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## SOUTH-WESTERN BAPTIST

EDITED AND PUBLISHED EVERY WEDNESDAY BY  
A. W. CHAMBLISS.

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## Original.

[For the South Western Baptist.]  
Revision—No. V.

Bro. Chambliss:—In this number I design sketching the history of the English translation of the Latin, used by the Roman Catholics. As the sketches are intended for the uneducated, and those who have not the history of those times and translations, I shall use most plainness of speech. It is presumed that there are very few persons but have heard of the "dark ages;" this period embraced pretty much the time between the fifth and the fifteenth centuries, when the Roman Catholic church exercised supreme authority in ecclesiastic, as well as civil government. During this period it was that the poor immersionists, and all who advocated the authority of the Scriptures suffered so much. In this period the Scriptures, as far as the Roman Catholics could control it, was confined exclusively to the Latin tongue; the version thus is called the "Latin Vulgate," because this was the most common language of that day. The Catholics used this language, as they yet continue to do, in their religious services. The first English translation made from this "Latin Vulgate" was in the latter part of the fourteenth century, by John Wickliffe. A short sketch of this famed and renowned man of God and benefactor of his race, may be desirable. I will therefore give it. About this time flourished the famous John Wickliffe, the morning star of the reformation. He was born in England, about the year 1324. He flourished in the latter end of the reign of King Edward the Third, and the beginning of Richard the Second; about one hundred and thirty years before the Reformation of Luther. I will give some of his sentiments. "He maintained that the Pope was not infallible. That the church of Rome was not the head of all other churches; nor had St. Peter the power of the keys any more than the rest of the Apostles; that the New Testament, or Gospel, is a perfect rule of life and manners, and ought to be read by the people." Mr. Fuller (an Episcopalian) in his history of the English church, says, "to Mr. Neal's account of Wickliffe's sentiments it may be added, that he advanced some tenets which not only symbolize with, but directly led to the peculiar opinions of those who, called Baptists, have in subsequent ages formed a large body of dissenters, viz: "That wise men leave that as impertinent which is not plainly expressed in Scripture; that those are fools and presumptuous which affirm such infants not to be saved which die without baptism; that baptism doth not confer, but only signify grace which was given before. He also denied that all sins are abolished in baptism; and asserted that children may be saved without baptism, and that the baptism of water profiteth not, without the baptism of the Spirit." He maintained also, says Neal, "most of those points by which the Puritans were afterwards distinguished; as that in the sacrament of orders, there ought to be but two degrees, presbyters or bishops and deacons; that all human traditions are superfluous and sinful; that we must practice and teach only the laws of Christ. \* \* \* This Wickliffe was a wonderful man for the times in which he lived, which were over-spread with the thickest darkness of Anti Christian idolatry; he was the first that translated the New Testament into English." The art of printing was not then discovered, and all had to be written by scribes; very few copies therefore could be circulated; and the Roman Catholic inquisitors kept them generally burnt up. Wickliffe was only a Latin scholar, he did not understand Hebrew and Greek, the languages in which the Old and New Testaments were written. Of the times of which I am now sketching, Maranlay says, "Corrupt as the church of Rome was, there is reason to believe that, if that church had been overthrown in the twelfth, or even in the fourteenth century, the vacant space would have been occupied by some system more corrupt still. There was, then, through the greater part of Europe very little knowledge, and that little was confined to the Clergy. Not one man in five hundred could have spelled his way through a psalm. Books were few and costly, the art of printing was unknown." It therefore naturally follows, however honest, however faithful Wickliffe might be, that if the Catholics from interested or sinister motives, translated incorrectly or failed to translate some phrases from the Hebrew and Greek into Latin; that the same defect would be also, in Wickliffe's English translation. However, Wickliffe's translation, imperfect though it was, reached the eyes, ears and hearts of many; and provoked the supremacy to its utmost warmth. In 1215 a decree was passed, "that all heretics should be delivered over to the civil magistrate to be burned." \* \* \* There was no occasion for putting their sanguinary laws into execution among us till the latter end of the fourteenth century. But when the Lollards, or followers of Wickliffe, threatened the papal power, the Clergy brought in the Italian drug from Rome, and planted it in the church of England. Laws were passed against them, and many suffered; and lastly, forty years after the death of Wickliffe his bones were taken up and burned. Here reader is the origin of the English translation of the Scriptures. To Wickliffe, a Baptist, (as his historians term him), in sentiment and practice, are we, and

generations since, indebted for the spiritual boon. And should the Catholics ever get the supreme authority in the United States, whose bones think you would be first burnt. Why, those who still hold to Wickliffe's sentiments. And if we are like him in sentiment, let us like him take a stand, a bold, a decided stand, for the perfecting of the translation of the English Scriptures. Let us drag them out from under the "bed" of Catholic darkness, and from under the "bushel" of Episcopal and Puritan coalition, and set them up, upon the "candle stand" of an improved, and if possible, a perfect version for the light of all who read the English language, and for the glory of the Christian church.

Kingston, July 2, 1852.

[For the South Western Baptist.]  
Scattering Crumbs for Nibblers.

THE IMMENSITY OF TRIFLES.

CRUMB 41.

Fast Results from Little Causes.

Each little cause is infinite in motion. The little thing, which is a nutshell tree, sprouts up and shades the stars, in its first spring. To bloom, when from their branches all those stars shall fall, state, frost-tipped fruit. The little mote Travels with vast infinitudes of wo O bliss: the very ticking of the clock With groan beneath the fates of heaven and hell. Some puff of steam, a flash of hostile sword, Some glittering veins of new-discovered dust, May leave the axis of the world's affairs From its old bed, and spread through all the earth New Moralizmos and climates; and rear up immortal epochs to Messiah's reign.

CRUMB 42.

Joseph's Dream.

The son of Jacob dreamt, and what his dream To envied eyes but proud boasting spell Woven of sleep's ambitious gossamer? In heaven's account 'twas iron adamant, Linked to a nation's fate; and in that fate Linked to humanity's coming; and in that, Linked to heaven's schemes of everlasting grace; And in that scheme, linked to the immortal joys Of each immortal soul; securely linked To God's exalted honor, to each thought Of His, each counsel and concernment dear, That finds a niche in His unbounded realm.

CRUMB 43.

It is a Solemn thing to Live.

Have I a being? Do I think and act? Or is it fancy all? a flickering dream Of dark uncertainty? O yes I live! Tremendous thought! my being grapples fast Through d-d-p-h-s, undimmed, that stretch beyond The line of human ken—all ken But God's profound. My faintest bosom trembles! Each fluttering thought, each little deed, each word, A potent though it is, is piled dropped In ocean vast of causes and effects. Moving a wave that spreads its circle out To all eternity, dashing in wrath Or peace, for aught I know, on every heart That oars through God's universe entire.

CRUMB 44.

Attempt some Good.

My brother, do some little good; this done I'll strength of heaven may fill all heaven with joy. Can you not give your race one holy thought Unknown before? Or dig an old one up, Else buried endlessly; or speed some thought By others given, or by others dug. On its good enterprise, though doomed ye be To wrestle much with harsh vicissitudes, And weave by garments from a scanty fleece In book unknown to fashion and to fame? He that strikes out a new immortal thought, Or drags an old one from its sepulchre, And to the cycles of revolving years, Commits it pure and blazing, or new speed To some great thought, already on the wing, May chance by faith to give, he is honored Immortal living out a thousand lives In the idea, and on distant shores And unborn millions, shedding heavenly light.

CRUMB 45.

Sin no Trifle.

"O it was but a trifle, a small sin; Too small to blot; too small for heaven to mark." Delusion and what! down ye that but thought That strikes at God; and if it could would crush His throne? Is sin a trifle? tell me: sin That bowed from heaven once blazing cherubim, And hid beneath the wings of those who slew, At length crept in and pounced on earth and crush'd Like plague, beneath the mass of merchandise, That skulked along to some metropolis, Then sudden leaps upon the unguarded throng, And lays the city waste in one short month? A trifle! Sin that poured through nation's veins A fatal arsenic, sickening all the mass? That thrives and thrives reared upon earth's lap To pine and fester her tender babes, Sin that has cursed all nations, families, All men; and every man profoundly cursed In intellect, affections, will; exposed his bread To aching sweat, his smile to woe, His hope to wan despair, his frame to death, His deadliness to sin that pierced the Lamb of God; If less than his dear blood can purge away The least offence; then sin, and call it nought.

CRUMB 46.

Be Holy, be Watchful.

Awake ye saints; poor sinners, say no more, How holy should we be; how watchful live, Eying the faint impressions of the mind With jealous, anxious, deadly scrutiny; Adjusting well each account of the tongue; And in God's balance weighing every step; Anxious that each short moment of our lives A healthful, heavenly impulse may rouse up To circulate for men, and reach out, To wake to sweeter, higher melody, Each thrilling chord of soul and seraphim, That lifts it notes in God's exalted praise. Each should be solemn; each should live alone—Solemn alone, e'en in the crowded mart, As though for his own self the sun, the moon, Creation all arose; and soon must fall; As though for him alone the trumpet must sound To wake his course and herald judgment; As though for him eternity was built, And God who fills it had called in his eye From all the universe beside, his heart, His lips, his total life to scrutinize, To write his memoirs on the eternal throne.

Now—"Now" is the constant syllable ticking from the clock of time. "Now" is the watchword of the wise. "Now" is on the banner of the prudent. Let us keep the little word always in our mind, and whenever anything presents itself to us in the shape of work, whether mental or physical, we should do it with our might, remembering that "Now" is the only time for us. It is indeed a sorry way to go through the world by putting off till to-morrow, saying, "Then" I will do it. No? This will never answer. "Now" is ours; "then" may never be.

## Religious Miscellany.

### Temple of the Sun in Old Peru.

The interior of the temple was most worthy of admiration. It was literally a mine of gold. On the western wall was emblazoned a representation of the Deity, consisting of a human countenance looking forth amidst innumerable rays of light, which emanated from it in every direction, in the same manner as the sun is personified with us. The figure was engraved on a massive plate of gold of enormous dimensions, thickly powdered with emeralds and precious stones. It was so situated in front of the great eastern portal, that the rays of the morning sun fell directly upon it at its rising, lighting up the whole apartment with an effulgence that seemed more than natural, and which was reflected back from the golden ornaments with which the walls and ceilings were everywhere encrusted. Gold, in the figurative language of the inhabitants "was the tears wept by the sun;" and every part of the interior of the temple glowed with burnished plates and studs of the precious metal. The coracles which surrounded the walls of the sanctuary were of the same costly material; and a broad belt of frieze or gold led into the stone work, encompassing the whole exterior of the edifice.

