

South Western Baptist.

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

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

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

[R. C. BURLESON, Corresponding Editor,

VOLUME III.]

MARION, (PERRY COUNTY, ALABAMA,) AUGUST 20, 1851.

[NUMBER 25.]

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.

ADVERTISING will be done at the following rates, strictly observed.

1st First insertion, fifty cents, per square, of ten lines.

2d Each subsequent insertion, twenty-five cents, per square, of ten lines.

3d Reasonable discounts will be made on yearly advertisements.

4d 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 Maule, Jr., Richmond, Virginia.

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

7. I believe, finally, that the Ruler of the Universe has seen this infamous imposture prevail more and more for nearly two thousand years; that he has suffered it to be accompanied by evidences to gain it credence such as no other system ever possessed, and as have convinced hundreds of men whose sense I dare not deny, and whose motives I cannot impeach; that he has caused, or allowed many surprising occurrences and coincidences, which have remarkably accelerated its promulgation; that is, I believe that, with regard to this system, the God of truth has surprisingly aided or connived at imposture. All this I acknowledge is totally irreconcilable with the obvious attributes of Deity, and with common sense; but it is consistent with Deism, and therefore I believe it.

Or suppose we take an isolated, yet fundamental fact in the gospel history, and observe what conclusions its denial involves: e. g., the resurrection of Jesus. The Deist must believe

That twelve poor men, of despised and enslaved nation, having acted, according to their own account, in a strangely timorous and treacherous manner, were then daring enough to attack the guards, strong enough to overcome that world-renowned Roman soldiery, or wily enough to put them off their guard and steal away the body—suppositions all palpably absurd.

That, having done this, they were artful enough to convince no less than five hundred persons at once, and those the persons best acquainted with Jesus, that he was now alive, and that they were actually seeing him with their bodily eyes; and in the very place where a thousand witnesses could convict them of falsehood, where all were ready and eager to do so, and where a hundred tests offered, by which their opponents could have utterly confuted their pretensions, had they been false, they nevertheless gained adherents by thousands in a day, though the severest penalties were enforced against all that united themselves with them.

That these men in the promulgation of what they knew to be a falsehood, (for they could not be ignorant that they had stolen the body, if they had stolen it,) evinced the most remarkable earnestness and constancy, took more pains, endured more suffering, and displayed more talent than would have been necessary to establish for them a deathless reputation; and finally died as they had lived, in attestation of a pretended fact which they knew to be no fact, and all this with a positive certainty of gaining nothing, but losing everything by this astonishing course of conduct.

Thus we see that while the general denial of Christianity leads to conclusions which severely tax even the almost boundless credulity of an infidel, so the denial of each individual fact and doctrine of Christ involves its separate string of difficulties. The denial of miracles involves a greater miracle. The denial of the prophecies implies the assertion of the most marvellous coincidences, against which there was an almost infinite probability. And without dwelling on these and other topics connected with them, we should be almost led to infer from the difficulties necessarily connected with infidelity, that it requires the most indignant understanding, and implicit faith, and that men are unbelievers from sheer credulity.

V. But perhaps a skeptic might be dissatisfied with our representation of his creed, though we have stated nothing but what appear to be unavoidable inferences involved in his main position. Let him, then, adopt his own representation; let him omit what he pleases, and include what he pleases, and paint his system in its brightest colors, and then let us ask, "What is that infidelity offers us in exchange for our religion?"

A very sensible remark is related of Lord Lytton, when in the years of his infidelity, he was in company with a number of others of like opinion, who agreed to burn the Bible: The lot fell upon him to discharge the office; and as he reached the grate, with the book in his

hand, he paused, turned, and replaced it on the table. Said he "I will not burn this book till I get a better;" a very wise conclusion!

The case of that other infidel is instructive also, who after demonstrating very satisfactorily to himself that the Bible was an imposture, was found teaching his child the Bible. When taxed with inconsistency, he only replied, "It is necessary to teach the child morality, and I cannot do it so well in any other way as with the Bible."

Is infidelity, then, in its fairest form and best estate an adequate substitute for Christianity? Its very advocates must answer—no; for as a system, it is but a collection of negatives. Infidelity as such asserts nothing, establishes nothing. It is powerful to destroy, but not to build up. It substitutes a shadow for a substance, a vague uncertainty for conviction, confused and fluctuating speculations for truth, and an intangible and baseless expectation for a hope which is an anchor of the soul sure and steadfast.

[To be Continued.]

Baptist Missions.

Twenty-five years ago, the missions of the Baptist Board in foreign lands were the Burman and the West African. The latter had one missionary; the Burman numbered nine laborers, male and female. Within the United States were five Indian schools, with fifteen laborers; total, in all the missions and stations, twenty-five. The whole number of missionary laborers sent from the beginning, was forty-nine. The total number of converts may have been eighty-five.

These, summarily, were the more obvious results of the first twelve years of missionary effort, from the organization of the Board in 1814.

But a summary statement like the one we have given, would be a totally inadequate representation of the amount of labor performed, or of good effected, within those first twelve years;—or of the faith and patience of the few by whose instrumentality in the main the work was wrought.

To found and sustain a mission, of even the humblest form and in favoring circumstances, involves, of necessity, no inconsiderable toil and suffering and faith and prayer. Preeminently arduous is a first attempt; and more especially if prosecuted under adverse influences with scanty means. Such, confessedly, were the earlier circumstances of our own missionary organization. Necessity had been laid upon our fathers to begin the work in weakness and fear. Christians and ministers in the United States, denominated Baptists, were numbered in those days not so much by thousands as by hundreds and tens. The churches, with rare exceptions, were in their infancy, and widely separate from one another; their members, generally, the poor. Then, also, was the infancy of all our denominational organizations, and, one excepted, of our educational institutions. Almost every good thing was to be begun,—the foundations were being laid,—and in laying these foundations were tasked, unavoidably, the same minds, and the same hands.

Embarrassments were deeply felt, growing out of the newness of the enterprise. The work was commenced with very limited information as to its objects and the methods of its prosecution. Little comparatively was known of the state of the heathen world, its destitution or its accessibility, or its promise of returns for evangelical labor. Few among the churches recognized, and fewer lent, the obligation to give to the heathen the knowledge of the way of salvation. The first concern of our missionary pioneers, was to awaken an answering sympathy in those who should be their helpers—to quicken into life and effort the inert mass. And then this effort was to take form and direction. Just impressions were to be made, not only of the general scope of the untired enterprise, but more especially of its simplicity of aim and its arduousness, its helps and its hindrances. In some minds the object lay blended with kindred ends; these had their abettors. Forbearance and conciliation were demanded. It was the labor of years to convince some generous hearts of the indispensableness of concentration of aim and effort for the successful prosecution of the work. It was only at the close of the period under review that the wisdom of the measure was universally conceded, so to locate the central agency of the Board as to bear most directly and effectively upon the fields of its operation abroad.

There was still another impediment to an early expansion of labor. Had all things been ready for vigorous and large operations, in the number, wealth and liberality of the churches, and in the wisdom, matured by experience, whereby to direct those operations, there would still have remained, for the time, the fatal deficiency of men qualified and at liberty to go. "Whom shall we send and who will go for us," was reiterated for years, and there were few to answer.

With the conditions of providence as to the ministers and churches at home,

there was a singular correspondence of dispensations with the missionary laborers abroad. The history of the Burman Mission its first twelve years, what is it but a portrayal of some of the hardest Christian virtues developed by adverse providences, and sustained and made to triumph by God's abounding grace?—adventurous enterprise, in the love of Christ and of man, laborious, painful, patient endeavor, unflinching faith, submission, fortitude, heroic constancy. The period of the founding of the mission, and, with it, of commencing our missionary work among the heathen, was eminently a period of trial. Of the sixteen laborers, male and female, appointed to Burmah prior to 1826, including four* who had not fully entered into the service, five* had been removed by death or bereavement, and four* had been driven into exile. Of the three* who remained in the mission, two had lain imprisoned and bound in iron a year and a half under daily expectation of death, one ministering the consolations of God;—the Rangoon station was lying waste, the church of native converts dispersed abroad.

God seems to have designed this stage of incipient effort as a period of preparatory discipline. It was eminently fitted to chasten inordinate expectation both abroad and at home; to teach lessons of mutual sympathy and patient labor and waiting; to abate pride; to cherish a consciousness of dependence on God's favor for every measure of success; and to constrain to an unquestioning deferring of all purposes and all issues to his will.

We have dwelt the more fully on this preliminary part of our history, not only to place on record the facts narrated, but in illustration of the truth first assumed, that the period was mainly, as respects the results accomplished, preparative and disciplinary. "Excepting the acquisition of the language," said Mrs. Judson in 1826, at the close of the war in Burmah, "we are about to begin all anew." To estimate aright the work done, and the riches of glory of the grace of God which has directed and crowned it, we do well to commence here.

The history of our enterprise during the last twenty-five years, presents a varied aspect. The first five years at home resembled in one particular the years preceding. God was opening a way even then for the word of his grace to all nations, had the company been great to publish it; with us the message still waited for messengers. The quickening of zeal in the churches, which replenished an overdrawn treasury, was seeking new and wider fields for its development;—China, Greece, Siam and other regions were designated;—but men qualified and willing to go, with rare exceptions were not to be found. One new mission only was constituted, the Obijwa in 1828, and four missionaries and eight assistants were sent to it and other Indian missions. But of missions abroad four missionaries and four assistants only were sent to the Burman, and one missionary and one assistant in Africa supplied for a brief space the place of the dead. But God remembered the missions.

The ingathering at first was small. The seed was to vegetate, to ripen; the soil to be tilled, the laborers were few.—Amherst station was occupied in 1826 and '27; in 1827 Maulmain was substituted; Tavoy station was founded in 1828, Rangoon re-occupied in 1829. In 1827 one convert was baptized in Amherst; in 1828 thirty at Maulmain, and three at Tavoy; before 1831 there were four churches. The Maulmain Burmese church had received fifty-six members by baptism, and the English Maulmain church fifteen; Rangoon had twenty-three members, Tavoy twenty. The additions to four Indian churches prior to April, 1831, were sixty-one. Fifty two of this number were in the Cherokee Mission. Total at all the stations in five years, from 1826, to 1831, 176.

[To be Continued.]

*Mr. Rice, Mrs. Rowe, Mr. and Mrs. Boardman, Mr. and Mrs. Wheelock, Mr. and Mrs. Coleman, and Mrs. Price.

*Mr. and Mrs. Hough, Mr. and Mrs. Wade.

*Mr. and Mrs. Judson, and Mr. Price.

BREAD CAST UPON THE WATERS.—The following anecdote is furnished by the biographer of the late Mrs. Sarah P. Judson, of Burmah: "A middle-aged man, of sober aspect and respectable appearance, came to the pastor of the Church (at Maulmain) to ask for baptism. He spoke the Burmese language imperfectly, and he was soon ascertained that he was a Peguan, from the vicinity of Bankod, in Siam.

"Why do you wish to be baptized?" inquired the pastor.

"I believe in the Lord Jesus Christ, and I wish to enter his religion, and obey his commands."

"How do you know that this is one of his commands?"

"I have read about it in the book of truth."

"How did you first become acquainted with the religion of Jesus Christ?"

"Before I came to this religion, a counsellor of mine chanced to mention a

wonderful little book, which a foreign teacher at Bankod had given him and I had the curiosity to procure and read it. I have never worshipped an idol since."

"Indeed, what book was it?"

"The Golden Balance."

