

# South Western Baptist.

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

A. W. CHAMBLISS, Editor and Proprietor.

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

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## Minister's Department.

### The Instrumentality of the Ministry in the Formation of Christian Character.

Peculiar excellences, as well as defects, are distributed through the church. "There are diversities of gifts." So that a minister, when he takes charge of a church, has, as it were, a cabinet or casket of precious stones opened to him: some of them "lively stones," having bright and beautiful lines in their composition; and on which he is to employ his skill as a spiritual lapidary, shaping, polishing, and preparing them to be set in the temple of the Lord God and the Lamb, which is in building.

The correction of defects in Christian character, so far as it can be accomplished by human instrumentality, is a great and important object. A minister ought never to look upon any defect as beyond remedy, or at least amelioration. To pronounce a fault incurable, and therefore, to cease from efforts for its correction, will probably be to leave a member of the church to suffer much spiritual injury, and to do much to others; and, of course, to dishonor Christ before the world. Every disease of the soul has some remedy, in "the gospel of the grace of God;" and the minister, as a spiritual physician, professing to know the gospel as a system of remedies, should study the defect, and apply the appropriate remedy. To illustrate these remarks: here is one, in the church, who loves business and the world, to the danger of his spiritual state. His minister is the man to take him kindly by the hand, and say to him, "Love not the world: they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition." Another Christian fails in moral courage, for the performance of duty to his fellow-men. It should be said of him, "Who art thou that thou shouldst be afraid of a man that shall die? and of the son of man that shall be as grass?" A third is in danger from pride, self-esteem, vanity. It may do him good to repeat to him that text which enjoins on "every man" "not to think of himself more highly than he ought to think; but to think soberly." A fourth is deficient in Christian seriousness; has a propensity to lightness of mind, and lives in the hourly temptation of a talent for wit, and a relish for gaiety, to the hindrance of his growth in grace, and of seriousness of deportment in others. It should be said to him, "Let our conversation be as becometh the gospel of Christ;" "for every idle word that men shall speak, they shall give account thereof in the day of judgment." A fifth may be naturally of a jealous or envious disposition; and grace has not destroyed this in him. That question of the Master he professes to love, may do him good, may make him jealous of himself, "Wherefore think ye evil in your hearts?"

A more pleasant part of the minister's labor with Christians consists in bringing into exercise the peculiar excellencies of character he may discover. Every man has his proper gift; one after this manner, another after that. We need not stop to illustrate this part of our subject, any farther than to say, that in every Christian is to be sought the particular bent or aptitude of his mind, and work is to be provided for him which he is peculiarly fitted to do.

There may need to be especial attention given to bringing forward some particular graces into more manifest and lively exercise. Love may need strengthening in one; faith in another; humility in a third; contentment in the providences of God in a fourth; resignation to the divine will in a fifth; a grateful and cheerful spirit in a sixth; and thus of many other Christian graces.

If the attention of the minister is to be directed to the objects thus far specified, so it must be, also, to what may be called malformations of character. We explain our meaning. There is a proneness in many Christians, and we think it has been too much fostered of late years, to think of religion in some of its exercises to the neglect of others; and in judging of Christian character, to attach disproportionate importance to some things, and to undervalue others. And thus it may come to pass in some Christians, that there is an outgrowth, a kind of spiritual rickets or deformity, similar to that sometimes seen in the human body. For example: with some, Christian soundness in matters of faith is the main point, and it runs much into cold, speculative belief; and they think not so much as they ought of provoking their faith by their works: are deficient in Christian activity and fervency of spirit. On the other hand, some Christians incline to consider religion as consisting mainly in zealous and bustling action, without stopping to inquire carefully, whether it be "zeal according to knowledge," and activity guided and sustained by being rooted and grounded in the truth. Again, one Christian depends much on living by contemplation and devotion, while he does not enter sufficiently into active labors for his Lord and

Master. Another Christian does not think, read, or pray enough; lives too much in religious bustle, and among the cares of the world, and without sufficient communion with God and with his own heart, in the secrecy of his closet. One Christian thinks so much of his sins, and doubts, and fears, that he scarce realizes it to be his privilege, yea, his duty, to "rejoice in Christ Jesus." Here on the other hand, is a Christian who would be more truly prosperous in his spiritual interests, and be more humble and safe, if he would think more of his sins, be more jealous of himself, and cultivate deeper penitence of spirit. It needs, therefore, to be one object with the minister, to correct these tendencies in Christians which make religion as it were stand all upon one foot, or consist in using one hand, or in acting on one particular line of Christian conduct, or in the manifestation of one or two particular graces of the Christian character. For religion, as it is taught in the Bible, and as its elements are introduced into the soul, by the Holy Spirit, is designed to employ the whole man; to lead him forth on various lines of duty, and to shine in the beauty of holiness, in all the graces of the Christian character. In the true spiritual man there should be no outgrowth of one part beyond another; but a growing up unto Christ in all things; a completeness of parts, a fitness and harmony of proportions, a fullness of the stature of manhood in Christ, and the beauty of resemblance to Christ in all things. Every Christian should desire to be such an one; and every minister should desire to be an instrument in the hands of the Holy Spirit, in forming such characters; so that all the rudiments of the spiritual man may be developed and brought into use in the Christian life.

## Religious Miscellany.

### Scripture Illustrations.

THE IV, VER. 13.—But I would not have you to be ignorant, brethren, concerning them which are asleep; that ye sorrow not, even as others which have no hope.

"It is stated in the history of England," says Philip, in an address delivered at one of the London Anniversaries, "that when the first missionary who arrived in Kent, presented himself before the king, to solicit permission to preach the Gospel in his dominions, after long deliberation, when a negative was about to be put upon his application, an aged counsellor, with his head silvered over with grey hairs, arose, and by the following speech obtained the permission which was requested. 'Here we are,' said the orator, 'like birds of passage, we know not whence we came or whither we are going; if this man can tell us, for God's sake let him speak.' I say, if there are six hundred millions of our fellow-creatures, who like birds of passage, know not whence they came, nor whither they are going, for God's sake let us send them the Gospel, which will tell them whence they came, and which is able to make them wise unto salvation."

Chap. v, ver. 17.—Pray without ceasing.

A sailor who had been long absent from his native country, returned home, flushed with money. Coming to London, where he had never been before, he resolved to gratify himself with the sight of whatever was remarkable. Among other places he visited St. Paul's. It happened to be at the time of divine service. When carelessly passing, he heard the words, "Pray without ceasing," uttered by the minister, without having any impression made on his mind by them. Having satisfied his curiosity in London, he returned to his marine pursuits, and continued at sea for seven years, without any remarkable occurrence in his history. One fine evening, when the air was soft, the breeze gentle, the heavens serene, and the ocean calm, he was walking the deck, with his feelings soothed by the pleasing aspect of nature, when all on a sudden darted on his mind, the words, "Pray without ceasing!" "Pray without ceasing! What words can these be?" he exclaimed: "I think I have heard them before; where could it be?" After a pause—"Oh, it was at St. Paul's in London, the minister read them from the Bible. What! and do the Scriptures say, 'Pray without ceasing'?" Oh what a wretch must I be to have lived so long without praying at all!—God, who at first caused him to hear this passage in his ear, now caused it to spring up, in a way, at a time, and with a power peculiarly his own. The poor fellow now found the lightning of conviction flash on his conscience—the thunders of the law shake his heart—and the great deep of destruction threaten to swallow him up. Now he began, for the first time, to pray; but praying was not all! "Oh," said he, "if I had a Bible, or some good book!" He rummaged his chest, when in a corner, he espied a Bible which his anxious mother had, twenty years before, placed in his chest, but which till now had never been opened. He snatched it up, put it to his breast, then read, wept, prayed; he believed, and became a new man.

Chap. v, ver. 21.—Prove all things: hold fast that which is good.

A gentleman was once asked in company, what led him to embrace the truths of the Gospel, which formerly he was known to have neglected and despised! He said, "My call and conversion to God my Saviour were produced by very singular means:—A person put into my hands Paine's 'Age of Reason.' I read it with attention, and was much struck with the strong and ridiculous representation he made of many passages in the Bible. I confess, to my shame, I had never read the Bible through; but from what I remembered to have heard at church, and accidentally on other occasions, I could not persuade myself that Paine's report was quite exact, or that the Bible was quite so absurd a book as he represented it. I resolved therefore that I would read the Bible regularly through, and compare the passages when I had done so, that I might give the Bible fair play. I accordingly set myself to the task, and as I advanced, I was struck with the majesty which spoke, the awfulness of the truths contained in it, and the strong evidence of its divine origin, which increased with every page, so that I finished my enquiry with the fullest satisfaction of the truth as it is in Jesus, and my heart was penetrated with a sense of obligation I had never felt before. I resolved henceforth to take the sacred word for my guide, and to be a faithful follower of the Son of God."

