

South Western Baptist.

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

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

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

[R. C. BURLESON, Corresponding Editor,

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TERMS.

The terms of our paper will henceforth stand thus: A single copy, \$2 50, if paid strictly in advance. A single copy, \$3 00, if payment is delayed three months. Any present subscriber, not paying strictly in advance, may, nevertheless, enjoy the benefit of advance payment, by furnishing a new subscriber in addition, and paying \$5 00, for the two copies. Any number of new subscribers, clubbing together, shall be furnished the paper at the rate of one copy for each \$2 50, paid in advance. **Advertisements** will be done at the following rates, strictly observed. **First insertion, fifty cents, per square, of ten lines.** **Each subsequent insertion, twenty-five cents, per square, of ten lines.** **Reasonable discounts will be made on yearly advertisements.** All letters for publication, or on business connected with the office, must be addressed, post paid, to the Editor South Western Baptist, Marion, Ala.

Religious Miscellany.

Infidelity's Testimony to Christianity.

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

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

IV. A method very frequently adopted of eliciting the testimony of an unwilling witness is simply to force him to tell the whole truth, to give a full account of the transaction, and see if he does not involve himself in inconsistencies and contradictions. Let us apply this test.—Much has been said of the difficulties of Christianity; let us see if there be no difficulties in infidelity. Let, then, our witness recite the creed of infidelity, and we shall see if it requires no stretch of credulity, no blind and implicit faith.—I shall not take any of the grosser forms of infidelity as an example, for that might not be considered fair, but present the creed of a consistent Deist. Some prominent articles of a Deist's faith must be as follows:—

1. I believe that God is a being of infinite holiness, wisdom, power, and benevolence; that his holiness and benevolence combined, would prompt him to remove human ignorance, misery and sinfulness by the most effectual means; that his wisdom would enable him to devise, and his power to execute, such plans; and yet I believe that he has suffered mankind in every age and country, to remain in the grossest darkness, corruption and wretchedness, for nearly six thousand years, greedily running into the blackest depths of crime, performing murderous and devilish rites, and fancying them religious services—and all this in consequence of his never having afforded them any light or aid; that a wise and good God, having created beings of vast capacity and desires, has thrown them out helpless orphans into the universe, and never sent a word or whisper of revelation, or a thought of affection after the children of his hand.

2. I believe that the Creator of this world, while he has scattered in infinite profusion over the lower orders of creation marks of his wisdom and benevolence, and has skillfully adapted them to their circumstances, has created man with faculties infinitely superior to those of other living creatures, but made him alone unsuited to his condition, a prey to doubtful anticipations and corroding cares, unsatisfied in the midst of abundance, continually longing for something, he knows not what, not within reach or in prospect, yet incapable of repressing those longings, an anomaly and bundle of contradictions, utterly inexplicable, I believe that while other creatures "neither toil nor spin" for their subsistence, God has compelled man, the lord of creation, to live by the sweat of his brow and the anxiety of his mind. That is, I will not believe that God made man originally upright and happy, and that these things are the result and punishment of his fall; but I will believe that they are marks of *hard treatment* from the best of beings to the most exalted part of his visible creation. I know that there is no possible medium between these alternatives; but I reject the former because it is reasonable and revealed in the Bible, and adopt the latter because it is revealed nowhere.

3. I believe that a Jewish peasant, an illiterate carpenter, who was soon after hung for his impostures, invented a system which, by the efforts of twelve fishermen, neither good, nor wise, nor great men, supplanted the prevailing religions of the world, and that without force, without support, without any circumstance or source of influence, attraction or success.

4. I believe that the book called the Bible, was altogether the invention of men; that these men were not madmen, but that supposition is hardly tenable, for all shocking liars and impostors; that these wicked men have nevertheless written a book containing the purest morality the world has ever seen; that these impious blasphemers have inculcated more effectually than any others the worship of God; that these deliberate hypocrites, with amazing energy and perseverance, went about doing good, braving and often bearing the greatest present evils, not one of them ever disclosing the fraud, but supporting themselves in

the daily diffusion of their admirable precepts and detestable impostures by the prospect of further hardships here, and the vengeance of the God they had insulted hereafter.

5. I believe that bad men are often made better through the influence of this strange system of lies and delusions; and that those who had been moral often become immoral, so soon as they are wise enough to free themselves from its influence.

6. I believe that a large number of the best scholars, the most acute metaphysicians, the most cautious investigators, and the most profound philosophers that ever lived, such as Grotius, Lord Bacon, Borrow, Locke, Addison, Boyle, Pascal, Euler, Newton, Stewart, Butler, and many others, were never able to detect the cheat; that though renowned for their moral and daring discoveries, and though known to have given their minds explicitly to the examination of this subject, they could never free themselves from the belief of this system of palpable imposture, which I can see, with half an eye, and almost without an examination, to be indubitably false. [To be Continued.]

Duties of a Deacon.

BY REV. JOS. S. BAKER.

There exists a difference of opinion relative to the origin of the office of a deacon. The most current opinion however is, that we have an account of its origin in Acts vi: 1-6. To this opinion we accede for the following reasons: 1. If this passage does not relate to the origin of the office, there is no account of its origin to be found in the sacred scriptures. It appears to us incredible that its origin would have been passed over in silence by the inspired penmen, especially as one of them has detailed minutely the qualifications of a deacon. Of what avail would it be to learn the character which an officer should sustain, if we are left in ignorance relative to the duties of his office, or the end of his appointment?—This inquiry suggests a second reason for the opinion we have adopted: for, 2. If this passage does not relate to the office of a deacon, we must be left to vague conjecture relative to its duties, as well as its origin. We certainly cannot gather the duties of a deacon from the qualifications prescribed by the Apostle Paul, in his epistle to Timothy; for these qualifications are very similar in their character to those prescribed for the bishop.—If left, therefore, to infer their duties merely from these, we should be constrained to conclude, with Romanists and Episcopalians, that deacons were an inferior order of the clergy. 3. If we suppose the passage in Acts to refer to the appointment of deacons, the inference which we would deduce, relative to their office, from a comparison of this passage with 1 Tim. iii: 8-13, would be sustained by what is recorded in history of the primitive church.

But if the passage in the book of Acts, to which we have referred, gives an account of the origin of the deacon's office, it must also be admitted, that it clearly defines the end for which that office was instituted; and if this end be kept directly in view, it will serve, effectually, as an index to point out the duties of a deacon. There are, we allow, two ends brought to our view in the passage before us, but the one is subordinate to the other. Unfortunately, too many suffer their attention to be arrested by that which is subordinate, and wholly lose sight of that to which the first is made subordinate. Let it therefore be carefully noted, that the great end, for which deacons were appointed, was not that they might minister to the daily wants of needy widows. This, it is true, they were required to do; but they were required to attend to this duty, that those engaged in preaching the gospel might give themselves continually to prayer, and to the ministry of the word. Here the great end for which the office was instituted is distinctly announced to us. From this announcement we may draw two important inferences, one relating to the minister, and the other to the deacon.

1. As relates to the minister, it is evident, that the Lord would have him abstain from every thing that would tend to divert his attention from the work of the gospel ministry. We will just add, that speculation and politics would be much more apt to have this tendency than the ministering to the necessities of afflicted and needy widows. God cannot therefore, approve of our engaging in these. If in times past we have lost sight of this truth, beloved brethren in the ministry, let us strive to keep it nearer, ever in remembrance.

2. As relates to the deacon.—It is his duty to conduct all those interests in the church, which require the attention of some leader, and which, if attended to by the pastor, would conflict with the studies of the closet, and tend to unfit him for the labors of the sanctuary. From this last general inference we deduce others of a more specific character.

1. It is the duty of the deacon to attend

to all the pecuniary interests of the church; for the same causes which would render it necessary for him to attend to its pecuniary interests, in one instance, would render it necessary in every instance. In every church it will be necessary to raise funds for the relief of the needy, for building, or repairing, or keeping a house of worship in order; for administering to the temporal wants of those who labor in word and doctrine, and for enabling the church to accomplish one of the principal ends of its creation. By the association of Christians in a church state, the Lord evidently designed the accomplishment of two objects connected with the interests of men—first, the edification of his saints, and secondly, the diffusion of the blessings of the gospel. The church, therefore, that neglects to aid in sending the gospel abroad, neglects to labor for the accomplishment of one of the great objects, for the promotion of which it was originally instituted. But the church that engages in this work will find, that it cannot be effected without money.—Bibles cannot be printed without money—those engaged in distributing and expounding the word of God must be fed and clothed, and food and raiment cannot be obtained without money. The church, therefore, that would engage in this good work, must make provision for the raising of funds. The duty of originating and carrying out measures for this purpose, very properly devolves on the deacon. It is not enough that he receives and disburses the funds appropriated for the several objects specified as above: it is his duty to devise ways and means of securing the funds that are requisite. If he is faithful, his reward is sure, for the great Head of the Church hath said, he that "deviseeth liberal things"—by liberal things shall stand." Isaiah xxxii: 8, and again, "mercy and truth shall be to them that devise good." Proverbs xiv: 22.

2. It is the duty of the deacon to see that a due discipline is observed in the church. That this duty devolves upon the deacon, is evident from the fact, that deacons are required to be persons "ruling their children and their own houses well." 1 Tim. iii: 12. One who does not preserve due discipline at home, it is presumed, would be incompetent to exercise discipline in the church of Christ. The pastor is a superintending deacon, an acting officer in the church. It is the duty of the one to make known and expound the laws of Christ's kingdom, and it is the duty of the other, to see that those laws are faithfully observed, to admonish the negligent and the offending, and report the incorrigible to the church for gospel dealing.

[TO BE CONTINUED.]

Regeneration.

The following extracts are from a work on Regeneration, lately published in Edinburgh, by Rev. William Anderson, a Scotch Presbyterian clergyman:

THE EMPLOYMENT OF HEAVEN.

I question if there is any one who, were he honestly to speak his mind, would not acknowledge that the representation, as frequently made in a declamatory way, of the devotional exercises of the heavenly state, so as to make eternity a perpetual Sabbath, does not excite in him a lively expectation, but rather an apprehension of monotonous ennui. I, therefore, remark that, admitting that the heavenly state is properly characterized when it is spoken of as a sabbatism, the notion of a Sabbath is not engrossed by contemplation and exercises of direct devotion. The Creator's own Sabbath, the model of ours, was one of activity. When he rested from his work of making the world, he sat down to reign over it. The like may be said of the Redeemer's Sabbath. And not less shall the saints, when they have entered into their sabbath of glory, be largely engaged in reigning: also. Those who have heretofore satisfied themselves—strange that any one should be satisfied so easily!—with such information on the subject of the saints' inheritance, as is afforded by popular sermons and catechisms, made for little children, will be astonished when they examine the Testator's own deed, to discover how large a portion of the bequeathment consists in being advanced to power. What shall be the precise nature of this promised government, and what shall be all the particulars of the administration, I do not profess to be able to explain; and even the little I understand, the present is not a fit opportunity for illustrating.—It is enough that I declare my belief to be, that it will be no mock royalty—no mere figure of it—but a true and substantial administration of power, for the control and regulation of others. Some one may, unreflectingly, say that, so far at least as the desire to rule is concerned, there are persons now possessed of this qualification for the kingdom. How unreflectingly, indeed! There is no character so rare as being ambitious after this sort. Reflect! It is to reign with Christ, and under Him, and for Him, and by His methods. There are men eaten up of the lust of power, who, rather than

wear such a crown, and occupy such a throne, would be bound hand and foot in fetters of iron, and cast into a dungeon. And there are not a few professors who had need consider seriously, if, as contradistinguished from a common-place, vulgar correctness and propriety of morals, they be in the course of acquiring that princely magnanimity and generosity of character, which will qualify them for their destiny, as heirs of God and joint heirs with Christ, to reign with Him in His kingdom.

THE NECESSITY OF REGENERATION.

Be on your guard, then, brethren, against the delusion which lurks in the decency and civility of the morals of the world, as if these would prevent you being measured by the standard of regeneration. Where profligacy slays her thousands, decency slays it tens of thousands, through flattering them into fatal repose. How much greater is not the danger when, in addition to decent behaviour, there is the conscience of a kind disposition. Let us therefore, reflect that it is a heart changed towards God, and which gives the commandment for His love the first place of authority, which is demanded as a qualification for the heavenly kingdom—a qualification of which the heart may be completely destitute, when it is possessed of many amiable qualities in respect of man. Alas! how many are there whom God beholds loving and delighting in every one else, but treating themselves with coldness and aversion! That such persons should expect that those whom they love and befriend should love them in return, is reasonable and just; but that they should expect anything from that Holy One whom they use so despectfully, and that when they die, their friends should entertain hopes of their welfare for eternity as bestowed by His hand, is surely at once the height both of insult and delusion. You tell me how amiable your deceased friend was, and how charitable to the poor. I rejoice to hear it; but what is all this to the point. It is not the poor he befriended to whom he has gone to be judged, but that God whom he despised. Let the poor assemble at his grave, and strew it with the wild flowers they have gathered by the way side and on the heath, (fit emblems of his virtues,) and there will be a sufficient reason for the grateful action—he did something for them. But when he did nothing for God—honored Him neither in his heart nor life—despised Him—you know he despised Him, for he would not pray to Him—I wonder how you dare affront the Lord by any hope that He will bless that man in eternity, by admitting him to His presence to behold His glory in the heavenly kingdom. . . . Oh! what charity there is in some people's faith! yea, what meanness! yea, what dishonor to God!

