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A. W. CHAMBLISS.

TERMS.

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Original.

For the South Western Baptist.
Revision—No. VI.

Bro. Chambliss: For the better understanding of the subject now before us, and which is now so intensely occupying the public mind, I will sketch the general state of the Church, up to the time of Wickliffe. The Apostolic Church remained in its primitive simplicity, and purity, until the third century; when designing, and wicked men brought corruption into its midst, and commenced the work of the "man of sin," predicted by Paul. But this work of corruption was not perfected until the beginning of the seventh century; when a Universal Bishop or Pope, was announced and proclaimed.

From this time, the Universal Bishop, or Pope, exercised uncontrolled, and Monarchical sway over, (it may be said) the whole Christian world, until the fourteenth century. The world, during this period was divided into four departments: Papal, Pagan, Mahomedan, and a Remnant of Christianity. It is true, that there were subdivisions; but these four, constituted the prominent pillars of society. The Papal formed the Roman Catholic Church. The Pagan those uncivilized powers, which the influence of Catholicism could not reach. The Mahomedan, the followers of the Prophet Mahomet. The Remnant of Christianity, was the woman, which fled into the wilderness, to escape the flood of persecution, poured out upon her, after the elevation of the Universal Bishop, or Pope. These were the people left and preserved as a witness for the truth. Between the Roman Catholic Supremacy, and this Remnant, there was perpetual war; this Remnant would not submit nor yield to her dictation, nor supremacy. Neither would the Supremacy permit anything to stand in her way, that could be removed, either by threats or fagots.

"But though the Supremacy might rage and vent her spite, Yet Christ would save, and preserve his hearts delight."

Although this Remnant endured persecution, and suffering in every form and shape, which wicked men and enraged devils could invent; yet they were preserved, under the names of Albigenis, and Waldensis, until the rise of Wickliffe, since then, this Remnant, have been preserved, under the names of Lollards, Anna-Baptists, and the faithful among sects, since sprung up. The truth, was preserved by them, long before the Episcopal, Presbyterian, or Methodist Churches, were numbered among the tribes of Israel. You therefore see reader, that after the Scriptures had been hid for about a thousand years, in the dark language of Rome; and kept locked up in their cloisters, by her Bishops and Popes, that one of this Remnant, an Immersionist, by the name of Wickliffe, broke open the Pontifical door of authority, rent the veil of darkness, and gave an English translation of the Scriptures, from the Latin tongue, in which it had been so long hid. His enemies thus speak: "A man could not meet two people on the road, but one of them was a disciple of Wickliffe." Again, "this Master John Wickliffe, hath translated the Gospel out of Latin into English, which Christ had entrusted with the Clergy and doctors of the Church, that they might minister it to the laity and weaker sort, according to the state of the times and the wants of men. So that by this means the Gospel is made vulgar, and laid more openly to the laity, and even to women, who can read, that it used to be to the most learned of the Clergy, and those of the best understanding! And what was before the chief gift of the Clergy and doctors of the Church, is made forever common to the laity." Hear another enemy, "Walden," who terms him, "one of the seven heads that rose up out of the bottomless pit, for denying infant baptism, that heresy of the Lollards, of whom he was so great a ring-leader." We are now prepared to ascend another round in the ladder of English translation, by Tyndale.

However, we will devote the remnant of this number, to the state of literature, between Wickliffe and Tyndale, or between the fourteenth and sixteenth centuries. For a great while, in Catholic countries, learning was confined to the Clergy. But in the thirteenth and fourteenth centuries, society became agitated, the minds of the people became awakened to inquiry. The Crusades, had a tendency, to give enlargement of observation, and seemed for a while to unsettle society. The art of printing was not discovered. All of Wickliffe's translations had to be written with the pen. With the art of printing, which was discovered in the beginning of the fifteenth century, Classical learning received a new impulse, which gave energy to the intellect, and wings to industry, which caused the mind to shake off its former sluggishness, and to take an ascending flight, in learning and arts, from which it has never descended, nor has it ever tired. The literature of the Hebrews and Greeks was sought after, and professorships in Universities were established. By this means, the Old Testament scriptures from the Hebrew, and the New Testament from the Greek, were resurrected, in which languages they had so long been buried. The introduction of learning and the art of printing opens a new era to the world. And our heavenly Father used these means first

for his own glory. Tyndale, thus obtained an education which qualified him for the translation of the Scriptures into English, from the original Hebrew and Greek. And our heavenly Father also, overruled these means, and this wonderful art, to be first used in printing the Bible! The Latin Bible.

"The very first homage was to be paid to that sacred volume, which had been sacrilegiously buried, nay, interdicted so long; as if it had been, with pointing finger, to mark at once the greatest honor ever to be bestowed on the art, and infinitely the highest purpose to which it was ever to be applied." The name of the inventor was, John Gutenberg. Before the fourteenth century, the Hebrew and Greek languages had almost ceased to be used. And if the translators of King James, were good Hebrew and Greek scholars, (which no doubt they were) must not the scholars of the nineteenth century, be much, yea, greatly in advance of them; or have we lived two hundred and fifty years for naught? Or is not reasonable to suppose that learning is greatly advanced since sixteen hundred and eleven. The history of the world proves this advancement. And shall this advancement in literature, be applied to every thing, but to the perfecting of the English translation? My voice is No. O. WELCH.

[For the South Western Baptist.]

Grammatical-Critical Examination of Acts XVII:

A CONTRIBUTION TOWARDS A CORRECTED NEW TESTAMENT VERSION.

By Rev. Wm. C. Duncan, M. A., Professor of Classics and Classical Literature in the University of Louisiana.

The following exegetical and critical examination of the 17th chapter of the Acts of the Apostles, has in view two important objects. First, the anxiety which prevails in the minds of the reflecting and pious, not only of the Baptist denomination, but of every Sect of Christians in America, respecting the preparation and publication of an amended version of the Scriptures, in particular of the New Testament, and the discussion now being carried on, both North and South, upon this very grave question, seem to demand from the advocates of the amended version project, distinct and unquestionable proof that there is actual and pressing need at this time of a critical revision and correction of the so-styled King James' Translation. This proof can best, and indeed only can be afforded by a careful comparison, in accordance with the well established principles of grammatical exegesis, of the version in question with the text of the original. Secondly, there never was a time when the Christians of America had so urgent need of biblical scholars to defend the truth and divine origin of the Scriptures as they now have; and what is more significant, the necessity is daily on the increase, while the supply of critics is diminishing. Scholars such as we American Christians, and especially we American Baptists, most need, can only be formed by a thorough training in the interpretation of the original languages of the Bible. Anything, consequently, which creates or increases an interest in biblical interpretation has a tendency to draw the attention of Christians to the subject, and to excite some among them to the desire of examining for themselves, and of drawing knowledge, afterwards to be used for the benefit of others, from the original fountain of religious truth, rather than from the impure and often turbid stream. In this way, as well as that just now more important one above mentioned, the following article, it is hoped, may have a wholesome effect; though to some, perhaps, its scholastic character may seem a bar to its perusal. It is on this account, any one be inclined to stop and read no further, we beg him to forego his intention and proceed onward, when, perchance, though he may understand not a word of Greek or indeed of any language but his own, he may find his interest increased in the perusal, and his trouble repaid.

It might have been preferred by some that we should have presented a list of the prominent errors, or what we consider such, in some one book of the New Testament; but it seemed best, on several accounts, for no other reason, because space must have been wanting in a monthly periodical for an amount of matter which, if properly presented, would make a moderate sized volume,—to take a single chapter, or part of one, and review it with somewhat of grammatical minuteness. In this way both of the objects already specified, and several of minor importance, will be best subserved. We have chosen the 17th chapter of Acts for this examination, not because it contains more errors than many other passages of the same length in the New Testament, but on account of its high religious and historical interest. Had our only design been to exhibit in the English Version the greatest number of mistranslations in the smallest space, we would have selected, in preference, a chapter from one of Paul's Epistles.

Verse 1.—Paul is introduced as having arrived (in company with Silas and Timothy) at Thessalonica, after having travelled through Amphipolis and Apollonia, cities which lay, on the river Strymon which flowed around (hence the name of the city, "amphi," around and "polis," city.) 23 miles from Philippi, and near the point where the Strymon emptied its waters; the other (now called Pollina) between Amphipolis and Thessalonica, about 30 miles from the former, and 36 from the latter.

Thessalonica, a city situated at the head of the Sinus Thermaicus (now Gulf of Saloniki), was the capital of the second of the four geographical regions into which Macedonia was divided after its conquest by the Romans. It was the usual station of a Roman praetor and quaestor. It is now called Saloniki, and contains about 70 000 inhabitants many of whom are Jews. In the common translation there is only one actual error to be noticed. It has "whereas a synagogue of the Jews," whereas the original reads, "the synagogue (he sung) etc." The Greek article was in the text used by our translators (that of Beza's edit, published in 1589) though one or two last Editors (Luchmann and Tischendorf) and a few critics (as Bloomfield) reject it, without, however, sufficient grounds. De Wette, who is by no means backward in throwing out readings which are suspected of being corrupt, calls this ver

"appropriate and certainly genuine" (gewiss) he renders, "the (well known) synagogue of the Jews," and adds, "probably of those (i. e. Jews) also of Philippi, Amphipolis, and Apollonia"

(Kurze Ekkli. d. Apostelg. 3te Aufl.) Olshausen, one of the most pious and orthodox of German critics, now dead, supposes that the synag. of Thessalonica, is called "the synag." because the other synagogues in that region were in a state of dependence upon it, "so that," to use his own expression, "there was in Thessalon, something like a superior rabbinacy" (Erklar. d. Apostelg.). This, however, is inferring too much. Grammatically, the view of De Wette is preferable, and is, doubtless, correct. Cp. Winer, N. T. Grammatik § 17. 1. (S. 117, 5 Aufl.) A similar omission of the definite article in the E. V., when it is expressed in the Greek, and also its use in the E. V. where it is wanting in the Greek, are faults not unfrequently committed by King James' translators (see below.)—In addition to this positive error, we have an inaccuracy in this verse in the mode of rendering the first word not unworthy of notice. The participle translated "when they had passed through" (διεσπώντας), is more nearly rendered by "when they had journeyed through." "Passed through" would be represented in Greek by διὰβαστες.—The Vulgate (Jerome's Version) has more nearly the E. V., "had walked through" (perambulantes); and Luther, correctly, traellend (reisen). An inaccuracy so small as this may seem too trivial for comment; and so it would be, were this the only one, and were it not true, as it unquestionably is, that the common version swarms with such, in addition to its multitudinous mis-translations, or errors which convey a sense different from, and sometimes opposed to, that of the original. We need, and must have a version of the Scriptures, in particular of the N. T., not only free from positive and undeniable blunders, but representing, as far as it may be, the precise shade of the meaning of the original language. It is just in this latter point that the E. V. is signally defective. A translation of Homer or of the Anabasis, which should preserve no better than it does the distinctive significations of different words, and the peculiar shades of signification existing between words, which express the same general, but not the same specific idea, would, in this age of classical scholarship, receive no countenance whatever, but only the several opposing criticism from the learned.

