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Religious Miscellany.

A Powerful Argument against Infant Baptism.

In the August number of the North British Review, the ablest Quarterly published beyond the waters, and under the control of those who eloquently defend this rite, there is an article of great value, as an argument prompted by the irrepressible convictions of one who could not but speak though committed to another faith on this subject. It is entitled "Scriptural Revision of the Liturgy, a remedy for Anglican Anomalous and Papal Aggression." The writer proceeds to say:

"Scripture knows nothing of the baptism of infants. There is absolutely no single trace of it to be found in the New Testament. There are passages which may be recoiled with it, if the practice can only be proved to have existed; but there is not one word which asserts its existence. Nay more, it may be urged that 1 Cor. vii. 14, is incompatible with the supposition that infant baptism was then practiced at Corinth. The Apostle in this passage seeks to remove the scruples of the Christian partners in mixed marriages, who believed that a conjugal union with a heathen was a state of defilement and unholiness. He reassures them by an argument founded on a *reductio ad absurdum*. You admit, says he, that your children are holy; then be persuaded that the marriage from which that sanctity was derived is holy also. For, were it otherwise, if, as you imagine, the marriage is unholy, then it would follow that the children that are the fruits of it would be unclean and unholy also; whereas you know and admit the reverse; you confess them to be holy. It is absolutely indispensable for the validity of this argument, that the sanctity of the children should have been exclusively derived from the sanctity of the marriage; for on no other hypothesis could the sanctity of the children have formed a proof of the sanctity of the marriage. Had the children been baptized, they would have been holy in their own right, as members of Christ; and a father, who had had his children baptized, would have efficaciously demolished the Apostle's reasoning the simple reply, that the holiness of his children, as members of Christ's church, was no reason for his thinking the marriage holy, or his not putting away his unbelieving wife. Many, indeed, have explained the term holy as meaning, 'have been added to baptism,' making the verse say, that if the faith of the believing partner had not sanctified the marriage, the children would not have been added to baptism, whereas they had been baptized. But this is to rewrite Scripture, not to interpret it.

"History confirms the inference drawn from the sacred volume. Infant baptism cannot be clearly traced higher than the middle of the second century; and even then it was not universal. Some, indeed, have argued that in the silence of Scripture, it is fair to presume that a custom whose existence is seen in the second century must have descended from the Apostles; but the presumption is wholly the other way. Baptism appears in the New Testament as a rite which the converts were incorporated into the Christian society; the burden of the proof is entirely on those who affirm its applicability to those whose minds are incapable of any conscious faith. The example of circumcision is appealed to as justifying the practice. We do not doubt that this example had, as it deserved, immense influence in causing the extension of baptism to infants; and we are quite willing to accept it as an authority for the institution, provided that the two rites are placed upon the same level. The authority is valid, provided it is not pressed beyond the identity of the analogy. Circumcision dedicated the child to God, brought him under covenant with God, and was a sign and pledge that he should receive, from time to time, such blessings as were suited to his capacity and circumstances. Infant baptism may be and is a repetition of all these things. But no one ever asserted that circumcision renewed a child's mind at eight days old; nor that its omission would have made him liable to eternal perdition. Circumcision, therefore, is a warrant only for an eternal, though holy, relation being established toward God by infant baptism. The language of Scripture regarding baptism implies the spiritual act of faith in the recipients. When infant baptism is now spoken of, the necessary modification must accordingly be made in supplying language used by Scripture concerning Scriptural baptisms only. Inextricable confusion has been the inevitable consequence when language used of adults, of persons possessed of intelligence, and capable of spiritual acts, was gratuitously applied to unconscious infants; and it cannot be a matter of wonder, that a totally new conception of the ordinance should have been created by such a perversion. So great was the difficulty felt by Luther, who retained infant baptism, and assumed that the language used of baptism in Scripture applied to be baptized infants, that in order to fence out rationally superstition, he imagined that God, who bestowed regeneration, bestowed also, by a direct miraculous act, that intelligent faith which is a natural attribute of Christianity demanded. It is not likely to acquire in such a situation; but it bears witness to the just perception which Luther had of the impossibility of

applying to infants, without a modification somewhere, the Scriptural language regarding baptism. "The non-recognition of the fact that the external rite of infant baptism is not the baptism spoken of in Scripture, is the source of the palpable weakness of English Low Churchmen in the discussion of this question. They have reason and religion on their side; but in the appeal to Scripture, they are undoubtedly worsted by their opponents. No shift will ever help them. The advantage possessed by the High Church party rests on the assumption that what is said of baptism in Scripture may be equally said of the infant baptism practiced by the Church of England; and nothing but a denial of their complicity in it will enable them to strip them of this advantage. Evangelicals are afraid of looking at the truth in the face. They are hampered by a superstitious feeling about infant baptism; they are afraid of discrediting it, in spite of the many excellent reasons which justify its adoption. They are still more afraid of saying that the baptism of the Church of England is not identical with the Scriptural baptism of the Apostles. So long as they refuse to admit the real truth, so long must they be content to carry on this all important controversy at a fearful disadvantage; and so long must they continue to experience the bitter consequences of the fact, that here the spirit of P. P. Perry, under one or other of its many perceptive forms, has for the last three centuries remained a booby within the very stronghold of Protestantism, from which it has never yet been dislodged."

Conversion of the Irish.

A correspondent of the Leeds Mercury—in this instance a valuable testimony—writing from Connaught, fully and unequivocally confirms our previous account of the numerous conversions of the Roman Catholic peasantry to Protestantism. He says—

"The statements given to the public by the agents of the mission (the Irish Mission) have not been exaggerated. The gross darkness that covered this part of the earth is being dispersed, and a brightness of surpassing beauty is arising upon this people. To see the gathering of the people, we have only to come and lift up our eyes round about. Permit me to give a few particulars about one station called Ballymore. I examined the children, and conversed with their teachers and the Scripture readers. Here is a new building, quite an ornament to these parts, which is used for public worship. It is crowded with earnest and attentive people, who were until very recently strongly attached to Romanism. A hundred now attend this place, having left entirely. As Sunday scholars, they have on the list two hundred and ninety-three, with an average attendance of one hundred and twenty-eight. Of these there are eighty-four upgrown persons, from the age of fifteen and upwards. In this locality I was informed that there are eighty-nine persons who have renounced Popery, and given evidence of scriptural conversion to God. The same is used for public worship, by means of a moveable partition, into two neat school-rooms during the week, one for each sex. I addressed and examined twenty-six girls in the one, and fifty-nine boys in the other. They could well stand a comparison with any similar class in Great Britain. But their attitude in Scripture knowledge, regarding the Roman controversy, surpasses anything I have before known. The heartiness of their Protestants surprised and delighted me. The question being put, 'Are you Roman Catholics or Protestants?'—one and all without a moment's hesitation, but with countenances most expressive of truth, exclaimed, 'Protestants.' I varied the question, putting the thing in different forms. I asked what they had been before—what their parents are now, &c., and to all they replied with honest readiness. I questioned many of them individually, and found that a strong opposition had been encountered, and priestly authority and parental authority had to fall down before the authority of conscience. Many of these children are more than a match for their priests when the ground of argument is the word of God. The men and women also who have become Protestants (or as their enemies style them 'jumpers') are equally active. It is easy to know, in meeting the people by the way, whether or not they are among that happy number that have renounced the worship of idols and turned to the living God. These schools and these people are just a sample of what is going on all around. Many that were once bitter opponents are now among the most earnest on the side of truth. The happy change that shows itself on the temporal condition of young and old is exceedingly galling to their enemies. When it is seen that the 'censures of the Church' are of no avail, Rome is driven to her wits' end, and invents the story of *brimley*. I have asked some of those who made this charge to furnish me with names of parties, that I might investigate, but it is declined. There are cases of persecution extremely effecting. At a recent confirmation held at Tuam by the bishop of the diocese, twenty converts from Popery were received into the Irish Protestant Church, all of whom, with the exception of four, were from the district.

Proper Use of Money.

—A man had eyes, hands, and feet, that he could give to those who wanted them; if he should either lock them up in a chest, or place himself with some needless or ridiculous use of them, instead of giving them to his brethren who were blind and lame, should we not justly reckon him an infirm man? It is not justly to be reckoned an infirm man, if he should rather choose to amuse himself with furnishing his house with those things, than to enlighten himself to an eternal reward, by giving them to those who want eyes and hands, might we not justly reckon him mad? Now money has very much the nature of eyes and feet; if we lock it up in chests, or waste it in needless expenses upon ourselves, while the distressed want it for their necessary uses; if we consume it in the ridiculous ornaments of apparel, while others are starving in nakedness, we are not far from the cruelty of him that chooses rather to adorn his house with hands and eyes, than to give them to those that want them. If we choose to indulge ourselves in such enjoyments, as have no real use in them, and satisfy no real want, rather than to obtain an eternal reward, by disposing of our money well, we are guilty of his madness, that chooses to lock up eyes and hands, rather than to make himself or ever blessed, by giving them to those that want them.—*Lord's Call.*

Church Music.