In the cravenness of your spirit, adulterate station, and wealth, and science, if you will, but you have sin enough without adding to it the imagination, that crowns and coronets, and silk and gold, and Greek and mathematics, and poems and pictures, and music and dancing, and that He shall, through favoritism for them—even the baubles of the crowns—relax the holiness of His law in the judgment of man. . . . When Christ proclaims, "Except a man be born again he cannot see the kingdom of God," it is idle to speak of being charitable in our judgments. You are not required to pronounce with certainty on the case of any man, that he died unregenerated, but only that if he did die in that state he is forever lost. Imagine him regenerated if you will, and then be hopeful for him: but if you cannot form that imagination, your hopefulness is as profane as it is impotent in its despite of the Divine divorce.

DEFICIENCY IN CHRISTIANS.—Will you forgive me, my excellent and aspiring fellow Christian, if we venture to state one point in which we both are deficient, and have much before us. We are not yet sufficiently humbled into the attitude of dependence on the Spirit of God. We do not yet bow with enough of veneration at the name of Christ for sanctification. There is still a very strong mixture of self-sufficiency and self-dependence in our attempts at the service of God. I speak my own intimate experience when I say that, as the result of all this presumption, I feel as if I had yet done nothing. I can talk, and be impressed, and hold sweet counsel with you; but in the scene of trial I am humbled by my forgetfulness of God, by my want of delight in the doing of his commandments, by the barrenness of all my affections, by my enslavement to the influences of earth and of time, by my love to the creature, by my darkness, and hardness, and insensibility as to the great matters of the city that hath foundations, and of the new heavens and the new earth wherein dwelleth righteousness.

In these circumstances, let us flee for refuge to the hope set before us in the Gospel. Let us keep closer by Christ than we have ever yet done. Let us live a life of faith on the Son of God. Let us crucify all our earthly affections, and by

the Spirit mortify the deeds of the body, that we may live.

And, oh, that this ceaseless current of years, and of seasons were teaching us wisdom, that we were numbering our days, that we were measuring our future by our past, that we were looking back on the twinkling rapidity of the months and the weeks which have already gone, and so improving the futurity that lies before us, that when death shall lay us in our grave, we may both, on the morning of the resurrection, emerge into a scene of bliss too rapturous for conception, and too magnificent for the attempts of the loftiest eloquence!—Chalmers.

HAVE TWO STRINGS TO YOUR BOW.—A sceptic accosted a plain Christian cottager, who was on his way one Sabbath bath from church. "So you are trudging home, after taking the benefit of the fine calm breezes in the country this morning?"

"Sir," said the cottager, "I have not been strolling about this sacred morning, wasting my time in idleness and neglect of religion; but I have been at the house of God to worship him and hear his word preached."

"Ah! what, then, are you one of those simpletons that, in these country places, are weak enough to believe the Bible? believe me, my man, that book is nothing but a pace of nonsense, and none but weak and ignorant people now think it true."

"Well, Mr. Stranger, but do you know," said the cottager, "that ignorant as we country people are, we like to have two strings to our bow!"

"Two strings to your bow! what do you mean by that?"

"Why, I mean that to believe the Bible and act up to it, is like having two strings to one's bow; for if the Bible is not true, I shall be the better man for living according to it, and so it will be for my good in this life—that is one string; and if it should be true, it will be better for me in the next life—that is another string and a very strong one it is, too. But, sir, if you disbelieve the Bible, and, on that account, do not live as it requires, you have not one string to your bow. And if its tremendous threats prove true, oh, think, sir, what then will become of you!"

Thus with you, reader, if you have faith in the instructions of the Bible and act accordingly, it will be better for you in this life; and if it should in the end prove true, it will be better for you in eternity. For Godliness hath the promise of the life that now is and of that which is to come. But if you disbelieve the Bible, and it should prove true, "what will be your condition then?"

Mighty Men.

Dr. E. D. Clarke said, that "the old proverb about having too many irons in the fire was an admirable old lie. Have all in it, shovel, tongs and poker." It is not so much the multiplicity of employments, as the want of system in them, that distracts and injures both the work and the workmen. Wesley said, "I am always in haste, but never in a hurry, leisure and I have long taken leave of each other." He travelled about 5,000 miles in a year; preached about three times a day, commencing at 5 o'clock in the morning; and his published works amounted to about 200 volumes! Asbury travelled 6,000 miles a year, and preached incessantly. Coke crossed the Atlantic eighteen times, preached, wrote, travelled, established missions, begged from door to door for them; and labored in all respects, as if, like the apostles, he would "turn the world upside down." At near seventy years of age he started to Christianize India! It is said that Luther preached almost daily; he lectured constantly as a professor; he was burdened with the care of all the churches; his correspondence, as even now extant, fills many volumes; he was perpetually harassed with controversies, and was one of the most voluminous writers of his day. The same, or even more, might be said of Calvin. While in Strasburg, he preached or lectured every day. In a letter to Farel, dated from that city, he says that on one day he had revised twenty sheets of one of his works, lectured, preached, written four letters, reconciled several parties who were at variance, and answered more than ten persons who came to him for advice. In Geneva he was pastor, professor, and almost magistrate. He lectured every other day; on alternate weeks he preached daily; he was overwhelmed with letters from all parts of Europe; and was the author of works (amounting to nine volumes folio) which any man of our generation would think more than enough to occupy his whole time. And this amid perpetual infirmity, headache, catarrh, stranguary, gravel, stone, gout. Baxter says of himself, that before the wars, he preached twice every Sabbath, and once in the week, besides occasional sermons, and several regular evening religious meetings. Two days in the week he catechized the people from house to house, spending an hour with each family. Besides all this he was forced, by the necessity of the

people, to practice physic; and as he never took a penny from any one, he was crowded with patients. In the midst of all these duties, though afflicted with almost all the diseases to which man is heir to, he wrote more books than most of us can find time to read. All these men were poor. We find Luther begging the elector for a new coat, and thanking him for a piece of meat; Calvin selling his books to pay his rent; and Baxter was a curate with sixty pounds a year.—Sketches and Incidents.

EXCUSES FOR NOT GOING TO MEETING.—If it were not for the seriousness of the subject we might be greatly entertained by the reasons that are given for not attending church or taking an interest in a religious society. "I should go to meeting," says one, "if it were not for that Mrs. P. who sits right before me." "I shall not go again," says another, "for I do not think I have been fairly treated in regard to my pew." "I have been to meeting here," says a third, "seven years, and the parish has never taken any more notice of me than if I did not belong to it." "I like the minister," says a fourth, "he does all that he can." It does one good to hear him speak to them as plainly as he does, but I cannot worship with a society who are so unsocial." "Well, I don't like the minister," says a fifth. "Not but that he preaches well enough, but his remarks at the sewing circle were too foolish altogether." "And then," says another, "he didn't vote for me at the last election. To be sure he voted for nobody; but if he can't take the trouble to go and vote for me, I shan't take the trouble to go and hear him." "The preaching is too common-place," too general; there is no point in it," says one. "It is too pointed, too personal, and I will not put up with it," says another. One loses his interest in the faith because the minister does not buy apples of him; another, because he calls twice as often at his neighbors,—as at his house.

These are specimens of the excuses offered; but can one who has the imports of religion at all at heart, allow such frivolous obstacles to stand between him and his attendance on public worship!—Christian Register.

Infant Communion.

1. The advocates of infant baptism contend that the Christian church is a continuation of the Jewish; that baptism takes the place of circumcision, as an initiating ordinance. If this be so, the Lord's Supper takes the place of the Passover, as Paul says, Christ our Passover is sacrificed for us, let us keep the feast, &c.; and as all circumcised persons were required to partake of the Passover, so all baptized persons, by parity of reasoning, must partake of the communion.

2. If the Jewish church and the Christian church are the same, and the ordinances of the Christian church take the place of the Jewish, by what right can we shut out infants from the holy commemorative ordinance of the Christian church, when they were unquestionably admitted to the corresponding ordinance of the Jewish church? Who has ever excluded them? Who has authorized us to exclude them?

3. When the Saviour instituted the Lord's Supper, he said to his disciples, "Eat and drink ye all of it." These expressions were addressed to the Church. If, then, infants belong to the Christian church under the Christian dispensation, as they did under the Jewish, how can we question their right to partake of this ordinance? Can the command, "Drink ye all of it," be obeyed without admitting them? How can all the church drink of it, when some are not allowed to come?

4. Every Jewish convert who would have complained if infants were not baptized, would have equally complained if his children had not enjoyed the privilege of partaking of the Lord's Supper, as freely as they had of the Passover. They would not have submitted to the deprivation, and it is safe to conclude that every baptized child was admitted to the communion.

5. There is abundant evidence that infant communion was practised in the early ages of the Church. To this, Jerome, Austin, and other Christian fathers, bear witness. Infant communion and infant baptism, were never separated. And infant communion is to this day the practice of the Greek Church, of the Russians, the Armenians, the Maronites, the Copts, &c.

6. If infant communion did not commence with the apostles, no one can tell when it did commence. And it is not incredible that such a practice should be introduced into the Christian church at any age after the apostles, and no mark be found from which to date its beginning?

7. What a grand privilege it is for a parent to bring his family all with him to the table of the Lord, and feel that they are not only his family, but members of the same church, bound in the same covenant and sharing in the same privileges as himself!

THE BAPTIST.

MARION, ALA.

WEDNESDAY, AUGUST 13, 1851.

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

Protracted Meeting.—A protracted meeting will be held with the Sardis church, 13 miles North of Marion, Ala., commencing on Friday before the first Sabbath in September next. Ministering brethren and our friends generally, are respectfully invited to attend.

Brethren, "come up to the help of the Lord against the mighty"—as many of you as can do so, come. JAMES TURB.

July 27, 1851.

The next meeting of the Liberty Baptist Association. (For East Alabama,) will be held with the church at Bethel, Chambers county, Ala., fourteen miles North of Lafayette, to commence on Saturday before the fourth Sabbath in September next. BRITTON STAMPS, Clerk.

CAMP-MEETING.—The Cold-Water (Baptist) Camp-meeting, about fifteen miles East of Talladega Co., will commence on Friday evening before the 2nd Sabbath in September. Ministers, brethren and friends generally, are invited to attend.

Protracted Meeting.—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.

THE NEW VERSION.—We offer no reply to the article on the New Version.

CHRISTIAN SYMPATHY.—We tender our heartfelt thanks to the many kind brethren who have expressed their sympathy with us in our affliction. Their letters have come like cool water to a thirsty soul—greatly refreshing us. Thanks to a merciful Providence, we have hope of a speedy recovery, at least to such an extent as to be able to prosecute our accustomed work. As yet it is exceedingly laborious to write, or think, or read; but ere long we hope for better health. Let us brethren be admonished of the shortness, the uncertainty of life, and work for God while we can. The night will soon come when no man can work.

REV. D. T. DUPRE.—We deeply regret to learn the affliction of this dear brother. He informs us that for the last nine weeks he has been closely confined by disease. May his sufferings be as the "Refiner's fire and as the fuller's soap," to fit him for the rest above. He has our heartfelt sympathy.

ANNIVERSARIES.—We publish, in another place, a list of the anniversary meetings to be held the ensuing fall in this State, Mississippi, Louisiana, Arkansas, and Texas—so far as we have been furnished with Minutes of last year. Our object in this is that the churches may have the appointment of delegates, and that delegates and others wishing to attend these meetings, may have the matter of preparation for them, before their minds in due time to make all arrangements to be punctual. To all the churches we offer a few suggestions: (1.) Appoint no delegate that will not attend. (2.) Appoint no delegate that will not stay at the meeting—Providence permitting—till all the business is disposed of. (3.) Appoint, in every instance, your most intelligent, pious and energetic men—your men of liberal minds, competent to devise liberal things, and ready to go to work and execute them. Associations and Conventions are consultation meetings, and all the wisdom and piety of the churches is needed to consult to the best effect for the kingdom of Christ. Let our best men meet in holy convocation, and with prayer and counsel put forth their hands to the work, and we may hope to see the most gracious results.

A BAPTIST MOTHER.—Among the various interesting communications to our present week's paper, our readers will find one over this signature, which we commend to their special regards. It is from one of the most gifted, enlightened and amiable ladies of our acquaintance in Alabama. She has introduced a theme which will find a warm response in very many hearts; and we trust, that as she has so far yielded to our solicitations as to make her present appearance before the public, she will not withdraw till she has performed the full measure of that work for which nature, and grace, and art have all combined so eminently to qualify her. Few persons wield a bolder, readier pen; and we hope she will not lay it down soon again.