Adjoining the principal structure were several chapels of smaller dimensions. One of them was consecrated to the moon, the Deity next held in reverence, as the mother of legions. Her effigy was delineated in the same manner as that of the sun, on a vast plate that covered one side of the apartment. But this plate, as well as all the decorations of the building, was of silver, as suited to the pale, silvery light of the beautiful planet. There were three other chapels, one of which was dedicated to the host of stars who formed the bright court of the sister of the sun; another was consecrated to his dread ministers of vengeance, the thunder and the lightning, the third to the rainbow, whose many colored arch spanned the walls of the edifice with brilliant radiance as its own. There were beside several other buildings or isolated apartments, for the accommodation of the numerous priests who officiated in the service of the temple.

All the plate, the ornaments, the utensils of every description, appropriated to the uses of religion, were gold or silver. Twenty immense vases of the latter metal were standing on the floor of the great saloon, filled with grain of the Indian corn, the censers for the perfume, the sewers which held the water for sacrifice, the pipes which conducted it through subterranean channels into the buildings, the reservoirs that received it, even the agricultural implements used in the gardens of the temple, were all the same rich materials. The gardens like those described belonging to the royal palaces, sparkled with gold and silver and various imitations of the vegetable kingdom. Animals also were to be found there—among which the Lima, with its golden fleece, was most conspicuous, executed in the same style, and with a degree of skill, which in this instance probably did not surpass the excellence of the material.—Prescott's Conquest of Peru.

### The Doctrines of Grace

NECESSARY TO THE ASSURANCE OF HOPE.

A well-grounded hope cannot exist, except if he built upon the doctrines of grace. The doctrines of election, effectual calling, and the perseverance of the saints, or their being "kept by the power of God through faith unto salvation," are necessary to the existence of such a hope. It may be objected, however, that a good hope often is enjoyed, where these doctrines are rejected. To this it may be replied, that one of two things must be certain in every such case.—Either that hope is a false one, or else the substance of those doctrines is held, although the names are rejected. For an individual to hope that he shall be saved, or have any confidence of it, without the effectual work of the Spirit, implied in those doctrines, in renewing the heart, and keeping the Christian effectually from falling away, is presumption; for it is hoping to be saved without the effectual work of God, and that is hoping to be saved by works, which is wholly contrary to the instructions of the Bible.

The doctrines of grace all correspond to each other, and if one is rejected, you may as well reject them all, for they must all stand or fall together, and assurance or even hope, that is well founded, cannot exist, but on the foundation of the doctrines of grace. Take away these doctrines of grace, and the anchor of hope is gone. Though you may think to sustain it, yet there is nothing left that is sure and steadfast. You are cast loose on a sea of error, and what the end will be, is all a matter of uncertainty. Your boat may be foundered on the quicksands of a wild enthusiasm, or be dashed in pieces on the rocks of infidelity. But on the ground of the doctrines of grace, hope, and even assurance may be attained, which will be as an anchor of the soul, both sure and steadfast, enabling it to out-ride all the storms of life in safety, being assured of reaching the desired haven at last.—Record.

GOOD NATURED BUT PASSIONATE.—Addison has made the following observations on a class of persons with whom we occasionally come in contact. Though just, they are by no means flattering to the vanity of "good natured," though passionate people.

It is a very common expression, that such a one is very good natured, but very passionate. The expression, indeed, is very good natured, to allow passionate people so much quarter. But I think a passionate man deserves the least indulgence of any. It is said it is soon over; that is, all the mischief he does is quickly dispatched, which I think is no recommendation to favor. I have known one of these good natured passionate men say, in a mixed company, even to his own wife or child, such things as the most inveterate enemies of his family would not have spoken, even in imagination. It is certain that quick sensibility is inseparable from a ready understanding; but why should not that good understanding call to itself all its force on such occasions, to master that sudden inclination to anger? To restrain the spirit of anger is the worthiest discipline we can put ourselves to. When a man stands combustible and ready to flame up at everything that he touches, life is as uneasy to himself as all about him. This is the most scandalous abuse of reason imaginable; all the harmless part of him is no more than a bull-dog—they are tame no longer than they are not offended.

## Signs of a prosperous Church.

Where the first love of its members, instead of decreasing, as in the church of Ephesus, grows and rules in principle and action. Where a love of truth is proven by searching the Scriptures, like the noble Bereans, and a love to God is proven by obedience to His holy word, although men, or even angels propose, devils tempt, or pontiffs and their state churches persecute and kill.

Where its members show their love for faithful ministers, not in tongue and word only; but in deed and in truth, in supporting their pastor not only liberally, but cheerfully.

Where the church to its ministers acts as Aaron and Hur did to Moses in holding up the hands of prayer, rather than murmuring against them, as the children of Israel against Moses in the wilderness.

Where the anxious eye, ear, and heart, catches and feeds upon the truths of the gospel as delivered from the lips of ministers, rather than show a disrespect to sacred truth by a sleepy eye, a dull ear, and a nodding head.

Where faith glows in the eyes of its members in time of preaching, which strengthens the faith of ministers and causes feelings to flow, which gives a double force to truth.

Where the members of a church meet faithful ministers with a cordial greeting, and bid farewell with a trickling tear.

Where its members love truth better, clothed in plain and even rough language, than error clothed with the most refined flowers of rhetoric.

Where love to brethren proves itself by acts of kindness and faithfulness, not to suffer sin upon each other without gospel labors for reformation, and thereby to hide (if possible) a multitude of sins.

Where the ordinances of the gospel are duly observed as delivered to the church by Christ and his apostles; contrivance to the traditions of the Papal fathers, notwithstanding.

Where baptism is not perverted, to mean water regeneration, or so subverted, as to mean nothing.

Where charity pervades the church, not the falsely so-called charity which compromises with sin and error at the sacrifice of truth—but which loves sinners and heretics, and hates their sins and errors. That charity which is not soon angry.

"For every trifling scold to take offence, It either shows great pride or little sense."

Where the leading members sustain their pastor, in promoting good order and discipline in the church, and all its members unite to defend his character as the property of the church, against false reports and accusations, instead of weakening his hands by siding with false accusers or slanderers.

Where the stated ministry is regularly attended, and prayer meetings and Sunday schools are regularly kept up.

Where the songs of Zion are heard before the minister ascends the pulpit, and the words and tones of voices savour of the Holy Spirit which adds to the faith of the minister, and often strikes the congregation with deep solemnity.

Where the sick, the poor, and orphans, find benefactors and benefactresses.

Where the church is praying in faith, Thy kingdom come, and proves her faith, and the sincerity of her prayers by works accompanied with faith and prayers.

Such a church is, verily, a light to the world, the salt of the earth, a city set on a hill, which cannot be hid. These are amongst the Christians whom our Lord has promised to clothe in white garments, and grant to sit with Him in His throne. Amen.

## Gentle Words.

BY HARRY MORDAUNT.

Who sufficiently guards his tongue lest he utters words which may pierce the heart, where they were only intended for harmless jest. Guard well thin accents, lest a discordant tone fall on too susceptible soil, and interrupt the sweet harmony of a pure young heart. As the cooling shower on the parched earth, or the soft falling dew on the tender blossom; even so are gentle words to the soul, yielding a calm, holy, and abiding influence, hushing it above the troubled waves of life, soothing all emotion, bidding the light-some heart beat still more lightly, and, above all, blessing the one who bestows even more than on whom bestowed.

Speak gently to the aged. They have borne their share of life's burdens and cares, and now wait the kind angel of immortality to loose the bonds that bind their frail bark to this mortal shore, and wait them across the broad ocean of death to the spirit land. The hoary head, the tottering gait and palsied frame, are solemn monitors, warning thee to let thine accents fall kindly in their presence.

In this vale of tears there is ample need that pilgrims journeying through should entertain sympathy and respect for each other. It will save many a bitter regret; many a scolding tear. Tender hearts have often bled from wounds inflicted in a moment of careless levity, or heartless indifference. Then—

Think ere you speak; for a word lightly spoken Oft wakening pang which has slumbered for years; And memory's repose, when once it is broken.

May turn a sweet smile into sadness and tears. No pleasure can then chase the gloom from the mind.

Or recall the sweet smile which has played on the cheek; With the heart's deepest sorrow that word may be twined;

Then strike not the chord—but think ere you speak."

Speak kindly to thy parents, those who have patiently nurtured thy helpless infancy, who have borne the weight of thy tottering footsteps thus far through life's journey; cloud not their brows, cast not a shadow o'er their hearts by harsh or hasty words. Full soon thou'lt tread the same pathway, and if thou wouldst evade the thorns thyself, plant them not in the way of others.

Speak, O speak gently to the little child, whose smiling face is yet unshadowed by care or anguish; bid him not know prematurely life has stormy troubled waters; let his pure soul live in the bright fountain of innocence and purity, unmindful of coming ill.

Have gentle words and tones for all. Let love, kindness and charity exercise thy heart, so shalt thou there erect an altar, at whose shrine all may bow in admiration and love.—Freeman.

## Visions of Eternity.

Time is short, and eternity is long; yet, in this short time I must prepare for a long eternity. O! what a duration is before me! but what an affliction is within me, that I should mind the trifling things of time, and forget the interests of eternity! Truly, when I compare eternity and time, I am astonished that eternity does not swallow up time in its concerns and meditations. With what night visions, deceptive fantasies, and delusive dreams, are we entertained here, in comparison of that divine understanding, intuitive knowledge, noon day discoveries, vigor and activity of soul, we shall be possessed of, when we awake to immortality, from all the slumbers of a transitory life! And yet, (wo is me!) am I not more anxious to grow in earth, than to grow for heaven! Will not the fear of temporal losses at times obliterate the joy I should have in believing? While God and glory have a passing meditation in my heart, have not the vanities of the world a permanent mansion! Does not worldly sorrow take deeper root in my soul than spiritual joy? And were my thoughts counted one by one, while vanities reap the whole harvest, sacred things have scarce the tithes! Is this, alas! the behaviour of a candidate for bliss, the practice of an expectant of glory? One thinks least on what he loves least. O mournful conclusion! that I love God least, since he is least in my thoughts! But let me rise in my contemplation, and see the goodly hosts of the ransomed nations, dwelling in the no-mortal displays of his glory, possessed of pleasures free as the fountain whence they flow, and full as their unbounded desire. Their souls are replenished with the most refined satisfaction, sacred delight, and substantial joy. What an august assembly are the inhabitants of the better country! wearing crowns, holding sceptres, reigning on thrones, walking in white, exalted in their nature, their conceptions bright, their visions cloudless, their thoughts elevated, their songs transporting, their happiness confirmed, their love burning, and all their powers entranced forever!