The conversation for several moments ceased, for the wheel of Time was thrown too suddenly back to admit of any concealment of emotion. The Golden Balance was one of the earliest efforts of Mrs. Judson, for translation into the Peguan tongue; and the stranger now sat beneath the very roof where she had toiled for his salvation. There had the fingers now mouldering in a distant grave given wings to the precious seed, which floated away over vale and mountain, river and woodland to drop into the soil prepared for it by the Holy Spirit. She who would have rejoiced in it was not there, but by the labor of her hand and pen—by the labor of her lips, engraved on many a throbbing heart—by her prayers, and by the fragrance that clings about her memory, she is living and laboring still."

Duties of a Deacon.

BY REV. JOS. S. BAKER.

[Concluded.]

3. It is, further, the deacon's duty to visit the members of the church, inquire into the wants of the poor, and into the standing of all, apprise the pastor of those who may stand in need of his visits and counsel, his public recommendations, or his prayers. We are aware, that common usage and public sentiment have assigned this duty almost exclusively to the pastor; and volumes have been written to enforce the duty of pastoral visitation, while we do not remember ever to have seen a work on the visitations of deacons. But in our view, the duty of regular visitation devolves on the deacon, and that only of occasional visitation on the pastor. That the duty of a regular visitation of the members of a church devolves on the deacon we argue, 1. From its being peculiarly his duty to provide for the poor. To do this, he must acquaint himself with their wants, and to acquaint himself with their wants and secure himself and the church from imposition, he must visit them and inquire into their situation. 2. We argue the same from its being his duty to see that the rules of the gospel are duly observed. In order to acquaint himself with the walk of the members of his church, he must mingle in social intercourse with them—must visit them at their homes, and inquire into their standing. 3. We inter the same, in the last place, from the end of his creation, which was, as we have seen, that the minister might be relieved from those duties which could be as well performed by another person, and which if performed by himself, would seriously conflict with the labors of the closet and the pulpit. Except in very small churches, no pastor could visit the several members of his church as often as their individual interests would require visitation, without neglecting to make due preparation for his public ministrations.

4. It is the duty of the deacon to acquaint himself thoroughly with the affairs of the church, and its rules of discipline, that he may be prepared to act as an advisory council to the pastor, supply his place in his absence in the conference room, do justice to all, and carry out the designs of a church government.

5. We believe it to be the duty of the deacon, moreover, to conduct the religious meetings, in the absence of those who are regularly called to the work of the ministry. We inter this, first from what is recorded of those who were elected to the deaconship. They openly advocated the cause of Christ. Secondly, from its being required that they be "full of the Holy Ghost and wisdom," Acts iv: 3, and its being stated, that "they that have used the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus," 1 Tim. iii: 13. In the New Testament, the expressions "full of the Holy Ghost," and "great boldness," are generally applied to those only who fearlessly and effectually maintained in public the truths of the gospel. Thus the first is applied to Stephen, (Acts vi: 5, 8—vii: 55,) who publicly rehearsed the dealings of God with his people, and charged his hearers with assimilating themselves to their fathers, in resisting the Holy Ghost. It is applied also to Barnabas, who exhorted the people of Antioch, "that with purpose of heart they would cleave unto the Lord," Acts xi: 24. To Peter and John, and those who believe through their preaching, "and they were all filled with the Holy Ghost, and they spake the word of God with boldness," Acts iv: 31. "Then Peter filled with the Holy Ghost," &c. v. 8. To Paul, Acts ix: 17—xiii: 9. Boldness is ascribed to individuals of a similar character. "When they saw the boldness of Peter and John," Acts iv: 13; "that with all boldness they may speak," &c. v. 29—"how he preached boldly at Damascus," &c. Acts ix: 27—"he spake boldly," &c. v. 29—"speaking boldly," &c. xiv: 3—"Apollos began to speak boldly," &c. xviii: 26—"spoke boldly for

the space of three months," &c. xix: 8.—See also, 2 Cor. iii: 12, vii: 4. Eph. vi: 19, 20. From the use made in scripture of the expressions applied to the deacons, we feel justified, therefore, in drawing the inference, that they were expected, when the occasion required it, to exercise in public their gift of speech.

6. It is the duty of the deacon to attend on the administration of the ordinances of the gospel, and render such assistance to the pastor, and the recipients of the ordinances as circumstances may require.—It properly belongs to the deacon, to provide the elements to be used in the Lord's Supper, and the garments, and other things that may be necessary in the administration of the ordinance of baptism. This follows as a necessary consequence of their being entrusted with the pecuniary interests of the church. The distribution of the elements used in the Lord's Supper is usually assigned to them in the present day. Originally it constituted no part of their duty. All sat around the same board, and the pastor distributed to each; or, perhaps gave the bread and wine to those who were nearest, and they passed them on to others.

The Coptic Christians.

In a late book of travels in Italy and the East, published in London, we notice the following sketch of the present Copts of Egypt, the descendants of the ancient Egyptian Christians, and the degenerate representatives of the once celebrated Egyptian church:—

"The Copts of the present day have entirely lost their ancient learning, and are both intellectually and socially degraded, though still retaining a proud recollection of their ancestors. After having been thinned by ages of persecution and apostasy, they still amount to some one hundred and fifty thousand persons, nearly ten thousand of whom reside in Cairo, in a quarter specially assigned them. Great numbers live in the district called the 'Faoum,' and the remainder are scattered up and down in the cities and towns, where, for the most part, they fill the offices of secretaries and accountants. Their language is radically the same with the old Egyptian, but with many foreign admixtures and additions. It is not spoken, but is still used in their sacred books and public services; and it now furnishes a valuable key to the study of the hieroglyphics. From the numerous monasteries in the East, so many manuscripts in the Coptic and Sahidic dialects have been discovered by the venerable Archdeacon Tattam, and others, that a complete copy of the Sacred Scriptures has been recently printed, I believe, in their language. The Coptic tenets are in the main orthodox; but the people are divided into various sects, Jacobites, Eutychians, Monophysites, and Monothelites. Some of their practices are peculiar. They use both circumcision and baptism. The former is not deemed essential; but they consider that a child dying unbaptized will be blind in the future life. Pilgrimages they highly esteem, especially to Jerusalem, where they have a convent; and, like the Jew and Mohammedans, they abstain as well from pork as from things strangled, and from blood. Their religious orders consist of a patriarch, bishops, arch-priests, priests, deacons, monks and nuns. The patriarch is always unmarried. The bishops are usually so, or widowers. The priests are allowed to marry, but only to virgins. The deacons have the same privilege, but they are often mere boys. Monks and nuns take a vow of celibacy; and in some religious establishments they reside together; and, generally speaking, marriage is sanctioned only among members of their own body. In the ceremonies of marriages and burials, and in their general habits, they differ but little from the Mohammedans. Their costume, however, is usually confined to gray or gloomy colors. Their feelings are not, of course, friendly towards their Moslem oppressors; but are less hostile to them than to Christians of the Greek Church, an antipathy which they appear to have derived from their ancestors of the seventh century, and to which may be chiefly attributed the success of the Mohammedan invasion. The Abyssinian Church is an offshoot from the Coptic, and is supposed to have been founded about the middle of the fourth century. It holds the same doctrines and rites, and its chief abode, or metropolitan, is nominated by the Coptic patriarch."

THE RESURRECTION OF THE BODY.—The transformation of mortality into glory is one of those things of God, which the natural man will never know or discern.—Though surely, if nature teach any religion it is the Christian; if she preaches any doctrine it is the resurrection and change. And were not the book of nature as well as that of grace, become a sealed book, what man that ever travelled with the earth through the vicissitudes of a year, could deny a resurrection? Ask the turrows of the field, and they shall tell thee. For "except a corn of wheat fall into the ground and die, it abideth alone; but if it die it bringeth

forth much fruit." The parts of the seed cannot spring afresh, till they have been first dissolved. It is true the husbandman soweth only bare grain, but it arises "clothed upon" with a beautiful verdure. And "if God so clothe the grass of the field," how much more shall he clothe your mortal body with a glorious immortality, O ye of little faith! But why need we take the compass of a year? Every twenty-four hours there is a rehearsal, in nature, of man's death and resurrection. Every evening, the day, with its words dies into darkness and the shadow of death. All colors fade, all beauty vanishes, all labor and motion cease, and every creature veiled in darkness mourns, in solemn silence, the interment of the world. Who would not say, "It is dead—it shall not rise!" Yet, wait only a few hours in faith and patience, and this dead and entombed earth, by the agency of heaven upon it, shall burst asunder the bars of that sepulchral darkness in which it was imprisoned, and "rise and be enlightened, and its light shall come; the day spring from on high shall visit it, and destroy the covering cast over all people," and array universal nature with a robe of glory and beauty, raising those that sleep to behold themselves and the world changed from darkness to light, and calling them up, to give glory to God and think of the resurrection.—Bishop Horne.

THE INDWELLING WORD.—Many blessed consequences flow from having the words of Scripture in the memory. We cannot always have our Bibles in our hands; especially if our calling leads us to manual labor.

When you walk by the way, good thoughts will be promoted and evil thoughts will be shut out by some good word of God turned over in the mind.—Choose your text in the morning with this view.

When you are at work, you may derive unspeakable profit and comfort from ruminating on some savory promise. It may, by the blessing of God, do you as much good as a sermon.

When you are at prayer, texts of scripture in the memory will aid your devotion, by awakening right feelings, suggesting seasonable requests, and prompting to suitable expressions. Thus you join "the word of God and prayer."

When you retire to rest, or lie awake during the night-watches, or sit beside the sick or dying, you may taste the sweetness of many a gracious promise, and may say, "In the multitude of my thoughts within me, thy comforts delight my soul."

When you are in pain, fear, sorrow, or sudden peril, one verse of the Bible may be like a star to the benighted mariner.

O, be persuaded to make it a part of every day's duty, to commit to memory at least one new verse; and fail not to store up like treasure in the minds of your beloved children.

DEATH IS COMING! ARE YOU PREPARED?—Dear reader, death is coming; each moment, each throb of your pulse brings you nearer to the time when you must meet it. This is certain. When will it be? Ah! you cannot tell; all is uncertain, dark. It may not come—you hope it will not come in years, but it may come to-night. It is dreadful to die. To leave everything we have and love; to feel the beatings of the heart to be quicker and weaker, the breathing shorter and less full, the strength failing more and more, to feel that we are dying, is solemn, painful. Death is terrible. No one can take our place; we must die for ourselves.—No one can die with us. We must die alone. Alone we must appear before our Judge. Alone we must pass our trial. Alone we must receive the sentence of our judge; alone enter upon the eternal existence which He has assigned us.—And, reader, these are solemn realities; such you will then feel them to be. Have you ever asked yourself the question, Am I prepared to die? What will become of me when I die? What will be my eternal, unchangeable condition? It is very, very dreadful to die unprepared, unreconciled, unforgiven. Reader, if you are not prepared, be entreated not to put it off an hour. Seek, through earnest, sincere, unceasing, untiring prayer, forgiveness of your sins through the perfect atonement which Christ has made for them; believe, trust in him with a child-like, yet firm confidence, renounce and forsake your sins, and God will forgive you, will become a father, helper, soul-preserver to you, will guide you by his Holy Spirit through life, and when death comes, He will sustain, comfort, and receive you to himself. Death then will have no terror. Be wise.

As there must be light with which to contrast the darkness, bright wherewith to measure the depth, so there must be holiness to be grieved at holiness; and this is true, not only in the collective churches, but in each individual member of it, that as the new man is formed in him, the old man will become more and more displeasing—will come more into direct opposition.