Revival—Baptism of a Methodist Minister. Bro. Chambliss:—The church at Orion is in a very comfortable situation indeed. The utmost harmony prevails, and what is better than all, I believe the Lord has restored unto them the "joys of his salvation," in "that sinners are being converted to God." At a recent meeting twelve were added to the church by experience, and one by letter. Among the number was brother Wm. J. Ledford, who for a number of years was a very useful preacher amongst our Methodist brethren. Except what time he has been on the Circuit travelling, brother Ledford has resided in a few miles of Orion, and is well known as a pious and humble follower of the Saviour. It is unnecessary to write you the cause of his change. Of course it is that which troubles by night and by day the conscience of many of the most pious and intelligent of our Peto friends. He seems to preach with energy and power as a Baptist minister, and we hope he will do much good. He was regularly ordained on last Saturday, by Rev. G. G. McLendon and myself.

Yours truly,
ALFRED N. WORTHY.
Troy, Ala., August 2, 1851.

Revival Intelligence.

The following Revival intelligence will doubtless be read with great pleasure. I deeply regret that we have so few revivals in Texas at this time. God is pouring out his spirit and converting scores and hundreds in several of the older States.

Brethren, let us pray fervently, and labor incessantly, for a general revival in Texas during this summer and fall. Oh that every church might be blessed with a glorious revival.

There is a special reason why these revivals are doubly interesting. Brethren Maxcy and Wright have both recently left lucrative professions to enter the ministry. Bro. Maxcy is a graduate of the Alabama University, was a young Lawyer with an extensive practice and bright prospects. Bro. Wright has been a skillful Physician for several years, and had gained a good reputation and a large practice. They have left all to preach "Christ and him crucified." They are greatly beloved for their deep piety and superior intelligence, and these revivals are only the buddings of that brilliant career of usefulness before them.

B. "Brethren Creath and Maxcy met me at the arm of the Danville church, near the San Jacinto, on the Saturday before the 3d Sabbath in June. We found the good work of grace still going on in the community—we had a delightful meeting which continued till Tuesday morning. On Sabbath, I had the unspeakable pleasure of baptizing twelve willing candidates "in the river" San Jacinto. The Lord was with us—we had a good time at the water—one gentleman who had been deeply concerned for sometime, found peace in Jesus, while BEHOLDING THE SCENE. Thus the Lord owns and blesses the ordinance of his own appointment. On Sunday and Sunday night, and on Monday and Monday night, the power of the Almighty overshadowed the congregation, many were anxiously inquiring what they should do to be saved, and some found peace in believing—Five united with us by experience and several others will probably do so soon. On Tuesday morning, I had the pleasure of baptizing three of them. We left ten or fifteen, still anxiously concerned for their immortal souls.

On Thursday following, Bro. Maxcy and myself started for Bethel church, one of my charges in Polk county, where we commenced a meeting, which lasted until the Friday following—seven days. The Lord met with us in great power and much mercy! On Saturday we received four by letter; on Sunday night, three by experience, and thus, the Lord added such, daily as—we trust, "shall be saved." I baptized those three on Monday, and on the same day another united with the church, who was baptized on Tuesday. On Wednesday I baptized eleven; on Thursday, four, and received one by letter; on Friday I baptized two, after which, Bro. Maxcy and myself left for my appointment at Laurel Hill, Polk county.

The Bethel church was greatly revived. The children of the dear brethren, who were old enough, by the grace of God, were nearly all brought in. The neighborhood was small and there were but few left who were not embraced in this revival.

When the meeting commenced, the church numbered twenty-four, there were added during the meeting twenty-one by baptism, and five by letter, the church now numbers fifty!

Not unto us, not unto us, but unto the Lord be all the glory now and ever! Bro. Maxcy labored faithfully and very acceptably with me the whole time.

Revival in Old Columbia.

Dear Bro. Chambliss.—Owing to reasons unnecessary to mention, I seldom trouble the press with an article for publication; but, it is now my purpose to send you a short sketch of a revival, which has of late occurred in my field of labor.

About the first of the month, I commenced a meeting at Old Columbia, a small town on the Chattahoochee river, at which there is a little church under the pastoral care of our aged brother, Rev. E. Talbert. The Lord met with us in spirit and power; many were cut to the heart, even the first day; our congregations increased and deeper feeling was soon manifested—new conversions constantly taking place.

For several days we labored under peculiar circumstances—a large Ball had been set for the night of the fourth, by the higher class of the neighborhood, who had invited many friends from a distance to attend. The evening rolled around—their fashions were killed; cakes baked; and table spread—carriages, filled with the gay and thoughtless, drove up and made inquiry for the managers—judge their surprise, when informed, that not only they, but the fiddler also, was "at the church." Yes, at the church!—What does this mean? I cannot tell, answered the landlord—we cannot govern our people, for many of our friends and best dancers are converted and baptized—it looks as if the rest will soon go likewise.

Having entered the ball-room, they viewed the table, and after throwing the cake at each other, a goodly number repaired to the church. Oh! my dear brother, had you have been there when the two spirits met, your soul would have been charmed. In a few moments many of the ball robes were crying earnestly, while the owners were crying earnestly, "Lord what wilt thou have me to do?" But it is not in my power to command language to give a full description of these scenes. Flee of that party, I think, were converted and baptized, and returned to their homes, believers.

The meeting continued nine days—during which time I baptized thirty-one, and received several others who were referred to a subsequent day. So, within the last three weeks, it has been my lot to bury fifty-one in baptism, having held two other successful meetings.

Among those to whom this ordinance was administered, were some of the oldest persons I have ever seen converted. One circumstance I cannot refrain from noting—it is the baptism of my mother's sister, a lady eighty-two years of age, for sixty years a member of the Methodist church. On the 31st ult. I led this person into the liquid grave, in obedience to the command of my Saviour, and "buried her into the likeness of His death." My first nourishment was received from this individual, who was present at my birth, so you can judge what were my feelings on the occasion.

Many incidents which might prove of interest, I must pass over, as it would occupy too much room to relate all. We desire the sincere prayers of God's people.

Yours in Christ,
R. E. BROWN.
Alabama, July 29, 1851.

Woman in her Maternal Associations.

Great have been the changes during the present century, relative to females, their influence and education. Formerly, women were regarded as far inferior to the other sex in every thing, being physically the weaker vessel, it was taken for granted, that the same, if not a greater difference existed as to the mental capability. The laudable exertions of good and wise men in later days, have shown that women are capable of being companions and counsellors to the most gifted and intellectual men of the age; not mere household drudges, but the sympathizing, understanding friends. While these great changes are going on, and Female Colleges are springing up over all our country, where access is given to our daughters, to drink deep draughts at the highest and purest fountains of intellectual culture, will it come amiss to say a few words to the mothers at home? The hearts of these dear daughters, oh! mothers, must be cultivated at home—and it is your task—long before the time arrives for attending schools or colleges, your work must be begun. If you have been faithful in preparing the ground and in sowing good seed in these tender hearts, you have done a great deal towards the bestowment of those intellectual accomplishments, about which we are so anxious. Woman in her maternal associations, holds the most responsible office upon earth.

I do not wish to see any of my dear sisters voting at elections, holding offices under government, or sitting in the presidential chair; but I love to see them at home training up the men who shall be these things, and preparing the hearts and minds of the daughters, who shall become the wives and companions of these men. A mother around her own fire-side, finds work enough to do, it is here a woman shines in the purest light on earth—a christian mother rearing her children for time and eternity. Teachers at school, however beloved, or fathers at home, cannot have that influence upon a child which is given to the mother, and oh, how solemn this should make us feel—we are capable of doing so much good in this our "noblest station," but neglect our duty, and these blessings turn to curses. Our influence is felt for evil as well as good, and from the natural proneness of the human heart to sin, it shows its effects much quicker. A mother's teachings cease but with life, her work is entered upon for only one term, but it begins at the cradle, and ends in the grave. But the influence whether for good or evil, cannot stop here; no, not even in the grave! it must tell through the countless ages of Eternity! Who then holds a higher, nobler station than woman, and yet it is one which should keep her always humble; for we cannot accomplish our work without help from on High. We should live at the foot of the Cross—the eyes of our little ones should be directed to the Mount of Calvary, until it becomes the star of attraction of their whole existence, and we passing down the vale of time, shall see our efforts rewarded. God help the mothers of this land to discharge their duties, and "when they stand before the throne to account for the talent lent," may they see the household chain around them, "not one link broken, not one pearl lost."

A BAPTIST MOTHER.

Success of our African Mission in Texas.

Dear Bro. Chambliss:—I had the pleasure of attending one of Bro. Noah Hill's appointments, among the servants on "Old Caney," at the Plantation of John H. Jones, Esq., on the first Sabbath in June.

After preaching, bro. Hill, baptized five of Mr. Jones' servants, after the example and according to the command of our Saviour. This makes, if I mistake not, about thirty of Mr. J's servants which our missionary has baptized in the last few months.

Mr. Jones takes a deep interest in the religious instruction of his slaves, and though living in the city of Matagorda, was present to behold this solemn scene.

He is a member of the Methodist Episcopal church, and with enlarged christian liberality encourages his servants to exercise their own choice in religious matters; furnishes them with a place to worship, and employs a Baptist minister to preach on his plantation.

My soul was delighted to hear him speak of the improved condition of his servants, by the preaching of the Gospel, that they performed their duty, and acted like christians, and that he was determined to employ a minister to preach to them monthly. This speaks volumes in favor of giving the slave population the Gospel's holy influence and blessing. But if any man have doubts and scruples on this subject, I invite him to visit me, at Wharton, and I will accompany him to several plantations, where he will hear the same language, and will also learn that several planters are paying as high as \$50, for occasionally preaching to their slaves, some six, seven or eight times a year. Why build

Meeting Houses, and thus pay preachers annually, if no good is accomplished?

I speak thus plainly because there are some who still doubt the propriety of giving the blessed Gospel of God to the benighted slaves of Texas.

A. E. WHITTEN.

Wharton, Texas, June 9, 1851.

A Good Example for Young Men in Texas.

Dear Bro. Chambliss:—If I recollect right, a certain poor woman did an act, in the days of our Saviour, which was recorded in the Holy Bible, to be read and spoken of in all future ages, while the world stands. And, as we are creatures of imitation, and greatly influenced by example, I will relate the following incident, which occurred in the city of Matagorda, hoping that it will do good and excite others to liberality in the Redeemer's cause.

At our monthly Missionary Concert, on the 1st Monday night of June, 1851. After fervent prayers had been offered to Almighty God, for the prosperity of missions around the vast globe, the hats were passed round, for the "monthly dimes," but on counting them out, \$15.00 were found snugly rolled up. It was supposed that this was a mistake and inquiry was made among the brethren present, who would probably have that amount with them—but no one had thrown in or lost the amount in question. What was our surprise and joy to learn that the \$15.00 had been thrown in by a pious and devoted young Englishman, who professed religion and joined the church, about one year ago. This young man is without house or property, and works daily with his own hands learning the carpenter's trade. If in his poverty he could do so much, what might thousands of our brethren rolling in wealth and affluence do?

A DEACON,
Colorado, Texas, June 14th, 1851.

Milton's Views of Baptism—An Error Corrected.

Andrus & Son, of Connecticut, have recently published a splendid Edition of Milton's Poetical Works, with thirty-six excellent Engravings.

The thousands of Milton's admirers feel obliged to the publishers for this elegant and illustrated edition of his Works.

But we regret to see that one of the principal Engravings is a shameful perversion, instead of an illustration, of Milton's view on Baptism. It represents John the Baptist standing on a rock, near the margin of Jordan, pouring water on Christ standing in the river. This is called "The Baptism of Christ," according to Milton!

Reader, see how this Engraving corresponds with his own writing: "Under the Gospel," says Milton, "the first of the Sacraments commonly so called, is Baptism, wherein the bodies of believers, who engage themselves to newness of life, are immersed in running water, to signify their regeneration by the Holy Spirit and their union with Christ in his death, burial and resurrection." Hence, it follows that infants are not to be baptized. * * * It is remarkable to what futile arguments those Divines have recourse who maintain the contrary opinion." See Neal's Puritans, vol. 2, p. 373, Choul's edition, or Iremey's Milton, p. 261. What Baptist could have expressed our sentiment more clearly? Several allusions in his Poetical works are nearly as explicit. He says in his beautiful description of our Saviour's baptism.

"As he rose out of the living stream, Heaven opened her eternal doors from whence The Spirit descended on him like a Dove."

[Paradise Regained, b. 1, p. 18.

He is still more explicit on Christ's command to the Apostles.

"Lo them he left in charge" To teach all nations what of him they learned And his salvation, to them who shall BELIEVE, Baptizing them in the profluent stream the sign Of washing them from guilt and sin."

[Paradise Lost, b. 12, p. 353.

Hence, we see that on this subject, Milton was a Baptist and that this Engraving is a perversion of his faith—an imposition on the illustrious dead.

We hope Messrs. Andrus & Son will change this false engraving, so as to represent Milton's real view of "the Baptism of Christ," as they have probably made this mistake without any wrong intention.

B.