### Native Ideas of the Incarnation in India.

—At another place I visited the house of a respectable zamindar, or landholder, and as I approached it I feared that I might be driven away with abuse; but to my surprise I was most politely received, and after being seated, between twenty and thirty persons, came together, who all listened very attentively while I spoke to them of man's ruin, by sin and the way of salvation by Christ. No interruption was offered until they found that I insisted upon Christ's being the only Saviour. This they were unwilling to admit.—"They would not deny that Jesus Christ was an incarnation of the Deity, but so was Ram, and therefore Ram and Jesus Christ were the same, only differing in the time and manner of the incarnation. The Deity had become incarnate at various times and in various modes, and in these last days, in this dark and evil age, he had become incarnate in the person of the Hon. East India Company, that now ruled over all India. The Hon. East India Company was therefore Ram in a different form, and was consequently entitled to the homage due to Ram. "And" said the chief speaker, "I believe Ram is in every sahib (or European); and since Ram has given them the sovereignty of the country, of course it is my duty to treat every sahib with profound respect." The poor deluded man was so very consistent with his profession, that he received us with all honor, but it was not for Christ's sake, alas! it was for Ram's sake, whom the deluded man believed to be in us. We labored long and hard to dispel some of the darkness from his mind, but all our efforts were apparently fruitless. He tried to behave with all deference, but he still retained his awful opinions. From this case you will perceive what fearful ignorance, error, and obduracy we have often to contend with. What can be done without Divine help? How much do we need that our dear Christian friends should strive together with us in prayer to God that this help may be granted.—Rev. W. Lawrence—Monghir, India.

AN ITALICISED THEOLOGY.—Mrs. Isabella Graham once expressed her preference of Owen and Howe and other old divines to modern theologians, because the former used so many italics in their works. Being asked what religion there could be in italics, she replied, "Quotations of Scripture are always printed in italics, and these abound in the writings of old divines." We need more of such italicized theology in our day. Not that a sermon or theological treatise should be overlaid with proof-texts after the manner of the catechism—texts which often serve to make the reader doubt whether the doctrine of the catechism is really contained in the Scriptures, since the 'proofs' are so foreign to the subject—but that the text of Scripture should be so interwoven with the text of the discourse that it shall be apparent that the sermon is not merely suggested by the word of God, but grows out of it at every point, and is only an unfolding of the life and power of that Word in its application to human life and duty. The great deficiency of theological students is in biblical knowledge, a familiar acquaintance with the Scriptures and an aptness in in unfolding their meaning. Theological systems may be studied to the neglect of the word of God. A church can be fed only by a biblical theology and a biblical preaching. Those sermons which are best remembered and most blessed are of the italicized sort which Mrs. Graham so much admired—apt expositions of the sacred text.—*Indefatigable.*

### Genius from French on the Miracles.

In my frequent references to that most learned and judicious exposition of the miracles of our Lord, not long since issued from the press of the Appletons, as a reprint of an English edition that had obtained great favor at home, I have marked many paragraphs as possessing singular beauty; some of which I transmit for the advantage of the readers of your excellent journal. It is known to many of them that Mr. French obtained not a little notoriety as the author of a similar work on the *Parables*, which was also published in this country, and which is now out of print, so great was its demand. Another edition would doubtless be speedily exhausted. Few possess qualifications for a commentator so desirable as the author of these works. But to the extracts.

THE WATER MADE WINE.—"Mine hour is not yet come." Not till the wine is wholly exhausted will his time arrive; as yet it was only failing; then will be the time to act, when by its complete failure, manifest to all, the miracle will be above suspicion. Otherwise, in Augustine's words, he might seem to mangle rather than to change them. When all other help fails, then, and not till then, has Christ's "hour" arrived.

Very beautiful is it here to observe the facility with which our Lord yields himself to the supply, not of the absolute wants merely, but of the superfluities of others.

We may contrast this, his readiness to aid others, with the strictness with which he refused to come to the help of his own extremest needs. He who made wine out of water, might have made bread out of stones. But he will do nothing at the suggestion of Satan, though all at the suggestion of love. Apart from all that is local and temporary, this miracle may be taken as the sign and symbol of all which Christ is evermore doing in the world, ennobling all that he touches, making saints of sinners, angels out of men, a new paradise of God out of the old wilderness of the world.

THE STILLING OF THE TEMPEST.—In the hour of her wildest uproar, nature yielded obedience unto him, who was come to reassert man's dominion over her, and over the evil powers which had held her in thrall, and had made her, who should have always been his willing handmaid, to be oftentimes the instrument of his harm and ruin. And his word was sufficient for this. He needed not, as Moses, to stretch a rod over the deep; he needed not, as his servant had needed, an instrument of power foreign to himself, with which to do his mighty work; but only at his word the wind ceased and there was a great calm. \* \* \* \* \* As the kernal of the old humanity, Noah and his family; was once contained in the ark which was tossed upon the waves of the deluge, so the kernal of the new humanity, of the new creation, Christ and his apostles were in this little ship. And the Church of Christ has evermore resembled this tempest-torn bark, in that the waves of the world rage horribly around it, in that it has evermore been delivered out of the perils which seemed ready to overwhelm it, and this because Christ is in it.

THE OPENING OF THE EYES OF TWO BLIND MEN IN THE HOUSE.—"According to your faith be it unto you"—remarkable for the insight which they give us into the relation of man's faith and God's gift. The faith, which in itself is nothing, is yet the organ of receiving everything. It places the man in relation with the divine blessing; of no esteem in itself, but only in its relation to its object. It is the bucket let down in the fountain of God's grace, without which the man could not draw up out of that fountain; the purse, which itself of the coarsest material, does yet enrich its owner by that which it contains.

THE HEALING OF THE PARALYTIC.—"Son be of good cheer; thy sins be forgiven thee." A striking example this of the way in which the Lord gives before men ask, and better than men ask; for this man had not asked anything, save, indeed, in the dumb asking of that earnest effort to come near to Jesus; and all that he dared to ask even in that, or at least all that his bearers and friends hoped for him, was that his body might be healed.

THE RAISING OF THE WIDOW'S SON.—"And he delivered him to his mother." He who did all this, shall once, when he has spoken the great "Arise," which shall awaken not one, but all the dead, deliver all the divided, that have fallen asleep in him, to their beloved, for personal recognition, and for a special fellowship of joy, amid the universal gladness and communion of love which shall then fill all hearts.

THE MIRACULOUS FEEDING OF FIVE THOUSAND.—At his bidding they collected the fragments, which immensely exceeded in bulk and quantity the amount of provisions with which they began. They filled twelve baskets with these. An apt symbol this of that love which exhausts not itself by loving, but after all its outgoings upon others, abides itself far richer than it would have done but for these; of the multiplying which there ever is in true dispensing. "There is that scattereth yet increaseth."

THE WALKING ON THE SEA.—In the first storm he was present in the ship with them. \* \* \* But he will not have them to be clinging only to the sense of his bodily presence—as ivy, needing always an outward support—but as hardy forest trees which can brave a blast; and this time he puts them forth into the danger alone, even as some loving mother-bird thrusts her fledglings from the nest, that they may find their own wings and learn to use them. \* \* \* \* \*

As that bark was upon the stormy sea, such is oftentimes the church. It seems as tho' it had not its Lord with it, such little way does it make; so baffled is it and tormented by the opposing storms of the world. But his eye is on it still; he is in the mountain apart praying, ever living, an ascended Saviour, to make intercession for his people. And when, at length, the time of urgent need has arrived, he is suddenly with it, and in marvelous ways past finding out—and then all that was before laborious is easy, and the toiling rowers are anon at the haven where they would be.

PRIVATE PRAYER FOR THE COUNTRY.—The duty of praying for the government is acknowledged by every body, except infidels, but somehow or other we have come to think that it is to be done only in public. It forms a part of all rightly ordered Sabbath worship; but the object is too dear to us to be confined to "the great congregation." If any thing is much on our hearts, we shall be much in prayer for it, at the social meeting, in family worship, and in our closets. "I will therefore," says the apostle Paul, "that men pray everywhere, lifting up holy hands without wrath and doubting." Just before, he had been suggesting subjects of prayer, and among these had said that supplication should be made for "all that are in authority." It will never be known in this world how many national blessings have been procured, and how many state troubles prevented, by the secret intercessions of poor widows and other despised believers.

When lately attending the funeral of an eminent minister of Christ, once my preceptor, who lived to the age of more than four-score, it was brought forcibly to my remembrance, that he once said to me, in a confidential interview, "So high is my estimate of the importance of such intercession by private Christians, that no day passes in which I do not pray for the government of the United States in my secret devotions."—Am. Mess.

## Missionary Department.

From the Indian Advocate.

### Short Missionary Sermons.

BY REV. J. M. PENDLETON, A. M.

The Heathen are not Saved without the Gospel.

For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? Romans x. 13-15.

That the heathen are saved without the gospel is a dogma unsupported by proof and of mischievous tendency. The Bible surely does not teach that its own instrumentality in the salvation of the nations is a heterodox sentiment. This would be an utterance of the Sacred Volume in disparagement of itself. "All Scripture is profitable," and cannot therefore proclaim itself unprofitable. That the dogma to which I have referred is pernicious in its operation results from its tendency to paralyze missionary effort. This tendency is inevitable. Those who believe that the heathen are saved without the gospel cannot feel much interest in sending it to them. This is too plain to need remark. I deduce from the text the proposition that the heathen are not saved without the gospel.