"The songs of the temple shall be howlings."—*Amos.* The literal fulfillment of this prophecy in our day is not only proof of the correctness of the rule of interpretation adopted by Leith, but also proof of the specific character of prophecy and the inspiration of the prophets. Scarcely a proof stronger, or clearer, or more universal. There was a time when hymns were sung in our churches, or shaken to pieces by falling, or their necks broken by sudden leaps down by precipices. In a word, the good old hymns of the "awful truth," as the ancient hymn-book hath it, are no longer heard in our places of worship. The large choir, with which no small portion of the congregation joined, has grown small, and would that we could say "beautifully less," all two or three at most "do" the hymns, while not a soul is permitted to lift up his voice, hardly his heart, in the whole congregation. The singing in our churches is becoming an occasion for the display of musical talent. It is a show, a scene, a mere display, of talents; where persons without principle or character, entirely unknown to the worshippers, bear to tatters the beautiful devotional hymns of our churches, and the people delight to have it so. Not all of them. Not a majority of them, we trust. But still enough of them to sustain a style of singing we will not call it performance which deadens piety, and cherishes pride and a love of show. In many of our churches, the proportion of voluntary on the organ to singing by the choir is unproportionally excessive. In some instances we have thought that the hymn was considered as affording opportunity for the organist to show his skill, and not an occasion to sing praise unto the Lord, and give thanks unto the name of the Most High. Church singing is not a "concert" for the display of talent and the delight of the ear, simply; it is a sacred act of worship; the utterance of a heart full of love, or penitence, or joy, or gratitude. Hence the more persons there are who unite in the singing, the more befitting and edifying the service. Would that all the Lord's people were singers! But they are not yet. Still, in most of our congregations, not a title of the worshippers sing who can sing well—not artistically, perhaps, but well. A serious difficulty now lying in the way of a more general union in this part of worship, is the incessant change which is made in the tunes. Either new ones, entirely unknown to the congregation, are introduced, or the old ones are so entirely metamorphosed as was Rip Van Winkle by his nap on the Kaaskid. Now one of the most obvious means by which music affects us is association. The air which we heard on our mother's knee sounds more sweetly in our ear, and touches our heart more tenderly than the most applauded tune, that challenges the highest skill of the most practiced performer to execute it. Every body knows this. Why are not we wiser to regard it? But very few persons in our congregations have time to learn new tunes, even were it desirable to have them introduced by the choir to any great extent. Still fewer are those who can appreciate those little delicacies of execution which are often sought for, to the great loss of the substantial and generally appreciated portion of the tune. We believe there should be a reformation, not simply a reformation in our church music, both in the tunes and in the manner of singing them. We are aware that this is a delicate point. But for this very reason we are so touching it before it is too late; before a custom has become a perspective right; before a habit, difficult to modify, and not in accordance with the true idea of church music, shall have so fixed itself upon the worshippers as to be unchangeable. We are not advocates of "congregational singing" in the usual acceptance of that phrase, simply because our congregations are not sufficiently well skilled in music to keep time and perform their part in a proper manner. We would have a choir, a large, old-fashioned choir, composed of the best singers in the congregation. Then we would have all the congregation sing into whose mouth the Lord has put the voice of song. The power of the organ and choir will direct and sustain the voices of the congregation. The tones sung should be old, familiar, substantial tunes, which will wear, and grow better for their years, for ever. The choir should be composed of reverent and serious worshippers, whose department is such as to give dignity to the service. The conduct of some choirs is disreputable and disgraceful. Incessant whispering and laughing fill up the space between the voices occupied by the voluntary; a shameful rustling of leaves disturbs the minister in his prayer; and a zealous perusal of the last novel, or a sound nap, help to fill up the lagging twenty minutes or unmerciful half hour which the minister occupies with his sermon. This is not the conduct of a choir; far from it. But it is the conduct of some. Singing is one of the most solemn acts of worship, as solemn as the prayer. It is prayer. Some of the hymns sung are the most solemn expressions of penitence, or the most joyful expressions of gratitude. Some are appeals to God and invocations of his blessing. Should not this be done reverently, by reverent hearts?—*Christian Inquirer.*

The Worst of It.

—Do you want any berries, ma'am? said a poor little boy to a lady one day. The little fellow was very shabbily clothed, and his feet were bare and travel stained. In both hands he held up a tin pail full of ripe raspberries, which were pretty peeping out from amid the green leaves that lay lightly over them. The lady told him she would like some; and taking the pail from him, she stepped into the house. He did not follow, but remained behind, whistling to some canaries hanging in their cage in the porch. "Why do you not come in, and see if I mean your berries right?" said the lady; "how do you know but I may buy them?" The boy looked archly up at her and smiled. "I'm not afraid," said he, "for you would get the worst of it, ma'am." "Get the worst of it?" said she; what do you mean?" "Why, ma'am, I should only lose my berries, and you would be stealing; don't you think you would get the worst of it?" By humility and the fear of the Lord are riches, and honor, and life.

Ireland.

The Dublin University Magazine for this month has two consecutive articles, headed, respectively, "Conversion and Persecution in Ireland," and "The Irish Elections." These two topics embrace between them the entire question of Ireland, as it presents itself to the Christian and the politician. The source of her disease and the hope of her recovery are placed in juxtaposition; and in the history of the elections in Ireland, there is held up to view the fearful nature of that influence under which the country reels and staggers as a drunken man, by which the whole framework of society is disorganized, and before which all the productive energies of the country lie prostrate, smitten to the dust. It is to be regretted that the writers who took up so seasonably such fearful topics, and who are manifestly so competent to deal with them, had not more time and space at command, so as to have entered more fully, as their importance demands; and the rather, as the public mind at this moment is more willing to be instructed and set right upon this subject than is usually the case. There has been no period in the history of Ireland for the last century, in which the pure gospel had such "free course" amongst the Roman Catholics, and was so glorified. The extraordinary measure of success vouchsafed to the efforts of the Society for Church Missions among the Roman Catholics, though an immense blessing in itself, has proved itself scarcely less a benefit to the country in the fresh stimulus it has communicated to the other and older Societies that have been longer in the field. The honored Irish Society is able to show an increase in its funds and in its friends, in its missionaries and its converts, and opens its last Report "with the feelings of deep gratitude to the Author and Giver of every good and perfect gift, for the abundant measure of his grace which hath been vouchsafed during the last year." The Church Education, also, and other scriptural agencies, less conspicuous, but not less useful on that account, all combining in the same cause, and moving in the same direction, have by the goodness of God, produced such a state of things in Ireland as makes the Popish priests and party tremble for the continuance of their disastrous dominion. The unquestioned truth of all this is attested by the clearest evidence of facts and friends, both at home and abroad. The letters of Lord Rothen, from Connaught, and of Priest, Muller, from New Orleans, are in the same strain, the Dublin Evening Mail, and the Tablet, on this subject, speak the same thing. While the wholesale abandonment of Popery by the masses of Irish Papists the moment they touch the free soil of Protestant America, and can bid defiance to the spiritual despotism before which they crouched at home, proves also how galling is left to be the yoke of Rome upon her victims, and how slight indeed is the band by which they hold to her, so that when the same freedom of conscience is established at home that prevails abroad—when, as a poor Papist once said to a friend of mine, "the fear of man is no longer more powerful than the grace of God," we may confidently anticipate as large a secession from the ranks of Romanism at home as now we rejoice to hear of taking place in so many instances abroad. Record, August 5th.

The Bible in Schools.

The Bible is beyond all controversy the best book of education in the world. It is the best book for the formation of children's minds; the best book for their acquisition and preservation of a pure idiomatic style in their native language; the best book to promote and secure the purposes of family government; the best book to make our children enlightened and good citizens of the Republic; the best book, in fine, to preserve them from all evil and train them up in all good. A powerful volume might be written on its excellence as a school book, and on its importance of a life-keeping it, where our forefathers laid it, as the corner stone of our invaluable system of public education. If you take it away, the system will not only become worthless, but absolutely pernicious. Impart a single rising generation with the various knowledge of our day, and leave out the knowledge and the fear of God in His Word, and you have already made broad provisions for your country's ruin. You have gathered fuel of ambition and irreligion, which any bold mind may set fire to. If Lord Bacon could not talk of knowledge alone, without the mingling of God's truth and love in it, as being a pernicious and dangerous aliment to older minds, much more is it dangerous and hurtful to the minds of children. Our education needs a religious element; for it is not education alone that will save us, but with merely from a skilful race of gladiators for the arena of political strife. The only source of that element of safety is the Word of God. And if you take the Word of God from your common schools, you are teaching infidelity and practical atheism to the whole nation. You are filling the mind with elements that, without the safeguard of Divine truth, are sure to become fiery, bitter, and poisonous. In its general influence over the minds of our children and over the whole business of education, the Bible in our schools is invaluable. It is a constant habitual nourishment, an uninterrupted systematic influence over tender minds at the most susceptible age—as steady, as cheerful, as healthful, as the light of the sun. In this way a great many children are blessed with the privilege of listening daily to the Word of God, who, alas, would never hear it read in the family; and this is one highly important reason for maintaining it. It brings the children even of the abandoned, the vicious, the worthless,—of families where no family altar was ever dreamed of,—to the daily recognition of a heavenly Father, and the daily table of that bread which He has provided for the soul. This seems acting somewhat in the spirit of the Bible itself. This is writing the characters of Heaven upon the soul deeper than all succeeding impressions. How beneficent, how salutary in all its enlightened and elevating influences is the daily and appropriate use of the Bible in school!—*Rev. Dr. Cheever.*

From the Way of the Righteous is made plain.

The way of the slothful man is as a hedge of thorns; but the way of the righteous is made plain.

Expository Gems.

[From the Watchman and Reflector.]

I.

LIGHT IN DARKNESS.—"Unto the upright there is light in darkness."—*Ps. 112: 4.* The great lesson of this text is the connection which obtains between integrity of purpose and clearness of discernment; inasmuch that a devout conformity to what is right, is generally followed up by a ready and luminous discernment of what is true. It tells us that if we have but grace to do as we ought, we shall be made to see as we ought; or, in other words, that it is right morally, we are in the highway of becoming right intellectually.—*Dr. Chalmers.*

II.

THE VINE PRUNED.—"Every branch in me that beareth not fruit, he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."—*John 15: 2.* Our Saviour here says of the great spiritual husbandman, that every branch which beareth fruit, he purgeth it, that it may bring forth more fruit. He purgeth it; he cuts off some of its lateral or smaller branches, that the vegetable juices may not run to luxuriance in a wrong direction, but may so pervade the whole as will contribute most to the nourishment and vigor of the tree. And in like manner do our affections move sideways or downwardly to the objects which are on earth and around us; and God, in the exercise of a wise and skillful husbandry, is often pleased to sever or cut off these objects, that our affections may take an upward and an heavenly direction to himself.—*Dr. Campbell. (Edinburgh.)*

III.