## Earthly Rewards of the Ministry.

Poverty is the lot of even the most favored ministers of the gospel in this country, if they devote themselves wholly to the work to which they have consecrated their lives. Rev. J. M. Mason was one of the most popular ministers of his day, and he was pastor of one of the most prominent and wealthy churches in New York city, for more than seventeen years. At the end of that time he made a farewell address to his congregation, in which he bore this testimony:

"Oplence and grandeur I have sacrificed to the church of God—to this people—and they know it. Talent in our country need not enter the pupil without being in some degree allied to the spirit of martyrdom. The road to wealth and honor takes another direction. Other things being equal, the ministry of all human professions, is the most helpless and unfriended. Since the time of my settlement here, lawyers, merchants, physicians, have made their fortunes;—not an industrious and prudent merchant but has laid up something for his family. But should God call me away to-morrow, after spending the flower of my life, my family could not show a single cent for the gain of more than seventeen years of toil. And were it not for some private property, quite insufficient for their maintenance and education, my wife and her children would be set adrift upon the world, without bread to eat or raiment to put on."

This, we presume, would be the testimony of ninety nine hundredths of all the men who bear this office; and yet there are men all over the land, who are base enough to charge them, as a body, with being actuated by a mercenary spirit.

THE SWEDISH CHURCH.—A correspondent of the London Morning Chronicle, writing from Copenhagen on the 13th inst., describes the Protestant establishments in Sweden as being in a melancholy condition:

"The bloody and bigoted intolerance of the Swedish church laws, by which Swedish Lutheranism is pinned to the earth a helpless slave in the hands of civil power, while the laity sink into the serfs of the police church, has during the last ten years caused the emigration of thousands of the 'pious' peasantry of the northern provinces—a severe loss to a country like Sweden. We now learn that this movement is extending to the south of Sweden, and that a large emigration to America will commence next summer from Skane. A writer in a Swedish paper says: 'We have become so persuaded that no good object, least of all religious liberty, can be gained in our country, except at a snail's pace, that we prefer to leave it altogether. Spectators of the way in which the population of Ireland has sunk from nine millions to six, ought to reflect before they abandon themselves body and soul to a system of reaction.' King Oscar has hitherto taken no steps towards freedom of conscience in Sweden. If he finds that the present system will materially diminish the number of his tax payers, he may be induced to alter his policy. That the Swedes do not boldly take the matter in hand, as a question of common civil right, is most amazing. Meanwhile the Swedish church is being rapidly undermined by heathenism and democracy." [Socialism, we suppose.

"Tis But."—A lady, who had known little about the heathen, or missionaries carrying the gospel to them, attended the anniversary of a missionary society, and became interested in the good cause by what she there heard. The next year she attended again, and presented to the treasurer a beautiful little box, on which were inscribed the words, "Tis But." On opening it, it was found to contain about thirty pounds sterling, about \$135. She had formerly been accustomed, like many other persons, when she saw any thing she desired, and could get for a small sum, to buy it, even if she did not much need it. She would say, "Tis but a sovereign," or, "tis but ten shillings," and purchase it. But during the last year, when tempted to make such purchases, she had saved her "Tis but's," and found they amounted to thirty pounds for the missionary cause. Reader, is there not some one, not very far from you, who may do well to imitate her example?—New York Observer.

The greater the difficulty the more glory there is in surmounting it. Skilful pilots gain their reputation from storms and tempests.

## Bear with One Another.

Rev. Dr. Boardman, in his excellent book, "The Bible in the Family," well remarks:

"That house will be kept in a turmoil where there is no tolerance of each other's errors, no lenity shown to failings, no meek submission to injuries, no soft answers to turn away wrath.—If you lay a single stick of wood upon the andirons, and apply fire to it, it will go out; put on another stick, and they will burn; add a half dozen, and you will have a grand conflagration.—There are other fires subject to the same conditions. If one member of a family gets into a passion and is left alone, he will cool down, and possibly be ashamed and repent. But oppose temper to temper; pile on the fuel; draw in the other members of the group, and let one harsh answer be followed by another, and there will soon be a blaze which will envelop them all in its lurid splendors. The venerable Philip Henry understood this well; and when his son Matthew, the Commentator, was married, he sent these lines to the wedding pair:

"Love one another, pray oft together; and see You never both together angry be. If one speak fire, rather with water come; Is one provoked? be the other soft or dumb."

The same spirit would restrain a family from pushing a question, on which they differed, to the point of a peremptory decision. It would admonish them when the ice was beginning to quiver and crackle, and show them where they must stop, unless they mean to break through. There are too many who refuse to see, or at least to heed, these indications, and whom nothing will arrest but an actual plunge into the wintry wave. They will insist upon their point with such pertinacity as to bring down at length that terrific "You shall" or "You shall not," which in conjugal life is as freezing as a bath in December. Happy are those families where discussions never reach this crisis. It is said that in the business meetings of that exemplary Christian society, the "Friends," there is no voting. The clerk gathers the views of the members from their observations, and frames a corresponding minute, which unless excepted to stands, without a vote, as the act of the body. This is a safe principle for households. The opinions of those who wear the purple can usually be got at without a vote; and voting sometimes creates a difference of feelings, where there was simply a diversity of sentiment.

NESTORIAN MISSIONS.—The following interesting intelligence was communicated at a recent meeting held in the Park St. Church, Boston.

The new mission at Gavar is progressing with interest and promise; but amidst serious opposition, probably from the Patriarch, covertly, in the form of onerous, and almost insupportable taxes on the poor villagers and attempts of the Bishop to prevent the villagers from attending the religious exercises of the missionaries, or sending their children to the mission schools. But thus far all such efforts to wear the poor Nestorians from the missionaries have been fruitless. On the plain of Orontiah the missionaries and their assistants are abundant in their labors, which are attended with the most encouraging success. In twenty-nine different places, the Gospel had been preached during the month of December, and thirteen other places had been visited by them. In the missionary seminary, the missionaries report more than ordinary religious interest.

A most important and encouraging piece of intelligence, and as unexpected as it is important, brought by the last letters from the missionaries in Nestoria, is, that the King of Persia has granted religious toleration in his kingdom, including equal protection to all Christians and the right of proselytism and change from one sect to another. This most unexpected privilege has been obtained through the efforts of Mr. Stevens, the British Consul at Tabreez, who has long been a kind friend to our missionaries, aided by the efforts of Col. Shiel, the British Ambassador at the Persian Court, who, though a Roman Catholic, has been induced to secure this act of toleration, which will be a most important aid to our missionaries in their efforts. Col. Shiel probably has been influenced, in part at least, by his desire to befriend the Lazarists, who though forbidden by an express edict of the King, to reside in Persia, have, nevertheless, continued to live in the kingdom for several years past.

PERSECUTION OF PROTESTANTS.—Protestantism seems to stand upon the brink of destruction; and, if Providence prevent not, it will once more, in many places, be extinguished. A worthy Baptist minister has had three successive complaints laid against him for administering the Lord's Supper; he has been commanded to disperse his Sabbath school. In Hannover a minister has been interdicted preaching the Word to a handful of people in a room behind his house, and the company compelled to retire under the branding of the sword of the police! In Hesse Casselings have been carried to the same extent; but the crowning narrative of the whole refers to the case of a young lady, a minister of the Gospel, and other friends. The treatment of the pastor was inhuman, such as in England almost inflicts credibility. He was thrust into a cell with two ruffian culprits, which was scarcely large enough to contain their bodies, while all the light they had was from a small aperture above! A board in the wall served for both chair and table; and a sack with a little straw served as a bed upon a damp floor! He had to keep on every article of clothing, to avoid being frozen by his miserable morsel of food was introduced by a hole in the wall. Candles they had none; they were obliged to feel for the miserable morsel called their supper! At length the excellent pastor was dragged before the judgment-seat, and sentence pronounced upon him—that, as he had been the chief instigator in the baptismal act, he should be imprisoned for eight days, living on bread and water! Such is liberty on the Continent of Europe.

British Banner.

LOSS TO THE ROMAN CATHOLICS BY EMIGRATION.—"The Halifax Sun" states that Rev. Robert Mullen, missionary to the United States on behalf of the Catholic University, endorses unconditionally a statement, "that of the number of Irish emigrating to the United States, one-third, at least, were lost to the Roman Catholic church." He thinks the number who have been lost to that church since 1825 is in round numbers two millions!!



# THE BAPTIST.

MARION, ALA.

WEDNESDAY, JULY 14, 1852.

J. B. STITELER, Corresponding Editor.

**EXAMINATION.**—The annual examination of the Howard College commences on Monday next.—We hope the public will bear this in mind.

The Junior Exhibition and the celebration of the Literary Societies, will take place on Wednesday night. The address before the Societies, will be delivered by Rev. I. T. Tichenor, of Montgomery. The commencement exercises will be held at the Town Hall on Thursday morning commencing at 9-20'clock.

**LONG OBITUARIES.**—We have received several obituary notices the present week of more than a column's length each, which we would be glad to publish for the gratification of surviving friends; but we cannot do so without compromising an established principle in such cases, and must therefore decline it. We will publish any thing of a moderate length; but beyond this we can not go. If our rule did not forbid it, our space would.

**BAYLOR UNIVERSITY.**—A friend has favored us with the Catalogue of the Baylor University, for 1851-52; from which we learn that that institution is in a prosperous condition. The total number of students in attendance during the year was 97.

The Faculty consists of Rev. Rufus C. Burleson, A. M., President, and Professor of Ancient Languages, Intellectual Philosophy and Belles Lettres; Rev. S. G. O'Bryan, A. B., Professor of Mathematics and Moral Philosophy; and Mr. B. S. Fitzgerald, Assistant Professor of Ancient Languages, and Principal of Preparatory Department. The Professorship of Modern Languages is unsupplied.

The Catalogue of the Baylor Female College represents that institution also to be progressing finely. The Faculty consists of Rev. Horace Clark, Principal, &c, Miss Harriet L. Davis (a graduate of the Judson Institute,) Instructor in Mathematics and Natural Sciences; Mrs. Martha D. Clark, Teacher in History and English Literature, Drawing, Painting and Embroidery; and Miss E. B. Scott, Teacher of Instrumental Music. The school numbered 71 pupils the past year.

The above institutions are located at Independence, Texas, in the midst of an intelligent and enterprising community, and promises to do much good. Prosperity attend them.

**CHANGE OF ADDRESS.**—Rev. George Everett requests his correspondents to address him in future at Union & Roads, Union Parish, La.

Rev. G. G. Baggerly having removed to Henderson, Texas, desires his correspondents to address him accordingly.

