

# South Western Baptist.

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

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

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

[R. C. BURLISON, Corresponding Editor,

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## TERMS.

The terms of our paper will henceforth stand thus: A single copy, \$2 50, if paid strictly in advance. 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. 17. Advertising will be done at the following rates, strictly observed. 17. First insertion, fifty cents, per square, of ten lines. 17. Each subsequent insertion, thirty-five cents, per square, of ten lines. 17. Reasonable discounts will be made on yearly ad- vertisements. 17. 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.

From the American Messenger.

### The Mercy of the Lord.

The fall and recovery of man have made great changes in all our habits of thought and in our very language. Had man never sinned, Christ had never died, and so the word *blood*, which is now connected with all our best hopes, would have had no unusual sweetness to us; whereas, now and forever it must be present to all pious men. "The blood of Jesus Christ his Son cleanseth us from all sin." "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion for ever and ever—Amen."

In like manner, such words as *redemption*, *salvation*, *mediation*, and *atonement* when entered into all proper thoughts of religion, and which are the hinges on which all saving truth turns, would have been unknown, or have had a very different import from that which they now have. The same may be said of the words *grace*, *regeneration*, and *mercy*. We have no sweeter word than *mercy*, and when by it we mean the mercy of the Lord, what a theme of heavenly meditation is before us. Many things unite in making the pious delight in thoughts on such a subject.

1. It is the mercy of the Lord. The mercy of man is always weak and feeble, often blind and foolish, and sometimes cruel. Even the mercy of angels is limited by their finite natures. "It is of the Lord's mercy that we are not consumed." "Ourselves and mercies, and wants are in an importunate sin minute. The mercies of the Lord alone merit our case."

2. The mercy of the Lord is from everlasting to everlasting upon them that fear him. This view of truth has ever rejoiced the hearts of the redeemed. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." "Having loved his own he loved them to the end." "I am the Lord, I change not; therefore ye sons of Jacob are not consumed." "His mercy endureth forever."

3. The Lord is "plentiful in mercy." When he pardons, he pardons like a God, he abundantly pardons. He "renders double for all our sins;" our sins and iniquities he remembers no more forever. The Lord is rich in mercy. He is rich in wisdom and truth and power, and has made very glorious displays of these precious, but in nothing are the riches of his glory more wonderfully manifested than in his pity to the lost. Redemption is the great theatre on which all the fulness of the Divine character is most strikingly displayed.

4. An God's saving mercies are in Christ. He is the store-house of infinite compassion to guilty man. In him any sinner is safe. Out of him every sinner is instant peril of damnation. "Blessed be the Lord Jesus Christ, and thou shalt be saved." "He that believeth shall not be damned." Much more might be said of the mercy of the Lord. But let us see how we should treat it. We should rely upon it, hope in it, praise him for it, speak often and joyfully of it, and never yield to despairing thoughts concerning it. We should so rely upon it as to rely upon nothing else. We should so hope in it, as to have no desire for any other ground of expectation. We should speak of it because it brings great glory to God, and because men easily forget it. And we should never yield to despair, which is the perfection of unbelief. A despairing soul is a lost soul. While he despairs of divine mercy is delivered over to the reigning power of sin, he who relies upon that mercy is inclined to all goodness. "There is mercy with thee, that thou mayest be feared."

It will be no small part of the work of the redeemed to contemplate and thankfully to rejoice in God's mercy for ever. He who has no heart for such employment here, will find that death will not make any effectual saving change in his disposition. To praise redeeming love in heaven it is necessary to have a heart of praise here below. Have you such a heart?

### An Affecting Scene.

Mr. Abbott, in his account of the ordination services at Ong Kyong, noticed in our last number, thus describes the address to the candidates, by Tway Poh, and the emotions kindled in his own bosom by the scene:

"Another interesting feature in the exercises was the address of Tway Poh—the more interesting to me, perhaps, from the emotions kindled by reminiscences of the past which it awakened. There was a large congregation present, who were evidently deeply affected. In the midst of them stood up the three men who had been thus recognized as ambassadors of Christ. Before them, a few feet distant, stood Tway Poh, facing them, leaning gently with his right arm against one of the large pillars that support the roof of the chapel. The personal appearance of Tway Poh is prepossessing; his manners dignified and ministerial; he is mild in his address—mild but effective—quietly forcible; of few words, but those well chosen and adapted to touch the heart. He opened his mouth and gave to his ordained brethren a few words of admonition, to the effect that they fulfil with fidelity the ministry they had received from the Lord Jesus. There they stood before us, Karen charging Karens to magnify their office as the messengers of heaven to a wicked world, and enforcing the admonition by words of wisdom and truth. As I looked upon the scene, and listened one of those moments was experienced which sometimes happen to us all, when the recollections of past years, their mingled emotions, hopes and fears, come rushing in upon the mind in an overwhelming torrent, and gushing tears relieve the agitated heart."

What a transition was that, when those men before me passed over from the darkness of heathenism into the Kingdom of God's dear Son! What a transformation of character was there—the ignorant, degraded, devil-worshipping Karens, now the sanctified ministers of a true Jesus, standing up in the great congregation of God's people—Karens like himself—pouring forth from an enlightened heart those truths which were to be the guide of his brother ministers in discharging the fearfully solemn responsibilities which their ordination had imposed, truths which he had so recently learned and made the guide of his own life! It was a joyful sight, joyful not only as a historical fact, as indicative of the triumph of the Gospel, and the smothering of God, but by the bright promise of the future which it inspired. The thought arose in my mind—would that all the friends of missions were there to witness the scene. But perhaps it would have been necessary that they first share in my experience, in order that they might be able to sympathize also in my sensibilities. We commended those beloved men to God and to the word of his grace, and sent them forth on their career in the name of the Lord. We shall watch their course with unabating anxiety, and with prayers to the Great Head of the Church, that he may keep his own to the end. Glory be to his holy name forever!—*Massachusetts.*

### Infidelity Allied to Mental Idiocy.

The following earnest and indignant language of Dr. Chalmers, when speaking of the high sounding but empty claims of infidelity to literary and scientific greatness, and mental independence, have lost none of their significance at the present day. Unhappily, however, the number of professed skeptics has largely increased, and men of respectable attainments are walking drearily around the barren circles of skepticism.

"Let the enemies of our faith show the world that their intellect rests on higher grounds than a stale invective against the jugglery of priests, or the pettiness of a flippant witicism; let them bring along with them the spirit of cool and candid reflection, an anxiety after truth, and a ready submission to evidence. How little do they think, as they strut along in the pride of infidel philosophy, how little of the spirit and temper of true philosophy is in them—of that humble cautious spirit which Bacon taught, and on which Newton rests the immortality of his genius. There is a puppyism in infidelity for which I have no patience. I thought that now-a-days both gentlemen and philosophers would have been ashamed of it. At the commencement of the last century one had some credit in sporting the language of unbelief and infidelity—for they were supported by the countenance of Shaftesbury and Bolingbroke, who in addition to their being peers of the realm, had a sufficient acquaintance with their mother tongue. But infidelity like every fashion, has had its day; and since the masterly and triumphant defenses of our English divines, it has been generally abandoned by the superior and more enlightened classes of society, and, to use the words of an Oxford professor, is now rarely to be heard but in the language of bakers, and brewers, and bricklayers, and bell menders, and bottle blowers, and

blackguards. I revere Christianity, not because it is the religion of my fathers—I revere it not because it is the religion of my country—I revere it not because it brings to me the emoluments of office—but I revere it because it is built upon the solid foundation of impregnable argument; because it has improved the world by the lessons of an ennobling morality, and because, by the animating prospects which it holds out, it alleviates the sorrows of our final departure hence, and cheers the gloomy desolation of the grave."

From the Watchman and Reflector.

"BLESSED ARE THE PEACE MAKERS."—Messrs. Editors:—In this world, how important it is that every professing child of God, should take the Bible as the only unerring guide in all the duties and relations of life. Especially at the present day, when there seems to be so many sources of distraction in the church, should this be the case. When the bitter waters of Marah are flowing in all directions, how important it is to have the peace principles of the Bible, to assuage the bitter streams, and stem the torrent of strife. "Blessed are the peacemakers, for they shall be called the children of God." "Do not be in the heart of them who imagine evil; but to the counsellors of peace is joy." "And the fruit of righteousness is sown in peace of them that make peace." We are taught that the wisdom that is from above, is designed to teach the children of God to love peace, to seek peace from principle; to pursue it eagerly, and to promote it every where. Is it not the experience of every faithful pastor, that a few active intelligent Christians, whose minds are enriched with Divine wisdom, and whose spirits are embued with the peaceful principles of the Gospel, are an invaluable blessing in a Christian church? Does he not feel that they are the very salt, and cement, the light and life of society. They cause the interests of Zion, both in public and private, to move smoothly forward. And when compelled to rescue truth from the hands of folly, every word and act is softened and tempered, with the meekness and gentleness of Christ."