Dear Bro. Chambliss.—The following letter from bro. Meador will be of interest to those who sympathize with the afflicted. It was not intended for the public eye, yet I trust the author of it and the readers of the Baptist will excuse its publication.

R. HOLMAN.

MARION, MISS.

Dear Bro. Holman.—You will no doubt be surprised to learn that I am again among those friends and churches where I received my first impressions and made my first movements in a religious life. I am now on a visit to see my father and only sister (unmarried) who live here. I left Tampa about four weeks ago—when I left I did not believe I could stand the fatigues of the trip, but thought in the mean time, the sea travelling might brace me up, which was the case—and arrived in Sumter county improved in health. At this time I am very weak, unable to ride on horse-back more than a mile at one time. I cannot make any calculations as to the length of my life. My disease is very flattering and uncertain. But I find that travelling by land helps me; and if I live till fall, I desire to return to Florida by land, if I can possibly make arrangements to do so. For I could not stand the winter here a month. I can say to you that my means are nearly exhausted. But I must leave the matter to a kind Providence, which I hope will cause some provision to be made. My only dependence is on the liberality

of my christian friends and brethren, and I do not believe that will fail, as long as I maintain my humility and my short life lasts.

I shall return to Sumter in 8 or 10 days, and I will be glad to hear from you at Bluff Port.

I expect to visit my brother who lives at Bucks Creek, on the road from Eutaw to Tuscaloosa, and very early in the fall, I desire to get off to Florida. I wish you would say to Mr. P. B. Lawson, who speaks of going to Tampa, that I will be happy to give him any information about the place and country; and enquire if there will be an opportunity of going down together, &c.

In remembrance of past favors I am still yours in affliction, and christian love and affection.

WM. R. MEADOR.

The New Version.

Dear Bro. Chambliss.—I crave a word in this question, and think just now, as bro. Battle, one of our privates, has led off, that it would be as well for others to follow, who are only church members. And just here, allow me to say, that I know of no man, north or south, who favors "the New Version," so as to recommend it, for general circulation. You may not have intended it, but the heading leans too much, as many do whom I meet, lead off in attacking Cone & Wyckoff's version, for this is "the new version;" those who now stand to be pointed at by the American and Foreign Bible Society. Pedo-Baptists at large, and very many of the Baptists too, are laboring for a Revised Edition, to be issued when and where—to be determined upon, not a living man now knows, or can venture to surmise.

"Our brethren are not opposed to a revision of the present English Bible, if it is needful to its being more correct; but they would have this done so as to involve none of the evils which must attend rashness in the enterprise. They are willing to consult, and to act when they are fully informed; but they will neither be driven or dragged precipitately into measures of such vast consequences."

In these two sentences are two remarks upon which I must just issue. 1st, as to the brethren not being opposed to a revision of the present English Bible—but you add—"if it is needful." As to the opposition, I cannot be mistaken that at least two Presidents of Baptist Conventions are opposed, judging of one, by his set speech, and "argumentum ad hominem," and of the other by refusing to announce publicly that the friends of Revision desired a meeting.—But perhaps they will get out of it by the magistrate-lawyer's quirk—is it needful? I have heard others use similar arguments as the first alluded to, and I know by the ebullition shown visibly in Nashville, that there is a deep settled hostility to a version of our Holy Scriptures.—There is no need to deny the facts in the premises, every friend of the question in Nashville knew it, and but for their prudence, there would have been a second Bible Society (New York) muss.

Your last sentence is even more objectionable. The object, I always thought when a man truly desires information, is consultation, this is all the friends of the measure ask, knowing that action will follow. The idea of driving or dragging Baptists! particularly of the West and South-West—whom some folks are rather afraid to trust. How could such an idea enter your thoughts. But, my brother, had you been in Nashville, you would have seen some little reason to think there would be attempts to drive off from a cherished object. This thing is certain. The private members of the churches in the South West and West, have taken the matter in hand, and whether they are led by their pastors, or not, the thing will go on. If it be approved by God, it will succeed though there be violent opposition by Professors of Colleges, D. D.'s, Preachers and Editors.

This is no new matter. I have been intimate with preachers for years who have ever and oft objected to the present version. All reading men know this, yet the matter is now first broached as if the Baptist were at the head of it, and had just now raised the hubbub.

Any one can see by reference to Clarke's Commentaries, Wesley's Notes, &c., and even our Dr. Howell on the Deaconship on pages 101, 126 and 130, shows "it is needful."

I do not know a thing more to the point than Notes on 1st Cor. 13: 1, and again Matthew 22: 37, of Clarke's Commentaries. To those who have not the work, I beg concisely to state that Adam Clarke, advocates love, instead of charity, and shows the absurdity of the present rendition, which error I myself, when a ridiculer, had noticed, without having seen Clarke,—read the third verse,—"though I am a very charitable man and though I give my body to be burned, and have not charity, it profiteth me nothing."

I do not intend to endeavor to prove that it is needful, we cannot open a work, or hear a sermon, or listen to an hour's chat, without seeing and hearing that there is need—of course I speak in a manner that all readers will understand. But says one, if we have a pure revision, what is to become of all the Baptist literature? Ah! that is the cue? Why retain it, to prove that our version is correct, and when done so we will want no Baptist thunder, the word of God, will be thunder enough. I have known doctors hold unknown language over the sick bed, appear very wise; and have seen a little of it with the knights of the green bag, but I am sorry to see ministers of God's word enshrouded in darkness, and kept there to give Baptist preachers a chance to dispel that more than Egyptian darkness by a little borrowed thunder,—from Carson principally, as I believe he contains all, and more too that I have seen or heard on that mooted point—Baptizo.

If I know the wish of the friends of Revision, and I believe I am in "pretty active correspondence with some from New York to Texas—have not dared to touch on Alabama, Georgia,

South Carolina or Virginia, least I might get a rebuke—they only desire consultation and co-operation with their brethren of the Southern States, with the view of settling upon some course to be pursued. What we can or will do, as I said above, no man can form an idea. As to my own private views, I will not be cramped in by a county or a State, I am for getting out the best version by the assembled wisdom of the world, and pure hearts full of love to our God and our cause—the cause of Christ, not of Baptists, if they be not of that cause!

I have Cone & Wyckoff's edition. And I intend to co-operate with the Bible Union, believing that that society will do all that they can. I know from private correspondence that no plan had been adopted a short time since—and that this edition was gotten up for the same reason that I procured it—as a specimen of the nature of the corrections.

I am yours faithfully,
M. W. PHILIPS.

P. S. Since writing this, I have seen remarks by Bro. J. L. Waller in the Recorder.

Edward's, Miss., July 28, 1851.

Soul-Prosperity.—No. XVII.

BY C. D. MALLARY, D. D.

Soul-prosperity improves the manners.

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

Soul-prosperity will ever be found the handmaid of true politeness. The Bible is a book of manners as well as of doctrine and morals. It does not, it is true, undertake to discuss the niceties of etiquette, but it lays down rules and inculcates principles, that in their operation cannot fail to stamp upon the external deportment the lineaments of pure refinement. "In honor preferring one another—mind not high things, but condescend to men of low estate." Rom. 12: 10, 16;—"Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God;" 1 Cor. 10: 32;—"put them in mind—to speak evil of no man, to be no brawlers, but gentle, showing all meekness unto all men," Titus 3: 1, 2;—"love as brethren, be pitiful, be courteous," 1 Peter 3: 8;—"when thou art bidden of any man to a wedding, sit not down in the highest room," Luke 14: 8;—"let every man be swift to hear, slow to speak," James 1: 19;—"rebuke not an elder, but entreat him as a father, and the younger men as brethren, the elder women as mothers, the younger as sisters, with all purity," 1 Tim. 5: 1, 2. The Bible is full of such instructions as this, and who does not perceive that such excellent precepts deeply graven upon the heart must tend to give a happy direction to the manners of men, and promote genuine refinement in all countries and amongst all classes. The fervent, consistent christian acknowledges their authority, drinks in their spirit, and cannot fail of exhibiting in his life, more or less, the fruits of their lovely refining influence.

Religion, even in the completest way, does not destroy the peculiarities of manners as they exist amongst different classes and in different regions. There may be seen the peculiarities of town and of country; of classes of a higher degree of intelligence, and of others of limited improvement; of the Englishman and the Frenchman; the German, the Persian, and the Hindoo. Yet from this almost endless variety of manners, will it purge away the gross extremes and sinful impurities, which pride, selfishness, immodesty, arrogance and heartless affection have introduced, and stamp upon it a common impress of sweetness, purity, and decorum.

Benevolence and sincerity lie at the foundation of true politeness. Benevolence prompts to a course of conduct, which will contribute to the happiness of those with whom we associate; sincerity will guard us against all deception and hypocritical airs. These principles find their most appropriate soil in the bosom of the eminently pious; hence it is much easier for them than for others, (every thing else being equal) to wear the habiliments of genuine politeness. Much of the civility of mankind is hypocritical and heartless. How little does this contribute to the happiness of him who assumes its hollow airs; and how little after all do others value it, since it is in general so easy to detect its artificial qualities. Fervent piety does not scruple to adopt many of the prevalent forms of society as things indifferent and harmless in themselves; but she infuses into them the vitality of sweet benevolence, and makes the fair and beautiful exponents of honest and generous hearts. This cannot fail to be a source of mutual comfort and endearment amongst men. The fixed impress of gentleness, benevolence and candor, which marks the deportment of the deeply pious, though they be but moderately versed in the code of fashionable etiquette, can never fail to be pleasing to ingenious minds, and will in their view, atone for the absence of many of the minutiae of artificial propriety.

Roughness, vulgarity and vain, affected, eccentricity, draws no nourishment from humble and fervent piety. "Charity doth not behave itself unseemly." It is instinctively alive to the gentle decencies of life. Many persons from defects in their education, and the want of the influence of improved example, may present a rough and awkward exterior; yet amongst such it is remarkable to observe how an increasing acquaintance with the word of God and progression in the faithful discipline of the soul will gradually purge off their roughnesses, and work out an engaging and sweet refinement of manners. Upon such the hints of judicious teachers and friends, and the example of the more intelligent and refined will have a double influence. Amongst Christians of fervent hearts, there are confidence, endearment and docility; this gives to the more improved a gentle ascendancy over those of humble attainments in the civilities of life. On the one hand, there are no arrogance and scorn; on the other, there is no foolish jealousy; and as the delightful result, the less improved grow into a ready conformity to every

thing around them that is pure and lovely and of good report. Amongst the poor and illiterate, where scarcely any promptings are to be found other than those of their well-read Bibles, and of a prosperous piety, may sometimes be seen the exhibitions of true politeness and refinement, which will well put to the blush the superficial and heartless etiquette that sometimes meets us in the glittering walks of fashion, and in the palaces of the great. Behold how, (amongst these humble ones) profoundly taught by the spirit of God, foolish levity gives place to refined cheerfulness, unamiable superficiality to benevolent condescension; a harsh and boisterous deportment, to one that is called gentle and engaging; and a selfish, neglectful distance of manner, to kind, cordial, and generous attentions. See how the burning love of Christ kindles into tender friendship the phlegmatic temperament: see how it gradually consumes the follies of the naturally ardent, ostentatious and presuming.

Life in a great measure is made up of innumerable minute particulars. No one without some reflection can be fully aware how much the social comfort of mankind depends upon a careful and benevolent attention to these little things. A heart refined and guided by the grace of God is careful not to overlook them. Nothing is beneath its care that effects in minute degrees the happiness of a fellow-being; the smallest matters are brought within the jurisdiction of a pure and well enlightened conscience, and for Christ's sake will be duly regarded by its possessor in the varied intercourse of life. Ardent piety is not imperitously officious; yet is it watchful, ingenious and minute in its sacred ministrations. Its influence flows into the small crevices of social life with a sweet, modest, and insinuating gentleness, and manifests itself in a thousand little unobtrusive kindnesses. Its soothing benevolence appears in the eye, the smile, the intonations of the voice, the pressure of the hand, the unimportant attitudes of the body. Beneath its touch, the small common place attentions of life lose their cold and dead-letter formality, and wake into pleasant and refreshing realities. The simple "how do you do," becomes a tender and meaningful utterance, and the familiar "good bye," and "farewell" come forth the kind, fervent, and comprehensive wishes of the inmost soul. Here is genuine politeness--it bears the impress of heaven.

In the assemblies of the saints, elevated piety is the handmaid of decorum. It dictates a solemn, watchful and seemingly deportment. It tends to the subordination, is careful not to interfere with the edification of any; learns practically that "the spirits of the prophets are subject to the prophets," that "God is not the author of confusion but of peace," and heartily responds to divine injunction, "let all things be done decently, and in order." 1 Cor. 14: 32, 33, 40. When religious meetings run into rudeness and confusion, and set aside the rules of meek and modest propriety, we see in this no special evidence of the workings of elevated devotion and piety. An inference to the contrary of this, might offend those who are very justly drawn. And if it might not be considered as slightly deviating from my present theme, I would here pause to inquire, if religion has risen to a sufficiently prosperous state in those churches, which will allow their houses of worship, as to their order and convenience to lag behind the average scale of convenience in the communities around, and tolerate in their walls, and in their pulpits and pews, a filthiness which greatly disturbs the comfort of clearly worshippers, and violates the rules of urbanity and civilization?