Verse 2.—The Greek *kata to eithos auto*, is not rightly represented by the "as his manner was" of the E. V., for this would require *kata ton pon auto*. The same phrase occurs in Luke 4: 16, where it is properly translated "as his custom was." The Vulgate has, correctly, in both places, *secundum consuetudinem*; and the meaning of the Greek is well expressed by the *nach seiner Gewohnheit* of Luther (in Luke.) De Wette, Van Ess, Stolz, and Kistemaker. The difference between our English words *manner* and *custom* is distinctly marked, and should not be disregarded. *Manner* is the mode or method of doing or saying anything; *custom* is the habit or habitual practice of doing or saying anything. We should render therefore, "Paul as his custom was, etc." For "three Sabbath days," read "upon three Sabbath days," the preposition *epi* being found in the Greek.—The ellipsis here occurring in the E. V., is naturally supplied by the preposition "during," which is certainly contrary to the sense of the original. The translation of *dielegeto* by "reasoned with" is liable, in such a connection as this, to make an erroneous impression upon the mind of the mere English reader. The rendering "reasoned" would answer very well (for the verb *dielegomai* may with propriety be so translated in some connections, as in 18: 4, and in 24: 25.) were it not that the pronoun *auto*, expressed in the Greek, requires us to supply in English a "with" in order to complete the sense. Now, in our way of speaking, to *reason with* conveys to the mind of the unlettered reader the idea of reasoning from one to the other, that is, each in his turn, and is nearly or quite equivalent to *dispute with*—a translation of the Greek term, we may remark in passing, which is only proper in the E. V., when the verb is followed by *pros*, (as in Mark 9: 34, and Acts 24: 12,) and not always then (as in the latter part of v. 17, below,) or by *peri* (as in Jude 9); and yet we have it in v. 17, and in 19: 8, 9.—Our translators have even rendered the word by *preach* in 20: 7, 9, and by *speak* in Heb. 12: 5. That they meant in the passage before us to convey the idea of *disputing*, is rendered nearly certain by the fact that in v. 17, the same Greek verb appearing in a similar connection is actually rendered by *disputed*; "therefore disputed (*dielegeto*) he in the synagogue with the Jews," and so likewise in 19: 8. Now, a dispute could not have taken place in the synagogue, where such a thing would no more have been allowed than it would be in the Christian churches of our day. The synagogue worship consisted of prayers, and the reading and exposition of the sacred writings of the O. T. The latter two exercises were sometimes conducted, with the permission or at the request of him who presided over the meeting, by some one of the worshippers in attendance (cp. Luke 4: 16); as they were by Paul on this and on numerous other occasions. On this account, the synagogue afforded to the Apostles and early Christians an excellent opportunity for proclaiming the gospel, and one which they did not suffer to pass unimproved.—(See John. Bib. Archaeology § 397.) Bloomfield gives the correct meaning of the Greek term, and well translates the whole clause, "he discoursed unto them out of [better, from] the Greek *apo*, i. e., taking as his starting-point and drawing his proofs and arguments from] the Scriptures." The Vulgate has, rightly, *disserebat* etc. Luther, incorrectly, *redete mit ihnen*; De Wette, well, *redete zu ihnen*.

[To be Continued.]

The human body consists of two hundred and forty bones, nine articulations or joinings, one hundred cartilages and ligaments, four hundred muscles and tendons, and one hundred nerves; besides blood, arteries, veins, glands, stomach, intestines, lungs, heart, liver, kidneys lymphatics, lacteals, fat, and skin.

There is iron enough in the blood of forty-two men to make a plough-share weighing twenty-four pounds.

But two millions of species of land and water animals and plants are believed to exist. There are at least one hundred thousand species of plants, and four hundred thousand of insects only.

Religious Miscellany.

Proof and Uses of the Doctrine of Election.

To say nothing of the ninth chapter of Romans, which never has been, and never can be, satisfactorily explained on any other ground than that of an election of individuals to eternal life, we read in the eighth chapter of the same Epistle, of believers being "predestinated" (i. e. appointed as the result of the decree of election,) to be conformed to the image of God's Son.—What can be more inward and personal than this, a conformity to the blessed image of Jesus? Yet to this believers are elected and destined by God, and that not as a class, but as individuals; for "whom he did foreknow, THEM he also did predestinate," and the challenge it enables one and all of them to take up is, "who shall lay any thing to the charge of God's elect?" Our Lord speaks of a time, when deceivers would arise with such terrible power, that "if it were possible, they would deceive the very elect"—evidently implying, that the scrutiny of these standing in the sure and settled purpose of God, the event could not actually take place. He says again, that "all whom the Father gave to him, should come to him," which, viewed in connection with that other saying, "no man can come to me except the Father, which hath sent me, draw him," obliges us to refer all personal interest in salvation, up to the will and purpose of God. What else can be inferred also from the fact stated concerning some in the apostolic age, namely, "that as many as were ordained to eternal life believed?" evidently declaring their personal election of God to be the ground and source of their faith in Christ. Not less clear and explicit is the testimony of Peter, when he describes genuine believers as "elect according to the foreknowledge of God, through the sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus;" for this assuredly was no election to any outward favor or privilege, but to a personal interest in salvation, which could not be affirmed of Churches, simply as such. Nothing however, can exceed the simplicity and definiteness of the statement, given by the apostle Paul on this point, in the beginning of his Epistle to the Ephesians: "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved." With what is it, that the persons here spoken of, are said to be blessed? With all SPIRITUAL BLESSINGS. In bestowing these upon them, according to what does God proceed? Is it on account of their having chosen him? No, but "according as he hath chosen us." When did he do so? "Before the foundation of the world." But did he not choose them because he foresaw they would be holy, and as such, deserving of the choice? On the contrary, whatever they might have to distinguish them in this respect, was the result of their being chosen; they were chosen that "they should be holy." In what, then, does their sure and absolute appointment to the gifts of grace, and the blessings of salvation, originate? "In the good pleasure of God's will. And to what does it redound as its final end? To the praise of the glory of his grace."

1. What a call does not this doctrine furnish to utter self-renunciation and abasement, to lowly, creature dependence on God, in the professed disciples of Jesus! In all that concerns their peace with God, and their hopes of salvation, they must feel themselves to be nothing, and regard God as all. It is of him alone, that they, or any others, have become vessels of honor, and heirs of blessing. The day-spring, which has lightened their gloom, and brought to them the prospect of a better inheritance, has risen in their hearts solely by his disposal, and at his bidding. And however early, in any case, their desires and efforts may have been directed toward God, still it is his election of them, not their choice of him, in which the real well-spring of their salvation must be sought. The confession of one and all must be this, "By the grace of God, we are what we are."

2. Ah! here it is, most of all, that the axe is laid to the root of man's apostasy, and spirit of alienation from the living God. He would fain be independent of his Creator, and grow out of his own root—would fain be indebted to his own merit for salvation, if not in providing its inheritance of blessing, at least in securing his personal interest in its riches. The pride and self-sufficiency of the heart retreats before, as to its last asylum, and will hardly quit its hold. But there is no alternative for thee, whoever thou art, that wouldst make thy calling and election sure.—Thou must wholly renounce self, and cast the burden of thy soul on the will and sovereignty of a gracious God. Thou must go and deal with him, not as a wise and prudent one, who can devise for himself the path of life, nor as one who has something of his own to bring, but simply as a babe seeking its light and food, its safety and well-being, from the hand of him who gave it birth. Blessed are they who thus submit themselves to the goodness and mercy of God! It is the standing and wisdom of a creature, meekly receiving its will into the will of the Creator, and hanging in dependence on his arm of might and love. It is to take the child's part of yielding and confiding, as opposed to the rebel's part of grudging and resisting; and when taken, may justly be called as the commencing dawn of an eternal day.

