

South Western Baptist.

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

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

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

[R. C. BURLESON, Corresponding Editor,

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TERMS.

The terms of our paper will henceforth stand thus: A single copy, \$2 50, if paid strictly in advance. A single copy, \$3 00, if payment is delayed three months. Any present subscriber, not paying strictly in advance, may, nevertheless, enjoy the benefit of advance payment, by furnishing a new subscriber in addition, and paying \$5 00, for the two copies. Any number of new subscribers, clubbing together, shall be furnished the paper at the rate of one copy for each \$2 50, paid in advance. If arrears 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. All letters for publication, or on business connected with the office, must be addressed, post paid, to the Editor South Western Baptist, Marion, Ala.

Religious Miscellany.

Infidelity's Testimony to Christianity.

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

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

We hear much declamation about the uncertainties of Christianity and the conflicting opinions of those that profess to believe the Bible. This is not the place to show the sources of these disagreements; but one thing may be said, that there are several fundamental points in which all serious Bible reading Christians are agreed. Can as much be said for infidels? On the contrary, one generation and individual of them refute the positions maintained by another as incontrovertible. Lord Herbert, the earliest of the English Deists, stated six or seven principles as the doctrines of Natural Religion, which every man believed and must believe. The next that followed him related his scheme, and set up another to be itself replaced by the conception of a successor, and so on till the "confusion of voices" confounded, out-babels Babel. Some only doubted isolated facts and doctrines of the Bible; others, discarding the Bible, profess systems of doctrines more or less meagre and imperfect, under the name of the Religion of Nature; others have risen from particular to universal skepticism, have attained the comfortable certainty that nothing is certain, and prove very conclusively that nothing can be proved. They sneer at the narrow prejudices still enthralling such minds as Gibbon, and Voltaire, and Paine, whom they style "as superstitious as washerwomen." This strife among the philosophers has not escaped the observation of their own number, as will appear from the pungent language of Rousseau. "I have consulted our philosophers, I have perused their books, I have examined their several opinions, I have found them all proud, positive and dogmatizing, even in their pretended skepticism, knowing everything, proving nothing, and ridiculing one another; and this last is the only point in which they concur, and in which they are right. During when they attack, they defend themselves without vigor. If you count their number, each one is reduced to himself. . . . Under pretence of being themselves the only people enlightened, they imperiously subject us to their magisterial decisions, and would fain palm upon us for the true causes of things, the unintelligible systems they have erected in their own heads. They overturn, destroy, trample under foot all that mankind revere, they snatch from the afflicted the only comfort left them in their misery; they remove from the rich and great the only curb that can restrain their passions; they tear from the heart all remorse for vice, and all hope of virtue, and still boast themselves the benefactors of mankind. Truth, they say, is never harmful to man, I believe that as well as they, and the same in my opinion is a proof that what they teach is not the truth." Such is the sketch of infidelity by an infidel. "Their rock is not as our Rock, even our enemies themselves being judges."

VI. As a concluding test, we would ask for the testimony of infidelity at the hour of death. There are times which wring truth from the most stubborn lips. The death bed, by common consent, is regarded as a place of truth; where, if ever, the sincere convictions of the heart speak out, and long hidden hopes, and subdued desires, and smothered fears, reveal themselves. In that hour of all others, poor human nature stretches out helpless hands for support. In that hour most anxiously do we lean over to catch some glimpse of light in the dark tuture. When flesh and health fail, and matter and spirit part—when the eyes close on earthly joys—then most do we need a rock to uphold our sinking hearts. In that hour, "their rock" sinks beneath them; their treacherous footing is undermined by the sullen flow of the black waves of death. Many, who have shown by their corrupt lives that infidelity will not do to live by, show by the horrible despair of their death that it will not do to die by. I pause not to pain you with reciting the horrid narrations of the dying scenes of Voltaire and Paine, and others that might be enumerated. Home and Giddon are commonly mentioned as exceptions. They died apparently with

out anxiety or terror; but the silly frivolity and jests with which they eagerly occupied themselves, certainly do not demonstrate the philosopher, but incontestably betray a convulsive effort to drown serious thought. In attempting to act the hero, they played the buffoon. And these are the best evidences, the most honorable witnesses, to whom infidelity can refer.

The mother of Hume, having embraced skeptical sentiments through the arguments of her son, and being seized with a mortal sickness, wrote to him to come to her immediately; or, if he could not, to write to her such considerations as were suitable to quiet the uneasiness of her mind in view of the approach of death. He neither wrote nor answered the letter. A significant silence!

It is related that the daughter of Ethan Allen, who had been instructed by a pious mother in the principles of Christianity, while she had yet often heard the skeptical opinions of her father, being attacked by sickness, which she and all her friends at length saw must be fatal, summoned her father to the bedside, and said, "Father, you have taught me one set of views, and my mother another. I am now about to die, and appear in the presence of God. Whom must I believe—you or mother?" The stern soldier trembled with emotion; pride and consistency, and doubt and tenderness, struggled within him, and his mighty frame was agitated with the inward conflict; but he finally said—"Daughter, believe your mother!"

[To be Continued.]

Baptist Missions.

[Continued.]

During the second five years, the embarrassments which had resulted from the fewness of laborers were partially and for the time overcome. Seventy-two missionaries, male and female, were sent to the missions, or an average of fourteen or fifteen per year. Vacancies were now filled, new stations were occupied, new missions projected and constituted. It was a period of rapid and large extension. The Carey station was renewed in the Shawnee Mission, and laborers recommenced among the Ottawas, the Patowatomies, the Shawanoes, and the Delawares; the Creek, Choctaw, and Ojibwa Missions were established, the Missions to France and Germany, the Hayti Mission, and the Mission to Siam, China, Arracan and the Teloozoo; the African was resuscitated in the Bassa Mission, the Arracan constituted, the Karen became a separate Mission. In the autumn of the year that closed this period, 1836, the Greek Mission was founded, and subsequently the Omaha Mission. The whole number of Missions reported in April, 1836, was twenty-three, of stations thirty-four, and of Missionary laborers beside native, ninety-two.

As with the Convention at home, so with the earlier Missions, these years were years of enlargement. The work already begun by the Spirit of grace in the Cherokee Mission, was borne forward, in waters well applied by the missionary, "Waters were breaking out in the wilderness, and streams in the desert. They who were not a people, were becoming the people of God." Successive years reported as converts to the faith of the gospel among the Cherokees, 197; among converts were added to the Creek church; forty six to the Ojibwa, Ottawa, Shawanoes and One churches; fifteen were baptized in the French Mission, seven in the German; three Chinese had been gathered in the Siam Mission.

In Burmah, God had begun to make known his thoughts of mercy and loving kindness to the Karens. The first convert, Ko Thabhyu, was baptized at Tavoy in 1828. Before April, 1835, in the same station the number of baptized Karens was more than 250. From 1831 to 1836, 204 were added to the Maulmain church and branch churches, mostly Karens, fifty-nine to the church at Rangoon, twelve to a church new formed at Ava. The English Maulmain church received 174 members. Total in Burmah 682, and in all the missions 1,050, a yearly average of 210.

The ensuing ten years are known to all of us. At home, with partial alleviations, they were years of intense solicitude and darkening gloom. The first token of coming evil was the inadequacy of the annual income. The operations of the Convention in foreign lands, as now appeared, had been too suddenly and too widely extended. The expenditure unavoidable in sustaining the missions, providing for their prosperous increase, following up successes, and compensating losses, had not been distinctly appreciated. Too confident reliance may have been reposed by some on pledges too large to be redeemed. Even the ordinary income abated, financial embarrassment filled the land. Then came debate and alienation; then division of councils; then secession. The crisis was in 1845.

*24 to Indian Missions, 36 to Asiatic, 1 to Hayti, 3 to Africa, 6 to France. 1 native preacher was appointed in Germany, &c. Including J. G. Ocken.

The Convention lay burdened with debt; the humiliating inquiry was forced upon us, "Shall some of the missions be broken up?—But God was our helper. Friends of the missions gathered together. The debt was paid—the Union consolidated—the missions saved.

Closely seconding the diminution of the income, and partly its consequent, was a decrease of supply of laborers. Men doubted whether, if they accepted appointment, they could be sent, for dearth of funds. The absolute decrease was aggravated by the relatively increased demand. The schools of the prophets were not sufficiently thronged. Pastors free to enter the foreign field, were exceedingly few. Missionary zeal may have abated in some who should have sought to go. It could hardly have been otherwise; sore excitements harassed the times. Meanwhile the Missions mourned.

