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"Whether it be right in the sight of God to hearken unto you more than unto God, judge ye."—ACTS IV., 19.

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The South Western Baptist,
A RELIGIOUS FAMILY NEWSPAPER:
PUBLISHED WEEKLY,
By THOS. F. MARTIN.
TALIAFERRO & DAWSON,
PROPRIETORS.

For the South Western Baptist.
Letter from Georgia.Missions—Effects of Anti-Boardism—In-
dex—Augusta Church.

Georgia is called the empire State of the South. Our sister States have heretofore awarded to us the Baptist banner—not only because we had the largest Baptist population, but also because we were considered emphatically a Missionary people, proving our faith by our works. The Missionary spirit has been gradually on the increase for several years past, and last year there were no less than eight Associations, at one time, seeking for Missionaries to go out under their support. The feeble efforts being made for Missions nine years ago, received a new impetus by the happy influence of bro. Eli Ball, who for a few years was the agent for the Foreign Board for our State. He systematized our efforts somewhat, and brought into extensive circulation the periodicals of our Boards, by which, such information concerning the wants of the heathen world, and the success of our Missions, as was best calculated to increase our zeal, was diffused among the people—and every year have we outstripped you of Alabama, till the last. Yet we have never done the half we were able to do. We have not yet learned to give as the Lord hath prospered us. We felt humiliated at our late Convention, at the just claim which your representative bro. Tichenor, made for the Missionary banner. Many of our Anti-Board brethren are ardent Missionaries, and give as much as ever to the cause; they doubtless regret as much as any of us, the decrease in our contributions—but it cannot be denied that many brethren who have heretofore given enough to be felt in the aggregate, have either ceased to give or contribute a mere nominal sum. The effect is at least an absence of increased contributions commensurate with our increasing numbers and ability. The Anti-Board movement is, I think, doomed to be short lived in our State. My reason for thinking so is founded upon two facts:

1. The leading and influential men of that party have too much love for Missions, and too much piety to see the cause suffer long through their influence.
2. They have too much good sense not to see at an early day, that the present system is as scriptural, and more efficient than any plan they can adopt. I have no doubt but they possess magnanimity enough to retract at once when they shall see their error. I think we will do much more for Missions in our State the present year, than we did last.

The *Christian Index* is doing well under our new editor. Though he is young, his columns show an industry and devotion to his momentous work, worthy of himself, and of the Organ of our Convention. He is an ardent Missionary, a noble Baptist and a true Christian, possessing a most amiable spirit. I learn his subscription list is growing daily. His editorials are well-written, his news letters are very interesting, and his children's department, illustrated with pictures, is very entertaining to the little folks. This last department is a *sine qua non* at the present time, for children will read, and the religious press should furnish them with reading matter.

Augusta Church.—This Church has been without a pastor for several months, and has suffered materially in consequence of it. At a late meeting they tendered the pastorate to Dr. Melh, as I understand with great unanimity. It is to be hoped the Dr. will accept.—His unusual administrative powers, his great ability as a preacher, and his position as a Baptist, eminently qualify him for this important field. There is some probability I understand, that he will accept; though his present charges will give him up with great reluctance, and will not perhaps be able to fill his place.

GEORGIA.

For the South Western Baptist.
Old Way-side Flowers; or Sketches
of the Apostles and Prophets.

ST. PAUL.

It is an old saying, that it is easy enough to do anything, when the heart is in it; and it is sustained by the experience of every Christian, that the service of God is always delightful, when all the affections and powers are engaged. When preaching is attended to, and prayer is attended to, and kindness, and charity, and good will are attended to, then is the yoke of Christ light—then is the place we inhabit a heaven, and God's presence a sweet, pervading blessing. Then also do temptations cease to worry and annoy us—to overcome us and bring us unto shame. But when the heart is divided—when one of the affections is given to God, another to the world, and the third is uncultivated and unengaged—O, we

that thus live! have we peace—have we life, joy, usefulness? We often wish to be like Paul—to be ready for any work—any departure from this world; but alas! there is the self-sacrifice—the self-denial; this, this was the ground-work of all the Apostle's successes—the medium through which flowed unto him all his Spiritual comforts. Paul was, indeed, given up to the service of God. Every Faculty he possessed, every power he acquired, was laid at his Master's feet; and sanctified to his use. And was this without a struggle and instantaneous? By no means; for he said of himself, "I die daily"—die to the world; it practices, customs, follies, frivolities, allurements, temper and Spirit. When he entered God's service, he laid aside every "weight" that could "hinder"—but was he not a man; and could he pass through this world without denial? Nay—nay, he denied himself and took up his cross, and from that cross accrued to him the sweetness of his life.

"EARNEST."

Claiborne, April, 1860.

For the South Western Baptist.

Translations, (Article II.)

NEW YEAR'S NIGHT OF AN UNHAPPY MAN.

(From C. German of Jean Paul.)

An old man stood one New Year's night at his window, and gazed with a lingering look of despair, up at the motionless, ever-blooming Heavens and down on the still, pure white earth;—on its broad bosom none so joyless and sleepless as he. For his grave stood near him, concealed no longer by the verdure of youth, covered only by the snows of age. Yet he had brought nothing with him from the whole rich field of life,—nothing with him, but error, disease and sin, a wasted body and desolate heart, a breast full of poison, and an old age full of remorse. To-night the days of his youth turn themselves about like ghosts, and carry him back to the bright morning when his father placed him where the two paths of life separated. The right hand the sunny path of virtue, leading to a broad, quiet country full of light and harvests and angels,—the left leading down into the molehill of vice, a gloomy cavern, full of dripping poison, striking snakes and dark sweltering vapors.

Alas! the serpents are driving their fangs into his breast, and the drops of poison hang from his tongue, and he knows that he has reached that gloomy cavern.

In his madness and inexpressible horror he cried to Heaven: "Give me back my youth!" "Oh my father, place me again at the starting point, that I may make another choice!"

But his father and his youth had long since passed away. He saw jackal-antennae dance on the marshes and go out on the grave-yard, and he said: "These are my foolish days." He saw a star shoot from the Heavens, glitter in its fall and dissolve on the earth: "Such have I been," said his bleeding heart, and the serpent fangs of remorse gnawed deeper into his wounds.