3. When God's sovereignty is thus owned, and his message of salvation in Christ received with childlike dependence, there is much comfort and encouragement in the doctrine. Often, indeed, it is perverted by Satan's subtlety into the very reverse, and used as a weapon of alarm or despair; which it may be whenever thrust out of its proper place, and men seek to know that first, which, in order of their experience, must be last ascertained, their relations to the final purposes of God. The man who would know with safety the seasons of the year, when it is time for him to plow and sow, to reap and gather in, must not perplex and weary himself by high inquiries into the position of the sun in the firmament, and the courses of the stars, but must look with an attentive eye on the state and progress of things in the field of observation around him. In like manner, the man who would be assured of the path of salvation and his own connection therewith, must direct his thoughts and efforts to what lies open before him in the written word of God, and the conformity of his heart and conduct to the things there—not meddling with matters too high for him, by attempting to search into the hidden purposes of God. The way to learn and read out these is by considering what he has received and done in the work of salvation by Jesus Christ; for it is only by being able to mark in this respect the fruits of divine grace, that he can "know his election of God." But when he does come thus to know it, what a deep ground of comfort and confidence in the Lord does it provide for him! Once risen to this height of blessed assurance, he can rest with holy satisfaction in the thoughts that his salvation stands, not in his own feeble and uncertain resolves, but in the eternal counsel of Him, "whose gifts and calling are without repentance." He can now identify his best interests with the will and purpose of an unchangeable God; so that for the work of holy obedience, he can reckon with confidence on the operation of divine grace, "working in him both to will and to do," and for the issue of his course, can joyfully anticipate that he "who has begun a good work in him, will perform it until the day of Jesus Christ."

For "God is the rock, his work is perfect, his ways are judgment," and "whom he loves, he loves unto the end."—Fairbairn's Typology.

The Ungrateful Son.

"The eye that mocketh at his father, the ravens of the valley shall pick it out." Prov. 30: 17. This is a terrible denunciation against ingratitude to parents, and even in the present day is sometimes virtually fulfilled.

Some years ago an Irish gentleman, who was an extensive contractor on our public works, was reduced to poverty by the profligacy and dishonesty of an ungrateful son. The old man lost his wife, and to add to his calamity his health failed, and to fill the cup of sorrow he lost his sight. Thus poor, friendless, blind, and forsaken, he found an asylum in the Franklin county almshouse, Pennsylvania.

While an inmate of the refuge for the afflicted, his wicked and ungrateful son traveled that way; he was informed of his father's situation, and that his parent wished to see him; and although he passed within two hundred yards of the almshouse, he refused to stop and see the kind father he had ruined. Now mark the result. The very day he passed the almshouse on his way to Gettysburg, in an open carriage, he was overtaken by a storm, and took a severe cold that resulted in the loss of his eyes. He lay in Gettysburg in a critical situation until his funds were exhausted, and those who had him in charge took him to the Franklin county almshouse.

The very day he was brought in, his father, having died the day before, was carried out.—He was put in the same room, and occupied the same bed, and in a short time followed his neglected and heart-broken father to the judgement seat of Christ. It is a fearful thing to fall into the hands of an angry God.

R. W.

THE HEATHEN IN HIS BLINDNESS.—It is not easy to imagine the degree of heathen ignorance. The wisest of them believe things which it seems strange that men having sense and reason can receive into their minds. Here is a sample of what passes for wisdom among Hindus.

An aged Brahmin, and one reputed learned, heard an English missionary preach. After the sermon he came to the missionary's house, and said he had made a very important discovery, which he wished to communicate in private.—He had discovered the real nature of God! His account of the matter was something like this:—"It is admitted by every intelligent man that God is the origin and source of all that exists. It is also admitted that light was the very first thing created. That, therefore, which existed before light, must be the origin of all things.—Darkness existed before light. Therefore, Darkness is God!"

The poor old man thought he had made a wonderful discovery. He did not stop to ask how darkness could make light. Any child, one should suppose, could tell him that this could not be, any more than nothing could make something. We know that it is declared in the word of God that he made darkness his pavilion, and that clouds and darkness are round about him; but it is also declared that "God is light and in him is no darkness at all." How pitiful the state of those who know not God—to whom God is darkness! How should we desire to illumine their blind eyes!

Shall we, whose souls are lighted
By wisdom from on high,
Shall we to men be lighted
The lamp of life deny?

THE UNITED STATES AND THE POPE.—The New York Commercial Advertiser copies from the Freeman's Journal, Arch-bishop Hughes' organ in New York, the following paragraph:—"Less than five years ago, in July, 1847, his Holiness Pope Pius IX, granted to the prayers of the Council of Baltimore that the blessed Virgin Mary of immaculate conception should be special patroness of the United States. Let us to excite our gratitude and love to her in this most devoted specialty to her service, recount," &c.

The Commercial adds:—So says the Freeman's Journal. Two or three questions arise. The Pope "granted" that the Virgin Mary "should be the special patroness of the U. S."—Does the Journal mean to say that the Virgin Mary is under obligations to obey the will of the Pope, and "dispend her patronage" wheresoever the Pope shall think proper to grant it? Can the Pope compel her to patronize whatsoever place or people he selects? or does the Journal affirm that the blessed Virgin is the voluntary servant of Pope Pius IX. to do his bidding always with good will. If the former, how much is compulsory patronage worth? If the latter, is not the Pope, rather than the Virgin Mary, the real patron? Or does the Pope specially communicate with the Virgin Mary when he desires to appoint her to a patron; and ask and receive her consent to the appointment? When these questions are answered, some others may possibly arise.

The Waldensian Church.

Amidst the general dullness that is settling down over the Continent of Europe, as the result of the reactionary policy of their governments, and the wide-spread conspiracy of the Papal and despotic powers against civil and religious liberty, it is gratifying to learn that the truth is still making way in different parts of Italy; and that the Sarlinian Government continues firmly to maintain the principles of religious toleration and constitutional freedom. We are happy to learn that the recent events in France have produced little impression in Piedmont. At the opening of the Parliament, at Turin, on the 4th current, the King in his speech from the throne resumed the expression of his adherence to the institutions inaugurated by his father, in 1848, and solemnly acknowledged his gratitude to Divine Providence, in contrasting the past and present state of his people. The construction of the new church in Turin, the foundation of which had been laid at the beginning of winter, in presence of the Ambassadors of Great Britain and Prussia and the *Charges d'affaires* of Switzerland and the United States, is now actively recommenced, operations having been suspended in consequence of the severity of the winter. It thus appears that the intolerant measures of the Pope, who had the audacity to protest against the building of a Protestant church in Turin, while he was selling indulgences to provide means for the erection of his own Italian church in London, have failed to intimidate or cajole the Government. The funds of a monastic establishment have lately been secularized—that is, turned to useful purposes, much to the satisfaction of the monks; and Professor Nuytz, whose works were lately denounced at Rome for their liberal tendencies, has been promoted by the King to a higher place. It is still more gratifying to learn that a real spiritual work is going on in that country—that a great desire is shown for the pure word of God, and the minds of many are seeking the Lord. It would be imprudent to give the interesting details of individual cases of conversion, and therefore we must withhold much which would deeply interest our readers, and content ourselves with this general statement. It is a striking circumstance that while, under God's blessing, so much liberty has been vouchsafed to our dear brethren in the valleys of Piedmont after so many years of oppression, the infant Christian Church of Florence is now in the very heat of the furnace of persecution. We know that the Lord will overrule both the conflict and the rest, both the storm and the calm, for his own gracious ends.—Free Church Record.

Steadiness of Purpose.

1. It overcomes difficulties. Not with a rush and a shout, but only by one. They melt away before its incessant pressure, as icebergs beneath the steady radiance of the sun.

2. It gives one the strength of a happy conscience. A weather-cock of a man, whiffing about with every breeze, cannot have true quietness of mind. Self-dissatisfaction worries and annoys him. But a cheerful vigor and energy grows out of an intelligent and unvacillating purpose.

3. It gives dignity and honor to character. Men cannot but admire the mind that marches steadily on through sunshine and shade, calm and storm, smiles and frowns, glad for favor, but pressing on without it, thankful for aid, but fixed and advancing at all events. Such men cut out for themselves a character which cannot but be seen and honored.

4. It gives success. In any enterprise that is not downright madness, such a man must succeed. He has the chief element of a triumph over every difficulty, and it is he is not an idiot he will do something in the world. He will not reach his ends at a leap. But he will reach them. He moves not rapidly, but surely. When you want to find him, by and by, you will know where to look. You will look at the top-most rounds of the ladder of success, and you will find him about there somewhere.

ROMISH PRAYER FOR THE CONVERSION OF ENGLAND.—The following prayer was copied by a correspondent of the London Christian Times, from the original in the Church of St. Gregory, in Rome. It was placed in frame near the chancel; beside the English copy, now given, was another in Italian. It will be observed that the name of God is not once mentioned:—"O, adorable defender and propagator of the Catholic faith, St. Gregory, from thy seat of glory in heaven, behold how a great portion of the noblest British empire is without the pale of the holy faith, which, through thy zeal, it received from the sons of St. Benedict, sent thither by thee, and how other regions of this miserable world are in danger of losing the most ardent charity, which, during life, animated thee, obtain for that kingdom, from the Most High, the increase and diffusion of Catholic faith, and for us the grace that we never waver in the true faith which would be the most severe chastisement that could befall us in punishment of our sins. Amen."

THE FATE OF A LEARNED MAN.—A HARD CASE.—There is a man in Boston, an old man of sixty, who graduated at the University of Dublin, Ireland; at the age of 23 was admitted as a surgeon in the British army, and in that capacity visited this country with the English, was present at the destruction of the public buildings at Washington City; has been in India with the British army—has been present during his services as a surgeon, at 4,000 amputations, and 15 severe battles—was shot twice; performed surgical operations on three wounded generals, seven colonels, twenty captains, and over eleven thousand officers of smaller grades. He has dined with two kings, one emperor, one emperor, the Sultan, a pope, innumerable great generals, &c. He has held the largest diamond in his hand known in the world, except one. He has held the British Crown in his hand. Has been married three times; father to eleven children, all of whom he survived. Broken down by disease, he could no longer practice his profession—too poor to live without employment—too proud to become a pauper, he sailed in an emigrant ship to this country (three years ago); and this man of remarkable adventures, classic education, master of four languages, 60 years of age, poor, old and decaying, is now peddling oranges and apples in the streets of Boston! "We know what we are—very well we know not what we may be."—Boston Bee.

THE BAPTIST.

MARION, ALA.

WEDNESDAY, JULY 21, 1852.