It would be vain to attempt to give in this connection an extended, or even a summary statement of all that was done, and all that befell the missions, in the progress of those ten years. With all but the Burman, taking into account the breaking up and re-establishing of stations, it was a period corresponding in time, and partly in character, to the first twelve years of that history; like employments, like discouragements; like laboriousness of effort, like intermingling of reverses; like faith and constancy. Each Mission has a mission of its own, and were that history read, the mission standing by itself, as did the Burman in the years of its earlier infancy, it would teach us like lessons of submission and humility, and reverent waiting, and trust in God alone. One fact denotes the general parallel. The aggregate of laborers sent in these ten years to reinforce the missions, was ninety, making with those already at labor one hundred and eighty-two. At the close of the period the number of laborers was ninety-nine; net increase, seven. Eighty-three had been moved from the missions, chiefly by disease or death.

But man's extremity is God's opportunity. If sorrow has abounded, his grace has superabounded. Whatever the toil or the suffering, the recompense has immeasurably exceeded. The work of evangelizing the nations was not stayed in its progress. The gospel of the Son of God triumphed gloriously.

From 1836 to 1846, this gospel was preached by the Missionaries of the Board in more than twenty languages besides our own, language spoken by more than 100,000,000 of people exclusive of those who use the Chinese tongue. Missionaries and assistants alike heralded it, at station and out-station, in city and country, in journeys and along the river courses. Thousands and tens of thousands heard it from their lips, and these thousands bore the rumor to other thousands.

And the word spoken did not return void. In the year closing in April 1837, the additions to the mission churches in eleven tribes and nations were more than 300; in 1838, to eighty-eight churches, 582; in 1839, 570. The annual average throughout the ten years was nearly 800; the aggregate reported, 7,972. The grace of God was magnified more exceedingly among the Karens. "Great is the grace of the Eternal God!" were the memorable words of Myat Kyau. "Thus by the great love of our Lord Jesus Christ, more than 1,550 have joined themselves to the Father, Son, and Holy Ghost." 2,039 Karens were brought into connection with the Arracan churches by baptism in 1844.

To all the Missions God has sealed his approval. They all live before him and from him. They all have borne fruit to the praise of his glory, some singly, some in clusters of tens, and some of thousands. The average annual accessions the last five years exceed 1,400. The number baptized from the beginning is 16,000. The number of hopeful converts, through the preaching of the cross of Christ by missionaries and native preachers of this Board, is more than 20,000.

In connection with the preaching of the gospel, the missionaries have fulfilled, as they have had opportunity, a large amount of subsidiary labor. They have translated the Scriptures in whole or part into seventeen languages. The New Testament in Burmese was revised in 1827, the Old Testament completed in 1834. The whole Bible is in Karen, Sgau or Pwo. The New Testament has been translated into Siamese, and parts of the Old. Several gospels and historical books of the New and the Old Testament are in the Chinese tongue; the New Testament is in the Peguan, Assamese, and Ojibwa languages, and nearly entire in the Cherokee; and one or more gospels or other portions of the Bible in Creek, Choctaw, Ottawa, Patowatomie, Delaware, Shawanoes, Ojibwa and Bassa. The Karen, Salong, Keme, Naga, and Bassa languages have been reduced to a written form. Alphabetical characters have been provided for Indian dialects. Religious tracts, compends, prayers, hymns, have been written; and grammars and vocabularies, and books for schools.

Schools have been taught in every mission at almost every station, except some of the European; the average number of pupils from 1826 to 1831, 209; the ensuing five years 300; the last fifteen years from 1,500 to 2,000. As gifts of the Spirit were distributed, schools have been provided for the training of native preachers. Moung Ing was set apart to the work of an evangelist in 1827. In 1829 there five in Burmah. A mission school for native preachers was projected in 1835. One Burman and three Karen schools for assistants have been in operation for years. Instruction has been given to Chinese and Assamese preachers, to French, German and Cherokee. The number of native preachers and assistants, associated with the missions in 1836, was more than 30; in 1846, 155. The number now employed in the missions is 192.

The first press was sent to Burmah in 1830. At six printing establishments, conducted by missionaries of the Board; in Burmah, Siam, Assam, and Indian missions, and not including books and tracts for other missions, the number of pages printed exceeds 100,000,000.

The home proceedings of the last five years, since the re-constituting of the Union, have emulated in some measure the results abroad. It has been a period of relief and gladdening increase. The people have had a "mind to work." God has hallowed with his presence our annual assemblies. Harmony, hope and liberality have more abounded. More men have been ready to go to our eastern missions, and more funds have been provided to send them. Forty-five missionaries and assistants have been sent to the missions in Asia, besides four to Indian missions and two to Europe. There have been fewer desolations by death. The present aggregate in the missions, exclusive of native laborers, is 119. The aggregate sent during the last twenty-five years, is 231,* and from the beginning 280.†

*One hundred and thirty-one were sent to the missions in Asia, besides three transferred from the Indian missions and two re-appointed; six, eight to Indian missions, thirteen to Africa, and nineteen to Europe and Hayti, besides one transferred from Asia.

†Missionaries connected with the Choctaw Academy, Ky., and the school at Tonawanda, N. Y., are not included in this enumeration.

God Omnipresent.

If God be everywhere present, then the Christian may walk with him. Enoch walked with God. Were the divine being confined to heaven, the trembling soul might think, how can I converse with God? or, how can I walk with him who lives above the upper regions? But, fearful soul, remember thou God is above me, yet he is about thee; for he is high to every one of us; he is in every one of us; we see him that is invisible; Heb. 11: 27, and have fellowship with him. Thus, we may take a turn with him every day, by faith. Would it be a slight on a king to prefer the presence of his page? and shall we make light of the presence of God, or not account for it as if we were walking among beds of spices and the most fragrant perfumes?

Are we always in the presence of God? Then how ought we to reverence and adore him! The angels wear a veil, covering their faces, and doing homage; Isa. 6: 3. Elias wrapped himself in his mantle, when God's glory passed by.—We cannot by searching find out God.—We may perceive some of his beams.—We see him in the glass of creation; we see his image in his saints; but we cannot search his essential glory. No finite mind can measure this pyramid. We can no more search the perfection of God than a man on the loftiest mountain can reach the firmament, or take a star in his hand. Let us have adoring thoughts of God where we cannot find him out to perfection. There are mysteries in nature which we cannot fathom. Why the sea should be higher than the earth, yet not drown it—why the Nile should overflow in summer, when by the course of nature the waters are the lowest—how the bones grow in the womb—if these things puzzle and confound us, no wonder that the glory of God should overwhelm us. In heaven we shall see God clearly, but not fully, for he is infinite. He will communicate himself to us in heaven according to the capacity of the vessel to be filled.

In short, since God is alike present and infinite in all places, let us not limit the holy one of Israel by our narrow reason; let us not set him away to work, or tie him down to any particular time or way of giving deliverance and salvation to his people; his acts are like himself, he being a God wonderful in working, and his ways past finding out.—Thomas Watson.

Ennobling Influence of Prayer.

Prayer is a conversation with God.—By means of it we feel that we are brought into his presence, and we experience the sanctifying influence of a station so near the throne. Every one who is accustomed to have intercourse with the learned, the profound, the strong, the clear mind

ed, the generous, the holy, among men, feels the efficient influence of that intercourse upon his whole character. He becomes, through it, a different man from what he otherwise would be. But if such an influence comes from intercourse with men, much more may we expect a greater and a grander, from intercourse with God. And such we find, in truth, to be the influence springing from prayer. It takes men off from the lower pursuits of earth. It breaks up the influence springing from that which is mean and low and created. It lifts us upward and directs our spirit heavenward. It associates us with God and the glorious spirits of the just. It draws out the higher parts of our nature, developing and training that by which we are akin to angels and to God. It dignifies the soul, which spurs lower, for this higher, intercourse and communion. We all bear the image of the earthly; but by this employment we vindicate our title to the image of the heavenly. Prayer by its enlightening power takes off the apparent value of earth, setting it in its proper place in our estimation and our affections. It reveals to us that which has a higher and more lasting worth. Instead of leaving us to dwell satisfied among the beggarly elements of the world, and to drink happiness from its turbid streams, it sets us to dwell before the throne, and feasts us upon the rivers of pleasure which flow at God's right hand forevermore—not fleshly, not fleeting, not dependent upon anything created, or affected by and destruction or alteration of material elements; but pure, spiritual, sublime, eternal. Nothing but prayer can have this influence. It is commanded, therefore, by its exalting and ennobling efficacy.—Prof. F. S. Smith.

Are You a Christian.