Then what might not Zion accomplish, if all who profess to be her friends, were actuated by this spirit! And ought they not to be? My brother, my sister in the Lord, are you thus actuated? The fruits of the Spirit are love, joy, peace, long-suffering, gentleness, goodness, faith, and one of the precious blessings which Jehovah has promised to the church is, that "he would make her officers peace and her exaltation righteousness." Behold I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream."

CHRISTIANS REVERED BY A HEATHEN.—A missionary in India, passing near some tank diggers who were getting ready to repair a road, noticed that one of them looked towards the sun in a posture of worship, and then took up his crowbar and touched his forehead with it by way of religious reverence, before he began to dig. The man being asked why he paid such reverence to the sun and to his crowbar, replied that, as without the light of the sun he could not work, and without the instrument he could not dig, and as he was dependent on both for his daily bread, he worshipped them.

And on whom are we dependent for the light of the sun, and for a light more precious than that of the sun, the light of which alone can guide us to the realms of eternal day? We are left in no doubt as to the Being from whom all our blessings come. The Bible has taught us this from our earliest years. But do we recognize his overruling care, and his goodness from day to day? Do we worship him as the morning dawns, and the shades of evening comes in? Do we acknowledge our dependence on him in every new enterprise that we undertake? How suitable that we should do it! How greatly it would honor him! How, if we neglect to do it, the very darkness of heathenism rebukes us, and in the judgment will condemn us!—*Journal of Missions*

FORGIVENESS OF INJURIES.—Abul Hanifah, a most celebrated doctor among the orthodox Mussulmen, having carelessly received a malicious and violent blow on the face, spoke thus to him who struck him; "I could return you injury for the injury you have done me, but I will not. I could also inform against you to the Khalif, but I will not be an informer. I could in my prayers and addresses to God, represent the outrage done to me, but I will forbear that. In fine, I could, at the day of judgment, desire God to revenge it, but far be it from me; nay, should that terrible day arrive at this moment, and could my intercession then prevail, I would not desire to enter Paradise without you!" How noble an instance of a calm, serene, and forgiving mind! How happy would it be for all Christians, and how honorable to the name of Jesus, were there more frequent exercises of this grace of forgiveness.

### A Leaf from the Bible.

I will just mention a single fact, illustrating how useful even a small portion of God's Word may prove:

About nineteen years ago, a young man was second mate of a West Indian man; and he exceeded all the rest of his companions in his carelessness about religion. He says that one night, it being his watch, a heavy squall struck the vessel, and threw her on her beam's ends.—He himself was thrown down, and his head struck against the stanchions, and was considerably hurt. His first thought, he said, in the position which he occupied, was to curse the ship, then he cursed the winds and the waves, and at last he cursed God. The moment he had uttered the last words, he felt an indescribable horror; and he actually imagined that the ship was at that moment going down, and he himself proceeding to his own place. This terror continued with him afterwards; at last his countenance, like Cain's betrayed the perturbations of his mind. While he was in this state of mind, a shipmate said to him, "Jack, I see you are cast down. You should do as I do. I leave a portion of my wages with my priest; he prays for me, and I have nothing more to do in the matter." This poor young man, however, could not be satisfied with any such miserable comforters. What he most ardently wished for was a Bible. He knew that the captain had one, and that he was a good natured man; but he dare not ask for a Bible, lest he should be laughed at. At last he went down to his chest, and in overhauling it, he found some sea stores in it, wrapped in a piece of printed paper. "When I looked at the paper," said he, "I found that it was part of the first chapter of Isaiah. I then read this passage, 'Come let us reason together, saith the Lord. Though your sins be as scarlet, they shall be as white as snow. Though they be as red as crimson, they shall be as wool.' This was just what I wanted," said he. "I clung to that passage as a drowning man clings to a life-buoy."—*Dr. Halden.*

A NOBLE EXAMPLE.—A pious mechanic, relating his Christian experience, thus described a circumstance which under God was the means of his conversion.

"On New Year's day, 1827, or 8, I reflected that I had never attended a monthly concert of prayer in the city of New York, and determined for once I would go. I went early, found only the Sexton in the room, and sat down. Soon there came in a plain man, who spoke very pleasantly to the Sexton, and then coming and sitting by my side, after a kind salutation, said, 'I trust you love the Saviour?' I had been preached to at arms length all my days; but this was the first time in my life, that ever a Christian kindly and directly put such a question to my heart."

We conversed considerably together, in the course of which, at his request, I gave him my name and residence. The next day he came into my shop, and brought the tract "Way to be Saved," which he thought I might like to read.—He called again and again. I became interested in him, and the next Sabbath joined his Sabbath school; and was brought, as I hope, to Christ, and soon united with the church. But for him, I would probably have sunk into a miserable eternity."

That good man who was enabled by grace to rescue this poor sinner, was Harlan Page, whose incessant labors fully entitle him to the inscription on his tomb, "He ceased not to warn every one night and day with tears." Will not our readers imitate him?

GAMBLERS DISTRIBUTING THE BIBLE.—When the present flourishing city of Louisville, Kentucky, was a petty village, the gamblers, with which the place abounded, were the agents of circulating a large number of Bibles in this wise.—A pious young clerk, returning from purchasing goods in New York; bought three hundred dollars worth of Bibles, that sum remaining unexpended after his purchase of goods. His master the mercantile reckless himself of religion, thought it a bad speculation; but finally adopted the rule that, charging as he did, \$1 50 for every pack of cards, he sold the purchaser must take a Bible with the cards at 50 cents. The gamblers would have the cards, and could not but have the Bible.—They usually gave the Bible to the first boy or girl they met in the streets; in this way hundreds of families received the Bible who had never had it before.

BEAUTIFUL IGNORANCE.—A gentleman was riding in Scotland by a bleaching ground, where a poor woman was at work watering her weeds of linen cloth. He asked her where she went to church, what she heard on the preceding Sunday, and how much she remembered. She could not even tell the text of the last sermon. "And what good can the preaching do you," replied he, "if you forget all?" "Ah, sir," replied the woman, "if you look at this web on the grass, you will see that as fast as ever I put the water on it, the

sun dries it all up; and yet, sir, I see it gets whiter and whiter."

SOLACE OF THE GOSPEL.—The Paris correspondent of the London Christian Times relates an instance of the happy effects produced by the gospel of our blessed Lord upon a poor and wretched old peasant woman, who earns a scanty living by weeding gardens in a town some leagues from the metropolis:

"Since I embraced the Protestant faith," she said one day, "I have been perfectly happy. Before that, I used to be constantly complaining and unhappy at my condition, saying I was an unfortunate woman, and envying all who were better dressed and better fed than myself. Now, just as I am, I am happy to the bottom of my soul, and I would change conditions with no one; for since it has pleased our God and dear Saviour to make me what I am, I know it is for my good, and I only ask to do the will of my Heavenly Father. There are some who pretend to say that there should be no rich people; I do not think so now; for I see in the gospel that there always have been rich folks, but I do not wish to be one of them, for it is very difficult for the rich to enter into the kingdom of heaven. I have also heard that there are people unhappy enough to say there is no God! How dreadful! The beautiful sun that lightens me—this creature that I am now clearing—but, above all, my heart, my soul, cry aloud that God lives—that he creates all things, directs all things, and all out of love to us, who are, alas! so bad and ungrateful! Thou hast had these things from the wise and prudent, and hast revealed them unto babes!"

### The Progress of Truth.

A few years ago, there was not so far as known, a single Baptist in Germany. Catholics and Lutherans seemed to be vying with each other in the race of corruption; the priesthood were profligate, the *liberals* were rationalists, transcendentalists, and speculative nihilists; the common people about as ignorant of Christianity as the heathen. At length Oaken was led by a prayerful study of the Scriptures to adopt our faith; he was baptized by Professor Sears, then resident in Germany, and commenced his labors as a Baptist preacher. He was persecuted, fined, and imprisoned, his furniture sold by the constable, his house was guarded by the police, to prevent him from preaching; his people had their infant children seized, and forcibly carried to be sprinkled by Lutheran ministers, and every indignity was heaped upon him. But mark the result. Now, there are sixty preachers and colporteurs, and hundreds of tract distributors, engaged in spreading the same gospel in that country. There are 3,000 members of Baptist churches in Germany. Nearly 50,000 copies of the Scriptures and 1,400,000 tracts have been circulated in two years. Christians in Great Britain have contributed about £800 towards paying a debt of £2,000, incurred by the mission in building chapels. In Mecklenburg, persecution has been commenced, and it is apprehended that other governments may follow. In Prussia, except a greater strictness of the police, and obstructions to the sale of Bibles, the Government has not interfered with the freedom of the churches. These have generally enjoyed prosperity and some have been greatly blessed. The net increase of the Prussian churches is 303. In view of such facts, we may well exclaim: "Woe hath God wrought!"—*Western Watchman.*

### The Sabbath.

As a day of relaxation and refreshment, the Sabbath should be esteemed precious by the working classes in particular. The statesman, the merchant, the manufacturer, and even the tradesman, can often escape the duties or emancipate themselves from the drudgery of business; and, vanishing from their respective engagements, may embark for foreign travel, and luxuriate awhile in some invigorating climate; or, wandering up and down our own fair country in search of health, may halt at spots rich in historic interest and in memorials of ancient fame, or may visit the wonder-working cities and towns reared by modern enterprise; or else, it weary with the excitement of such scenes, may turn aside for a season to the margin of the ocean, and there inhale health and gladness from its bracing breezes; refresh their bodies in its living waters; and sooth the irritation of their feelings with the music of its murmurings. But not so with the poor working man; he cannot go beyond his tether—he can rarely cast off his collar. From morning's dawn to evening's close, and often into the deep shadows of the night—through scenes of sorrow and tribulation and the incipient stages of disease—his necessities chain him to his post. Condemned, like Sisypheus of old, to roll the stone of labor up the steep acclivity of life, which on having neared the summit, rebounds on its starting point again, he finds himself, after the disbursement of his scanty wages

again at the bottom of the mountain, yoked to his hopeless task and compelled to begin anew the uphill struggle.