**THE SOUTH WESTERN BAPTIST—A GOOD RESOLVE.**—In looking over the Minutes of the Judson Baptist Association, for 1851, we notice that a resolution was adopted, making "it the duty of their Missionary and Pastors especially to procure subscribers for the South Western Baptist." This resolution, many similar to which have been adopted by other bodies also, from year to year, we take occasion to call up to the attention of our brethren at this time. The season of our protracted meetings is just opening, when according to the usual course of things, in the Divine providence, we may expect large accessions to our churches, from among those who need instruction in all that pertains to the doctrines and usages of our denomination; and we venture to assert, without a fear or contradiction, that by no other method can the same amount of religious knowledge be given them at so small a cost, as by a well conducted religious paper. At the trifling expense of \$2.50, for example, our paper furnishes, annually, an amount of reading matter equal to five octavo volumes of 300 pages each! This too is furnished in short, pithy, pointed articles, at regular intervals, suited to the convenience of every man,—affording an agreeable past-time to the reader. Another important consideration is, that most of these articles are written by our own brethren, ministers and laymen of our own churches,—detailing their progress, their trials and their triumphs. Where can such an amount of such intelligence be had for the same money, except in a religious newspaper?

With respect to the South Western Baptist we leave others to speak its praise or dispraise. We have carried it on for more than three years, in the best way we knew how, under all the circumstances, often of late embarrassed for the want of funds, and sometimes by the natural disadvantages of an inland town; and we are prepared to labor on, improving where we can, or doing as we have heretofore done where we can't improve, provided we have the aid and encouragement of brethren: or we are prepared at their direction to give place to another better qualified. "In any event however, while we shall have this consolation, "the testimony of our conscience that in simplicity and godly sincerity," we have "done the best our circumstance allowed," we beseech every brother to put forth a measure of energy corresponding with the importance of the enterprise, to place it in the hands of every head of every family of every church in the country. The position it has held from the first, in the "Revision Controversy," battling alone and unflinchingly against the dangerous errors of Campbellism, in that most important of all measures to the Baptist family, we persuade ourselves, fairly entitles it to the special consideration of the brethren, and we trust they will show themselves ready not only to will and resolve, but also to do, in enlarging the sphere of its usefulness. Many have done well, and we thank them heartily, for it; may we hope they will not be weary in their work of love.

✠ Blessed is he that obeys the Lord.

## Evils of Infant Baptism.

The Southern Publication Society, Charleston S. C., have just issued a new, enlarged edition of this work, by Rev. R. B. C. Howell, D. D., of Richmond, Va., a copy of which is now lying before us. The principal part of the work has been before the public for some time, they have carefully weighed its important arguments, and decided upon its merits. Like every thing from the pen of Dr. Howell, its style is simple, easy, impressive,—instructing the ignorant, convincing the gainsayer, and "persuading those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth." It is an amplification of nineteen propositions demonstrating the absurdity of that last refuge of the advocates of infant sprinkling, that "if this ceremony does no good, it does no harm." In refutation of this statement the Doctor shows with a masterly hand, that infant baptism is a positive evil.

(1) "Because its practice is unsupported by the word of God; (2) because its defense leads to most injurious perversions of Scripture; (3) because it engraves Judaism on the gospel of Christ; (4) because it falsifies the doctrine of universal depravity; (5) because it contradicts the great fundamental principle of justification by faith; (6) because it is in direct conflict with the doctrine of the work of the Holy Spirit in regeneration; (7) because it despoils the church of those peculiar qualities which are essential to the church of Christ; (8) because its practice perpetuates the superstitions that originally produced it; (9) because it subverts the doctrine of infant salvation; (10) because it leads its advocates into rebellion against the authority of Christ; (11) because of the unwarrantable connection it assumes with the moral and religious training of children; (12) because it is the grand foundation upon which rests the union of church and state; (13) because it leads to religious persecution; (14) because it enfeebles the power of the church to combat error; (15) because it injures the credit of religion with reflecting men of the world; (16) because it is the great barrier to christian union; (17) because it prevents the salutary impressions which baptism was designed to make upon the minds of both those who receive it, and those who witness its administration; (18) and because it retards the designs of Christ in the conversion of the world."

These several propositions are sustained, in extenso, by reference to the scriptures, to standard writers of various christian denominations, and to historic records, that place them beyond contradiction. It is, therefore, not to be wondered at, that quite an impression should have been produced among pedit-baptists by the appearance of this work, just at a juncture when in their own borders there was an almost universal complaint of the increasing unpopularity of this ceremony.—Our Methodist and Presbyterian friends had enough on their hands before, to calm the perturbed bosoms of their followers on the subject of infant sprinkling; but alas! they have found their task by no means diminished by the circulation of this little book of 300 pages. Let it be distributed still farther and wider, that under God it may aid others still in throwing from their conscience a load under which they have groaned for years. The Baptist denomination are due Dr. Howell special thanks for this work, and they will prove no less recent to themselves, than ungrateful to the author if they do not procure it, read it, and scatter it abroad.

**ESCAPE FROM JUSTICE.**—Sending out our accounts a few weeks since, we forwarded, among others, one to Mr. J. A. Justice, at Honeytown, Ala. for two years indebtedness to the S. W. Baptist. We certainly had a right to expect, from what we had previously understood of this gentleman, an early and gentlemanly response; instead of the money, however, the last mail brought us a note from the Post Master as follows:

"Editor of the South Western Baptist,  
DEAR SIR.—You will please discontinue J. A. Justice's paper at this office, as he refuses to take it out any longer.

Yours, &c., LEVI DOWLING, P. M.

Now, allow us to ask whether is this justice? Has Mr. Justice done justly by us in this instance? Has he not unworthily abandoned his name?

By the way, it occurs to our recollection at this moment, that we received from this identical office a letter signed J. A. Justice, which was published in our paper on the 31st of December last, as follows:

"Dear Brother Chambliss:—I notice in the 38th number of your paper, that some brother, after taking it more than a year has ordered it discontinued without paying for it; and as I have reason for supposing that said brother is a member of our church at —, this is to request you to forward me the account, with all the necessary documents to prove his delinquency, and I will bring the case before the church, &c., &c.

I am dear brother,  
Yours in the bonds of the gospel."

This letter, we say, also hailed from Honeytown, Ala., and was signed J. A. Justice; we, therefore, set down the writer as the veritable gentleman referred to by the Post Master above, as a defaulter for two years subscription to the S. W. Baptist. How will he reconcile his letter in December last with his conduct now? Would not his church do justice to all parties, if they should visit his iniquity with the stripes he had prepared for the back of another whom he simply suspected to be guilty? So far as we are concerned, having suffered this much only, we concern ourselves to have made a fortunate escape from Justice; nevertheless, we shall send a few extra copies of this paper to the Post Master, with a request that he will circulate them among the brethren round about Honeytown, that they may do that justice to Mr. Justice which impartial justice justly demands.

"He made a pit, and digged it, and is fallen into the ditch which he made."

**SUICIDE.**—A German by the name of Haller, a Shoemaker by trade, committed suicide on Saturday night, at his room on Commerce street, by cutting himself open with a razor. It is supposed that he died instantaneously. It is further supposed that temporary aberration of mind, produced by sickness and dejection, was the cause of the melancholy event.—Ala. Jour

## The Fourth of July.

The Boston American Traveller, by the way the best secular paper we know of in the country, after some appropriate remarks on the foolish, sinful method of observing the birthday of our national independence, proceeds with the following enumeration of casualties recorded on the celebration of the Fourth of July, just passed.

"We learn by Telegraph this morning that Geo. R. Davis, of Henniker, N. H., was killed yesterday, during the celebration at that place, by the bursting of a cannon.

At six o'clock yesterday afternoon, a child of James Ritcher, a carpenter, while playing at the head of Salem street, was run over by one of the Charleston Omnibuses, and so much injured that it died at four o'clock this morning.

In Adams Place, yesterday, some boys were firing at a mark with a gun or pistol which was loaded with slugs. One of the slugs passed through a pair of steps and a board fence and struck a Miss Sarah Ferguson, who was standing in Lawrence Place, in the arm and lodged in her breast. Her arm was very badly fractured.—The slug was extracted and she is now doing well.

A painter named William Hayes, while firing a salute upon Sargent's wharf yesterday, had his thumb blown off.

Last night a man named Murphy while he was in the act of taking off his clothes before retiring, discovered that they were on fire.—His clothes were nearly destroyed, but he himself escaped without serious injury.

Yesterday, in this city, a small boy named Charles Lovell, was asked by a larger boy to look at a train of powder which he had laid.—While Lovell was looking at it, the other boy set fire to the train, by which Lovell's face was badly burnt and injured, and the sight of his eyes endangered.

In Cambridgeport, yesterday morning, Mr. Frank Cutter of that place was thrown from his horse in consequence of the discharge of fire crackers. As he lay upon the ground the horse trod upon him in two places. He was injured seriously, but not fatally.

In Charleston, yesterday, a driver on Forristall's line, named Bartlett, lost command of his horses in consequence of fire crackers thrown near them. He was dragged from his seat, and the omnibus passed over him, crushing his thumb to pieces and injuring his arm.

A young man, named Charles Allen, was run over by engine No. 4, in Charleston yesterday, and had his foot badly hurt.

At ten o'clock last night a middle aged man whose name is unknown, jumped or fell from one of the Chelsea Ferry Boats and was drowned. His body has not yet been recovered.

A brakeman named Moore, employed upon the Lawrence Railroad yesterday, was instantly killed near Wilmington, while upon the top of a car by his head striking a bridge. He leaves a wife and several children in Lowell.

At Chelsea, on Sunday night, a person named Burroughs was considerably burned by being thrust into a bonfire by one of his companions.

In Worcester, John O'Neil had his face very badly shattered by the premature discharge of his gun. He was leaning his face on the muzzle of the gun when the accident occurred. He is not expected to recover.

At Salem last evening, a stick belonging to a rocket fell and struck Miss Hannah Woodbury of Beverly, on the head, seriously injuring her. Her bonnet was entirely demolished. About a year since the same lady met with a severe accident on the railroad.

An upholster named Thomas Lord, dropped down in a fit yesterday in Federal street, Newburyport, caused by overexertion in preparing for the celebration. At the time we left he was unconscious, and his recovery was quite uncertain.

A young man, whose name we did not learn, had his hand badly shattered in Newburyport yesterday, by the bursting of a pistol which he was firing.

At Exeter, N. H., while a party were firing a salute, the cannon burst, injuring four persons who were near it. Mr. John C. Payson was very seriously wounded; John Hull had his left leg so much injured that amputation above the ankle was necessary; John Beardsley was badly bruised, and Gideon Carter knocked down and stunned. The cannon used on this occasion was an old condemned piece and was loaded with nine pounds of powder instead of three, which was the usual charge.

## Domestic Missions.

Receipts from the 22d June to 12 July, inclusive.