If so, you are clothed with humility; you have a deep and habitual sense of your sinfulness; you abhor yourself for your forgetfulness of God, ingratitude, pride of heart, unworthy indulgences, appetite and passion, and a thousand failures in duty, known only to God and yourself. "Behold, I am vile!" is the frequent language of your lips, and the pervading sentiment of your heart; though you dwell little on the infirmities and sins of which you are conscious, in conversation with others, they are constantly before your eyes, and constrain you to lie low, infinitely low before God, and heartily to acknowledge your desert of all the wrath denounced against the sinner, and that "on grace alone your hope relies."

If so, you forget the things that are behind; such as the conviction of sin, righteousness and judgment you once felt; the apparent change of moral feeling to which you attained; and the obedience you thought to render to the Divine commands; and you look to the things that are before, and press toward the mark for the prize of the high calling of God; not that you never recall the day of your hopeful espousals, nor remember the loving-kindness of the Lord in the hours of darkness, nor speak of what he hath done for your soul, in praise of his mercy; for to all this you are invited and bound; but your oft-violated vows will rise before you, your daily repentings and sinnings, your strong resolutions and inexcusable failures, will upbraid you, and mock your aspirations for assured hope unless they drive you to renewed acts of faith, and the fresh dedication of your all to God, in sole dependence on the grace which saveth to the uttermost. Past experience will comfort you no further than it is sustained by present devotedness and earnest effort for perfect conformity to God.

If so, you are actively employed for Christ; you love his service; it is your meat and drink to do his will; to glorify and enjoy God in the highest end of your being; you labor for the salvation of your family and your neighbors; you defend the truth of God when it is assailed, and vindicate his honor for the aspersions of his enemies; to do all this you search the Scriptures, commune with God in your closet, exemplify religion in your daily conversation, attend diligently on the means of grace, and persuade others neither to neglect the Bible, nor condemn the ordinances of God, nor walk in the way of the ungodly, nor sit in the seat of the scornful; you neglect none of the ordinary duties of life, but provide conscientiously for your family, and promptly meet the claims of society, and in all things aim to keep a conscience void of offense.

If so, you love the prosperity of Zion, and pray for the peace of Jerusalem.—Christ's errand into the world was to save it; if you are Christ's you have the same mind that was in him, and not only rejoice in all the triumphs of the cross, but labor to multiply and extend them.—Millions are in the way to perdition; they are still within the reach of prayer, and the arm that is mighty to save. God has commissioned you to be laborers together with him in saving them; and if faithful in executing the commission, his grace will be found sufficient for you in life, in death, in eternity. If these things be so, the question is settled you are a

Christian.—Congregationalist.

DENOMINATIONAL PRIDE.—There is not a more common development of the principle which leads us to think more highly of ourselves than we ought to think, than that by which professing Christians are elated on account of the peculiar denominations with which they are connected. It is not, perhaps, the most dangerous, but it is certainly one of the most common. It bears an abundant harvest of evils, both to the individual and the church as a whole. It produces that bigotry and narrow-mindedness which says, "I am holier than thou," and looks down from its self-complacent superiority, with contempt, upon all the other divisions of the church of Christ. Every denomination is afflicted with such characters, who do much to paralyze its energies, and to continue those sectarian differences which are a burning shame to our religion—mar its beauty, weaken its influence, and make one of the greatest obstructions to its progress. We do not blame any one for loving the denomination to which he belongs; it is natural, it is right; but if his "love to the brethren" is bounded by the landmarks of his sect, if he feels no interest in the progress of the gospel except when it is carried on by his own denomination, he must be grossly ignorant, if not entirely deceived.

The forms of government and confessions of faith of the various denominations, have no inherent virtue; without the continual presence and agency of a higher power, they are empty and lifeless. There is not one of them which has not covered the grossest abuses, and been "solemnly promised to" by the most worthless characters. No one of these denominations has much to boast of over the others.

It is far better to be a Christian than a Presbyterian, Baptist, Methodist, or Episcopalian; and even then, you have nothing whereof to boast—nothing to be proud of.—E. Miscellany.

A Temporary Religion.

In the National Preacher of June, we find a sermon by President Woolsey, on the text, "I have inclined my heart to perform the statutes always, even unto the end." In remarking upon the word *always*, he says:—

The characteristic piety contained in the text is opposed to periodical religion. And here we do not mean to condemn that kind of godly life, which at intervals takes a start and shows a new power of growth; which having moved along for some time nearly on a level, ascends at once to a higher level, and afterwards to still a higher. It may be that this is the law of Christian improvement; that the religious life is to be compared, not so much as a uniform ascent, as to a series of advances; that the Spirit, present in greater power at one time than another with the individual as with the church, accomplishes his work by a succession of impulses, which constitute epochs long to be remembered. But this is far from what we intended by periodical religion; this is so far from implying suspension of religious life or retrogradation, that every change is for the better, and steady perpetual vigor is insured and not obstructed. What we intend is the opposite of all this: it is a kind of life which, for the greater part of the year, or for a longer period, exhibits little difference between the professor of religion and the mere man of the world in regard to the principles on which daily business is conducted, or in regard to the interest felt for the truths and duties of religion.—During this long winter of deadness, you would not know him to have any vitality; and instead of inclining his heart to perform the statutes always, he has no appearance of having a heart at all.—By-and-by, however, the community where he lives is powerfully affected by convictions of the reality of Divine truth; the true follower of Christ, seizes the occasion to rise to a higher standard of feeling and of duty; and he like dead timber on the water, is borne along with the current, or like a body brought within the galvanic circuit, moves and acts as if some real vital power had been infused into him. His actions, however, are the copy and the effect of what he sees around him. But this galvanizing life, having no higher source than sympathy and alarm, has no independence, and must cease as soon as circumstances change. Whenever the life of the true Christians around him is a little more hidden, in its manifestations, influencing the whole sum of the actions more and the feelings less, it ceases to arouse any sympathetic feeling in him. He dies down again; he goes back to the same point of worldliness as before. Perhaps the process is repeated several times over, so that the amount of his religion consists in brief periods of pretended life, in which he reflects and apes the feelings of Christians followed by a death, frozen and insensible as a Greenland winter.—It is needless to say, that such a man is very far from the character described in the text of him who inclines his heart to perform the statutes always.

THE BAPTIST.

MARION, ALA.

WEDNESDAY, AUGUST 27, 1851.

CAMP-MEETING.—The annual meeting at the Wewoka (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. Ministering brethren and our friends generally, are respectfully invited to attend.

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

ADVERTISEMENTS.—We invite particular attention to our advertising columns. These are filled with notices of schools, books, &c., in which all are deeply interested.

In this place we will respond to an inquiry sometimes made, "why is the long advertisement of the Judson Institute kept in the paper so constantly?" For the simple reason, kind reader, that it pays us better than any other advertisement in the paper—by one half. We will gladly advertise every school in the South West at just half the rates paid by Prof. Jewett.

A WORD TO MINISTERS.—Beloved brethren, you are now in the midst of a revival season. Should the ordinary blessings of heaven attend your ministry, hundreds on hundreds will be added to the churches within the next few months,—during your autumnal protracted meetings.—Will you make it a point to insist on every head of a family whom you baptize to take a religious paper? They ought to do so, and we trust you will allow us to add, you ought to use your influence in getting them so to do. Be sure there can be little real piety where there is not liberality of heart enough to pay for a good religious paper; and no growth in grace where there is not a growth in religious knowledge. Let, therefore, as a means of testing the sincerity of the conversion of all, and as a means of their religious improvement, impress on all this day. Should every minister seize the occasion of the connection of young converts with the church, to interest them in every enterprise that looks to a dissemination of religious knowledge and a conversion of the world to God, there would be much more of union and effort, and much more of success in the efforts of our churches. Brethren try it.

PREMIUMS.—Owing to bad health and other casualties, we have been unable to give that attention to our promised premiums which we desired. Nevertheless we have ordered nearly one hundred dollars worth, all of which we trust to deliver by the Convention. Our brethren have ten thousand thanks for their noble efforts in our behalf, and we trust their good success in times past, will only encourage them to still greater exertions to place their denominational organ in every family in their vicinity. This we are satisfied is entirely practicable, and we should not rest satisfied until it is done.

OUR RECEIPT LIST.—Our brethren will bear us witness that we are not in a habit of calling on them very frequently for help; but for some time past our weekly receipts have fallen far below our weekly expenses, which compels us to do so at present. There are due us between four and five thousand dollars on the last year's business, which if we could have before long, we should exceedingly rejoice. No men feel the necessity of ready money more than publishers, and no business is sooner embarrassed without it than theirs. We have thus far been indulgent, and expect to be so still; but we are satisfied that none of our patrons wish us to embarrass ourselves on their account; and therefore, we earnestly and affectionately request those who are in arrears with our office, and can do so without too great inconvenience to give us their help at an early day. To make all easy we ought to receive at least one hundred dollars per week.