To establish this proposition I refer to the Apostles reasoning in the verses before us.

His first position is, that whosoever calls on the name of the Lord shall be saved. The philosophy which says that "the same Lord over all is rich unto all that call upon him sustains this position." With God there is an exhaustless store of blessings, but these blessings are restricted in their communication to those who call on him. To call on the Lord implies a sense of dependence on him—a consciousness of our utter inability to save ourselves—and an earnest application to him for mercy. There is an abandonment of every other hope of salvation, and an unreserved reliance on the unmerited grace of God. The name of the Lord is invoked because there is no other name by which a sinner can be saved. Every one who calls on the Lord in the manner I have now indicated is saved—saved from the fearful consequences of sin, and will be saved eternally in heaven.

But the Apostle, having shown the inseparable connection between calling on the Lord and the attainment of salvation, commences a process of interrogative logic which, like a resistless torrent, carries every thing before it.

How, inquires he, shall they call on him in whom they have not believed? The question shows the impossibility of the thing. There cannot be invocation where there is no belief. How can those who know nothing about Jesus Christ call on him? And even if they had knowledge of him, they could not call on him in the sense of the text, without feeling themselves to be sinners, and, that if saved at all, they must be saved through the mediation of Christ. How then are the benighted heathen to call on the name of the Lord? They do not believe in him. They cannot call on him unless they believe in him, and they cannot be saved unless they call on him. Are they not then in a lost state? Can we, with the Bible before us, say that there is any rational hope of their salvation while they are unenlightened by the Gospel.

The Apostle asks a second question: How shall they believe in him of whom they have not heard? As faith comes by hearing, and hearing by the word of God, it is self-evidently impossible to believe without hearing of the object of belief. Who ever believed in Christ, the glorious object of belief without hearing of him? The idolatrous heathen have not heard of him. They know nothing of his character—nothing of his mediatorial work. They are involved in an ignorance of him too deplorable for description. How then can they believe in him, not having heard of him? And how can they be saved by him unless their faith in him prompts them to call on his name? Are they not lost? Can they be saved without the gospel?

There is a third question of the Apostle: How shall they hear without a preacher? Christ crucified is the theme of the gospel ministry. The heralds of salvation are required to go into all the world and preach the gospel to every living creature. The heathen, as we have seen, are ignorant of Christ. How is their ignorance to be dissipated unless the news of salvation is proclaimed to them by preachers? The commission of the Redeemer must be executed by those who preach; for the injunction is, "preach the gospel to every creature." It may be said that preachers are only servants of the church. I concede it, but still it is true that the commission requires preaching in all the world. Multitudes of the heathen have not heard the gospel. No preacher has gone among them. They know nothing of the gospel message. How then can they be saved?

The Apostle presents a fourth question: How shall they preach except they be sent? However true the doctrine of a divine call to the ministry may be, I suppose it is not taught in this passage. The argument seems to be that preachers must be sent by the churches to the heathen before they can preach the gospel to them. This is the arrangement of Heaven. Missionary effort must have the cordial sanction of the churches. They must say with devout hearts and cheering voices "God speed!" to those who go far hence to the Gentiles. They must send forth the messengers of salvation. How can these messengers preach to the heathen unless they are sent among them? When sent, the tidings they bear are so transcendently important and joyful that, according to the vividness of oriental style, the very "feet" of the messengers are "beautiful," as we learn from the verse succeeding the text.

Permit me to recapitulate the Apostle's argument. It is this: Calling on the name of the Lord is indispensable to salvation. Before we must call on the name of the Lord we must believe in him: Before we can believe in him we must hear of him: Before we hear of him a preacher must make him known. Before men can preach they must be sent.

In view of these facts so logically linked together, is not my proposition true, that the heathen are not saved without the gospel? Other considerations might be presented in support of this proposition, but my inflexible purpose to be brief forbids.

### REMARKS.

1. How deplorable the condition of the heathen! They are without the gospel, and to be without the gospel is to be without hope and without God in the world. No rational expectation of their salvation can be entertained until they hear of Christ.

2. What an incentive to missionary effort does the text supply! The heathen are lost, and cannot be saved without the gospel. These two facts should agitate the churches like a moral earthquake, and induce the energetic adoption of the best means of spreading over this wide world the news of salvation.

3. Solemn are the responsibilities of Christians. They have in their possession a treasure which can enrich the world. Whether the world shall remain in moral pauperism depends materially on their option. They have in character the bread of life, and they must decide whether the starving millions of earth shall be permitted to eat of it and live forever. God, in infinite mercy, enable his people to meet these fearful responsibilities!



# THE BAPTIST.

## MARION, A.L.A.

WEDNESDAY, JULY 31, 1850.

**TERMS.**  
The terms of our paper will henceforth stand as during the last year.  
A single subscriber \$3 00.  
Any present subscriber forwarding an additional new name and \$5 00 in advance shall have two copies for one year.  
Any two new subscribers, paying \$5 00, in like manner, shall have two copies for one year.  
Those who subscribed during the last year, and whose volume has not yet expired, shall be allowed the same advantages as were offered to others at the beginning of the present volume—\$2 50 strictly in advance shall be received in payment for a new volume.  
Observe, that our terms are all and always in advance.  
Observe also, that those who have not paid strictly in advance, cannot enjoy the benefit of our reduced terms, by sending us a new subscriber in addition. This is to us a small remuneration for their delay, while it pays them well for their trouble.  
All Ministers of the Gospel, Agents of Benevolent Societies, and Post Masters, generally, are requested to act as our Agents.

**Greensboro' Female Institute.**  
The Trustees of this Institution desire to procure the services of a competent teacher in Music. A gentleman would be preferred, and it is particularly desirable that he should be competent to teach Vocal as well as Instrumental Music.

**Sabbath School Convention.**  
Mount Pleasant Church, (situated upon the road and lying between Greensboro' and Tuscaloosa,) proposes to hold a Sunday School Convention, to commence on Friday before the second Lord's day in August.  
The church desires it to be understood, that the proposed Convention is not in reference to any particular denomination; but for the friends of Sabbath Schools generally.  
So far as any shape can be now given to the proceedings of the meeting, the church simply wishes it to be a meeting for the free interchange of opinions, as regards the best means of originating and perpetuating Sunday Schools throughout the country.  
Arrangements are in progress by which addresses will be secured from individuals capable of throwing light upon these important questions.—This early notice is given that churches and schools may appoint delegates, which it is hoped they will do.  
C. F. STURGIS, Pastor.

**Protracted Meeting.**  
We are requested to state that there will be a meeting of days at the Baptist church, called Pleasant Grove, in Nubee county, Miss., seven miles north of Macon, on the Starkville road, commencing on Saturday before the second Lord's day in August next, to which, by authority of the church, all ministering brethren are cordially invited.

**PROTRACTED MEETING.**—A protracted meeting will be held at Pilgrim's Rest, Perry county, commencing Saturday before the first Sabbath in September.  
Ministering brethren are invited to attend.

**NEW TITLE.**—After so long a time, we are at last in receipt of our new head, and this week make our appearance under the style of the *South Western Baptist*. This cognomen we assume in harmony with the honorable distinction conferred on our paper, in the providence of God, to be the organ for the Baptists of the South West. In truth, we prefer it, to a local title. Our person may indeed be confined to a small circumference; but not our affections, nor our influence. We love our brethren of Alabama, and we love our brethren of other States also. We have no objection to being called an Alabama Baptist so far as concerns our person; but as relates to our efforts and our toils, circumscribe us not within the narrow limits of a State or two. Should we receive the cordial welcome of our brethren in other parts, we promise to know no distinctions among them; but, with uniform readiness, endeavor to serve the interests of the whole, with equal zeal and constancy as heretofore. May the good one grant them and us prosperity.

**AGENCY.**—We understand that Rev. Matthew Lyon, of Carrollton, has accepted a General Agency for Howard College under appointment of the Board of Trustees. We wish him success in his arduous undertaking.  
Brother Lyon is also duly authorized to act as agent for our paper in all his travels—to obtain subscribers, collect funds, and receipt for money, &c.

**HOWARD COLLEGE.**—The third annual commencement of Howard College came off the past week; but owing to painful affliction by which we were confined to bed during the whole period of the exercises, we are unable to make any report of them from personal observation. We understand they were all interesting—sustaining the well earned reputation of this young, flourishing, Baptist College. The honors of the College were conferred on five young gentlemen.

**Telegraphic Despatch to the Montgomery Atlas.**  
*The Asia News*—One Week Later from Europe—Another Advance in Cotton—Immense Sales—Supposed Passage of the Compromise.  
The following dispatch came to hand at a late hour last night:  
The Asia's news was received at Baltimore at nine o'clock, on the night of the 23d.

**LIVERPOOL 13th July.**—COTTON.—Midling qualities quoted at a quarter advance; during the week sales amounted to eighty-five thousand bales.  
**NEW YORK COTTON MARKET, July 22.**—Sales six thousand bales at full prices, and, in some instances, from an eighth to one-fourth advance was obtained.  
It is supposed that the vote on the Compromise was taken on the 24th, and that the chances were favorable for its success.