FRUITS OF SIN.—"What fruit had ye then in those things whereof ye are now ashamed?"—*Rom. 6: 21.*—There is no real fruit in sin; the promises thereof are all false and deceitful. Gehazi promised himself gain, but got a leprosy; Baalam pursued honor, but met with a sword; Achan sought a wedge of gold, but it came asunder his soul from his body. The only fruits of sin are shame if we repent; and death if we do not repent.—*Bishop Reynolds.*

IV.

HOLY INTERCOURSE.—"A word spoken in due season, how good is it?"—*Prov. 15: 23.*—The word of a mother, pronounced from holy Scripture in time of need, carries an inconceivable weight with it. The Holy Spirit accompanies it, and by it moves and animates the hearts of his people, as their circumstances require.—*Thus Timothy, and Titus, Epaphroditus, and the brethren who met St. Paul from Rome, cheered his spirit, however much they might be inferior to him in learning and skill in the word of God. The greatest saints have their times of faintness, when others are stronger than they.—Luther.*

It Cannot Shine.

A Church may be what the world calls a strong Church, in point of number and influence. A Church may be made up of men of wealth, men of intellect, men of power, high-born men, and men of rank and position; and being so composed, may be in the worldly sense, a very strong Church. There are many things that such a Church can do. It can launch ships, and endow seminaries. It can diffuse intelligence, can uphold the cause of benevolence, can maintain an imposing array of forms and religious activities. It can build splendid temples, can rear a magnificent pile and adorn its front with sculptures and lay stone upon stone, and heap ornament upon ornament, till the costliness of the ministrations of the altar shall keep any poor man from ever entering the portal. But, brethren, I will tell you one thing it cannot do—it cannot shine. It may glitter and blaze, like an evening in the sun, but without inward holiness it cannot shine. O, all that is formal and material in Christianity, it may make a splendid manifestation, but it cannot shine. It may turn almost everything into gold at its touch; but it cannot touch the heart. It may lay up its more like a mountain, and pile tower upon tower, and mountain upon mountain; but it cannot touch the mountains, and they shall smoke; it cannot conquer souls or Christ; it cannot awaken the sympathies of faith and love; it cannot do Christ's work in man's conversion. It is dark in itself, and cannot diffuse light. It is cold at heart, and has no overflowing and subduing influences to pour out upon the lost. And with all its strength, that Church is weak, and for Christ's peculiar work worthless. And with all its glitter of gorgeous array, it is a dark Church—a cannot shine. On the contrary, show me a Church, poor, illiterate, obscure, unknown, but composed of praying people; they shall be men of neither power, nor wealth, nor influence; they shall be families that do not know one week where they are to get their bread for the next; but with them is the hailing of God's power, and their influence is felt for eternity, and their light shines and is watched, and wherever they go there is a fountain of light, and Christ in them is glorified, and his kingdom advanced. They are his chosen vessels of salvation, and his luminaries to reflect his light.—*Dr. Olin's Sermons.*

From the New York Recorder.]

An Instructive Incident.

A letter was recently received by the Treasurer of the American Tract Society, enclosing a donation of five dollars, accompanied by the following remarks: "This is the tenth of my income from a certain crop last year which I neglected to send on as I had promised. But seeing my crops of all kinds, and especially the one I had promised a tenth of last year fall so much, I am reminded of my neglected promises. I feel that it is not well to trifle with promises made to God." Most assuredly not. "When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools. Better is it that thou shouldst not vow, than that thou shouldst vow and not pay."—*Ecc. v. 4, 5.* "When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will require it of thee; and it would be sin in thee."—*Deut. xxi. 21.* But it is well to make such promises to God, and keep them. It is better, however, to make them broader and more comprehensive, like Jacob's vow at Bethel: "Of all that thou shalt

What One Man Lived to See.

Carey was a journeyman shoemaker, in the small hamlet of Hackleton, a few miles from Northampton; and when, as a "consecrated collier," (the term of reproach applied to him by Sidney Smith, in sneering at his missionary efforts,) he removed to the neighboring village of Moulton, it was to preach to a small congregation of Baptists, for a salary under £20 a year, and to teach a school besides, that he might eke out a scanty livelihood. To Sidney Smith, as to nine-tenths of the British population at that time, it looked ridiculous enough that such a man should not only trouble his own mind, and try for years to trouble the minds of others, about the conversion of 420,000,000 of pagans; but that he should actually propose that he himself should be sent out to execute the project! He succeeded at last, however, in obtaining liberty to bring the subject before a small religious community, of which he was a member; and on the 24 of October, 1792, at a meeting of the Baptist Association at Kettering, it was resolved to form a missionary society; but when the sermon was preached and the collection was made, it was found to amount to no more than £12 13s. 6d. With such agents as Carey, and collections like this of Kettering to support them, Indian missions appeared a fit quarry for that shaft, which none knew better than our Edinburgh reviewer: how to use; and yet looking somewhat more narrowly at the "consecrated collier," there was something about him, even at the beginning, sufficient to disarm ridicule; for if we notice him in the little garden, he will be seen motionless for an hour or more, in the attitude of intense thought; or if we join him in his evening hours, we shall find him reading the Bible, in one or other of four different languages, with which he has already made himself familiar; or if we follow him into his school, we shall see over him with a large leather globe, of his own construction, pointing out to the villageurchins the different kingdoms of the earth, saying,—"These are Christians, these are Mohammedans, and these are pagans!" his voice stopped by strong emotion as he repeats and re-repeats the last mournful utterance. Carey sailed to India in 1793. Driven by the jealousy of the East India Company out of an English ship, in which he was about to sail, he took his passage in a Danish vessel, and chose a Danish settlement in India for his residence; yet he lived till from that press which he had established at Serampore, there had issued 212,000 copies of the sacred Scriptures in forty different languages—the vernacular tongues of 330,000,000 immortal beings, of whom more than 100,000,000 were British subjects, and till he had seen expended upon that noble object, on behalf of which the first small offering at Kettering was presented, no less a sum than £91,500.—*Dr. Hanna.*

Faith Conquers All.

In a place to where some missionaries had resorted, for escaping the heat of the city, the thermometer indicated a temperature, by day, of 100 and upwards; and at the coolest moment, by night or day, for days together, it was not so low as 90. The house in which they were had no glass, no doors, no chairs; they were living in a style that was a "cross between the Bedouin and the Yankee." Yet, says one of them, "We are cheerful, and bless our divine Master that we have frequent opportunities to scatter the good seed. We count our afflictions light, and rejoice in the belief that we are useful, and in hope of the glory of God." Then, after asking for more laborers to help cultivate a field of much promise, he goes on: "But let them be prepared for privations, care, toil, sickness, and perhaps death." It may be that I have dwelt too little on discouragements, but faith conquers all. Yes, faith conquers all. O, for more faith, for faith that looks with cheerful and dauntless eye on discouragements and trials such as these!—Much of such faith will be needed in the conquest of this world; much of it to lead men and women to say, in answer to the call of Christ, "Here am I; send me!" "Yes, go, my child," and then to bless God that he has given them courage to go; much of it to bring Christians to live in reference to the hour when they shall enter upon an award which will be according to what they have done in the body.—*Jour. of Missions.*

Two Sabbaths.

At Westley, R. I., is presented the very singular feature of two Sabbaths every week. Almost one-half of the inhabitants are Seventh Day Baptists, who keep Saturday with great sacredness, and on no account will do any work. The remainder observe Sunday as a holy day, and as studiously avoid all labor. The result is, that on Saturday a portion may be seen going to church, a part of the stores are closed, and some of the factories are short handed or closed entirely. On Sunday the same thing is to be observed. A part are engaged in worship and acts of devotion, while their neighbors are busily at work, and public worship is disturbed by the din of business and the noisy bustle of the crowd. Both parties appear strictly conscientious, and live peaceably together, although the partial observance of two days is very annoying and inconvenient.—*Traveler.*

A man hath joy by the answer of his mouth.

A man hath joy by the answer of his mouth.

THE BAPTIST.

MARION, ALA.

WEDNESDAY, NOVEMBER 3, 1852.

J. B. STITELER, Corresponding Editor.

CHANGE OF ADDRESS.—Rev. J. T. S. PARK has changed his office from Olmstead, Pike county to Argus, Montgomery county, Alabama, and requests his correspondents to address him at that place for the future.

Associational Record.

TUSKEGEE ASSOCIATION.—A friend has kindly furnished us with the Minutes of the Seventh annual session of this body, held with the Rocky Mount church, Russell county, Sept. 18—21st, 1852.—Hon. W. W. Mason, Moderator, and Rev. J. M. Watt, Clerk. It embraces 37 churches, 32 ministers, and 2911 communicants—of whom 210 were baptized during the past year. This is one of the largest, most intelligent and enterprising Associations in the State.—Within the last three years it has erected a Female College at Tuskegee, at an expense of near \$25,000, at present in successful operation—besides appropriating large sums, annually, towards other objects of benevolence. During the present session about \$3,000 were contributed to different purposes—\$500 of which was to support a missionary in Florida. We notice in the proceedings the following resolution relating to Howard College, at this place:

Resolved, That we recommend to our brethren the patronage and encouragement of the Howard College; and that we highly approve of the election of our dear brother, the Rev. H. Tablar, to the Presidency of said College. And we doubt not that his eminent learning and piety will be a sure guaranty for its success under his administration.

We also observe the following query and answer on the public offences, in church members:—

Query.—In public offences, bringing disgrace on the Church and the cause of Christ, has the Church the power, according to the discipline of the New Testament, to forgive without exclusion?

We answer, that according to the Scriptures, we think exclusion is the only alternative. See Romans, 16: 17, 18; 1 Corinthians, 5: 11, 12; Ephes. 5: 7, 12; 2 Thess. 3: 6, 11.