THE BAPTIST.

MAKION, ALA.

WEDNESDAY, AUGUST 20, 1851.

CAMP-MEETING.—The annual meeting at the Weoka (Baptist) camp-ground, four miles South West of Marietta, Talladega Co., Ala., will commence on Friday evening before the first Sabbath in September. Ministers, brethren and friends generally, are respectfully invited to attend.

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. Ministers, brethren and 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 TUBB.
July 27, 1851.

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

A LITTLE CHAFF.—In a conversation which we had, a few days since, with a couple of Pseudo-Baptist ministers of this place, relative to the frequent changes occurring in the ranks of their ministry, from Pseudo-Baptist to Baptist views, one of them wittily (I remarked, that the Baptists were only picking up the chaff which their Methodist and Presbyterian brethren threw away. Well, be it so;—there is a little more chaff. The Tennessee Baptist announces that the Rev. A. M. Scott, a Methodist preacher, of Tennessee, has renounced Methodism and united with the Baptists; and the Western Recorder, announces that the Rev. Joseph Riddle of the Presbyterian church, in Ky., has renounced Presbyterianism, and was baptized at Calhoun, of that State, on the 13th ult. But what amuses us, is that such men become chaff when they can be gulled no longer with the absurdities of Pseudoism.

BIBLE ADVOCATE.—This is the title of a new monthly paper, just established in Louisville, Ky., under the editorial auspices of Rev. J. L. Waller, to be devoted to the New Version scheme.

ARRIVAL OF MISSIONARIES.—Mr. J. H. Chandler, who has been for some ten years associated with the Baptist Mission, at Bangkok, Siam, in the printing department, arrived in Boston with his wife on Monday last week, in the ship *Minster*, from London.

The Tennessee Baptist announces the arrival in Nashville, of Rev. W. C. Buck, who will enter immediately upon his duties as Corresponding Secretary of the Bible Board of the Southern Baptist Convention.

MISSIONARIES.—Rev. William Mellen and wife embarked from Boston on the 23d ult., in the new bark *Springbok*, Capt. Town, as Missionaries of the American Board to the Sulu of South Africa.

Rev. Arthur Warring has taken his departure for Hayti, as a Missionary of the American and Foreign Christian Union.

THE INDIAN ADVOCATE very graciously recommends the Western Recorder, the Tennessee Baptist, the Journal and Messenger, and the Christian Chronicle to the cordial support of all its friends. Now, we wish it understood, that if brother Dyer is an abolitionist and wishes to patronize abolition papers, he is at liberty, so far as we are concerned, to do so; but we protest against the employment of the Indian Advocate in the work of circulating the Journal and Messenger and the Christian Chronicle in the churches of the South West. These papers are both strongly anti-slavery in their character, and if they are to be in alliance with our Southern institutions and recommended by our Southern papers it is time our brethren were finding it out. The Indian Advocate we are happy to know is distinct from the Indian Mission and the Indian Mission Association, and while we trust they will not fail of support, we trust the Advocate will be watched in the hands of its present conductor, until he fully acquaints us where he stands.

PROF. CONANT'S NEW TRANSLATION OF THE SACRED SCRIPTURES.—Dr. Conant thus describes the character of the work upon which he is now engaged, and which is announced in the advertisement of Lewis Colly, Publisher, New York, in another column of our paper.

"It has long been a favorite object with me to furnish a translation of the Holy Scriptures for unlearned readers, which should accurately express the meaning of the original by the aid of modern scholarship in the style and manner of the early English versions.

"This translation is intended, therefore, for the benefit of the common reader of the Scriptures, to aid him in more clearly understanding them, wherever our common version, is for any reason, obscure. In other words, it is intended to do directly by translation, what has long been attempted by the awkward and circuitous method of a Commentary, viz. to make the Scriptures plain to the unlearned reader."

MAULMAIN.—Mr. Wade, in a letter dated March 27, announces that he has accepted the charge of the Burmese church formerly under the care of Dr. Judson. The church, he states, was constituted in 1827; since then 240 have been added, forty-six excluded and forty-nine died, leaving its present number 145. Two native assistants are supported by it and five by the mission.

Apostolical Succession.

A communication under this head, will be found in another place, furnished, as we think, by the Rev. Mr. Gillett, pastor of the Episcopal church of Houston, Texas, and published at the request of Mr. Stickney. As will be perceived, it was written in reply to an article on this subject, by our associate Editor and which was published some weeks ago. Were he present to make his own explanation, &c. we should not interfere in the discussion; but as it must be several weeks before he can offer any response we will be pardoned for doing so in few words.

1. "G." does not deny any thing which B. affirmed. He professes to find great fault with B. for representing apostolical succession as an absurdity; but so perfectly non-committal is his entire communication, on that doctrine, that he has not told us in so many words he is an Episcopalian, it could not have been determined from any thing else he has said. He says:

"I B. affirms that in pronouncing Apostolical Succession 'an absurdity,' he means simply to pronounce as such, that doctrine of the Episcopal church, which declares, that there are three orders of ministers in the church; and that the power of ordaining has been committed to the highest grade now called Bishops—then I should like to see his proof that Christ and his Apostles constituted the church without three orders in the ministry and gave authority to any but the highest grade to ordain and send ministers."

Again, "Apostolical succession means that there is a divinely appointed ministry in the church of God;—in other words, that Christ gave to his Apostles power to call and commission others for the work of the gospel ministry, who in their turn should have power to call and commission others; and thus on to the end of time. If B. denies that any such power to commission was granted by Christ to his Apostles, and by them in turn to those whom they sent, and thus on; then that I may no longer believe 'an absurdity,' I would ask him to show proof from scripture, and Ancient History, that the ministry in God's church is man-appointed."

What is there in all this that defines one thing or another to the position of G? Suppose that B had meant that three orders of the ministry as held by Episcopals is an absurdity; has G denied that? Has he proven any thing to the contrary? Suppose B had reference simply to the doctrine of apostolical succession; has G denied that this is an absurdity? Has he offered one syllable of proof that such an arrangement ever existed in the Kingdom of Christ, that such power as he intimates was ever conferred on the apostles, or that they ever exercised it while they lived, or transferred it to successors? He has neither proven nor affirmed in this case; and until this is done, there is nothing left for B. to do.

2. "B. has already proven apostolical succession to be an absurdity, at least so far as it was his purpose to discuss the question. (See S. W. Baptist June 4th.) To demand other proof until this is disposed of, reminds us of a certain 'wicked and adulterous generation of whom our Lord made mention in his day, that were forever demanding 'signs,' in the midst of a flood testimony. G. affects to pour contempt upon the learning of an Episcopal Archbishop, and upon the integrity of an Episcopal historian; but how does he do it—not by affirming that the one was unlearned, and the other untrue; but simply by insinuations less creditable to himself than injurious to the personages he seeks to defame. He says, 'will B. point us to a single man capable of judging in the matter who ever accused Archbishop Whately of being learned in the history or constitution of the Christian Ministry? B. calls Macauley 'one of the profoundest historians of the age'—will he promise to verify one out of every ten statements of Macauley which may be pointed out to him, and show that they are truthful candid statements of facts?"

Is this a denial of the learning of Bishop Whately, and the integrity of Mr. Macauley? Is it not rather an under-handed attempt to invalidate the testimony of dangerous witnesses, whom it were still more dangerous to attack openly? What if B. should produce ten men who would endorse for both the learning of the Archbishop and the fidelity of the historian in this case; then with equal adroitness "G." might turn about and say, "that is all very well, but nobody disputed the one or the other!" This would be true, certainly of G—he has not denied the competency, or the credibility of either of the authorities whom B. adduces in demonstrating the absurdity of apostolical succession; and until this is done, it were dodging the issue to demand others. There is, indeed, no paucity of proof on this subject; but let us see what will be done with that already adduced ere more is asked.

MARION, Aug. 15, 1851.

Brother Chambliss.—I am directed by the Board of Domestic Missions to request you to publish in the South Western Baptist the following extract from the minutes of the Board, adopted on the 15th of July last.

J. F. COCKE, Rec. Sec. pro. tem.

The following Preamble and Resolutions were adopted:

The Rev. R. Holman having tendered to this Board his resignation of the office of Corresponding Secretary, to take effect as soon as a successor shall have been appointed, and inasmuch as through the ability, industry and conscientious fidelity with which he has discharged all the duties of that office almost from its commencement, the operations of the Board have attained their present efficiency and usefulness. Therefore,

Resolved, unanimously, That we entertain a very high sense of the value of the labors of the

Rev. R. Holman, as Corresponding Secretary, and could much desire their continuance; but as after mature deliberation, he perseveres in considering it his duty to resign, we accept his resignation as offered, with earnest desires for his future welfare and usefulness, in whatever sphere of duties the Great Head of the church may assign him.

J. H. DEVOTIE, President.
T. F. CURTIS, Rec. Sec.

Don't Unchain the Tiger—Don't circulate Infidel Books.

When Tom Paine wrote his "Age of Reason," he sent a manuscript of it to Ben. Franklin. After he had carefully examined the work and especially its moral tendency, he sent back the manuscript to Paine with this answer. "I would advise not to attempt unchaining the Tiger, but to burn this piece before it is seen by another person."

"If men are so wicked with religion, what would they be without it?"

This far seeing and profound statesman (though a sceptic himself) saw that a man who disseminated infidel doctrines, was as bad as one who should unchain a blood-thirsty tiger in the streets of a populous city. Reader, if you doubt the correctness of this opinion, turn your eye to France, when Infidelity triumphed—when the Sabbath was abolished, when the Holy Bible was burned and Death declared to be an "eternal sleep."

In 1801, in the single city of Paris, there were 4881 illegitimate births; 720 divorces; 8255 deaths in poor-houses, and 201 found dead in the streets. In 1803, the "prefect of the police" reported to the grand Judges that in the same city "there were 657 cases of suicide; 150 of murder; 604 divorces; 155 executions; 12,076 prostitutes, and 308 licensed." But I will not pursue this horrid picture farther, for as Paul said, "it is a shame even to speak of those things which are done of them." Voltaire and other sceptics had unchained the tiger and had turned loose the vilest, fiercest passions of the human heart.

In view of these facts, my heart is grieved to know that there are seepies and merchants in this city, and in other parts of Texas, who are selling and circulating such poisonous infidel books as A. J. Davis, Taylor, Strauss and Tom Paine. Do these men know they are unchaining the tiger? Do they wish to extend "the reign of Terror" over this beloved and beautiful State? I know some of them too well to believe for a moment that they desire such an awful calamity. They are engaged in this work of death without consideration, or for "filthy lucre." I wish, therefore, that every mother, that every lover of his country would go to them with tears, and say, "don't unchain the tiger" to destroy my son and desolate Texas.

B.

Dear Bro. Chambliss:—I am discouraged. Where shall I seek relief? May I pour out my lamentations to you, and thus find a temporary relief?

My fellow-laborers are so engrossed in the politics of the day, or in the gold speculations of California, Georgia, North Carolina, Maine, Arkansas, Oregon, and elsewhere, or in something else, that I can get no one to talk of themes not pertinent to fame, wealth, or blood and thunder. We meet folks at our meeting houses, they talk of the elections, some go in and hear the preacher—well, may be so—they sit in the house,—out again, and to more talk.