J. B. STIFELER, Corresponding Editor.

Howard College, Commencement.

We have had the pleasure of seeing in our midst, for the last few days, several friends and brethren from different parts of the State, come up to attend the Examination and Commencement of Howard College.

On Monday these exercises commenced by the examination of the Preparatory Department. It was thorough and highly creditable in every respect. So far as our observation extended, every class appeared well. But nothing need be said to commend it to the public regard. The best proof of its efficiency is, that within the last two years it has about doubled under the able management of the present instructor, Mr. Melcher. We are happy to know that he will continue.

One or two classes of the advanced department were also examined by Mr. Brooks, who, during the last session, has discharged the duty of Tutor, and in consequence of the sickness of Prof. Holman, performed a considerable portion of the duties of his Professorship, with great zeal and ability.

On Tuesday and Wednesday the other classes of the College Department were examined by President Sherman, Profs. Talbird, Goodhue and Brooks. They all sustained themselves with at least equal success to any former similar occasion. The Graduating Class, in particular, appeared to great advantage, and the way in which they sustained themselves under the examination of the President and Prof. Talbird, would have done credit to any College in the country. It is evident that the work of instruction has been diligently carried on this last term by all the officers.

On Wednesday night there was an Exhibition of the Junior Class, varied by Music under the direction of Prof. Wurm, and followed by the address before the two Literary Societies, by Rev. I. T. Tichenor of Montgomery.

After an appropriate introduction he announced as his subject the effect of Christianity upon the intellect of man, remarking that if any apology were needed for introducing such a subject, on this occasion, it must be found in the fact that he had the happiness to know, that such a theme would not be unwelcome to the Societies whom he addressed, and that on a visit here a few months before, when he consented to deliver this address so many of those he addressed belonging to College, had exhibited their own personal attachment to the cause he advocated.

Mr. Tichenor, in addition to the great advantage of appearing on the platform unincumbered by notes, has an exceedingly pleasing address, his selection of words was happy, fluent and finished—his subject was deeply interesting, and the result of the whole was highly pleasing to the large and attentive audience, except in one particular, that it appeared so short.

The paper going to press compels us to defer the rest of our notice till next week.

METHODIST D. D.'S.—Has it ever occurred to the reader to remark with what facility D. D.'s are made in the Methodist Society? Why it is the easiest thing imaginable, and as frequent as easy. A rather familiar writer in Methodist Journals, over the cognomen of "Nimrod," recently noticing the commencement of Lagrange College, says:

"The commencement sermon was preached by the Reverend President Hubbard, of the Tennessee Conference Female Institute at Athens, Ala. His text was the same as Brother McFerrin's last year—'Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.' It is said, by good judges, to have been a very beautiful production; and so, no doubt, it was: for the President of the College, three days afterwards, stood up and proclaimed the preacher a 'Doctor of Divinity.'"

That "Nimrod" is sincere in supposing a "beautiful production" in the way of a sermon is all that is requisite to obtain the most honorable distinction among Methodists, is further evident from what he says of himself: "I returned to the mountain, and preached a miserable milk-and-water sermon at night. Had you heard it, Mr. Editor, I am sure you would not wonder that they neglected to make Nimrod a Doctor of Divinity."

Alas! how cheap is a little brief dignity with some men! No one will hence wonder if real merit should decline it.

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. Desbazo, 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. DESBAZO, Clerk.
Montevallo, July 2, 1852.

The Tennessee Baptist and Campbellism.

We exceedingly dislike to see denominational arms turned against each other; and for this reason we allow many things to pass unnoticed in men, books and periodicals, which we fear, to say the least, are calculated to do no good. Nevertheless, there should be set proper bounds to our charity in such cases, and where it is manifest that serious injustice and wrong are done, the act ought to be shown up.

Brother Graves of the Tennessee Baptist is a valiant soldier for the truth, albeit he sometimes errs widely, both in the choice of his subjects and in the disposition he makes of them. An instance of this we copy below, from his paper of July 10th. Noticing Dr. Williams' third reason for declining co-operation with the N. Y. Bible Union in the revision movement—that Campbellism is identified with the enterprise—our brother says:

"We most readily admit, that Campbellites are not Baptists. They are far, very far from it. We hardly hold one doctrine in common. It (i. e. Campbellism—Ed.) is a dangerous error—perhaps the most so of the age, as of all errors assimilating most to the form of godliness, but denying its power—its spirituality. It is well calculated to deceive. But are we Campbellites because they engage in Revision with us? Was the American and Foreign Bible Society obnoxious to the charge of Campbellism because Mr. Campbell and his followers formerly co-operated with them, and Mr. C. was one of its honored vice presidents? Are we under any obligations to excuse, defend, or in any wise wink at the error because associated with it in a literary work? Would we owe this duty to Episcopalians, or Methodists, or Presbyterians? By no means. We are not in the least obnoxious to any suspicion because associated with them in this great and important work."

In this short paragraph we observe three things, inconsistent with truth, with moral honesty, and with the Bible.

1. In representing the revision of the Scriptures as a merely "literary work" brother G. is inconsistent with truth. We fear, indeed, this is the ultimate view taken of it by a majority of those engaged in the work. Hence the small consequence they have seemed to attach to the doctrines of the Bible, and the readiness they manifest to commit the sacred responsibility of revision to the hands of any man, even "an honest infidel," provided only he have learning; hence the promptness with which they avow their readiness to sacrifice all our cherished doctrines, if such learned tyros shall but aver them to be wrong! But is the Bible, in fact, with all the literary beauties which it confessedly has, to be regarded simply as a literary production? Then, verily, our Baptist Israel have been wrongly instructed, when they were taught to look less at the golden casket in their hands, and more at the infinitely richer diamonds and precious jewels it contains. In giving his will to mankind, we "trow" the Holy Spirit paid very little respect to what judgment they would place on his character as a "literary" being, and we know his apostle who spoke by inspiration was quite unconcerned about the "words which man's wisdom teacheth," in communicating a knowledge of the things of the Spirit—was quite unconcerned about the excellency of speech or of wisdom "while in plainness and simplicity he preached Christ and him crucified." The Bible is a book of Divine laws, doctrines, and promises, and we insist the desideratum of greatest moment with every man should be, to have these faithfully represented as to the sense. The arts and embellishments of "science falsely so-called," is the least important item to be considered in a translation, or a revision of the divine oracles; and if brother Graves intends to deal well and truly by the thousands of unsophisticated minds, who depend on him for a right understanding of this question, he will tell them that, by how much excellent doctrines are more essential in life and in eternity than are sound and syllables, by so much is correctness in the faith of a translator or revisor more important than simple learning.

(2) In attempting to justify an amalgamation with Campbellites in this enterprise, on the ground that Alexander Campbell was once a member of the American and Foreign Bible Society, brother Graves is inconsistent with moral honesty. We say this, because he is obliged to know that there is a world wide difference between the work he was called to perform in that society from this assigned him here. There, the ultimate extent of his influence was to give his money or to make an occasional speech in behalf of a dissemination of the Scriptures, translated by far steadier and safer hands than his own; here, he is committed to him the work of revising and amending those Scriptures. What analogy is there between these two cases, on account of which to plead the one for the other? Moreover, if that were true, which we shall not deny, that Mr. Campbell was a Vice President of the A. and F. Bible Society, ere anything can be made of it in justification of the present amalgamation, it should be shown that that appointment was Spiritually right. One wrong will not justify a second wrong, a less evil will not justify a greater evil. Brother Graves knows all this, and we cannot help thinking his present course is a mere shut to blind the eyes of his followers, and lead them by a hair, whether in truth, they should not go. If he would deal candidly with the ignorant and unlearned he would draw proper distinctions in all such cases, and tell them of the difference between merely giving money and making revisions. But

(3) In bidding God speed to Campbellites in this measure, brother Graves is in conflict with the word of God and with Baptist principles. He says "Campbellism is a dangerous error, perhaps the most so of the age." This is true to the letter, as has been shown repeatedly. For holding and propagating his errors, Alexander Campbell was, more than twenty years ago, excommunicated from our churches as a heretic. Now what is our duty with regard to such persons. The Bible says "an heretic after the first or second admonition reject." "If there come any unto you and bring not into you this doctrine (concerning Christ) receive him not into your house, neither bid him God speed; for he that biddeth him in God speed is partaker of his evil deeds." Is it difficult to see the application of this rule to the case in hand? The immortal Andrew Fuller commenting on the principle here laid down, says, "There are duties incumbent on individuals in their behaviour towards persons who lie under the censure of the church. If they still continue in a state of impenitence, persisting in their sin, or be irreconcilable to the church's proceedings with them, it is of the utmost consequence that every member should act in uniform part towards them. We may, it is true, continue our ordinary and necessary in-

tercourse with them, in the concerns of this life; but there must be no familiarity with them, * * * which is expressive of comitance at their conduct. If individual members act contrary to this rule, and carry it freely toward the offender, as though nothing had taken place, it will render the censure of the church of none effect. Those persons who believe in this manner will be considered by the party as his friends, and others who stand aloof as his enemies, which will work confusion, and render void the most wholesome discipline." We ask again can it fail to be inferred from the above what is our duty with respect to Alexander Campbell and his whole party? That he has been long under the censure of our churches does not detract the least from his sin; that he has formed a party around him does not diminish the crime for which he was expelled. He is still a heretic, his errors are still most dangerous, and shall we bid him God speed, shall we connive at his errors, shall we attach to him an importance in the minds of the unlearned and the ignorant, which may enable him to rend the fold of God yet more? Brother Graves in this is decidedly inconsistent with the Bible, and with the principles on which Baptists have always acted.

The Wane of Methodism.