UNION ASSOCIATION.—The seventeenth annual session of this body, was held with the Fellowship church, Pickens county, Sept. 25—27, 1852.—Rev. Charles Stewart, Moderator, and Rev. A. M. Hanks, Clerk. This Association is one of the oldest and best in the State—number, 26 churches, 12 ordained, and 1 licensed preacher, and 1547 members—baptized the past year 75. The following note by the Clerk will give a succinct view of the state of the church:

"The letters from the churches this year are of varied interest; some few speak of gracious seasons of refreshing from the presence of the Lord, while a large majority of them deplore a sad declension in religion. We have to regret the loss to this body of five ministers of the Gospel during the past year, by death, removals and other causes. Our number has decreased since our last meeting over one hundred members.—This may be attributed mostly to removals to the West, the unusually large number of deaths that have occurred among us, and to the want of more ministerial labor in many portions of our bounds, which are only partially supplied with the word of life; while some of the churches are entirely without regular preaching. It is hoped that the appointment of an Executive Committee to employ a missionary to travel and preach in destitute neighborhoods will be an important step towards that state of prosperity we once enjoyed, and that all the churches will send to our next meeting, if not paid to the Executive Committee sooner, liberal contributions to sustain this great and glorious work. We have now complete returns in all the letters of the number of white females, and of the colored members, which we have never before been able to obtain. It will be seen that in the latter class of members, our number is increasing, instead of diminishing; indeed, one of the letters speaks of a continued revival among them during the whole of the past year."

P. S.—The above are the only Minutes of Associations, we have received for the year 1852. It is hoped others may be furnished us, as they are printed.

PROFESSION IN LOUISVILLE.—The new Kentucky State Register, just published gives the names of ninety-eight lawyers, and one hundred and fifty-two physicians, resident and practicing or desiring to practice in Louisville. There are the names of sixteen bookkeepers, six carpet merchants, fourteen china merchants, seventy-eight con. merchants, thirty-five confectioners, sixty-three druggists, one hundred and seventy-five dry goods merchants, seven feed dealers, eleven furniture merchants, one hundred and seventy-nine grocers, thirty-three hardware merchants, fifteen hat merchants, twenty-six jewelers, thirty-one liquor merchants, thirteen lumber dealers, two lithographers, five paper merchants, eleven music dealers, eleven saddlery and trunk dealers, five seed merchants, forty-two shoe merchants, three stone dealers, twenty-nine dealers in stoves and tin ware, twelve tobacco dealers. The proportion of doctors and lawyers will strike the readers as very large being one lawyer to every five hundred people and one physician to every three hundred and thirty.

A Shameful Fact.—The police reports of the city of New York, reveal the fact that there are grog-shops in that city into which children are enticed, and run sold to them at a cent a glass. The wretches who are guilty of this fiendish traffic, no doubt, talk of their constitutional rights, in the language of persecuted innocence when the community attempts to restrain the evils of intemperance, by putting restrictions upon the traffic in ardent spirits.

Relations and responsibilities of the American Tract Society.

"Having obtained help of God," this society "continues to this day, witnessing to both small and great, that Christ should suffer, and should show light unto the people of the Gentiles."—The Society exists to publish God's truth to Christ's poor in all lands; and thus has wide relations and solemn responsibilities.

Its relation to *Christian union* are vital and important. Admitting the control of no denomination, and invading the rights and interests of none, but strengthening all in the proportion of their respective co-operation in catholic enterprises, it furnishes a safe ground for the illustration of Christian brotherhood, and presents a united front of the little army of Christ in the conflict with error, ignorance and sin.

Equally close is the relation the society sustains to the *active piety* of the churches. The great problem on which, under God, the conversion of the world hinges—How far the individual labors of private Christians may be employed, in co-operation with the divinely appointed ministry, for the salvation of men—each tract visitor and colporteur is helping to work out; and the safety and efficiency of such labor being demonstrated, Christians can no longer slumber over a perishing world.

The bearings of such an evangelical Publishing Institution on the *literature of our country* are immediate and influential. There is no conservative element of our popular literature other than the cross of Christ. The daily issue of 50,000 publications, imbued with the gospel, and winged with prayer, cannot be wholly powerless in counteracting the mischiefs of a vicious press, or in stimulating the enterprise of a moral and religious press. The Society's periodicals alone furnish an amount of reading annually equal to a million of volumes of 200 pages each, and tend to foster the demand for evangelical knowledge from other sources.

The relations to the destitute classes of our population are increasingly intimate. Besides a proper regard for the educated and refined, its evangelized agencies have been steadily directed to the neglected and uninformed masses in the wastes of the land. Tens of thousands of benighted families are reached monthly by its system of tract visitation. Hundreds of thousands of scattered households in our new states and territories, on our frontiers, and among our emigrant population, are visited annually by the Society's colporteurs, and the richest evangelical volumes placed on their vacant shelves. At least half a million of our people, English and German, who received no other religious periodicals, are blessed with the monthly numbers of the "American Messenger," and "The Childs Paper," while in the papal and heathen world, the annual aid to institutions publishing the gospel in more than one hundred languages and dialects, has a sole and direct bearing on the unevangelized. Yet, with all this done, the Committee are painfully conscious of the insufficiency of their operations, at home or abroad.

The *emigrant population*, European and Asiatic, is so vast and heterogeneous, as to compel the conviction, that, with the present inadequacy of ministerial and educational means, such auxiliaries as colportage and related instrumentalities are of immediate practical necessity. But what are a hundred colporteurs among three or four millions of Germans, Irish, French, Welsh, Spanish, and Norwegian emigrants, scattered over the continent! Twice this number could be profitably employed among the Germans alone. And when it is considered that about one half of all are Papists, who can only be reached with saving truth by kindly aggressive agencies, it will be seen that a field of intense interest before the Society in this direction, with every motive and encouragement for its immediate and thorough cultivation.

With such broad and interesting relations, the Committee tremble under the responsibilities of the institution whose affairs they are called to conduct. They rejoice that other organizations share in these Christian toils and burdens; and would cheer them on to nobler endeavors in a work too vast for any single Society or Board. But in respect to many of these interests, this institution has peculiar responsibilities, which it must meet in the fear of God, and in humble dependence on divine aid.

Steadily adhering to its catholic and benevolent principles, it must carry forward its enterprises of charity. It must keep in operation its manufacturing department of about 20 presses and 250 operatives. It must maintain a constant supply of its 1,600 different publications in the General Depository, to meet daily orders. It must meet every proper demand for charitable grants of books and tracts for all parts of the world—amounting last year to \$45,000. Besides supporting the present band of four or five hundred colporteurs, it must employ every qualified candidate for this service, so long as the harvest is great and the laborers so few. And it must sustain the Christian press abroad by annual appropriations of money to the amount of at least \$20,000. No part of this vast machinery of benevolence can stand still without deranging the whole system, and receding from providential claims and openings.

But the onward movement of such enterprises involves great pecuniary responsibilities. With no other resources than the current income from donations and sales, it involves the exercise of lively faith to go forward from year to year with steadily advancing effort, under daily demands of more than \$1,000 upon the treasury. Even in this period of unexampled prosperity in all departments of national industry, it is not an unusual occurrence for the Committee to find the treasury short of meeting its obligations for the current week by \$4,000, \$5,000, or 6,000; while the list of outstanding claims in the form of notes for printing paper, payable within six months, has increased, until it amounted, on the 18th day of October, to \$37,469. The Com-

mittee expect this amount to be liquidated, and the current claims to be met. But this expectation is based on the undying love which the friends of the Redeemer bear towards his kingdom; and in the confidence that the Tract cause is of God, and will enjoy, as heretofore, the liberal favor of benevolent hearts. When, better than now, could the stewards of God enable the managers of this and of other Christian institutions to discharge all their present pecuniary liabilities, and move onward with quickened zeal in the three blessed work of individual renovation and national salvation?

The Committee earnestly entreat the friends of the Society, in view of its wide and expanding relations, and its accumulating responsibilities, to give its claims immediate and prayerful regard. They mistake, if they suppose its general prosperity lessens the necessity for present and constant benefactions. *The more work the more means*, is the law of benevolent enterprise. If the Society could stand still, its friends might cease their charities—to their own injury and the Savior's dishonor. But the call of Providence, the exigencies of our beloved country, and the spiritual wants of a world, demand an onward movement, and enforce our appeal. *"Men and brethren, HELP."*

JOHN KNOX, Chairman of Exec. Com.
WM. A. HALLOCK, } Cor. Secs.
O. EASTMAN, }
R. S. COOK, }
New York, October, 23, 1852.

Romanism in China.

The last number of the Home & Foreign Journal has the following letter from brother Shuck, under date of Shanghai, April 1852.—The issue of the disgraceful affair alluded to should be viewed as providential. He says:

"You will have likely heard of a recent disturbance among the native population on the island of Chusan. The Romish priests have for some time been endeavoring, in an underhanded manner, to get hold of a number of Buddhist temples, in order to convert them into Popish places of worship. One Jesuit priest succeeded in renting apartments in a temple, and for a time punctually paid the monthly rent as agreed upon. Refusing, ultimately, to pay up, the Buddhist priests endeavored to eject him, when he called his native adherents, and in view of their aid laid claim to the temple, and actually held on to it. In some such manner several temples on the island of Chusan were usurped, and the natives finding matters growing so favorably in behalf of the Romanists, arose en masse, wrested their temples from the hands of the foreign religionists, burned and destroyed much property belonging to the native Papists, and put some of them to death. The people, however, soon became satisfied and all settled down quietly, but the Jesuit priests appealed for assistance to the French consul at Shanghai. If you remember the still unending efforts of French officials to force Popery upon the Sandwich Islands at the cannon's mouth, you will not be surprised to be informed that this consul soon went to the aid of the Jesuits at Chusan. Negotiations were entered into with the Mandarins on the subject, under the idea that the great French government would likely take the matter up. The people, however, declared their determination to oppose Mandarins, French officials, and all, and the matter has ended for the time being, in the Mandarins issuing a proclamation calling upon the people not to resist, should a majority of the inhabitants in a given neighborhood decide to allow the Romanists to have their temple. The opposers are all able, however, to make it a very uncomfortable and unprofitable thing for any majority to come to any such decision, and consequently they seem to care but little for any seeming favors shown the Romanists by the Mandarins. These transactions have had, I am glad to say, a withering effect upon the influence of the Romanists, and the Chinese are beginning to see the difference between Popery and Christianity. J. L. S."