CHANGE OF ADDRESS.—Rev. A. C. Caperton having moved to Benton, Miss., requests his correspondents to address him at that place in future.

Rev. W. D. Boyd having located at Memphis Ala., requests his correspondents to address him at that point.

THE FAMINE.—There is, we think, a needless panic on the subject of the present harvest in some places; and we fear that unless people are on their guard they will realize their anticipated wants. Suppose there is a scarcity in some sections; that is no reason why men should be alarmed lest there may not be enough and to spare. At a certain point, in Mississippi, as much as \$4 00 per bushel has been offered for corn, and in other parts it is impossible to buy at any price! Now, are those persons aware that Texas and other portions of the West are booming with corn, and that the wheat crop is every where heavier than was ever known in the memory of man! Let those who have made short crops, take care of all for the benefit of their stock, and lay out the proceeds of their cotton in flour, at the low prices which it will be obliged to command, and we venture they will at last have all and abound.

The Absurdities of Infant Baptism.

The following extract of a letter published in the Western Recorder, from the Rev. Dr. Maclay to the Rev. Dr. Aydelott will not be read without deep interest. It will be recollected that Dr. Aydelott recently dissolved his connection with the Episcopal church on account of its destitution of evangelical piety and the impossibility of reforming it. It was on the occasion of this that Dr. Maclay addressed him the letter from which the extracts below are taken. We ask every man to read carefully, and then decide whether Christ could have instituted an ordinance so fraught with absurd consequences as infant baptism:

SARATOGA SPRINGS, N. Y. July 21, 1851.

REVEREND AND DEAR SIR:—I have just read your letter to my old friend, Bishop McIlvaine, with deep and thrilling interest. You know, from the time you were a boy of twelve or fourteen, I took a deep interest in your spiritual welfare. And I gladdened my heart when I had reason to believe that the instructions which I then imparted to you had made a deep lodgment in your heart, and that you were brought experimentally to know the truth as it is in Jesus. From that period to the present I have taken a deep interest in your movement, and it has afforded me no ordinary satisfaction to find that you have been the decided advocate of evangelical religion. And your letter to Bishop McIlvaine, evinces that you continue its decided friend and advocate on Bible principles, whatever it may cost you.

When we first were acquainted, I was a Pedobaptist, but was compelled to examine the sacred Scriptures, with reference to the subject of baptism. In consequence of endeavoring to prepare a sermon from Acts 2; 37, 38, in 1803, I became convinced that Peter's mode of procedure and mine were different. I concluded that he was an inspired apostle, and must be infallibly right, and I must inevitably be wrong.—He said to his hearers: "Repent and be baptized, every one of you." I could not address my hearers in the same manner, because according to my principles, they were all baptized already, though I knew they were in the gall of bitterness and bond of iniquity. He required them to repent first, and then be baptized. I was compelled to give up the text and preach from another, as I could not on my principles do justice. I resolved carefully and prayerfully to examine the Scriptures on this subject.

I found that Christ in the Apostolic Commission commands the baptism of believers—of believers only. He commands his disciples to go and teach, (or make disciples by instruction, which is the only way in which men can become disciples) and then to baptize them.

In examining this subject, Acts 18: 8, struck my mind, with the force of a flash of lightning: "And Crispus the chief ruler of the Synagogue, believed on the Lord, with all his house, and many of the Corinthians hearing, believed and were baptized." The passage struck me in this manner. They heard—then believed—and were baptized. I have been all my life revering God's plan; first baptizing, then waiting till they shall hear, then waiting till they shall believe, which might never take place. But the plan which the God of heaven has ordained is that men shall first hear, and then believe, and then be baptized. I felt ashamed and confounded before God.

I examined every passage in the New Testament, in its connection where the ordinance of baptism is enjoined or exemplified or alluded to, and to my astonishment found that neither the name of Infant Baptism, nor the thing itself is found in the Oracles of God.

I had been accustomed to place great reliance on the baptism of households mentioned in the Scriptures. But on examining the passages in their connection, I found that in every case they were believers. I have since baptized more whole households in New York city, than all those recorded in the New Testament. But they were believers. I baptized two whole households at one time. I was present in Baltimore when Dr. Richard Fuller baptized two entire households. He stated the fact publicly, said to the congregation, "You must not go away and report that Fuller baptized infants, because he baptizes whole households; for they are all believers."

I determined to answer a good conscience towards God by being buried with Christ by baptism, and was enabled to go on my way rejoicing. I was baptized on the 21st of December, 1808, by Rev. John Williams, one of the best men I ever knew, and father of Dr. W. R. Williams of New York. My wife and eighteen more were baptized on Christmas morning, four days afterwards, by the same administrator.—And then six, eight and ten, at a time were immersed by himself, until the whole church was baptized, except four or five individuals.

My successor in Scotland, the Rev. Mr. Aikenhead, became uneasy on the subject of infant baptism, and entertained serious doubts of its Divine authority, and wrote to me, knowing that I was a Baptist, and asked my advice. I advised him to read the New Testament with earnest prayer and close attention, and if he found anything respecting the sprinkling of infants in it, by all means to continue the practice. But if neither the name nor the thing itself were found in God's book, as an honest man, he would be compelled to renounce it, and resort to the old apostolic mode of immersing the believers. He took my advice. And it resulted in the baptism of himself, and also of a majority of the church. So that the only two churches of which I was ever a pastor, (and they were both constituted under my ministry) are now Baptist Churches. When I was baptized, I did not know where to obtain a loaf of bread for my wife and children, or a sixpence to buy it with.

but I clearly saw that it was my duty to obey Christ in this Divine ordinance, and leave all consequences with the Lord. Duty is ours.—Consequences belong to Him. I have never had reason to regret it. Nor will any other Christian man who resolves to follow the Lord fully.

You will excuse me my dear brother for saying, that I consider infant baptism the greatest curse that ever afflicted Christendom. It makes the church the world, and the world the church. It lays a foundation for the Union of Church and State, which never could have existed or been perpetuated, except upon the principles of Pedobaptism. And it is the grand source of the evil of which you complain in the Episcopal Church. And it is equally true of other churches that adopt it. In this country and in England, there are counteracting influences, you know, which prevent Pedobaptists from carrying fully into effect the pernicious influences of their system. Infant baptism and infant membership, were they carried out to their legitimate consequences, would compel them to address baptized children as young brethren and sisters in the Lord. For they all admit that they "are made His by baptism."

If the Roman Church were to relinquish infant baptism, their whole system would crumble into dust and ashes. But this pernicious evil brings into their communion thousands and millions every year, in an unconverted state, before they know their right hand from the left. Luther and Calvin were great and good men, and reformed many of the abuses of Popery.—But they retained its worst feature—its main pillar—infant baptism. This thing has rendered the churches of the Reformation nearly as corrupt as the Roman Church itself. So that a Reformation on Bible principles is as much needed, as when Luther and Calvin commenced their labors. It is this evil which has laid a foundation for the Union of Church and State, and has brought whole nations into the church in an unconverted state and keeps them in from generation to generation. They are strangers, the great body of them, to vital godliness, both ministers and people. They hate the light and love darkness rather than the light, their deeds being evil. It may be justly said of them, that like a nest of owls, nothing is more offensive than to let the light in upon them. Our Baptist missionaries and churches lately planted on the continent of Europe are lights in a dark place. And they have met with more opposition and persecution from the Reformed churches than we have experienced among Turks or Jews, or Pagans, or even from the Church of Rome herself, drunken with the blood of saints, and with the martyrs of our God. It is principally owing to this evil that the Churches of the Romish Church, have become a mass of corruption and putrefaction.

Ten years ago I visited Germany with two English brethren, with a view to obtain the liberation of brother John G. Oncken, a Baptist minister from prison, who in my judgment, possesses more of the apostolic spirit than any man I have ever met with. He was imprisoned in consequence of a law, recommended by the clergy of the Established Church, forbidding John G. Oncken to preach the gospel of Christ, to baptize believers, or to admit any one to family worship, except his own family. And he was imprisoned with thieves and robbers, and murderers, because he could not conscientiously obey this wicked law, in opposition to the law of Christ.

On the continent of Europe, you could not find a man in a million, unless he was a Jew, whether in Papal or Protestant countries, who is not a member of the church. Infant baptism has brought whole nations into the church in an unconverted state, in a state of ignorance and unbelief and enmity to God. They are disaffected in heart to the true grace, and are prepared to prefer any system of superstition and heresy to evangelical truth, it being more congenial to their carnal and unregenerate hearts.