**Rev. T. G. Keen's Address.**  
The address of the Rev. T. G. Keen, before the Literary Societies of Howard College, during Commencement week, is spoken of in terms of high commendation, as an eloquent and lucid expansion of an important thought:—"The features of the present age incentives to intellectual effort." We regret, that among other privations, we suffered that of not hearing this address; but we endure it the more patiently, hoping ere long to see it in print. A friend, meanwhile, has kindly furnished the following outlines of it, as a sort of earnest of what may be expected in the full sheet:  
"Reference was made in the opening remarks to the difficulty of presenting the characteristics of the times in which we live;—yet, said the speaker, sufficient can be seen to enable us to determine, if not the amount of action necessary to its demands upon us; still, at least, the course which that action must take. From this general observation, he proceeded to specify some of the more prominent peculiarities of our age:—

1. *We live in an age of peculiar activity and of bold adventure.* A survey was here taken of the prominent nations of the earth, and it was observed that everywhere could be seen the universal action of the human mind. This mental activity was observed to be peculiarly the characteristic of our own people. There is no place on the American Continent over which our starry banner is hailed as the symbol of dominion, that is not destined soon to be filled with the most daring and enterprising of our race.—Hence, the fitness of strong intellectual effort or superior enlightenment, to subordinate this feeling, which is not in itself, an evil to the public good.

2. *Closely allied to mental activity and bold enterprise, and as highly characteristic of the times in which we live, is a desire for political experimenting.* Every where we see indications of this passion. Allusion was made to the state of things in France, and it was shown that the same feeling of restless desire for change extended itself throughout all Europe. A passion not very unlike this was observed to exist to an alarming extent in this country. Witness the present threatening aspect of our National Affairs. Too many of our political leaders seem determined on experiment. The dissolution of the Union—a Northern and Southern Confederacy,—is a topic now discussed in almost every party. This is a fact of most solemn and portentous bearing.

And, said the speaker, "this crisis must be met by the strong, superior mental endowments of our young men. Our country must proudly look to her Colleges and exclaim, of the hosts of patriotic and enlightened young men, who annually issue from their walls, with the exulting motto of the Gracchi, 'these are my jewels.' High intellectual endowments are too much restricted to professional men. The present emergency must be met by a judicious and vigorous discipline in the rank and file."

3. *The tendency of individual minds to unite and condescend on all subjects of grave importance.* There is a universal propensity to association. This is a striking peculiarity of the present times, and every mind in the vast machinery, thus brought together, should be so fashioned and polished as to play well its part in contributing to the strength and velocity of the whole.

4. *The present age is highly distinguished for its rapid progressiveness in practical knowledge.* Every thing is now turned to practical account. The present is a creative—an originating age—an age of advancement in all that is wonderful in the movements of the immortal mind.

The student, then, who supposes that he is coming into the society of shallow superficial thinkers, has woefully mistaken the age in which he lives.

In this connection, allusion was made to the responsibilities which such an age as that in which we live necessarily imposes upon those who are about to come forth into active life; and to the facilities growing out of the peculiar structure of our government, to attain to eminence and distinction. No difficulty exists in the way of the highest attainment but with the individual himself.

An appeal was made, in conclusion, to raise the standard high. A man seldom goes beyond the mark he himself has raised for the consummation of his wishes. The gentlemen of the Societies were urged to cultivate the spirit of a universal benevolence—to subordinate their talents and attainments to the public good. "No man liveth to himself" is no more the voice of revelation, than the universal proclamation of the visible creation. The man therefore who lives for himself alone, throws himself out of harmony with all creation, and stands forth isolated in God's intelligent universe. It is an obvious duty to form the mind on the principle of truth and righteousness, and endeavor by the rich facilities enjoyed for its improvement, to gain and constantly cultivate a taste for substantial knowledge and excite an emulation for those attainments which enrich the public mind, add to the resources of intellect and contribute to the moral advancement of society.

**SABBATH SCHOOL CONVENTION.**—It is hoped that our brethren will not overlook the invitation of the Mt. Pleasant church, to meet with them on the 9th of August, to consult on the interests of Sabbath Schools in Alabama. This institution so signally blessed whenever it has been rightly employed as a means of good, has not been so universally attended to by us, as its importance demands. True, we do not prefer the "Union" feature in the proposed Convention, for the simple reason that we have not generally found such measures must be successful; but then it most understood that this is only a meeting for consultation as to the best plan to be pursued in future.

**Howard Examination.**  
Another scholastic year of this young and flourishing Institution has terminated.  
The Examination exercises commenced on the 19th, and closed on the 24th inst., occupying from six to seven hours daily.  
For the gratification of the friends and patrons of the college; and as an act of justice to the Faculty of Instruction this brief, though imperfect notice of the College exercises, is submitted to the public.  
I have attended the annual Examinations of this Institution for several successive years, and have always been highly gratified with the evidences of the patient industry, efficiency and thoroughness of the Professors and the diligent application of the Students.  
The examination just closed has much surpassed any of the preceding. Indeed, I do not remember witnessing similar exercises in any Institution, with more satisfaction. I do not wish to make the impression, that every pupil stood a perfect examination; for there were many grades of attainment and many evidences of varied degrees of application and industry. There was no desire on the part of the teachers to exhibit the pupil in a more favorable light than his own merits reflected. If a student had been indolent and stupid, there was no effort to conceal the fact. The Faculty offer no reward to indolence. The number entitled to this grade was very small. Those to whom justice would award the first rank of excellence, were more numerous than is usually found in Colleges embracing the same number of students. It was manifest to all that the readiness of the pupils to answer the varied questions, was not an achievement of verbal memory, but that they had been trained to exercise their own minds in analyzing the thoughts and reflections of the authors they had examined, by a method of expressing these ideas and illustrations peculiarly their own.  
To single out for special remark any particular class or branch, might seem invidious. To remark, in detail, upon every class and every study, would extend this article to an unprofitable length.  
No shade is intended to be cast over the unnoticed portions, when I state that my admiration was much awakened by the felicitous examinations of the classes in Analytical Geometry and Surveying. If I have ever witnessed any similar exercises more satisfactory my memory is unfaithful.  
On the night of 23d, the public were invited to the spacious Town Hall to listen to the declamation of select pieces by the Students. A large number from the Preparatory Department and the lower classes in College exhibited upon the stage to their own credit, and that of the teacher of Elocution. I venture the assertion that a superior exhibition, under the same circumstances, has not been witnessed in any College in the land.  
The Literary Societies held their anniversary on the night of the 24th. Rev. T. G. Keen, of Mobile, was the orator of the occasion. He delivered a most excellent address. His theme was the characteristics of the age from strong incentives to great mental and moral exertions. The 25th was the great day of the feast. At half past ten A. M. the Town Hall was nearly filled to attend the exercises of the graduating class. Five young men delivered orations exhibiting talents and discipline of mind in a commendable degree. These were followed by an admirable address by the President, on the importance of the Bible, as a classic. It is hoped this address will be published, and spread through the whole land. At the close of this address, the president conferred the degrees upon the graduates, whom he addressed in a most faithful and affectionate manner. These exercises were interspersed and rendered doubly interesting by appropriate music by the Judson Choir.  
At night the students gave a public levee at the Howard. Some five or six hundred persons were in attendance. Students and Faculty, Trustees and Patrons, parents and children, brothers and sisters, citizens and strangers, were commingled in pleasing harmony, all apparently happy in each other's society and happiness. Thus closed the most delightful Commencement that has ever been celebrated by Howard College. It is a season long to be remembered by its friends. It is an occasion of encouragement and gratitude. Every Baptist ought to rally around it, speak well of it, encourage it—patronize it, for it is worthy.  
H.

**Alabama Historical Society.**  
At the recent commencement in the University of Alabama, a number of gentlemen from different parts of the State organized a Society with the above designation, which we understand bids fair to be efficient and useful. About sixty names we learn, among which occur some of the first in the State, were immediately enrolled; and the Secretary, Mr. Joshua H. Foster, is engaged in collecting the names of other gentlemen desirous of joining the Association. The objects of this Society are to collect, preserve and publish the floating fragments of our State History, which are daily passing away by the death of those who alone are familiar with the facts, and the irremediable loss of which will be matter of deep regret to the future historian. We are pleased to see that the Society proposes to collect information in reference to our ecclesiastical history, and hope that some Baptist may take upon himself the task to furnish the Society with the numerous and interesting facts which might be now gathered up in relation to the origin and progress of the Baptist churches in the State.  
Nothing but experience can teach men to prefer that which tickles their fancy for the present, to that which would hereafter afford them much more real pleasure.