The Supreme not only furnish the best rules for the regulation of our deportment, but present examples that illustrate the delightful fellowship that naturally exists between piety and decorum. Abraham is a memorable instance. He was amongst the most holy men of his generation, if not himself the most decidedly pious of them all; and what a pattern of unaffected and genuine politeness, taking into the consideration the peculiarities of the age in which he lived, does his general conduct exhibit. In what a kind, noble and gentlemanly manner did he negotiate with Ephraim, in the presence of the children of Bethel, for the cave of Machpelah as a burying place for the dead. Gen. 23: 7, 10. How courteous and how kind was his conduct towards Lot in the division of the country between them. Gen. 13: 8, 9. His entertainment of three mysterious visitors, that came to his tent in the plains of Mamre, is a fine specimen of attentive, ready, whole-souled hospitality. Moses, though styled to be "King in Jeshurun," was not forgetful of the humble courtesies of life. With what cordial civility did he meet his father-in-law in the wilderness; "And Moses went out to meet his father-in-law in the wilderness, and did obeisance, and kissed him, and they asked each other of their welfare." Ex. 18: 7. The pious Boaz, it would seem, in the ordering of his domestic affairs, maintained the rules of pleasant and dignified propriety. The following is a delightful specimen: "And behold Boaz came from Bethlehem and said unto the reapers, the Lord be with you; and they answered him, the Lord bless thee." Ruth 2: 4. The life of the Apostle Paul was marked with the most considerate and engaging courtesy. In his letters, his conversation and deportment, he carefully avoided all first occasion of offence; he endeavored to "please all men in all things," and for the noble and benevolent intent that he "might by all means save some." See 1 Cor. 9: 20, 22; and 10: 32, 33. Though in the execution of his commission as an ambassador for Christ he fearlessly reasoned before the mighty, of "righteousness, temperance and judgment to come," yet he never descended to impudence, vulgarity and abuse. In managing his defence before Agrippa and Festus, how noble and courteous was his language. Acts 26: 3, 25. What a contrast between his respectful and dignified bearing, and that of the obsequious and fulsome heathen law-

yer, Tertullus, who, on a previous occasion, appeared as his prosecutor before the Roman governor. Acts 24: 2, 4. When on a certain occasion he was, through misapprehension, betrayed into expressions of harshness and resentment, with what christian courtesy and candor did he apologize for the seeming impropriety. "Then said Paul, I wish not brethren that he was the high priest; for it is written, thou shalt not speak evil of the ruler of thy people." See Acts 23: 3, 5. His letters to the churches, though often conveying severe rebuke, are nevertheless dictated in the most courteous strain; frequently does he refer in his opening sentences, in terms of kind commendation to the excellencies of his brethren; and he closes them with his cordial salutations, and with fervent prayers for their best good. And notice how careful he is to convey to his brethren the salutations of others, at their request and to charge those whom he addresses to interchange amongst themselves the customary pledges of christian friendship. In the 16th chapter of Romans he sends the particular salutations to no less than twenty-four or twenty-five individuals, (specifying each one by name, or by some title of relationship) besides several households and companies of saints. This shows how mindful he was of the minute forms of kindness dictated by ardent christian affection; and moreover how well pleased the Holy Spirit is with these tender civilities, since these things were written by Paul, not only under the impulse of christian love, but by the guidance of inspiration. Turn to Paul's Epistle to Philemon, written for the purpose of engaging his pious sympathies in behalf of his runaway slave. The records of the whole world might be challenged to produce a letter so kind, so ingenious and persuasive; and (what is direct to the point before us) so amiable and tenderly courteous. All this goes to show how easy it is for a heart, refined by the grace of God, and overwhelmed with christian affection, to cultivate and practice the gentle civilities of life. How much the milder glories of religion are reflected abroad by the habitual and conscientious observance of these things I need not say; nor need I say how much injury is done to the cause of Christ by a careless and habitual neglect of them.

Anniversaries--Conventions.

The Arkansas Baptist State Convention for 1851, will be held with the Princeton church, Dallas county, commencing on Friday before the 1st Sabbath in October.

The Alabama Baptist State Convention for 1851, will meet at Tuskegee church, Macon county, on Saturday before the 1st Sabbath in November.

The Mississippi Baptist State Convention for 1851, will meet at Aberdeen, on Thursday before the 2d Sabbath in November.

Associations.

IN ALABAMA.

The Coosa River Association for 1851, meets with Mount Zion church, Benton county, Saturday before the 3d Sabbath in September.

The Tuskegee Association for 1851, meets with the Auburn church, Macon county, Saturday before the 3d Sabbath in September.

The Liberty (North Alabama) Association for 1851, meets with the New Market church, Madison county, Friday before the 3d Sabbath in September.

The Tuscaloosa Association for 1851, meets with the Little Sandy church, Tuscaloosa county, Saturday before the 3d Sabbath in September.

The Union Association for 1851, meets with Grant's Creek church, Tuscaloosa county, Saturday before the 4th Sabbath in September.

The Bethlehem Association for 1851, meets with Montgomery Hill church, Baldwin county, Saturday before the 4th Sabbath in September.

The Bethel Association for 1851, meets with Pigeon Creek church, Clarke county, Saturday before the 1st Sabbath in October.

The Canaan Association for 1851, meets with Mt. Zion church, St. Clair county, Saturday before the 1st Sabbath in October.

The Central Association for 1851, meets with Poplar Spring church, Coosa county, Saturday before the 1st Sabbath in October.

The Muscle Shoal Association for 1851, meets with Cane Creek church, Franklin county, Friday before the 1st Sabbath in October.

The Salem Association for 1851, meets with Mt. Zion church, Macon county, Saturday before the 1st Sabbath in October.

The Tallahassee Association for 1851, meets with Rabbit Town church, Benton county, Saturday before the 1st Sabbath in October.

The Alabama Association for 1851, meets with the Antioch church, Montgomery county, Friday before the 2d Sabbath in October.

The North River Association for 1851, meets with the New Prospect church, Monroe county, Miss. Friday before the 2d Sabbath in October.

The Cahaba Association for 1851, meets with the Fellowship church, Perry county, Saturday before the 3d Sabbath in October.

The Judson Association for 1851, meets with the Providence church, Dale county, Saturday before the 3d Sabbath in October.

The Pine Barren Association for 1851, meets with the Camden church, Wilcox county, Saturday before the 3d Sabbath in October.

The Autauga Association for 1851, meets with the Harmony church, Autauga county, Saturday before the 4th Sabbath in October.

IN MISSISSIPPI.

The Columbus Association for 1851, meets with the Columbus church, Saturday before the 2d Sabbath in Sept.

The Pearl River Association for 1851, meets with the Mager's Creek church, Pike co., Saturday before the 2d Sabbath in Sept.

The Harmony Association for 1851, meets with the Providence church, Leake co., Saturday before the 4th Sabbath in September.

The Union Association for 1851, meets with the Damascus church, Copiah county, Saturday before the 4th Sabbath in September.

The Aberdeen Association for 1851, meets

with the Aberdeen church, Saturday before the 1st Sabbath in October.

The Mississippi Association for 1851, meets with the Mars Hill church, Amite county, Saturday before the 1st Sabbath in October.

The Mount Pisgah Association for 1851, meets with the Camp-ground church, Neshoba county, Saturday before the 1st Sabbath in October.

The Central Association for 1851, meets with the Parker's Creek church, Hinds county, Saturday before the 2d Sabbath in October.

The Ebenezer Association for 1851, meets with the Tallahala church, Perry county, Saturday before the 2d Sabbath in October.

The Louisville Association for 1851, meets with the Eason church, Winston county, Saturday before the 2d Sabbath in October.

The Cold Water Association for 1851, meets with the Liberty church, DeSoto county, Saturday before the 3d Sabbath in October.

IN LOUISIANA.

The Concord Association 1851, meets with the Concord church, Union Parish, Saturday before the 2d Sabbath in October.

The Grand Cane Association for 1851, meets with 1st Baptist church, Shreveport, Saturday before the 3d Sabbath in October.

IN TEXAS.

The Colorado Association for 1851, meets with the Macedonia church, Travis county, on Saturday before the 2d Sabbath in September.

The Trinity River Association for 1851, meets with the Richland church, Navarro county, Saturday before the 2d Sabbath in September.

The Soda Lake Association for 1851, meets with the Bethel church, Upshur county, Friday before the 4th Sabbath in October.

IN ARKANSAS.

The Liberty Association for 1851, meets with the Hopewell church, Union county, Saturday before the 2d Sabbath in September.

The Red River Association for 1851, meets with the Mine Creek church, Hempstead county, Saturday before the 3d Sabbath in September.

The Saline Association for 1851, meets with the Manchester church, Dallas county, Saturday before the 4th Sabbath in September.

Domestic Missions.

Receipts for the 10th July to the 11th August, 1851.

Rec'd of the Executive Board of the Georgia Central Association, \$200 00

Of the Treasurer of the Georgia Central Association, 12 50

Of Mrs. T. Bissel, Alabama, 1 00

H. Bissel, " 50

Of Rev. Wm. M. Farrar, Agent for Mississippi, 100 00

\$314 00

Wm. Hornbuckle, Treas.
B. D. M. S. B. C.

Mortuary.

DIED--In this place, August 7th, 1851, Mr. JOHN CHAMBLISS,--father of the Editor of this paper--aged 64 years and 10 months.

The deceased was a native of Darlington District, South Carolina, where he spent the larger part of his life. He had been a member of the Baptist church for many years, and was esteemed among his intimate acquaintances as an unusually devoted and pious Christian. His last illness was of long continuance--more than four months, and much of the time his sufferings intolerably severe; yet he endured them with great patience and fortitude, nor "charged God foolishly." At no time, to the last moment, did he ever express a doubt of his salvation by Christ, and when addressed on this subject a few hours before his departure, he signified his confidence in his Redeemer, and his hope of everlasting life, in a manner most gratifying to all who surrounded his dying bed.

The subject of this notice, as a man, possessed many virtues, most appreciated by those who knew him best; and in the affections of such is inscribed the memory of his worth, as a husband, a father, a friend. Peace to his ashes!

A. W. C.

DIED--The 4th inst., in this town, of Pulmonic affection, Mr. J. J. BRADFORD, aged 26 years. Mr. Bradford had been a resident of this town for the last seven or eight years, and was esteemed by all of his acquaintances as a gentleman and a consistent christian. At the early age of 14 or 15 he professed religion and joined a Baptist church. For some months his health had been rapidly declining. To most of his friends his death was sudden; yet by some of his most intimate acquaintances his departure was daily looked for.

On the morning previous to his death he rode into town, from some several miles in the country--visited and conversed freely. For some days he had been making preparations to travel for the improvement of his health, and had proposed to start the following morning. But about 10 o'clock at night his spirit took its journey to that land from whence no traveller returns. On the 5th a funeral discourse was preached over the remains, which were afterwards deposited by his friends and many citizens in a grave, by the side of the resting place of a departed niece.

In a conversation during the day previous to his death he expressed his unshaken confidence in the Saviour and his entire resignation to the will of God. The only desire he had to live was that he might be of use to others. The prominent desire of his life seemed to be that of usefulness in the cause of the Saviour. But now he rests from his labors.

DIED--July eleventh, at his residence, in Dallas county, Mr. WILLIAM GARDNER, in the thirty seventh year of his age, after a short but severe attack of fever.

Thus has one in the vigor of manhood been swept away by the fell destroyer; thereby severing the most tender ties known on earth. The deceased was a native of South Carolina--there, in youth, he devoted himself to the service of the true and living God--was baptized by the Rev. Robert Carson; and for the last twenty years has been a consistent member of the Baptist church. As a man and a citizen, he was quiet, orderly and discreet. Active and energetic in business, faithful

and consistent to his church. His last illness was borne with christian fortitude and pious submission to the will of God. Leaving behind him a lasting testimony, that Jesus can sustain those who trust in him, under the most trying circumstances. He died in full confidence of a blissful immortality, praising God to the last. Bidding an affectionate adieu to his young and weeping wife and friends, urging them to meet him in Heaven.

An aged father and mother mourn the loss of a dutiful son; a brother and two sisters, of an affectionate brother. A wife (with whom his destinies had been united only six months) to grieve for a tender and confiding husband. May that God that tempers the mind to the storm, pour the oil of consolation into the hearts of those who mourn; sustain the aged father, cheer the mother, console and comfort the weeping widow, that they may ultimately finish their course with joy, and finally meet the son, brother and husband on the banks of sweet deliverance.

THE SOUTHERN CHRISTIAN ADVOCATE AND EDGEFIELD ADVERTISER, will please copy.