Received of Rev. D. Shaver, Agent for Virginia,	1192 50
Of Rev. Joshua Foster, Agent for Alabama, from Chas. S. Beale, Grants Creek Church,	1 00
Of Mrs. E. A. Moore, Marion Church,	3 00
Of W. B. Norman, Rehoboth Church,	1 00
Of Mrs. C. Moulton, " "	5 00
Public collection, " "	15 70
Of James M. Newman, Tuskegee, " "	10 00
Public collection at Tuskegee Baptist Church,	8 55
Of Rev. Mr. Andrews, Burnsville, Ala.,	1 00
Public collection at Oak Grove Church,	15 90
FOR CALIFORNIA MISSION.	
From Mrs. C. H. Bacon, Tuskegee,	5 00
From Rev. A. J. Battle, " "	6 50
From Rev. J. F. Houston, " "	50
From Mrs. Mary J. Shorter, Eufaula,	20 00
From J. B. Marshall, Rehoboth, " "	5 00
Rec'd of St. Helena Baptist Church, S. C., by Dr. L. R. Sams,	120 00
Of Rev. W. B. Johnson, Agent for South Carolina,	191 50
Of Aiken Baptist Church, So. Ca., by Rev. T. C. Johnson,	5 00
	\$1607 15

WM. HORNBUCKLE, Treas.

B. D. M. S. B. Convention.

## Extensive Work among the Blacks.

Dear Bro. Chambliss.—Permit me to say to those of your readers who feel a deep interest in the spiritual welfare of the colored people, (and I know there are many such,) that an extensive awakening prevails on several plantations around Gainesville. An intelligent man, belonging to Major W., whom I lately baptized, tells me, that until recently, though his master has had a large plantation for many years, there was not a religious servant on the place; but now, almost all, from the grey-headed old man, down to the children, are trying to pray. Indeed, every Sabbath afternoon I have been there, for some time, I have been almost wholly occupied in hearing experiences and administering baptism. I attend the church every other Sabbath. Between thirty-five and forty, have been received for baptism, some thirty of whom, have been baptized. There have also been a few accessions, during the spring, here at Providence.

I feel that my position is a very responsible one, the examinations of candidates being sometimes aided by a committee, but often left wholly with the pastor and the colored part of the church. The course we pursue, is to hear none who do not bring a written permission from the owner or overseer endorsing their character for obedience and correctness on the plantation; and, when previous to their profession they have been decidedly vicious, to put off hearing them, in some cases, that time may test the matter.—In addition to this, I visit the plantations, here at home, inquire into the character and conduct of the professors, and preach to them there, as much as the demands of two intelligent congregations, ministered to by able men, in the persons of my predecessors will permit.

I make these statements, to ascertain a better way, if any brother will communicate it; and to contribute something to counteract that excessive distrust of the colored people, which seems to me (and I am very far from being credulous, or easy to be imposed on by professions from white or black,) sometimes to exist. The fact seems to be, that, bating their extraordinary excitability, a thing common to all uncultivated people, and their inferior self-respect, they are to be relied on as much as white persons. These points must be guarded. I am glad to be able to say, that among the considerable numbers I have received into the churches, first and last, during a ministry of several years, but a few have disgraced; a large proportion have in a good degree approved their profession.

Much blessed in the privilege of preaching the Gospel to the poor, as well as the rich, I am  
Yours, in the bonds of Christ,

E. B. TRAGUE.

Providence, July 6, 1852.

## Predestination not Fatalism.

A free action may be foreknown, and therefore pre-ordained as well as a forced one. Human liberty and accountability is not destroyed. It is not the effect of physical agency, but of moral causes, the result of moral suasion or influence. The sinner in the full exercise of his freedom chooses to disobey God, and walk in the way to death. God predestined, with a perfect knowledge of all the circumstances, to permit him to do it; this foreknowledge and preordination does not change the nature of the action from a free one, to one of total necessity. For the very freedom is foreknown with all the other circumstances.

Foreknowledge had no influence on their fault, which had no less proved certain and foreknown. [Milton.]

Salvation is bestowed on a different principle, not of works, but of grace. Not foreseen obedience, or virtue, or holiness, but from sheer unmerited favor, extended through Christ, by the agency of the Holy Spirit; not in the bestowment of new powers, nor the increase of those already possessed, but in giving a right disposition, including the heart (the affections) to serve God with all our powers. This is giving "a new heart, and a right spirit." Not new powers, we do not need them. In the perversion and abuse of those powers already possessed, consists our guilt and condemnation, for choosing or loving darkness rather than light.

E. BARTIST.

Bro. Chambliss:—There has been fifty added to the Spring Hill Baptist church, in Lee county, Arkansas, by baptism since last fall. We have a church, recently organized in Union Spring, a small village in Union county, Arkansas, with a Male and Female Institution, which commenced its first session the 15th of January last. Rev. D. R. Haynes and Lady have the charge of the school the present year. Many of the readers of the South Western Baptist will be personally acquainted with Mrs. Haynes, when informed, before marriage she was Miss Maria Hartwell, daughter of Dr. Hartwell. I hope the church and the Institution will prosper, as Union Spring is a pleasant village, with some 70 or 80 white inhabitants, three stores, and not one dissipated person in the place. There are some 13 or 14 Baptists, and the congregation generally is very orderly and attentive. I trust some good will be the result. Yours in bonds of love,

GEORGE EVERETT.

## Notice.

There will be a protracted meeting held in the Baptist church in Union Town, Perry county, commencing on Friday before the fourth Sabbath in August next; to which, all ministering brethren are affectionately invited. Come over brethren and help us.

Union Town, Ala., July 3, 1852.

The quantity of water discharged into the sea by all the rivers in the world is estimated at thirty-six cubic miles in a day; hence, it would take above thirty-five thousand years to create a circuit of the whole sea through clouds and rivers.

## Called Meeting.

Brother Chambliss.—Agreeable to a notice previously given, several churches sent up delegates to meet us in the Convention, at the Baptist church at Shoal Creek, Shelby county, on Saturday before the 1st Sabbath in November, 1851, for the purpose of forming a new Association. The Convention was organized by the appointment of Elder T. P. Holcombe, Moderator, and W. K. Desha, Clerk. Some discussion was had as to the propriety of forming a new Association; but in consequence of a number of churches not sending any delegates to the meeting, as was expected, and not having any evidence that any thing like a respectable number of churches would unite in forming said Association, it was agreed to postpone the matter for the present and appoint another meeting.—Accordingly another meeting was appointed to be held at the Bethesda Church, Shelby county, about seven miles North-East of Columbiana, on Saturday before the 1st Sabbath in November, 1852. At which time and place all the churches in favor of forming this new Association are requested to send up delegates.

T. P. HOLCOMBE, Moderator.  
W. K. DESHA, Clerk.  
Montevallo, July 5, 1852.

## To the Baptists of Alabama.

Dear Brethren:—It is made my especial duty, as General Agent of the Board of the Bible Society, to advocate its claims, to a share of your liberality; and were my talents for this purpose, commensurate with my desires for success, I might hope to do justice to the subject.—But as they are not, I must rely mainly upon the commendation of the Bible to your christian liberality. When we remember that all the knowledge we have, of the great scheme of human redemption, emanated from the Bible and that its application, at least to rational adults, is circumscribed by its circulation; and then consider, that the church of Jesus Christ alone, holds forth the words of this life-giving redemption, ought we not, as we value our own hopes of salvation and eternal glory, rejoice at the very thoughts, which our gold and silver, the Lord has entrusted us with, as his stewards, can be directed into a channel, that will as certainly carry the knowledge of salvation to other poor ignorant immortals, as that we ourselves received it by a consecration of the Lord's means, in the hands of other stewards. Freely ye received, freely give.

Brethren my soul within me, has for years been burdened, with the weight of obligation, resting upon his church, to give the Bible to the poor, in our own land and to the heathen on our frontiers, and throughout the Nations of the earth. And had I the means it should be done, as soon as translators, and colporteurs could do their work. God has, however, thought best, to enlist many, yea, the thousands of his Israel, that all might be rewarded in the day of Jesus Christ. I assume the position, that the Bible Society, has higher claims upon christian liberality, than any other organization, prompted by the benevolent principles of the gospel. I admit the utility and force of the kindred associations to ameliorate the condition of man. But the Bible comes in, as the moral lever to elevate him, from his dark dungeon of corruption, to a point, where other aids can reach him. In other words man is lost and ruined, and the Bible, and that alone, conveys to him the means of rescue.—Again, other benevolent operations may fail of their hoped for ends. Here however, can be no failure. No truth has been more fully verified, than that embraced in the declaration, "my word shall not return unto me void," or in those of the Savior; my words which I speak, they are spirit and life. The reason is manifest.—The word is the sword of the Spirit and in his almighty hand will be efficient. I will drop the contrast. All I ask, is, that sufficient aid be afforded here, while it is promptly extended elsewhere.

Brethren, I will not pollute the cause I advocate by appeals to your pride or vanity; neither will I disgust your pious feelings, by sanctimonious pedantry. I ask you in the name of my Master, to reckon with yourself and see how your accounts stand, in this branch of your stewardship; and if you owe my Lord, pay it. But when to support human enterprises, all proper perhaps, we look at the vast sums of money, easily raised were higher obligations first discharged; and then listen to each others professions of attachment to the book of life, and to the acknowledgments of its potency; ought we not to be ashamed of our parsimony here? And when we think of the thousands and hundreds of thousands, uselessly and wickedly sacrificed, to our unholly appetites, passions and pride, and hearing of the woes and lamentations, that come floating upon every breeze from those who are perishing for lack of knowledge, should we not curtail these offerings, and sacrifice more liberally at the altar of truth that our "gold may not canker, nor our garments be moth-eaten." Give me control, of the sums of money annually expended merely in vain amusements and their attendant extravagance, by Baptists alone in the United States, and I will build them a new sort of College in our state, in which I will place learned heathen of every language, to educate godly men into the different dialects of earth, who shall faithfully translate the Scriptures of truth into each, so that all may read or hear in their own tongue the way of salvation and I will establish in connection, a press to print the holy Bible and good books, from which a flood of light shall burst upon the heathen world, which shall in less than half a century enlighten every "dark corner" so that "the habitations of cruelty shall not merely be converted into asylums of human charity, but into churches of the living God, ministered unto, by the angels of his presence.

