We have lived in Tuskegee and know what we say.

**THOSE MINUTES.**—An excellent brother minister writing us from the Choctaw Association, Miss., says: "I fear your not sending us our Minutes will operate against your paper."

It cannot do so justly. Those Minutes were in our possession only about a month, although there were two other copies in the office at the time they were received. They were printed and forwarded as directed by the Clerk of the Association—months ago. We trust every member of that body who sees this notice will, in justice to us, communicate the fact to his brethren, and that no blame may attach to us in the case.

**HONORARY DEGREE.**—We notice with pleasure that at the late commencement of the Alabama University, the honorary degree of D. D. was conferred on the Rev. A. A. Lipscomb, of the Protestant Methodist church of Montgomery.

**THE DEACONSHIP.**—The Texas Wesleyan Banner lifts himself up majestically and boasts to his readers that the South Western Baptist balked on the Deaconship, and did not come forth according to promise. We dislike to imply that our friend Richardson overlooked the 8th number of our present volume intentionally; but if he will look at it again he will perhaps find a couple of columns to his edification. If he has not that paper, we will send him a duplicate.

**ERRATA.**—Several typographical errors have appeared in my communications. I hope the readers of the South Western Baptist will excuse them. I doubt not the Printers discharged their duties as well as could be expected. For the last two months my time has been completely occupied so that all I have written has been in great haste, and at broken intervals of time stolen from my other duties.

Please correct an error in the notice of the marriage which occurred in this city on the 24th of May. Instead of "Frederick C. Mahe," read Frederick C. Mohl.

B.

E. S. S.—We admitted the communication of E. S. S., because we thought it just that he and those whom he represents, should be heard on the occasion; though we regret the heat with which some of his expressions were penned.

Howard College.

The present Session is now drawing to a close. The Teachers are wanting the salaries which they have, by patient and laborious industry, so richly earned. To meet these obligations the Board are relying, in part, on the interest which has accrued on those notes which the friends of the College have so generously given. It will not be in the power of the Treasurer, or any Agent of the College, to visit these friends immediately. The object of this notice is to solicit them to embrace an early opportunity to forward the amount of interest, due on their notes, by mail or by the hand of some friend.

Unless this is done the Board will be under the necessity of borrowing the money, the interest on which will, of course, absorb the interest arising from the notes due the Institution. We are persuaded no friend of the College would willingly subject it to such a loss.

R. HOLMAN, Treasurer.

## Texas Anniversaries at Independence.

[CONCLUDED.]

In my communication of last week, I gave an account of the examination of Baylor University and the proceedings of the Convention until Monday night.

The deep and intense interest excited for the University, I hope will never subside until every Professorship is endowed, and suitable buildings are erected, and Baylor University is placed on equal footing with the best Institutions in the land. The Convention assembled early on Tuesday morning. The day was occupied chiefly in reading and adopting reports from select committees, and resolutions.

The report on the religious instruction of the slave population, excited much interest, and called forth several short speeches from brethren Mercer, Buffington, Pilgrim, Kimball and others.

Our ministers and brethren were urged to do all in their power to improve the religious condition of the slave—it was highly gratifying to see the amount of interest on the subject. We have two ministers (Hill and Buffington) who devote themselves chiefly to the servants, while all of our preachers, with a few exceptions, hold separate worship every Sunday, for the slave population.

The report on Foreign Missions was prepared and read by the venerable Jesse Witt. This report was followed by a few remarks from brethren Baines and Burleson. During these remarks, the whole Convention seemed to be awakened to the wretched condition of the heathen world, and our responsibility. Brethren who have felt too little on this great subject, were moved to tears. In conclusion, it was moved that the whole Convention join Bro. Witt in prayer for the success of our Missionaries in heathen lands.

A resolution was offered by Bro. Stiteler, recommending the South Western Baptist as worthy of the special patronage of Texas Baptists. Several good brethren felt that the Tennessee Baptist should also be recommended, especially its "War Department." Finally the resolution was so amended as to recommend both periodicals.

Several other interesting reports and resolutions were adopted, but as they will soon be published in the Minutes, it is needless to mention them here.

On Tuesday night the Convention adjourned to meet in the town of Marshall, Harrison county, on Saturday before the 3d Sabbath in June, 1852.

This was decidedly the most interesting anniversary ever held by our church in Texas. Never before have we seen so many ministers together or such full representations from the churches. During the past year five missionaries and Bro. Creath, our Missionary Agent, have been sustained, in whole or in part, and \$1354 have been raised for Missionary, Educational and all Convention purposes. If the Baptist State Convention of Texas has done thus in her infancy, what may she not accomplish in the future!

B.

## Meeting at Montgomery, Texas.

On Friday night after the adjournment of the Convention at Independence, a meeting was commenced at the town of Montgomery, and was continued until Tuesday night following. There were present brethren Burleson, Baylor, Creath, Johnson, Mays, Wright and Stiteler. Much interest was excited in the community by the number of ministers in attendance and the nature of the services to be performed. Three deacons were to be ordained, and as the ceremony had never been witnessed before in that part of the country, crowds came from all directions to witness it. The citizens of Montgomery say, that there never was seen as large a number of people together before in that place. The exercises on Tuesday were of the most interesting character. The ordinance of baptism was administered to four candidates by the pastor of the church, brother Wright, at 9 o'clock in the morning. Interesting remarks appropriate to the subject were made by brother Burleson, which, it is believed, will exert a good influence in favor of our views of that holy ordinance.

At 11 o'clock the ordination services commenced. A sermon appropriate to the occasion was preached by brother Stiteler, from 1 Tim. 3: 13, presenting the nature, duties and qualifications of the office. After the sermon was delivered, the ordaining prayer was made by brother Baylor with the laying on of hands by the ministers present. After the ordination prayer, a very solemn and impressive charge was made to the Deacons and church by brother Creath. The right hand of fellowship was then extended by the members of the church, which closed the morning exercises. In the afternoon the Lord's Supper was celebrated when appropriate remarks explanatory of the nature of the ordinance, and our views upon it, were made by brethren Baylor and Burleson. Preaching was continued until Tuesday night, when the meeting closed.