In the midst of his struggle the music for the new year rang out from the tower like the chime of distant bells. He was more gently moved. His eye wandered around the horizon, and over the wide landscape, and he thought of the friends of his youth, who now, happier and better than he, were teachers of mankind, fathers of happy children and themselves blessed men, and he said: "I too, might have slept this New Year's night with dry eyes, had I but wished it. Ah, dear departed father and mother, I might have been happy, had I but regarded your New Year wishes and instructions."

In feverish remembrance of his youthful days it seemed to him that a mask assumed his liniments, in mockery displayed his once blooming form,—the form of his youthful days, vividly before him.

He could look upon it no longer. He covered his eyes. A thousand hot tears streamed, hissing into the snow. Then he sighed more softly, despairing and senseless: "Oh, youth come again, only come again!"

And it came again. For it was only a fearful dream of the New Year's night. He was yet a young man, but his sins were no dream; yet he thanked God that, still young, he could turn from the polluting paths of sin, and follow the sunny way that leads to the pure land of Harvests.

Turn with him, young reader, if thou standest in the path of sin. This terrible dream will hereafter become thy judge; but if thou wilt once sorrowfully cry: "Come again, beautiful youth," it will come again.

For the South Western Baptist.

Weather.

DEACON TODD'S MANNER OF TALKING NONSENSE
"A little nonsense now and then
Is relished by the wisest men."—OLD SONG.

"Mr. Dozenberry, did it ever occur to your mind what a great convenience weather is?"

What kind of weather do you refer to, says I.

"Oh, it matters not—all kinds,—cold, hot, wet, dry, stormy, fair—all kinds—"

what a convenience to talk about. How many an awful pause is filled up with remarks about weather. What a blessed thing weather is! I wonder what people would do if there was't any weather!

ELIUR DOZENBERRY,
School master.

The American Baptist Publication Society.

We give below some interesting extracts from the report of this Society presented at the annual meeting at Cincinnati. In looking over the field and seeing how much work there is to do and comparing it with the little that is actually accomplished, our hearts are humbled:

THE BUSINESS DEPARTMENT.

In requiring us to render an account of our stewardship you will naturally inquire, What have been your receipts? We answer, \$49,937.26. This is a larger sum than was ever received in any previous year, except the last, when a large sum was paid in by brethren in Philadelphia, on subscriptions made to increase the Society's capital. The business of the Society is gradually growing.

NEW PUBLICATIONS.

During the year the Board have issued fifty-two new publications—which is a very much larger number than has been published in preceding years.

Most of these are Sunday School books. The Board feel that it is vastly important to the cause of truth, that the children in our schools should have books to read that do not teach Paganism and kindred errors—that do not even ignore our distinctive principles, and thereby stamp them as of no importance, but that recognize and commend the whole truth of God. Early in the year it was determined that one such book should be published on every Wednesday. The series was commenced on the 6th of July, and has been continued until the present time, without an omission.

The total number of actual pages issued during the year is 29,382,500, which, when averaged, make 36,192,500 18mo. pages. This is exclusive of the "Young Reaper." The amount of reading matter given to the world in the item of the "Reaper" exceeds even the above named amount by nearly a million of pages. Reducing the Reaper to 18mo. pages and the number printed during the year is 73,126,900.

The entire number of publications now embraced in the Society's Catalogue is six hundred and seven, of which three hundred and two are bound volumes.

THE YOUNG REAPER.

During the year over one million one hundred and fifty-four thousand two hundred (1,154,200) copies of this excellent Sunday School Paper have been published, which makes an average of over NINETY-SIX THOUSAND COPIES PER MONTH.

In the *Missionary Department*, the receipts have been \$16,619.03, over \$2,000 less than last year. This is attributed to the inability of the Managers to secure agents in four out of their six Agency districts.

With this \$16,619.03, they have given 107 Sunday School libraries to destitute schools, supported 42 colporteurs, in this country and in Sweden, have enabled these colporteurs, to establish 51 other Sunday Schools, have given 30 libraries to destitute ministers, beside numerous small grants of tracts for gratuitous distribution, and have given copies of the Bible to 275 families previously destitute of it. Their colporteurs have circulated 24,000 volumes of religious books and 440,000 pages of tracts, have organized, or assisted in organizing, 34 churches, and have baptized 722 persons, beside being instrumental in leading others to Christ.

Policy and Wisdom.

Persons entangled in bitter controversies, often mistake the dictates of short-sighted policy for the counsels of far-seeing wisdom. Under such circumstances, extreme measures impress by their boldness. They generate an excitement, which is easily won to regard them as evidences of a cause consciously good, or as tokens of great ability and force of character. Policy, therefore, adopts them, and for a season its expectation of support and popularity is more than realized. But wisdom teaches to look beyond, immediate results to ultimate. The excitement generated by extreme measures necessarily subsides. A calmer mood comes over the public mind and a more careful enquiry surveys the whole ground of controversy. The boldness which before attracted hasty admiration, now awakens equal distrust. No traces of conscious right or great ability are seen in any departure from the beaten course of things, but the desperation of error rather, or the most censurable want of sound discretion and a meek spirit—And he who rose, beyond his merits, in public estimation, like Pyrrhus ruined by victory sinks, it may be, below the level to which his faults justly reduce him. Moderate measures on the contrary, though less effective in the outset, gain from the thoughtful an approval which increases with the lapse of time. Their conquests have less eclat, and a slower progress; but they are permanent, retaining what they win,—and sure winning what at first withstood them.—*Religious Herald.*

Fugitive acts of devotion, to be of high value, must be sustained by other approaches to God, deliberate, premeditated, regular, which shall be to those acts like the abutments of a suspension bridge to the arch the spans the streams.

—The Still Hour.

The Baptism.

On the first Sabbath in April, in Dr. Magoon's church, Albany, N. Y., there were 18 candidates for baptism. Before the ordinance was administered, the pastor stated that there was a young girl, who had been connected with the female Bible class, past the hope of recovery with consumption. At her earnest entreaty, and with the consent of her only surviving parent, which she persisted in soliciting until she could withhold it no longer, he had consented to baptize her. The Pastor told her that he did not think in her state of health such an act of obedience was required of her, and that it was not a saving ordinance. She had been failing for eleven months, was much emaciated, she might die in the water. She with a fidelity that partook of the sublimity of faith, and the cheerfulness of obedience, determined to follow the footsteps of her Saviour, and confess Christ before the church and world. "Will the church receive her to their fellowship?" was the question asked. She was received without a dissenting voice. "Obedience is truly better than sacrifice." She came in leaning on the strong arm of her uncle. There was such love and trust in her heart that it gave strength to her feeble footsteps.