**Domestic Missions.**  
The following considerations arguing the claims of Domestic Missions upon the churches are from Rev. D. Shaver, agent of the Board for Virginia. We most cordially commend them to all Christians. Now is the time to work. Brethren send up your contributions. Many are the wants of our country. Many are the important points the Board desire to occupy immediately:  
1. "Home evangelization" forms and perfects the basis of all the operations of the church in her sublime mission to recover mankind from the bondage of sin. We send the ministry of the word into fields of destitution; revivals ensue, and churches are organized. These churches acquire strength and bear the burdens of the gospel in their midst. They are employed by the Lord in assisting to supply the destitution around and beyond them. He sends forth from their laborers into the harvest. These laborers they educate, in part, at least. Their contributions flow into the treasury of Foreign Missions; and often their sons and daughters take the place of a brother Clopton or a sister Whilden. The Domestic Missionary work then, in its direct and ultimate results, conduces to the efficiency of all the other evangelical enterprises of the age. What is given to it is not lost to them but returns with interest and overpayment into their bosoms.  
2. Domestic Missions contribute to national prosperity. Piety is the best patriotism; for "righteousness exalteth a nation; but sin is a reproach to any people." If our institutions are to be permanent, we must arrest the progress of vice; correct the profanation of the Sabbath; secure the instruction of children in divine truth; and diffuse, throughout the mass of our population, "pure religion and undefiled"—the only adequate and enduring foundation of national morality, the great educator of private will for obedience to legitimate public authority, and the appointed condition of blessing from Him whose province it is to determine the duration of governments. Now, Domestic Missions attend continually to this very thing. They labor to foster and disseminate through all our destitute territory that godliness which has "the promise of the life which now is," and which, apart from its future rewards, effectually promotes, among communities, industry, enterprise, competency, union and peace.  
3. The extensive prevalence of error calls for a vigorous prosecution of Domestic missions. The population of the United States embraces one million and a half of Catholics. And immense sums are annually appropriated by the European "societies for the propagation of the faith" for the endowment of colleges, the establishment of seminaries for young ladies, the erection of churches, the support of priests, and the publication of books and periodicals among us. These appropriations amounted for the year 1828, to \$120,000; for the year 1843, to \$135,000. Nor have they been expended in vain. To say nothing of those who have been detained in the church of Rome, it is admitted by Protestants, that, in this country, the proselytes to Popery equal in number the converts from it. Shall we not bestir ourselves to keep back our daughters from the convent? our wives from the confessional? all our citizens from the corruptions and the curse of anti-Christ? Shall we forget, that "in every bell, and bowl, and vest of the Roman service, there is hid a device against the liberty and welfare of mankind?" Above all, we shall leave souls to perish from a famine of the word of God in its purity. Besides this; Infidelity, Universalism, Unitarianism, and a hundred other more local forms of error, which drown the soul in perdition, demand the counteraction of an evangelical and earnest ministry, of religious literature, the printed bible and the Sabbath School.  
4. Domestic Missions are commended to our patronage by their relation to "church extension"—to the growth of the denomination. By timely and moderate aid, feeble churches, which are not able to support the ministry in their midst, and which rapidly verge to extinction, are strengthened, enlarged and perpetuated. Judicious and sustained effort secures to us, in destitute neighborhoods, all the advantages of pre-occupation, from which no subsequent influence can dislodge us; and our congregations there mature into churches, with neat and commodious houses of worship. District Associations and State Conventions, are formed of these new and these recruited churches, and the whole machinery of our denominational polity is thus brought into efficient operation upon territory which, but a few years before, was a field of decay and destitution.  
But the time would fail us to speak of this subject in its length and breadth. Let it suffice, then, to have glanced, in this cursory manner, at a few of its claims upon your attention, prayers and contributions. The South and South-west have been committed to you by the Lord of the harvest. Brethren, will you faithfully execute the trust? During the year which closed with April 1st, 1850, the resources of the Board of Domestic Missions were \$3,195 90 less than during the preceding year! Shall this work languish? Oh, remember "the grace of our Lord Jesus Christ, who, though he was rich, yet for our sakes he became poor, that we through his poverty might be rich," and give to Domestic Missions the present year, and through life, according to your grateful appreciation of the love which he has bestowed upon you.  
THE WHEAT HARVEST AND SEASON.—In this region, has never been more abundant in quantity, nor better in quality. The corn crop having been cut short last autumn, our farmers sowed more acres of wheat than we ever saw before in this and the adjacent counties, and the whole crop will average, probably, from 25 to 30 bushels per acre. The corn is unusually backward, yet has a good color, and may produce well.—*Western Watchman, St. Louis.*

**French Missions at the North.**  
We take the following account of the French Missions at the North, from the Boston Reflect-  
or:  
The American and Foreign Christian Union for June, speaks of the French mission in Northern Vermont and Northern New York as flourishing, and as promising still more extended usefulness. Of the first named mission, the Journal has the following:—"This mission has been very prosperous the past year. Our Missionary Rev. J. Moraine, has had delightful evidence of the presence of the Holy Spirit. Twenty-four converted Romanists have been added to this church since our last report. Besides these, there are six recent conversions, all of them heads of families. Among the converts is one who, for a number of years, was a priest in the church of Rome.  
Another important convert who has united with this church during the year, was for many years the leader of the music in the Roman Catholic church. He has given a very interesting statement of his conversion and persecutions.  
Two colporteurs have been associated with Mr. Morain on this field during the year. They have labored in several towns on the borders of Canada, where there is a large French population. Their entire time has been devoted to visiting from house to house, reading the Bible and praying in the families—teaching and holding meetings.  
We regret to learn, says the Journal, that one of our excellent colporteurs, Mr. Jude Chabot, will be obliged to resign his appointment on account of ill health. In reference to his resignation, he says, 'I do not mean by this that I shall retire from the work of this field. No, not by any means; for I calculate to do all in my power for the prosperity of this field, so gloriously owned and blessed of God.'  
The meetings held by these brethren have been truly seasons of refreshing from the presence of The Lord. The Journal says:  
'During the year we have aided them in the erection of a house for public worship. This was much needed, as there was no place large enough to hold the people who came to hear the gospel. A house is now in process of building in East Berkshire, which is to be finished in October. This will be the centre for hearers, who will come eight miles to church from two different directions. We must depend upon the voluntary offerings of friends to this cause, to pay for this house of worship, which is built for the use of converted Romanists.  
Of the mission in Northern New York, the following record is given:—"For several years Rev. H. Morel has occupied this field. He has met with more decided opposition from the Romish Priesthood than some other missionaries. This has been a severe test of his faith while expending his time and strength in labors of love, to enlighten and save those who were the dupes of the priests. But the dark clouds that gathered over his field, threatening vengeance and desolation, have mostly passed away, and the light of divine truth has shined upon many benighted minds. At one of his stations, about fifty, who had been trained in the superstitions of Rome have renounced the Papal doctrines and embraced the truth. From this station he has recently extended visits fifty miles in one direction, and held meetings in many places. His visits have generally been well received by the people."

**Christian Review.**  
The July number of this periodical is before us, and fully sustains the expectation we had entertained from the high character of the Editor and his associates and from the previous numbers issued. The articles in the present number are:  
1. Coleridge and Southey, by Rev. T. Curtis, D. D., of S. C.  
2. Life and Times of Justin Martyr, Rev. H. G. Ripley, D. D., of Mass.  
3. The East, Rev. G. W. Samson, of Washington.  
4. Geology and Revelation, Rev. Lemuel Porter, of Mass.  
5. Relation of the Christian Ministry to the State, Rev. Wm. Crowell, of Maine.  
6. Lord Campbell's Lives of the Chief Justices, A. Payne, Esq., Rhode Island.  
7. President Wayland's Report, Nathan Bishop, Rhode Island.  
8. The Pope's Return to Rome, G. W. Greene, Rhode Island.  
9. Notices of New Publications.  
10. Missionary and Literary Intelligence.  
The articles on Coleridge and Southey, on Geology and Revelation, and on the relation of the Ministry to the State, are particularly interesting. The article on Dr. Wayland's Report is mainly occupied in stating the prominent features in the new scheme, upon which it is proposed to remodel Brown University. We shall look with interest for the further development and realization of the views presented. The Review is published by Colby & Ballard, New York. Price \$3 00 per annum.

**THE ASSAULT ON QUEEN VICTORIA.**—The telegraphic despatch to the New York papers of the Hibernian's news gives the following account of the assault on Queen Victoria.  
Shortly after six o'clock, on Thursday evening, her Majesty was leaving Cambridge House, in company with Prince Albert, when from among the crowd assembled to see her departure, a man walked out with a cane in his hand and made an assault upon the person of her Majesty. He struck her on the head and face repeatedly, but fortunately no effect was produced beyond a demolition of her bonnet. The Queen appeared at the Italian opera the same evening, where she was greeted with the most loyal and enthusiastic reception. The assailant has been taken into custody and has undergone an examination, at which he appeared perfectly sane, and it is said he has been living in good circumstances.