I was informed that there were 200 dance houses in Hamburg, open on the Lord's day.—Many of them were dens of pollution. But all who keep those houses, or who frequented them, both men and women, were members in good standing in the Established Protestant Church. There were 5,000 prostitutes publicly licensed, who paid \$1 00 a month, \$60 000 a year into the State Treasury. And the clergy of the Established Church, receive their salaries out of this common Treasury. And not one of those women is allowed to enter her name as a public prostitute in the police office, until she is regularly confirmed as a member in good standing in the Established Church.

If a man commits a crime that sends him to the penitentiary or state prison, he retains his good membership in the Church, and can go to its Communion Table, when he serves out his time in the state's prison. The only way to exclude a man from the church is to hang him. As long as a man remains unhung, he remains a member of the Church, whatever be his crimes. You will easily perceive my dear brother, that infant baptism is the root of this evil, by bringing whole nations into the church in an unconverted state.

On the continent of Europe they burned the Baptists, hung them, drowned them, or banished them. Then Pedobaptists possessed the whole ground to themselves, and here the legitimate evils of their system are clearly seen and carried into effect.

Infant baptism leads to a departure from primitive christianity back to the beggarly elements of Judaism. Under the old covenant, every descendant of Abraham had a legal and scriptural right to all the ordinances under the dispensation, however unholily or ungodly in his practice. But under the new dispensation, no

one has a right to be admitted into the Kingdom of Christ without a change of heart.

The difference between the two dispensations is this. A carnal birth qualified a man for all the ordinances under the law. A spiritual birth is absolutely necessary for admission into the Kingdom of Christ—to the ordinance of the Gospel. To maintain, that the dispensations are the same, is to contradict the teachings of Christ and his apostles. For admission into Christ's Kingdom, the same qualifications were required in a Jew as in a heathen. The Scribes and Pharisees, and Sadducees, and the murderers of our Lord, in the prime of life, were all regular members in good standing in the O. T. Church. But they were not qualified without a heavenly birth for admission into the Kingdom of Jesus Christ.

But when you take eternity into the account, the evils of infant baptism are inconceivably dreadful. Both Baptists and Protestants, you know hold to baptismal regeneration, and teach their children that by baptism they "are made members of Christ, the children of God, and inheritors of the Kingdom of Heaven." There are millions and hundreds of millions that believe this lie to their own eternal undoing.—Presbyterians object to the views of Catholics and Episcopalians on this subject. But they teach in substance the same thing. In answer to the "Question: What is baptism?" they teach their children to say: Baptism is a washing with water which does signify and seal our engraving into Christ, and our being made partakers of the blessings of the covenant of grace." This is to all intents and purposes teaching baptismal regeneration. And John Wesley teaches the same doctrine as strongly as the Pope of Rome would wish him to do.

With great respect, I am, as ever,
Your affectionate Brother in Christ,
ARCHIBALD MACLAY.
B. P. AYDELLOTT, D. D., Cincinnati, Ohio.

An Ungodly Church.

Dear Bro. Chambliss:—Riding as missionary for the—Baptist Association, it was recently made my duty to visit and assist in conducting a protracted meeting with brethren B. and H. at an ungodly church.

This church has been constituted some time, and it now, by the languid tone of its piety and the moral death which pervades its membership, furnishes actual and undeniable proof of the injury done to the cause of Christ, by receiving members and constituting churches during great religious excitements.

This is clearly proved,
1st, By the fact that, since its organization, it has been continually on the decline, and a large proportion of those expelled are now either confirmed Universalists or practical Infidels.
2nd, Many of its present members are persons whose moral character is not good.

During the late political struggle they were seen at the grocery, drinking and encouraging others to drink liquid fire, and by all means (fair and unfair) endeavoring to secure the election of their particular candidates.

3rd, Could not learn of a single member who had a family altar, although many of them had large families.

What a thought! Professors of the religion of Jesus! A church in which there are many mothers and not one teaching the infant lips of her child to lip a Saviour's name—many fathers, and not one who bows the knee night or morning in the family circle to present their wants, or express their gratitude to that Being from whom comes "every good and perfect gift."

4th, The Bible is rarely, if ever read. I visited some families where it had lain on the shelf so long, that in the dust which had been accumulated thereon, might have been written in legible characters their own damnation.

With what faith could ministers preach to such a church? Composed of drunken, prayerless, ignorant members? How could they preach over an immoral church to an unconverted world?

All our efforts were directed to the church; we pointed out their danger, exposed the fallacy and unsoundness of their hopes; but all to no purpose. The terrors of the law and the wrath of God, would not move them—the melting story of the cross presented no charms, no attraction to win them; nothing we could say or do, neither entreaty nor expostulation, neither warning nor threatening seemed to produce any effect. Trusting in their baptism and church relationship; they fold their arms and think themselves secure.

May God have mercy on that ungodly church and open their eyes to their true situation.—May he give his ministers more prudence, in order that, before going into the constitution of churches, they may sit down first and count the cost.

I preached at this place last night and expect to do so again to night. The cause of Christ is at a very low ebb here, and the Baptist church almost extinct.

What a field for labor this presents, hundreds without God, and scores who have never heard a gospel sermon; when I look at the destitution and my own weakness, my heart bleeds—I long to carry them all to the Arms of my Saviour.

Yours in Christ,
W. H.
August 15, 1851.

FRENCH MERINOS.—Mr. S. W. Jewett, of Vermont, has imported at a cost of \$30,000 an improved breed of French merino sheep. They are pure descendants from the government merino sheep of Spain, the exportation of which from the country was at one time death. The average weight is 200 pounds a head; they shear from 12 to 36 lbs., each, thus doubling and quadrupling the ordinary amount attainable.

Protracted Meetings at Siloam, Miss.

Dear Brother Chambliss:—It is always pleasing to relate the merciful dealings of God to his children, and the hearts of Christians should always rejoice to hear of His pardoning love to sinners. I therefore write you an account of a Protracted meeting, held with the Siloam church, Oktibbeha Co., Miss.; commencing on Saturday before the 3rd Lord's Day in July last.

On the opening of the meeting it was understood that the services would be protracted, if the Lord blessed us and appearances were favorable. The two first days workings convinced us it would be imprudent to close immediately, and our continuance was attended with glorious results. Of sixteen who were added to the church, twelve followed our Lord and Master into the watery grave—besides three who were reclaimed, and one left over for baptism to the succeeding regular meeting, which convened on last Saturday.

At conference we received four more for baptism, to whom bro. M. Bennett, the pastor, administered the ordinance yesterday—before a large assemblage of persons. Besides the pastor, on the first occasion, brethren H. Quinn, T. H. Cliett, N. Sansing and A. E. Hardee, were present—and for one day, Rev. P. S. Gayle of Memphis, Tenn. All, except brethren Gayle and Sansing, were in attendance the whole time. A Presbytery of these ministers ordained bro. A. E. Hardee, who is now fully set apart to the Gospel ministry, having been licensed previously.

May the Lord continue his loving kindness unto us and to all his churches, until there shall be none left to say "know ye the Lord," for all shall know him "from the least unto the greatest."

Yours in Christ,
WM. SLOAN.
Palo Alto, Miss., August 18, 1851.

Revival and Baptism.

Dear Bro. Chambliss.—We have just closed a very interesting Union Meeting, at Mount Pleasant church, Chambers county. It was commenced on the last Friday in June, and continued ten days. There were several ministers in attendance a part of the time, and brethren F. Callaway, Jas. Harris, Carmichael and myself, during the entire meeting. The result of our labors was, 20 baptized and 3 received by letter. This church is under the pastoral charge of brother Carmichael. May the Great Head of the church prosper him more and more, adding daily to the church such as shall be saved.

Yours in Christian Love,
JOHN BRITTON.

Tallapoosa, July 7, 1851.

67—The above letter came to hand while we were ill in bed, and was overlooked.

Thanks to our brother for his aid in the circulation of our paper.—Ed.

Revival at Enon, Texas.

Dear Bro. Chambliss:—Our monthly meeting has just closed, having been protracted three days, and I hasten to forward you an account of the Lord's doings among his people in this part of our State. Enon church is a small body in the midst of a mighty people, so to speak, who neglect their souls salvation. But, in the name of Israel's God, we raised our banner, being determined to walk in the light of revelation and according to the commands of Jesus, and the Lord has been gracious unto us recently, in adding unto our number such as, we trust, he will have to be saved.

Bro. Stephens, our pastor, was aided in his labors by brethren Green and Matthias, through whose instrumentalities, we have enjoyed this most precious revival, both saints and sinners, being brought to acknowledge the goodness of God. Thirteen were added to the church, of whom eleven were received by experience—six of them being from the Methodist E. church. All are not yet baptized. Four others professed to have a hope in Christ, and we left some six still enquiring the way of truth and life. We now feel that our church has a weight of moral character, which would be felt in any community—to our merciful Father be the praise.