She was literally dressed in her white grave-clothes which had been prepared by loving hands as for a bride, for she might become such by death. As she appeared from that dense mass gathered within the church, in the stillness, sobs as from one great heart broke forth.

The Pastor secured her in his arms from the front of the baptism. Like a child she lay there. He pressed his forehead on her chest, and when they rose from the watery grave they were so radiant I was reminded of the transfiguration.

From the widowed mother a cry came, wrung from the tried spirit, as she rushed to the baptism and saw that she was safe, "God bless my child." As I marked the great drops of sweat standing like beads upon the brow of our pastor, I felt that the martyr spirit died not out centuries ago with the flames which the persecutors of Christianity kindled. Here was the servant of Christ, ready at all times, and under all circumstances, fearlessly to discharge his duty, "though it led far from the easier path which thousands tread." I will pay a just tribute to the Christian heroism of his character. If she had died in his arms, how deeply would he have been blamed. With the intrepidity of the man of God who follows his master fully, and was aware that the multitude were as ready to cry "away with him" and to hurl the first stone at defeat, as they were to offer warmest congratulations at his success. Yet he risked the chances, and gave such happiness to that young believer.

"She was planted in the likeness of Christ's death," and when the hymn arose "in its full volume of sweetness above the rich strains of the solemn organ, in its anthem roll," "and see the place where Jesus lay" died away, "she felt that she by faith had seen it in baptism, and was so happy, and that the promise of the resurrection was hers. She was removed to the pastor's study, and several hours after sat down to the Lord's supper, and partook for the first time on earth of the emblems of the broken body and shed blood of the dying Lord. To her it was emphatically the last supper. Then we sang a hymn, as they in that upper room centuries ago, did, and went out, and Jesus will eat of the fruit of the vine with her in his father's kingdom.

They bore her to her home "refreshed," and she whispered to the Pastor, "I have fought a good fight, I am ready to be offered up."

WEAK CHRISTIANS.—A writer in the *Missouri Baptist* groups five classes under this title. "1. There are some brethren so physically weak, that they cannot raise their hand as high up as their pockets, and some not quite so weak but that they could do that, who are not able to lift it out again. 2. There are some brethren so weak from the labors of business, that they have not strength to walk to church on the Sabbath, and some not quite so weak, who can get there only once that day. 3. There are some so weak after the toils of the day, that they are not able to walk to prayer-meeting; and then, again, others who can get there, who are too weak to speak or pray. 4. There are some brethren so weak, as to be unable to rise early enough to have family worship before business hours; then there are others, who do rise early, but are too weak to reach down the old family Bible. 5. There are some brethren so weak in talents, that they are not able to teach a class in Sabbath school, but who are not quite so weak when a political meeting is on hand."

He that will not flee from the occasion and allurements of sin, though they may seem never so pleasant to the eye or sweet to the taste, shall find them in the end to be more sharp than vinegar, more bitter than wormwood, more deadly than poison.—*Brooks.*

Spiritual Resurrection.

"When Jesus Christ came into the world the doctrine of immortality became a conviction; and I ask my skeptic to account for that. How was it before Jesus? It was merely a philosophical opinion, limited to the few; but after Christ came, it was a mighty conviction placed upon the souls and hearts of many. What produced this result? There is no effect without a cause. Was there not some grand transaction that gave it such vital power, so that the lowly, the poor, the poor, the humblest—not the philosophers only—had such a conviction of it? Walk through those Roman Catacombs; mark the difference there, between the philosophers and epicurians, on the one side, and the Christians on the other. Go there, and you will find that one of the Romans has this inscription:

"While I lived I lived well; my play is now ended; soon yours will be—farewell, and applaud me."

Another says, "Baths, wine, and love ruin the constitution, but they make life what it is—farewell."

Then comes the tender stroke of a mother's grief—"O! relentless Fortune, that delights in cruel death, why is Maximus so early snatched from me?"

Turn and see the epitaphs of the early Christians, "Zoticus laid here to sleep." "The sleeping place of Elipias." "Valeria sleeps in peace."

Is not this an echo of those wonderful words that were uttered at the tomb of Lazarus? "He is not dead, but sleepeth." Or when he said of the ruler's daughter—"The maid is not dead, but sleepeth." Is not that, I say, an echo of that wonderful teaching of Christ, that death is sleep? What can have brought such changes in the world? Whence did it come? Philosophical opinion produces nothing but epicurian carelessness, and stoical contempt for death, or here and there a little jet of grander faith. But here a poor mother lays down her daughter, slain, it may be, by the arrow of persecution, but here a poor mother lays down her daughter, slain, it may be, by the arrow of persecution, but she says—"She sleeps in Jesus." It is a sleep that knows an awakening—a short life that breaks in a glorious morning. I say that is a characteristic of every Christian. Immortality is not a mere opinion, it is a conviction, and the Christian realizes it now. Now, my friends, I urge upon you the power and significance there is in Christ's resurrection. I entreat you to rise with him—rise in his spirit; not only believe that there is another world for you when you have passed through the gateway of the grave, but be in the spiritual state now, and rise with Christ. How? By coming into communion with him.—*Rev. Dr. Chapin.*

Here follow the proceedings of a meeting held by the New Polity Baptists. We extract it verbatim from the Southern Baptist, which paper suggests that the proceedings of the "Union" be passed round, that the new order of spelling may be seen as well as the New Baptist Polity. We suggest that the document be placed as a spoke in the new Iron Wheel soon to be recast in the Nashville Foundry. "Southern Carolina Barnwell" must be quite a literary place, at least the portion of it where "Williston Church" is located. But read!

SOUTHCAROLINA BARNWELL.
DISTRICT April 28th 1860
The union of the Second division of the Barnwell Baptist Association in Session with the Williston Baptist Church A quarry offered by Brother A. Boilston Received for discussion in what dose individual Church independence Consist or to what Extent Can Such independence be Exercised After some discussion the following Resolutions were passed as the opinion of this union on the Subject

Resolutions offered by A. Boilston
Resolutions first that it is the opinion of this union that Every Local Church is independent of Every other Church Association or Convention and is perfectly free to transact all her Business independent of all human organization yet we believe in this alone is she independent

Resolution second that we believe that Every organization Claiming to be Part of the Kingdom of Christ is under the most solemn obligations Both in faith and practice to obey the law of Christ as given in the new testament and to regard him as the only law giver in Zion

Resolved third further that we believe Every act of A Church in its de-clipping or in Performance of the ordi-nances not in accordance with the Com-mands of Christ is nullvoid.