The congregations were very large and attentive, and some seriousness existed on the part of the inquisitive. Several presented themselves to receive the prayers of God's people. During the meeting our peculiar views of church polity were presented and advocated, and we believe a good impression was made. They must exert a wide-spread influence, as the congregations were composed of citizens from towns and neighborhoods for miles around.

Montgomery is a small but pleasant village, and is the seat of the county of the same name. It is surrounded by a rich and fertile country. The citizens of the town and vicinity are intelligent, enterprising and hospitable. I have never visited a place where I have been more cordially received and more kindly treated. Our brethren were welcomed by the people to the enjoyment of their homes and hospitalities. May the

Lord pour out his spirit upon the people of Montgomery, and give them every needed temporal and spiritual blessing.

The Baptists are increasing in Montgomery. The church is yet young, having been planted by the agency of brethren Creath and Wright, within a few months past. But the Lord has blessed them. Brother Wright, their pastor, is esteemed as a pious, intelligent and successful minister, and is very much beloved by the church and community. They have no house of worship yet, but have contracted for one, and it will soon be ready. The Methodists have a new house nearly finished, which by their kind invitations we occupied during our meeting. Our prayer is, that the labors of our hands may be established, and our blessed Redeemer honored.

ONE OF THE PRESBYTERS.

## The Southern Baptist Convention.

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

Mr. Editor:—The copulent man, dressed in blue, is Rev. V. R. Thornton, one Georgia's jewels, one of the very best men among the hosts of good and true men, whom Georgia affords. He is eminently a practical man, and a fitting co-adjutor for that worthy hand which embraces a Daggs, a Mallary, a Stocks, a Lumpkin, a Sanders, a Brantly, and a Turpin. That precariously gray, grave and astute member, is Prof. P. H. Meil, of Mercer University.

The self-composed, yet ardent spirit, which is exhibited in a face of gentleness, benevolence, high impulses, and scornful indignation towards all wrong, is that of Rev. John E. Dawson, of Georgia. He has long been a favorite preacher. His services as a pastor, at Eatonton, LaGrange and Columbus, have secured him the warmest affections of the brotherhood. His charge to the missionaries, on Sunday night, was happily conceived and impressively delivered.

Alabama was well represented. That cavalier looking brother, with imbrrowned face, is Rev. Henry Talbird, of Montgomery. He is a favorite with all classes at home, a favorite in his State and with his delegation. He is a growing man, a faithful composer of sermons, and has succeeded in drawing around him a strong and influential congregation, in one of the most important places in the South.

The well proportioned young man with benevolent countenance, is Rev. E. B. Teague. He gives promise of great influence, as his manners are conciliatory, his education thorough and his talents commanding. His address to Mrs. Crawford, was a very creditable performance.

The silent, observant, intelligent and careful member, is Rev. Joshua H. Foster. He and brother Teague were once tutors in the University of Alabama. He is a warm-hearted and generous Southerner, in whom there is no guile.

The intrepid and out-spoken brother, who, if all the Indians of the battle fields of Talladega and Topatka opposed him, would still march on to his purpose, is Rev. Samuel Henderson, of Tuskegee—one of the most improved and improving men in all Alabama.

That brother, so anxious to guard all our outposts from danger, is Rev. P. H. Lumley, once a Methodist minister, (if I do not mistake) and now a very acceptable preacher, among the true hosts of Israel.

The small, stooping man, who knows a thing or two, and withal is most independent and intelligent, is Rev. L. L. Fox.

The indefatigable character, with slightly hesitant speech and mild manner, is Rev. Russell Holman, Corresponding Secretary of the Board of Domestic Missions.

The Nestor of the Alabama delegation, appears in the person of Rev. James H. DeVotie, pastor of the Marion church. He has always been a popular speaker, and commanded fine congregations in Montgomery and Tuscaloosa. In all the great enterprises which have placed Alabama in a proud position he has borne a large share.

The other ministers of this delegation, Rev. P. M. Musgrove, Rev. J. H. Edmonston, Rev. P. P. Haile and S. Seale, exert a strong influence in North Alabama.

Mississippi presented a good front. That conscientious, scrupulous, systematic, evangelical and godly brother, with clear eyes, slightly halting in step and direct in speech, is Rev. E. C. Eager, pastor of the Antioch church, Warren Co., and President of the Mississippi Educational Society, a brother whose praise in all the churches for ability and piety.

That middle aged member, slightly bald, with regular features, commanding presence and speech, is Rev. Daniel L. Russell, of Vicksburg, formerly a Presbyterian minister, and President of Eureka Masonic College. He is both able and energetic, and a strong logician.

The elder member, of curling hair and strong voice, is Rev. Joshua T. Russell, of Columbus, formerly a Presbyterian minister. He has been useful and influential as a preacher among the Presbyterians, and generally preaches able sermons.

That young man, delicately put together, fair complexion and mild and gentle manner, is Rev. Isaac T. Tichenor, of Henderson Kentucky, late of Columbus, Miss., one of the most promising and eloquent preachers of the South-West.

That retiring and unobtrusive member, is Rev. Wm. M. Farrar, Agent of the Boards in Mississippi, a most estimable and useful man.

The tall brother, who possesses Saul's qualifications for King, is Rev. Samuel Halliburton, of DeSoto county, late Moderator of the Cold Water Association. He exerts a large influence in his region and is a commanding preacher.

That small, resolute brother, is Rev. James I. Sledge, of Chulahoma, who bears a high reputation as a controversialist.

That noble spirited, heavenly minded man, whose whole bearing and manner, exhibits the

spirit of christianity, is Rev. Wm. H. Holcombe, of Pontotoc, son of the lamented and venerated Hosea Holcombe. He is one of Mississippi's noblemen.

There were a goodly number of lay members in the Convention, one or two have already been alluded to. Among them were Wm. Crane and A. D. Kelly, of Baltimore, and James C. Crane, of Richmond, merchants; Dr. C. K. Winston, an able physician, of Nashville Tennessee; Dr. W. H. Gwathmey, a promising young physician, of Richmond, Virginia; P. S. Bush, Esqr., Treasurer of Covington Theological Seminary; Roland Hughes, an influential Baptist of Missouri; Dr. M. W. Phillips, an energetic, intelligent planter, Treasurer of the Mississippi Convention, and a contributor to a number of journals, and now a candidate for the State Legislature; John A. McGill, a well educated, pious and strongly indoctrinated planter of Mississippi, and Dr. A. N. Jones, of Columbus, Mississippi, a skillful physician, a thorough business man, and an efficient deacon; formerly of the Mississippi Legislature.