Yours in Gospel bonds,
J. D. J. DAVIS.
Upshur Co., Texas, July 11, 1851.

Revival at Dove Church, Texas.

Dear Bro. Chambliss.—For many years I have been a resident of this place, during which time, I have had a humble connexion with the Baptist church—her Associations, Educational Institutions and State Convention—but, have never before ventured to open a correspondence with your valuable paper; and, must now plead in excuse for my intrusion, news of an interesting character, which I am sure you would not get through any other channel.

A successful Protracted Meeting has just closed, this morning, with the Dove church. It commenced with our regular meeting on Saturday, the 26th ult., under the ministerial guidance of Elders R. E. B. Baylor, formerly of Alabama—of whom your State should feel proud—and David Fisher, one of the most effective revivalists in our country.

Services continued day and night, with increasing interest, until our ministers were so nearly worn out by their fatiguing labors, that they were forced to close; though even at the last call for mourners, twelve presented themselves for the first time. Some assistance was rendered by Messrs Devilbiss and Thrall, of the Methodist church. They will recommence in three days, with good prospects for a glorious meeting.

About twenty-five were hopefully converted, of whom twenty-two united with our church.—Thus, you see, we have had a refreshing visitation from the Lord, at this place. The evidences of Christian acceptance with God were

brightened, and their faith increased—love abounded one for another; sinners were convicted, crying "men and brethren, what shall we do to be saved?" others were showing glory and honor to their blessed Saviour, while none appeared indifferent to their soul's salvation.

Affectionately yours,
J. G. THOMAS.
Caldwell, Texas, Aug. 5, 1851.

[We thank brother T. for his promise of a list of new subscribers, shortly—may he be abundantly successful.—Ed.]

Revivals in North Alabama.

Dear Bro. Chambliss:—I have lately attended some very interesting meetings. We held one of six days continuance with the church at Sand Mountain, embracing the first Sabbath in July. Bro. Carmichael was with me the whole time, and until Wednesday, we had the aid of bro. Wright. Ten professed conversion, of which number, six joined the church.

On the second Sabbath a meeting had been commenced at Cave Springs, Madison county, by bro. R. H. Taliaferro, the pastor, assisted by brethren Wright, Carmichael and myself, and part of the time by bro. Mouring; which continued seven days, resulting in the conversion of eighteen. There had been a meeting in progress in the vicinity some three weeks previous, which was carried on till a short time since—during the exercises, about eighty made profession of faith in Christ; and at the close, brethren Taliaferro and Carmichael baptized nine.

During a nine days meeting, held with the Mount Nebo church, Jackson Co., embracing the fourth Sabbath in July, I was with bro. Taliaferro—until Wednesday, brethren Carmichael Mouring and Green were with us. Besides fifty-four who obtained peace in believing, we left thirty-five mourning His love to know.—Thirty-three were baptized by bro. Taliaferro, as the result of our efforts here.

We have several other meetings in anticipation, of which I will write you as soon as circumstances admit.

Yours in Christ,
A. G. HAMMACK.
Jackson Co., Ala., August 18th, 1851.

[Many thanks, to our brother, for the list of new subscribers accompanying the above.—Ed.]

Ministers' and Deacons' Meeting.

[CONCLUDED.]

SATURDAY MORNING, 9 o'clock.

Having met pursuant to adjournment, opened with Prayer by Eld. J. J. Andrews.

No new business—the time still being occupied as previously stated.

Bro. A. D. McNeill, of the Aberdeen Association, was, on motion, invited to a seat with us. Adjourned to half past 1 o'clock.

AFTERNOON.

Assembled in accordance with adjournment.

II. Essays were read on the subjects below named, and by the brethren stated, viz:

1. The Duty of Churches to their Pastors.—Elder E. Smith.

2. Resurrection.—Elder L. Ball.

3. Hope.—Elder J. J. Andrews.

4. Sovereignty of God and Agency of Man.—Elder Wm. Hale.

5. Good Works.—Bro. N. L. Ward.

6. Duties of Parents to their Children.—Bro. J. Boatner.

7. Charity.—Bro. E. Smyth.

The Report of the committee to select subjects for Essays and persons to write them, was now called for, read, received and adopted. It was as follows:

Elder E. Smith to write on the Doctrine of Election.

Eld. Wm. Hale—Sovereignty of the Church.

James Boswell—Relationship of Church Members.

Eld. J. J. Andrews—Obligation of Christians to Love their neighbors as themselves.

Elder W. Young—Grace.

Bro. J. Boatner—Force of Tradition.

Bro. G. V. Gambrel—Christian Experience.

Bro. N. L. Ward—Conversion.

Bro. E. Tiner—Duties of the Sisters, as Church Members.

Appointed the following Corresponding Messengers:

To Second District.—Elders L. Ball, E. Smith and bro. J. K. Willson—the first named to write the Letter.

To Third District.—Elders M. Ball, L. Ball, brethren J. Boatner and J. T. Pitts—bro. L. Ball to write.

Resolved, That the next Introductory Sermon be preached by Elder L. Ball—Elder J. J. Andrews, alternate.

Resolved, That at the next meeting of this body, Elder M. Ball preach a Sermon suited to Ministers and Deacons, and that Elder Wm. Young be his alternate.

Resolved, That the Essays, read before us at this session, be referred to a committee, as follows, who shall dispose of them, after examination, as seems most expedient—viz: Elders M. Ball, brethren F. Cook, H. T. Pitts, J. T. Pitts and D. I. Pitts.

Resolved, That the next session of this body be held with the Friendship church, Pontotoc county, Miss., commencing Thursday before the first Sabbath in August, 1852.

Resolved, That the thanks of this body be tendered to the brethren who have so kindly entertained us during this session.

Resolved, That we tender our thanks to bro. J. Boatner for his faithful and satisfactory manner in which he has presided over the deliberations of the present meeting.

Resolved, That the thanks of this body are due bro. E. Smyth for his faithful services as Clerk during this session.

Resolved, That the Clerk is hereby directed to forward a copy of these Minutes to the South Western Baptist and Tennessee Baptist for publication.

On motion, adjourned to meet with the Friendship church, on Thursday before the first Sabbath in August next.

JOHN BOATNER, Mod.

E. SMYTH, Clerk.

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August 6, 1841.

23-4t

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Lettres.

MALE DEPARTMENT.

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 Principal.—It has from its foundation, enjoyed extensive, continuous and increasing prosperity; numbering last session, 164 pupils. Its present Board of Teachers will compare favorably with any Institute in the South.—Professor Lowry is a Graduate of Trinity College, Dublin, in 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 his 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 Orrville Institute is not limited, but others will be instantly employed if necessary. None but those eminently qualified will ever be engaged.

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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. The Trustees and Faculty have organized the classes in regular College form. 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

There is a flourishing Sabbath School in the village, which each Pupil will be required to attend, unless the Parent or Guardian 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

BOARDERS IN THE INSTITUTE.—Only by Boarding in the Institute can the highest advantages of the Institution be obtained. The Institute is furnished with a valuable apparatus, and four Pianos. N. B. Other Pianos will be added as occasion requires.

tuition 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 \$8.00 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 Sep-
tember.
The next Session will be on Monday the 1st day
of September, 1851. It is of great importance to Pe-
pils 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,	A. Y. HOWELL,
JAMES WHITE,	JAMES D. McELROY,
JAMES WEST,	H. E. COBB, M. D.,
FELIX G. ADAMS,	P. T. WOODALL,
LEWIS B. MOSLEY,	JOHN A. NEWBOD,
ALFRED AVERY,	

Orrville, August 20, 1851.

POETRY.

A Lesson of the Lilies.

BY MISS H. T. GOULD.

List! oh ye to-day who borrow
Troubles from the hidden morrow—
Doubting, fearing, unbelieving—
List, a lesson sweet receiving,
Such as man hath never spoken,
Be your hearts but faint or broken,
Come, oh ye of little faith,
Hear and heed what Jesus saith.

Where the rich man, who increasing
Wealth with godlessness increasing,
Said unto his soul, "Be merry!
Henceforth thou shalt be merry!
Many years hast thou to measure
Full of pleasures, of ease, of pleasure!"
That night when he had done,
And eternity begun.

Let the love of Christ elicit,
From thy soul, and faith implicit!
Let the ocean of his teaching
Vail thy bosom's burden reaching—
Through it be of care a mountain—
Change it into joy, a fountain;
As the sun, with vernal glow,
Turns to streams the hills of snow.

Lords of animated nature,
Can your thoughts increase your stature?
Who provides the little raven
Daily food and little haven—
Through the shoreless, airy ocean,
Guiding her in every motion,
Till her sable sails are furled
Where her eyes shut out the world?