Resolved also that we believe that when ever A Church or and assembly Claiming to be apart of Christe King-dom disregards the Law of Christ as-sumes to act independent of his Law for-fetts her Claim to be recognised as Part of his kingdom and becomes A dis-ordially Faction

Resolved that the above Resolutions Be Sente to the Tennessee Baptist and Southern Baptist For Publication.

J. W. HAIR, C. L. K. of the union
Mr Editor you will please give the Above A place in your columns.

LIFE.—We are apt to regard life much more as a thing that we positively possess, than as a thing that we are losing, and in a train to cease possessing.—*Foster.*

Remnants of Broken Families.

This was the sad remark that our minister made last Sabbath, while speaking of death's doings within a few years; and he seemed to apply it generally, by adding that "we are all but remnants of broken families." At the moment, we thought of several broken families at that hour represented in the audience. Here, a lovely daughter lately gone—there, a husband and father—yonder, a sister—and so the application went on in our mind for some time. Since, it has returned upon us, "we are all remnants of broken families," and our circles of application have enlarged; and we have thought of old friends far away, and their home circles. Here comes up one who has lost child after child—others who have lost one and two, and still are looking for others to be taken. One has a wife long sick, another a son, another a loved parent. So the preacher's words abide in our thoughts. Graveyards fill up with those we love; cemeteries become populous as the cities of the living, and we know that death has passed upon all, for all have sinned.

But in pleasing contrast with this world of tears, to the Christian, is that world of immortal blessedness, where the tears are wiped from off all faces, and farewells are never spoken. By the grace of God, families may meet unbroken circles in that land, and long together dwell. Sickness will never enter those mansions. Death is to be destroyed. "As we have borne the image of the earthly, we shall also bear the image of the heavenly," is the glorious promise of God, and He shall bring it to pass. As sure as we are related to Adam by mortality, we shall be, if saints, related to Christ by a glorious immortality, and we shall die no more. O blessed truth! Let all seek to fulfill the terms, "Believe on the Lord Jesus Christ, and thou shalt be saved"—and all shall be well. For us, and our loved ones peacefully gone before, the gospel reveals the fact of a glorious reunion beyond this vale of tears.—*Morning Star.*

Sins Linked Together.

Joseph's brethren envied him; that was a great sin; then they stripped him of his beautiful coat, and cast him into a pit; another sin; then they sold him to the Ishmaelites; still another; then to hide these sins, they must add an act of falsehood, and cruel deception; they dipped Joseph's coat in the blood of a kid, and carried it to their father, pretending that they had found it in the field. At the sight of it, Jacob's heart died within him. "An evil beast," said he, "hath devoured him; Joseph is without doubt rent in pieces." Now they must try to comfort him, and in so doing they were obliged to play the hypocrite. Then they must persist in their falsehood and deception during all the long years, at least twenty-two, that passed until Joseph made himself known to them in Egypt. What a chain of dreadful sins! Yes, what a chain; for all the wicked deeds were linked together. The first drew after it all the rest.

So Herod first did an unlawful deed in marrying Herodias, his brother Philip's wife; then, when John reproved him for this sin, he "added yet this above all, that he shut up John in prison." The first sin led to the second.—But that was not the end. This same Herodias, whom he had unlawfully married, what did she do? When her daughter Salome danced before Herod and his lords, he was greatly delighted, and promised with an oath to give her whatsoever she should ask. This was both foolish and wicked. And now see how these two sins, that of marrying Herodias, and that of making this oath to Salome her daughter, united in producing another dreadful deed. At the mother's suggestion, who hated John for his faithfulness in reproving Herod, the daughter asked for the head of John the Baptist, and, for "the oath's sake," Herod sent and beheaded John in the prison.

A Trifling Preacher.

A clergyman once preached a very awakening sermon. A young man in the congregation was much impressed, and finding that the clergyman was to walk some distance home, joined him, in the hope of having some conversation as to how to be saved.

The clergyman was walking with several others, and instead of the conversation turning on religious matters, it was light, and even indecorous. Some years afterwards, the clergyman was called to see a dying man in an inn.—As he entered the room, the dying man started.

"Sir," said he, "I have heard you preach."

"Thank God for that!" said the clergyman.

"But, sir," continued the man, "I have heard you talk, and your talking has ruined my soul. Yes, sir, do you remember the day I heard you preach? That sermon brought conviction to my heart. But I sought a conversation with you, hoping to hear something about my

soul's peace; but you trifled—trifled—trifled! Yes, you did; and I went home, believing that you knew all the solemn things you said in the morning were lies. For years I was an infidel; but now—now I am dying—I am one no longer. But I am not saved! I will meet and accuse you before the bar of God!"

And so the man died.

"A Double Portion."

"And Elisha said, I pray thee, let a double portion of thy spirit be upon me."

We suspect few of our readers have a correct idea of the meaning of this phrase, if Kittie's interpretation is reliable. He says:

But what was that double portion of Elijah's spirit, which his disciple desired? One would think that it expressed the possession of such qualities as should make him twice as great a prophet as his master. But it was not so; for although Elisha became a great prophet, and wrought miracles as great as those of Elijah, and in greater number, no one feels that he was greater as a prophet, or as a man, than his master, or so great. His meaning is explained by the fact that his heir was entitled to a double portion of his father's goods; hence, in asking for a double portion of his master's spirit, Elisha meant to claim the heirship of succession to Elijah in his place as a prophet in Israel. He had reason to believe it was meant for him; but he wished to be assured of this by some token which should be satisfactory to himself and others.

Christians often refer to these words in their prayers, asking for a double portion of God's Spirit. If according to the above interpretation, they mean such a portion of the Holy Ghost as shall secure to them a token of heirship with Christ, an assurance of their being made prophets to speak for God, how fully has he promised to answer Elijah's request? A "hath thing." But our Master regards such a request most graciously; for He giveth His Spirit freely unto them who ask. He gives it in a measure satisfactory to His disciples and demonstrative to others, by its fruits, of their discipleship.

Marriage Fees.