But cheer thee, child of travail! The blessed Sabbath is thine own! It is the excellent gift of thy Maker—see, then, that no man rob thee of the boon! It is the heirloom of thy family—see that it be not alienated from their possession!—It is a sacred inheritance, bequeathed by successive generations of the godly—see, then, that its fruitful soil is not, through neglect, cursed with sterility and nakedness! The fifty-two Sabbaths of rest with which the year is interspersed are like patches of verdure, watered by ever-springing fountains, that dot the inhospitable wilderness, and invite its fainting travellers to exhilaration and repose.—They are the ports that fringe the sea of human industry, to which the distressed bark may find a sure anchorage, and where it may renew its outfit for time and for eternity.

### A Man in Despair.

I saw him among the enquirers. He looked sad, but he did not weep. When we prayed he usually knelt, and remained some moments kneeling after the rest had risen. I saw him there day after day, for our meeting was protracted, but there was no change. I began to feel deep interest in his behalf—so I went to the house where he staid, and resolved, if possible, to find out the difficulty, and remove it. I inquired if he desired to be a Christian, "I do," said he, "but I think there is no hope for me." How long have you been in this state of mind? "About three months." He then said he had left his home and business to seek the salvation of his soul—he had gone from one protracted meeting to another, with still decreasing hope. Are you willing to be a Christian? "I am." Are you willing to give up the pleasures of the world? "Those I have already abandoned." Are you held back by your associates or relatives? "No, they are all anxious that I should become a Christian." Are you willing to confess your sins? "I am, and I have confessed again and again." Are you willing to pray for yourself? "I am—anywhere to the best of my ability." Do you hold a hatred in your heart towards any one? "I do not." Are you sensible of having wronged any one to whom you have not made confession and restoration? "I am not." Are you willing to trust yourself in the hands of Christ? "No, I am afraid he would not receive me." Here was the difficulty. I began to point out the great work of Christ in redeeming men—how he had fulfilled all his promises. I tried to show him that his unbelief in the ability and pleasure of Christ to accept him, even the chief of sinners, was unreasonable and criminal; that it was evident he was not in a state of reprobation, from the anxious state of his mind. I then prayed for him, and he followed me in prayer with broken accents of agony. He arose from his knees, and in sad tones, exclaimed, "It is of no use, I am lost—there is no mercy for me." The meeting broke up, and he in still deeper despair sought another similar meeting.

THE BIBLE IN EDUCATION.—"If my opinion will be of any use, I give it most cheerfully, in favor of making the Bible a text book in the school, the academy, the college and the university. To say nothing of its literature, which in my judgment is unrivalled, it contains not only the purest system of morals, but the soundest maxims of political economy, and the most exact delineations of human nature to be found on the earth. There is more in it to make a man great as well as good, than there is in any other volume. Men cannot be well educated without the Bible. It ought, therefore, to hold the chief place in every institution of learning throughout Christendom; and I do not know of any higher service that could be rendered to this republic, than the bringing about this desirable result."—*Dr. Nott.*

SPIRIT OF PRAYER.—It is distressing to hear long, desultory and cold prayers.—They evince that the sacrifice is from a dead heart, and that the lips are not occupied with a live coal from the altar of God. When prayers are short, specific and warm, we have evidence that a revival has begun. It has begun, where it should begin, in the hearts of Christians. Each worshipper comes to the meeting with an errand to the throne of grace; and he pleads it earnestly, being full of faith and the Holy Ghost. If he prays aloud, he supplicates for the thing he came for, and he entreates for it with filial, fervent and importunate desire, and then he stops. O Christian! do you feel for dying sinners? Do you feel for the cause of Christ? Then pray; wrestle in prayer; beseege the throne of grace; take no denial; say with Jacob, "I will not let thee go, except thou bless me." What an example we have in Moses, in Abraham, in Hannah, in Elijah, in all the Old Testament saints; and especially in Jesus! Let us catch this spirit of prayer, and we shall not spend our breath in vain.



Premium of \$50.00 for the best Essay on Missions.

A friend has placed at the disposal of the Southern Board of Foreign Missions, the sum of \$50.00, to be offered as a premium for the best essay on Missions. The undersigned a committee appointed for the purpose, invite from every quarter, essays in competition for this premium, to be handed in, post paid to either of us, previous to the first of January next. The essays should be from 12 to 24 pages of duodecimo, the ordinary tract size; the real name and address of the author, should accompany the manuscript in a sealed envelope. All the essays to be at the disposal of the Board, should others of them, besides the one that receives the premium, be judged worthy of publication. The committee in assigning the premium, will be governed by their judgment of the practical tendency of the essays before them, to produce an increase in earnest missionary activity throughout our churches. We deem it best to leave the precise topic undefined, only suggesting the following as some among many subjects which might be suitable: The Reflex Influence of Missions; The Claims of Missions on Young Men; The Duty of Pastors to the Missionary cause; The Heathen Lost without the Gospel; Modern and Apostolic Missions Identical in Character; The Spirit of Missions; The Spirit of Christ; Christian Stewardship; What Missions have accomplished; Liberal and Systematic Benevolence on Principle; Objections to Missions Considered; The Voice of Prophecy and Providence on Missions; Christians Debtors to the World; The Harvest Plenteous and Promising.

R. RYLAND,  
J. B. TAYLOR,  
B. MAXLY, JR.

Richmond Va., July 1851.

Several communications, and other interesting articles, are unavoidably crowded out this week—also the Receipt List and Letters Received.

NOTICES.—We publish the appended notices stated in a letter from our good brother, Rev. Jonathan P. May of Sumter county, Ala.

Protracted meetings will be held as follows: At New Prospect—commencing Friday before the fourth Lord's Day in September. At Christina Valley, Saturday before the 2d Lord's Day in October. At Bellmont, Saturday before the fourth Lord's Day in October.

The Central Association (Sumter county) will meet with the last named body at the same time of the meeting.

PROTRACTED MEETING.—The Baptist Church at Elim, will hold a protracted meeting, eight miles east of Montgomery, commencing Saturday before the fourth Sabbath in October next. Ministers, and brethren generally, are cordially invited to be with us on the occasion. Come over brethren, and help us.

Done by order of the church in regular conference.

WM. S. LLOYD, Pastor.  
MOSES McLEMORE, Ch. Clerk.

REVIVAL IN NOXUBEE CO., MISS.—The following is an extract of a letter just received from bro. T. J. Hand, dated Wabasha, Miss., August 30th, 1851.

I have just closed a protracted meeting at Siliam, seven miles below Macon. Thirty-eight were added to the church; twenty-nine by baptism. Brethren Lattimore, Fant and Boyd aided me on that occasion. The second day of our meeting I baptized six; the fourth day three, and the ninth day, twenty. So you may reasonably suppose, we had a gracious season.

We have commenced a meeting in this place—this is our second day. May the Lord bless us with his presence here also. Brother Ross has come to our assistance, brother Fant having returned home, as he had made no calculation to come with us to this place. Bro. Prescott was with us to day, but owing to the sickness of one of his children could not remain.

#### A New Association.

At a meeting appointed to be held with the Bethel Church, Shelby county, on the first Saturday in this month, there were delegates from six churches, all situated in Shelby county. The meeting was organized by electing Elder Wm. C. Harris, Mod., and Jordan Jones, Clk.

The propriety and advantages of forming a new Association were discussed, and after due consideration, it was resolved that, it is expedient. A Convention was then appointed, to meet with the Shoal Creek Baptist Church, on Friday before the first Lord's Day in November next, for the purpose of organizing such new Association. Shoal Creek Church is about two miles North-east of Montevallo. This Association, if formed, will be convenient for all the churches in Shelby, a few in St. Clair and several in Bibb county, all of which we cordially invited to attend, and if favorable to the object, send delegates to said Convention. Any assistance from Ministers of the Gospel, at the meeting, will be thankfully received.

Edm. King.  
Montevallo, Ala., August 25, 1851.