**FORBEARANCE No. 3.**  
Bro. Chambliss:  
I would not be understood to sanction the doctrine of those who advocate the sentiment, that God has made some of the children of men, for the service of the rest. I believe it utterly false. I find slavery connected, first, with the degrading vices of vicious progenitors, as in the case of Ham. Secondly, with the overruling Providence of God, to answer purposes of his own righteous government upon earth, as in the case of the children of Israel; but even then, as the fruits of their own evil doings. It may have its beginning in the persecution of the wicked against the righteous, and the better portion may become the slaves of the worse; but it is contrary to the order of God's moral constitution, that this species of slavery shall continue.—This is beautifully illustrated in the bondage of Joseph. Physical force may for a while bear sway; but it is moral power alone, which the great Governor of the Universe has established for permanent freedom, both in the governor and the governed. I shall not stop to argue this position. It is already the received opinion of all civilized people. A deduction, however, from this, is to my purpose: and it is this, moral power should be exerted in the way most conducive to moral virtues; and may call in physical force when its destined end can not be accomplished without it. Hence, the parent is not only permitted, but required, to use it in the moral training of the child. And the master has clearly the same right in the government of his servant. But neither can, consistently with the moral code, use physical force for any other end. It becomes at once cruelly, and is condemned in the Bible. Hence, also, a nation may use this kind of force towards a neighbor, for the good of its own people and the great family of nations, when that neighboring nation is living in disregard of the moral code governing among well regulated States. Now, Bro. Chambliss, while I contend that, slavery is not a sin, under some circumstances, I am free to admit that it is under others. It certainly was a sin in Joseph's brethren to doom him and his posterity to slavery. This is clearly proven, when we state the cause of it. Envy led to the deed? They intended evil according to his own charge; and they dare not deny it. But, let us look to the subjugation of this whole family. They had made Joseph a slave. His own virtue, and God's favor had given him freedom, princely elevation among the people whose bondman he was. The providence of God, and the prudence of Joseph, a servant in the Egyptian court, gave him control of the Hebrew family, and he exercised it for their temporal and spiritual favor. This, so far as earthly government is concerned, paid for them, and made them servants, not to Joseph, because he was now an Egyptian ruler, but to his king. Here is legitimate bondage.—Their wickedness sent Joseph hither. They were brought under the yoke both by folly and want. God had a purpose, too, to accomplish in the whole of it. But, remark, no sin is charged on the Egyptians for all this. Yet in the course of events, they did sin. And that sin consisted in cruelty, first, towards the Hebrews; and, secondly, in a disregard for the authority that God had over them. I simply refer your readers to the history for proof.  
The use which I would make of the above is, first, the sin that causes the slavery, and does not affect in any way the owner, unless he is accessory to it. None will pretend that Potiphar was condemned for the bondage of Joseph. He treated him kindly. He treated him with justice; for when he was falsely accused of an atrocious offence, by his wife, he was inclined to give him a fair trial. It was this that sent him to prison, and further, when liberated and elevated by the king for saving his life, and that of his subject, Potiphar, on no claim, believing that this act gave him a legal title to the favor of the king. But Joseph's brethren sinned all the way in this. The motive was bad—they intended it for evil, and they had to lie to a father, and they disregarded the grief of his declining years.  
In the second place, the cause of slavery may be beyond the control of the owners, so directed by moral causes, that man cannot govern the sequel. This was clearly the case in regard to the Egyptians, in the bondage of the Hebrews. Yet we see when that God whose blessing upon the administration of Joseph, gave the Egyptians title to dominion over his brethren, asserts his superior rights, to their spiritual service, and demands their liberation, they rebel and ruin overtakes them. I will now come to domestic slavery among us. The question to be settled now, in my opinion, in the church on the subject of slavery is, does God require the release of the African race in America?—and if he does, "how are they to be disposed of?" I shall take up all these questions in their order and close this one, by recommending all to the God of Forbearance.  
A BAPTIST.

\*It would be sin for a dissolute people to enslave a virtuous and enlightened nation, and incorporate them with their vices. The cause, both of humanity and true morals would suffer, but where these are beyond doubt promoted, slavery may be tolerated. And I contend upon no other grounds. Even in this case it should cease, as soon as it would be a real blessing for the subjects to be free. Here, too, let me be understood, only to admit, that slavery could be justified in the above case. If the owners, like Potiphar, had nothing to do with the cause.

**PRESIDENT FILLMORE'S CABINET.**—The following are the names of those appointed, who were all confirmed by the Senate on Saturday last: Daniel Webster, of Mass., Secretary of the State; Thomas Corwin, of Ohio, Secretary of Treasury; Mr. Bates, of Missouri, Secretary of War; Mr. A. Graham, of North Carolina, Secretary of Navy; James A. Pierce, of Maryland, Secretary of Interior; J. J. Crittenden, of Kentucky, Attorney General; Nathan K. Hill, of New York, Postmaster General.



## New Association.

At a Convention of delegates assembled at Friendship church, Wilcox county, on Friday before the 4th Lord's day in May, the following business was transacted: Elder K. Hawthorn was unanimously called to the Chair, and C. W. Hare appointed Clerk. The object of the Convention was then stated by the Chair, which was to take the preliminary steps to form a new Association from the Bethlehem; which has become so large, that it was thought best, for the good of the cause and the glory of God that it should be divided. The following churches represented themselves by delegates and letters as being favorable to the new organization, — Gravel Creek, Concord, Friendship, Fellowship, Bear Creek, Indian Springs, Allenton, Union, Ridgeville, Gilgal, Pineville, Mt. Pleasant, New Providence, Ackerville, Black's Bluff and County Line, from the Bethlehem Association. And Flat Creek was reported also as being favorable. The following Committees were then appointed: Committee to form a constitution, J. J. Sessions, G. Longmire, B. M. Burns, C. Mims, S. McRary; Committee on abstract of Faith, S. S. Andrews, H. G. Owen, J. C. Jones, J. Childers, M. M. Bonham; Committee on Rules of Order—E. E. Kervin, Platt Stout, Thos. Lang, Wm. Boykin, Jefferson Jones; Committee on Standing Order of Business, L. W. Lindsey, J. J. Sessions, P. Stout, K. Hawthorn, S. S. Andrews; Committee of Correspondence, K. Hawthorn, E. E. Kirvin, J. J. Sessions, H. G. Owen, C. W. Hare. The time was appointed for organizing the Association which will be on Friday before the 3d Lord's day in October next. Elder K. Hawthorn was appointed to preach the Introductory Sermon, and Elder J. J. Sessions alternate. The corresponding committee were requested to send a report of these proceedings to the South Western Baptist for publication, after which the Convention adjourned.

## K. HAWTHORN, Chairman.

C. W. HARE, Clerk.  
July 10, 1850.

N. B. Our correspondents omitted to inform us of the proposed name of this new body, which promises to be one of the most respectable Associations in the State.

## Dedication.

The Baptist church of Selma, was opened for worship on Lord's day, 21st inst. Sermon, on the occasion, by Rev. Dr. Manly. It was one of the Dr.'s happiest efforts. A crowded house, made up of the best materials of middle Alabama, on the score of intelligence and piety, listened with profound attention and inexpressible delight, to the clear, forcible, happy illustrations and enforcement of a remarkably appropriate passage of scripture. The text selected for the occasion, was taken from the 96 Psalm, latter clause of the 6 verse. Theme, the influence of the sanctuary in the formation of christian character. Topics, particularly discussed, the "strength and beauty of the sanctuary." These topics were delineated and exemplified, not only in a variety of particulars, but in a most graphic, symmetrical and masterly manner. This discourse will not be soon forgotten by the inhabitants of Selma. It has made an impression that will not be soon obliterated.

The services of the morning were concluded with prayer and hymn, by the Rev. Dr. Mitchell, President of Centenary Institute, at Summerfield. After the dismissal of the congregation, the Pastor, assembled the church for a few minutes, and upon application, received five persons into the fellowship of the church by letter, making seven accessions within two weeks, all whites, four males and three females, and all of sterling worth. Never did the prospects of a church brighten more rapidly, and never was a church happier in past success and the prospects of realizing anticipated hopes.

The services of the day were closed with a discourse, by the Rev. B. Manly, Jr., from John 5: 40—a well-timed sermon, full of pith, point and power.

C. M. BREAKER.

Selma, July 22, 1850.

## Louisiana Association.

Mr. Editor.—Having noticed in your paper a few weeks since, an enquiry for the Constitution of the first Baptist Association organized west of the Mississippi river, in this State, (Louisiana.) I beg leave to make a few statements, for the information of those who may feel interested in the subject. The Association alluded to is known by the name of the "Louisiana Association," and was constituted on the first Sabbath in Nov. 1818. The churches of which it was composed, had (at least in part) belonged to the old Mississippi Association, until 1817, and were then dismissed on account of distance, and difficult travelling. The ensuing year, they petitioned said Association for ministerial helps to organize, which were sent, and the old body opened a correspondence with them in 1819. But the Louisiana Association has of late years, as I am informed, changed her articles of faith, rules, &c. So that her present constitution is not the one on which she was originally organized. I think that minutes containing the original can be had, perhaps, from R. L. Tanner, or his brother Peter.

Very respectfully yours, &c.

T. M. BOND.

Pleasant Hill, La, July 5, 1850.

Mrs. TAYLOR.—We see it stated that this lady has removed to the city of Baltimore, with a view of making it her permanent residence; and also, that she has determined that the remains of the late President Taylor shall not be removed from Washington.