A correspondent of the New Orleans *Christian Advocate* gives a chapter of personal experience as follows: "An old particular friend got me to go to a distant county to marry him. I had an awful time getting there. The bride was handsome, intelligent, and her parents well-off; splendid time. After supper, the happy bridegroom came to me, called me 'brother,' for he was a member of the church: 'How much do I owe you?' 'I don't charge for marrying people.' 'But you shall not come so far, and have so much trouble, for nothing; I will give you something handsome in the morning.' Next morning he came to me again, talked largely, but would do something at another time. Next fall I was holding a protracted meeting in his neighborhood; he overtook me going to church; he told me how much he loved me, had not forgot my marrying him, was going to make me a nice present. Next day he came to me at church, smiling, and said 'I told you, you should not marry me for nothing,' and handed me a dollar; and from the airs he put on, one might have thought he had endowed me with a fortune. Next day the steward came to me and asked if this man had not paid me a dollar quittance; said he had told him so when called upon for his quittance, saying, 'I have paid him.' I explained, and told him to put it down as quittance."

THOUGHTS.—It is counted an honor to fire like princes, but it is a greater honor to give like princes.

The flame of piety toward God must be accompanied with the incense of charity towards man.

Mercy is so good a servant, that it will never suffer its master to die a beggar.

Those who have drained their own well dry, in order to fill the poor man's cistern, shall never perish for want of water to quench their thirst.

He that hath put off the bowels of compassion, hath put off the badge of election.

Liberality does not consist in good words, but in good works.—*Secker.*

AFFLICTION.—A little bird sitting amid the foliage of a tree is frightened by some noise beneath. He flies to a higher branch. Again,—and he leaps to a higher. Again,—to the topmost bough. Again,—and he soars away towards heaven. Just so with the Christian.—Disturbed by the commotions, and terrors, and troubles of things beneath, his first impulse is to leap upward.—Again,—to ascend higher and still higher,—and at last to fly away toward heaven—toward his God,—where, for the time, no distress or adversity can reach him: to the sure place of refuge, the free expanse of the undisturbed communion with his Father. *Samuel Hopkins.*

EXAMPLES.—No man is so insignificant as to be sure that his example can do no hurt.—*Clarendon.*

Never expect anything really good, but from the Lord; so will you not be disappointed.

The Finality.

Three questions have been agitated to some extent in our Religious papers, and have induced more or less apprehension in the minds of conservative Baptists. Two of these questions seem to be disposed of by common consent, and so effectually as to render any serious discord on their account improbable. The third is the only one involving the harmony of the denomination to any serious extent.

The Landmark question can never be made a test question in our churches, the good sense of our people has left this subject just where it should be, to be decided by individuals and individual churches for themselves.

Brethren differing widely on this subject are most fraternal and harmonious on others. Very few, even of those who profess to embrace it, ever put it in practice; and like many such questions, it will soon be numbered with the "things that were." It is true, that a few editors and writers try to make the impression, that this is the great question, and that opposition to them and their plans is on this account; but this is too shallow to deceive many, and indicates the animus of the writers, far more than the sentiments of the people. Much as many good brethren oppose the theory they will not, on this account, break with their brethren.

This feeling has been clearly manifested in nearly all of our public meetings since the session of the Biennial Convention in Montgomery.

With very large majorities, the conservatives have yielded to the scruples of their landmark brethren. Besides this, it is well known that many of the most intelligent landmark brethren are as decidedly opposed to the new polity and in favor of our Boards as we are, or any other can be.

The Board question has also been extensively discussed and may now be considered as settled. No division can originate from this source, interrupting the Christian intercourse of the churches, threatening the peace of the denomination. The constitution of the Biennial Convention is such, that if individuals or societies are dissatisfied with it, or are unwilling to co-operate with it, they have only to withhold their contributions and their relations to it terminate without further trouble, there is no property to quarrel over.—The Convention has no power to constrain any, and its friends only ask to be let alone. In this free country, contributors may, we should think, be allowed to manage their own contributions in their own way. On the other hand, anti-board men have an open field, they can adopt their own plans, select their own fields, and employ their own agencies. There is very little danger, when once the lines are drawn, of conflict between these plans or their friends. They may provoke each other to a proper emulation, and would, no doubt, rejoice in each other's success. The only inconvenience now realized is, that those who oppose the Convention still insist on retaining their connection with it. The indecency of this position seems not to be fully realized as yet; but the time is not distant when we shall all harmonize on the old system or the opposers will set up for themselves.

The question, the only question which has, or does threaten the peace of our Churches is the "Church Polity question," it originated in the trial of J. R. Graves by the first Baptist Church, Nashville; and is now, as it always has been, a very serious one. This question has never been understood by the great body of the denomination, so far, at least, as it relates to the case mentioned. Two causes have contributed to this result; first, a large number of good brethren have considered it a local difficulty, not concerning them, and have therefore given no attention to it; secondly, many know nothing of but one side of the question, and are as ignorant of the facts as if they had never heard of the case.

In the mean time, this case has been the occasion for propagating a new theory of Church Polity. This is the question and the only issue now threatening the peace of the churches. That the two systems can ever obtain in the same churches is an absolute impossibility.

We may differ about landmarkism or about Missions and live together harmoniously but on the other we can not, for reasons which must be obvious to every man of sense. It is just as easy to administer Independence and Presbyterianism in the same church at the same time. As one is introduced the other is excluded.

This is the question which Baptists have now to settle, and this would be done without hesitancy, but for the case which has given rise to it. That the new theory was concocted to suit that case is self-evident, and those who recognize the excluded individuals as regular Baptists endorse the theory, whether they intend it or not. So far as any expression of opinion has been given on the question, by any of our public meetings, there has been great unanimity in sustaining the "Old Polity." The Cherokee, Geo., is the only Convention we now think of, that has gone the full length. It will require time to develop the popular sentiment on this issue; but it will be done, and when done will show that the great body of the denomination are true to their principles. Indeed, there is now an ominous silence on this subject.—

We have not seen one paper except the *Tennessee Baptist* that pretends to defend the new theory, or even alludes to it; and, the leaders will soon find the difference between a line of zig-zag appointments, running through hundreds of miles, and gotten up by a few partisans, and the cool and deliberate judgment of Southern Baptists; nor do any feel this truth more sensibly, or calculate its results more certainly, however noisy their self-laudations. There is a deep, silent working influence which will finally reach right results; indeed, which will be compelled to right results by the manifold disorders now growing out of the present state of things.—Some, and not a few of the best informed men, now sympathizing with them admit that, according to the "Old Baptist Polity," the Spring Street party is excluded from the 1st Church. There is no escaping this, some of the leaders are understood to admit, that upon the principles laid down by Graves in the "Old Iron Wheel," Pendleton in his "Three Reasons" and Dayton in "Theodocia," the faction never can be sustained; and that if the right of appeal can not be vindicated, neither can the excluded faction. Even bro. Wood allows great irregularities, without defining what they are; and admits that, after all, the 1st Church actually exists, although in disorder. Now, if the 1st Church exists, it exists as a Church of Jesus Christ, invested with all the rights and immunities of a church (none will pretend that these have been taken from her) the faction can not, therefore, be the 1st Church. It is not pretended that this faction has been received into another church, nor that it has been organized into a church. Its position is anomalous, claiming to be the 1st Church while it is, on all hands, admitted that the majority is the 1st Church. Its friends ought to get it out of this dilemma.