Many worthy of notice have been perhaps neglected; unnoticed because the writer had little acquaintance with them.

The well known forms of Adiel Sherwood, D. D., formerly of Ga., now of Illinois; of Sydney Dyer, an eloquent man and a poet, the Corresponding Secretary of the Indian Mission Association; of George Tucker, formerly of Mississippi, now of Tennessee; of the venerable Dr. Maclay, of N. Y.; of Elisha Tucker, D. D., of Chicago, Illinois, formerly of Buffalo, Rochester and New York city, one of the two Vice Presidents of the American Baptist Missionary Union, were seen in this gathering of the representatives of Southern churches. And now, Mr. Editor, if my profile is in any thing like a *raisin-bun*, print it, and remind your readers that at the next Biennial meeting there will perhaps be another.

"Chit-lone" notes and faith'll print it.

W. C. C.

Mississippi Female College, Hernando, June 18th, 1851.

## Extra Southern Steam.

Bro. Chambliss:—Will you allow a stranger, to the most of your readers, to say a word to them through your valuable paper?

Since the meeting of the Convention, at Nashville, a class of articles, purporting to give an account of its proceedings, has been going the rounds; very much to the prejudice of a part of its members: among these I discover one in your last paper, from "W. C. C." I do not wish to review that article; but if I could without an offence, I would counteract an erroneous impression, which may result from certain passages in it.

The objection made to the invitation of Dr. Maclay, to a seat in the Convention (*intended to test a principle*) your "W. C. C." represents as an "introduction" "perhaps a necessary thunder storm," affording "a good opportunity to blow off a little extra Southern steam."

Is this candid? Is it just? Is it even a charitable representation of the motives of "some most worthy brethren?" Such a motive exhibited, in such a body, would, in our estimation, render them most unworthy of such an appellation. The individual who made the objection, and those who sustained it, may not be so old or favorably known as your correspondent, but those who know them will not feel their charity overturned, to suppose them honest, if nothing more in their course. Certainly they may, and ought, if they are "most worthy brethren," to be believed when there, and every where they disavow such a motive. The ground of objection to Dr. Maclay and others was their identity with Abolitionists; an objection by no means novel and by no means obnoxious to the unkind insinuations of your correspondent. One is tempted to fear that, at least, some of the "friends of a revised version" have lost some of that "spirit of christian magnanimity" said to have been displayed at the Convention. Permit me, from personal knowledge, to say that a part, at least, of the brethren, thus unkindly alluded to, were identified with Baptists interests and even the "original National Triennial Convention" before the shell was broken from the head of "W. C. C." and, although not so national in their feelings, or so anxious to return to that body, may be quite as full of a "spirit of christian magnanimity" as of "extra Southern steam." All that I claim for these brethren is, that they may have been fully as honest and charitable as others.

Your correspondent, too, places those opposed to the "Bible Union" in a false position, first, by making them the enemies of a "revised version," and secondly, by misrepresenting their conduct. That subject was not alluded to in Convention, until introduced by a friend of the Union, in an explanatory charge upon the brother who made the objection to Dr. Maclay, of wishing to prejudice that question in advance. That charge was promptly met by a distinct disavowal of such intention, and a willingness to meet that issue upon its merits if it should come up. Indeed, the enemies and not the friends of the Bible Union were most anxious to keep that vexed question out of the Convention. The bitterest spirit and the most biting words which I saw or heard, were from the friends of the Union, in and out of committee: if I may except the speech for which your W. C. C. makes such a graceful apology, in which the speaker characterized the meetings of the Bible Union men as an "under ground caucus." Perhaps if all the "most worthy brethren" alluded to by your correspondent had been so fortunate as to have had a C. to their names, they might, after all, have shared a little in this "extra" sympathy. It is proper to say that the resolution, finally passed, inviting Dr. Maclay and others as ministers, but excluding them as agents of Northern Societies, was offered and carried by those who talked largely against sectional

prejudices; they were "extra" Catholic, "Jesus Christ men," among them your W. C. C.

E. S. S.

Which means "Extra Southern Steam," At Home, July 8, 1851.

## China Correspondence.

Dear Bro. Chambliss:—If you had a friend down in a deep well, you would not expect him I presume, to give you an extensive account of his operations: still you would like to see him shaking the rope occasionally. Then, this is about all you must expect from us Missionaries, when commencing at 10 o'clock at night to write a communication, after a hard day's labor. But do you inquire why we write so late? because we have not time to write sooner. Does another inquire why we take up our precious time in writing at all for a paper? Ans. I promised the Editor a short communication for his paper, occasionally; but if I had not, I have a propensity to write to my brethren,—himself and readers to excite their interest in Missions, especially the China Mission. I hope that some of his readers are among those that hold the rope while we are in the well. And if holding on in good earnest and with proper attention, they will doubtless be gratified to see the rope shaken once and a while at least, in to know that we are *yet living, in good health, and making good progress!* How gratified Jacob would have been to have had such a line from Joseph in Egypt, if he had been able to communicate a note!

But I feel persuaded you will look for a letter a little longer than this; permit me, therefore, to copy for you my Journal of this day:

Thursday Dec. 18, 1850.

WETTING CHAPEL.—We have had public preaching at this chapel every day for the last three months, and to-day, as usual. The number in attendance has generally been from 50 to 100 hearers, who seem to listen with care, and some of them frequently come again. One old gentleman who seems to come from right motives, has attended almost every day for three months;—and some of the others have frequently attended. Then let your readers just think one thing, which will be interesting,—whenever they see the sun rise, let them think—Brother Roberts in Canton has preached to the Chinese by the light of that same sun, though on the other side of the globe, since he rose here yesterday? But now the Journal. "Lesson in the morning at 10 o'clock. At 12 o'clock, Chow Seen Sang commenced the public services by singing and reading Matthew 1: 18—25 v. from which he answered the following inquiries, in way of a sermon. 1. Who is Jesus? see 18 v. 2. Who was the father of Jesus? see 18 v. 3. How many generations were there from Abraham to Jesus? see 17 v. 4. What evidence of Mary, his mother, being a virgin? see 20, 23 v. 5. Why was he called Jesus? see 21 v. 6. Who are the people of Jesus? Ans. His disciples.— 7. What plan has Jesus, by which to save his people from their sins? Ans. His atonement, resurrection and intercession, on his part.— Faith in him, love for him, and obedience to him, on our part." He made quite an interesting and an appropriate discourse from these notes—seemed quite at home while speaking, neither at a loss for language nor ideas. He spoke about half an hour as he usually does.