There seems to be a dearth. No regular, devoted, prayer meetings. Sabbath schools but sparsely attended by the brethren. The men cannot leave home unless politics, or a hunt or a fish be on hand; the women dress within quarter of an inch of their lives, and so wags this little world. Is it so with you, my brother? And may be it is so, only with myself, and I have on spectacles of my own mechanism, and thus look at objects—whilst I only see the etchings on my glasses. Sometimes I do think so. Sometimes I think my heart is awfully deceitful, and that I throw the blame on others. But when I go to the house dedicated to our God, I see brethren dropping in late, if at all, not half-present at Conference meetings, none at Sabbath schools, it having to get on with occasional friends of the cause of other denominations, no visiting among brethren.—When I see these things, I cannot but feel there is a coldness, an inertness that makes me feel discouraged—discouraged indeed.

For much success in any calling in life, we must have co-laborers. The spirited planter, soon loses his devotion when he has no one to stimulate him to perseverance—is it not so in life? He may plant, plow and hoe, and very slight difficulties will dampen his ardor, but if his neighbor is pressing forward to the prize, he is induced to re-kindle his ardor, and to strive not to be hindmost in the race.

In the church, a man may be prayerful, liberal, loving, but if there be no hand to support him in his cloudy moments, he will become more and more immersed in clouds, and doubts, and indolence,—his prayerfulness must settle into words, his liberality into mere giving when required, and his love to mere salutations. Am I correct? Or is it, it is all my own hallucinations? If I am the one in error, pray tell me. Advise me how to remedy it. What must I do? I try to do all I know. I read, I reflect, I pray, too. It all of us are in fault, rebuke us in love, let the work go on. My heart forbodes evil. We are too independent. Not as I would have brethren independent, I mean, and here I may err again. Brethren will not be told they are supine. They retort in uncourteous words or looks. I pray you my brother, to give us help. May all of us love our Saviour more, and thus be more prompt in obedience, in my prayer, for Christ's sake.

SOLITAIRE.

Apostolical Succession.

Mr. Editor:—My attention has lately been called to an article in the Baptist, of June 4th, headed "Apostolical Succession."

The writer commences his article by referring to the "Episcopal Convention" of Texas, as having just closed, and to Bishop Freeman, as being then in Houston. He alluded to sermons which Dissenters "are accustomed to hear on such occasions, and says that, "Baptists have sometimes been advised to come and join the church which can prove an unbroken succession back to the Apostles!"

The evident object of the writer, in the remainder of his article, is to demolish at a blow what he calls "Apostolical Succession."

In order to do this he quotes a passage from Archbishop Whately and another from Macauley, "both of whom," he says, "were Episcopals, and had the means of examining the subject in its fullest extent," and he sums up the whole of his profound reasoning as follows, "I have a profound regard for the talents and fervent piety of many of the Episcopal clergy and Bishops, but I regard their pretensions to 'Apostolical Succession' and exclusive ordaining power, as without foundation in history or the Bible—nay, an absurdity."

The author, of this article referred to, signs himself B. He writes as a Baptist. I am an Episcopalian and ranked by him among that unfortunate class who hold and teach "an absurdity." To any thing like angry discussion, in matters of religion, I am utterly opposed, and have made it a settled object of my life to avoid. To a calm, consistent, christian statement of truth, and the argument by which it is supported, I see no objection. I know not exactly the nature of the "absurdity" which B. has in his mind, and which he terms "Apostolical Succession;" but it seems to me that if the phrase means anything, it means that there is a divinely appointed ministry in the church of God.—In other words, that Christ gave to His Apostles power to call and commission others for the work of the Gospel Ministry, who, in their time, should have power to call and commission others; and thus on to the end of time.

If B. denies that any such power to commission was granted by Christ to His Apostles, and by them in turn to those whom they sent,—and so on; then that I may no longer believe "an absurdity," I would ask him to show proof from Scripture and Ancient History, that the ministry in God's church is man-appointed.—It is certain that the ministers of Christ are either divinely or humanly appointed. If they are divinely appointed, the power has been transmitted from the Apostles time down to the present, through human instrumentality, for no minister of Christ at the present day bases his authority as such, on the power to work miracles. If on the other hand, divine authority has not been transmitted through human instrumentality for calling and setting apart to the work of the gospel ministry, then is the ministry in the church of God of human appointment. If B. takes this ground, I should like to see his proof from Scripture and Ancient History of a human church; and a man-made ministry; and I should like to learn from him, how such a church and such a ministry are to be the means of salvation to our lost race.

If B. affirms that in pronouncing Apostolical Succession "an absurdity," he means simply to pronounce as such that doctrine of the Episcopal church, which declares, that there are three orders of ministers in the church; and that the power of ordaining has been committed to the highest grade, now called Bishops—then I should like to see his proof that Christ and his Apostles constituted the church without three orders in the ministry, and gave authority to any but the highest grade to ordain and send ministers.

Judging from the profound, close, logical reasoning of B. from the many authors he has examined on both sides of this controversy—which have helped him to come to his conclusion—as well as the weighty authorities of the Prince of Logicians, and the profoundest historian of the age ("both Episcopals")? he will certainly be able to throw a vast amount of light upon the subject; and show to poor ignorant persons, like myself, reasons why he should reject "an absurdity," and follow "a more excellent way."

Referring to a quotation from Whately, B. says, "Bishops and Rectors may tell you that they can trace their Succession back to Paul, or Peter, or John; but this is what the Arch-bishop says." Will B. please tell us what grade in the Christian ministry an "Arch-bishop" holds? and of how much more weight is his opinion in a theological controversy than that of a "Bishop," or "Rector," who, perchance, has more knowledge upon the subject under discussion? Will he point up to a single man capable of judging in the matter who ever accused Archbishop Whately of being learned in the history or constitution of the Christian Ministry? B. says Whately and Macauley "both were Episcopals." If he means by this that one or both have departed this life; will he please tell us where they lived? If he means that they have changed to something else now, will he please to tell us when the change took place? B. twice informs us that Macauley is an Episcopalian, as if fearing that one announcement might be overlooked—will he please inform us who was, or is, his Bishop and Parish Minister?—Will he please to tell us whether he is what he would call "a professing Christian?" B. calls him "one of the profoundest historians of the age"—will he promise to verify one out of every ten statements of Macauley, which may be pointed out to him, and show that they are truthful, candid, statements of facts?

There are one or two other points in B's communication, to which I had thought of alluding, but I fear my article is already too long.—There are some people who think that high sounding words coupled with bold assertion is

argument or equivalent to it. I am not one of that sort. When I believe a religious truth, it is asserted or boldly pronounced "an absurdity." I like to see something like argument, or a statement of facts bearing upon the subject, brought forward in proof of the assertion. Will B. do this?

G.

Ministers' and Deacons' Meeting.

Dear Brother Chambliss:—It having been made my duty to forward you the Minutes of the Ministers and Deacons Meeting of the First District of the Chickasaw Association for publication, I now endeavor to comply with the request.

MINUTES.

The members convened with the New Albany church, Pontotoc county, Miss., on Thursday before the first Sabbath in July, 1851.

Introductory Sermon preached by Eld. James Boswell.

On the assembly being called to order, by bro. J. Boatner, the former Moderator—after Prayer by Elder L. Ball—the following churches were found to be represented by letter and delegates.

Amariak.—J. Bird, A. Perry, L. Pratt, and John Boatner.

Bethel.—R. W. Conn, J. Parr, and H. Jacobs.

Camp Creek.—J. D. Liles and R. Wilder.

Cypress Creek.—H. T. Pitts, J. T. Pitts and F. Cook.

Cherry Creek.—T. R. Williams and J. Terry.

Friendship.—J. Epton, Wm. Milam and J. R. Willson.

Oak Hill.—J. S. Cobb and S. Thurkill.

Pleasant Valley.—A. Collins, S. Robertson and D. G. Stilton.

Pleasant Ridge.—G. V. Gambrel and G. W. Wages.

Mount Gilead.—C. Billinger.

Liberty.—S. Allen and W. J. Duval.

Philadelphia.—M. Johnston, E. Hale and W. Hale.

New Albany.—J. Hill and G. M. Adams.

On motion, proceeded to the election of Presiding officers, whereupon the letters reported bro. John Boatner, Moderator; E. Smyth, Clerk. After reading the Rules of Decorum, the following committees were appointed by the chairman: To arrange and Draft Queries, for the discussion of the present meeting—Elders J. Boswell, L. Ball, W. Hale, E. Hale; brethren G. V. Gambrel and E. Timmer; on motion, the Moderator and Clerk were added.

Committee on Preaching.—To act in concert with one appointed by New Albany church—brethren J. T. Pitts, S. Thurkill and Jerrel Bird.

On motion, adjourned till 9 o'clock to-morrow morning. Prayer by Elder J. Boswell.

FRIDAY MORNING.

Met pursuant to adjournment. Prayer by Eld. Wm. Hale.

1. Read, received and adopted the Report of the Arranging Committee. The Queries presented for discussion, in said report, were as follows—to which the subjoined answers were given:

1. Is a church justifiable in licensing a Minister, contrary to the constitution of this Association?

Ans. We are of the decided opinion it is not, for this reason—and many others set forth before us—in the multitude of counsel there is safety.

2. Is the present mode of taking the Sacrament among Missionary Baptists, agreeable to the Apostolic form?

Ans. From our understanding of its introduction, we think it is not.

3. What course should a church pursue with members who absent themselves from the Communion Table?

Ans. It should require of them reasons for such conduct; if not satisfactory, they should be admonished; if they still persist, such persons ought to be excluded.

4. Is it expedient for a church to receive as a Deacon, one who bears a letter of dismission, stating that he has held such office?

Ans. It is.

5. Where a disagreement exists between two members of different churches—each contending he is in the right—what course should be pursued to adjust the difficulty?

Ans. The churches should call a council, notify the individuals to be in attendance, and dispose of the matter as circumstances seem to dictate.

6. In such cases, if one church request the other to act in concert with her in settling said dispute, and it rejects the petition, what should be done with the body which so refuses?

Ans. It should be labored with in order to gain her; but, if she will not give the matter attention, the offended church should call on its sister churches for aid; then, if the first named body refuse to hear them, report her to the Association.

7. What course should a church pursue with members who subscribe for the support of the Gospel or Benevolent purposes, and neglect or refuse to pay the same?

Ans. The Treasurer should report such persons to the church, and if unable to explain their conduct, they may be dealt with for the crime of falsehood.

8. Did the Saviour wash his Disciples feet at the close of the Sacramental Supper, or was it done at some other time?

Ans. At some other time.

9. Would it not contribute to the good health of Zion and safety of our ministry, for each church to express, in her Associational letter, the sum paid to its pastor annually?

Ans. It would.

10. Is it expedient and in accordance with Scripture, to give written license to a minister of the gospel, before he is ordained?

Ans. We think it expedient, and not contrary to the Scriptures.

11. When an individual, who has been guilty of gross immoral conduct, obtains a letter of Dismission, and unites with another church before the fact is made known, what course should be followed by the latter body?

Ans. The said church should proceed with the person as if he had been a member of their own all the time.

12. Has a church member a right to a letter of Dismission, when the only reason assigned, is dissatisfaction with some act of the Association or District meeting, to which the church belongs?

Ans. He has no right to a letter.

13. If a person leaves his wife, and is unwilling to be reconciled to her, is she subject to exclusion from the church?

Ans. Brethren—Elders W. Hale, J. Boswell, M. Ball, E. Smith, and G. V. Gambrel and E. Timmer, were appointed by the Moderator, a committee to select Subjects for Essays, and persons to write the same—to be read at our next session.

Corresponding Messengers received, viz: From Second District.—H. B. Journigan.

" Third District.—Thos. Fagan.

On motion, the reading of Essays was postponed till to-morrow at 2 o'clock.