Are you for the body caring,
How it shall be clothed or fared?
God in store hath food and raiment,
Asking daily trust as payment.
Will he leave his children needing,
From whose hand the birds are feeding?
Mark the lilies, how they grow!
Who but He hath made them so?

Pure and lovely as the morning,
While they stand, the field adorning,
Gems with the dew of yesterday,
Chosen gifts to man's eye—
Ours fresh to God they render,
Salmon in regal splendor,
Had not the glory to compare
With the robes the lilies wear.

Would you shine like them in beauty?
Steady faith must pay the duty;
Unbelief is cold and cruel
With the soul it hath a duel.
Let no phantom-light decoy you!
Where the monster may destroy you!
Take the field and slay the foe
Where the spicy lilies grow.

Rest.

Does the Gospel word proclaim
Rest for those that weary be?
Then my soul, put in thy claim—
Sure that promise speaks to thee:
Marks of grace I cannot show,
All polluted is my best;
But I weary, I know,
And the weary long for rest.

Burdened with a load of sin,
Harassed with tormenting doubt,
Hourly conflicts from within,
Hourly crosses from without;
All my little strength is gone,
Sink I must without supply:
Sure upon the earth is none
Can more weary be than I.

In the ark the weary dove
Found a welcome resting-place;
Thus my spirit longs to prove
Rest in Christ the Ark of grace:
Tempest-tossed I long have been,
And the flood increases fast;
Open Lord, and take me in,
Till the storm be over past!

Miscellaneous.

Origin of the Indians.

Scholarcraft, Zestermann, and Squier, have all written on this subject, yet all differ. The whole three concur in the conclusion, that America was visited by the Northern at various periods. In the details, however, they differ widely. But upon the question of the origin of the aboriginal races, they are as far apart as could be well conceived. The interferences of the Americans are made from the history and observation of facts which have occurred in this country—those of the German are made from the history and observation of facts which have occurred in Europe. Hence the discrepancy in their conclusions. They have examined the subject under different aspects, and from different points of observation. Mr. Scholarcraft has long since concluded and asserted that the existing races are not the first occupants of the continent, and that they came hither from Asia, in accordance with the theory of the general dispersion of mankind from a common centre in Asia. He bases upon the unchanged and unchangeable type of the race. He is persuaded there must be something permanent in the physical type of the men which has reproduced itself with unerring constancy through all latitudes, torrid, tropical, temperate and frigid, and through the lapse of several centuries. In such varied localities, and through so long a period has the Indian race remained without retrograding or progressing in physical development. He says that the Aleutian Islands were the stepping stones of the first Asiatics who migrated to our continent, and that Mr. Hale, the ethnographer in Wilkes' expedition, and Mr. Wyeth, have furnished satisfactory evidence of philological affinity between the languages of the two continents. The peculiar Aztec termination of substantives in *tl*, may yet be found in the districts of the vicinity of Nootka Sound.

The work of Zestermann attempts to prove the identity of the Indian with the early races of northern Europe; in other words, that the Indian race are descendants from the original Scandinavian adventurers. His argument is ingenious, but not conclusive, or even very plausible to an American student. His proofs are the similarity between the primitive earth works, burial places and utensils of our continent and north western Europe, as traced by a comparison of Squier's "Ancient Monuments in the Mississippi Valley," with archaeological remains in the cabinets and records of the counties adjacent to the Baltic. He detects resemblances in the domestic utensils and of-

ensive weapons, in the ornaments, and in the mounds or barrows and other earth works, and the contents exposed upon opening them. He remarks especially, that the pipe was used by those tribes as well as by the Indians, and that in central, southern and eastern Europe no evidences remain of the existence of that luxury. Hence he argues that it was introduced from America, ages after it had been discovered. In attempt to fix the period of emigration for the Caucasians, who originally peopled America, Zestermann resorts to a curious argument. It is, that the emigration must have preceded the use of bronze—otherwise that metal would have been found in use here in preference to copper. This he fixes at 1200 years before Christ.

Mr. Squier admits the discoveries of the Scandinavians in the tenth century, but denies that they or any other northern Europeans were the original inhabitants. He also, we think, completely disposes of the argument of the illustrious German. Without pretending to trace the points of departure or arrival, like Scholarcraft, or to identify the particular class of Asiatics who peopled the continent, he is yet convinced of the Asiatic origin of the Indian tribes. He traces the resemblance through their respective antiquities, their physical organization, and their psychological characters. The three works are of profound interest, in a historical and philosophical point of view, and will richly repay him who possesses enough of scientific curiosity and scholarly zeal to compare them.—*Indian Advocate.*

St. Louis.

Rev. Dr. Humphrey's Home Missionary Sermon before the Old School General Assembly, which lately met in St. Louis, closed by the following reference to that city:

About eight years ago the city of St. Louis was founded, and became at once the seat of Roman Catholic power, for this boundless region. Thirty-two years later, near the beginning of the present century, when the Assembly, for the first time, appointed its standing Committee on Missions, there was probably no other religion here than what was common to the French and Spanish settlements in the West—a religion indicated perhaps, by the tinkling of a few convent bells, and here and there a crucifix surmounting a dilapidated chapel. Sixteen years after, our Board of Missions was instituted, and in the same year Salmon Giddings planted in St. Louis the standard of Protestantism. Thirty-five years more brings us to the present time. And now at last, here is the ancient province of Louisiana, so early seized by the Church of Rome; here, far in the rear of that old line of Missionary posts; here in the stronghold of Roman Catholic power, we find in session the General Assembly of a church whose faith, order and worship, are as thoroughly repugnant to those of Rome, as hers are to the Word of God. Thus, our supreme tribunal, has been drawn hither through fifteen degrees of longitude from its original seat, to the western side of the Mississippi, to this beautiful city, which sits like a queen upon these mighty waters, to the emporium and heart of the grandest missionary field which God has given to his Son for a possession. And now, at this time, the midway point in the nineteenth century, made illustrious by the progress of the Kingdom of Christ, here at this place—midway from ocean to ocean—midway from our arctic latitudes to our tropical seas, here, and now let the members of this venerable court, and let the people with whom we worship God to-night lift up heart and voice in the solemn strain of the old Hebrew melody: "Give ear, O Shepherd of Israel, thou the leader Joseph like a flock; thou that dwellest between the cherubims,—shine forth.—Thou hast brought a vine out of Egypt; thou hast cast out the heathen and planted it. Thou preparedst room before it, and did cause it to take deep root, and it filled the land. The hills were covered with the shadow of it and the boughs thereof were like goodly cedars.—She sent out her boughs unto the sea, and her branches unto the river. Return, we beseech thee, O God of hosts; look down from heaven and visit this vine, and the vineyard which thy right hand hath planted, and the branch which thou madest strong for thyself."

CURIOSITIES OF WATER.—Nor is the halstone less soluble in earth than in air. Placed under a bell glass with twice its weight of lime, it gradually melts and disappears; and there remain four parts, instead of three, of perfectly dry earth under the glass. Of a plaster of Paris statue weighing five pounds, more than one pound is solidified water. Even the precious opal is but a mass of flint and water combined in the proportion of nine grains of the earthly ingredient to one of the fluid. Of an acre of clay land a foot deep, weighing about one thousand two hundred tons, at least four hundred tons are water; and even of the great mountain chains with which the globe is ribbed many millions of tons are water solidified in earth. Water, indeed, exists around us to an extent, and under conditions which escape the notice of cursory observers. When the drier buys of the dry salter, one hundred pounds each of alum, carbonate of soda, and soap, he obtains, in exchange, for his money no less than forty-five pounds of water in the first lot, sixty-four pounds in the second, and a variable quantity, sometimes to seventy-three and a half pounds in the third. Even the transparent air we breathe contains in ordinary weather, about five grains of water diffused through each cubic foot of its bulk, and this rarified water no more wets the air, than the solidified water wets the lime or opal in which it is absorbed.—*Quarterly Review.*

Sorrow.

Sorrow is essential to penitence. We have not been made partakers of penitence, if we do not feel inward grief on the review of our transgressions. We read of "goodly sorrow which worketh repentance unto salvation." If we have injured a fellow-creature, the first indication of a right sense of the aggression is a sincere regret that we should have so acted. How much more necessary is it that we should be unfeignedly sorry for our innumerable offences against God.—Sorrow for sin is not, however, to be estimated only by violent emotions and copious tears. The passions are much stronger in themselves, and much more excitable in some than in others; and, therefore, the same degree of inward emotion, or outward grief, is not to be expected from all. The degrees of sorrow, as well as the outward modes of expressing it, will vary, as belonging more to the sensitive nature than to the rational; and for avoiding all scruple and doubtfulness, on this head, it may be laid down for certain, that the least degree of sorrow is sufficient, if it produce reformation; the greatest sufficient, if it do not.