If one should listen at the boasts, which some Methodist preachers are wont to make, he would early conclude that in the shortest time imaginable Methodism is doomed to cover the earth as waters do the great deep. There are however some honest spirits behind that screen, and these occasionally drop out an unwilling statement of "Facts and Figures" that disclose the other side of the picture. An example of this sort we copied a few weeks since, from an intelligent writer in the Southern Christian Advocate, Charleston, S. C., showing the inferiority of Methodists to Baptists in the country generally, within his knowledge. Below we copy another extract from the same author, demonstrating this startling fact, that while our population is everywhere rapidly increasing, Methodism is as rapidly decreasing. The writer proceeds:

Mr. Editor.—I promised to demonstrate in this number, that Methodism was on the wane in this old country, except in the towns and villages. This, it is true, is an ungrateful task, but unless the disease be ascertained, how can the remedy be applied? Several of our brethren seem to write as if our system was working admirably, as if we were accomplishing the great office of our mission, in every part of the country, under the present arrangement, as well or better than could be done by modifying and adapting our system to the country and age in which we live. A Puseyite once sneeringly remarked to me that Methodism well suited the early society of this country, but it was destined to die out in the older portions. Let us see if there is any aptness in the remark.

Ten years ago the preacher in charge returned from this circuit 281 members from seven country churches, being an average of 40.17 to each church. Now within the same population we have eight churches and 229 white members, being an average of 28.625 to each church. This is certainly a notable decrease. That the state of things may appear more manifest we give each church its list:

1842.	1852.
No. 1. 75	No. 1. 29
" 2. 66	" 2. 55
" 3. 48	" 3. 32
" 4. 44	" 4. 10
" 5. 29	" 5. 00
" 6. 10	" 6. 14
" 7. 9	" 7. 21
" 8. new ch.	" 8. 45
" 9. "	" 9. 23
281	229.

From this table it will be perceived that in nearly every church there has been a considerable decrease, inasmuch that notwithstanding there is an increase in the number of churches, the total membership has been falling off at the rate of 17 per cent for the last decade.

S. C. Advocate.

QUERY.—Suppose Methodism should continue thus, will it be the only church at the Millennium?

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. H.

Methodist Conference in Marion.

The undersigned, having been appointed a committee, to procure homes, for the members of the Ala. Conference of the Methodist Church South, during its session in this place—to begin the 1st day of December—do hereby request such of the citizens of Marion, as are willing to aid in entertaining them, to report their names and the number of preachers they will take care of, to either of the undersigned. It is very desirable that the reports be handed in during the present month.

J. H. MYATT,
W. R. BROWN,
JNO PATRICK, } Committee.
Marion, Ala., July 6, 1852.

A CROWDED CITY.—The New York Herald says: "We never saw New York, in its hotels and public houses, so crowded as during these days. The length and severity of the winter have thrown all the usual casual visitors of that season into the spring, and filled our hotels from cellar to garret. The principal hotels, generally, turn away from fifty to a hundred and fifty almost every night. These travellers have, frequently, to drive round town for a couple of hours, visiting half a dozen hotels in their peripatations, before they find shelter for the night. These crowds of visitors fill our concert rooms, theaters, and all public places, night after night."

A bill is before the Maryland Legislature which provides that all free negroes and mulattoes who shall be born in the State after the first day of January, 1855, shall, upon their arrival at the age of twenty-one years, be compelled to emigrate to Liberia, in Africa, or, upon their remaining within the State for more than twenty months thereafter, (unless in the hands of Maryland State Colonization Society) shall be ordered to be sold as slaves for a term of not less than five nor more than ten years, and the proceeds thereof shall be applied to the colonization fund of the city of Baltimore.

Revision Question.

It was said by our opponents, you are inconsistent with yourselves in using the English Version where the word is transferred, and yet ordering your Missionaries to translate it. We felt the force of this objection but replied that we had no hand in making our English version. It was made for us by Episcopalians, and though we considered it, in the main, an excellent version, yet we believe that great injustice has been done to the truth of God, by concealing the true meaning of baptism from the unlearned, who are the mass of the community. But the day may come, and perhaps it is not very distant, when the Baptist denomination shall deem it their duty to give a version of the sacred Scriptures in the English language, in which all the transferred words shall be faithfully translated; and thus give the truth, the whole truth and nothing but the truth, in reference to this subject; that the unlearned as well as the learned, may know the will of God and their duty. Speech of Rev. A. Maclay, at Glasgow in 1839.

From this speech, delivered by Dr. Maclay while on a visit to his native country, it is evident that this New Version movement, so far as Baptists are concerned, originated in the debates of the American Bible Society, about giving their aid to the Baptist Oriental versions. It is equally evident that Dr. Maclay then admitted our present translation to be an excellent one, that his great object in desiring an amended version was to substitute what he considered more definite words for baptize and baptism, and that he thought the work ought to be undertaken by the Baptist denomination. It is true that, in his visit to the South, a year or two before, and I have no doubt that it was the case wherever he went, he was in the habit of saying a good deal about bishop, church, &c., but these were evidently mere make weights. The great matter clearly was baptism, and had it not been for that, the subject would never have been thought of. At that time, the great burden of his speech was that Episcopalians, under the direction of King James, for the purpose of concealment, transferred instead of translating the Greek words baptize and baptism. Now I suppose they used the words which they did for the simple reason that they were in common use. As I have said in a previous number, the word baptize had been an English word for many centuries before our present version was made; neither was it introduced by our translators for the purpose of concealing the truth.— This is an entirely different matter from its introduction into the language of India, in which it would be an ungodly exotic, and altogether unintelligible. In the 5th chapter of 2 Kings, our translators had used the Hebrew word *Tabal* and made Naaman *tabal* himself instead of *dip himself* seven times in the Jordan, it would have been a case analogous to the transfer of the words *baptize* and *baptism* into the language of India, but an entirely different one from that under consideration. Will not every candid man admit this? Let me here remark that in the Septuagint or Greek translation of the Old Testament, the Hebrew word is rendered by *ebaptisate*, he baptized himself. But to return to the case of Dr. Maclay and his friends in the American Bible Society, it seems to me that there was not the slightest foundation for the charge of inconsistency, either against them or their Baptist brethren.

Perhaps it is altogether unnecessary to do so, but I trust that I shall be excused in attempting to illustrate this matter a little further, especially as the charge of transferring has been made a matter of grave accusation. In the first sentence of the Cypedia, a celebrated philosophical romance of Xenophon, he speaks of three different political systems, Democracy, Monarchy and Oligarchy. Now with all due deference to Dr. Maclay, I should translate these words Democracy, Monarchy and Oligarchy. But according to the doctrine that has been gravely promulgated, this is no translation at all; it is only a transfer. On the contrary, I contend that the derivative English words are the most exact translation possible. Not only so, but people might just as well say that the phrase, political systems, which I have casually used, is heathen Greek also. I see no reason why baptism is not just as much a translation of baptisma, as democracy is of the corresponding Greek word. But it is said from the force of custom, the word has become ambiguous. Now although I think the word is sufficiently defined by the accompanying circumstances, yet if this ambiguity really does exist, it is certain that we cannot correct it by simply substituting our definition in the text of the New Testament. It is like calling spirits from the vasty deep. Any one may call them, but will they come when he does call them? So we may substitute the word immersion for baptism in the text of the New Testament, but are people bound to adopt our substitute? Is any one simple enough to suppose, that those who disregard our arguments, as overwhelming as we consider them, will be influenced by the simple substitution of one word for another in a revised edition of the New Testament? Truly, this is a noble scheme for a long contested point. It is simply absurd, and such will be the verdict of ninety-nine men out of a hundred.

But it seems that our revised version was made by Episcopalians. Indeed! And did it never occur to the mind of Dr. Maclay and his friends that the objection might be made with equal force, nay, with ten fold greater force, that the enterprise in which they are engaged, owes its inception, and is indebted for its prosecution to a clique of Baptists united with the friends of Alexander Campbell? But suppose that it was made by Episcopalians, they have not in their translation told us the first word about the three orders of the ministry; but on the contrary, in a manner intelligible to every child, have shown that originally bishop and elder were convertible terms. The truth is, that the version of 1611 was undertaken at the earnest solicitation of the Puritan party, men who were, at least generally,

opposed to Episcopacy, and were most anxious for a further reformation in the church. If any one will take the trouble to examine Hallam's Constitutional History of England, he will find that Cranmer and others of the founders of the Anglican church, so far from maintaining the divine and indispensable right of episcopal government, held bishops and presbyters to be the same order; that the celebrated lord Bacon, in the reign of Elizabeth, was of the same moderate sentiments; and that even so late as 1604, Land afterwards Archbishop and leader of the High Church party, was sentured by the University of Oxford, for maintaining that there could be no church without bishops. So much for the Episcopalian tinge of our translation. It is a source of proud satisfaction that the Puritans, the men who preserved English liberty at its last gasp, were also the authors of our present noble version of the Bible.

A BAPTIST MINISTER.

Delegates to Ecclesiastical Boards.