Rev. Mr. B. followed him, and gave us an interesting discourse. I closed by presenting a Tract to the congregation, entitled the Two Friends, gave them some account of the tract, and remarked upon the manner in which Jesus acts as our friend; called upon the disciple Atack, to distribute the tract among the people; and upon the disciple Achon, to speak to the people while he was doing so. Young Seen Sang prayed and the congregation was dismissed.

LEIN HENG KI CHAPEL.—We went to this chapel, and called together a congregation, to whom Young Seen Sang preached from the same passage and notes as Chow, above.

HOCY-TONG TEMPLE.—Myself and Chum went with books to this place in Honam, across the river from Canton proper. This is a very fine place for preaching and distributing books. We can always get a congregation here of from 40 to 100 hearers; and these are always anxious for books. I also have given many books here to the priests, which they seem to be gratified to receive; often requesting them, and sometimes with anxiety. Besides preaching to-day to forty or fifty hearers at this place, we distributed there, going, and coming, about 400 to 500 books and tracts. We are told to sow liberally and we shall reap liberally. This is what I wish to do—therefore, I endeavor to sow these liberally, hoping some day to realize a fruitful crop.

PRAYER MEETING.—Myself and wife attended prayer meeting to night at Dr. Ball's.—Mr. French officiated. We returned, and I had prayers at 9 o'clock, P. M. with my Chinese family, and heard their catechism lesson. And now I finish the labors of the day by writing my Journal and this communication, which will keep me out of bed until about 12 o'clock at night. But if it shall engage any of your readers to pray more for China, and contribute more money for the spread of the gospel here, I shall not in the respite day regret or grudge the toils bestowed to night. And O, if any might be excited to become missionaries, and come to my aid, then I should be doubly paid. Surely some within the circumference of your wide circle, have tasted the love of Jesus, and felt the power of his injunction—"preach the gospel to every creature"—and thought of coming to China.—Then why not now resolve and come? Come ye valiant soldiers of the cross, gird on your armor, brave the winds and the waves, and come to China. Now is the acceptable time. All things are ready.—Souls are perishing: the opportunities for preaching, distributing tracts and the scriptures, the establishment of schools, and

hospitals; are abundant. And what else will you have to prompt you, in braving all dangers, difficulties and objections; in seizing the present moment to rush into the combat, make one of forlorn hope in carrying the covenant of Immanuel gloriously. Hear the musical promise of his voice, which was as the sound of many waters: "There is no man that hath left house or brethren or sisters, or father or mother, or wife or children, or lands, for my sake and the gospel's, but he shall receive an hundred fold now in this time, houses, and brethren, and sisters and mothers, and children and lands with persecutions; and in the world to come eternal life." Mark 10: 29, 30.

Yours in Christ,

I. J. ROBERTS.

Canton, December 19, 1850.

## The Claims of Episcopalian and Baptist Churches Compared.

Mr. W. A. Stickney:

DEAR SIR:—In your first letter you undertook to "give what it was that our Saviour founded called his Church . . . the Bride of Christ;" and now, when pressed you confess that you "have used the word church in two senses."— 1st. Only the Governors and Clergy as our Lord is understood, Matt. 18: 17, by high authority ancient and modern. "2dly, the more comprehensive sense of both Clergy and Laity" &c. And between these two senses you have plainly shifted about at pleasure. How you could prove any thing thus, I cannot imagine, except that you have no definite conception about a church of Christ at all. But in truth, the only way in which the English word church ever was applied to the clergy at all, was thus, when they had stolen all the powers of the church, because there was nothing else left, they stole the very name. Thus Louis XIV once said, "L'Etat c'est moi." But to use terms in such a style, when speaking of "the church," the Bride, the Lamb's wife, out of which you say it is "fearful to live or die," would be ridiculous if it were not too shocking.

But you must not forget that the word "church" is a New Testament term, and that the only Greek word ever thus translated *ekklesia*, has in it so essentially and necessarily the sense of "congregation" or "assembly," that this first meaning of yours is absolutely impossible. You intimate however that in Matt. 18: 17, the literal sense of the term "church," is "understood by high authority ancient and modern," to be "the governors or clergy." You must have a singular notion of what high authority is. Not a single Greek Lexicon that I can find, hints at such a meaning as possible. Robinson professes to give every sense and shade in which *ekklesia* is ever used in the New Testament, but does not once allude to this, but says it signifies in Matt. 18: 17, "assembly," "congregation." Schrevelius, Donegan, Liddle and Scott, (this last edited by staunch Episcopallians, and the standard Lexicon at Oxford) do not even speak of such a sense as *once occurring in the whole range of Greek Literature or possible.* Patrick and Lowth is a sort of Standard commentary among your high churchmen. In commenting on Matt. 18: 17, they never seem to have thought of your sense. But say that here "Christ commands the offended person to tell this to the church or particular community of which he is a member, as will be evident from the like rule prescribed among the Jews," in such a case, i. e. to "shame him and lay open his fault before many," quoting 1st Cor. 5: 4, and 2d Cor. 2: 6, "the punishment inflicted by many, in further illustration. Bloomfield's Critical Digest, well known as the ablest Digest of its size, your church has ever produced, of all the Commentaries, Ancient and Modern, says of the word "church" here, "this must mean the particular congregation to which you both respectively belong." Doddridge gives the sense thus: "tell it to the whole church or society of worshipping christians to which he belongs." He has a long note on it to which I would especially refer both you and the reader, in which he says "this is one of those many scriptures which would have been perfectly intelligible if they had not been learnedly obscured by ingenious men whose interest it has been to spread a cloud over them."