THE CHINESE IN CALIFORNIA.—The correspondent of the Courier and Enquirer says:—Out of twelve thousand or more who are now in California, we have yet to see the first drunkard, gambler or pauper. There has not been a single arrest among them for any crime.—They never fight or get up any disturbance, except when entrenched upon by their Christian neighbors; while they pay their taxes and duties cheerfully, and in some instances, have even gotten up handsome subscriptions for the church.

The crimes they are accused of are, in fact, the necessary offspring of their virtues. Thus they are considered unprofitable residents, because they spend no money in the country, and carry away with them all the proceeds of their labors.

The Christian Advocate relates the following:

"The Chinese formed an exalted view of the character of American missionaries in China, and of America from them. One of our missionaries, brother Deal, at Sonora, came upon a number of Chinese, while soliciting donations for a church. He asked a man to contribute.—He could not understand English, but when made acquainted with the object, he set down his name in Chinese, and gave ten dollars. He applied to another, who looked at the subscription, and said, pointing to the name, 'He rich man.—me p. or. I give you five dollars.' Two others did the same. Thus, from four Chinamen, he received \$25, quite unexpectedly, towards erecting a Methodist Episcopal church in Sonora.—We apprehend that this may not be the first Chinese temple which the Chinese will assist in erecting in California."

A telegraphic operator named Valentine W. R. Smith, was arrested last week in Boston, charged with forgery and conspiracy to defraud the Union Mutual Life Insurance Company out of \$5,000.

The Baptist Cause in Louisiana.

Our Rev. brother, J. Q. Prescott, writing to the Tennessee Baptist, says, "The Baptist cause in Louisiana is evidently gaining ground every day in that part of the State which lies west of the Washita river, and north of the latitude of Alexandria, or what is called North Louisiana. The denomination in some places particularly, is rapidly on the increase west of Red river. Within a few months past, new churches have been formed, protracted meetings held, and nearly two hundred have been added by experience and baptism to the churches there. In other places extensive revivals have been enjoyed. At Mount Lebanon great interest is felt for the prosperity of our Zion. Here the Baptist Convention of North Louisiana held its last meeting in July. This body is composed of a band of noble brethren, few in numbers and weak in means, yet strong in faith and resolution, and untiring in effort.

This body, though still in its infancy, is an active and efficient missionary body. All that lies in their power to accomplish, they intend to do. They have several missionaries in their employment in distant parts of the State, one active colporteur, a general agent for missionary purposes, traversing the State, visiting the churches, collecting funds, &c., by whom it is hoped more churches will be induced to co-operate in sending the heralds of the Cross to those who are perishing for want of the bread of life. The Convention determined to have a Literary and Theological College under their control and fostering care. The Institution is located at Mount Lebanon. The brethren there said to the Convention, locate your College here, and we will raise buildings immediately, which shall be suitable for immediate use, and will secure the services of a competent principal. These brethren are manfully redeeming their pledge. The house is being erected, and brother Hartwell, of Camden, Ark., has been invited to take charge of the same. They appointed an agent for the College, Rev. W. W. Bayless, who has entered upon the work. Thus, the friends of truth and education are abounding in good works, and making sacrifices for the salvation of men and the glory of God."

A Fact for the New Versionists.

The *Biblical Recorder* says:—During the year 1808 a number of British seamen were taken prisoners by the French. In one prison—I think it was in Augers, about 3,000 prisoners were confined and remained there for six years. But the spirit of the Lord was among them, and over one hundred of them were converted to God. They had nothing but King James' Bible to guide them, and yet all the converts but five became decided Baptists. So clear did they find the teaching of this imperfect translation, in regard to benevolent baptism, that they in their simplicity imagined, that all any converted persons must hold Baptist views. They had been brought up in the national churches, of England and Scotland, and knew very well that these churches practice infant sprinkling; but they supposed that this practice was continued only because the hearts of the members were not changed.—None of the prisoners had ever seen christian baptism performed. For in Scotland, to which a majority of the young men belonged, the name of Baptist had scarcely at that time been heard. Yet they all but five learned from the Bible that christians should be buried with Christ by baptism. The question now arose among them, how can we carry out our convictions? They had formed a church in the prison and chosen a pastor, but he had not been baptized. They decided first to baptize their pastor and then he would baptize the rest. In the mean time the letters of the prisoners carried to Scotland and England, the tidings of what the Lord had by his spirit wrought in the house of bondage, and many letters from christian friends, and christian churches was sent to them, containing not only words of sympathy but also more substantial tokens of interest. The christian prisoners resolved to consult one of these churches respecting the difficulty which they felt in carrying out their convictions of duty. It did not enter their minds that truly good people who loved the Bible could be anything else but Baptists. They addressed themselves to one of the christian churches which had written to them asking counsel and that happened to be a congregational church. They received a very kind and christian answer, but no additional light to guide them in the matter of baptism. In this state of mind, they were liberated in 1814, and were subsequently baptized, and they joined different churches in the vicinities of their own homes. Five of these converts became ministers of the gospel, one of whom baptized the writer of this 18 years ago. Now if the version of the Bible in common use, is so defective so as to conceal the truth, and to mislead the unlearned in regard to baptism, how came these unlearned seamen, to find the duty of all christians so clearly revealed? They were not predisposed towards baptist views, the very reverse was the case, so far as they had any prejudices on the subject. Yet so palpably was this duty taught in the scriptures, as they read them that they could not imagine how the people could be christians and yet not see it.

R. A. F.

WHY DO WE KNOW CHRIST?—When we think as Christ thought, do as he did, live as he lived, when, like him, we are patient, meek and humble, about our Father's business, are heavenly-minded; when, like him, our wills are lost in the will of God; and when we sympathize with the suffering, raise the fallen, comfort the afflicted, forgive as we hope to be forgiven;—when we feel thus, and do thus, then we know Christ; then we are united to him, as the branch is united to the vine; then we know what it is to have our lives with Christ in God.

He that trusteth in his riches shall fail; but the righteous shall flourish as a branch.

Cahaba Association.

REPORT ON TEMPERANCE.

On reading the report of the committee on Temperance, Dr. W. T. Hendon, a member of said committee, not concurring therein presented a minority report; which, after some amendments, was adopted, almost unanimously; only two voting in the negative:—

The evils resulting from the retailing of alcoholic drinks, are so apparent and the consequences so serious, that we feel unwilling to let it pass without a notice by this Association.

The Legislature of the State in its mistaken wisdom, deals out, to a favored few, for the paltry consideration of a few dollars, indulgences to destroy the peace of families—beggars, wives and children—throw destitute orphans upon the charity of communities—load the dockets of our courts with deeds of crime—and fill our jails with criminals—indirectly taxing her citizens to an amount that would be astounding, could we accurately estimate it. We simply refer you to the history of all communities in which doggeries have existed for the proof of the above statement.

We therefore most respectfully recommend to this body—distinguished for its piety, its usefulness, and zeal in every good work, the passage of the following resolution.

Resolved, That we are opposed to the retailing of alcoholic drinks as a beverage, and that it is the duty of the Legislature to prohibit it by law. Respectfully submitted.

Resolved, That a committee of three, viz: A. G. McCraw, J. H. De Votie and W. T. Hendon, be appointed to memorialize the legislature in accordance with the above resolution:

Resolved, That the following brethren be appointed delegates to the State Temperance Convention to be held in Seema, November 24th, 1852, and urge the above measure upon said Convention and solicit their co-operation, viz:—Revs. A. G. McCraw, J. H. De Votie, A. W. Chambliss—Calvin Cruise, Wm. M. McCullough, G. Keasee, J. M. Heard, J. J. Chamber, W. Archer, Jacob Kinard, J. Lake, J. Griffin, J. D. Johnson, James Mitchell, J. W. McCullough, J. B. Combest, John B. Howlett, Jabez Brazil, J. Crawford, J. M. Cole, J. E. Prestidge, T. Turnbo, J. S. Abbot, W. Wilkes, S. B. Pleasant, J. Wilmer, J. M. Lenoir, J. W. Crenshaw, W. B. Lawson, R. Holman, W. A. Melton, A. Ford, J. S. Ford, J. B. Nave, George Hopper, W. N. Wyatt, W. S. Myree, John Sansing, W. T. Hendon, C. C. Hackaber, W. P. Hutchins, Elijah Shearer, Wm. Muckie.

Resolved, That this report and resolutions be published in this weeks South Western Baptist, and that all Baptists in the State be requested to hold meetings and appoint delegates to the above named Convention, and aid in securing the object contemplated in the resolution embodied in the report.

Letter from Rev. R. C. Burleson.

We gave our readers an extract from a letter recently received from brother Burleson, who is now the President of Baylor University, a Baptist Institution located at Independence, Texas.

"Our University is doing well. We have now 152 students, all in good health and improving rapidly. We have four young brethren here preparing for the ministry. The two we have already sent out—D. B. Morrill and J. H. Stribling, are doing a noble work in western Texas. The Institution is nearly out of debt. We have some new buildings for dormitories and study rooms nearly completed. Every thing is encouraging and bids us hope that Baylor University will become an ornament to our church, and a fountain which shall send forth a thousand holy streams to fertilize the waste places of our Zion.

Brother Stiteler's position on the revision question pleases me well. I thought it very strange that an old head on young shoulders" should be in favor of the present revision scheme.

I have been opposed to revision from the beginning, and have seen nothing to change or modify my opinion, though I have written nothing on the subject.

I am pained to see so much unkind feeling in this discussion. Is there not too much clamor made about the union of the Campbellites and our revision brethren in the Memphis Convention? Is not this oratory rather an argumentum ad hominem?

Will it not lead Graves and Waller to defend or endorse the soul destroying doctrines of that sect?

I am opposed to revision with or without the Campbellites and their co-operation and prominence only indicates to my mind that the revision movement is conducted by zealous but indiscreet brethren.

We have a glorious revival of religion in Independence. Brother Chilton is with us preaching with great acceptance. Nine persons joined the church last night by experience. Among that number was Prof. Fitzgerald, and a daughter of the Rev. P. B. Chandler, and also a daughter of the Rev. Samuel Callaway. Oh how it gladdens my heart to see the daughters of ministers converted."