Dear Bro. Chambliss:—The design of the present note is simply to state a subject, that you, or some of your readers, may suggest a suitable plan. The time for the anniversaries of our Associations and Conventions is drawing nigh, when I presume delegates will be appointed to attend the Biennial Convention, in May next, at Baltimore. It has always been an easy matter to make the appointments, but not so easy to secure an attendance.— And the comparatively slim attendance has had an unfavorable influence on our denominational interests. These general meetings should certainly command the attention and enlist the sympathies of all our churches. They should in some way or other be represented. And if a single church cannot raise the specified sum to entitle it to a delegate, there is not an Association in the State, which can not raise enough to send one or more. At any rate, whether our delegates be appointed by Associations or by the Convention, we should have at least one delegate for every Association. But the question is, how is such a delegation to be sent? or how is any delegation to be sent? Are the messengers to go at their own expense, or those of the bodies which appoint and send them? This is a practical question, and one which stands intimately related to the prosperity of our Southern Convention. Heretofore the general practice has been to let the delegate find the way to the meeting as best he could, proffering him the glory of his appointment to compensate for his time, and expense of travel. Here is a custom which I think should be abandoned; it is based upon manifest injustice, and has precluded the practicability of securing anything like a fair representation of our denominational strength.— The very men—the pastors of our churches—who ought to go, are not able to meet the expenses of travel, and if they were, it would not be right for them to do it. They go to represent churches or Associations or Conventions, which have as much interest in the deliberations of the meeting, as the delegates themselves, and it is but fair that we should assist to pay their expense of travel. We send them as our agents, and we should cheerfully meet every reasonable expense. Many of our pastors, men of clear heads and good hearts, whose presence would add to the interest of the meeting, are receiving perhaps a salary of six hundred dollars per annum, would it be just, and even honorable, to allow these men to pay one-sixth of their whole annual income to attend this single Convention at Baltimore? The only class of men who can attend these meetings now, are such as live near to the place of meeting, and our wealthy lay brethren and ministers, and a few of our pastors who are receiving comparatively large salaries.— Cannot some plan be devised by which this state of things may be changed? If our biennial meetings are of sufficient importance to be held at all, there should be something like a fair representation of the strength of our churches. This is utterly out of the question unless the expenses of the delegates are paid.

I have written thus freely because it is a matter of practical importance, and I have written without embarrassment, because I have the honor of being connected with a church that never sends a delegate to a meeting of any kind without paying his expenses—acting on the ground, that they themselves feel an interest in the meeting where they desire to be represented as strong as the delegate himself, and are bound to pay his expenses. And if it is at all possible for me to leave the city at the time, the Lord willing, I expect to go to Baltimore, and if a delegate, the church will pay my expenses. Is this not as it should be?

T. G. KEES.

AMERICAN BIBLE SOCIETY'S 'NEW VERSION.'

We have lately seen in one or two newspapers whose conductors ought to know better, a renewal of the statement that the American Bible Society has been getting out a new version of the Scriptures in the English language. The statement is utterly untrue. A committee of that Society have spent a large amount of time in collating different editions of the common English version, as to matters of capitals, spelling, punctuation, and verbal differences where any existed, and in the process they noted down about 24,000 "variations." Thus one edition has "ought" where another has "ought," one "strewed," another "strewed," &c. These variations, in certain interested quarters, were soon set forth to the public as "errors." The American Bible Society had discovered "24,000 errors" in the English version! The American Bible Society had made a new version, with "24,000 emendations!" The truth is, that Society has with great pains taking prepared a very correct edition of the common English version. We have not their special report now at hand, but if our recollection is not at fault, the most important changes are in relation to uniformity of spelling proper names, and inserting "Gr. Passover," in the margin against "Easter" in Acts, according to a rule of the translators, which in this instance they probably by accident omitted to follow. The American Bible Society has made no such discovery as "24,000 errors," nor done any such thing as to make "24,000 emendations," nor done anything whatever towards a "new version."—Watchman & Reflector.

In all thy ways acknowledge him, and he shall direct thy paths.

Soul Prosperity.

NUMBER XXXI.

5. We should cultivate scriptural views of obligation and dependence.

A profound and habitual sense of our obligation and dependence, will be found of great utility in helping us forward in our spiritual struggles. Such a state of mind is of more importance than many are apt to consider; a defect here will sadly mar our efforts; soundness here will impart to them nerve, soundness, vigor, and delightful proportion.

Our hearts must be deeply penetrated with a sense of our obligations to God. Vague and superficial notions on this point are far from being sufficient. The weight of duty as unfolded in the word of God, the great standard of duty, must be made welcome to our bosoms.— What God in his word commands us to be or do, we must cordially admit into the range of solemn and unalterable obligation. His will must be our will; his standard our standard; his commands our unshaken confession of faith in all practical things. Whatever God requires in thought, or word, or deed, we must consider ourselves under solemn obligation to perform; whatever he forbids in thought or word or deed, we must consider as resting under an uncompromising and unchangeable interdict. God's commands are exceeding broad; they must be no less broad in our admissions, our approval, our spiritual resolves. Nay, their exceeding strictness we must learn cheerfully to regard as their highest glory. Instead of complaining that they are so holy, we must rejoice in their precision and purity, their stern and unbending exactitude. Does Jehovah say, "thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength?" We must habitually feel that one iota less than this is abomination in the sight of God, demands repentance, and can be washed away only by the blood of the Lamb. Does he command us to "be filled with the spirit?" This we are to receive as the just measure of duty. Are we required to "cleanse ourselves from all filthiness of the flesh and the spirit, perfecting holiness in the fear of the Lord?" "Even so Lord, this is our unchangeable duty," must be the response of our hearts. Are we required with sleepless diligence to add to our "faith, virtue, knowledge, temperance, godliness, brotherly kindness, charity?" This must be perpetually bound as a sign upon our hand, and as a frontlet between our eyes. Do the precepts of heaven come forth to us like a drawn sword to smite down our idols?—to cleave our darling corruptions from our natures? We must welcome the glittering blade, and cry out, "Strike, strike, thou blessed truth, and hew us into symmetry divine. This right eye, that offends must go; this right hand that offendeth, farewell forever." If our complacency is allowed to smile upon anything whatever, short of a full and perfect compliance with all things that God commands, where is the system of compromise to stop? One petted sin will beckon his neighbor on to seek the same indulgence; and thus our lessened sense of obligation threatens mischief without end. The key-stone of our spiritual arch is out, and universal desolation impends. Once afloat in this piratical bark of lessened obligation, and every lust of the soul, and every neglected duty, and evil habit, one after another, will come aboard, and demand protection in their impious assaults upon our spiritual peace and the rights of heaven.

We are not to seek, nor to expect, justification by the deeds of the law; no, verily; that comes to us by the perfect righteousness of Christ; but shall we therefore encroach upon the strict claims of the law as our rule of life, as the guide and teacher of our inner man? Our want of conformity to its demands does not diminish its claims. Our attainments are one thing, our duty is another. The former are crowded with defects, and call for daily sorrow, and for daily pardon; the latter calls for nothing less than a hearty and full compliance with all that God commands. A standard less elevated than this will leave us without chart or compass, throw every man upon his own dark, selfish, and capricious promptings, and by putting down the views from the right mark, paralyze our efforts, reconcile us to dwarfish attainments, and at length fill the bosom with proud and swelling notions for having attained to a deceitful and imaginary perfection. What unscriptural reasonings sometimes creep into the bosoms of many that we would fain call the children of God. Some there are, who, almost unconsciously to themselves, excuse in their hearts and lives what God condemns, because of the frailty and sinfulness of their natures. "We are so evil, how can we do better?" and yet they sorely weep and mourn that they are so evil. Poor discipline for the soul to thrive upon; to listen over our spiritual deformity with defrmity itself; to set up our sinful natures, which God abhors, as the apologists for our sinful deeds. And some there are who are wonderfully expert in making their frames and feelings the measure of obligations. We would do this and that, if we could only feel like it. Once our feelings were up and we could go forward in family prayer, in the social meeting, and do many other good things; but now they are down, and we are waiting for the heavenly breeze. Alas! alas! these frames and feelings are often poor, rebellious antinomian things! If these are to be admitted as the measure of duty, then have we as many standards as there are Christians on earth, for they all have their peculiar frames; nay, as many standards as there are Christians in the world, added to the ten thousand varying whims and impulses of every individual believer! Away with all this carnal jargon! God's eternal word is the standard. As the creatures of God are we bound to respect it in all things; as redeemed by the blood of Christ, our obligations are infinitely augmented, to have respect to all God's commands. If our frames are not

in harmony with these, they are polluted and... demand the unrelenting abhorrence of our hearts, and need the pardoning grace of our injured Savior. Labor then, my brother, for a constant and profound sense of obligation. Let God's thoughts be your thoughts. By honest and deep reflection drive every point of duty as presented in the word of God, into the very center of your soul. This sense of obligation will rebuke your sloth, stimulate to high and determined efforts, and leave no place upon which your eye can rest, this side of heaven, where you will not need to pant, and strive and wrestle for higher and holier attainments.

But if you would prosper in soul, you must connect this soul-absorbing sense of duty, with a sense of absolute dependence. The one must run parallel with the other. Whilst we are to feel that every precept demands, on our part, a hearty and cheerful acknowledgement of its binding force, we must well consider that not one iota of acceptable obedience in thought, word, or deed, can we render without the aid of sovereign and almighty grace. We must endeavor to connect a sense of our own perfect weakness with every vow we utter, every plan we form, every conflict upon which we enter with the world, the flesh, and the devil. Need I remind you, need I remind myself, of the many declarations of the word of God, to gain our fullness to the doctrine of our helplessness? "Without me," says Christ, "ye can do nothing." John 15, 5. "Every good gift, and every perfect gift is from above." James 1:17. "Not that we are sufficient of ourselves, to think anything as of ourselves; but our sufficiency is of God." 2 Cor. 3: 5. We are to keep our hearts with all diligence, "but he that trusteth in his own heart is a fool." Prov. 28: 26. The inspiration which says, "work out your own salvation with fear and trembling," with a divine care adds, "for it is God which worketh in you, both to will and to do of his good pleasure." Phil. 2: 12, 13. And what are the numberless exhortations of the word of God to ceaseless and earnest prayer, but a solemn demonstration of our never ceasing dependence? And what are the infinite helps of the Holy Spirit, and the infinite advocacy of the Son of God at the right hand of the Father, but the evident counters parts of our infinite weakness? The solemn warnings, with which the bible abounds against sin and apostasy, are inspired monuments of our weakness. The haltings of Abraham, and David, and Peter, and other ancient saints, are solemn teachings to the same point. If men so much better than ourselves have stumbled, what is our strength out of the strength of God? And how many within the compass of our own personal observation, have we seen halting, stumbling, and falling? And are we inherently better than they? Such vain thoughts if cherished may prove the prelude to our own overthrow. And let us consider further; have we not tried our own strength a thousand times? What is the language of our broken promises, our dullness in duty, our backsliding from God, our frequent yielding to the suggestions of the flesh? Does it not speak of weakness that breaks in every power of the soul? Can we proudly boast against those lusts that have mastered us so often? Against the devil so strong in spite, and disciplined in craft for six thousand years? Against the world that has a trap in every path, a snare for every holy purpose? "Ah," you say, "you will drive me to despair." Yes, and it is in every way. Your self-dependence is your only hope. A just sense of your weakness is your strength; a deep sense of dependence is one vital element of spiritual power. A total abandonment of all creature help, as the efficient source of protection, is one of the great harbingers and helpers of soul prosperity.