DIED--On the 4th inst., at the residence of bro. J. Wood, thirty six miles from Marion, Alabama, of an affection of the bowels, while on her way home--Miss GEORGIANA BORDERS, daughter of John and Cynthia Borders, of Benton Co., in the fifth year of her age. Miss B. was a believer in Christ, having, some three years since, attached herself to the Harmony Baptist church, Benton county, and living in accordance with her profession. She bore her affliction like a christian, though she expressed an anxious desire to see her parents and other relations again. Their loss is her eternal gain.

The kindness of brother Wood and family to us in our affliction will never be forgotten. S. G. J.

DIED--In Dallas county, July 13th, Mr. JOHN HARDY, Sr., in the sixty third year of his age.

The deceased was a native of Edgefield District, South Carolina. There he was united in marriage with Miss Clarissa Roebuck; and in 1809 he made a profession of religion, and was received into the fellowship of the Baptist church, and ever after adorned the profession he had made, by living in accordance with the requisitions of the Bible. In the fall of 1818 he removed to this State, and was one of the constitution of Town Creek Church, of which church he remained a faithful and devoted member until death. In his general intercourse with society, he was affable and agreeable. In his family relations, he was kind tender and affectionate. He has left an aged widow, many children and friends to mourn his loss; but they mourn not as those who have no hope. The patient resignation with which his last illness was borne, his confidence in a Saviour's power and goodness, his willingness to live or die, as his Lord might require, gives confidence to the mourning kindred, that their loss is his eternal gain. The two last days he spent on earth, though suffering much bodily pain, were mainly spent in speaking of the goodness of God and kindness of a Saviour, one by one he admonished, encouraged and exhorted his children, his friends, his servants to live for God--that dying they might reign with Jesus. This frame of mind continued until death performed his part. Thus can the Christian die, full of confidence, without anxiety, without fear--Jesus sustaining even to the last.

May the same light and confidence cheer the aged widow to the mansions of rest; and the power of God sustain, comfort and protect the children, grand-children and relations, that they may also live to the glory of God, and having finished their race on earth, all meet where the wicked cease from troubling, and the weary at rest.

THE EDGEFIELD ADVERTISER AND DALLAS GAZETTE will please copy.

DIED--On the 17th of July last, in Perry county, Ala., Mrs. ELIZABETH FORD, wife of Franklin Ford, in the 29th year of her age.

The deceased was the mother of three beautiful and interesting children; the two elder being daughters, the youngest a son. Over these she was exercising judicious, paternal discipline, bringing them up in habits of industry, religious and mental culture. She was a good wife, a kind and prudent mother, and eminently domestic in all her habits.

Mrs. F., some ten months before her death, became a member of the Baptist church; during this time she gave living testimony in favor of religion, and in her dying hours, gave evidence equally strong and impressive.

She bore her sickness--a severe one of about seven weeks' continuance--with the utmost patience and fortitude; meeting death as one would meet a friend. On entering "the valley of the shadow of death, she feared no evil;" "how blessed are those who die in the true faith and hope of the gospel!" To die thus is gain; because it is better to be absent from the body and present with the Lord.

While, on the one hand, the bereaved husband and motherless children have suffered an irreparable loss; the deceased, on the other, has entered upon "that rest which remains for the people of God;" is gone to be with Christ--to behold his glory. Let, therefore, the disconsolate husband, and all the pious friends and relatives of the deceased, mourn not as those who have no hope. May many blessings, rich and lasting, from God, the Father of our spirits, rest upon the precious orphans.

J. S. F.

Business Department.

RECEIPT LIST.

Receipts for the South Western Baptist

NAMES.	AMOUNT.	Vol.	No.
John Jackson,	2 50	4	21
Rev W J Parker,	2 50	4	28
John Windows,	2 50	4	15
John W Davis,	2 50	4	20
Thos H Vernon,	3 00	2	22
O E McKewen,	3 00	4	13
Thomas Barnes,	2 50	4	13
H M LeMay,	5 00	4	13
Rev A L Stovall,	3 00	3	13
Origen Sibley,	5 00	4	9
George Ball,	2 50	4	21
M M Hill,	2 50	4	21
Rev S G Jenkins,	2 50	3	52
Win R Coleman,	2 50	3	44
Mrs E D Douglass,	2 50	3	52
James M Strong,	5 00	4	13
Rev Robert Carson,	2 50	2	52
Mrs S E Traylor,	2 50	3	52
R Darden,	2 50	3	47
James L Hutchins,	2 50	4	21
S S Wright,	2 50	3	40
Rev L Scofield,	2 50	3	13
Robt H Jackson,	2 50	4	21
Joshua Shaw,	2 50	3	13
Joseph Low,	2 50	4	21
David Catharino,	2 50	4	20
Saml M Baird,	2 50	5	20
Mrs O A Runnels,	2 50	4	21
J L Sears,	2 50	4	21
Mrs Louisa Gates,	2 50	4	21
P H Wilkerson,	2 50	4	21
A Callaway,	2 50	4	35
Rev F C Lowry,	2 50	4	52
Rev J R Malone,	2 50	3	38
Hillary Tabert,	2 50	4	24
Richard Hardy,	2 50	4	13
J J Bradford,	2 50	3	52
Gen Thompson,	1 00	3	21

Wanted,

BY a Lady who has had great experience in teaching, a situation as Music Teacher. Address, Post Mail, stating terms, to Professor M. P. Jewett, Marion, Ala.

REFERENCES--Prof. Jewett, Marion, Prof. Wurm, Marion. Prof. Barnes, Sumnerfield.

JUDSON FEMALE INSTITUTE,
Marion, Perry County, Ala.
[Number of Pupils Last Session, 166]

Faculty.

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

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

Miss L. E. SMITH, English, Embroidery & Wax.

Miss L. D. SALISBURY, French, Drawing and Painting.

Miss JENNIE A. MOREY, English.

Miss M. A. GRISWOLD, English.

Miss ELIZA DENISON, Music.

Miss MARY JANE DAVIS, Music.

Miss EMMA CONARD, Primary and Preparatory Departments.

Governess.

MISS M. A. GRISWOLD, Matron and Nurse.

MRS. H. C. EASTMAN, Steward's Department.

WM. HORNBUCKLE, Esq. AND LADY.

THIS Institute has now entered on its twentieth year, under the direction of the same Faculty. It has always enjoyed a high degree of prosperity, and has no interruption. It attracts students from all parts of Alabama, Tennessee, Mississippi, Arkansas, Louisiana and Texas.

At no period, has it been favored with an abler Faculty.

Professor WURM is a Graduate of the University of Munich, in Bavaria. He is a gentleman of high and varied acquirements, although he has devoted himself chiefly, for the last twenty years, to teaching the science and art of Vocal and Instrumental Music. For ten years, he was Superior Director of Music in Kempen, under appointment of the King of Bavaria. For three years past, he has been a distinguished Teacher of Music and Instructor in the German, French, Spanish and Italian languages, in Philadelphia. He speaks English fluently. He is a Composer, and a splendid performer on the Piano, Harp, Guitar, Violin, Violoncello, Double Bass, French Horn, Tuba, &c. &c. His learning, taste, experience and tact, industry and energy, insure to his pupils the most critical and the rough training, and the most accurate and brilliant execution.

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

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

The TEACHERS in the other departments possess the highest qualifications for their respective duties. They have all been engaged, for several years, in their profession, in the Union, or in other Southern Institutions. The Governess is admirably fitted by her high moral and intellectual attainments, and her instruction with polished society in Washington City and other parts of the South, to mould the character and form the manners of the Pupils.

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

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

THE REGULAR COURSE OF STUDY prescribed for those who aspire to the honors of Graduation is elevated and extensive, the Trustees being desirous to make thorough and finished scholars. To secure this result, a knowledge of some other than our vernacular tongue is considered indispensable, and hence the study of the French or of the Latin language is required of all who would gain a Diploma.

It is not expected that all the Pupils will pursue the Regular Course. Young Ladies may enter the Institute at any time in the Session, and engage in such studies as they prefer. Those who are advanced as far as the Junior Class, and confine their attention to the English branches, are ranked in the PARTIAL COURSE. This embraces all the English studies of the Regular Course, and all who complete these, not attending to French or Latin, will receive a CERTIFICATE OF SCHOLARSHIP.

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

MONTHLY REPORTS, showing the scholarship and deportment of the Pupils, are sent to Parents and Guardians.

THE MANNERS, PERSONAL AND SOCIAL HABITS, and the MORALS of the young Ladies, are formed under the eye of the Governess and Teachers, from whom the Pupils are never separated.

MONTHLY LECTURES are held, conducted by Committees of the older Pupils, under the supervision of the Governess. These are attended by the members of the Board of Trustees and other invited married gentlemen with their ladies. They are designed to form the MANNERS of the young Ladies, and make them practically familiar with the usages of polite society.

The Teachers never leave the grounds of the Institute, without the special permission of the Trustees.

They attend no public parties, and receive no visitors, except such as are introduced by Parents or Guardians.

They retire at nine o'clock at night, and rise at five o'clock in the morning, throughout the year, and study one hour before breakfast; they also study two hours at night, under the direction of the Governess.

They are allowed to spend no more than fifty cents, each month, from their pocket-money.

ALL JEWELRY, of every description, is interdicted. Any young Lady who wears Jewelry, or wearing Sun into the Institute, is liable to instant expulsion.

LETTERS for the Pupils should be directed to the care of the Principal, Post Paid.

No young Lady will be allowed to have money in her own hands; all sums intended for her benefit must be deposited with the STEWARD.

No accounts will be opened in town, except under special instruction from the Parent or Guardian. When apparel is requested to be purchased, it is expected that letters will be forwarded for that purpose.

No dental operations will be permitted, unless the amount to be expended in each particular case be forwarded in advance.

To promote habits of economy and simplicity, a UNIFORM DRESS is prescribed.

For winter, it is a DARK GREEN WORSTED. Of this fabric, each young Lady should have three Dresses, with three Sacks of the same--one of the Sacks to be large and wadded.

For summer, each young Lady should have two Pink Calicoes, two Pink Gingham, and two common White Dresses, with one Steel Muslin. Also, one Brown Linen Dress.

Every Dress should be accompanied by a Sack of the same material.

BONNETS--One of Straw; in winter, trimmed with dark Green Lustring ribbon, plain solid color; in summer, trimmed with Pink Lustring, plain solid color--may be lined with Pink only--no flowers or tabs--Also, one Cape Bonnet, of Brown Linen.

ARMS, of Brown Linen and Barred Muslin--none of Silk permitted.

Mantillas prohibited.

All the Dresses must be made perfectly plain; without ornamenting, eggings, or any trimmings whatever.

ALL PUPILS, except those in Mourning Apparel, must be provided with the Uniform, and must wear it at all times.

Dresses brought by the Pupils, or forwarded from home, not conforming to the above provisions, will not be allowed to be worn.

Materials for the Uniform can always be obtained in Marion, on reasonable terms; yet it is earnestly requested, that Pupils be furnished from home.

Every article of Clothing must be marked with the owner's name.

Every young Lady should be provided with several pairs of thick walking-shoes, and one pair of India Rubbers.

BOARDING IN THE INSTITUTE.--Only by boarding in the Institute, can the highest advantages of the Institution be realized. Here, young Ladies are always under the inspection of the Governess and Teachers; they have regular hours of study and recreation; habits of order, system, punctuality, neatness and economy, are constantly fostered. They also enjoy an amount of moral and religious culture, which cannot be extended to others less favorably situated. The regularity of their lives, the supervision of select teachers

with exercise, of hours of study with amusement, the kind and judicious supervision constantly maintained, secures the highest degree of mental vigor and bodily health. In case of indisposition, the young Ladies receive the most assiduous and motherly attentions.

SESSIONS AND VACATIONS.--There is but one session a year, in the Institute, and that of TEN MONTHS, commencing always at the first of October.

The next session will commence on WEDNESDAY, the First day of October. It is of great importance to the Pupils to be present at the opening of the session.

Rates of Tuition, &c.

PER TERM OF FIVE MONTHS.

Primary Department, 1st Division, \$10 00

" 2nd " 12 00

Preparatory Department, and all English studies through the whole course, 15 00

Music on the Piano and Guitar, (each), 25 00

Use of Piano, 5 00

Use of Guitar, 1 00

Music on the Harp and use of Instrument, 40 00

Ornamental Needle-Work, 15 00

Drawing, alone, or with painting in water-Colors, 15 00

Painting in oil, 25 00

Wax-Work, (per lesson), 1 00

French, German and Italian, (either or all), 15 00

Latin, Greek, and Hebrew, (either or all), 15 00

Board per month, including fuel, lights, washing, bed, bedding, &c., 11 50

Incidentals, (fuel and servant for school room, &c.,) per term of five months, 1 00

Use of Library, per term of five months, 20

Board and Tuition will be payable, one-half in advance, for each term of five months; the balance at the end of the term.

Tuition must be paid from the time of entrance to the close of the term--no deduction, except at the discretion of the Principal.

Each young Lady must furnish her own towels and table napkins. If feather beds are required, they will be supplied at a small charge.

No young Lady will be permitted to receive her Diploma until her bills are settled.

N. B.--The expenses for the Board and Tuition of a young Lady, pursuing English studies only, (Instrumental Music not included,) will be \$48 00 a year.