What then, is the undisputed state of the case? It is this:

The Baptists are asked to endorse, and some are actually endorsing, an excluded faction, thus abandoning the long established government of the churches for a new theory, unknown to them and utterly at variance with their cardinal principles.

Let this fact be properly considered,—that up to the night on which Mr. Graves refused to be tried no charge of any kind had ever been preferred against the 1st Church, the whole faction were members of it; and the question naturally comes up, what did the church do that night to justify the faction? The case stands thus: When Mr. G. was arraigned he refused to be tried, on the ground, mainly, that the church had not pursued the rule in the 18th of Matt. The Church decided to proceed with the trial, on the ground that the rule did not apply to his case. The church said his offences were public, he said they were personal and private. It was a difference of opinion between the parties; and he acting upon his own judgment of the case, presented his protest and with the faction withdrew; and, that night pronounced themselves to be the 1st Baptist Church of Nashville, and the majority a "disorderly faction." The whole offending of the 1st Church was: First, it differed with Mr. G. as to the nature of his offences; Second, it resolved, on its own conviction of duty, to proceed with the trial. For this enormous offence, the sin of differing in judgment with an arraigned man, the denomination is asked to pass sentence of condemnation on the 1st Church—to take up and endorse an excluded faction—and to change their entire system of Church Polity.—This is the real state of this difficulty, and having stated it thus plainly, we ask of all considerate men, if, according to Baptist usage, the plain and simple line of duty is not for the faction to return to the 1st Church and properly seek for restoration to its fellowship. If they will not, the consequences are upon themselves, discord will drive us to division. Regular Baptists never will accept the terms now offered to them.

Small Things Largely Magnified.

The editor of the *Banner* had, while in Macon, a conversation with Dr. MELL, which was made the occasion of a significant editorial, in which the Dr., as we thought, was placed in rather a rickety position. The editor evidently thought he had drawn a prize, but it turned out that the Dr. did not say quite as much as the editor supposed. The Dr. says, "I meant not to pass any criticisms upon the course of any newspapers, and least of all did I design to make any avowals or disavowals as to intentions and motives. If my little book on Discipline is properly written, it is applicable, in principle, to any case that has occurred in the past, or that may happen in the future."

Another specimen, bro. MALLORY writes a good humored note to the same editor, disclaiming the authorship of M. in the S. W. Baptist; but without even intimating an opinion as to the merits of the article or his own position to the issue involved. Over this note the editor makes quite a glorification, and takes it for granted that bro. M. entertains no opinions on the subject, in common with M. Well, this may be so, but how did bro. Wood find it out? Would it not have been prudent, at least, for the editor to have informed himself on this point before letting off. Dr. SHERWOOD was once preaching a sermon in our hearing when in his peculiar tone, when on a high key, he said, "Great is Diana of the Ephesians," whereupon an old sister cried out, "Glory to God in the highest," no harm was done, the only difficulty was, that the old sister said glory in the wrong place.

But speaking of division, &c., perhaps, our 'good bro. Wood,' will be able when he gets into that largest and handsomest building in the 'centre of the world,' "having upon its front in large letters, THE FRANKLIN PRINTING AND PUBLISHING HOUSE," to explain some things which now look a little confused. For instance, he may find time to tell us, 1st. What is the real position (Ecclesiastical) of the Spring Street faction, 2dly. The editor tells us plainly that the 1st Church in Nashville is still a church. Are there two first churches in Nashville? The veritable 1st Church excluded the faction, this all admit. Well, if the 1st Church is still a church, how did the excluded get to be a church? Have they been constituted into a church according to Baptist usage? Have they been received into any other church? Will the editor tell us when he gets into his F. P. P. House?

2dly. If they have not been constituted into a church, nor received into one—they are not in any church—they are excluded. Will the editor tell us, when he has time, upon what principles they can be recognized as Regular Baptists?

3dly. Has not the Cherokee Baptist Convention, according to your own showing, acted most inconsistently and forfeited her claims to the comity of regular Baptists by giving aid and comfort to an excluded faction?

And, finally, when the editor is fully settled in his fine new house, and has time on hand, will he reconcile the Church Polity necessary to sustain this faction, with that published by the leaders of the same faction? and maintained by regular Baptists throughout the Union?

These are the real difficulties to be disposed of, and union or division depends on their settlement. D.

Vexatious.

Our bro. WOOD of the *Banner*, has instituted a new method for finding out anonymous writers. It is to guess through the alphabet until some one is turned up who will not disclaim the authorship, he of course is the man. Our friend M. is to be guessed out in this way. Well, go on Mr. Editor, try the S's and R's, and P's, and when you get through them, if you will shut one eye, and know where to look with the other, you might see the veritable offender laughing in your very face; one of the ablest and most influential Baptists in Georgia. But bro. W., you can not have it dry so, you must guess him out, and when you do, we promise you that he will pay no more attention to your guessing than if you had missed him a mile, until it shall appear that the "innocent" may "suffer." But soberly, would it not be better to employ your time in answering M's arguments than in guessing at his name? D.

Provoking.

A brother who signs himself C. D. M., is out in the last *Index* in a most "provoking" appeal to Georgia Baptists.—We might guess, or "naturally and necessarily" suppose, or conjecture it to be bro. C. DENNIS MALONEY, for these three obvious reasons: 1st. C. stands for C., that is clear. 2d. Well, D. might stand for Dennis, that looks clear—and M. might be for Maloney; but as names do not amount to much, we will just address ourself to bro. C. D. M. The object of this good brother is to provoke his Georgia brethren to a holy emulation in the cause of Missions, he seems unwilling that Alabama shall bear off an excluded faction—and to change their entire system of Church Polity.—This is the real state of this difficulty, and having stated it thus plainly, we ask of all considerate men, if, according to Baptist usage, the plain and simple line of duty is not for the faction to return to the 1st Church and properly seek for restoration to its fellowship. If they will not, the consequences are upon themselves, discord will drive us to division. Regular Baptists never will accept the terms now offered to them.