Yours affectionately,

RUFUS C. BURLESON.
Independence, Texas, Sept. 22, 1852.

PREMIUM ESSAYS.—We learn from Messrs. Parks & Co., the agents of the Southern Baptist Publication Society, that the Premium Essay of Rev. Franklin Wilson, on the Duties of Churches to their pastors, is expected to be out of press in the early part of next month. We hope soon to be able to give some information concerning the publication of the other Premium Essay on the Duties of Pastors to the churches, written by the Rev. T. G. Jones. Brother Jones is pastor of the Free Mason street Baptist Church Norfolk, Va., one of the finest churches in that State. The church building which has just been completed is of the Gothic order, somewhat modified, and is one of the handsomest church edifices south of the Potomac. Our readers have already been informed that Bro. Wilson is pastor of the High street Baptist Church, Baltimore.—*Christian Index.*

Red River Association.

Bro. Chambliss:—Below I hand you a copy of the resolutions passed by the Red River Baptist Association at its last meeting, by the insertion of which, in your paper, you will favor many friends of the cause of religion and education.

Very truly yours,

MARTIN CAMPFIELD.

Mount Lebanon, La., Oct. 19, 1852.

RED RIVER ASSOCIATION.

The following preamble and resolutions were unanimously adopted at the September session 1852.

Whereas, the Red River Baptist Association at its last session in 1851, having recommended the churches composing its body to unite with the Baptist State Convention of North Louisiana, be it, therefore,

Resolved, That we are pleased to find that so many of the churches composing our body, united with the Convention at its last session, and hope the time is near when it will be the pleasure of all to do so.

Resolved, That we approve the effort of the Convention now being made to establish a College of high literary character, with a Theological department, and a Female Institute under the control and direction of the Convention.

Resolved, That we recommend all the churches and Associations in North Louisiana, either in their church or associate capacity, to unite with the Convention; as one of its main objects is to unite the influence and pious intelligence of Louisiana Baptists, and thereby facilitate their union and co-operation.

Resolved, That we cordially recommend the Institution now in progress, of establishment at Mount Lebanon to the favorable consideration and liberal support of the denomination; because we view it our best policy to rear up and establish such an institution for the benefit of the country.

Resolved, And we further recommend the Rev. William H. Bayless as agent for the institution, to the favorable regard of all concerned, wherever he may travel in execution of the foregoing objects.

Letter from Bro. Shuck.

DEAR BRO. TOLLEY:—Many thanks for your welcome letter of condolence. If ever a man needed the sympathies of his fellows, I am that man. My wounded heart still bleeds over the loss of my noble and truly excellent wife. I am at times nearly ready to give up. O, the privilege of being a Christian. God, I believe is near me, and encourages me to trust in Him. This, by his grace, I will endeavor to do. Pray for me and mine. I write you a line at present by a vessel just sailing for California, in order to say that since I last wrote, I have found it just about impossible to make any arrangements so as to leave for America, as I mentioned to you in my last. Difficulties hedge me in whether I go or stay. Should a good opportunity present, I intend sending Netty and Johnny, and wait further developments of divine providence with regard to myself and the little babe. If the babe goes, I shall wait until it can be taken safely to sea, and should I accompany it, the question arises whether or not I had better remain a year or two in America among the churches to and the Board in securing more men for this great field. I wish, of course, in all things to take that course which will best honor God and benefit China.

Dr. Burton has a very severe attack of inflammation of the brain, but is better yesterday and to day. Tib Crawford are snugly settled in one half of the Sabbatharian house. I have now no idea when I shall leave China, hardly, how ever, under 6, or seven months.

Let me hear from you immediately, per overland mail. My heart magnified God when I heard of the baptism of my dear son at Wake Forest. I wish him to be a missionary to China, if it will be the will of the Great Lord of the harvest.

Faithfully and fraternally,

J. LEWIS SHUCK,

Shanghai, July 5, 1852.

Contributions for the Bible.

Brother Chambliss:—You will please allow me to receipt for the following sums, contributed to me as Agent for the Alabama Baptist Bible Society.

J. D. WILLIAMS.

Dr. C. Battle, Eufaula,	\$7 00
Collection at Mount Zion, Benton County, and forwarded by brother Allen	
Wm. Jenkins, Sr., Taladega Co.,	10 00
James Headen, " "	5 00
R. Mynatt, " "	1 00
Wm. R. Stone, " "	1 00
Mrs. H. E. Reynolds, Randolph	5 00
Walker Reynolds, " "	10 00
Wm. Berry, " "	5 00
S. Morris, " "	2 00
Rev. Jordan Williams, " "	50
Jabez Curry, " "	50
N. B. Sinos, Pike	1 00
At the Ala. Association, by members of the Providence Church, Dallas	
Rev. Levi Parks, " "	5 00
Mrs. Martha Parks, " "	5 00
Amos Jones, Montgomery	3 00
Joshua Jones, " "	50
Mrs. Margaret Smith, " "	1 00
Collected in Summerfield, " "	
R. Sturdivant, " "	5 00
Mrs. Sarah W. Goldsby, " "	5 00
Mrs. E. Jackson, " "	1 00
Mrs. E. H. Nance, " "	1 00
do Servant Girl, " "	50
O. H. Perry, " "	1 00
Rehoboth Church, J. K. Barton,	2 00
Tuskegee, W. P. Chilton,	5 00
Auburn	
Rev. W. B. Jones,	1 00
Rev. Wm. Williams,	3 00
G. B. McRob,	1 00

Aug. 7, 1850

POETRY.

The Voice of Nature.

It was the holy evening hour,
And all alone I stood,
To watch the starlight in its power
Upon the ocean flood.
No cloud disturbed the sleeping sky,
No sail was on the sea;
Until my spirits sought to fly
On pinions wide and free,
And as I roamed o'er every spot
Upon the earth's fair breast—
Amid the lowly valley's bow,
Upon the mountain's crest—
From every hill and vale,
There breathed a voice that told their tale,
In one deep whisper—God!

And then the mighty streams that sped
Through earth's remotest bound—
And every slight and silver thread
Of dew that hued the ground—
All seemed to curb their current strong,
And hush their playful mood,
Until these stars, with halo long,
The low, deep whisper—God!

And ere the cadence had passed by,
From valley, mount and main,
The countless fire-flights of the sky,
Caught up the pleasant strain,
And bending o'er their golden lyres,
As if at monarch's nod,
There came as from a million choirs,
The same deep whisper—God!

Miscellaneous.

From the London Times of Sept. 16th.

Last Moments of the Duke of Wellington.

Nothing had occurred in the usual state of the Duke's health to cause serious uneasiness, though of course his age, and attacks to which of late years he had been more than once exposed, rendered what has taken place extremely probable. Preserving to the last those temperate habits and that bodily activity for which he was so remarkably distinguished, on Monday he took his customary walk in the grounds attached to the castle, inspected the stables, made many minute inquiries there, and gave directions with reference to a journey to Dover on the following day, where Lady Westmoreland was expected to arrive on a visit to Walmer. His appetite had been observed to be keener than usual, and some remarked that he looked pale while attending Divine service on Sunday, but otherwise nothing had occurred to attract notice or uneasiness, and after dining heartily on venison he retired to rest on Monday night, apparently quite well. Lord and Lady Charles Wellesley were the only visitors at the castle.

Early on Tuesday morning, when Mr. Kendall, the valet, came to wake him, his Grace refused to get up, and desired that the "apo-theary" should be sent for immediately. In obedience to his master's orders, Mr. Kendall dispatched a note to Mr. W. Hulke, surgeon at Dover, who has been attached to the family for many years, and whom he desired to repair at once to the castle, and to make a secret of the summons. So great for many years past had been the public interest in the Duke's health, that rumors and fears magnified his most trifling ailments, and the news of his desire for medical aid was consequently suppressed. Mr. Hulke hastened to the castle, where he arrived at about nine o'clock. He found the Duke to all appearance suffering from indigestion, and complaining of pains in the chest and stomach. He was in the full possession of his faculties, and described his ailment very clearly. This, his last conversation on earth, related entirely to his state of health, and so slight and seemingly harmless were the symptoms, that Mr. Hulke confined himself to prescribe some dry toast and tea. He then left, promising to call at 11 o'clock, but at Lord C. Wellesley's request he said he would call at 10. Mr. Hulke on leaving called upon Dr. Marshall, and told him what he had done, which the latter approved of. Neither of the medical gentlemen appeared to have been present when the fatal attack commenced—an attack to which the Duke's constitution has been liable for years, and which, a year and a half ago, had been conquered by their successful treatment. His Grace, when seized last the power of speech and consciousness. On the arrival of the medical attendants emetics were administered, which, however, produced no effect. Every effort was used to afford relief, but in vain. His Grace was removed from bed into an armed chair, where it was thought he would be more at ease, and the attendants of his dying moments stood in a group around him watching the last efforts of expiring nature. On one side were Lord Charles Wellesley, and Dr. Marshall, on the other Mr. Hulke and the valet. As time passed on and no sign of relief was visible, telegraph messages were dispatched, first for Dr. Hume and then for Dr. Ferguson, who, however, were unfortunately both out of town. Finally, Dr. Williams was sent for, but he did not arrive at the castle till 11 o'clock at night, when all earthly aid was useless. About noon a fresh attack, shown in the exhausted state of the patient by shivering only, came on, and from that time hardly any sign of animation could be detected. Mr. Hulke could only ascertain by the continued action of the pulse the existence of life. He left it from time to time till about a quarter past 3, when he found that it had ceased to beat, and declared that all was over. Dr. Marshall, tried the other arm and confirmed the fact; but Lord Charles Wellesley expressed his belief that the Duke still breathed and a mirror was held to his mouth by the valet. The polished surface remained undimmed, and the great commander had departed without a struggle or even a sign to mark the exact moment when the vital part was extinguished.