Here a motion was made to append answers to the foregoing Queries, to which the body proceeded, as is already shown.

AFTERNOON SESSION.

The time was taken up in continued deliberations upon the Queries—the answers to which are published immediately after each.

A motion to adjourn till 9 o'clock to-morrow morning, was now carried. Prayer by Elder W. Hale.

[TO BE CONTINUED.]

Protracted Meeting in Benton, Miss.

Dear Bro. Chambliss:—A meeting of seven, teen days has just closed with the Baptist church at this place. But, in order that your readers may be able better to appreciate the success of the cause, and have some idea of the self-sacrifice and devotion of soul it has cost the brethren here, I must inform them of some of the disadvantages under which this church has labored.

The people, i. e. those religiously inclined have been mostly of the pseudo-baptist persuasion; many, till recently, have been under the influence of disbelief. Our church, numbering but few, was notable until this year, to employ a regular pastor. But, at length, in answer to prayer, the Lord blessed them—the service of our beloved brother, Rev. Benj. F. Hodges, were secured, who has kept almost day and night over the languid state of Zion in this community. Bro. Hodges' labors have been successful since taking the pastoral charge, and he has been much encouraged, by receiving steady and every meeting, new additions to this church. About a month previous to opening the protracted meeting, he called upon his brethren in covenant with him to pray to the Lord for a refreshing from his presence. On the 12th ult. the meeting commenced—the first day and night were spent in prayer and supplication. This being the first protracted meeting held here by Baptists, the congregations were attentive and encouraging. The pastor was aided in his efforts by our esteemed young brother, Rev. F. Thomas of Blackhawk, Miss., who preached earnestly and with effect once each day for two weeks.

The work continued from day to day—even and anon a visiting brother would call and thine in his aid. I never have witnessed a more gradual and progressive work—every prayer, exhortation and sermon was solemn and impressive. Eleven "were turned from nature's darkness to the marvelous light of the Gospel," publicly acknowledging their faith in Christ and obeying his command before a large assemblage of persons, in "being buried with him by Baptism." The ordinance was performed in a beautiful baptistry, prepared for that purpose after the commencement of the meeting. Two joined by letter, and several were reclaimed—some professed to have found, through Christ, a pardon of their sins, who from early impressions will go to other denominations. Since the first of January 15 have joined the Church by letter, besides those baptized making in all, an addition of 25 members—Two deacons have also been ordained.

But there is yet work to be done. Many during the progress of the meeting, were made to cry "men and brethren what shall we do to be saved?" who have not, as yet, obtained an interest in the pardoning blood of our Saviour. As persons who had not been seen at Church for several years, were noticed to be in attendance, we hope that this meeting, though beneficial to all who participated in it, is only a prelude to better times. We have a sabbath-school on the Union system of great interest, and a prayer meeting on each Wednesday night—O, that the Lord may carry on his work here, till every knee shall bow, and every tongue confess his praise; that Satan may be deprived of his prey; that the hearts of his children may be made leap for joy, that the Father may be glorified in the death of his Son.

Yours, A. C. C.

Benton Miss., July 31, 1851.

The Biblical Recorder states, that Elder Alonzo Webb had, within the preceding six weeks, baptized 150 candidates, in Dallas, N.C.

CLOSE COMMUNION IN THE PRESBYTERIAN CHURCH.—The Hopewell Presbytery, Georgia, in answer to a query, decided that "It is proper for a minister of the Presbyterian church to commune with a body known as the Campbellite church."

In Europe, people take off their hats to great men; in America, great men take off their hats to the people.

BY C. D. MALLARY, D. D.

3. The prosperous soul makes profitable advances in divine knowledge.

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

Soul-prosperity is one of the most efficient aids to help us forward in the acquisition of divine knowledge. It is truth which the Spirit of God that has brought things to this happy issue in the soul; and this blessed result prepares the Christian for still further and more successful investigations. A soul in lively fellowship with truth cannot fail of making joyful and constant excursions into its domain; the faculties, quickened and sharpened by the truth, are prompt and faithful to pry into its precious mysteries. As he that mines for gold and silver gathers skill, encouragement and eagerness, from his successful progress, so it is with him that is enriching himself with the spoils of heavenly knowledge. We do not expect that such will ever live under the reproach of the Apostle, "ye have need that one teach you again which be the first principles of the oracles of God, and are become such as have need of milk and not of strong meat," Heb. 5: 12; but we see them hastening into the ranks of those who "are of full age, even those who by reason of use have their senses exercised to discern both good and evil," verse 14.

How natural it is that things should be so.—As we have seen, the prosperous Christian has a sweet and clear perception of the beauty of divine things; this will help him pleasantly and safely on his course of scriptural investigation. Further, he is meek, childlike and teachable; this temper of mind prepares him to receive in its true acceptation the word of God. He possesses an obedient spirit; to this are promised the illuminations of divine grace. "He that doeth truth cometh to the light," John 3: 21. "If any man will do his will, he shall know of the doctrine whether it be of God, or whether I speak of myself," John 7: 17. He that searches the word of God to gratify a vain ambition, or to humor a spirit of idle speculation, or to prop up a theology, pre-arranged in his carnal conceptions, or to find apologies for his follies and his lusts, does but provoke God to shut the avenues of light, and give him up to ruinous delusions. Such a spirit has been the destruction of millions. They were "ever learning, and never able to come to the knowledge of the truth," 2 Tim. 3: 7; thinking themselves to be wise they became fools, and as fools died for the want of true wisdom. God's precious truth was not bestowed to be the life-destroying of fools, nor to be tortured into pretenses for wickedness; but to purge men from their iniquities, and to guide them in the way everlasting. He that searches after it that he may find it as a sign upon his head, and have it as a frontlet between his eyes, prepared in spirit to yield up all his powers to its dominion, has the promise and aid of heaven perpetually on his side. His spirit has put on the yoke of Christ, and he is daily prepared to learn of Christ. Sensible of his lack of wisdom, he seeks it from the Father of lights, who bestows it liberally and without upbraiding. James 1: 5. He fears God, he trembles at his word; this is the beginning of wisdom, this the pledge of increasing attainments, the true preparation for indelible progression. "A wise man will hear and will increase learning; and a man of understanding shall attain unto wise counsel," Prov. 1: 5. With such a meek and reverent spirit as we have described, the believer is not likely to stumble at the soul-humbling doctrines of grace. He is prepared cordially to receive and deeply to enjoy those teachings of the Bible, which seem the most mysterious and aim the most direct blow at the pride of the human heart, and beneath the preconceived tenets and carnal speculations that sometimes linger for a while in pious bosoms, are the most reluctant to give place.

Again, the prosperous soul has fallen in love with truth on account of its own inherent loveliness and glory. It is not a selfish and sordid attachment that binds him to it; he prizes it because it is intrinsically precious, he would know it because it is worthy to be known. It is to him, on its own account, beautiful and soul-ravishing. The testimonies of the Lord are to him, in themselves, pure, and righteous and perfect; and therefore to him wonderful, sweeter than honey, better than thousands of gold and of silver. Will not this love for the truth draw him into a diligent search after it? He pants after it, his soul breaketh for the longing he hath for it; with a ready, wakeful, and as it were instinctive impulse, he inclines his ear unto wisdom, and applies his heart to understanding; yea, you will often find him crying after knowledge, and lifting up his voice for understanding, seeking it as silver, and searching for it as hid treasure. Such a man, if credit is due to the promises of God, "will understand the fear of the Lord, and find the knowledge of God," Prov. 2: 2-5.

The prosperous soul enjoys a blessed union from the Holy One. He has the special presence and aid of the heavenly comforter, whose gracious prerogative it is to open the understanding, to take of the things of Christ and reveal them to his people, to guide all humble and prayerful learners into the mysteries of truth.—sweetly and how gently does he let them down into the mines of heavenly knowledge, and what precious rubies does he enable them to gather up for the enriching of their souls. What a wonderful affinity does the Spirit of truth establish between their hearts and the lively oracles. "But we have an unction," says an inspired apostle, "from the Holy One, and ye know all things. But the anointing which ye have received, abideth in you; and ye need not that any man teach you; but as the same anointing teacheth you all things, and is truth and is no lie, and even as it hath taught you, ye shall abide in him," 3 John 2: 20, 27. "We shall naturally," says Fuller, "fall in with the dictates of that Spirit of which we are full. It is for want of this, in a great measure, that the scriptures appear strange and foreign, and difficult to be understood. He that is full of the Holy Spirit has the contents of the Bible written as I may say upon his heart, and thus its sacred pages are easy to be understood, as *wisdom is easy to him that understandeth*." How naturally and how strangely does the truth blend with the soul or such a Christian. Do you see that green and beautiful mistletoe on yonder oak? If you examine its roots, you will find that they have pierced the solid wood and so mingled with it as to become an inseparable part. So does truth pierce the prosperous soul, and mingle with its substance. Do you notice that tall and vigorous tree in front of yonder dwelling? Once it consisted of two little oaks twined carefully twined together; but in a few years they have grown into a single solid trunk. Thus do the prosperous soul and heavenly truth twine together, and form as it were a solid massive tree; beautiful for its proportions, its foliage and its fruits, and fragrant as the goodly cedars.

In view of all this, who does not at once perceive that soul-prosperity constitutes one of the most essential elements of Zion's strength. The prosperous in soul are not likely to be charmed by the mystical prescriptions of religious quacks, nor to be driven about by every wind of doctrine. They have root in themselves. They buy the truth and sell it not. They have a rectified taste and a quick spiritual discernment which enable them, as it were, by intuition, to test the spirit of doctrines and the spirit of men, to "try them which say they are apostles and are not." New and costly schemes of religious faith do not readily take with them. As the experienced cook can easily detect in food improper and foreign substances, so they can readily detect the poisonous ingredients that are mingled up with truth by the deluded or the designing. We to light-minded superficial, self-sufficient, and speculating professors who the blasts of error are sweeping along! Truth that grows upon a dry and speculating soil, is like a tree rooted in shallow soil upon a shelving rock; the winds of folly easily prostrate it—the floods of error sweep it away; but truth, which sends its roots into the genial soil of a prosperous soul, and winds itself around the tenacious and sweetly-consenting powers, cannot easily be torn up. And yet it may sometimes happen that Christians of considerable experience in the essence of divine things, under the powerful assaults of Satan as an angel of light, or the arguments of some gifted deceiver may swerve for a season from an humble and spiritual faith; still we look for them soon and safely to escape from their perils, and to fall back into their accustomed round, drawn by the reviving influences of truth acting upon hearts that have deeply felt its force and beauty. As the body under the influence of a self-restoring power, which God has planted in it, throws off disease and struggles back to health and soundness; so the soul that is deeply indwelt with the principles of piety, though for a time it may suffer from the infections of error, has in itself a restorative energy by which it battles nobly against delusion and folly, causes its sickly parts to slough, and brings itself back again (through grace) to soundness and to joy.