We commend his zeal, and fully sympathize with his motives, but Alabama has a word to say before relinquishing her claim, she would not be ambitious, nor envious, nor vain; but God has greatly prospered her, and she would make some suitable return for such manifold mercies. Let Georgia do her best then, and Alabama will be by her side in holy effort, in contributions and prayers.

Brethren of Alabama, let us bestir ourselves in this good work—let the July meetings be arranged so as to embrace every church—and let every one who lives in God's sunlight, and in bales his balmy air, and enjoys his refreshing showers, and lives upon the fruit of his earth, and hopes for his favor in heaven do something to show their gratitude to him who supplies the wants of all. D.

Apologetic.

Our extreme debility for several days has prevented the usual attention to editorial matter; indeed, we have been compelled to suspend our argument for the Domestic Board and other articles, from sheer necessity. It is the first time we have been in default, or have been compelled to say to the printer, we have no copy. We congratulate our readers on the prospect of terminating a discussion which has too long engrossed public attention. Things are now being brought to a single point, and it only remains for brethren to decide whether or not they will abandon their old Church Polity. D.

Pursuant to a call made by the Baptist Church at Hephzibah, Randolph county, Ala., a council convened with the church, on May 19th, to consider the propriety of ordaining to the gospel ministry, bro. JOHN S. MATS.

The Council consisted of brethren Wm. Davis, J. C. Beverly, H. J. Sears and John W. Niles; bro. J. W. Niles, Moderator, and M. K. Morrison, C. C. E. A. Drewry, assistant Clerk.

The council being satisfied with the Christian experience of the candidate, his call to the ministry, views of Bible doctrine and church order, unanimously resolved to proceed to his ordination. The ordination services took place as follows: The ordination sermon was preached by bro. H. J. Sears. The ordination prayer was made by Wm. Davis. The charge was given by bro. H. J. Sears. The benediction by bro. Wm. Davis.

M. K. MORRISON, C. C. E. A. DREWRY, Assistant.

The Christian Index and Landmark Banner please copy.

For the South Western Baptist.

Revival in Marion.

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For the South Western Baptist.

DEAR BRETHREN: I have just closed a meeting of days, held with the Montevallo church. This was a meeting of unusual interest; the communion of saints, under the restored joys of salvation, was of a most pleasing and cheering character. Seven willing converts, on last Lord's day, obeyed the Master by submitting to the ordinance of baptism; this scene was sanctified, and many hearts softened into tears.

The entire series of services were characterized with the gentle whispers of the "small still voice" which spoke the language of tender, melting love.

"And tears have their own sweetness too," We enjoyed the valuable labors of Elder A. Broadbent, of Georgetown, Kentucky; the man of God was remunerated for his efficient labors of love, by being permitted, of the Master, free access to the wells of salvation, to draw and drink freely; and the brethren, though few in number, contributed \$650 towards the endowment fund of the Greenville Seminary, S. C., which is the great object causing the visit of our very dear brother to Ala., at this time. May the Lord prosper his labors to a speedy consummation of the entire amount required from our State.

A. G. McCRAW.

SELMA, May 28, 1860.

For the South Western Baptist.

Revival in Tuscaloosa.

DEAR BRETHREN: There is a meeting of deep solemnity now progressing in our church (Baptist) in Tuscaloosa. Many have already found Christ precious to their souls, and if we may judge from the number still pressing forward for prayer and religious conversation, then, we say, the meeting is not losing in interest, or its hold upon the hearts and affections of the people.

The services are conducted by our young, faithful and industrious pastor, C. MANLY; assisted by our late and much beloved pastor, Professor A. J. BATTLE—and never, in my judgment, was preaching more plain, pointed and energetic—nor were a series of religious exercises conducted with more prudence, calmness and decorum.

The inmates of our Female College are sharers in this heavenly blessing, and that of itself would render the meeting a deeply interesting one; but when you add to this the children of our deacons and prominent members, you will at once understand the intensity of the interest felt and manifested by the whole church. I write of the church and ministers; but to God the Beginner and Finisher of the work be all the praise.

Long have we wrestled and prayed for this revival, and now our eyes see, and our hearts feel the blessing sought.

Dear old church! the mother of churches, and ministers—for these my prayers are ever flowing; and in thy bosom, next under God, would I rest.

M. R.

NORTH PORT, May 3d, '60.

Bro. SHACKLEFORD, from Moulton, Ala., of May 28th, adds the following intelligence: "I am happy to announce to you, that our church at this place received several accessions last Saturday and Sunday. 11 joined, 9 by experience, 1 by letter, and 1 restored. All of these new converts are the first fruits of a series of meetings which were held here a week or so ago. We expect that more will join at our next meeting. Among the number whom I baptized last Sabbath was an only brother. I feel to thank the Lord for his goodness."

I expect to spend the last week in July attending mission mass meetings within the bounds of our association. I trust that some good may be done by these meetings. The cause of missions is rather in a languishing condition in North Alabama; we hope, however, that better times are coming."

For the South Western Baptist.

Ordination.

In compliance with the request of the Baptist church at Town Creek, Lawrence county, Ala., Elders J. P. Craig and Jos. Shackelford met with said church on the 2nd Sabbath of May, 1860, for the purpose of ordaining to the Gospel ministry bro. THOMAS NICHOLSON.

The following was the order of exercises: Examination by Elder Shackelford; sermon by Elder Shackelford; laying on hands by Presbytery, and prayer by Elder Craig; charge by Elder Craig. The band of fellowship was then extended by Presbytery and Church. Benediction by bro. Nicholson.

Two deacons were also ordained upon the same day, brethren CHILDS and JOYCE. We commend our bro. Nicholson to the Christian regard of all the brethren. He is a young brother of much promise, and we hope will be useful.

JOSEPHUS SHACKLEFORD.

MOULTON, May 28th, 1860.

"Read the advertisement, 'Wanted.' We are acquainted with the applicant, and know him to be a young man of most excellent moral worth."

Read the Annual Commencement of the Southern Female College, Lagrange, Ga., in our advertising columns—from the 20th to 25th of June.