Indeed, if any have ever supposed that the injunction of the passage may be fulfilled by telling the offence to the directors or clergy, it is merely by a figurative application of terms—that is by supposing them the representatives of the assembly, so that by telling it to them, it would be rightly disposed of by the whole body. Even thus literally it must mean the reverse of what you claim. The judicious Campbell, however, translates the clause, "acquaint the congregation with it," remarking, "It would be contrary to all rules of criticism to suppose that our Lord would say congregation, for so the term literally imports, when he meant a few heads or directors." This is the only passage you attempt to adduce. The case then stands thus:—the term *ekklesia*—"church" is always used as I have used it, i. e. for the people, never once in this sense of yours, for the clergy.

If you could even have proved that it was once thus used—no amount of ingenuity could make the clergy alone—the "Bride of Christ." An interpretation that would exclude ninety nine out of every hundred christians from salvation. Thus end all your attempts to prove logically and rhetorically, what "the church—the Bride of Christ" is.

On the other hand, I have shewed, and you have not even attempted to deny it, that a visible church of Christ, is a congregation or collection of persons making a creditable profession of personal christian faith and character,—in fact a congregation of faithful men; but that even the highest in authority of the laity of your church may be of "no matter what religious opinions and hardly any matter what religious or moral character." While on the other hand



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 has been received.

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 EDWARDS, Professor of English Literature, and Tutor in Preparatory Department.

The Female Department will be conducted by Rev. HORRACE CLARK as Principal, and Miss MARTHA G. CLARKE and Miss HARRIET DAVIS as Assistant.

**TERMS PER SESSION.**

Elementary English Branches,	\$8
English Grammar, Geography and Arithmetic,	13
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, per \$5, to \$10, per month.	

By order of the Board.

Geo. W. BAINES, Sec. Con.

June 18th 1851.

**Ju' sen Female Inst. tute.**

**THE ANNUAL EXAMINATION** will commence on **Monday the 25th of July**, and close on the following **Thursday**, continuing four days.

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

The following **Gentlemen** have been appointed by the **Trustees**, a **Board of Visitors**, to preside over the Examination:

Hon. BENJ. FITZPATRICK	Autauga Co.
Rev. J. HARTWELL, D. D.	A. kans-s
G. G. GRIFFIN, M. D.	M. rang Co.
HILLARY TALBERT, Esq.	Mississippi
JAMES R. JENKINS, Esq.	T. xas.
M. W. M. H. HIBBLER,	Sumter Co.
RICHARD WOOLFE, Esq.	Marengo Co.
Rev. H. TALBIRD,	Montgomery
SILVESTER BROWN, Esq.	N. w Orleans
H. H. HENLEY, Esq.	Autauga Co.
GEORGE BUNNYN, Esq.	Tennessee
THOMAS W. BELT, M. D.	Baldwin Co.
ROBERT P. LIDE, Esq.	Dallas Co.
Rev. S. G. JENKINS	Tallahdee
ISHAM HARRISON, Jr., Esq.	Mississipi
ORIGEN SIBLEY, Esq.	Bridwin Co.
Rev. H. C. LOWRY,	Marengo Co.
J. F. BROWN, Esq.	Sumter Co.
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. B. Hughes deceased, situated on the North-West corner of the Public Square (now occupied by Mr. J. G. Huckabee). The 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 men having three rooms above stairs with four fire-places and a counting room, a large store substantially walled, with fire-places. Those who wish to buy such valuable property.

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

Terms of sale—cash on day of sale, which will be easy to the purchaser.

June 18, 1851. 16-1f

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

 WOULD respectfully inform the citizens of Perry and the adjoining counties, that he has located in Marion, as well as well prepared and 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 set Artificial Teeth, according to the latest improvement in the Art, either fastened by Atmospheric Pressure or Clasp; and with or without Artificial Gums, the case may require.

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

Office over the store, fronting the Public Square, N. B. All work, warranted, and charges reasonable.

Feb. 12, 1851. 16-1f

**Teacher Wanted.**

**A**T the last Session of the Board of Trustees of the Mississippi Baptist College, Monday the 4th June, 1851, the following resolution was unanimously adopted.

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

Candidates will therefore, please forward their applications before that date to the Secretary, BENJ. WHITEFIELD, President.

JO. B. STOKES Sec.

June 18, 1851. 16-1f

**DRUGS & MEDICINES.**

**New Store and New Goods!**

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

Physicians' prescriptions accurately and carefully compounded, by an experienced Pharmacist.

Marion, Ala., Feb. 26th.

16-1f

**BENSON & HUGHES,**

**Commission Merchants**

Corner of Canal and Magazine Street.

**NEW ORLEANS.**

ORDERS for any description of Merchandise, with despatch, under the personal supervision of the Firm

Jan. 1. 44-1f

**Fletcher's Late Publications.**

**JOHN FOSTER** on **MARRIAGE**, with an Introduction by the Editor, by Rev. Jos. Thompson. This work is not embraced in any collection of Foster's writings published in the country, and is unquestionably one of his greatest products. It is a **CONVERSATIONAL COMMENTARY** on the Acts of the Apostles, containing the questions and expostions, by William Hargreave, D. D.

**THE LIFE OF ALEXANDER CARSON**, D. D., by Rev. George C. Moore.

**THE BAPTIST PULPIT**, No. 3. Eight weeks complete the work. Subscription, \$1.25.

A new edition of the **BAPTIST SUNDAY SCHOOL HYMN BOOK**

A new edition of **MATTISON ON THE TITHY AND MODERN ARIASM**, collected and

Administrators, public institutions, corporations,  
agents, merchants, supplied with every kind of  
and stationary on the most favorable terms.  
**EDWARD M. FLETCHER, Publisher**  
141 Nassau Street, New York



POETRY.

Sweet Mother.

BY MRS. EMILY C. JUDSON.

The wild, south-west Monsoon has risen,  
With broad, gray wings of gloom,  
While here, from out my dreary prison,  
I look, as from the tomb—Alas!  
My heart another tomb.

Upon the low-thatched roof, the rain,  
With ceaseless pattering, falls;  
My choicest treasures bear its stain—  
Mould gathers on the walls—Would Heaven  
'Twere only on the walls!