And now we have evidently found out one of those mighty influences, which are to bear Zion on to her promised glory, where her watchmen, where all her sons and daughters shall see eye to eye, and lift up their voice in unbroken and universal harmony. Christ has prayed for the oneness of his people; this will be fully verified in heaven; in a glorious measure it will be verified on earth. We look for the time when the jarring and acrimony of sects shall cease; when God's militant Zion shall grow up to a stature fully, symmetrically and lovely, and shine abroad the praise of the whole earth. But how is this completeness to be attained? In error is strife! In sectarian animosity! No, no. "In the unity of the faith, and of the knowledge of the Son of God," it must be based upon God's eternal truth;—truth sought and held, not in barren speculation, but sought and received in the love of it, and deeply imbedded in spiritual, sanctified names. It is not enough to sweep around the gates of the sanctuary, and reduce to order and symmetry arrangements merely secondary and promiscuous; the most courts must be purged from their defilements, and illuminated with the divine glory. Men's hearts must be soundly converted. The internal reign of godliness must be mighty. The triumph of truth in the soul must be signal—there must be grace enough within to constrain it honestly to search after the truth—cheerfully to obey the truth—readily to abandon all perceived error. Convenience and self-interest and superficial views of God's word may suggest expedients short of all this, which would seem to favor harmony and oneness amongst the professed followers of the Lamb, but without soul-prosperity, without that humble, sincere, fervent piety, which results from the mighty movements of truth upon the heart, and which in turn, prepares the saints to drink in all truth, and to practice all truth, we shall look in vain for the established peace and unity of Zion. All her pains and hopes, that do not call in the aid of a hearty, scriptural piety, contain within them the elements of fatal mischief ready upon any fit occasion to burst forth into ruinous explosion. There is not piety enough amongst conflicting sects to draw them into a scriptural oneness. Many cannot perceive the truth in its simplicity through the mists of prejudice, education and selfishness; and many, who have correct convictions on important points, have not self-denial and faithfulness enough, we fear, to act out their intellectual persuasions, and press fervently on to know and to do the whole will of heaven. And if it were possible for professed Christians universally, with the present attainments in Godliness, to see alike, and to see right according to the letter of scripture doctrine and

practice, how long would it be before the heads of multitudes would become giddy, and their hearts presumptuous, and this speculative unity, though in itself correct, might become the occasion of some new and unspeakable mischief—mischief greater perhaps in the eye of heaven, than that what now results from the wars of sectarian hosts. Great King of Zion, roll on that blessed day, when thy spirit shall be poured forth from on high, and so copiously poured forth, as to give full effect to thy precious truth upon the souls of all thy saints, and disengage them completely and forever from the dross of tradition, priest-craft and worldly policy, and when, melted down by that same spirit into one glorious mass of purity, affection and fellowship, they shall be prepared to receive in never-fading lines the inscription of thine own indelible, "ONE LORD, ONE FAITH, ONE BAPTISM."

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 Liberty (East Alabama) Association for 1851, meets with the Bethel church, Chambers 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 Shoals Association for 1851, meets with Cane Creek church, Franklin county, Friday before the 1st Sabbath in October.

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

The Tallapoosa 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 Bluff 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 Magnolia church, Pike county, Saturday before the 2d Sabbath in Sept.

The Harmony Association for 1851, meets with the Providence church, Leake county, 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 Marx Hill church, Audle 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 Louisa 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 the 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 Richmond church, Navarro county, Saturday before the 2d Sabbath in September.

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

Wileox Institute, Camden, Ala.

A CLASSICAL TEACHER of experience and established character, is wanted immediately for the above Institution. To one who pleases, a liberal salary will be paid.

Also, a Teacher for the Department of Mathematics of high standing only, will be thought competent to the situation.

Letters may be addressed to Col. Jones of Camden, Chairman of the Board of Trustees, or to the Principal, N. B. The above Institute, Male and Female Departments, is in charge of Mr. L. R. Johnson and Lady—late of the Dallas Academy, Selma. Aug. 20, 1851. 252w.

ORVILLE INSTITUTE.

Orville, Dallas County, Ala.

[No. of Pupils last Session, 164.]

Rev. JAMES R. MALONE, M. A., Principal and Instructor in Moral and Natural Sciences, and Belles Lettres.

Prof. WILLIAM LOWRY, M. A. Associate Principal.

BENJAMIN F. MOSELEY, FEMALE DEPARTMENT.

Mrs. HARRIET W. JEFFRIES, Miss OLIVIA B. ALLEN, STEWART'S DEPARTMENT.

Mr. FELIX G. ADAMS & LADY.

THIS Institution has now entered upon its fifth term, under the control of the same Principals.—It has from its foundation, enjoyed extensive patronage, and is now enjoying its most prosperous season, 164 pupils, 160 present Board of Teachers, will compare favorably with any Institution in the South.

Professor LOWRY is a Graduate of Trinity College, Dublin, Ireland. He is a gentleman of varied abilities, and high literary attainments. For the last three years past, he has been Professor of Ancient Languages in the C. M. Institute, Selma, Ala. His reputation as a Linguist and teacher of Classic Literature is too well known to require commendation from us.

Mr. MOSELEY is a gentleman whose sobriety, energy, moral worth and literary attainments eminently qualify him to fill the position.

Mrs. JEFFRIES is a lady of many years experience in teaching. She has taught in Mississippi and various places in Alabama, and continues to fill the position she occupied last Session to the great delight of her Pupils by whom she was universally beloved.

Miss ALLEN completed her course of study at Troy, is a lady of high and various accomplishments, and continues in charge of the Music Department—the duties of which she discharged with eminent ability and success. Her singing is splendid.

N. B. The number of Teachers in the Orville Institute is not limited, but others will be instantly employed if necessary. None but those eminently qualified will ever be engaged.

Rates of Tuition Per Session of Ten Months.

Primary Course, \$20 00. Academic Course—1st Class, 24 00. " 2d Class, 30 00. " 3d Class, 40 00. College Course, each class, 40 00.

Music on Piano and Guitar, (each,) 40 00. Use of Instrument, 5 00. Pen Embroidery, 15 00. Painting in Water Colors, 20 00. " in Oil, 20 00. Wax-Work, (each Lesson,) 1 00. Incidental, 1 00.

One-half of Tuition fees due on the first February; balance at the close of Session. Each Student will pay from time of entrance to the close of Session. No deduction except at the discretion of the Principal. Trustees and Faculty reserve the right to discontinue any student from the Institution. They intend to charter the Institute at the next Session of the Alabama Legislature. The friends and patrons may now enter their children with full assurance in the perpetuity of the Institute, and with certainty rely upon it—that in the Orville Institute they can have their children prosecuted as fully, thorough, and extensive Course of Education, as any College in the South.

There is a flourishing Sabbath School in the village, which each pupil will be required to attend, unless the Parents or Guardians forbid it.

There is a Division of Sons of Temperance here, and the citizens and Trustees are determined to use all legal means to prevent the vending of ardent spirits.

The Institute is furnished with a valuable Apparatus, and four Pianos.

N. B. Other Pianos will be added as occasion requires.

Boards in the Female Institute never leave the premises without permission of the Principal.

Books are in the Library read. Only by Boarding in the Institute can the highest advantages of the Institute be realized. Here the young ladies are always under the care of the Teachers, and have regular hours of study and recreation. Board then in the Institute.

BOARD can be had in the village, Institute and vicinity, for \$5 00 per month, including washing, room, fuel, &c.

Total expenditures in the Male Department for Board, Tuition and in highest classes, per session, \$120. Total expenditures for same, for a young Lady, 120. Total expenditures for same, for any young Lady, including Music, 165.

(Cheapest Institution in the State of Alabama.)

Session and vacation, there is but one Session, that ten months, beginning always the first Monday in September.

The next Session will begin on Monday the 1st day of September, 1851. It is of great importance to Pupils to be present at the opening of the Session.

Board of Trustees:

Rev. W. THOMAS, President. J. F. ORR, Vice President. H. COBB, M. D., Secretary.

E. B. HOLLOWAY, J. A. HOWELL, JAMES WHITE, A. M. M'ELROY, JAMES WEST, B. E. COBB, M. D., FELIX G. ADAMS, P. T. WOODALL, LEWIS B. MOSELEY, JOHN A. NORWOOD, ALFRED AVERY, Orville, August 20, 1851. 15.

Stop the Liars.

WHEREAS, the report has gone to the world that I am about removing from this place to Georgia, and that my Gin Shop will soon go down, I take this opportunity of informing the public that I am still standing at my New Shop just one-half mile East of Marion, and expect to continue the business for life. I could not think of leaving a community who have so liberally patronized me, and still evince a disposition to sustain me. I have bought a small farm and will make enough Corn to last a while, and will still furnish the public with as good Gins on as reasonable terms as any Factory South. My facilities for making Gins are as good as any Factory in the Southern Country.

My Machinery all being new, and of the best quality, I am determined not to be surpassed by any Factory North or South.

M. W. SHUMAKE, Marion, August 20, 1851. 25-f

17 Alabama Argus, Demopolis, and Southern Enterprise, Selma, Ala. please copy four weeks and forward accounts to this office.

JUDSON FEMALE INSTITUTE, Marion, Perry County, Ala.

[Number of Pupils Last Session, 165.]

Faculty.

Professor M. H. JEWETT, A. M. Principal and Instructor in Moral and Intellectual Philosophy.

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

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

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.

MISS M. A. GRISWOLD, Matron and Nurse.

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

WM. HORNBUCKLE, Esq. AND LADY.

THIS Institution has now entered upon its fourteenth year, under the direction of the same Principals. It has always enjoyed a high degree of prosperity, without any interruption. It attracts students from all parts of Alabama, Tennessee, Mississippi, Arkansas, Louisiana and Texas.

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

Professor WURM is a Graduate of the University of Munich, in Bavaria. He is a gentleman of high and varied acquirements, although he has devoted himself chiefly, for the last twenty years, to teaching the science and art of Vocal and Instrumental Music. For ten years, he was Supreme Director of Music in Kempten, under appointment of the King of Bavaria. For three years past, he has been 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, Tubas, &c. &c. His learning, taste, experience and tact, industry and energy, insure to his pupils the most critical and thorough training, and the most accurate and brilliant execution.

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

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

The Governess is admirably fitted by her high moral and intellectual attainments, and her inheritance 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 Institute.

The Regular Course of Study prescribed for those who aspire to the honors of Graduation is, elevated and extensive. The Trustees here desire to make good use of the funds of the young ladies, and make them acquainted with the English language, and the French or 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 French, Latin, and Greek, and make them acquainted with the English language, are ranked in the FAVORABLE COURSE. This embraces all the English studies of the Regular Course, and all who complete them, 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 Levers 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 raise the moral character of the young ladies, and make them practically familiar with the usages of polite society.

The Boarders never leave the grounds of the Institute, without the special permission of the Principals. They accept 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 week, from their pocket-money.

All jewelry, of every description, is interdicted. Any young Lady guilty of neglect, or bringing scandal into the Institute, is liable to instant EXCLUSION.

Letters for the Pupils should be directed to the care of the Principals, 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 permission from the Parents or Guardians. When apparel is requested to be purchased, it is expected that Pupils 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 laid and washed.*

For summer, each Pupils should have *two Pink Calicoes, two Pink Gingham, and two cambray White Dresses, with one Salina 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 *Lastrung ribbon, plain solid color*; in summer, trimmed with *Pink Lastrung, plain solid color*—may be lined with *Funk only—no laces or tabs—Also, one Cape Racket, of Brown Linen.*

Arrows of Brown Linen and Barred Muslin—none of Silk permitted.

Mantillas prohibited.

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

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

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

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

BY CHARLES MACKAY.

If Fortune with a smiling face
Strews roses on your way,
When shall we stoop to pick them up?
To-day, my love, to-day.
But should she frown with face of care,
And talk of coming sorrow,
When shall we grieve, if grieve we must?
To-morrow, love, to-morrow.

If those who've wronged us, own their faults,
And kindly pray,
When shall we listen and forgive?
To-day, my love, to-day.
But if stern Justice urge rebuke,
And warmth from memory borrow,
When shall we chide, if chide we dare?
To-morrow, love, to-morrow.