The question I now propound is, do the signs of the times indicate, that God will have the heathen converted? Every response is, yes;

ask them where are the mighty elements of power, to accomplish this work, deposited in the spiritual kingdom?—The universal response among protestants is, in the Bible, consecrated by the prayers and efforts of the church. Then let us devise liberal measures to send it to them, and it will be done. I appeal to the Pastors and Deacons of churches especially for aid, in placing the claims of the Bible before the churches, at their conferences, in order that they may send up their contributions to their respective Associations, to be represented in the Bible Society, at its meeting in Nov. next. The 40,000 or 50,000 Baptists in Ala., might, if each would but give twenty-five cents from each bale of cotton, he will produce this sum; might send up twenty thousand dollars, or more. Would this lead to the subtraction of a dime from any other good cause?—If so, even, is it a better one? I ask each brother and sister, who shall read this appeal, to do what piety in your soul says should be done, and let no influence prevent. What is thus suggested to be given, may in God, be the means of saving a soul. We now have a Southern Board to direct the Bible funds, and the Southern States are being called upon to sustain it. It is to be hoped, yea I am confident, the friends of the cause in Ala., will bear their proportion of pecuniary responsibility, that they may share in the spiritual harvest of blessing, from the seed sown.

J. D. WILLIAMS.

Gen. Agent, A. B. S.

Wetumpka, Ala., July 6, 1852.

**A BEAUTIFUL THOUGHT.**—In the course of a funeral sermon, by a colored preacher, addressed to the colored congregation of one of my churches, the following native and beautiful thought escaped the lips of the speaker.

"When you are sent to bring young master or young mistress home, you put on your best clothes and best looks; so, when our heavenly Father dispatches the angel of death to bring a dying saint home, the angel comes down from heaven with a smiling face."

## Revision Question.

KING JAMES' BIBLE—A BAPTIST MINISTER VS.

KING JESUS' BIBLE AND ITS ADVOCATES.

Bro. Chambliss:—In your issue of the 19th inst., I notice your eulogy on the 1st article of "A Baptist minister," advocating the negative side of the revision question, a series of which is promised from the same person, and I immediately turn to it, feeling a great anxiety to see what "A Baptist Minister" could have to say on that side of the subject. I must acknowledge, however, I was much disappointed, after perusing his production. The preacher claims no neutrality—asserts to be "an old-fashioned Baptist," "has flung his banner to the breeze" in favor of the "old fashioned Bible," "so dear to our fathers, with which they fought their battles and won their victories;" "that it does fully and unequivocally sustain our baptism, our doctrines and government," and caps this opening, or probably intended preface, by the song of the "Old-fashioned Bible, the dear blessed Bible," &c., to all of which I demur, and will file my exceptions.

Our brother cannot be an "old-fashioned Baptist," if he predicates his age, from his love to the present version, as it is not a full and faithful translation of the original, and is so acknowledged by all honest lexicographers and scholars, and as the thousand and one errors so clearly shown proves. I am in favor of the "old-fashioned Bible, as given to man from the inspired pen of the Apostles, but I am not in favor of the abuses of the rendering of it by bishops, who were governed by the spirit of episcopacy, instead of the Holy Spirit. Give me the pure word of God, who never made a communication to man which could sustain different conclusions, God does not speak with a double tongue; he does not say, you must be immersed, or sprinkled, or poured, just as the creature pleases. No, my brother, yet our present version says so. The use of words are always the definition, and the English word Baptize is so defined by Webster, and justly too, and it is to the English dictionary we have reference, to learn its meaning. A Baptist Minister, unacquainted with the Hebrew or Greek, is driven to the wall on this point—he cannot translate, and therefore has to acknowledge that he is told that the original means to immerse only.

Our brother is much like the young farmer whom his neighbor found gathering in his crop of pumpkins; he would put a pumpkin in one end of his bag, and a rock in the other; and when corrected by his friend, he laid aside his rock for a trip or two, but did not like the new arrangement. His father had told and won a living by carrying this dear old rock, so dear to his heart—the old-fashioned rock that lay in the corner, ready to aid him in balancing his crop of pumpkins. Now if my dear good brother will but compare the present version with the original, and note down all the errors, (some of which I will endeavor to present,) he will begin to think that he is carrying his rock, balancing the remainder of his reading. I will change the quotation he makes of some favorite author, relative to religion, and will put Bible instead of religion, for the world of Episcopacy and Romanism has it so.

"The Bible was intended

For nothing else but to be mended."

I ask, did not the Romish church first begin to mend it? Do not they assert that the keys were given to Peter, which give them the right to alter, change, or amend the ordinances, sprinkling for immersion; the eating the wafer, and drinking the wine by the priest, for the Lord's supper; purgatory for hell, &c., &c., and what does Episcopacy teach? A lineal descent of the Romish church, she is alongside with her mother on the subject of baptism, and many of her ceremonies, and in the translation of the present King James' version, her alterations, changes and amendments are made of the original without claiming divine authority to do so, as does her



mother, but asserting it to be a faithful translation of the Scriptures, and this under one, a poor dying mortal, who claimed to be the head of Christ's church, having rebelled against his mother, set up for himself, and many of whom I fear as wicked and designing as himself—his motto was, no bishops—no king. With those learned men, shrouded in politics, retaining power in the hands of a few, the Episcopal stripes are very ingeniously slipped in, wherever it could be, without showing itself too plain. This is precisely the argument of our brother, a regard was paid to the then situation of the people, and the book was so shaped as to fit the people, or suit the law-givers; and much of the then customs and laws was retained, although they had the plain original text before them. The brother is rather unhappy in his illustrations, for they certainly fit the modus operandi of the fixing up the present version—the translators could not keep their minds from running back to Romanism—for ecclesiastical words and ordinances while they were translating. Instead of looking along to what God said, the mind of man must be consulted—some conformity to customs, and pleasures, and feelings, then existing, must be regarded. The plain unmistakable word of God lopped off too many of their pleasures and idols; and the decree was—restriction. This law, or rule, my good brother, was urged, and the bishops were compelled to obey, and a restricted version we have, and now to prevent its revision, to remove its errors, make it plain, and those places now not understood, brought out as the spirit of God revealed it, our brother, the preacher, pleads directly to the passions of love for the stars and stripes of our banner—the mountains, the valleys, the streams, the language of our native land.

I would ask my brother if he was to see a blot on our banner, would he not want to remove it? And if he was to see a company of men cutting through a mountain, or throwing up an embankment in the valleys, or bridging one of our dear little streams, to make the way plain to the capitol of his State, and easier understood for the way-faring man, would he prevent them, or throw hindrance in their way? Does not my brother know that a revision has been going on ever since King James had the present one issued not in orthography only? The words now italicized may be in roman when their next issue is forthcoming, but those changes are not to interfere with any of the words or sentences which diocesan Episcopacy and other hierarchies are concerned; they must be retained, or the whole post-baptist family will be down upon the revisors like a thousand bricks, and we betide the unlucky editors, even members of their own family will turn advocates for retaining the doctrines or ordinances of the Apostasy—to save their scalps, will skulk behind, or run ahead with their alarm bells, don't give up the old-fashioned Bible, the dear blessed Bible?" and thus making the impression, that the aim of the revisionists is to destroy all the old Bibles, and issue one entirely new. Is not this sinful, wilful misrepresentation? The priests are alarmed, they fear the Scriptures will be made too plain, too easy to be understood, and they, the priests will have but little to do.

[To be Continued.]

**SABBATH-BREAKING.**—The frequency with which the sorest visitations of divine wrath attend on the course of the Sabbath breaker, one would think were sufficient to awaken the most abject to the fearful hazard of trampling the authority of God beneath his feet. No man can laden himself against God and prosper. In the New York Baptist Register we find another melancholy example of the danger of a contemptuous disregard of this hallowed day, and we commend it as a timely warning to certain persons who are wont to seek their own pleasure and do their own business in his holy hours. The writer had just returned from the funeral of the lost, lost for ever. He says: "Last Sabbath, about 2 o'clock, just as our people were returning home from worship, some of them were stopped on the way by the startling announcement, that a man had accidentally shot himself. On repairing to the spot, a shocking sight presented itself. There lay the man near a fence, weltering in his own blood, with an almost distracted wife, and horror-stricken friends, gathered around him.

It appears that he had started from the house to go to the woods, some twenty rods distant, for the purpose of firing into a crow's nest. He had got near the woods, and was in the act of getting over a fence, putting one foot on a rail, one end of which rested on the ground, and taking hold of a top rail on the fence to pull himself up, when the rail slipped, and in the effort to save himself from falling the rifle in some way was discharged the ball entering the skull just over the left eye, splitting the skull upwards two or three inches without breaking the skin, and then retreating, or glancing backward, lodged in the upper or back part of his head. His wife who had followed within eight or ten rods of him, sprang to him as soon as she saw him fall, asked him if he was dead, and then screamed for help. He did not speak after he fell, and in one hour was a lifeless corpse."

"He that being often reproved, hardeneth his neck, shall suddenly be destroyed and that without remedy."

**A CHEAP POWER PRESS.**—The Worcester, Mass. Transcript is now printed on a new power press, of simple and ingenious construction, lately invented in that city by Dr. Hawes, one of the most competent practical mechanics. It prints 2000 an hour, is propelled by one man, and costs about \$600. It takes but one person to feed it, delivers the papers itself, and does not occupy as much room as an ordinary press.

**RAPID TRAVELLING.**—The trains on the Hudson River and Central Line of Railroads are so arranged that passengers leave New-York at 6 A. M., Albany 10½, Utica 2 P. M., Syracuse 3½, Rochester about 6 o'clock, arriving at Buffalo before 9 in the evening. At that hour boats leave for Cleveland, Detroit and Chicago; so that one may breakfast in New York, dine in Utica, sup between Buffalo and Erie, taking breakfast the next morning in Cleveland, dine

at noon in Detroit, and reach Chicago in time for an early supper. The distance thus traveled in less than 40 hours is more than a thousand miles.

## Mortuary.

**DIED.**—On the 6th ult., four miles West of Port Gibson, Miss., Mrs. FRANCIS N. VENABLE, consort of John F. Venable, in the 24th year of her age. The deceased has been a consistent member of the Baptist church for a number of years, and departed this life in full hopes of a blessed immortality.

**DIED.**—At the residence of his father in Coosa county, Ala., May 22, 1852, WILLIAM H. HOLZCLAW, in the 25th year of his age. He had been a pious member of the Baptist church, since 1851.

**DIED.**—On the 5th day of June, Mrs. MARY THOMAS, wife of John Thomas, deacon of the Rocky Spring Church, Claiborne parish, La., in the 69th year of her age. She had been long a deeply pious woman, and in her death has left a large circle of friends to mourn their loss; but they mourn not as those who have no hope.

"Blessed are the dead that die in the Lord, ye saith the Spirit, that they may rest from their labors; and their works do follow them."

## Business Department.

### Letters Received.

Rev George Everett will please accept our thanks for a handsome list of new subscribers, by which he proves that the spirit of revival is genuine in his region. We love to see young converts, and old ones too, inquiring after religious knowledge.