Sweet Mother! I am here alone,  
In sorrow, and in pain;  
The sunshine from my heart has flown,  
It feels the driving rain—Ah, me!  
The chill, and moan, and rain.

Four lagged months have wheeled their round,  
Since love upon it smiled;  
And everything of earth has frowned  
On thy poor, stricken child—sweet friend,  
Thy weary, sickening child.

I watched my loved one, night and day,  
Scarce breathing when he slept;  
And as my hopes were swept away,  
I'd on his breast wept—O, God!  
How had I prayed and wept!

They took him from me to the ship,  
As hear is bear the dead;  
I kissed his speechless, quivering lip,  
And left him on his bed—Alas!  
It seemed a cold dead!

When from my gentle sister's tomb,  
In all our grief, we came,  
Remembering, to our vacant room?  
Well, this was just the same—that day,  
Thy weary, sickening child.

Then, Mother, little C. came—  
Our beautiful, fair boy,  
With his own father's cherished name—  
But, O, he brought no joy—My child  
Brought mourning, and no joy.

His little grave I cannot see,  
Though every minute I weep;  
Since paying up-bent over me,  
And who perished, "He is dead!"—Alas!  
His death is to be dead!

I do not mean for one like me;  
—So weary, worn, and weak—  
Death's shadowy path seems to be  
Given now upon my cheek—his seal  
On form and brow, and cheek.

But for a bright-winged bird like him,  
To reach his joyous home,  
And posess in a coffin dim,  
John Deane's pale, phantom through—My boy  
To join that giddy throng!

O Mother, I can scarcely bear  
To think of this today!  
Sweet Mother, for the wanderer pray,  
That latter faith be given;  
Her broken reeds all swept away,  
That she may lean on Heaven—her soul  
Grow strong on Christ and Heaven.

All fearfully, all fearfully,  
Alone and sorrowing,  
My dim eye lifted to the sky,  
Fast to the cross I cling—O, Christ!  
To thy dear cross I cling.  
Maine, August 8, 1853.

Miscellaneous.

Sleep in the East.

It was with the deepest interest that I watched the sheep feeding on these hills, and the attentive observer fails not to perceive many particulars in such a scene, which give additional force to the numerous similes in the Bible, relating to this subject. I saw the flocks come out of the field, and the shepherd then took his place in front of them—"When he putteth forth his own sheep he goeth before them." No dogs are used, no driving; but the flock recognise in their leader their protector and provider, and "the sheep follow him." "I am the good shepherd, and know my sheep, and am known of mine." Some of these herdsmen were armed with swords, or guns, or spears, to defend their flocks from harm—"the good shepherd giveth his life for the sheep." When a stranger came near, or a dog, or a jackal, the flock instantly closed in towards the shepherd, and he advanced to meet the danger. These men carried bags or little wallets, containing their day's food, and hung them on a tree—"and he (David) put the stone into a shepherd's bag which he had."—Some of them had to lead their flocks for two or three hours, before they came to their pasture—"The Lord is my shepherd, I shall not want. He maketh me to lie down in green pastures; he leadeth me beside the still waters;" and here I noticed the difficulty of finding at the same time "green pastures," and "still waters." For the grass is green in that arid country only after rain, and then the waters are generally rushing torrents swollen by the clouds on the mountains; but our Lord Jesus, that great Shepherd of the sheep, can refresh his flock with the tender grass of spring, and enable us to drink of the clear water of life, where it is deep enough to satisfy his people, and where the lambs even may approach without danger.

During the heat of noon, the sheep often collected around some shady tree, and the shepherd sings or plays his reed pipe to them, gathered round to listen. "Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon?"

Then when it is time to return home-wards, as the shades of evening fall, the shepherd rises and all his flock quietly follows. If obstacles occur in the narrow paths, he removes them with his staff—"When the young ones of the flock stray, he brings them back with his rod; and even in the dark valleys they walk safely."—Yea, though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me; thy rod and thy staff they do comfort me." Often I saw the little lambs tired, or in vain struggling to get over some difficult place in the way, and the shepherd took them in his arms, and carried them—"He shall feed his flock like a shepherd, he shall gather the lambs with his arm, and carry them in his bosom." In the evening, hundreds of flocks may be seen slowly winding their way to the village for the night, and they often get mixed together, but the shepherd knows his own sheep

well, and finds them out, as a shepherd seeketh out his flock in the day that he is among his sheep that are scattered." Whenever I approached these sheep, they ran from me—for "a stranger will they not follow, but will flee from him, for they know not the voice of strangers." And I observed what I was not aware of before, the very great similarity in the appearance of the goats and the sheep. Indeed I was often puzzled to know them from each other; for the wool of the sheep in Syria is often straight like hair, while the hair of the goat is curled like wool. But although the goats and sheep are often alike in appearance, and are mixed in the same flock, when going to their pastures, I noticed a marked difference in their modes of feeding. The goats are continually moving and restlessly wandering among the cliffs; sometimes far from the shepherd, and exposed to wild beasts, while cropping the scanty flowers on the precipices; but the sheep are more quiet, and keep together, content to feed on the herbage of the lower ground, and looking to their shepherd to supply them with food and comfort.—Three days in the East.

**PRESERVING CORN FROM WORMS.**—In the spring of 1847, we ploughed up one acre in a corner of a six-acre meadow, which had been several years in grass, and the whole of which was much infested with cut worms and the yellow wire-worm. The acre was planted with corn, and totally destroyed by the worms. Late the ensuing fall, the whole field was manured and turned over smoothly; in the spring of 1848 the whole was sown with barley, which was very much injured by the worms—in many places entirely destroyed. In September it was sown with wheat, with the same result as with the barley. In the spring of 1850, we manured it well with fresh barnyard manure, turned under; harrowed and marked three feet and a half apart by two and a half, and planted corn four grains in a hill, the first of June. The seed was soaked in a decoction of a pound of tobacco in four gallons of water. There were plenty of worms in the ground, as I found in planting and hoeing; but they would not touch the tobacco-scented corn, while there was not a single weed to be found; and, indeed, they did no small benefit in destroying the grass and weeds. The field it was kept as clean of every thing but corn as it well could be. At the first hoeing I observed a large mullein plant, the leaves of which were eaten through like a riddle, and upon digging around it I found over twenty cut-worms.—*Albany Cultivator.*

Hunting in Africa.