CHANGE OF SENTIMENT.—We clip the following from an exchange—truth is mighty and will prevail.

The Rev. R. S. Wilson, recently from Ireland, has engaged to supply the Baptist pulpit in New Britain for one year. We learn that brother Wilson was educated for the Scottish Presbyterian Church, but in investigating the subject of baptism, became convinced of the truth of Baptist sentiments, and at the risk of the loss of popularity, honestly espoused them.

The Rev. Joseph Riddle, a Presbyterian clergyman, was baptized in Green river, Calhoun county, Ky., on the 13th of July. He was subsequently set apart by the imposition of hands, to the work of the ministry.

#### The Pulpit.

"Go preach the Gospel to every creature."

We have here designated the instrumentality which Christians are to employ in the moral renovation and salvation of the world—the preaching of the Gospel.

Sometimes God, as an Almighty sovereign, acts above all means, exerting from the lips of atheism itself a confession of his presence and his power. Sometimes by means feeble and apparently inadequate, he achieves the mightiest results. But in most instances, he displays his wisdom in the selection of the fittest means to accomplish the end in view. Such is the fact with regard to the preaching of the Gospel.—The suitability of this means to accomplish the object intended—to impress truth on the minds of the people—to reach and move the heart—all can see at once. We know that it is the influence of the Spirit of God that gives preaching its especial power, and without which it would fail to renovate the heart. Yet we maintain that this is an instrumentality most happily adapted to the end in view. Whenever, and wherever the pulpit has been made to speak—not the language of the schools; not the dogmas of a party; not the adulation of sycophancy and servility before the seat of political power; not the cold morality that once echoed through the Halls of Philosophy; but its own language—the Gospel of Jesus Christ—then and there has been witnessed the peculiar power of this Divinely appointed instrumentality, as a means of moral renovation.

The history of the Pulpit, by one competent to achieve such a work, would be alike interesting and instructive. It would present a very fair index of the character of each successive age. This instrumentality, when first employed by the Apostles of our Lord, must have astonished themselves, as well as all other men of reflection, who witnessed the results. We may readily suppose that they found in their hands an engine, of whose amazing powers they had formed no adequate conception. Destitute of all those graces of speech, which were so eagerly demanded by a fastidious age, they spoke, and vice trembled in its seat of power; the streams of penitential sorrow burst from hearts hardened into stone by crime; the light of hope beamed on the haggard brow of despair; minds sunk into ignorance and degradation beyond the reach of any other means, were raised to the level of intellectual being—illuminated, expanded and purified—the devote of sensual pleasure was arrested in his mad career, converted, and made to walk in the peaceful paths of holiness. Such effects as these continued to follow preaching, so long as it was the utterance of the simple, intelligible language of the Gospel. Eventually, in the corruption of the Church, the Pulpit was perverted from the high purposes for which it was designed, and made the stage whence the endless distinctions, and bewildering metaphysics of Aristotle were doled forth—the relics of saints, so called, set to sale, and the vulgar wit of ignorant priests exhibited. The appropriate language of the Pulpit was silenced, and the Bible imprisoned. Those who claimed to be the ministers of religion, no longer preached repentance and remission of sins, but became a host of money-changers, with their seats and their tables in the very temple of God, dealing out for stipulated prices pardons for past crimes, and indulgences for the future. These were emphatically the dark ages, when the shades and the stillness of night brooded over the earth. But what was it that broke the silence of that long night of moral darkness and death, and uttered peals, louder than all the thunders of the Vatican? It was the Pulpit, once more released from bondage. Before the majesty of Divine truth, as proclaimed by the Reformers, vice stood appalled, and superstition fled in consternation to cloisters and monastic cells. The mass of stagnant mind was moved, like the heaving of the waves before the storm, and a great advancement, both in morals and intelligence, was achieved.

In process of time another, and somewhat different paralysis came over the Pulpit. Ambitious politicians took it into alliance with themselves, and it became desecrated from the holy purpose which it was intended to serve, into a mere instrument of political scurrility and State patronage. As in the case of Sampson shorn of his locks, its power was gone. Instead of the fervid eloquence, poured from lips touched with sacred fire, on crowded, interested, and deeply affected auditories; briefer priests, from Sabbath to Sabbath, either discoursed on the divine right of kings and bishops, the virtues of passive obedience and the awful sin of dissent; or else doled out meagre scraps of heathen morality to empty pews. Meanwhile, the people, Christian in name, were pagans in fact—pagans in ignorance and crime. We know, that during all this time, there were some honorable exceptions to these statements. There were, indeed, numbers of pulpits from which the Gospel was preached. They were, however, but the exceptions, comparatively few and far between. Generally, matters were even worse than we have here stated. But in the mercy of God, the time for another awakening approached. The instruments in this second reformation were the Wesleys, Whitefield, and their coadjutors.—Ejected from all the churches of the Establishment, like his Saviour, with "a mountain for his Pulpit, and the heavens for his sounding board," George Whitefield, in the simple majesty of an ambassador of Christ, proclaimed the everlasting Gospel to congregations, such as no Church could contain. And, as from a soul full of love to God, and love to man, he poured forth the eloquence of truth, the stormy multitude were hushed into silence, many of them cut to the heart, as on the day of Pentecost, and melted into penitence. The effects of that great awakening are still felt. There has been no such general paralysis of the Pulpit since; and

we fondly hope, there will not be again for all time to come.

On this instrument of God's appointment rests the hopes of the world, and in a very especial sense, the hopes of our country. When the philanthropist, looking on the great deep of human depravity and human misery, until his heart sickens at the sad spectacle, asks, what can be done to elevate, and bless, and save the millions of degraded and wretched beings? What instrument will be sufficient to raise them from the abyss into which they are sunk? All history responds, the Pulpit—nothing but the Pulpit. Other instrumentalities have been tried again and again, and have failed. "MERE TALK" may be written on them all. Withhold the Gospel of Jesus Christ, and the dark dead calm of despotism, and depravity, and woe will continue to brood over the nations age after age, disturbed only by the volcanic out-breaks and lurid flames of revolution and anarchy. Withhold the Gospel of Jesus Christ, and generation after generation will live in sin, and die under the curse of God.

There is much to alarm the fears of patriots in relation to our own country. We are evidently within view of those rocks on which other Republics have been wrecked. Luxury and pride, and self confidence, have gained alarming prevalence. The heartless, lawless doctrines of agrarianism, are rapidly spreading. The sacred majesty of law is insulted, and trampled under foot. Murder stalks abroad in open day, brandishing his bloody dagger. Venal Statesmen have put off shame, the last vestige of virtue, and, with unblushing fronts, boldly avow the selfishness by which they are governed.—In the meanwhile, we have reason to believe, that a crafty, corrupt foreign power is industriously engaged in attempts to sap the very foundations of our Republic. The Pope, moved with pious zeal, is unlocking the treasures of St. Peter, and pouring them out by thousands for the conversion of this country. With the same object in view, there have been sent over whole ship loads of Jesuit priests, and sanctimonious nuns, adepts in all the arts of cunning and sophistry. Emboldened as they increase in numbers and power, they have already dared to dictate to legislators, and municipal officers; and, to the eternal disgrace of those timid time-serving guardians of the people's rights, some of them are found willing to bow down their necks to the yoke.—What makes this view of the subject the more alarming is, that the very dogs of the population of all Europe are daily thronging our shores by thousands. These are all either now papists, or fit to be made the instruments of the papists, whenever they shall wish to employ them.—In view of these numerous and just causes of alarm to our Republic, the question comes with urgent force, What can save us? We answer, the Pulpit. The Pulpit, or the Gospel of Jesus Christ proclaimed from the Pulpit, is the only rain-bow of hope that spans this dark cloud.—Give us preachers of the right kind, and in sufficient numbers, and we will boldly defy to the onset, the Pope with all his legions, and his treasures, together with all the hosts of agrarianism and infidelity. Based on the principles of the Bible, our political edifice must stand from age to age, in all its grand and fair proportions, with the star-spangled banner waving triumphantly on its dome.

Two practical deductions clearly arise from the views which we have here presented.

1. Great is the responsibility resting upon all ministers of the Gospel, and all who are preparing to enter the Ministry. With all diligence, and by all proper means, they are bound to seek such preparation, as shall best fit them for the performance of their high and holy work—fit them to make the Pulpit wield, in the most effective manner, its legitimate influence. The proper qualifications of the Ministry, may form the subject of a future essay.

2. The view which we have taken of the Pulpit plainly shows, that on the Church also there rests a high and solemn obligation. This Gospel, so precious—so indispensably important to every high interest of our race, is in her hands; and, if it is ever diffused abroad, so as to save our country, and save the world, it must be by her prayers, her efforts, and her treasures. She must, under the guidance of the Providence and Spirit of God, find the Ministers, train them, and send them forth. Called by her adorable King to this high and honorable trust, it is demanded of her that she be vigilant—that she be active—that she be liberal.