Bro W Sloan has evidenced his steadfast patriotism for the doctrines and spirit of our paper, by yet other additions to our increasing list of patrons. Thanks to him.

Rev O Welch, a man after our own heart, shows his desire to promote the spiritual welfare of his neighbors, by fostering among them a spirit of reading. Much obliged to him for new names. Most gladly would we except his invitation, repeated over and over again, to attend his campmeeting in Sept; but it will not be in our power to do so this year. Duty will call us elsewhere at that time.

Bro O L Nish is informed that the quotation in our paper, referred to, was made *verbatim*, *et litteratim*, *et punctuatim*, from the Western Watchman, and we leave brethren Waller and Crowl to settle the question of its accuracy between themselves. As to whether the opposition to the Bible Union was commenced in abolitionism no body believes that.

Bro J V Brantly has a private response that will be quite satisfactory, we trust.

Bro N Stalworth's prompt and fraternal response to our call on him for aid is peculiarly grateful. We should be greatly obliged if all others to whom we have sent accounts would do likewise.

Rev A W Jackson, making us a handsome remittance, says "none of my subscribers are now indebted to you, unless prior to the date of subscription with me; and if you will send me a list of their names with the time of commencement by the time their present year expires, I will endeavor to keep them up on your books promptly." This is the way to do business. Every pastor in the country would do the same, how little unpleasantness would attend the way of an editor?

Bro W Jordan Denson's communication after "going up and down, in the earth" more than a month has at length reached us. So it seems, no temptation hath taken our patrons, who cannot get their paper regularly, but such as is common to men. Our brother has a letter in reply.

Bro I Adams has obliged us by remittance. He will observe that he has full credit for the three years he has paid, just to last week. If he would continue on the advance system, he should remit another year at once, which would pay to the 15th No of the next volume.

Dr G P Frierson has obliged us by his timely aid. We have done as directed with the surplus. Rev J G Collins will accept our thanks for substantial sympathy, a thing greatly needed just now. Hope to hear well of him always.

Rev D Peabes' remittance is at hand. Will our brother please send us a few new names from the borders of his influence. They would come in a very good time.

Bro W G Ellis will have a receipt as directed. Much obliged to him for cash in hand.

Bro A G Going's letter with valuables in it receipt. We will be obliged to him with a little of his extensive influence, in form of new subscribers.

Bro Abner Williams is always among our best paying supporters. Wish his shadow may never grow less—may he always prosper in every good work.

Bro J U Whiteside has a private response to his letter. On repairing to the spot, a shocking sight presented itself. There lay the man near a fence, weltering in his own blood, with an almost distracted wife, and horror-stricken friends, gathered around him.

It appears that he had started from the house to go to the woods, some twenty rods distant, for the purpose of firing into a crow's nest. He had got near the woods, and was in the act of getting over a fence, putting one foot on a rail, one end of which rested on the ground, and taking hold of a top rail on the fence to pull himself up, when the rail slipped, and in the effort to save himself from falling the rifle in some way was discharged the ball entering the skull just over the left eye, splitting the skull upwards two or three inches without breaking the skin, and then retreating, or glancing backward, lodged in the upper or back part of his head. His wife who had followed within eight or ten rods of him, sprang to him as soon as she saw him fall, asked him if he was dead, and then screamed for help. He did not speak after he fell, and in one hour was a lifeless corpse."

## RECEIPT LIST.

NAMES.	AMOUNT.	Vol.	No.
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A E Whitten,	3 00	4	13
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Allen Cox,	2 50	5	16
Warren Cook,	2 50	5	16
F H Wilson,	5 00	4	52
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Rev D Peabie,	2 00	5	9
Mrs C B McCordill,	3 00	4	40
Jas Johnson,	3 25	4	15
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W L Kelley,	5 00	4	13
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W C Ellis,	5 00	4	13
Isaac Adams,	2 00	4	15
Stephen Miller,	6 00	4	13
Col W H Halliburton,	5 00	4	13
Col W Curry,	2 50	4	52
Abner Williams,	2 50	5	7

**WHAT A REVIVAL IN COLLEGE DOES.**—At the revival in Princeton College, in 1815, says the Sabbath Recorder, there were thirteen converts. M'Leane, bishop of Ohio; Jones, bishop of Virginia; M'Lean and Hodge, Professors of Princeton; and Armstrong, late Secretary of the American Board, were among the number.

## WILSON, SMITH, & CO.,

Factors & Commission Merchants,  
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T. H. WILSON, HOPKINS, P. O. Ala.  
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July 4, 1852. 17-6m.

## The South-Western Psalmist.

A COLLECTION of Hymns and Sacred Songs, for the use of Baptist Churches. By Rev. SIDNEY DYER.  
In social and revival meetings the large pulpit hymn books have proved too cumbersome, as well as deficient in a class of hymns suitable for those occasions of warm and familiar religious enjoyment. This volume has been originated to supply these defects. Its arrangement is as brief and simple as possible, so as to give the least trouble in finding the desired number on the spot of the moment, as is often necessary in protracted meetings.

The order observed in Baptist churches, in the South and West, has been strictly copied in the arrangement of subjects, without any inversion: Baptism is not put out of the way in the latter pages, but in its proper position, immediately after the convert; and as the custom is to sing, while each member of the church gives the candidate the right hand, a full selection for this and other occasions of manifesting Christian fellowship, is placed in immediate connection: this will be found a great improvement on all similar books.

In selecting the hymns, special care was exercised to use only such as were adapted both to the occasion as the class of religious emotions naturally brought into exercise. All didacticism, as far as possible, has been avoided: we look to the pulpit for expositions of Christian doctrine, and to the hymn book as the vehicle for expressing religious feelings.

Many good hymns were handed about in manuscript. These, as far as they could be obtained, and were found of sufficient lyrical excellence, have been incorporated with those of long standing popularity. A large number of choice pieces will be found in this collection, not found in any other. These are the result of many years' attention to 1 subject. To the whole, a few original hymns have been added, some of which, it is hoped, will not be found wholly unworthy of acceptance by the denomination.

The best work of the kind extant.—Louis Jour.  
For seasons of revivals, baptizing, and receiving members into church fellowship, this work will bear away the palm of excellence.—Western Recorder.  
It will certainly come into general use wherever its merits become known.—Louisville Courier.

In making the selections, regard has been rather to what is old and approved than to what is new—rather to devotional sentiments than poetic beauty—rather to the expression of religious feeling than didactic instruction. Some original hymns add to the value of the collection. The collection will be found a very acceptable assistant in social worship, and to seasons of revival.—Western Watchman, St. Louis.

The compiler is well prepared, from his talents, tastes and associations, to prepare a work of this kind for the South-western section.—Journal and Messenger, Cincinnati.

Exhibits both good taste and judgment.—Religious Herald, Richmond, Va.  
Resolved, That the South-Western Psalmist is well adapted to the wants of our denomination.—Minutes of Long Run Association, Kentucky, 1851.

From Rev. J. L. WALKER, Senior Pastor of the Western R. order, Louisville, Ky.—We feel sure it is the book our churches want, and that they will be pleased with it.

From Rev. D. R. CAMPBELL, President of Georgetown College, Kentucky. The compiler has done a good service to the cause of social worship.

From Rev. S. W. LYND, D. D., President of the Western Baptist Theological Institution, Covington, Ky. Well adapted for our prayer and conference meetings.

From Rev. WILLIAM VAUGHN, Bloomfield, Ky.—There is just enough, and not too much of it.

From Rev. J. B. JETER, D. D., Pastor of the Second Baptist Church, St. Louis, Mo. Well adapted to social and revival meetings, and worthy of an extensive circulation. I have obtained a copy, and we are about to introduce it into our Lecture room.

From Rev. A. W. LAKE, Pastor of the East Baptist Church, Louisville, Ky.—I feel no hesitation in saying, that it is admirably adapted to the services of social worship.

From Rev. R. C. HOWELL, D. D., President of the Southern Baptist Convention, and Pastor of the Second Baptist Church, Richmond, Va.—I find it very good. Its small size gives it, in many respects, an advantage over similar books of higher pretensions.

From Rev. J. B. TAYLOR, Corresponding Secretary of the Board of Foreign Missions of the Southern Baptist Convention—for social meetings, a small book, prepared with the taste and judgment exercised in compiling yours, must always have a preference over those of larger size.

From Rev. V. L. KIRKLEY, General Agent of the Baptist General Association of Kentucky—It is now a work of great demand. It is with the greatest pleasure, therefore, that I recommend the book to all the churches of our denomination, throughout the South and the South-west.

From Rev. I. T. THORNTON, Pastor of the Baptist Church, Montgomery, Ala.—The arrangement I regard as the best that possibly could be made. The order is natural, and enables any one to find, without difficulty, hymns suited to any occasion. The selection includes the best hymns in our language.

PRICE TO CHURCHES.  
In neat sheep binding, per dozen, \$3 00  
Per copy, at retail, 25

Any preacher desiring a copy for examination, who will remit the amount of postage, say ten cents, will receive a copy, postage paid, by return of mail.  
MORTON & GRISWOLD, Publishers,  
Louisville, Ky.  
July 7, 1852. 16-4f

## Examination and Commencement.

THE Annual Examination of the students of Howard College, will commence on Monday, the 19th of July, and continue three days. The celebration of the Literary Societies, and Exhibition of the Junior class will take place on Wednesday night. Address before the Societies, by Rev. I. T. THORNTON, of Montgomery.

The commencement exercises will be held on Thursday morning.  
S. S. SHERMAN.  
June 22, 1852. 14-4f

## Examination, Orville Institution.

THE examination of the pupils of Orville Institution will commence on Friday, the 25th inst., and continue until Tuesday.

On Friday and Saturday the Primary classes, Male and Female, will be examined. On Sabbath morning at 11 o'clock a Commencement Sermon will be preached by—  
On Monday and Tuesday the advanced classes will be examined; on Monday night declaration and original speeches. At 11 o'clock on Tuesday, a Literary address will be delivered by Rev. JOHN MILLER, of Wilcox.  
On Tuesday, at night the exercises will close with a Concert.  
JAMES R. MALONE, President.  
June 16, 1852. 13-4f

## WATCHES, JEWELRY, AND Silver Ware,

MY SON, WM. HENRY HUNTINGTON, having determined to remove from Marion, I desire to inform my friends and the public, generally, that I will continue to sell Watches, Jewelry, Silver Ware and other articles in my line of business, and having recently made arrangements to sell as an agent for a New York House, by whom I am to be supplied every few weeks.  
I flatter myself, from my long experience in this business and this favorable arrangement, that I will be able to sell on as good terms as can be bought elsewhere. I will sell on a short credit to those whose punctuality can be relied on, and for cash I will make a liberal deduction.  
Watches and Clocks repaired, and warranted.—Old Gold and Silver taken.  
WM. HUNTINGTON.  
March 17, 1852. 1-4y.