Now things are right. This proper blending in our views, of obligation and dependence, is the true evangelical posture of the soul. It is the balance wheel of our spiritual machinery. It is this which gives symmetry, proportion, and healthfulness, to our pious endeavors. A deep sense of duty shields us from antinomian slumber; a deep sense of dependence guards us from self-righteous presumption. Now God's strict commands come home, the soul bows to their righteous authority, they are turned into stern resolves, and sent back to heaven in weeping prayer. God's requirements are recognized as the measure of duty, and at the same time as the measure of weakness; and whilst by their admitted force they drive us to the field of action, they drive us perpetually to the bosom of God. Each thought, and affection and capacity are sternly summoned to the battle field; yet as we march them forth, we pass by the armory of heaven, and with bended, agonizing soul, bespeak for them the pumphy of God. We are now as God would have us. Moving forward in the order and discipline of his own appointment, his name is honored; he sees us duly prepared for his blessing; his blessing comes; the blessing is thankfully received and wisely used—the soul prospers. Each blow, each step, each thought is victory.

AN AGED COUPLE.—Captain Isabel Smith and wife, now living in West Brookfield, Mass., have lived together as man and wife for seventy-nine years! Capt. Smith is ninety-eight years old, and Mrs. Smith is ninety-six.

TELEGRAPHIC COMMUNICATION WITH EUROPE.—The submarine telegraph from Holyhead, Wales, to Howth, Ireland, is completed. The wire is seventy miles in length, and eighteen hours were occupied in laying it down. Another, and a rival one, is to be laid to the Scotch shore. A submarine telegraph may be soon looked for from Ireland to Halifax.

WORTH REMEMBERING.—Rev. Dr. Jackson, a clergyman in Vermont, in parting with a daughter who had been married, said, "I want you to remember this one thing: all you can get out of life is usefulness."

Revision Question.

KING JAMES' BIBLE—A BAPTIST MINISTER VS. KING JESUS' BIBLE AND ITS ADVOCATES.

A Pseudo-minister, who lived rather out of the way, in the back woods—enquired of another—what was all this ado about? What was the Baptists going to Memphis in such crowds for? What did they want to burn all the Old Family Bibles, the dear old Bibles, that lay on the stand for?—he could not understand it! Why, says the more intelligent minister, they are determined to remove all the mysterious sentences and words, as far as possible, that we preachers have to explain to the dear people—and make it so plain and easy to be understood, that every one can read and know what the mind of God is, on every page, sentence and word of the original. The enquiring minister started up, in a passion—I am opposed to such a movement—it shall not be done if I can prevent it—for such a version is issued, they, the dear people, will not need us to explain the Scriptures—we will have little or nothing to do, and will lose our living—I will sound the tocsin of war—will ring on all the alarm bells—appeal to the passions—sing and preach the praises of the present version—I will be to the Roman Catholic, a Roman Catholic—to the Presbyterian, one of them—to a Methodist, one of their class—and agreeable to our brother's policy must be a deist, while with one, in order to win them over—as the deist would much prefer the retention of a book, they can so successfully attack, to one of pure origin—for there never has a deist or atheist yet been known to attack the Hebrew or Greek Scriptures. Now I can't believe that Paul intended to be understood thus—he all things to all men. We think the preacher saw he was getting on the Jesuit's platform—and as all such preachers do—when they have to resort to other principles and arguments, outside the true word of God, to bolster up their position, they have to tell them not mean to advocate jesuitism, or act in a jesuitical way—yet he insidiously introduces the principles of the jesuitical living; and asserts it to be the dictates of reason and of the Scriptures. Our brother, I think, is mistaken in thinking, that such a unit of feelings of reverence is entertained for the present form of the English Bible—the reverence is for the truth it contains, not for its errors. I am in favor of the old-fashioned family Bible, just as it was, the inspired original, before it was touched by the unholy hands of King James and his translators to fasten in Episcopacy. I am an old-fashioned Baptist, just as I believe they were, when driven into the mountain caves and valleys, when CONTANTINE issued his edicts—making the word of God, all things to all men, in the way our brother thinks it should be carried out—taking the keys committed to Peter, presumed to bring in as aids and auxiliaries of the laws of God, those of men. God does not want such aids. His holy and pure word is sufficient of itself to direct the christian in his research, aided by his holy Spirit, which always accompanies it; when read with a proper praying spirit, it needs no commentators, or notes, or explanations of the Priestcraft, in its original purity.

I will now give my brother a chapter of some few of the twenty thousand errors, found and acknowledged by a committee of the Pseudo-American Bible Society, who opens by the avowal, "By far the greater portion of the errors of the English Bible are unlearned persons and children; and it is essential to remove every thing in the mere forms, which may become to any a stumbling block in the way of the right and prompt understanding of God's Holy Word."—Report of Committee, page 20—and in the language of Rev. D. R. Campbell. "The Baptists every where, are irretrievably committed to the same principle. It is therefore vain under any pretext of expediency to resist its application. So far as the principle is concerned, the Catholics are as justifiable in withholding the Bible altogether from the masses, as Protestants can be in withholding a single sentence or word. The correct on this question is destined at no distant day, to narrow down to this: EVERY WORD FOR THE MASSES, OR NONE AT ALL."

ERRORS IN THE PRESENT VERSION, SELECTED FOR THE SPECIAL CONSIDERATION OF OUR BAPTIST PREACHERS AND OTHERS.—Chapter 1.—"The titles of the books savor of the canonizing practice of Rome." "The Gospel by St. Matthew, do, St. Mark, do, St. Luke and John." It should be, "The Gospels according to Matthew, &c."

"The title of the Apocalypse is, The Revelation of St. John—this is very objectionable; as it contradicts the opening statement of the Book itself, it is not the revelation of saint or divine, but as the opening says, the Revelation of Jesus Christ."

2. "Some of its renderings sacrifice fidelity and uniformity, if not candor, to Sectarianism. The word episcopos occurs four times in the Greek New Testament. Twice (Luke 19: 44-1 Peter 2: 12) it denotes the act of being visited and is correctly rendered in the version by the word visitation. Twice (Acts 1: 20, 1 Tim. 3: 1) it denotes office (see ps. 109. 8) or charge (as Geneva Ver. in loc) the connection determining its nature. Instead, however, of charge or office, the version has [Acts 1: 20] "bishoprick," an office of a Bishop [1 Tim. 3: 1]—The reference (Acts 1: 20) is to the place held by Judas. As the original word denotes charge or office but twice in the New Testament; and is first used to designate that of Judas; King James and his translators, by rendering it, bishoprick, using the word in its ecclesiastical sense, have unwittingly assigned Episcopacy, an unenviable office. According to the version, Judas was the first Episcopal bishop, the first link in the succession, and is the only person said in the New Testament, to have held a bishoprick. "Episcopals may regard the statement of this fact as invidious; but they have their own zeal to engraft Episcopacy on the version alone

to blame for the existence of the odium. To procure it, the original word was tortured into a comment, rather than a translation. The passage in the Acts is, properly rendered, his office or charge,—not his "bishoprick." "Let another take," as the version has it. The Episcopacy is in the translators' comments on the original word, not in the word itself, or in its proper translation. It is strange the translators did not render the word in the passage in Timothy, by bishoprick. Uniformity would require it, and it would not have left the vacancy made by the death of Judas as the only bishoprick spoken of or distinctly alluded to in the Bible."

[To be Continued.]

677—The Papal National Council, recently held in Baltimore, resolved to recommend to the Pope, the erection of ten new sees, with an archiepiscopal see at San Francisco.—Bishops, Santa Fe, New Mexico, Burlington, Vt., Portland, Me., Brooklyn, N. L., Newark, N. J., Erie, Penn., Wilmington, N. C., Natchez, Miss., Covington, Kentucky, and Quincy, Ill.

Mortuary.

Departed this life in Oak Grove, near Woodville, Wilkinson Co. Miss. Feb. 7th 1852, MARTIN ELIZABETH, daughter of Capt. Samuel and Martha L. Thomas, formerly of Brunswick Co. Virginia, aged 21 years. Her illness was short—not quite three weeks continuance, during which time, she bore her sufferings with patience and resignation to the will of God, expressing to one who visited her a short time before her departure, that she was willing and prepared to die. She had never made a public profession of religion until a short time before her death; but she had lived a virtuous and upright life, and conscientious in her conduct, had won the esteem and respect of all who knew her. Those who knew her best, knew how to appreciate her worth.

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W. MILLER, Union, Ala.
M. N. W. SMITH, Aberdeen, Miss.
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 psalm hymn books have proved to be cumbersome, as well as deficient in a class of hymns suitable for the 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 spur 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 unnecessary 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 secure such as were adapted both to the occasion and the class of religious exercises ordinarily brought in to exercise. All dedications, as far as possible, have been avoided; we look to the psalm 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 the 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 book 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 had 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 Editor of the Western Recorder, 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. LAYN, D. D., President of the Western Baptist Theological Institution, Covington, Ky. Well adapted for our prayer and conference meetings.

From Rev. WILLIAM VAGHS, 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 conference.