A GOOD OMEN.—The colporteur operating in Nashville and its vicinity reported the sale, for the last two months, of about \$900 worth of religious books. On being inquired of what kind of books were most saleable, he said:—"Such books as 'Soul Prosperity,' 'The Cross,' 'The Way of Salvation,' and others of a purely religious character." For several years past the people have been so supplied with controversial books, that they have had little taste for those books calculated to improve their piety and make them better Christians. With this kind of aliment they seem to be surfeited, and begin to inquire for something more nourishing to their spiritual natures, and better adapted to make them Christians. With a return to "the sincere milk of the word," we may explain soon the prevalence of the revival spirit.—Home and Foreign Journal.

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NOAH K. DAVIS.

For the South Western Baptist.

Revival in Marion.

youth in his fourteenth year, near Clinton, La. Two years ago, he joined the Methodist church, and soon after commenced instructing his father's servants every Sabbath afternoon. Next he began to speak in the love-fests and prayer-meetings, then to pray in the public congregations, and now he preaches regularly every Sabbath at his father's "place." Though a mere child everywhere save when preaching, his style is "chaste, his method regular, his reasoning logical, his exhortations pathetic and tear-provoking; and it is thought that "should he live, he must, in his onward course, leave a broad wake on the tide of morals."

Secular Intelligence.

Items of News.

DISCOVERY OF RICH GOLD MINES.—The schooner *J. D. Keeling*, from Minnith, Tennessee, with dates to the 16th ult. has arrived at New Orleans. She reports that rich gold mines have been discovered on the *Isthmus*. Great excitement existed in consequence, and people were flocking to the gold regions in great numbers. Consul Allen arrived on special despatches to this Government.

SERVING WOMEN OF THE REVOLUTION.—Of the 35 widows, survivors of those who were pensioned under the first Act of Congress, for the services of their husbands in the Revolutionary war, five are 90 years of age; four are 94; two are 95; one is 95; one is 97; two are 104; six are 105; one is 108; and one is 105 years of age.

Of these, the most magnificent dresses are worn by one, Maine one, Massachusetts three, New Hampshire one, New York eight, New Jersey one, North Carolina five, Pennsylvania six, Tennessee one, Vermont two and Virginia three.—*Columbian Sun*.

WASHINGTON, May 20.—The Japanese presents were received this morning for inspection, and then transferred to the Naval Commission to be delivered privately to the President in the name of his Imperial Majesty, the Tycoon. The articles are of a most magnificent character, and include a pair of embroidered and embroidered with gold and silver; bed curtains and bed screens similar to those used by the princes of Japan; and worn (decorated); two swords, such as are worn by the princes of Japan, superior to any ever manufactured in this country or France; paper hangings ornamented with gold; lacquered ware, including written cases, and a lot of valuable miscellaneous articles, all of them exhibiting the highest taste and advanced artistic skill and superior to any which have ever been brought to this country from Asia.

DEATH OF JUDGE DANIEL.—RICHMOND, VA., May 31.—Judge Peter V. Daniel, one of the Judges of the Supreme Court of the United States, died here to-day.

MINERAL SPRING AT DADVILLE.—The Times announces the discovery of a fine Mineral Spring at Dadville, in the State of Tennessee. The town is well supplied with hotels, and that visitors can be accommodated.

There are several other valuable Springs in Tallapoosa, that have been known for years.

SLAVES CAPTURED.—PENSACOLA, May 31.—The steamer *California*, from Havana, via Key West, arrived this morning, reports the capture of a slaver, name unknown, with five hundred and thirty Africans, by the *Crusader*, of the Island of Cuba. Key West dates to the 28th inst., the arrival of the *Crusader*, with the prize, supposed French Captain.

The Captain and crew of the bark *William*, committed for trial in November, and the Captain and crew of the *Wildfire*, have been released on their own bonds.

MEMPHIS, TENNESSEE.—A correspondent of the *Petersburg Express*, writing from Memphis, says: "A sojourn of three days in the city, during which I have seen and heard of a mile of the city, has convinced me that it is one of the most flourishing towns so far as material prosperity is concerned, in the United States. Gentlemen entitled to credence, and who have no motive for misrepresentation, informed me, that since the first day of last January, nine hundred houses have been erected in the corporate limits of the city, and there are now over eleven hundred of these buildings. The greater portion of these buildings, however, are already finished as well as those now going up, are first class stores, substantially built of brick, with iron fronts, highly ornamented, and five stories high."

TERRELL HILL, STONE.—A portion of our country was visited on Monday afternoon by one of the most destructive hail storms within our recollection. As far as we have heard, it commenced near Watkinsville and extended to the Apalaches. The crops were completely riddled. The *Peter W. Minton* has already been struck with corn from his plantation, which was a curiosity. His loss alone is about five thousand dollars.

Mr. James P. Mene is also a sufferer to a considerable extent. In the town of Watkinsville, the crops were blown down, and one or two persons injured. It is the intention of the farmers to blow up their cotton, and plant in corn.—*Athena (Ga.) Banner*, 31st ult.

CAPTURED SLAVES.—The U. S. steamer *Monitor* has recently captured the slaver *Wildfire*, in the coast of Cuba, and has taken on board 1000 men, and has brought into Key West, and President Johnson, in a special message, recommends an appropriation by Congress to secure their return to Africa.

The *U. S. steamer Wyandotte* has since captured another slaver, bark *William*, from New York, with 550 slaves on board, and taken back to the same port, Key West.

The age of a horse is now more easily told by a wrinkle on his teeth, in this way:

After a horse is nine years of age, a wrinkle appears on the eyelid at the upper corner of the eye lid, and every year thereafter he has one more defined wrinkle; and the number of wrinkles to nine, and you will always have the age of the horse. The greater the number of wrinkles the more the horse will live. As a great many people have horses over nine, it is easily tried.

MARRIAGES.

Married, May 16th, 1860, at the residence of the bride's father, by the Rev. Dr. Duval, Dr. Williams, of Allenton, Wilcox, Co., Ala. The bride, Miss M. J. Williams, daughter of Mr. W. M. Williams, of Allenton, Wilcox, Co., Ala.

Married, on the 21st ult., at the residence of the bride's father, by the Rev. Dr. Duval, Dr. Williams, of Allenton, Wilcox, Co., Ala. The bride, Miss M. J. Williams, daughter of Mr. W. M. Williams, of Allenton, Wilcox, Co., Ala.

Married, on the 21st ult., at the residence of the bride's father, by the Rev. Dr. Duval, Dr. Williams, of Allenton, Wilcox, Co., Ala. The bride, Miss M. J. Williams, daughter of Mr. W. M. Williams, of Allenton, Wilcox, Co., Ala.

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