## The Fourteenth Annual Examination OF THE JUDSON FEMALE INSTITUTE

WILL commence on Saturday, the 24th of July, and close on Thursday the 29th.

On the last day, will be attended the EXERCISES OF THE GRADUATING CLASS, on which occasion an ADDRESS will be delivered by the Rev. EDWARD ADRIEST.

CONCERTS of Music will be given on Tuesday and Wednesday nights.

The following gentlemen, Patrons of the Institute, have been appointed by the Trustees, a BOARD of VISITORS to preside over the Examination:

Hon. BEN FITZPATRICK, Autauga County.  
HILARY TALBERT, Esq., Mississippi.  
S. BENNETT, Esq., New Orleans.  
L. B. LANE, M. D., Marengo County.  
COL. A. HORTON, Texas.  
REV. J. HARTWELL, D. D., Arkansas.  
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J. M. CUNNINGHAM, M. D., Mississippi.  
GREEN RYAN, Esq., Lowndes County.  
COL. S. P. STOKES, Wetumpka.  
GEN. F. C. HEMINGWAY, Mississippi.  
JAMES MANNING, Esq., Marengo County.  
REV. A. W. CHAMBERS, Marion.  
REV. H. TALBERT, Marion.

N. B. CATALOGUES can be had on application to M. P. JEWETT, Principal.  
June 2, 1852.

## EXAMINATION.

THE First Annual Examination of the Yatesville Baptist Female Institute, will take place on the 29th and 30th inst.

On the night of the 29th an Address will be delivered by the Rev. JOHN W. WADDELL, D. D., President of Mississippi University. The exercises of the 30th will be devoted to a Musical Exhibition, interspersed with the reading of Compositions, and closing with a presentation of prizes. The following are the Board of Visitors:

REV. W. PHILLIPS, M. D. REV. F. A. TYLER.  
REV. WM. J. DENSON, REV. J. K. CLINTON.  
REV. JAMES McLEAN, REV. WM. M. FARRAR.  
REV. J. J. SLEDGE, REV. S. J. CALDWELL.  
REV. A. B. OWENS, JOHN TACKETT, M. D.  
REV. JOSEPH LANE, HON. JOHN MIDDLETON.  
L. ALDRIDGE, Pres. of Board of Trus.  
Grenada, Miss., June 2, 1852. 12-4f

## Mississippi Female College.

THE Second Annual Examination of this Institution will commence on Monday, July 26th, and close on Thursday following.

The exercises of the first Graduating Class will take place on Thursday.

Rev. C. R. HENDERICKSON, of Memphis, Tennessee, will deliver the first Annual Commencement Address. The Pupils and Teachers will give a Concert of Vocal and Instrumental Music on Thursday night.

The following gentlemen have been appointed by the Mississippi Baptist State Convention as Visitors:

HON. R. H. BOONE. HON. STEPHEN ADAMS.  
R. T. SANDERS, Esq., Dr. H. J. JENKINS.  
DR. H. DOCKERY, DR. M. W. PHILLIPS.  
DR. A. N. JONES, HON. J. WHITEFIELD.  
REV. BENJAMIN WHITEFIELD, DR. W. L. BLEDFORD.  
Hernando, Miss., June 2, 1852. 12-4f

## Just Received,

AND for sale, a new supply of Cotton Yarn, from the Tusculoo Manufacturing.  
E. R. PARKER.  
Marion, June 2, 1852. 12-4f

## BATIST BOOK DEPOSITORY.

253 KING STREET.  
Charleston, South Carolina.

THE AGENTS of the Southern Baptist Publication Society, propose to send to Montgomery, Ala. on the 1st of each month, a box containing all the BOOKS, which may be ordered during the previous month, to be sent by mail, to any of their customers. By remitting the price of any BOOK to Charleston, it will be sent free of postage to any point in Alabama, provided, the price of the BOOK is not over ONE DOLLAR. For BOOKS costing over ONE DOLLAR the addition of ten per cent, will be required, to cover the increased postage.

Publications of Southern Bapt. Publication Soc'y.  
Baptist Psalmody, Few, Size, Plain Sheep 80  
do do do Roan 100  
do do do Im. Turkey 1 15  
do do do Tur. & gilt edges 2 50  
do do do Pocket Plain Sheep 60  
do do do Roan 75  
do do do Im. Turkey 85  
do do do Turkey and gilt edges 1 50  
Way of Salvation, by Dr. Howell, 86  
Evils of Infant Baptism by Dr. Howell, 86  
Fuller on Baptism and Communion (dc) 50  
Devotes of Masters to Servants, (3 Prize Essays) 35  
Simple Rhymes and Familiar Conversations for children, by Dr. Mallory, 25  
Predestination and Saint's Perseverance by Rev. P. H. MELL 134  
Argument against Infant Baptism, by Dr. Dagg, 64  
Advantages of Sabbath School Instruction, by Dr. Mallory 64

OTHER NEW PUBLICATIONS.  
Christian Duty, by James, 75  
Charity and its Fruits, by Edwards, 1 00  
Bible in the Family, or, Home Domestic Happiness, by Dr. H. A. Boardman, 75  
The Excellent Woman, 1 00  
Church Members Manual, Revised Edition 75  
Romanism at Home, by Kiwan, 75  
Dr. Archibald Dealings with Ignorance 75  
Royal Preacher, Hamilton, 1 00  
New Themes for Protestant Clergy, 1 00  
Lectures on Lord's Prayer, Dr. Williams 85  
Religious Progress, Dr. Williams, 75  
Young in Earnest, Addressed to Young Men 75  
Awake, Thou Sleeper, Rev. Dr. Clark 75  
The Pastor's Testimony, Rev. Dr. Clark 75  
A Walk about Zion, Rev. Dr. Clark 75  
Heart Treasure, 55  
Earnest Ministry, by James, 88  
Lectures on Evidences of Christianity by Rev. Dr. Plummer, McGill, Alexander, Breckinridge & Rice, 1 vol. 8 vo. 2 50  
Fifty Cyclopedia, 2 50  
Five hundred Sketches and Skeleton Sermons 2 50  
Preacher's Manual, 2 00  
Theological Sketch Book, 2 vols. 8 vo. 3 00  
Kitto's Popular Cyclopedia of Biblical Literature, 1 vol. 3 00  
Fuller's Works, 3 vols. 6 50  
Hall's Works, 4 vols. 6 50  
Bonyon's Awakening Works 75  
do Consoling Works 75  
do Directing Works 75  
do Doctrinal Works 75  
do Experimental Works 75  
do Searching Works 75  
do Devotional Works 75  
do Sinner's Progress 75

The above is the New Edition just issued by the American Baptist Publication Society, and is the only complete one in America.

Scripture Text Book and Treasury, 75  
Curtis on Communion, 1 00  
First Impressions of England, Hugh Miller, 1 00  
Footprints of Creator, do 1 00  
Red-Sandstone, do 1 00  
Scenes and Legends in Scotland, do 1 00  
Annual of Scientific Discovery, 1852, 1 25  
do 1851, 1 25  
do 1850, 1 25  
Midnight Harmonies, Winslow, 60  
Lighted Valley, 75

And a great variety of other Religious Works which cannot be enumerated in this list.

Any book desired, can be procured at short notice. Boxes of Books can be forwarded to New Orleans and Mobile, when so ordered. All orders should be accompanied with the money or satisfactory references. South Carolina and Georgia money should be remitted if possible to be obtained. Post Office stamps, for small amounts are equally good.

GEORGE PARKS & CO.,  
Agents S. B. P. Society,  
Charleston, S. C.  
June 9, 1852. 13-4f

## FOR SALE.

A large and commodious DWELLING situated in a pleasant part of the town. The house and all the improvements a nearly new, and in good order. TERMS VERY LOW.  
Mrs. B. H. S. S. SHERMAN.

## DR. GRAINS' PATENT SPINO-ABDOMINAL SUPPORTER!

DR. S. BALL, would respectfully inform the citizens of Marion and vicinity, that Miss M. HORTON, the sole Proprietor of this article for the State of Alabama, has constituted him her sole Agent for the counties of Per and Dallas, and the Town of Greensboro; and has left with him an assortment of them for the accommodation of those who did not avail themselves of the opportunity to procure one during her short stay here. From the testimony of the most distinguished Physicians and Surgeons in every part of the United States, there can be no doubt of its superiority over every other article of the support-kind ever offered to the public. Its construction is a reference to the Anatomy of the parts, and in point of beauty and efficiency in cases of threatened spinal curvature, muscular relaxation, and general debility, it is unequalled. Its very construction and elastic support are sufficient recommendations of its utility. Dr. J. would further say that he has before, for some two years, been agent for the same article, and has fitted hundreds so that none need fear its inability to secure a perfect fit. Terms invariably cash.

Office over the E. F. King House.  
Marion, March 31, 1852.

## NEW CARRIAGE WAREHOUSE, Selma, Alabama.

B. M. BAKER & CO., dealers in every description of Carriages, Buggies, Harness, Saddles, Bridle Blankets, Fly-Nets, Whips, &c., are now opening large and splendid assortment of the above mentioned articles in LAPSLEY'S NEW BRICK BUILDING, corner of Alabama and Washington streets.

Their stock of Carriages and Harness have been built and selected expressly for the Selma market, and of the best styles.

All Carriages built to order or made at the manu factory in Newark, N. J., will be warranted.

Call and see, and we will try and please in price as well as the style and finish of the above.

Also, a fine lot of PLANTATION WAGGONS, with Iron Axles and strong Harness, which will be sold cheap. B. M. BAKER & CO. 23-1y.

## L. H. DICKERSON'S, Cabinet Ware House, Selma, Ala.

TAKES this method of informing the public that he has opened a large CABINET WARE HOUSE in Selma. He will keep on hand a complete assortment of every variety of Furniture—consisting of Parlor, Dining-room and Bed-room Furniture. He has also an extensive assortment of Carpeting Oil Cloths—also, which he will sell at reasonable prices. He proposes to sell on such terms as will make it to the interest of those who have been in the habit of procuring articles in his line, in Mobile or New Orleans, to purchase of him.

He will have on hand a supply of Pianos, of the most improved construction.

Also, Metallic Burial Cases, air tight, of every size and description. Mr. Dickerson would invite the public to visit his Cabinet Ware Rooms, and examine for themselves. Corner of Washington and Selma Streets. Selma, March 22, 1852. 2-12m

## C. A. SUGG, DEALER IN Dry Goods, Groceries and Confectionaries. GREENSBORO, ALA.

April 14, 1852.

## IVEY