A GOOD YEAR'S WORK.—The annual report of the domestic missionary operations of the "General Association" of the Baptists in Virginia, gives the following summary of labors performed in that department:

"During the last year, twenty-five missionaries were appointed. They were engaged in the discharge of official duties in 14 towns and villages, and in 53 counties. The aggregate amount of their labors is as follows:

Sermons preached, 2,825; addresses delivered, 254; converts baptized, 556, families visited for religious conversation and prayer, 2,607; new churches constituted, 9; Sunday Schools organized, 7; houses of worship erected, 2; and commenced the erection of 7 others; circulated 249 Bibles and Testaments, and 638 volumes of religious books; collected \$1,212.31 for the General Association.

Between 500 and 600 persons professed conversion at meetings in which our missionaries labored, who were baptized by the pastors of the respective churches."

THE CLERGY OF MEXICO.—A pamphlet published in Mexico states, that the income of the clergy of that country amounts to \$20,000 per annum. They are also in possession of landed property representing an enormous capital. The revenue of the General Government itself is stated not to exceed \$8,000,000.

#### The Prayer-meeting.—The Prayer-meeting.

It has been said by some one that the Prayer-meeting forms a good index of the state of piety in any Church. To this I would add that the manner in which each professing Christian attends on the Prayer-meeting, forms a pretty fair index of the state of piety in his own heart.—These things premised, I have one or two questions to ask every professor of religion—every member of the Church who may read this paper.

1. Have you any Prayer-meeting in the Church with which you are connected? If not, can you do nothing to establish one? Before you answer this question definitely, think well of it, and pray over it. Have an interview with your Minister on the subject. You know not how much a proposition to establish a prayer-meeting would encourage his heart. Perhaps you, in common with your brethren, are lamenting the coldness and deadness of your Church.—Think you, can that Church have spiritual prosperity in which there is no regular Prayer-meeting? Remember that the Gospel tenor of "imparting blessings is," Ask, and ye shall receive," and this holds good of Churches in their collective capacities, as well as of individuals. As therefore, you would encourage the heart and strengthen the hands of your Pastor, as you would enjoy the comfort of religion in your own soul; and, as you would see your Church visited and revived by the spirit of the Lord, make an honest effort to have a Prayer-meeting established in your Church.

2. If there is in your Church a regular Prayer-meeting, do you habitually attend it? If you do not, what is the reason? Is it such as your conscience now approves, and such as you will be willing to meet at the bar of God? Do you say that the reason why you do not attend is, that you live at such a distance from the place of meeting? But would you find any difficulty in going the same distance, to attend some secular meeting in which you felt a great interest? Do you not now often go the same distance to attend Political meetings, Lectures, and Concerts? Do you absent yourself from the Prayer-meeting because you have no inclination to go? And what must be the spiritual condition of that member of the Church, that has no disposition to attend the Prayer-meeting? Perhaps there was a time when you were accustomed to meet with God's people, when they assembled to pray—when even your own voice was heard among the foremost, and apparently most fervent. Compare your present feelings and enjoyment with what they were then. Are your evidences of acceptance with God as clear and bright now as then they were? Have you as much Christian comfort—peace with God, and joy in the Holy Ghost as you had then? Have you not cause to doubt whether you were ever truly converted? Will it be safe to remain longer in your present state? Would you be willing to die as you now are? Would you be willing to carry your present feelings to the bar of God? You will soon be at that dread tribunal. There, you will find two classes of professors of religion—those who habitually attended, and those who habitually neglected the Prayer-meeting. To which of these classes will your prayer belong. My dear reader, these questions are, with all affection commended to your solemn, prayerful consideration. May we not cherish the pleasing hope that, the next time the Prayer-meeting in your Church assembles, to the surprise and delight of your Pastor and brethren, your long vacant seat will be occupied?

#### Revivals in East Alabama.

Dear Bro. Chambliss—Permit me again to trouble you with cheering news from this part of the State. The Lord is doing great things for His people, whereof we are exceeding glad.

In my last round, we received fifty-four accessions, of whom forty-six have been baptized; mostly new converts. During two meetings, I baptized thirty-four. We held five days meeting at a private house, in Dale county, where the old gentleman, Mr. Moses Matthews, and thirteen of his family were converted and followed their Saviour into the liquid grave.—Twenty-two, in all, were received. This good old man, a native of Darlington District, S. C., was 78 years of age at his baptism and his wife 60; yet, he had never made a profession of religion previous to this time. Several other persons, who were advanced in life obtained a hope, and were added to the church.

At another point—in Henry county—I also witnessed a mighty outpouring of the Holy Spirit, in the conversion of eleven individuals, who were baptized and soon constituted into a church. This meeting, likewise, was commenced at a private residence—the house of Mr. Elias Groin—where the little church, to which I gave the name of "Jesse Mercer," was organized. I humbly trust that God is performing a work in my mission field which will be felt in death and manifested in Heaven. Pray for us, dear brethren—that the Lord may be glorified and we blessed.

Yours in Christ,

R. E. BROWN,  
Barbour Co. Ala. August 27, 1851.

DEATH OF A MISSIONARY.—We learn with sorrow of the death, at Reading, Mass., of the Rev. Daniel Temple, long known as a missionary in Turkey. His funeral was attended on Wednesday of this week, when Rev. William Goodell, recently returned from Constantinople, preached a sermon. These brethren were fellow-students in Andover, associated in foreign labor as missionaries, and now one of them buries the other in their native land.

It is Satan's proudest exploit to make the powers of man turn against himself; and that which should be for his peace, to become an occasion for falling.—Roberts.

#### Conversation with Half Eagle and Church Member.

[CONCLUDED.]

Half Eagle. Well, the good Pastor said much about this society and seemed to take, if any thing, more interest in it than any of the others. Being an educated man himself—judging of course, from the strength of his arguments and lucid reasoning, his chaste and beautiful language, he first pointed out some of the advantages of a well educated mind,—spoke of its influence upon individuals and communities, and the spirit of the age in rearing up schools and colleges to enlighten the rising generation.—Said something about an old adage the "Pulpit should be above the people," and interpreted it to mean, that as the people were becoming more and more, or better and better instructed, the rising ministry should likewise be thoroughly educated,—their minds well stored with wisdom, in order to be able to instruct, i. e. to be above their audiences.

C. M. These few remarks have indeed made me interested in this society. I have really been mortified and ashamed, stupid as I am, of the ignorance which presumes to exhibit itself sometimes before an enlightened people. This ought to be corrected if possible.

H. E. Well, it can be done very easily, if every member would only follow the advice of that good Pastor.

C. M. Come, do tell me the way that I may assist, for I do like to hear a good preacher, when I hear one at all, and if I can do any thing to enlighten our ministry, I will.

H. E. I am glad to see you becoming interested in these matters; for that is just as it should be. In the first place, then, the good Pastor said, you have a college in your own State, in which there is a professor appointed, for the express purpose of instructing all those who intend to become heralds of the cross.—Secondly, he stated, that there are many young men throughout the country, who feel a strong disposition to proclaim the unspeakable riches of Christ, but who, at the same time, feel their incapacity to do so to much, if any profit. And hence they are exceedingly cramped, and the sphere of their action consequently narrow and limited. Now, these young men would most cheerfully spend several years in study, as preparatory to the ministry, but then they have not the means to take them to college, pay their board and the other necessary expenses attending an institution of learning. What is proper, therefore, to be done is, to open your purses and with a liberal hand send them. And thus you will, in a few years, fill your pulpits with good efficient preachers.

C. M. Really I am ashamed of myself, for a few Sabbaths ago, I heard an excellent sermon from a young brother who they said was a theological student, and I must confess I did not exactly know what it meant, but now I understand it, I think. This young man was from that college, for I heard him say to one of our deacons, he could not stay all night with him, but must return to meet his classes.

H. E. Yes; he is one of several already at this college, studying hard day and night for this good work. And besides those, many others would gladly avail themselves of the advantage of your college, but the means are wanted and they must stay at home. The good Pastor then asked them most solemnly, brethren, can you not do something to aid them in obtaining an education?

C. M. You have said enough. I think I can see almost to the end of his argument, and am not surprised at his taking and feeling so much interest in that Society. I am so deeply impressed with its importance that were I to withhold my aid from all the others, I certainly could not from this.

H. E. I believe you are beginning to have just such feelings upon this subject as my own heart had. For, after the question was put, I was much astonished to see him draw out my kinsman,—though of twice my value, and put him by for that object.

C. M. I am satisfied with that Society; now tell me what he said about the Publication Society. That word—publication—sounds new to me, somehow. I want to understand all about all of them.

H. E. It must be a newly organized society, for he said our Publication Society had just commenced operation, as it were, and consequently required much assistance. I did not understand what he meant by our society, but I suppose he took it for granted, every member understood him, and therefore required no explanation.