The next step in penitence is confession. Real sorrow for sin, is always frank and impartial, while false or partial sorrow is prone to concealment, palliation and apology. There is a wretched proneness in many persons, when convinced of sin, to offer excuses and to endeavor to think the best of their case. They cannot be brought to admit the charge in all its length and breadth; but they attempt to hide its magnitude from their own eyes. This is a dangerous disposition, and has often come between a man's soul and his salvation. All the great and precious promises of pardon are suspended upon the condition of confession. "If we confess our sins, God is faithful and just to forgive our sins." Confession must be in detail, not in generals only; it must be free and impartial.—*Rev. J. James.*

Kindness, like the gentle breath of spring, melts the icy heart.

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. Hart, offers to the citizens of Marion and vicinity, a large and extensive assortment of genuine Drugs, Medicines, Chemicals, Paints, Oils, Varnish, Dye-stuffs, Brushes, Window-glass, Stationery, Perfumery, &c.; selected with great care and designed particularly for the Retail Trade. To which he invites the attention of Physicians, Planters, and others.

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

BAYLOR UNIVERSITY.

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

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

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

Faculty:

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

TERMS PER SESSION.

Elementary English Branches, 88
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 PSALMOIST. A collection of Hymns for the worship of God, by B. Manly, D. D., and B. Manly, Jr. 296 Hymns.
Pew Size—Plain Sheep. Retail price, 80
do Colored Sheep, 60
do Turkey Morocco, full gilt, 2 63
Pocket Size—Plain Sheep, 60
do Colored Sheep, 75
do Turkey Morocco, full gilt, 1 50
A discount of 25 per cent made to Churches, or individuals, purchasing 30 at a time.

THE WAY OF SALVATION. Second edition By Rev. R. C. HOWELL.
The favor with which the first edition of this work has been received, has induced the Board of Publication to stereotype it. The present edition is printed from stereotype plates, upon fine white paper and clear type. The price has been reduced from 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. Mims, of Furman Institute. Pages 84. Paper covers. Price 10c.

THE ADVANTAGES OF SABBATH SCHOOL INSTRUCTION. By Rev. C. D. Malory. 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. Pages 52. Paper covers. Price 6c.

Five of each of the last three will be sent by mail when one dollar is remitted.
GEORGE PARKS & CO.
Agents S. B. P. Society, Charleston, S. C.
March 5th.

T. M. BENSON. JAMES ROGUE. D. W. 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. 41c.
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.

Carrollton, REV. J. R. LOWRIE.
Carrollville, I. O. NELSON.
Hamburg, C. CORBAN.
Louisville, REV. J. B. McLELLAND.
New Prospect, REV. W. M. H. HEAD.
Alto, REV. HUGH QUINN.
Richland, REV. BEN. HODGES.
Waterford, COL. A. P. MORTON.
Yazoo City, WM. WRIGHT.
Abbeville and Caswell, REV. J. VESSEY.
Jackson & Line Street, REV. L. B. HOLLOWAY.
Loaksville & Vernal, J. LOTT.
Thomaston & Carthage, REV. A. GOSS.
Utica and Cayuga, REV. W. H. TAYLOR.
Canton, Madisonville, REV. S. I. CALDWELL.
and Sharon, REV. H. SIMMONS.
China Grove, Mellen, DR. J. M. KELLY.
and Holmesville, In Texas.

Gray Rock, H. B. CARR.
Galveston, REV. J. B. STITELER.
Matagorda, REV. W. A. TALIAFERRO.
LaGrange, REV. P. B. CHANDLER.
Clarksville, REV. W. M. PICKETT.
Anderson, REV. A. BUFFINGTON.
Huntsville, REV. J. W. D. CREATH.
Bastrop, REV. M. W. CHESTMAN.
Crockett, REV. D. LEWIS.
Gilmer, J. D. J. DAVIS.
Washington, REV. B. B. BAXTER.
Austin & Webbers Pr., REV. G. G. BAGGERLY.
Brenham, Chappell Hill, JOHN CLABOUGH.
Cameron & Nashville, REV. Z. N. MORRELL.
Border, Jonesville, REV. M. BARLOW.
and Jefferson, T. J. PILGRIM.
China Grove, Cuero, J. J. STURTELLFIELD.
and Gonzales, REV. J. H. STRIELING.
Greenville, Swartout, REV. L. SEWARD.
and Livingston, REV. NOAH HILL.
Rocky Mills, Lockhart, and Plum Creek, REV. R. C. BURLESON.
Caldwell, Prospect, and Georgetown, REV. JESSE WITT.
Egypt, Wharton, San Luis, Cedar Lake, Quintana, Velasco, Houston, Richmond, Hodges Bend and Rock Island, REV. R. C. BURLESON.
Marshall, Port Caddo, Union Springs & Glade Spring, REV. JESSE WITT.
Corsicana, Springfield, Richland Crossings, Teluacanea Springs, Leona and Melton, REV. H. P. MAYS.
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 itself, each year since our connection with the office, and at no time has the prospect of rapid increase been so flattering as now. Without ever having heard a syllable to the prejudice of the paper, as an organ for South Western Baptists; and with the cordial recommendation and support of a large majority of Associations, Conventions, and prominent individuals in Alabama, Mississippi, Louisiana, Texas, and Arkansas, there is no reason why its circulation may not be extended indefinitely. And as an encouragement to all who desire 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 363 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 Jenkin or Symington on the Atonement. These, also, are works of rare merit.

4. Every brother furnishing us with fifteen cash subscribers, shall receive a copy of the Baptist Library. This work, 3 volumes in one, making 1327 quarto pages, contains the best collection of Baptist Literature in existence,—being a reprint of more than 30 different productions. It would cost at least \$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 Crusade's large Concurrence of the Bible. This is admitted to be the best Concordance in the world.

6. Every brother furnishing twenty-five cash subscribers, shall have a copy of the Baptist Library, 1327 pages, with a copy of Benedict's History of the Baptists, 970 pages, or any other works of equal value.

7. Every brother furnishing us with thirty cash subscribers, shall receive a copy of the Comprehensive Commentary on the Bible. This work contains 6 vols making more than five thousand, doubly columned pages. It is the best work of the sort in the world.

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

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 to Construct or State on Liberal terms.

FRY, BLISS & CO.

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

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

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

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

No. of Students during the past Scholastic year, 104.
No. Boarders 56.
No. Classical Scholars 34.

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

Terms.
Tuition—Elementary department, per session, 20 weeks, \$10 00
More advanced, 15 00
Highest, 20 00
Board, washing, fuel, servant hire, beds, room-rent and lights, 2 00

The house is large and commodious, with five rooms for fire places, and three stoves.
The location is as healthy as any in the State—nothing to allure or entice the student from his books or corrupt his morals.

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

There are two sessions in the year. The first, seven months; the second, three months.
No student received for a less time than one session 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 official 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 need be such as to accomplish that object. Books can be had at Tuscaloosa prices.

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

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

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

COLBY'S BOOK CONCERN.
THE OLD STAND, 122 NASSAU STREET
AT THIS PLACE may be obtained at whole sale and retail at the lowest prices and on the most accommodating terms, every variety of RELIGIOUS and DENOMINATIONAL BOOKS.

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

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

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

"It is a searching treatise on a most important subject,"—*Christian Chronicle.*
"We had this coming reprint with increased gladness, the more especially, as it is very appropriate to the times, there being reason to fear that very many have a name to live while they are dead. For searching fidelity it ranks with the experimental treatises of Baxter and Owen."—*Christian Mirror.*

CARISTIAN BAPTISM. By Naeck. With a accurate and elegant Portrait—an exact reprint of the London edition without mutilation or comment.
SARAH E. JUDSON, with notes by the author.
BAPTISM AND COMMUNION. By Rev. Richard Fuller D. D.
Particularly favorable terms will be given to Agents.

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

DRY GOODS,
Crockery, Hardware, Cutlery, Boots Shoes Saddlery and Hollow-Ware,
All of which are direct from Importing Houses and Domestic Manufacturers. The public are invited to call and examine of goods and avail themselves of the benefits of our prices.

Particular attention given to a Cash trade.
CATLIN & BRO.
Marion, May 22, 18 0. 13-ly

Medical Notice.
DR. 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 850.

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

Physicians' Prescriptions carefully put up.
Physicians and Planters will always find at this Establishment, FRESH AND UNADULTERATED MEDICINES—which have been selected with great care for this Market. All purchasers are invited to examine my Stock, which is being constantly re-supplied.
Marion, April 30, 18 0.

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

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

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

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

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W. B. WEAVER.
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December 18, 1850 42-ly

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MARION, Jan. 29th 1851. 48-ly

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