Two hundred and twenty-eight dollars per annum, will cover all charges for Board, Tuition, Books, and Stationery, for a young Lady pursuing the highest English branches, and Music on the common and on the Aeolian Piano.

The estimate, of course, does not cover Instruction Books in Music nor sheet Music furnished. The last term depends entirely on the talent and proficiency of the Pupils.

Two hundred dollars per year, will meet all the expenses of a young Lady, desiring to graduate with the honors of the Institute, and studying only English, with Latin, or French. Music adds sixty dollars to this amount.

Where lessons in Embroidery, Painting, &c., are taken, it must be remembered, that the cost of the materials furnished for these, is added to the charge for Tuition, and this cost sometimes exceeds the expense of Tuition--depending, altogether, on the kind and amount of the work performed by the Pupils.

Books, Stationery, and Mus., are furnished by the Principal, at reasonable charges; and every effort is made to secure care and economy in the use and preservation of articles thus supplied.

Payment can always be made by Acceptance on Mobile and New Orleans.

E. D. King, Wm. N. Wyatt, John Lockhart, Larkin Y. Tarrant, James L. Gorree, Wm. Hornbuckle, Sam'l Fowlkes, Trustees.

August 1st, 1851

The Mississippi Female College, Hernando,

WILL commence its Second Session, in its new and elegant Edifice, on the 1st Wednesday in September, with an ample corps of instructors, making it the equal of any institution in the land. Circulars will be out in a few days.

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THE LIFE and Writings of Rev. Andrew Broadbent, of Virginia--by his Son. Memoir written by Dr. Jeter. Also--A Practical Commentary on Paul's Epistle to the Philippians--by Nander. Translated from the German by Mrs. H. G. Conant, to be followed by his Commentary on the Epistle of James.

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August 6, 1851. 23-4

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

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

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

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

Feb. 12, 1851. 15-50.

Teacher Wanted.

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

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

Candidates will therefore, please forward their applications before that date to the Secretary at Clinton.

BENJ. WHITFIELD, Pres. June 18, 1851. 16-17

POETRY.

From the Register.

Dwelling Forever with Christ.

How sweet the thought that I should know,
The man who suffers here below,
To manifest his favor,
For me, and those who most I love;
O, her, or with himself above,
Does my delighted passions move,
At that sweet word, Forever.

Forever to behold him shine,
Forever more to call him mine,
And see him still before me;
Forever on his face to gaze,
And meet his full assembled rays,
While all the father he displays,
To all the saints in glory.

Not all things else are half so dear,
As his delightful presence here,
What must it be in heaven?
'Tis heaven on earth to hear him say,
Poor sinner, cast thy fears away,
Thy sins are all forgiven.

But how must his celestial voice,
Make my enraptured heart rejoice,
When I in glory hear him,
When I behold the heavenly light,
For everlasting entrance wait,
And Jesus on his throne of State,
Invites me to come near him.

Come in thou blessed, sit by me,
With my own life I ransom thee;
Come, taste my perfect favor;
Come in, thou happy spirit, come;
Thou now shalt dwell with me at home,
Ye blissful mansions make him room,
For he must stay forever.

When Jesus thus invites me in,
How will the heavenly hosts begin
To own their new relation?
Come in, come in, the joyful sound
From every tongue will echo round,
While all the crystal walls resound,
With joy for my salvation.

SWAIN.

Miscellaneous.

Death of Brutes and Irrational Creatures.

Death reigns over the brutes, and over the whole of the irrational animal creation! Is, then, this death in the irrational animal kingdom, the result also of Adam's sin?

Not many years have passed away since the time was, when few divines could have been found who would not have answered this question unhesitatingly, in the affirmative; and in support of their opinion, they would have quoted such passages of Scripture as these: "By man came death." "By one man sin entered into the world, and death by sin." And again, "The creature was made subject to vanity, not by his own deed, but by reason of him that hath subdued the same."

Now, is this really so? Does death prevail among irrational animals as well as among men, only because Adam sinned?

Let us examine this point. If such be indeed the case, then, before Adam fell death must have been unknown. But if so, the lions, tigers, and all other carnivorous animals must have lived on other food, not on flesh. But no other material does our globe furnish that could serve as food to the brute creation without destruction to animal life. The grass that springs thickly on the soil, the foliage that adorns the trees of the forest, aye, every drop of water with which the panting heart quenches her thirst, seems with living occupants; so that neither can vegetable food be taken, nor the pure water be quaffed from the broad river, or at the mountain streamlet, without the death of myriads of living creatures at every meal, and at every draught. The ox grazing in the meadow, the timid sheep nibbling the short sweet herbage on the mountain's side, the wild chamois cropping the stunted shrub among the loftiest mountain cliffs, the bright songsters of the grove slaking their thirst from the morning dew, the very humming bird sipping the nectar treasured in the cup of the fragrant flower, all, even in their simplest meal, or in their purest draft, inflict a thousand death-pangs, where the fierce tiger, for his bloodiest meal, destroys one life! Constituted as things are, millions of deaths must occur upon this globe every day and every hour, even were every animal which now is carnivorous, confined to vegetable food exclusively.

But further still, the anatomical structure of each animal determines the nature of its food, and the habits of its life. In vegetable eating animals the stomach must be adapted to receive and digest vegetable substances. In these animals also, the length of the neck, the form of the chest and the legs must be adapted to grazing on the ground, browsing on the bushes, or reaching up among the tender twigs of the loftier shrubbery, or of young trees; the form of the mouth also, of the lips, the tongue, &c., must be adapted to lay hold of and to crop, and the structure of the teeth must be such as to furnish the means of duly masticating this herbage, or this mass of twigs, in order to prepare it for reception in the stomach and digestion there! Such a structure will answer for a vegetable eating animal, and for none other. A carnivorous animal must have a stomach adapted to digest flesh; it must have claws to seize, a sight quick to detect, instincts inciting it to pursue, or by stealth to surprise its living prey; and, moreover, the muscles of the jaws, the head, the neck, the chest, the legs, and the paws, must all be such as to give strength and agility for the pursuit, the capture, the slaying and the rending of the victim, while its teeth must be adapted to tear and masticate the flesh and sometimes the bones also of its victim for digestion in the stomach.

A carnivorous animal could not live on herbage; nor could an herbivorous animal feed on flesh. Some few animals, (man is an instance) are omnivorous, and can live on a vegetable or an animal diet, although designed, as the structure of the teeth shows, to subsist on food consisting of a mixture of both. Occasionally, by artificial means, carnivorous animals

have been brought to subsist, for a time, on vegetable food only. These few unnatural exceptions invalidate not the rule. Beasts and birds of prey could not subsist for any length of time without feeding on the bodies of fresh slain victims.

Are we then to suppose that before Adam sinned, lions, tigers, eagles, vultures fed, like oxen and sparrows, on herbage, fruits and seeds? It is utterly incredible—it is scarcely possible!

Was, then, their anatomical structure different before man fell? Where is the evidence of it? Of any such alteration in the structure and the animal functions of the brute creation, consequent on the fall, as this supposition implies, there is not the slightest evidence, nor even the slightest probability, not to say possibility!

Were such change of structure in the brute creation admitted, transforming into carnivorous the birds and beasts and reptiles and fishes that are now such, although their previous and original organization was that of herbivorous animals, it would be equivalent to maintaining that creation was not completed when God pronounced it all very good! The sin of Adam was still needed to complete it, and until that sin was committed, a large number of creatures of peculiar organization, and which now form a large part of the creation, were not produced, and could not be produced, until man had sinned! The very idea is utterly absurd.

Moreover, the end aimed at in resorting to such a supposition, viz: the deferring of death among God's creatures, until it should be brought in as the consequence of Adam's sin! would not be gained by it, because every meal made by the ox, grazing in the meadow, and by the birds feeding among the fruits of the forest, must necessarily entail death on myriads of insects and animalculæ! Unless, indeed, you will suppose that Adam sinned, and the penalty of death was inflicted as the consequence of that sin, immediately after man was created, and before either he, or any living creature on the globe had had time to take, or even to feel the need of taking, any nourishment by food! But this supposition is no less absurd than the former. It implies, moreover, this further absurdity, that whole classes of animals, peopling the air, the earth, and the waters, so organized in their very anatomical structure, that they must subsist on animal food, and on none other, must all wait for their first meal, until man had sinned. And yet, man was forbidden to sin, and that under the heaviest conceivable penalty. If man did not sin, these animals could not eat. But they could not live without food, nor could they die; for no death could enter this world until after Adam should have disobeyed his Maker's command and sinned! To such absurdities are we driven, if we would interpret literally, and as of universal application to the entire animal creation on our globe, of the doctrine that death is universally the fruit of man's sin; that, therefore, death could not enter this world, excepting only as a part of the penalty of Adam's sin, and that no death did, in reality, take place, even in the inferior animal creation, until after the fall of the first pair, in Eden, by the eating of the forbidden fruit.

Chronic Bronchitis.

We conceive the annexed remarks of Dr. Cooper of sufficient weight to recommend them to the consideration of those who labor under this direful disease.—They are taken from the New York Advertiser. [Ed. Weekly Messenger.]

The late lamented death of Dr. Rush, from that form of consumption known as chronic bronchitis, painfully reminds me of a duty the subscriber owes to his profession and to the society, of making known a simple form of treatment that has never failed him in curing this form of consumption, so destructive to the clerical and literary profession; this treatment is of nearly equal efficacy in carbal phthisis, and is a valuable remedy for consumption in all its forms when in its chronic stages, and free from any inflammatory symptoms. This treatment is based on the pathology of consumption, as the generic name for disease.

Under the name of consumption are included that variety of disease of the lungs attended with expectoration of purulent matter from the breathing surface of the lungs, connected with emaciation, hectic fever, and as concomitants, night sweats, colliquative diarrhea, etc. All the forms of consumption act on the general health from one common cause—the presence of matter acting on absorbing surfaces, and thus producing those symptoms known as hectic fever. It is the presence and violence of this symptom of consumption, that prostrates the patient, until it more or less slowly ends in death. It is the consequence of this hectic fever, and not the immediate disease of the lungs causing it, that forms the source of fatality from consumption.

The treatment I now with reluctant diffidence submit, I have successfully used for more than twelve years, and during that period of medical practice, I am not aware of having lost more than four or five patients from all the various forms of consumption, and these were mostly passed to that stage of disease where the structure of the lungs had become so extensively diseased as to preclude the use of more than palliative treatment. Cases of chronic bronchitis were in every instance cured by it, even when the purulent expectation amounted to pints daily, with hectic fever, diarrhea, and entire physical prostration.

The treatment is the administration of sulphate of copper, nauseating doses, combined gumammoniac, given so as to nauseate, but not ordinarily to produce full vomiting; the usual dose this purpose is about half a grain and five grains of the respective ingredients, in a teaspoonful of water, to be taken at first twice, and

in the convalescent stages once a day. In cases of chronic bronchitis, a gargle of the sulphate of copper alone is super-added. In this latter form of consumption, this treatment almost invariably suspends the hectic symptoms in a few days, and the disease rapidly advances to its final cure.

In cases of the more proper forms of consumption, the treatment must be intermitted frequently and again returned to; and whenever soreness of the chest, or other symptoms of inflammatory action exists, the treatment should be suspended, as it is in the chronic state alone that the remedy is indicated or useful; that state in which the general system, as sympathetically involved, becomes the more prominent symptom, and the success of the treatment depends chiefly on the breaking up this sympathetic action of the diseased lung, on the more healthy tone of the stomach, and increasing its digestive powers, and likewise causing, during nauseating action, a more active and healthy circulation of blood through the lungs. Its curative powers are more immediately attributable to these effects of its action. But theory apart, the treatment is based on more than ten years experience of its curative advantages, in the proper treatment of mucopurulent and purulent expectoration.

Having left a profession that more nearly than any other approaches the pure duties of humanity, but which has nearly ceased in this country to be honorable or profitable, I have little motive in exposing myself to that certain ridicule that follows the announcement that consumption may be cured, but the assurance of practical experience, and the desire of making public a means of saving life in one of most frequent and unwelcome evils.—Ed. C. Cooper, M. D.

A LUCKY PURCHASE.—At Tours there lives an old man who has a wife.—I do not state this as a feature peculiar to Tours, or to this man, but as a necessary preliminary to what follows. The husband bought a pair of pantaloons of a soldier, and when he had worn them out, the wife unsewed them, in order to utilize them as a bed-quilt or window-pane: in one of the seams, she found a note on the Bank of France for 1,000 francs.—The old man supposing, it to be an assignat of the old republic, and utterly valueless, pasted it upon a brick in the wall. A visitor informed him of his error, whereupon, he cut the brick out of its solid bed, and carried it boldly to one of the principal bankers. The note was too closely attached to be removed, but it was evidently good, and was cashed on the spot. The old gentleman was so overjoyed, that having come to the bank with a brick in his pocket, he probably went home with one in his hat.