The Duke had been at Walmer Castle, (a fortification on the Kentish coast, about 70 miles from London,) nearly a month as his custom at this season, and the routine of his life, his walks and rides and drives, had been continued with military precision. His exact age at the time of his death, was 84 years and 4 months.—The Marquis of Anglesey, who was with him at Waterloo, is a year older, and still survives in tolerable health. The Duke of Wellington was born within three weeks of Napoleon, whom he was sent in to the world to dispose of, after his mission was done.

It is believed that the property of the Duke of Wellington will be found to have accumulated in late years. His income was very large, not only from the various grants made to him by Parliament after his successive victories but also from the numerous appointments he had long held. The principal of these was that of Commander-in-Chief, for which the salary is £3,500 per annum. His grants from Parliament for his victories were \$3,500,000.

The new Duke at the time of his father's death, was at Frankford, whence he was immediately summoned. He has hitherto borne the title of Marquis of Douro, and until the last election he enjoyed a seat in the House of Commons as member for Norwich. He is 45 years of age, and bears a considerable, although not a striking resemblance to his father. He has never taken any part in public affairs, nor is he likely to do so. The Duke's second son, Lord Charles Wellesley, was with him at the time of his death. He is 44 years of age and has a seat in the House of Commons as member for South Hampshire.

Preserving Fruits Without Sugar.—At the New York State Fair, at Rochester, last fall, there were exhibited thirteen bottles of fruit so preserved by Wm. R. Smith of Wayne county, viz: five cherries, two of peaches, one of strawberries, three of different currants, one of blackberries, and one of plums. They were examined by a committee, and found of fine flavor; and the committee expressed the opinion that the art of preserving fruit in this manner is practicable and valuable, and that the fruit, when carefully put up can be made to keep as long as may be desired.

Vast Capacity of the Memory.

It is impossible to read a page in literary history without being amazed by the vast capacity of recollection in famous men. The great Latin critic measured genius by memory. Remarkable stories are told by one of his own countrymen.—Seneca, in his youth, repeated two thousand words in the order in which they had been uttered. In modern times, Mozart, with the help of a sketch in the crown of his hat, carried away the Miserere of Allegri, which he heard in the Sistine chapel.

English Theology furnishes splendid examples of the faculty. Jewell was especially distinguished. On one occasion the Marjory Hooper wrote forty-five words which Jewell after three or four perusals, repeated according to their position backwards and forwards. He performed a feat not less difficult with a passage from Erasmus, which Lord Bacon read to him. Sanderson read by heart the Odes of Horace, the Offices of Cicero, and a considerable portion of Juvenal and Persius. Bates the eloquent friend of Howe, rivaled the Greek philosopher mentioned by Pliny; and having delivered a public and unwritten address, went over a paper with perfect ease and accuracy. Warburton was not inferior to his illustrious predecessors. His common place book was an old almanac, three inches square, in which he inserted occasional references, or hints of thoughts and sentences, to be woven into compositions. But all the erudition of the Divine Legation was entrusted to memory. Pope's description of Bolingbroke is true of Warburton: "He sits like an intelligence, and recollects all the questions within himself." Lord Clarendon declared that Hale's of Eton, carried about in his memory more learning than any scholar in the world.

Turning into a wider path, we find men of different ages and dispositions employing this endowment in political acquisitions. Gassendi had on his lips the poetry of Lucretius; M. Angelo, the greater part of Dante and Petrarch and Bérni. Fontenelle mentions the ability of Leibnitz, even in old age, to repeat nearly all the poetry of Virgil, word for word; an amusing contrast to Maledenche, who never read ten verses without disgust.—To these instances may be added that of Pope, who had not only a general but a local memory of much strength. He recollected the particular page of the book in which the fact or story was related. "It" wrote Atterbury "you have not read the verses lately, I am sure you remember them, because you forget not 42."

I will put down one case of memory ingeniously used, and another of the talent largely possessed, but without flexibility or advantage. The former refers to the renowned Hyder Ali. Unable to read or write, he had an ingenious contrivance for insuring the veracity of his correspondence. His Secretary, having prepared the letter read it aloud; it was then given to another person who repeated it; and any discrepancy between the two was punished by the scribe. The next example refers to Walter Scott's friend, Dr. Leyden. A single perusal of an act of Parliament, or any long document, prepared him to recite it; but the collective was unaccompanied by the analytical power. He remembered the whole, not the parts. To recover a passage or sentence, he was obliged to turn to the beginning. Wallis, the mathematician, without light, pen, ink, or paper, extracted the square root of twenty-seven places of figures; and kept the unwritten result in his memory during a month.—Rev. R. A. Willmott.

Preserving Fruits Without Sugar.—At the New York State Fair, at Rochester, last fall, there were exhibited thirteen bottles of fruit so preserved by Wm. R. Smith of Wayne county, viz: five cherries, two of peaches, one of strawberries, three of different currants, one of blackberries, and one of plums. They were examined by a committee, and found of fine flavor; and the committee expressed the opinion that the art of preserving fruit in this manner is practicable and valuable, and that the fruit, when carefully put up can be made to keep as long as may be desired.

The method of preserving them is thus given to the New York State Society by Mr. Smith. They are preserved by placing the bottles, filled with the fruit, in cold water, and raise the temperature to the boiling point as quickly as possible; then cork and seal the bottles immediately.

Some varieties of fruit will not fill the bottle with their own juice. These must be filled with boiling water and corked as before—men joined, after the surrounding water boils.

Origin of Words and Phrases.

WINDFALL.—The origin of this term is said to be the following: Some of the nobility of England, by the tenure of their estates were liable to fell any trees in the forest upon them, the timber being reserved for the use of the royal navy. Such trees as fell without cutting were the property of the occupant. A tornado was, therefore, a perfect God send in every sense of the term, to those who had occupancy of extensive forests, and the windfall was sometimes of great value.

Robbing Peter to pay Paul.—In the time of Edward VI. much of the land of St. Peter at Westminster, seized by his majesty's ministers and courtiers, but in order to reconcile the people to that robbery, they allowed a portion of the lands to be appropriated toward the repairs of St. Paul's church; hence the phrase, "Robbing Peter to pay Paul."

He's caught a Tartar.—In some battle between the Russians and Tartars, who are a wild sort of people, in the north of Asia, a private soldier called out, Captain, hallo there, I've caught a Tartar. "Fetch him along then," said the Captain.

"Ay, but he won't let me," said the man, and the fact was, the Tartar had him.—So when a man thinks to take another in, and goes by himself, they say, "he caught a Tartar."

He's Betsy Martin.—Many of our most popular vulgarisms have their origin in whimsical perversions of language, or in fact, Mrs. Martin is one of the worthiest of the Roman calendar, and a form of prayer commences with the words, "O, mihi Bete Martine," which was corrupted to "My eye and Bette Martin."

Robbed for an Oliver.—Although no phrase is in more common use, yet few are acquainted with its origin. The expression signifies giving an equivalent.—Richard and Oliver were two knights, famous in romance. The wonderful achievements of the one, constantly being equaled by those of the other. Hence the phrase, "Robbed for an Oliver."

Mind your P's and Q's.—the origin of the phrase, "Mind your P's and Q's," is said to have been a call of attention in the old English ale houses, to the punts and quarts being served down to the unconscious and reckless beer-bibber.

Hobson's choice.—The expression, "Hobson's choice," is proverbial both in Europe and in America. The story of its origin was follows:—

Thomas Hobson was a celebrated carrier at Cambridge, England, who, to his employer in that capacity, added the profession of supplying the students with horses. In doing this he made it an unalterable rule that each horse should have an equal portion of time in which to rest, as well as labor; and he always refused to let a horse out of his turn. Hence the saying, "Hobson's choice, this or none."

Bankrupt.—Few words have so remarkable history as the familiar word, bankrupt. The money changers of Italy had, it is said, benches or stalls, in the house of exchange, in former times, and at these they conducted their ordinary business. When any of them fell back in the world and became insolvent, his bench was broken, and the name of broken bench, or banco run in, was given to him. When the word was adopted into the English, it was nearer the Italian than it now is being "bankerun," instead of bankrupt.

BOOKS AND STATIONERY!

Wholesale and Retail.

THE undersigned would respectfully call the attention of all who may intend purchasing articles in the above line to his establishment. His stock, he believes, is the best in the Southern country, and he prices the lowest.

BOOKS.—Of every variety and description, and in every department of Literature, Science and the Arts. MEDICAL AND LAW BOOKS.—An extensive stock. RELIGIOUS AND DEVOTIONAL BOOKS.—For every denomination of Christians. FAMILY BIBLES of every kind.

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STATIONERY.—Every article of French, English and American Stationery and Fancy Stationery, a very fine stock. Gold Pens, of every kind and quality. PAPER MACHE GOODS.—Writing Desks, Portfolios, Cabinets, Albums, &c., made of this rich material. Fine Engraving Oil Paintings and Illustrated Books.

ALBUM BOOKS.—Manufactured to order in any style, record books, Dockets, Tax Books, and every other kind of Books used by Sheriffs, Clerks of Courts, &c., made to any pattern. A large stock of Record Books of all sizes constantly on hand of superior quality.

ACQUENT BOOKS.—Ledgers, Journals, Cash, Invoice, Day Books, &c., of my own manufacture, a very heavy assortment always on hand.

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WALL PAPER.—Fonsters, Fine Borders, Borders, Senary, super, a large assortment constantly on hand.

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JOB PRINTING.—The best Job Printing Office in the South is connected with my establishment.—Plan and Fancy Printing, of every description, neatly and promptly executed.

BOOK BINDING.—Pamphlets, Music Books, Periodicals, Law Books, &c., bound in every style, at very low rates.

Merchants from the country, Teachers, Lawyers, Physicians and Students, are assured it is risky to neglect to call and examine my stock and prices before purchasing.

WM. S. FRICKLAND,
28 Dauphin Street, Mobile, Ala.
September 22, 1852

L. H. DICKERSON'S,
Cabinet Ware House, Selma, Ala.
TAKES this method of informing the public that he has opened a large Cabinet Ware House in Selma. He will keep on hand a complete assortment of every variety of Furniture—consisting of Parlor, Dining-room and Bed-room Furniture. He has also an extensive assortment of Carpeting Oil Cloths—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 Pianos, of the most improved construction.