REV. DR. JETER.—We learn from the Western Watchman, that the health of Dr. Jeter, of St. Louis, has failed; and that, under the advice of Physicians he has left, during the summer, for the mountains of Virginia.

## The Secular Spirit in the Church.

It can hardly have escaped the notice of an attentive observer, that there has been for some time past creeping into our churches, and the benevolent organizations connected with them, a spirit of worldly policy and enterprise somewhat foreign to the true tone and character of the gospel. In the early Baptist churches, there was undoubtedly a neglect of the externals of religion, and of all attempt to adapt the modes of attack on the empire of Satan to the circumstances by which they were surrounded. The religious life of our fathers was, in almost all senses, a hidden one. They were often subjected to persecution, and were thankful if they were left in any secluded corner to worship God and practise his ordinances. They were thus driven to the truth of God dwelling within for the sources of their religious life: a habit of devout meditation was formed, which gave them unction and spiritual power. Dwelling in the light of their own experience of the truth, they perhaps were led to overlook in a measure their responsibility to Christ in reference to aggressive measures on the world of sin; in their earnest trust in the divine efficacy, they may have too often taken inadequate views of their duty to those who knew not the truth.

The times have changed, and with them the dangers to which the Church is subject. In England, and in this country, Fuller and others of like spirit were raised up to arouse our fathers to a contemplation of the wants of the unsanctified world; they were called upon to unite in strenuous endeavors to extend the blessings of the gospel to the ends of the earth. To accomplish this end, societies have been formed and a complicated machinery put in motion, and Christians have insensibly come to use the phrases and modes of action current among business men. The multiplication of modes of benevolent action has increased the machinery of societies, until it becomes a serious matter of inquiry, whether power is not spent in moving machinery which ought to be directly applied to its object. But this is aside from our present purpose. Have not our churches begun the attempt to carry on the interests of Christ's kingdom on the principles of worldly enterprise? Have we not insensibly come to speak of founding a church, or obtaining funds for a society, just as we do of building a railroad or establishing a line of steamers? We often hear the conversation of good men in reference to sustaining the preaching of the gospel in a certain place, conducted in the same manner as it would be if there were no such power as that of the Holy Ghost. An elegant meeting-house, a well trained choir, a good organ, and a preacher of attractive address, are familiarly spoken of as the elements of success in sustaining a church. We know of none who would not say, when their attention is directed to the subject, that "without the influence of the Spirit, we can have no real prosperity;" but their habitual conversation and action tell, that their *real faith* is in those appliances that are put in motion by enterprise and liberality. All these appliances are valuable, if they hold their proper and subordinate place among the influences on which we depend for religious success. However perfect may be the system of means which we organize, with which to carry on Christ's house, the internal life and vital power must spring from the indwelling Spirit in the hearts of believers. A merely formal system of religion may thus live and flourish, for it proposes to attain no result which may not be compassed by enterprise. But the religion of the heart cannot be kept alive by any system of motives and measures not founded in the love of Christ.

In what consists the aggressive power of the Church? Is it in wealth—in learning—in enterprise—in mercantile skill? Is it in any one or all of these united? No. The aggressive power of the Church is the same now as it was in the days when the Spirit sat upon the disciples in "cloven tongues like as of fire." The mode of manifestation may be different, but the indwelling power of the Spirit is the same now as when Peter preached at the Pentecost, or Felix trembled before Paul. In the wise economy of God, wealth, learning, mercantile skill, are all capable of being used as subordinate means in carrying on the work of God. But unless these hold a strictly subordinate place, the great end of Christianity, the saving of souls, is not accomplished; with no weapons but these, the Church will be powerless against her enemies as a shorn Samson.

Wo to the Church, and wo to the cause, when merely human enterprise and skill shall be the dependence of God's people. It becomes us to look at the foundations of our strength, to look closely at the weapons that we have in our hands, with which to enter upon the coming contest with unbelief. In a matter of mere partisan warfare between sects on points that are not vital in their bearing on the religious life, dialectic skill or philological acumen may stand us in stead. But the great issue is to be joined by the elect of God with the hosts of infidelity. It is easy to see that all classes of opposers must sooner or later coalesce, and forget their minor differences in the intenseness of their hatred of vital religion. It is notorious that the great body of the socialists and republicans of Europe are actuated by an ill-concealed hatred to Christianity. Into the causes of this it is not our purpose to inquire. These present "reaction" is but a lull in the storm. It is gathering its strength in its chambers of darkness, soon again to sweep onward in its might.

These men must be met. But how? Shall we meet these millions of brutalized and wretched men, just rising from the centuries of unrequited toil which they and their fathers have borne, with keen syllogisms and well-turned metaphors? Can we hope to turn back such men as have made the streets of Europe's capitals run with blood, by appeals to the dignity of human nature, by sermons couched and polished in the closet, or by aught that can "charm the ear or lure the eye?" No. These men are terribly in earnest in their blind rage. When they bend themselves to shake the massive pillars of human society, naught but the almighty arm can hold firm the rocking foundations.

We must meet the bold denial and enthusiastic propaganda of the leaders of these unbelieving hosts, by an affirmation of the gospel more bold and intense than their denial,—by a love to souls kindled at the altar of consecration—a love which many waters cannot quench,—by a faith which takes no denial at the mercy seat, nor turns aside for all the hosts of hell.

In an age like the present, and that which is impending over us, nothing can save the cause of Christ but the power of the Christian life embodied in men whose souls swell with the same emotions that heaved the mighty hearts of Luther and Paul. A religion of "enterprise," of "organization," of "machinery," would in such an age be swept away like chaff in the whirlwind.

Let us not trust in the externals of religious prosperity; let us cultivate that deep-toned piety that is nourished in silent struggles with temptation, by large views of God and his providence, by dwelling on the heights and depths of the love of Christ, by bathing the soul in that heavenly light that shone on the Mount of Transfiguration, and in that love that groaned in agony on the cross for our redemption.—N. Y. Recorder.

## The Evening Walk.

At evening's cool and pleasant hour,  
Two bosom friends walked side by side.  
Leaving the city's close and dusty streets,  
Its bustle and its din, its noisy strife  
And wearying labors; they seek sylvan scenes  
And more retired—Sad, sad their hearts,  
And crushed their spirits. Their all of  
Expectation gone;—not e'en a ray of light  
Is left to cheer them on. Arm linked in arm,  
They wend their way through road and lane.  
Inviting scenes which other eyes  
Might charm, are looked not on by them.  
Into each other's ears are poured  
Their mutual griefs; and much they ponder  
On the wondrous matter, with which Judea  
Far and near is ringing.  
As they jog by grassy road and olive-shaded  
Path, they notice not a lonely  
Traveler in the rear, who soon o'ertakes,  
And fain would join in company  
With those, whose journey tends his way.  
Simple his garb,—majestic is his form.  
Love's gentlest rays beam forth  
From deep and penetrating eyes. Humility  
Is stamped upon his brow, from whence  
His bright and radiant locks fall back  
In ambient, wavy tresses.  
The mild salute returned,  
In sympathizing tones the stranger speaks  
To the way-farers, and enquires the reason  
Of those sad looks, those tearful eyes;—  
What dire communication each to other made?  
Why drooped their heads, and why those mourn-  
ful sighs?

"Ah! stranger whence art thou?  
"Say, in what region was thy last abode?  
"That thou, so ignorant art of what e'en now  
"Has in the Holy city come to pass?"  
"What things?" I pray ye tell!  
"Jesus the Nazarene, the mighty  
"Prophet; great before God and man  
"In deed and word was of Caiaphas  
"Condemned; by Pilate scourged;  
"By vulgar soldiery derided, scorned,  
"And spit upon—hailed with fierce mockery;  
"Then by the rabble on the Cross was hung.  
"O stranger!—He it was on whom  
"Our dearest hopes were fixed.—Alas! from  
whence

"Shall scatter'd Israel now, redemption seek?  
"Three gloomy days are past since this was done,  
"And at this morning's earliest dawn,  
"My Mary came with others, bearing  
"Rare balsams, and savory spices well prepared,  
"Unto the sepulchre, where Joseph laid  
"The mangled Nazarene, and would with care  
"His body have embalmed.—Surprising strange,  
"Twas gone!—and but the ghostly cements re-  
mained.  
"We thought they dreamed, and when they came  
"And told that beauteous angels hovered round the  
tomb,  
"Sundry of us, Christ's loved disciples,  
"Thither repaired; and found 'twas all too true;  
"Deep sobs and groans their utterance check,  
"And heart-wrung tears, bespeak unfeigned woe,  
"An oak's deep shade, with mossy seat supplied,  
"Invites a moment's rest.—The kindly stranger  
Gently draws the twain on either side, and with  
each

A hand in his, he briefly chides their unbelief  
And lack of heavenly wisdom;  
Then plainly shows how Christ  
Should suffer—die—be buried, and arise.  
And from that great and wondrous story  
To whom the law on Sinai's mount was given,  
And all the prophets who in coming ages  
Spoke, he taught them great redemption's scheme,  
And Christ the ransom given  
For this sin-cursed and ruined world.  
Their walk resumed, at Emmaus they soon arrive.