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

From Rev. J. H. JONES, 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 selling 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. TICHENOR, 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.

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July 7, 1852. 16-4f

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 who 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-ly.

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 BAPTIST.

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 or Visitors to preside over the Examination.

HON. BENJ. FITZPATRICK, Augusta County.
HILARY TALBERT, Esq., Mississippi.
S. BENNETT, Esq., New Orleans.
L. B. LANE, M. D., Marengo County.
COL. A. C. HORTON, Texas.
REV. J. H. HARTWELL, D. D., Arkansas.
J. H. BROWN, Esq., Santa Cruz County.
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W. H. BULL, M. D., Baldwin County.
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REV. T. G. KEES, Mobile.
WILLIAM PROTHRO, Esq., Louisiana.
MAJ. J. P. TAYLOR, Lowndesborough.
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GEN. L. W. LAWLER, Mobile.
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GREEN RYKES, Esq., Lowndes County.
COL. S. P. SPURDIN, Wetumpka.
GEN. F. C. HENNINGWAY, Mississippi.
JAMES MANNING, Esq., Marengo County.
REV. A. W. CHARLES, Major.
REV. H. TALBERT, Major.

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

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. HENDERSON, of Memphis, Tennessee, will deliver the first Annual Commencement Address. Time, P. M. 8 o'clock. 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. HILL JETER.
DR. H. DUCKER, DR. M. W. PHILIPS.
REV. A. N. JONES, HON. J. WHITEFIELD.
REV. BENJAMIN WHITEFIELD, DR. WM. L. BALGOUR.
Hernando, Miss., June 2, 1852. 12-4f

Just Received,

AND for sale, a new supply of Cotton Yarn, from the Tuscaloosa Manufactory.
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 Montague, 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 in Alabama. 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 charge of ten per cent. will be required to cover the increased postage.

Publications of Southern Bapt. Publication Socy.
Baptist Psalmody, New Size, Plain Sheep 80
do do do Im. Turkey, 1 15
do do do Tar. & gilt edges 2 50
do do do Plain Sheep 60
do do do Im. Turkey, 85
do do do Tar. & gilt edges 1 25
do do do Tar. & gilt edges 1 25
Way of Salvation, by Dr. Howell, 20
Evils of Infant Baptism by Dr. Howell, 20
Fuller on Baptism and Communion (dc) 50
Duties of Masters to Servants, (3 Price Essays) 35
Simple Rhymes and Familiar Conversations for children, by Dr. Mallory 25
Predestination and Saint's Perseverance by Rev. P. H. Meel 12 1/2

Argument against Infant Baptism, by Dr. Dagg, 64

Advantages of Sabbath School Instruction, by Dr. Mallory 64

OTHER NEW PUBLICATIONS.

Christian Duty, by James, 1 60
Charity and its Fruits, by Edwards, 1 75
Bible in the Family, or hints on Domestic Happines, by Dr. H. A. Boardman, 1 75
The Excellent Woman, 1 00
Church Members Manual, Revised Edition 75
Romanism at Home, by Kirwan, 75
Dr. Archibald Deane's with Inquisition, 75
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New Theories for Protestant Clergy, 1 00
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Religious Progress, Dr. Williams, 85
Words in Earnest, Addressed to Young Men, 75
Awake, Thou Sleeper, Rev. Dr. Clark, 75
The Pastor's Testament, Rev. Dr. Clark, 75
A Walk about Zion, Rev. Dr. Clark, 75
Heart Treasures, 75
Earnest Ministry, by James, 88
Lectures on Evidences of Christianity by Rev. Drs. Plumer, McGill, Alexander, Breckinridge & Rice, 1 vol. 8 vo. 2 50
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Theological Sketch Book, 2 vols. 8 vo. 3 00
Latter Popular Cyclopaedia of Biblical Literature, 1 vol. 3 00
Fuller's Works, 3 vols. 8 50
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Bunyan's Awakening Works, 75
do Consoling Works, 75
do Inviting Works, 75
do Directing Works, 75
do Doctrinal 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
Curses on Communion, 75
First Impression of England, Hugh Miller, 1 00
Footprints of Creator, do 1 00
Old Red-Sea, do 1 00
Scenes and Legends in Scotland, do 1 00
Annual of Scientific Discovery, 1852, 1 25
do do do 1851, 1 25
do do do 1850, 1 25
Midnight Harmonies, Winslow, 60
Lullied Valley, 75

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.

Books sent to the South should be remitted if possible to the nearest Post Office stamps, for small amounts are equally good.

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May 26. 14-4f

DR. CRANIN'S PATENT SPINO-ABDOMINAL SUPPORTER!

DR. S. BALL, would respectfully inform the citizens of Marion and its vicinity, that Miss M. HAYMON, the sole Proprietor of this article for the State of Alabama, has constituted him her sole Agent for the counties of Perry and Dallas, and the Town of Greeshoro; and has fitted with him an assortment of them for the accommodation of those who do 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 supporter kind ever offered to the public. Its construction has 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 has no equal. Its very construction and elastic support are sufficient recommendations of its utility. Dr. B. would further say that he has, before, for some time, been acting for the same article, and has fitted hundreds of those that none need fear his 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, Bridles, Blankets, Fly-Nets, Whips, &c., are now opening a large and splendid assortment of the above mentioned articles in LAFAYETTE'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, some of which are as fine as can be found in the State and of the best style.

All Carriages built to order or made at the manufactory 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 Axes and strong metal Harness, which will be sold cheap.

B. M. BAKER & CO. n3-ly.

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

TAKE this method of informing the public that he has opened a large CABINET WARE HOUSE in Selma, Ala. 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 Cloth—all of 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 Fianos, of the most improved construction.

Also, Metallic Bural Cases, air tight, of every size and description. Mr. Dickerson would invite the public to visit his Cabinet Ware Rooms, and examine to 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 & LARY, Attorneys at Law. CLAYTON, ALA.

April 14, 1852.

G. L. & J. R. POOR, Selma, Ala.

IMPORTERS and dealers in fine English and Swiss Watches, Bronze and Gold Clocks, Silver Clocks, Timepieces, Diamond, Pearl Stone, and fine Gold Jewelry; Chandeliers, Lamps and Grandiose; fine Table and Pocket Cutlery, Silver Plated and German Silver Ware; Caskets, Cases and Card Boxes; Gold, Silver, Shell and Steel Spectacles, and Eye Glasses, &c. Have in Store also (manufacture to order) Sterling Silver, Tea and Coffee Services, and Communion Ware; also Water, Pitchers, Flagon, Goblets, Cups, Tumblers, Salt Stands, Spoons, Forks, Knives, Ladies and Sugar Tongs, of all the various weights and patterns, warranted of pure Silver, and engraved free of charge.

Also, a large assortment of merchandise: fine Violins, Pistols, and sporting materials, Fishing Tackle, Survivors Compasses, astronomical Instruments, Fancy Goods &c. &c. wholesale and retail.

Also, Fine Watches of every description, Clocks and Jewelry carefully repaired and warranted. Old Gold and Silver taken in exchange.

Orders by mail promptly attended to.
April 10, 1852. 52-3m

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

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

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

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

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

Miss JENNIE A. MOREY, English.

Miss M. A. GRISWOLD, English.

Miss SARAH SMITH, Music.

Miss MARY JANE DAVIS, Music.

Miss EMMA CONARD, Primary and Preparatory Departments.

MISS M. A. GRISWOLD, Matron and Nurse.

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

WM. HORNBUCKLE, Esq. AND LADY.

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

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

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

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

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

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

THE GOVERNRESS is admirably fitted by her high moral and intellectual attainments, and her intercourse with polished society in Washington City and other parts of the South, to mould the character and form the manners of the Pupils.

Rates of Tuition, &c.

PER TERM OF FIVE MONTHS.

Primary Department, 1st Division,	\$10 00
" " 2nd " "	12 00
Preparatory Department, and all English studies through the whole course,	15 00
Musical on the Piano and Guitar, (each),	25 00
Use of Piano,	5 00
Use of Guitar,	1 00
Music on the Harp and use of Instrument, Ornamental Needle-Work,	40 00
Drawing, alone, or with painting in water-colors,	15 00
Painting in oil,	25 00
Wax-Work, (per lesson),	1 00
French, German and Italian, (either or all),	12 00
Latin, Greek, and Hebrew, (either or all),	15 00
Board per month, including fuel, lights, washing, bed, bedding, &c.,	11 50
Incidentals, (fuel and servant for school room, &c.) per term of five months,	5 00
Use of Library, per term of five months, and Tuition will be payable, one-half in advance, for each term of five months; the balance at the end of the term.	5 00

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

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

No young lady will be admitted to receive her Diplomas until she has paid the tuition and board.

2. P. The expenses of the Board and Tuition of a young lady, pursuing English studies only, (Instruction does not include), will be 148 00 a year.

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

The expense of course, does not cover Instruction Books in Music nor sheet Music furnished. The last item depends entirely on the talent and proficiency of the pupil.

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

If Where lessons in Embroidery, Painting, &c., are taken, it must be remembered, that the cost of a master's services, furnished is to be added to the charge for Tuition, and this cost sometimes exceeds the expense of Tuition—depending, altogether, on the kind and amount of the work performed by the pupil.

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

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

E. D. King.
Wm. N. Wyatt.
John Lockhart.
Larkin V. Tarrant. Trustees.
James L. Gove.
Wm. Hornbuckle.
Sam'l. Foulkes.
August 1, 1851

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

The STEWARD AND LADY are well known as deservedly occupying a high position a pleasant duty. They have always furnished a pleasant Home to the Pupils of the Judson.

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

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

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

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

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

The Boarders never leave the grounds of the Institute, without the special permission of the PRINCIPAL. They retire at nine o'clock at night, and rise at five o'clock in the morning, throughout the year, and study one hour before breakfast; they

E. LOVELAND,
J. L. LOCKWOOD.