C. M. I will make inquiries upon that point myself; but come tell me its object and its merits.

H. E. Well, the good Pastor said, that there were a great many irreligious books published and scattered throughout the country, which the young especially, seized and read with avidity. That these books were mostly of a demoralizing character, and tended to draw the mind from religious reflections, causing them—the young—to run into indulgences of the most vicious and depraved kind. And hence, it is, that we find so much difficulty in inducing the youth of our country to take up the important subject of religion, and give it that reflection and thought which it so justly deserves. Now the object of this society is, to publish works of a wholly religious character, to counteract the dreadful influence which such books, as referred to above, are exerting; and to establish, if possible, a religious literature throughout our land. And, moreover, it issues works containing the views of our own church, which will enable all our members to become thoroughly instructed in the doctrines of our denomination—a thing greatly desired—and thereby to wipe off the blot of ignorance that now stains so many of our members.

C. M. I feel the force of this last truth, so

much so, in fact, that I will not only give something to support it, but I will buy some of these very books, the first opportunity. But did he say where they could be obtained?

H. E. I think he said the society published them in Charleston, S. C.; but that they could be found in almost all our towns and villages. I have now given you but an outline of that excellent sermon by that good Pastor. And now I will stop by repeating to you his closing remark. Pausing awhile, he said, "my brethren, I beseech you think of these things, and if you have never done your duty before, do it now!"

C. M. (aside.) Well! I do indeed feel that I am a drone in the church. For several years have I been a member, and what have I done! Prayer-meetings and church meetings, I have neglected, and as to assisting these wise and benevolent institutions, I feel as though I had given just enough to render myself almost contemptible in the eyes of my good brethren. And moreover, I do not feel exactly right when I think of the excuses by which I have avoided my duty in this respect. Often and over have I put up the plea that I was in debt—but now, as I hope I am honest with myself in this examination of my heart, I find no easiness of mind, when I think of these mere subterfuges which I have heretofore offered. Let me see. I am in debt, that's true. But then I cannot lay my hand upon my heart and say, I bought this property and thereby involved myself with the only object in view, that in the end I would be better qualified to render unto God more effectual service. I am satisfied that no such thought entered my mind. For I was impelled to this solely by the spirit of self-aggrandizement and worldly gain. Now under those circumstances, I cannot see how I can honorably acquit myself upon any principle of equity or morality.—But this is not all. Honestly clearly requires that that debt should be liquidated (if possible) first, which is due first, and which has an equal claim of justice to vindicate. Now all my indebtedness to men of this world—which is not so much at most—when placed in the scales of comparison, bears not the weight of a feather that indebtedness I am under to my Heavenly Father. O God! with them in the plenitude of thy mercy, forgive me my past, exceeding heinous offences, and for the future possess me completely with that feeling and principle, which now actuate me in the dim and decided resolution, that forever, hereafter, I will devote my time, my talents, my all to thy service and thy glory.

ERASTUS.

Perry Co. Ala. Aug. 22, 1851.

#### Is a Revised Version of the Scriptures needed?

[CONCLUDED.]

3. There are numerous errors and mistakes in the present version which do require correction. That the present is in many respects the most faithful in general use, will not be doubted; that changes should not be made, except for good reasons; that in making changes, no liberties should be taken, which would shake the faith of simple-minded christians, in the inspired oracles, are positions of undeniable importance.—But both the Baptists and Pedobaptists are agreed, that there are errors in punctuation, in particles, phrases, obsolete words, and wrong spelling, which require attention. The learned philologist, Dr. Edward Robinson, from a committee appointed by the "American Bible Society," reported, that there are twenty-four thousand such errors, and the friends of the "American Bible Union," allege that there are twenty-two thousand errors which require immediate attention.

Some of the most glaring errors will now be stated, to prove the necessity of an amended version.

(a) Such errors, in words, as have accrued from the change of meaning. To show how great a change can pass upon a living language, I will quote one passage from a version two hundred years older than the common one.—This singular translation occurs in the eleventh chapter of the third book of Kings, 2d and 3d verses: "Therefore King Solomon was coupled to 30 women, bi most brennyng love; and wyves as greens were un seven hundred to hym; and three hundred secundarie wyves."—A wonderful change has come over our vernacular tongue since this translation was made. In 2d Corinthians viii: 1, Paul says, "We do you to wit of the grace of God, bestowed upon the churches of Macedonia." The Greek of do you to wit is *propequeu* upon, and to the people of King James' time was intelligibly translated, by *we do you to wit* which is unintelligible to ordinary readers, and should read "*we cause you to know*." The term *wit*, the past tense of *wit*, should undergo a similar change.

The term *conversation*, according to the old statutes and laws of England, signified, first, what a person did, and not as now what he says, and was a very proper translation of the term *avaypepev*. Then it meant *behavior*, now, the word means the language or style of expression of which any one makes use. Hence, for *conversation*, in the following passages, read *behavior*. 1 Peter ii: 12. "Having your behavior honest among the Gentiles." Galatians ii: 13.—"You have heard of my behavior in time past, in the Jews' religion." James iii: 13. "Let him show out of a good behavior his works with meekness of wisdom." The word *prevent*, did at one time exactly translate *phav* used transitively, but now it does not. Its meaning, then, was to outstrip, or to anticipate, now to hinder. Instead of *prevent* which radically and originally meant to go before, read, anticipate in the following passage: 1 Thessalonians iv: 15.—"We which are alive and remain unto the coming of the Lord, shall not anticipate them which are asleep." "The God of my mercy shall anticipate me." "Mine eyes anticipated the night watches." "Jesus anticipated him, saying, Sit



WEBSTER, says, *Baptize*; To administer to sacrament of baptism to; to christen.—*Christen*; To baptize; or rather to baptize and name; to initiate into the visible church, by the application of water.

WALKER. *Baptize*. To christen; to administer the sacrament of baptism.—*Christen*. To baptize; to initiate into christianity by water.

WILKINSON, improved by Todd & Chalmers, edition of 1846. *Baptize*, To christen. *Christen*. To baptize; to name.

WORCESTER. *Baptize*, To immerse in water, to administer baptism to; to sprinkle with water, to christen. *Christen*, To baptize; to initiate into the christian church; to name.

BOLLS. *Baptize*. To administer baptism. *Christen*, to baptize; to name.

BARLEY. *Baptize*. To administer the sacra-

During a meeting at Mt. Zion church, C  
county, *twelve* were received into its mem  
ship. At Pleasant Hope, *fifteen* were baptiz  
*Seventy-three* were added to the Sandy Cr  
church, Morgan county. The Cedar Cr  
church has received *thirty-two* by experie  
and baptism.

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☛ The Catholic Church at Ottawa, Illinois was consumed by fire on the 26th ult; loss \$1000; no insurance.

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*Orville, August 20, 1851.*



## The Sabbath Eve.

Sabbath hours they come and go:  
Like the summer stream, a flow,  
Bubbling to the waste relief,  
Beautiful, but not too brief;  
Sparkling in the golden rays,  
Iris colored—then away!  
Yet, where is seen  
Fretfulness, where the stream hath been,  
Fabbath hours I've come between,  
Like an inlet's emerald green,  
Rising o'er life's stormy sea;  
Where its waters of joy flow;  
Catching from its tide-washed strand,  
Visions of the fatherland,  
Till they deem the soft winds come,  
Breathing melodies from home.

May the Sabbath ever be  
Harbinger of good to me;  
Calming up my soul from earth,  
Filling it with thoughts of worth,  
Sustaining its subsiding ray,  
O'er the changing waters—say:  
O'er the waters of life's sea,  
I shall praise Thee for these hours.

## ecclesiasticals.

From the American Messenger.  
An Exciting Scene.

Messrs. Editors—I give the following facts as related to me by a credible witness. A great "experience meeting" was to be held one evening in a church where the speaker was, as usual, to be a reformed drunkard. A respectable woman whom I will call Alice, was induced to attend. When the meeting was somewhat advanced, a late member of Congress arose, with apparent sadness and hesitation—

"Though I had consented, at your urgent solicitation, to address this assembly to-night," he said, "yet I have felt so great a reluctance to doing so, that I have been with the utmost difficulty I could drag myself forward. As to relating my experience, that I do not think I can venture upon. The past I dare not recall. To do so would be to blot out the memory of my life. He paused a moment much affected, and then added in a firmer voice, "Something must be said of my own case, or I shall fail to make the impression on your minds that I wish to produce."

"Your speaker once stood among the respected members of the bar. Nay, more than that, he occupied a seat in Congress for two Congressional periods. And more than that," he continued, his voice sinking into a tone of deep emotion, "he once had a tenderly loved wife and two sweet children. But all these honors, all these blessings, have departed from him. He was unworthy to retain them; his constituents threw him off because he had debased himself, and disgraced them. And more than all, he who had loved him devotedly, the mother of his two babes, was forced to abandon him and seek an asylum in her father's house. And why? Could I be so changed in a few short years? Was power there so to debase me that fellows beings spurned, and even the wife of my bosom turned away heart-stricken from me? Alas, my friends, it was a mad indulgence in intoxicating drinks. But for this, I were an honorable and useful representative in the halls of legislation, and blessed with a home, and with wife and children."