An amateur, hunter of Scotland has been sporting on a large scale in Africa for the last 5 or 6 years and has lately published in London a couple of volumes, giving his "experience" and a good deal of interesting matter in relation to Natural History.

In his wanderings in Southern Africa, accompanied by wagons, teams of oxen, a goodly body of expert natives, and horses to enable him to come up with wild animals, he almost sleeps with his rifle in his hands. The destruction that he perpetrates among the largest and rarest tribes of antelopes, kudus, pallas, sabbys, zebras, buffaloes, giraffes, elands, crocodiles, hippopotami, rhinoceroses, ostriches, lions, lionesses, leopards, wild boars and elephants, is almost incredible. One parcel of ostrich feathers and elephant's tusks, the reward of unerring eye and steady hand fetched at the Cape £1,000; his other trophies are now exhibiting in London, forming a South African Museum. He shot no fewer than one hundred elephants! The number of lions, lionesses, and leopards that fell victims to his double-barreled and double-barreled rifles, is marvelous. Whether hidden in an artificial pit, within twenty yards of the watering places of lions or in rapid motion on foot or on horseback, his aim is equally fatal.

The following is a fair specimen of the author's style and taste:

"One of the most striking things connected with the lion is his voice, which is extremely grand and peculiarly striking. It consists at times of a low, deep moaning, repeated five or six times, ending in faint audible sighs; at other times he startles the forest with loud, solemn roars repeated five or six times in quick succession, each increasing in loudness to the third or fourth, when his voice dies away in five or six low, muffled sounds, very much resembling distant thunder. At times, and not unfrequently, a troop may be heard roaring in concert, one assuming the lead, and two three or four more regularly taking up their parts like persons singing a catch. Like our Scottish stags at the rutting season, they roar loudest in cold, frosty nights; but on no occasion are their voices to be heard in such perfection, or so intensely powerful, as when two to three strange troops of lions approach a fountain to drink at the same time.

"When this occurs every member of each troop sounds a bold roar of defiance at the opposite parties—and when one roars all roar together, and each seems to vie with his comrades in the intensity and power of his voice. The power and grandeur of these nocturnal forest concerts is inconceivably striking and pleasing to the hunter's ear. The effect, I may remark, is greatly enhanced when the hearer happens to be situated in the depths of the forest, at the dead hour of night, unaccompanied by any attendant, and seceded within twenty yards of the fountain which the surrounding troops of lions are approaching. Such has been my situation many scores of times; and though I am allowed to have a tolerably good taste for music, I consider the catches with which I was then regaled as the sweetest and most natural I ever heard."

**Horse Shoeing.**

MR. EDITOR:—I am glad to see that the all-important subject of horse shoeing, is again brought forward. I have travelled through all New England, besides many other States of the Union, and held conversation with a large number of smiths upon the subject of horse shoeing; and never did I receive a satisfactory answer to the question, why do you dish your horse shoes except where there is a flat hoof? which is not the case with one horse in fifty. The concave or convex of a shoe, has everything to do, in causing the horse to travel with comfort and ease. The wild horse is not cramped with a shoe, and is never lame from being hoof-bound; if it were so, it would be evident that He, who pronounced all good, had made one mistake. Now, in all candor, what impression does the horse's hoof receive from treading upon the ground without a shoe? I answer, convex, which spreads the hoof from heel to toe; to be sure a large share of the weight of the horse comes upon the lower edge, or rim, where the earth is hard, but where it is soft, has still more a tendency to spread and enlarge the hoof.

If you cut off my horse's toes, they will grow out again; and if you put on too small a shoe, the hoof will grow over it; if too heavy, it will soon grow lighter; if too thin, it will soon be worn out, and come off; but if you dish it, from the moment you begin to cripple him. A though it may hardly be perceived by the most strict observer, yet the horny she of the hoof is drawing nearer the coffin bone, diminishing the size and strength of the cords, muscles, &c., to prepare him for a foundered horse, as some call them.—Whoever advocates this, had better spend more of their time in studying Nature's laws.

As we have domesticated the horse, and put him upon the hard road, and oftentimes think he must travel with the speed of the engine, at least we ought to give him a well balanced shoe. If the toe is too heavy, he must stumble or strain his nerves to go clear; people seem to forget that the shoe does not continue all round, a space is left behind; therefore it should be thinned at the toe, to throw the required weight towards the heel.—Here I would say, that I do not advocate a high heel shoe. As the shoe is balanced, we give him the natural size of the hoof, not over heavy for the carriage, with but little heel or toe piece; but for drawing, something of a short cork, which will aid him in holding his load; and however well he may be shod, the shoes should be re-set once a month, at least, in the warm season of the year; they will better go ten weeks in winter.

**Chess.**—A proof of the originality of British manners is the genuine regard of the English for the game of chess. Toward the end of the year 1848 Captain Thomas, who for six months had been playing a game of chess with Mr. Williamson, was ordered to the Cape of Good Hope. The gentlemen agreed to continue the game by correspondence, the stakes being 500 guineas. They made several moves by letter, but Capt. Thomas, during a Caffre battle, was wounded and died. Before dying, however, he drew up a statement, in which, combining all the possible or probable moves of his adversary, he terminated the game, and then replacing the men, enjoined one of his club colleagues to play out the game. Mr. Williamson agreed, and after a struggle of three months between himself and the testamentary executor of Capt. Thomas, in which, of course, all the London amateurs interested themselves intensely, the latter was declared the victor.

This, adds the journal, is one of the rarest and most curious incidents that we recall.

**SETTING FENCE POSTS.**—Mr. Willard, of Lancaster, Ms., gives the following in the New England Farmer, as his method of setting posts. We have tried a similar method with hydraulic cement, which is now so cheap (one dollar per barrel) that it may be used for this purpose, by pouring a gouting round the cellar of the post in a circular trench, at 12 inches below the surface of the ground. Time alone can decide if our plan is a good one, and we shall await the result of Mr. Willard's experiment, and our own, with patience.—*Working Farmer.*

"I have for some time been satisfied of the economy of setting posts for permanent fence, in lime mortar. I have proved that plan, and give it my sanction for permanent record in your paper. Slacked or refuse lime (at 10 cents per bushel) answers, and the cost, except labor, is not over one cent per post. We dig the holes with a spade, and have two semi-circular pieces of sheet iron put around the post, and after filling inside with mortar, and outside with earth, draw up the pieces, and the work is done for many years. It dries as hard as stone and remains 'in statu quo.' I set the top down.