If those to whom we owe a debt,
Are harnessed unless we pay,
When shall we struggle to be just?
To-day, my love, to-day.
But if our debtor fail our hope,
And plead his ruin through,
When shall we weigh his broken faith?
To-morrow, love, to-morrow.

If love, estranged, should once again
Her genial smiles display,
When shall we kiss her proffered lips?
To-day, my love, to-day.
But if she would indulge regret,
Or dwell with by-gone sorrow,
When shall we weep, if weep we must?
To-morrow, love, to-morrow.

For virtuous acts and harmless joys,
The minutes will not stay;
We always time to welcome them
To-day, my love, to-day.
But care, resentment, angry words
And unavailing sorrow
Come far too soon, if they appear
To-morrow, love, to-morrow.

Miscellaneous.

A Female Hermit.

The following account is taken from one of a series of letters recently published in the *National Intelligencer*, descriptive of a tour to the sources of the Potomac, and is from the pen, we presume, of the well known correspondent of that journal, Charles Lanman, Esq.

"Delighted however, and deeply impressed as I have been by the scenery of this Alpine land, I have been far more interested in an old woman, whom I had the pleasure of seeing. Her name is Elizabeth Golding or Goldizon, and she resides in a log cabin, entirely alone, directly at the foot of the gorge, which has taken her name. She is of German origin, and represents herself as one hundred and twelve years of age. She was born, according to her own words, 'within a day's ride of Philadelphia, in Pennsylvania,' and her father was a soldier in the revolution under Washington, and she herself was in the immediate vicinity of the American camp, at the defeat of Gen. Braddock, of which event she habitually recounts a great number of interesting and thrilling incidents, closing each paragraph with the remark that the battle field was wet, very wet, with blood. She has been husbandless and childless for nearly half a century, and for many years has lived, as now, in the solitude of the mountains, utterly alone. Indeed, everything about the old woman is peculiar and strange. In stature she is quite small, and her hair (which is white as snow) is very long; when engaged in conversation, her countenance fires up exceedingly, and she accompanies each sentence with the most animated gestures; her voice, though still strong, is altogether beyond her control, having an unnatural tone; and the wrinkles running entirely over her face and neck are as deep as we might imagine them to be after having been furrowed by the tears of even one heart for so long a time as a century. She was clothed in the simplest manner, having upon her head a cap made of common brown cotton, a flock of blue homespun cloth, and upon her feet nothing but woolen socks. During the whole time that we were in her cabin she was smoking some bitter weed in a corn-cob pipe, and though haggard and worn to a marvelous degree, she had a pleasant smile, and when either of her guests happened to utter something that was novel to her ear she would exclaim, 'Oh yes, that is wonderful!' Her only means of subsistence for years past had been obtained by making hickory brooms, but even this business she had been compelled to give up, for she could no more climb the mountains to obtain the proper material; and though she seemed to be perfectly certain that she would be provided for, she expressed the greatest dread of the county almshouse. We inquired as to her appetite, and she replied, 'Oh I eat very little; I never eat much, sometimes nothing in a whole day, and I am well acquainted with hunger.' As to her sleep we also questioned her, and she said, 'That's what troubles me most; I cannot sleep now, I am so old, and so I lay on my bed all night thinking of my great, good, and sweet Father in the Heavens.' We asked her how she obtained the necessities of life, and she said she did not know, only that people who travelled on the road sometimes stepped in to give her a little coffee or flour, her main stay being a small garden of vegetables, the brush fence around which had been built by her own hands; and this garden was just exactly the neatest one I ever beheld. As to her sight, it was good as ever, and she was unacquainted with the use of spectacles. We asked her how much money she would want to support her a year, and she replied that ten dollars would take care of her a long time more than a year. As a matter of course, my companions and I made up a little purse for her benefit, and when we gave it to her, it seemed as if she would embrace us in spite of our disinclination.

Indeed, we made her a number of trifling presents, and she expressed her gratitude by weeping, and assuring us that her 'Father in the Heavens' would bless us and make us happy wherever we might go. And I can assure the reader, that the tears shed by that old woman of five score years and ten were not the only

ones that sprung into the eyes on that occasion; though we were unused to weeping. But I have not yet given the reader an idea of the home of this lonely being; in truth, it baffles description. Her nearest neighbor is some four miles off, and her only companions in her solitude are a little dog and cat. Her cabin stands near the water's edge, and directly on the hillside, it is without a window, but light in abundance comes from the gaping roof and sides of the black mouldering log habitation, the chimney to which is of mud and sticks, and in a dilapidated condition. Her bedstead is made of small pine sticks, with the bark still on, her couch consisting of hemlock boughs covered with straw, upon which are two or three wretchedly worn bed quilts. In one corner of the room are two or three shelves, where are displayed her cooking and eating utensils, the original coat of which (and they were very old and worn) could not have been more than a dollar. An old stool answered the purpose of a chair, and a board nailed to the side of the cabin is her only table; hanging from the logs, at the side of her bed are two or three old gowns, which help to keep out the air and the rain; she is also the owner of a spinning wheel; and from the crevices of the logs around, above and every where, depend bunches of herbs, and faded flowers which she has gathered in her rambles; but there was a taste and neatness displayed in the arrangement of the miserable furniture of the room which gave it a really cheerful aspect.

We asked the old woman if she never apprehended any danger while thus living so utterly alone, and she replied, 'Of course not; who would harm a poor forsaken being like me? I ain't afraid even of the bears, for my only last fall that one came down here, and scratched up my garden, but I drove him off with a big stick.' Up to this point, everything we saw and heard concerning this aged woman was strange, but, when we rose to depart, we were still more astonished to have her rivet our attention by her wild movements and address us to the following effect:—'Men, I thank you for your goodness; I cannot read, but my Great Father has told me in my heart, all about it. There is a Heaven, men, and it's a very happy place; and there is a hell, men, and it's a very dreadful place; they both will never have an end. Now, men, good bye; you have been good to the old woman, but we must part; good bye; we shall meet once more, at the judgment, but for only a short time.—Live, men, so that you may get to Heaven.' And so we left this strange, strange being; and I am confident that long after her bones shall have mingled with the dust, one trio of travellers, if still living, will remember with wonder and pleasure their interview with the *Hermit Woman of the Alleghenies*.

Agreeable Preventive for Yellow Fever.
The eating of peaches to fend off yellow fever, and the whipping of negroes for not eating the best fruit they find, is a novel mode of treatment, both in medicine and government. The one has the sanction of a physician, the other that of a slaveholder. So says the *New Orleans Courier*.

'Gen. Felix Houston, though a military man, has peaceably effected a bloodless revolution by breaking down the peach monopoly in this city. That most delicious of all fruits has been almost under an embargo for years, owing to the enormous prices put on them, and have been effectually excluded from the table of the poor. Twenty-five cents have often been paid for a single peach. To put a stop to this Gen. Houston, has planted on his estate near Port Hudson on high, clay land, forty thousand trees of the choicest varieties, so as to have a succession of fruit from May until November. He is preparing to plant fifty thousand additional trees. This great orchard is within a few hours' run of this city, and every day in the week his agents in this city, Scott and Robinson, will be furnished with new supplies. They can be had at their great peach depot 18 Canal street, or at the various stands, at very low rates. Peach pie, peach cobbles, peach marmalade, and peaches and milk, may now go on the poor man's table, thanks to the enterprise and liberality of Gen. H.

'That eminent physician, Dr. Stone—in whose blunt saying there are always deep thought and sound philosophy—yesterday declared that Houston's movement was worth a thousand quarantines for the health of New Orleans. 'No more scurvy,' said the doctor, 'Eat stewed peaches, if you would keep off indigestion.—Plenty of fruit for the people and no yellow fever!'

The statistics of Gen. Houston's plantation verify this remark. Before he bought it, great mortality prevailed there. One of its former owners lost fifty negroes. He whipped his negroes whenever they were caught eating a peach, a melon, or an apple. Gen. Houston has one hundred slaves on his place. He plants thirty acres in melons. His negroes live in the peach orchard. He whips them unless they eat the best and choicest—and this they take care to do! There have been but three deaths on the place—and those were old, obstinate negroes, who wouldn't eat peaches!'

A Lady Lawyer.—Who, after reading the following, which we cut from the London *Athenaeum*, will doubt the naturalness of Portia's character, or the wisdom of Shakespeare in making his most learned and eloquent doctor of laws a lady?

'The advocates of the rights of women and upholders of equality between the sexes have had a new argument furnished curiously in favor of their theories by a French lady, Madame Grange, who pleaded last week for her sister and herself in an intricate case before the Tribu-

nal de la 4e Chambre in Paris, against M. Delange, one of the cleverest practitioners at the French bar. The case was one of figures and accounts—bristling with legal difficulties—a perfect porcupine of points of law—all of which the lady (after untying her bonnet and depositing carefully her parasol) handled with dexterity and evident familiarity, arguing with unaffected ease and technical language for the space of three hours. She then summed up her case with remarkable clearness and concision, to the admiration of the whole—and perhaps the secret annoyance of a part—of the legal public present. M. Delange required all his acuteness and knowledge of the law to parry the attacks of his feminine adversary—whom he more than once designated in his rejoinder as his 'learned brother.' Judgment was not given—but it is said that the 'self-protected' female is likely to gain her suit.'

KINDNESS IN THE FAMILY.—If a man has the soul of benevolence in him, where should he show it more than at home; to whom should he more develop it than to the wife of his bosom, and the 'olive plants' around his table?

We never could have any fellowship with that sort of piety which fails to make home sweet and happy. It never could gain our confidence. In a very practical and pertinent sense, real charity always 'begins at home.' There it does its first work, and some of its best. There is a sort of piety, so called, which promises well in the distance, and has the best name farthest from home. A worse testimony than this for its genuineness need not be sought.

God made the family; every element of beauty and fitness of order and sweetness blending in its constitution, combined to evince his handiwork. He made it to be the nursery of the Church—the school of morals—the home of happiness. Let no Christian think that his home responsibilities are met, unless the family of which he forms a part bears this image, and answers these divinely conceived ends.

P. E. COLLINS.

Commission Merchant,
MOBILE, ALA.

RESPECTFULLY informs his friends, and the public that he is prepared to extend the usual facilities, to those who may favor him with the transactions of their business, a share of which is solicited the coming season.

N. B. Liberal advances made on Cotton in hand, when required.

DRUGS & MEDICINES.

New Store and New Goods!

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

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

BAYLOR UNIVERSITY.

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

The new and commodious edifice for the male department is now completed, and a very superior Chemical and Philosophical Apparatus have been received for the Institution.

The female department will be conducted in the well known two-story building which stands on a beautiful and commanding eminence in the Western part of the town. This house, by suitable repairs and painting, will be ready for comfortable occupancy by the first of the session.

Faculty:

Rev. Rufus C. BURLISON, President, and Professor of Ancient Languages, Moral & Intellectual Philosophy.
Mr. WILLIAM FOSTER, A. M., Professor of French & Spanish Languages, and Mathematics.
Mr. THOMAS GEORGE EDWARDS, Professor of English Literature, and Tutor in Preparatory Department.
The Female Department will be conducted by Rev. HARRISON CLARK, as Principal, and Mrs. MARTHA G. CLARK, and Miss HARRIET DAVIS as Assistant.

TERMS PER SESSION.