"But I have not told you all. After my wife separated from me, I sank rapidly. A state of sobriety brought too many terrible thoughts; I drank more deeply, and was rarely, if ever, free from the bewildering effects of partial intoxication. At last, I became so abandoned that my wife, urged by her friends to doubt, till I had applied for a divorce, and as cause could be readily shown why it should be granted, a separation was legally declared; and to complete my disgrace, at the congressional canvass I was left off the ticket, as unfit to represent the district."

"When I heard of this new movement, the great temperance cause, at first I sneered, then wondered, listened at last, and finally threw myself upon the great wave that was rolling onward in hope of being carried by it far out of the reach of danger. I did not hope with a vain hope. I did for me and mine, then I could have desired. I set me once more upon my feet, once more made a man of me. A year of sobriety, earnest devotion to my profession, and fervent prayer to Him who alone gives strength in every good resolution, has restored to me much that I have lost; but not all, not the richest treasure that I have proved myself unworthy to retain; not my wife and children. Between myself and these the law has laid its stern impassable interdictions. I have no longer a wife, no longer children, though my heart goes towards these dearly beloved ones with the tenderest yearnings. Pictures of our early days of wedded love are ever lingering in my early imagination. I dream of the sweet fire of our life; I see ever before me the placid face of my Alice, as her eyes looked into my own with intelligent confidence; the music of her voice is ever sounding in my ears."

Here the speaker's emotion overcame him; his utterance became choked, and he stood silent, with bowed head and trembling lips. The dense mass of people were hushed into an oppressive stillness that was broken here and there by hushed sobs.

As his emotion there was a movement in the crowd. A single female figure, before whom every eye appeared instinctively to give way, was seen passing up the aisle. This was not observed by the speaker until she had come nearly in front of the platform on which he stood. Then the movement caught his ear, and his eyes that instant fell on Alice, who, by the kindness of those near her, was conducted to his side. The whole audience thrilled with the scene, were upon their feet and bending forward, when the speaker extended his arms, and Alice

threw herself upon his bosom.

An aged minister then came forward and gently separated them. "No no," said the reformed congressman, "you cannot take her away from me." "Heaven forbid that I should," replied the minister; "but by your own confession she is not your wife." "No, she is not," returned the speaker mournfully. "But is ready to take her vows again," modestly said Alice, in a low tone, smiling through her tears.

Before that large assembly, all standing, and with few dry eyes, the marriage ceremony was again performed, that gave the speaker and Alice to each other. As the minister, an aged man with thin white hair, completed the marriage rite, he laid his hands upon the heads of the two who had joined in the holy bonds, and lifting up his streaming eyes, said, in a solemn voice, "What God has joined together, let not man put asunder." "Amen!" was cried by the whole assembly, as with a single voice.

## A New Motive Power.

Carbonic acid gas—is now in successful operation in this city. The discoverer is a Prussian, named Salomon, whom political events drove to this country twenty-five years ago. For twenty-six years he has labored at this discovery; and if we can rely upon the statements of *Cist's Advertiser* and the *Atlas*, based upon scientific investigation, an era greater than that introduced by Watt's is awaiting the discovery by Professor Salomon. The following account is given by the *Chronicle* and *Atlas* of the 1st instant:

"The motive power is obtained by the generation and expansion, by heat, of carbonic acid gas. Common whitening, sulphuric acid, and water, are used in generating this gas, and the boiler in which these components are held is similar in shape and size to a common bomb-shell. A small furnace, about the size of one of Dodd's Paroli hats, with a handful of ignited charcoal, furnishes the requisite heat for propelling this engine of twenty-five horse power. The relative power of steam and carbonic acid gas is thus stated:

Water at the boiling point gives a pressure of fifteen pounds to the square inch. With the addition of thirty degrees of heat, the power is double, giving thirty pounds; and so on, doubling with every addition of thirty degrees of heat, till we have 3840 pounds, under a heat of 153 degrees—a heat which no engine can endure. But with the carbon, twenty degrees of heat above the boiling point give 1080; forty degrees give 2160 pounds, eighty degrees give 4320 pounds—this is four hundred and eighty pounds greater power with this gas than four hundred and thirty-two degrees of heat give by converting water into steam.

"Not only does this invention multiply power almost infinitely, but it reduces the expense to a mere nominal amount. The item of fuel for a first class steamer between Cincinnati and New Orleans—going and returning—is between 1,000 and 1,200 dollars; whereas five dollars will furnish the material for propelling the boat by carbon. Attached to the new engine is also an apparatus for condensing the gas after it has passed through the cylinders, and returning it again to the starting place—thus using it over and over and allowing none to escape.

"While the engine was in operation on Monday, it lifted a weight of 12,000 pounds up to the distance of five feet perpendicular, five times every minute. The weight was put on by way of experiment, and does by no means indicate the full power of the engine.

"Mr. Salomon will immediately commence the construction of another engine on the same principle, of three hundred and fifty horse power. We expect to see steam entirely superseded by carbon, in the course of a few years, for locomotive and mechanical purposes."

**How should Cream be Kept?**—This question is often asked, and answered in different ways. We say that cream is sweeter when kept out of a damp cellar or well than when kept in it. Cream is kept best in a cool dark room above ground, or, if better, it ought to be stored daily while it is kept, otherwise mouldy particles gather on the surface of the pots.

Milk also, set for cream, yields more cream when placed above ground, and it rises sooner also. Any one may prove this by a trial of both modes. Much is said about keeping cream sweet, but cream perfectly sweet is not easily obtained. It should undergo a change in order to make good butter. The act of churning produces a chemical change in the cream, and though the cream may have a sour taste, the butter is not necessarily sour. The nature of it is changed on churning.

A room above ground on the north side of a large building, well shaded with trees is a better place for setting than any damp cellar we have seen. In such a room the cream will all rise in thirty-six hours, that is really valuable.—*Mass. Ploughman.*

**Pruning Fruit Trees.**—There are but few kinds of fruit trees that require pruning farther than to keep the heads of the trees in proper shape. Peach trees should be shortened in every winter. This consists in taking off from one third to one half of the current year's growth of the surface limbs, as well as all such of the inside as need to be shortened.

The shortening of or surface pruning very greatly promotes the vigor and productivity of the peach tree, supplying it annually with plenty of young fruit-bearing wood in the interior of the head, which can never be the case when the trees are permitted to grow in their own way. All dead and decaying branches should be carefully taken away from the

heads of all fruit trees. In all cutting and pruning operations, great care should be taken to cut the limb immediately above a bud, and in cutting peach trees the cut should always be made just above a leaf-bud; if made above a fruit-bud, the limb cannot elongate from the fruit-bud, and is compelled to die down to a leaf-bud, which often happens to be a foot or two. Where there are three buds together, the middle one is a leaf-bud, with but few exceptions; and where the fruit-buds are single, they can be readily recognized by their plump, whitish appearance, while the leaf-buds are slim and pointed.

In our climate, pruning may safely be done in almost any month in the year, but wounds inflicted in the summer heal much sooner than at any other time.—*Farmer and Planter.*

**Simplicity.**—The more I see of the world, the more I am satisfied that simplicity is inseparably the companion of true greatness. I never yet knew a truly great man—a man who overtopped his fellow-men; who did not possess certain playful, and almost infantile simplicity. True greatness never struts or plays the king upon his stage. Conscious of its elevation, and knowing in what that elevation consists, it is happy to act its part like other men in the common amusements and business of mankind. It is not afraid of being undervalued for its humility.—*Paulding.*

**To Cure Hams.**—Cover the bottom of the cask with salt, coarse, lay on the ham, sprinkle fine salt, then another layer of hams, and so continue until the cask is full. This ought to be of the larger kind. A cask holding 64 gallons is small enough, and it would be better if it held 130 gallons. Make a brine in the following proportions: 6 gallons of water, 9 pounds salt, 4 pounds brown sugar, 4 ounces saltpetre, 1 ounce saleratus. Scald and skim, and when cold, pour the brine into the cask. The hams should remain in this pickle at least three months, and a little longer wouldn't hurt.

## JUDSON FEMALE INSTITUTE, Marion, Perry County, Ala.

(Number of Pupils Last Session, 166)

**Faculty.**  
Professor MILO P. JEWETT, A. M. Principal and Instructor in Moral and Intellectual Philosophy &c.  
Dr. P. ALBERTUS WURM, A. M. Professor of Music.  
Miss L. E. SMITH, English, Embroidery & Wax.  
Miss L. D. SALISBURY, French, Drawing and Painting.  
Miss JENNIE A. MOREY, English.  
Miss M. A. GRISWOLD, English.  
Miss ELIZA DENISON, Music.  
Miss MARY JANE DAVIS, Music.  
Miss EMMA CONARD, Primary and Preparatory Departments.

**Governesses.**  
Miss M. A. GRISWOLD, Matron and Nurse.  
Mrs. H. C. EASTMAN, Steward's Department.  
WM. HORNBUCKLE, Esq. AND LADY.