**To EXTRACT GREASE, PAINT, &c.**—Among the numerous useful properties of chloroform, there is one that is not generally known,—and that is its power of extracting grease, paint, etc., from the most delicate fabric without the slightest injury to color or texture. A rose-colored silk (of all tints the easiest injured) covered by it, though the paint has been dry upon it for months. To use it to the best advantage, fold a piece of white flannel into a small packet and lay it under the article to be cleansed, wet another piece similarly folded, with chloroform, (a few drops are sufficient,) and wipe gently the fabric with it until the grease is completely removed. To cleanse an old dry paint stain, it is best to press the moistened cloth upon the spot before rubbing, so as to soften the hard surface of the paint.

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 overhauling 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:

**SALEM SCHOOL.**

44 miles on the road leading from Talladega to Huntsville.

No. of Students during the past Scholastic year, 104.

No. Boarders 56.

No. Classical Scholars 31.

THIS School will again open on the first Monday in January, 1854, 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.	

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Young men can be prepared at this school for an entrance into the University of Alabama. Text books will be supplied to accomplish that object. Books can be had at Talladega 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 them shall receive his board also, provided, after his education is completed he will locate within the bounds of the Canaan Association.

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H. G. DEAN, A. B. Assistant.  
T. CARROLL, Primary Department.  
Address, J. H. Baker, Jonesborough, Sept. 11, 1853. 28ly

**DEFECTIVE**

**JUDSON FEMALE INSTITUTE,**  
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PROFESSOR MILO P. JEWETT, A. M. Principal and Instructor in Moral and Intellectual Philosophy, &c.

DR. F. AUGUSTUS WURM, A. M. Professor of Music.

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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.

**Governess.**

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

**THE OLD STAND, 123 NASSAU STREET.**

AT THIS PLACE may be obtained at wholesale and retail at the lowest prices and on the most accommodating terms, every variety of RELIGIOUS AND DEVOOTIONAL 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, STATIONERY, BOOKS, PAPER, MARBLED CERTIFICATES, BIBLES, HYMN BOOKS, &c. Just published, a book for the times.

**THE AL OR CHRISTIAN DISCOVERED.**—By Rev. MATTHEW MEAD. Introduction by Rev. Wm. R. Williams.

"It is a searching treatise on a most important subject."—*Christian Chronicle.*

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**CHRISTIAN BAPTISM;** by NOL. With a 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.

Particularly favorable terms will be given to Agents.

**Notice.**

THE subscribers having succeeded Messrs CASE & WILSON in the disposition of general Merchandise, offer, upon the most liberal terms, a choice selection of

**DRY GOODS,**  
Crockery, 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.

Particular attention given to the Cash trade.

CATLIN & BRO.  
Marion, May 22, 18 0. 13tf

**Medical Notice.**

DRS. BILLINGSLEY & JOHN, have associated in the practice of Medicine and other 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 Longwood's Brick Store or at the drug store of H. F. Golden, and at night at the residence of Dr. Billingsley.

Marion, Feb. 20th, 1853.

**DRUGS! DRUGS! DRUGS!!!**

**C. M. HIGH,**  
DEALER IN DRUGS, MEDICINES, AND CHEMICALS, PAINTS, DYE-STUFFS AND GLASS WARE, FUMERY, 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 Patients will always find at this Establishment, FRESH AND UNADULTERATED MEDICINES—which 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, 1850. 71

**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. Sap. Pub. Soc. Oct. 30.

41, Broad-st., Charleston.

**Medical Notice.**

DR. GEO. S. BRYAN, 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 of the bar-room, and at night, at the residence of Mr. W. R. Brown.

Jan. 22, 1851. 47tf

**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, Sumnerfield Dallas Co. Sept. 10, 1850, 38,tf

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SARAH B. JUDSON, with notes by the author.

**BAPTISM AND COMMUNION.** By Rev. Richard Fuller, D. D.

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Marion, May 22, 18 0. 13tf

**Medical Notice.**

DRS. BILLINGSLEY & JOHN, have associated in the practice of Medicine and other 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 Longwood's Brick Store or at the drug store of H. F. Golden, and at night at the residence of Dr. Billingsley.

Marion, Feb. 20th, 1853.

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Marion, April 30, 1850. 71

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Jan. 22, 1851. 47tf

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W. B. WEAVER,  
J. N. MULLIN,  
ISAAC WILLIAMS.

December 18, 1850 42-1f

**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 hours. His residence and office are at the house formerly occupied by Mr. Wm. Huntington.

MARION, Jan. 20th 1851. 48-ly.

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Nov. 1, 1850.

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July 1, 1850. 18ly

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Geo. PARKS & Co.  
Agents So. Sap. Pub. Soc. 41 Broad-st., Charleston, S. C. Sep. 25, 1850.

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Aug. 7, 1850. 23ly

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Dental Surgery in all its various departments practised in the highest degree of perfection to which the art has yet attained. Particular attention invited to the fact, that by an entirely new and important improvement in the art of setting Teeth, used only by himself, Dr. B. has a great advantage over other operators in this department of Dentistry.

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Particular references, by permission:

Gen. E. D. King, Judge J. F. Bailey, Pres. S. S. Sherman, J. R. Gorce, Esq., Rev. J. H. DeVotie, Rev. R. Holman, Prof. M. P. Jewett, Prof. A. B. Goodhue, Dr. C. Billingsley, Dr. F. E. Gordon, A. Graham, Esq., Dr. Sparrow.

Marion, March 12th, 1851. 2-1f

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**Notice.**

THE undersigned have appointed JOHN MOORE, Esq., their authorized agent during their absence; and have placed all their notes and accounts in his hands for collection. All persons indebted to the firm of Billingsley & John, or to either of them individually, will please call and settle immediately.

CLEMENT BILLINGSLEY & SAMUEL W. JOHN

Apr. 1-5

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Mobile, March, 5, 18 0.