WINTER-TURNIPS.—It is fully time for you to be procuring manure for Turnips: full time to begin the preparation of the ground, which will be all the better for having two or three plowings, at intervals, between this and the 25th of [August] about which time, you should sow them. For an acre of Turnips, you should at least have 20 loads of well rotted or compost manure, 20 bushels of ashes, and 1 bushel of plaster, the two latter to be broadcasted at the time of sowing the turnips; the first to be plowed in at the last plowing.

Ten bushels of bone-dust, 10 bushels of ashes, and 5 gallons of oil mixed and left in heap a few days, will manure an acre of Turnips: so, also, will 300 or 400 lbs. of Guano, and a bushel of plaster mixed together, and plowed in: so would 20 loads of marsh mud, 10 bushels of ashes, 5 bushels of bones, and one bushel of plaster mixed together and left in the heap for 5 or 6 weeks: so, also, would 15 loads of marsh or river mud, made into compost with 5 loads of stable or barn-yard manure, and 10 bushels of ashes, incorporated therewith. Plenty of manure and thorough preparation of the soil, are necessary in the growth of a good crop of Turnips.

KEY WEST ARROW ROOT.—The manufacture of Arrow Root on the Southern borders of the Everglades at Key West, Florida, bids fair to become as extensive and as profitable as at Bermuda, whence, at present, we receive the bulk of our supplies.

The wild root, which the Indians call Compti, grows spontaneously over an immense area of otherwise barren land. It is easily gathered, and is first peeled in large hoppers ingeniously contrived, and thrown into a cylinder and ground to an impalpable pulp. It is then, washed and dried in the sun, baked and broken into small lumps, when it is ready for the market. The article is extensively used in the Eastern woolen and cotton establishments, as well as for family use.

Arrow Root is cultivated in the interior of East Florida with great success. It is also cultivated to a considerable extent in Georgia, and is, we understand, a profitable crop.—Sav. Morning News.

A TORTOISE TURNED TRAVELLER.—One of the most remarkable feats of testudinal travel that we ever heard of, and one well deserving to be placed on record, has recently come to our knowledge.

In May, 1841, Master Charles H. Melcher, a son of Daniel Melcher, Esq. of this town, found a common spotted turtle in a small pool near the ruins of the old farm house, about two miles from town, and a third of a mile from the river, and brought it home. Having cut his name and the date upon the shell of the animal, he dropped it into the river from Great Bridge, a distance of full four miles, by the course of the river, from the place in which it was found. Young Melcher being at the same pool a few days since, found there the identical turtle which he had taken from it ten years before, bearing upon its shell the marks

which he had made, although of course, time had rendered them less distinct than they were originally.

That the animal should have succeeded in finding its way for four miles, against the current, notwithstanding all the sinuosities of the river, and at least a third of a mile by land, a part of which was through woods, back to its old haunts we regard as evidence that even the turtle, which has been derided from classic days up to the present time for making two steps backward to one forward, is blessed with some faculties closely akin to reason.—Exeter News Letter.

Special Notices.

No. of Pupils, 145.
ORRVILLE INSTITUTE.
Orrville, Dallas County, Ala.

FACULTY.
Professor JAMES R. MALONE, A. M., Principal and Instructor in the Natural Sciences.

MALE DEPARTMENT.
ROBERT CHRISTY, A. M.
THOMAS J. PORTIS.
FEMALE DEPARTMENT.
MRS. HARRIET W. JEFFRIES.
MISS LUCY ALLEN.
MUSIC DEPARTMENT.
MISS OLIVIA B. ALLEN.
ORNAMENTAL DEPARTMENT.
MISS LUCY ALLEN.

THIS Institution has now entered upon its fourth term, under the same Principal. Its numbers have been constantly increasing, from its foundation on the 13th of August, 1839, at which time it opened with 15, and now numbers 145 pupils, and they are coming in every week, and we have no hesitation in saying no Institution has a more able Faculty. As to the ability, energy, zeal and real pride which distinguish the Principal, the astonishing success of the Orrville Institute speaks more than our weak praise. Mr. CHRISTY, A. M., is a regular graduate, and has given, during the past term, entire satisfaction. Mr. PORTIS, in the Primary Department, has no superior.

Mrs. HARRIET W. JEFFRIES, who entered upon her duties on Monday last, is a lady of twenty years experience in teaching; taught in Greensboro', Summerfield and Aberdeen, and is well known to be an able and excellent teacher. Miss LUCY ALLEN has taught two years in the family of Col. Wm. T. Minter, of this county, and she says she has no equal in teaching Primary classes. She also teaches Embroidery and Plain Sewing, and as to our Music Teacher, who is a graduate of the "Pine Woods," and you will be pleased beyond measure at the taste, ability and tact she displays; her excellent singing, and what is still more important, with the proficiency of her pupils.

Rates of Tuition for the Session of Ten Months.

Primary Department,	\$20 00
Academic Department—1st. Class,	24 00
" " 2nd Class,	30 00
" " 3rd Class,	40 00
Music,	40 00

(No charge for use of Instrument.)
Embroidery and Drawing 15 00
Wax-work, (Per Lesson,) 1 00
One-half of the Tuition fees will be due on the first of February: the balance at the end of the Session.—Every Student is required to pay from the time of entrance, and there will be no deduction in case of absence except in cases of protracted sickness, or a special contract for the time.

BOARD OF TRUSTEES.—In the Institute, village and vicinity, including washing, fuel, &c., at \$8 00 per month.
Apparatus.—The Institution is furnished with a Chemical and Philosophical Apparatus for the illustration of those Sciences.

On the Fourth Friday night in every month, there will be a lecture on Literature and the Sciences.

At the close of each month, an examination will be held on the studies pursued during the month. The students can avail themselves of religious worship nearly every Sabbath.

The scholastic year consists of ten months, commencing the 2nd day of September, and closing the last week in June, with a vacation during Christmas Holidays.

EXPENSES.—Total expenses in the Male Department for the highest classes, including Board and Tuition, \$120. In the Female Department, Board and Tuition, including Music and French, per session of ten months, \$180.

Board of Trustees:
Rev. W. THOMAS, President,
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JAMES D. McLEOD,
B. E. COBB, M. D.,
Orrville, August 1st, 1851.

Magnificent Premiums.

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

1. Every brother furnishing us two cash subscribers, by the 1st of July, shall have a copy of the Catechism of the Institute. This work, of 365 pages, was written by the editor, at the direction of the Alabama Baptist Convention. It contains a complete system of theology, and has received the unqualified approval of nearly every distinguished Baptist minister in the South. Nearly 4,000 copies were sold the first year.
2. Every brother furnishing us five new cash subscribers, shall be presented with Crowell's Church Member's Manual, Fuller on Baptism and Communion, and Howell on the Deacons' Office. These are all superb works, of permanent interest.
3. Every brother furnishing us with ten cash subscribers, shall be presented with Carson on Baptism, Howell on Communion, and Jenks on Sympington at the Atonement. These, also, are works of rare merit.
4. Every brother furnishing us with fifteen cash subscribers, shall receive a copy of the Baptist Library.—This work, 3 volumes in one, making 1327 quarto pages, contains the best collection of Baptist Literature in existence,—being a reprint of more than 30 different productions. It would cost at least \$20 00 in any other form than the present.
5. Every brother furnishing us twenty cash subscribers shall have a copy of the Baptist Library with Cradock's large Concordance of the Bible. This is admitted to be the best Concordance in the world.
6. Every brother furnishing twenty-five cash subscribers, shall have a copy of the Baptist Library, 1327 pages, with a copy of Benedict's History of the Baptists, 970 pages, or any other works of equal value.
7. Every brother furnishing us with thirty cash subscribers, shall receive a copy of the Comprehensive Commentary on the Bible. This work contains 6 vols. making more than five thousand, doubly columned pages. It is the best work of the sort in the world.

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

ISAAC N. DENNIS,
Attorney at Law,
MARION, PERRY COUNTY, ALA.

GOPARTNERSHIP FORMED.
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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, 347

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Sep. 10, 1850. 384t.

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

Terms.
Tuition—Elementary department, per session, 20 weeks, \$10 00
More advanced, 15 00
Highest, 20 00
Board, washing, fuel, servant hire, beds, room-rent and lights, 2 00
The house is large and commodious, with five rooms four fire places, and three stoves.
The location is as healthy as any in the State—nothing to allure or entice the student from his books or corrupt his morals.

It is intended to furnish the school with Chemical and Philosophical Apparatus and books as soon as the permanency of the school will justify.

There are two sessions in the year. The first, seven months; the second, three months.

No student received for a less time than one session from the time of entering to the close of the session. None need apply who do not intend to be studious and moral, and after trial is made, if a student does not advance, whether from indolence or want of capacity, will be sent home.

Young men can be prepared at this school for any class in the University of Alabama. Text books used will be such as to accomplish that object. Books can be had at Tuscaloosa prices.

Young men who wish to prepare themselves for teaching common schools, will find this school inferior to none for that purpose, and they will be instructed and prepared especially for teaching.

Six young gentlemen, preparing for the ministry, will be instructed at this Institution free of tuition fees, one of whom shall receive his board also, provided, after his education is completed he will locate within the bounds of the Canaan Association.

J. H. BAKER, A. M., Principal.
IRA G. DEASON, A. B., Assistant.
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Address, J. H. BAKER, Jonesborough.
Sept. 11, 1850. 284y.

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"We hail this coming reprint with increased gladness, the more especially, as it is very appropriate to the times, there being reason to fear that very many have become to live while they are dead. For searching inquiry it ranks with the experimental treatises of Baxter and Owen."—Christian Mirror.

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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.—CJ

Notice.

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

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Marion, May 23, 18 0. 134t.

Medical Notice.
DR. S. BILLINGSLEY & JOHN, have associated in the practice of Medicine and offer their services to the citizens of Marion and vicinity. Applications during the day may be made at their office in the 2nd story of the building south of Langdon's Brick Store or at the drug store of H. F. Golden, and at night at the residence of Dr. Billingsley.

Marion, Feb. 20th 1850.

DRUGS! DRUGS! DRUGS!!!
C. M. HIGH,
DEALER IN DRUGS, MEDICINES, AND CHEMICALS, PAINTS, DYE-STUFFS and GLASS WARE, PERFUMERY, and FINE SOAP, STEEL PENS, SUPERIOR WRITING INK, PATENT MEDICINES of all kinds, and WINES for Medical Purposes.

Physicians Prescriptions carefully put up.
Physicians and Plasterers 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, 18 0. 31

Baptist Family Almanac for 1851.
THIS valuable little work, printed by the American Baptist Publication Society, is much superior to the issue for 1850. It contains 48 pages, is printed on the finest white paper. The calendar of time is computed for Boston, New York, Baltimore and Charleston. Price 60 cents a dozen, or \$4 50 a hundred.

Geo. PARKS & CO. Ag'ts So. Bap. Pub. Soc.
Oct. 30. 41, Broad-st., Charleston.

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

Jan. 22, 1851. 474t.

GOPARTNERSHIP FORMED.
THE business of PUBLISHING and BOOKSELLING, in all its branches, will be continued as heretofore by the subscribers, under the style and firm of GOULD & LINCOLN, at the Old Stand, No. 59, Washington Street.

CHARLES D. GOULD.
JOSHUA LINCOLN.
Boston, Nov. 1, 1850.

JOB PRINTING
OF EVERY DESCRIPTION, NEATLY EXECUTED AT THIS OFFICE.

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

Dealers in Staple and Fancy Dry Goods.

A GENERAL ASSORTMENT, consisting in part of Cloths, Casimeres, Satinets, Ky. Jeans, Tweeds, Prints, Gingham, Irish Linens, Table and Birdseye Diapers, Bleached Sheetings and Shirtings, Bed Blankets, Jackson, Swiss, Book and India Muslins. A variety of the latest styles of fancy Dry Goods. Embroidered, Figured, Cheviot and Changeable Silk, very rich; French and English Merinoes; Orleans and Hungarian Cloths; Black and Colored Alpaca Sutures, Cashmeres, Black and Colored Muslin DeLanes, Embroidered and Hem Stitched Linen, Cambric Handkerchiefs, Muslin and Laced Capes and Collars, Embroidered Underclothes, Kid and Twisted Silk Gloves, Thread Edging and Laces, Bonnet and Belt Ribbons; Shawls, Marino, Cashmere and Muslin DeLane Shawls, Cape Shawls, and Scarfs Plain and Embroidered. A good assortment of plantation goods, Negro Blankets, Kerseys, Plaid and Plain Linens, heavy Cotton Stripes, Osnaburghs of several styles, Brown Domestic and Drillings, Russet Brogans, heavy Boots, Kip Brogans, Glazed and Wool Hats, &c., &c. We invite the public to call and examine our stock, it is entirely new and we intend selling at the lowest market prices.

W. B. WEAVER.
J. N. MULLIN.
ISAAC WILLIAMS.
December 18, 1850 42-4t

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. 29th 1851. 48-4y.

H. H. HANSELL & BRO.
24 Magazine Street, New Orleans, La.
WM. S. HANSELL & SONS,
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MANUFACTURERS OF SADDLERY, HARDWARE, IMPORTERS OF SADDLERY HARDWARE. Purchasers are invited to