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

From the New-York Chronicle.

AND A FINESTEE,

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MONTGOMERY, ALA.

OFFERS FOR SALE an extensive assortment of Books, Stationery, and Music, comprising Latin, Greek, French, Spanish, and English School Books, Children's Story Books and Toy Books; Miscellaneous Books, and Books for Libraries.

Country Merchants are invited to call and examine the assortment and prices.

February 11, 1852. 48-4f

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Oct. 1, 1851.

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Attorney and Counselor at Law,
AND SOLICITOR IN CHANCERY,
TUSKEGEE, MAON COUNTY, ALA.
RESPECTFULLY solicits a share of public patronage.
Reference—Himself. n50-11

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GEO. C. ALA. { } WM. A. BUCK,
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BARRY & BUCK,
COMMISSION MERCHANTS
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The usual accommodations offered to patrons.
Dec. 1, 1851 42-1f

BARNEY BROTHERS
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IMPORTERS and dealers in Foreign and Domestic Hardware, Cutlery, Guns &c., Bar Iron, Nails, A. S. Hoes, Chains, Saw Cutters, Fan-mills, Plough Mill-rocks, Millstones, Blacksmiths, Carpenters and Farmers tools of every description. Merchants at Planters visiting our city, would do well to call before purchasing. Our stock is very complete, and we are determined to sell low. Orders are attended to promptly, and great care taken in their execution.
Aug. 52. 4f

IVEY & LARY,
Attorneys at Law,
CLAYTON, ALA.
April 14, 1852.

The South-Western Psalmist.
A COLLECTION of Hymns and Sacred Songs, for the use of Baptist Churches. By Rev. S. H. DICKSON.
1. Social and revival meetings the large pulpits have been proved to be cumbersome, as well as difficult to use in a class of hymns suitable for these occasions of war and familiar religious enjoyment. This volume has been arranged to supply these defects. Its arrangement is as brief and simple as possible, so as to give the least trouble in finding the desired hymn, on the spot of the moment, as is often necessary in protracted meetings.

The order observed in Baptist churches in the South and West, has been strictly copied in the arrangement of subjects, without any exception. 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, each member of the church giving the candidate the right hand, a full selection for it and other occasions of announcing Christian fellowship is placed in an order convenient, so that the full benefit of great improvement on all similar books.

In selecting the hymns, special care was exercised to use only such as were adapted both to the occasion and the class of religious emotions naturally brought to exercise. All dissenting, as far as possible, have been avoided; we look to the hymn for exposition of Christian doctrine, and to the hymn book as the vehicle for a pressing religious change.

Many good hymns are wanted about in a measure, to be as far as they could be obtained, and were 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, in found in any other; it is 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 be found wholly unworthy of acceptance by the denomination.

The best work of the kind extant.—Louis Jour.
For seasons of revival, baptizing, and receiving members into church fellowship, this work will be away the palm of excellence.—Western Recorder.
It will certainly come into general use wherever a mercenary name is 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 devotion and piety than to poetic beauty; rather to the expression of religious feeling than to direct instruction. Some original hymns add to the value of the collection. The collection will be found a very acceptable assistant in school 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, Long Run Association, Kentucky, 1851.

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

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

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

From Rev. WILLIAM VANDER, Bloomfield, Ky.—There is just enough of old and new in it to suit the taste of all.

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

From Rev. A. W. R. PASTER, 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. HOWELL, D. D., President of the Southern Baptist Convention, Pastor of the Second Baptist Church, Richmond, Va.—I had it very good. Its simple, pleasant, in many respects, an advantage over similar books of higher pretensions.

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

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

From Rev. T. T. TIERNEY, 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, the hymn suited to any occasion. The selection includes the best hymns on our language.

PRICE TO CHURCHES.
In neat sheep binding, per dozen, \$3 60
Per copy, at retail, 25
Any preacher desiring a copy for examination, will remit for the amount of postage say ten cents, whereover a copy, postage paid, by return of mail, will MORTON & GRISWOLD, Publishers, Louisville, Ky. 16-1f

Dedication.
THE East Alabama Female College, will be dedicated on the 16th of September. The address on that occasion will be delivered by Rev. Dr. Mealy.

A Teacher Wanted.

To take charge of the Centerville Masonic Institute, on the first of October, to whom a liberal salary will be given. Applications received until the 20th of September. None need apply but such as can come well recommended.

FELIX SHROPSHUR,

Secretary Board Trustees.
Centerville, September 8, 1852.

C. A. SUGG,

DEALER IN
Dry Goods, Groceries and Confectionaries.
GREENSBORO, ALA.
April 14, 1852.

THOS. ANDERSON, | WM. BURNS | GEO. P. KELLY

ANDERSON, BURKS & Co
Factors and Commission Merchants,
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ARE prepared to grant the usual facilities to Planters who are disposed to give us their business, and respectfully solicit patronage.
Mobile, March 5, 1850. 11

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 an elegant new New York House, by whom I am to be supplied every few weeks.

I flatter myself, from my long experience in this business and this favorable arrangement, that I will be able to sell on as good terms as can be bought elsewhere. I will sell on a short credit to those whose punctuality can be relied on, and for cash I will make a liberal deduction.

Watches and Clocks repaired and warranted.—Old Gold and Silver taken.
WM. HUNTINGTON. 1-ly.
March 17, 1852.

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DEALERS IN

Watches, Jewelry, Music, and Musical

Instruments.
KEEP constantly on hand a large and well selected Stock of Gold and Silver Watches, of the best English, Swiss and French making. Ladies and Gentlemen's Chains, Keys, and Trinkets, of various patterns.

A large assortment of Gold Pens, in Gold and Silver Holders; Gold and Silver Spectacles for all ages.
Pins, Ear-rings, Bracelets, in great varieties, besides all other articles belonging to a complete Stock of Jewelry. Their STOCK OF SILVER PLATED WARE, GUNS, PISTOLS, &c., is large and well selected.

Their STOCK OF MUSIC and MUSICAL INSTRUMENTS, is unequalled in the State, comprising all the Instruments, stringed and wind, from the GRAND ACTION PIANO FORTÉ, to the Common FIFE. Pianos from the best makers known, such as Chickering, Mauds and Clark, and others. Seventy-Five Thousand Pages of Sheet Music, which are constantly replenished by fresh arrivals of late publications. A copy of the above articles will be so displayed as can be found in any establishment of the kind—Goods all warranted to be what represented when bought.

Watches and Jewelry repaired at short notice by the best of Workmen.
Dec. 1, 1851. 41-1f

Fisk's Metallic Burial Case.

THIS Invention, now coming into general use, is pronounced one of the greatest of the age. These Burial Cases are composed of various kinds of metals, but principally of Iron. They are thoroughly enameled inside and outside, and thus made impervious to air and moisture, and they are highly ornamental, and of a classic form, air-tight and portable, while they combine the greatest strength of which metal is capable. When properly secured with cement they are perfectly air-tight and free from exhalation of gases. They cost no more than good Mangany Coffins, and are better than any other article in use. Whatever cost, for transportation, vaults or ordinary interments, as they have proved their utility, experiments, and certified to by some of our most scientific men.

The superior advantages of these Cases, must be obvious to every person of judgment, the remarks of interested persons to the contrary notwithstanding. By the use of simple means, and without the least mutilation, bodies may be preserved in these Cases in their natural state, and for an unlimited time.

A good supply of the above Burial Case will be kept constantly on hand, and may be seen or had by application to
LOVELAND & LOCKWOOD.

Recommendations.

NEW YORK, Sept. 7th, 1849.
We, the undersigned, have at different times examined the corpse of a child placed in one of "Fisk's Metallic Burial Cases" in Sept., 1848. We now find it in a perfect state of preservation, without material change of color or features.

JAMES R. CHILTON, M. D.
J. C. WRIGHT, M. D.
JOHN GOLDSMITH, D. D.

Letter from Mr. Calhoun's Private Secretary.

WASHINGTON, D. C., April 24th, 1850.
Messrs. Fisk and Raymond, Gentlemen:—I beg to assure you of the satisfaction you have given, by the manner in which you have inclosed the remains of the late Mr. Calhoun, in one of "Fisk's Patent Metallic Burial Cases," to the relatives and friends of the deceased illustrious statesman. They all feel much obliged for the prompt manner in which the Case was brought from New York by Mr. Raymond, and for his attentive personal superintendence to the process of entombment.

I have no doubt that this mode of protecting and preserving the dead will more fully accomplish its design, than any other that I am aware of. Its convenience for transportation united with the highly ornamental character of the Case, and also its cheapness, most commendable to every one.

I am desirous to assure you, by Dr. C. Calhoun, the son of the late Senator, of its entire concurrence in the above opinion, and his wish that your attention, so useful and praiseworthy, may meet with general success and approval. Many of the members of Congress from South Carolina, who have witnessed the entombment of the remains of their illustrious colleague, authorize me to express their approval of your metallic coffin.

I am with respect,
Your obedient servant,
JOSEPH A. SCOVILLE.
WASHINGTON, April 5th.

Messrs. Fisk and Raymond, Gentlemen:—We witnessed the utility of your ornamental "Patent Metallic Burial Case," used to convey the remains of the late Hon. John C. Calhoun to the Congressional Cemetery, which impressed us with the belief that it is the best article known to us for transporting the dead to their final resting place.

With respect we subscribe ourselves,
Yours, &c.,
H. CLAY, A. C. AGCHESON, JEFF. DAVIS,
LEWIS CASE, A. C. GREENE, W. R. KING,
D. S. DICKINSON, DAN. WEBSTER, HENRY DOUGLASS,
J. W. MASON, J. M. BERKIN, W. P. MARGUM.

WILLIAM W. SANGER, M. D.,

Physician and Surgeon.

VERY respectfully offers his professional services to the citizens of Marion and its vicinity.
Residence at the house of Mrs. Mary Ann Terrant.
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