Elementary English Branches, \$5
English Grammar, Geography and Arithmetic, 13
Ancient Languages, Natural and Mathematical Sciences, Moral and Intellectual Philosophy, 15
French and Spanish Languages, each 10
Music on Piano Forte, with use of Instrument, 25
Painting and Embroidery, each 10
Fee in the College Department, 25
Boarding, including Lights, Lodging, Washing, & Fuel, from \$8. to \$10, per month.
By order of the Board.
GEO. W. BAINES, Sec. Con.

June 18th 1851.

Latest Issues from the So. Bap. Publication Society.

THE BAPTIST PSALMODY. A collection of Hymns for the worship of God, by B. Manly, D. D., and B. Manly, Jr. Price 6c.
Pew Size—Plain Sheep. Retail price, 80
do Colored Sheep, 100
do Turkey Morocco, full gilt, 2 60
Pocket Size—Plain Sheep, 65
do Colored Sheep, 75
do Turkey Morocco, full gilt, 1 50
A discount of 25 per cent made to Churches, or individuals, purchasing 20 at a time.

THE WAY OF SALVATION Second edition. The favor with which the first edition of this work has been received, has induced the Board of Publication to stereotype it. The present edition is printed from stereotype plates, upon fine white paper and clear type. The price has been reduced from 87c to 80c. Page 332.

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

THE ADVANTAGES OF SABBATH SCHOOL INSTRUCTION. By Rev. C. D. Mallory. Second edition. Pages 84. Paper covers. Price 6c.
A DECISIVE ARGUMENT AGAINST INFANT BAPTISM, furnished by one of its own proof texts. By Rev. John L. Dagg. Second edition. Page 52. Paper covers. Price 6c.

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

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

T. M. BENSON. JAMES HOGUE. D. S. HOGUE.

BENSON & HOGUES,
Commission Merchants,
Corner of Canal and Magazine Streets,
NEW ORLEANS.

ORDERS for any description of Merchandise filled with despatch, under the personal supervision of one of the Firm.
Jan. 1. 44c.
Aug. 5, 1851.

Special Notices.

Local Agents.

In addition to the List published several weeks since, accounts have been sent to the following Agents and Offices.

In Mississippi.

Rev. J. R. LOWRIE.
Carrollton, Carroll.
Hamburg, Carroll.
Louisville, Carroll.
New Prospect, Carroll.
Palo Alto, Carroll.
Richland, Carroll.
Waterford, Carroll.
Yazoo City, Carroll.
Abbeville and Caswell, Carroll.
Jackson & Line Street, Carroll.
Leakeville & Vernal, Carroll.
Thomaston & Carthage, Carroll.
Uuca and Cayuga, Carroll.
Canton, Madisonville and Shanon, Carroll.
China Grove, Mellen and Holmesville, Carroll.
Pensacola, Hillsboro' and Raleigh, Carroll.

In Texas.

H. B. CARR.
Rev. J. B. STITELER.
Rev. W. A. TALLAFERRO.
Rev. P. B. CHANDLER.
Rev. W. M. PICKETT.
Rev. A. BUFFINGTON.
Rev. J. W. D. CREATHER.
Rev. M. W. CHRISTMAN.
Rev. D. LEWIS.
J. D. J. DAVIS.
Rev. B. B. BAXTER.
Rev. G. G. BAGGERTY.
JOHN CLABOUGH.
Rev. Z. N. MORRELL.
Rev. M. BARLOW.
T. J. PILGRIM.
J. J. STUBBLEFIELD.
Rev. J. H. STRIBLING.
Rev. L. SEWARD.
Rev. R. C. BURLISON.
Rev. JESSE WITT.

Gray Rock, Galveston, Matagorda, LaGrange, Clarksville, Anderson, Huntsville, Bastrop, Crockett, Gilmer, Washington, Austin & Webbers Pr. Brenham, Chappell Hill, Cameron & Nashville, Borden & Jewell, and Jefferson. China Grove, Cuero and Gonzales; Greenville, Swartworth and Livingston; Rocky Mills, Lockhart and Plum Creek; Caldwell, Prospect and Georgetown; Egypt, Wharton, San Luis, Cedar Lake, Quintana, Velasco; Houston, Richmond, Rodgers Bend and Rock Island; Marshall, Port Caddo, Union Springs & Glade Spring; Corsicana, Springfield, Richland Crossings, Tehuacana Springs, Leona and Meltons; Rev. H. P. MATS.

Others will be published at an early day.

Magnificent Premiums.

We are anxious to complete our list of five thousand subscribers at an early season this year, a thing altogether practicable with a little more effort on the part of our present patrons. Our list of subscribers has more than doubled since 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, an organ for South Western Baptists; and with the cordial recommendation and support of a large majority of Associations, Conventions, and prominent individuals in Alabama, Mississippi, Louisiana, Texas, and Arkansas, there is no reason why its circulation may not be extended indefinitely. And as an encouragement to all our brethren to engage in this good work, we propose the following magnificent premiums.

1. Every brother furnishing us two cash subscribers, by the 1st of July, shall have a copy of the Catechetical Instructor. This work, of 365 pages, was written by the editor, at the direction of the Alabama Baptist Convention. It contains a complete system of theology, and has received the unqualified approval of almost every distinguished Baptist minister in the South. Nearly 4,000 copies were sold the first year.

2. Every brother furnishing us five new cash subscribers, shall be presented with Crowell's Church Member's Manual, Fuller on Baptism and Communion, and Howell on the Deaconship. These are all superb works, of permanent interest.

3. Every brother furnishing us with ten cash subscribers, shall be presented with Carson on Baptism, Howell on Communion, and Jenkins on Symptom on the Atonement. These, also, are works of rare merit.

4. Every brother furnishing us with fifteen cash subscribers, shall receive a copy of the Baptist Library. This work, 3 volumes in one, making 132 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 Cruikshank's large Concordance of the Bible. This is admitted to be the best Concordance in the world.

6. Every brother furnishing us twenty-five cash subscribers, shall have a copy of the Baptist Library, 1327 quarto 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 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.

Home Industry.

GREAT IMPROVEMENT IN COTTON PRESSING.
THE UNDERSIGNED have recently made valuable improvements on the HOUSE COTTON SCREW, for which improvement a PATENT has been issued. He is now prepared to sell individual Rights, the Right of Counties or States, on liberal terms. It is confidently believed that this Cotton Screw, when used by Cotton Planters, will be used to the entire exclusion of all other Cotton Screws and Presses now in use, from the fact that the whole Screw and Machinery is entirely protected from exposure to rain, &c., being situated in a house, and when properly constructed, will last from twenty to thirty years, and even longer when the process of packing is easier and quicker performed, the Bales better shaped and equally as heavy; the entire cost of construction but a trifle greater than the common screw. Orders for Rights directed (free postage) to THOMAS ASHCRAFT will receive prompt attention.

Wesabulga, Randolph County Ala.
[CERTIFICATES.]

Last Fall Mr. Thomas Ashcraft put up for me one of his Improved House Presses, which has since been Patented. It is entirely protected from the rain, and is used, however inclement the weather, without exposing the hands. By it the whole process of packing is made safe, easy, convenient and speedy. In all these particulars, as well as for durability, I consider it far superior to any Cotton Screw or Press I have seen.

This will certify, that Mr. Ashcraft has built for me one of his Patent Cotton Presses, which I have had in use during the past season. I consider them far superior to any Cotton Press I have ever met with—they are much more convenient for the purpose than the Old Fashioned Press, and as for their durability, from the fact of their being entirely under cover, it is difficult to say how long they will last.

JAMES A. ASHCRAFT.
Trout Co., Ga. June 5, 1849.
LA GRANGE, 27th May, 1851.

DEAR SIR:—I have visited Gen. H. A. Haralson's Plantation, for the purpose of seeing your Patent Screw, and I take pleasure in saying, that it is the best I have ever seen, its simplicity and durability, is not surpassed by any now in use.

JAMES HERRING, P. M.
The above Patentee is now engaged in putting up one of his Screws at Mr. K. R. Pool's 15 miles S. West of Marion. It would be to the interest of Farmers to call and see it before they put up Screws, it will be completed in ten or fifteen days.

FRY, BLISS & CO.

WHOLESALE GROCERS,

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

Choice Family Groceries.

And to their many friends throughout Alabama and Mississippi, tender thanks for former liberal patronage, and ask a continuance of their favors, as their prices will be shaped to mutual advantage.

BAKER & LAWLER,

COMMISSION MERCHANTS.

No. 2, Commerce Street, MOBILE, ALA.

ROBERT A. BAKER, Summerfield Dallas Co. LEVI W. LAWLER, Mardisville, Talladega Co. Sep. 10, 1850. 38c.

SALEM SCHOOL

44 miles on the road leading from Tuscaloosa to Huntsville.

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

No. of Boarders 56.

N. Classical Scholars 34.

THIS School will again open on the first Monday in January, 1851, being the 9th year.

Terms.

Tuition—Elementary department, per session, 20 weeks, \$10 00

More advanced, 15 00

Highest, 20 00

Board, washing, fuel, servant hire, beds, room-rent and lights, 2 00

The house is large and commodious, with five rooms

four fire places, and three stoves.

The location is as healthy as any in the State—nothing to allure or entice the student from his books or corrupt his morals.

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

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

No student received for less time than one session of 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 to teach.

Six young gentlemen, preparing for the ministry, will be instructed at this Institution free of tuition, for 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.

H. G. DEAN, A. M., B. Assistant.

T. CARROLL, Primary Department.

Address, J. H. Baker, Jonesborough.

Sept. 11, 1850. 28c.

COLBY'S BOOK CONCERN.

AT THE OLD STAND, 122 NASSAU STREET

AT THIS PLACE may be obtained at wholesale and retail at the lowest prices and on the most accommodating terms, every variety of

RELIGIOUS AND DENOMINATIONAL BOOKS.

The proprietor's own publications embrace some of the most valuable works in the language, and he is constantly adding to them. He will also furnish ALL NEW PUBLICATIONS.

Whether American or Foreign, keeping a constant supply of the same. Also SCHOOL AND BLANK BOOKS, STATIONERY, SERMON PAPERS, MARRIAGE CERTIFICATES, BIBLES, HYMN BOOKS, &c. Just published, a book for the times.

THE ALST CHRISTIAN DISCOVERED.—By Rev. MATTHEW MEAD. Introduction by Rev. Wm. R. Williams.

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

"We had this copy reprint with increased gladness, the more especially, as it is very appropriate to the times, there being reason to fear that very many have a name to live while they are dead. For search of idleness it ranks with the experimental treatise of Baxter and Owen."—*Christian Mirror*.

CARISTIAN BAPTISM; by NOEL. With a accurate and elegant Portrait—an exact reprint of the London edition without mutilation or comment.

BARBAR, B. JUDSON, with notes by the author.

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

Particularly favorable terms will be given to Agents.

Notice.

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

DRY GOODS,

Crockery, Hardware, Outfry, Boots Shoes Saddlery and Hollow-Ware,

All of which are direct from Importing Houses and Domestic Manufacturers. The public are invited to call and examine our goods and avail themselves of the benefits of our prices.

Particular attention given to the Cash Trade.

C. M. HIGH, & CO.

Marion, May 23, 1850. 13c.

Medical Notice.

Drs. BILLINGSLEY & JOHN, have associated in the practice of Medicine and offer their services to the citizens of Marion and vicinity.

Applications during the day may be made at their office in the 2nd story of the building south of Langdon's Brick Store or at the drug store of H. F. Godden, and at night at the residence of Dr. Billingsley.

Marion, Feb. 20th 1850.

DRUGS! DRUGS!! DRUGS!!!

C. M. HIGH,