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

At no period, has it been favored with an abler Faculty. Professor Wurm is a Graduate of the University of Munich, in Bavaria. He is a gentleman of high and varied acquirements, although he has devoted himself chiefly, for the last twenty years, to teaching the science and art of Vocal and Instrumental Music. For ten years, he was Supreme Director of Music in Kempten, and appointment of the King of Bavaria. For three years past, he has been a distinguished Teacher of Music and Instructor in the German, French, Spanish and Italian languages, in Philadelphia. He speaks English fluently. He is a Composer, and a splendid performer on the Piano, Harp, Guitar, Violin, Violoncello, Double Bass, French Horn, Tuba, &c. &c. His learning, taste, experience and tact, industry and energy, assure to his pupils the most critical and the rough training, and the most accurate and brilliant execution.

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

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

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

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

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

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

The Institute is furnished with a Library, Apparatus, Cabinets, &c. It has one Harp, twelve Pianos, six Guitars, and a variety of other instruments. Monthly Reports, showing the scholarship and deportment of the Pupils, are sent to Parents and Guardians.

The Manners, personal and social habits, and the morals of the young Ladies, are formed under the eye of the Governesses and Teachers, from whom the Pupils are never separated.

The Borders never leave the grounds of the Institute, without the special permission of the Principal. They attend no public parties, and receive no visitors, except such as are introduced by Parents or Guardians.

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

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

All jewelry, of every description, is interdicted.

Any young Lady during Severe, or bringing Suffering into the Institute, is liable to instant expulsion.

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

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

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

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

To promote habits of economy and simplicity, a Uniform Dress is prescribed.

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

For summer, the Pupils should have two Pink Calico; two Pink Gingham, and two common White Dresses, with one Swiss Muslin. Also, one Brown Linen Dress. Every Dress should be accompanied by a Sack of the same material.

Bonnets—One of Straw; in winter, trimmed with dark Green Lustrous ribbon, plain solid color; in summer, trimmed with Pink Lustrous, plain solid color, may be lined with Pink only—no flounces or tabs—Also, one Cape Bonnet, of Brown Linen.

Aprons, of Brown Linen and Barred Muslin—none of Silks or Satins permitted.

All the Dresses must be made perfectly plain, without ornament, engravings, or any trimmings whatever.

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

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

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

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

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

Boarding in the Institute.—Only by boarding in the Institute, can the highest advantages of the Institution be realized. Here, young Ladies are always under the inspection of the Governesses and Teachers; they have regular hours of study and recreation; habits of order, system, punctuality, neatness and economy, are constantly fostered. They also enjoy an amount of moral and religious culture, which cannot be extended to others less favorably situated. The regularity of their lives; the alternation of sedentary habits with exercise; hours of study with amusement; the kind and judicious supervision constantly maintained, secures the highest degree of mental vigor and bodily health. In case of indisposition, the young Ladies receive the most assiduous and not infrequently attentive medical aid.

Sessions and Vacations.—There is but one session a year, in the Institute, and that of TEN months, commencing always about the first of October.

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

**Rates of Tuition, &c.**  
PER TERM OF FIVE MONTHS.  
Primary Department, 1st Division, \$10 00  
" " 2nd " " 12 00  
Preparatory Department, and all English studies through the whole course, 15 00  
Music on the Piano and Guitar, (each), 25 00  
Use of Piano, 5 00  
Use of Guitar, 1 00  
Music on the Harp and use of Instrument, 40 00  
Ornamental Needle-Work, 15 00  
Drawing, alone, or with painting in water colors, 15 00  
Painting in oil, 25 00  
Wax Work, (per lesson), 1 00  
French, German and Italian, (either or all), 15 00  
Latin, Greek, and Hebrew, (either or all), 15 00

Board per month, including fuel, lights, washing, bed, bedding, &c., 11 50  
Incidentals, (fuel and servant for school room, &c.), per term of five months, 1 00  
Use of Library, per term of five months, 2 50  
Board and Tuition will be payable, one-half in advance, for each term of five months; the balance at the end of the term.

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

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

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

N. B.—The expenses for the Board and Tuition of a young Lady, pursuing English studies only, (Instrumental Music not included), will be \$48 00 a year. Two hundred and twenty-eight dollars per annum, will cover all charges for Board, Tuition, Books, and Stationery, for a young Lady pursuing the highest course of study.

**Home Industry.**  
GREAT IMPROVEMENT IN COTTON PRESSING.

THE UNDERSIGNED have recently made valuable improvements on the HUSK-COTTON SCREW, for which improvement a PATENT has been issued. He is now prepared to sell Individual Rights, the Rights to Counties or States, on liberal terms.

It is confidently believed that this Cotton Screw, when understood by Cotton Planters, will be used to the entire exclusion of all other Cotton Screws and Presses now in use, from the fact that the whole Screw and Machinery is entirely protected from exposure to rain, &c., being situated in a house, and when properly constructed, will last from twenty to thirty years, and even longer when the process of packing is easier and quicker performed, the Bales better shaped and equally as heavy; the entire cost of construction but a trifle greater than the common Screw. Orders for Rights directed (free postage) to THOMAS ASHCRAFT will receive prompt attention.

Washburn, Randolph County, Mo.

(CERTIFICATES.)

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

H. A. HARRISON.  
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JAMES A. H. HARRISON.  
Troup co., Ga. June 5, 1849.  
LaGrange, 27th May 1851.

Mr. Ashcraft,  
DEAR SIR—I have visited Gen. H. A. Harrison's plantation, for the purpose of seeing your Patent Screw, and I take pleasure in saying, that it is the best I have ever seen, its simplicity and durability, is not surpassed by any now in use. JAMES HERRING, P. M.

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

McRAE & COFFMAN,  
Commission Merchants,  
NEW ORLEANS,  
Aug. 7, 1851.

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

## 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. The house is of suitable repairs and painting, will be ready for comfortable occupancy by the first of the session.

**Faculty:**  
Rev. RUFUS C. BARKER, 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 Miss HARRIET DAVIS as Assistant.

**TERMS PER SESSION.**  
Elementary English Branches, \$8  
English Grammar, Geography and Arithmetic, 15  
Ancient Languages, Natural and Mathematical Sciences, Moral and Intellectual Philosophy, 15  
French and Spanish Languages, each, 10  
Music on Piano Forte, with use of Instrument, 25  
Painting and Embroidery, each, 10  
Fee in the College Department, 25  
Boarding, including Lights, Lodging, Washing, & Fuel, from \$8 to \$10, per month.  
By order of the Board,  
GEO. W. BAINES, Sec. Gen.  
June 18th 1851.

**Latest Issues from the So. Bap. Publication Society.**  
THE BAPTIST PSALMODY, A Collection of Hymns for the worship of God, by B. Manly, D. D., and B. Manly, Jr., 1296 Hymns.  
Pew Size—Plain Sheep, Retail price, 80  
do Colored Sheep, \$1 00  
do Turkey Morocco, full gilt, 2 00  
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 20 at a time.

**THE WAY OF SALVATION.** Second edition. By Rev. R. C. HALL.

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 75c to 50c. 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. Mallory. Second edition. Pages 84. Paper covers. Free gift.

**A DECISIVE ARGUMENT AGAINST INSTANT BAPTISM.** Furnished by one of our own pulpits, by Rev. John L. Dargatz. Second edition. Pages 32. Paper covers. Free gift.

Five copies 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.

**DR. S. B. BALLE, Surgeon, D.D.S.,** has recently located at Marion, Alabama. Office in the E. F. King House, where Ladies and Gentlemen can at all times obtain his professional services.

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

For further particulars, inquiries are referred to his printed Circular, or to any one of the large number of persons in this community for whom he has already performed Dental operations.

Dr. B. All operations warranted and terms moderate. Particular references by permission: Gen. E. D. King, Judge J. P. Bailey, Pres. S. S. Sherman, J. R. Gordon, Esq., Rev. J. H. D. Votie, Rev. R. H. Holman, Prof. M. P. Jewett, Prof. A. C. Goullard, Dr. C. B. Bingham, Dr. P. E. Gordon, A. Graham, Esq., D. S. Stewart.

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

**A CARD.**  
F. A. BATES, M. D., respectfully informs the citizens of Marion and its vicinity that he is located in town, and offers his professional services at all hours. His residence and office are at the house formerly occupied by Mr. Wm. Huntington.

Marion, Jan. 29th 1851. 48-ly.

**H. H. HANSELL & BRO.,** 24 Magazine Street, New Orleans, La.

**WM. S. HANSELL & SONS,** 25 Market Street, Philadelphia.

**MANUFACTURERS OF SADDLERY AND IMPORTERS OF SADDLERY HARDWARE.** Purchasers are invited to an examination of our large and well assorted stock. We are prepared to furnish them with the latest style of Saddles, Harness, Trunks, &c., and with every article appertaining to Saddlery and Saddlery Hardware trade, at a very small advance on our Philadelphia prices.

New Orleans, Jan. 15, 1851. 47-ly.

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