Their new-found friend  
Bids them farewell—he further needs must go.  
"Kind traveler! no, thy lodging make  
"With us.—Lo, the way before thee  
"Is dark and gloomy; even now  
"Night's sable wing is hovering over  
"Yonder plain. Perchance a friendly shade  
"Or fountain sweet, thou mayest not find  
"To cheer thy way. Come, thy design  
"Forego.—indeed we may not part!"  
"..... The cooling bath, the couch of  
honor  
And all the "pleasant courtesies of life"  
Remembered, they haste again  
To learn instruction from those lips  
Whence wisdom falls like precious manna.  
anon, the evening meal  
Prepared and served, the hungry trio  
Draw around the frugal board.  
But first, God's gracious blessing  
On the viands they would seek.  
The stranger clasps his hands,  
And with those meek and liquid eyes  
Upturned, blesses, then breaks  
The morsel round. As their unsealed eyes  
To his are raised in reverence and respect,  
What see they?—O, the joyful sight,

It is their crucified and risen Lord!  
E'en whilst in rapture, they the homage  
Pay, of gladness, grateful hearts; lo! he ceases  
To be seen of them.

In silent wonder

Long they gaze on empty space.

Then Cleopas exclaimed:

"Did not our heart within us burn,

"As he explained the Scriptures to us  
"By the way?"

Mobile, July 18th, 1850.

## Notices.

WANTED.—The Minutes for 1849, of any or all of the following Baptist Associations:  
Bethlehem, Coosa River,  
Catawba, Liberty (East,  
Canaan, Mulberry,  
Central, Coosa River,  
Cherokee, North River,  
Tallahatchie, Tuskegee,  
Will the Secretaries of these Associations, or any other person, having a spare copy of any of the above Minutes, enclose it at once to the office of the American Baptist Publication Society, Arch St., Philadelphia. And as the Minutes of each of the Associations of the State appear for 1850, will the Secretaries be so good as to forward a copy without delay to the same direction. The American Baptist Publication Society annually compiles without labor statistics of our denomination of the highest value, and the accuracy of these must depend on the possession of all the Minutes of the Associations. A copy of the Baptist Almanac, a work of great merit, is sent to the Secretaries of all Associations sending Minutes.  
T. F. C.

## DEPOSITORY

OF THE  
Southern Baptist Publication Society,  
41 Broad-street, Charleston, So. Carolina.

THE present Agents of the Society have the pleasure of announcing to the Baptists of Alabama, that they have recently replenished their STOCK OF BOOKS. They have now at their Depository in Charleston, as complete an assortment of Denominational and Theological Books as can be found in any Southern City. Their entire Stock having been purchased for Cash, they hope to be able to sell on the most reasonable terms. In addition to the usual discount, 5 per cent will be allowed on every bill cashed within thirty days from date. A Catalogue of the Books kept at the Depository is, and will be forwarded by mail to those who may desire it.  
GEORGE SPARKS & CO.

July 31, 1850.

## Baptist Book Depository.

THE following Books, are constantly kept on hand at the Depository of the Southern Baptist Publication Society, Charleston, S. C. Benedict's History of the Baptists; Gammell's History of American Baptist Missions; Howell's Way of Salvation; Howell on Communion; Howell on Discipleship; Baptist Manual; Carson on Baptism; Hinton's History of Baptism; Jewett on Baptism; Jewett on Baptism; Noel on Baptism; Pennington on Baptism; with Booth's Vindication; Fuller (Richard D. D.) on Baptism; Baptism in the New Testament; Baptist Questions; Bunyan's Works, complete in one volume; Bunyan's Pilgrim's Progress, in close type 18mo. and in large type 8vo.; Bunyan's Holy War; Bunyan's Grace Abounding; Booth's Pedobaptism Examined, 3 vols.; Brantley's Sermons; Baxter's call to the Unconverted; Baxter's Saint's Rest; Aids to Devotion; Aids to Early Religion; Advice to a Young Christian; Arvine's Cyclopaedia of Moral and Religious Anecdotes; Advancement of Religion; Apostolic and Primitive Church; Allene's Alarm; Almost a Christian; Active Christian; Christ our Law; Christ our Example; Christ on the Cross; Cruden's Concordance; Chalmers' Select Works, 4 vols.; Chalmers' Works in separate vols.; Church Member's Guide; Church Manual; Comprehensive Commentary, 6 vols.; Christian's Daily Treasury; Chalmers' Posthumous Works, 8 vols.; D'Aubigny's Reformation; Dick's Works, 3 vols.; Doddridge's Rise and Progress; Dowling's Romanism; Dwight's Theology, 4 vols.; Edwards' (President) Works, 3 vols.; Edwards' (younger) Works, 3 vols.; Encyclopedia Religious Knowledge; Flavel's Fountain of Life; Flavel's Method of Grace; Fuller's (Andrew) Works, 3 vols.; Foster's Essays; Foster's Popular Ignorance, &c. Foster's Decision of Character, &c.; Georgia Pulpit; Golden Psalm; Guide to Young Disciples; Hall's works, 4 vols.; Harris' Great Teacher, Harris' Great Commission; Harris' Miscellaneous; Pre-Adamite Earth; Harris' Mammoth Harris' Zebulon; Heaven upon Earth; Harris' Introduction, 2 vols.; Hodge's Way of Life; Harris' Scriptural History; Kingdom of Christ; Kitto's Biblical Cyclopaedia; Jay's Morning and Evening Exercises, 2 vols.; Josephus; Mrs. A. H. Judson's Memoirs; Mrs. S. B. Judson's Memoirs; Malcom's Bible Dictionary; Missionary Enterprise; Milton's Prose Works, 2 vols.; Nander's Life of Christ; Power of Illustration; Phil. Plan of Salvation; Pridaux's Connexion, 2 vols.; Ripley's Notes on the Gospel; Ripley's Notes on Acts; Robinson's Calmet; Solitude Sweetened; Mrs. Shuck's Life; Scott's Bible; Text Book; Taylor's (Jeremy) Sermons; Winslow on Atonement; Winslow on Declension; Winslow on Christian Doctrine.

GEORGE PARKS & CO.,  
Agents S. B. P. S., 41 Broad St.  
July 31, 1850.

THOS. ANDERSON. | WM. BURKS. | GEO. F. KELLY  
ANDERSON, BURKS & Co.  
Factors and Commission Merchants,  
MOBILE, ALA.

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. 5tf

## Notice.

THE subscribers having succeeded Messrs CASE & WILSON in the disposition of general Merchandise, offer, upon the most liberal terms, a choice selection of

## DRY GOODS,

Grocery, Hardware, Outfry, Boots Shoes Saddlery and Hollow-Ware,

All of which are direct from Importing Houses and Domestic Manufacturers. The public are invited to call and examine our goods and avail themselves of the benefits of our prices.

Particular attention given to the Cash trade.  
CATLIN & BRO.  
Marion, May 22, 1850. 13tf

## Mantua-Making.

MRS. S. A. HUFFORD takes this method to tender her thanks to her numerous friends for their liberal patronage in times past; and again to offer her services to a generous public in the art of MANTUA-MAKING. She has taken room, at Mr. A. Berry's, where she can always be found, and where she invites the ladies to call and inspect her new style of dresses.  
MARION, April 3, 1850. 6tf

SOUTH-WESTERN BAPTIST CHRONICLE.

Notice.  
ALL those indebted to the "South-Western Baptist Chronicle" for subscription, or otherwise, up to this date, are requested to make payment to us immediately, as we are in pressing need of funds. There are a number owing us, who should have paid long since.  
DUNCAN, HURLBERT, & Co.  
New Orleans, May 25, '50.

## ANNUAL EXAMINATION

## OF THE

## Judson Female Institute.

THE TWELFTH ANNUAL EXAMINATION of this Institution will commence on the LAST MONDAY in July, and close on the following THURSDAY, the first day of August.  
CONCERTS OF MUSIC will be given on Tuesday, Wednesday and Thursday, nights; the last of Sacred music, in connection with the exercises of the GRADUATING CLASS.  
The exercises at night will be attended in the new TOWN HALL, which will seat about one thousand persons with ease and comfort.  
The splendid arrangements of the E. F. KING House, under the direction of Col. Fowkes, and the established reputation of the MARION HOTEL, in charge of its popular proprietor, Hon. J. F. Cooke, assure our patrons and the public at large, of ample accommodations for all who may desire to attend our literary festival.  
The following gentlemen have been appointed by the Trustees, as a Board of Visitors to preside at the Examination:  
HON. BENI. FITZPATRICK, Autauga Co.  
L. B. LANE, M. D. Marengo Co.  
REV. J. HARTWELL, D. D. Arkansas.  
HON. WM. R. KING, Mississippi.  
COL. THOS. G. BLEWETT, Demopolis.  
G. G. GRIFFIN, M. D. Mississippi.  
H. TALBERT, ESQ., Texas.  
J. R. JENKINS, ESQ., Montgomery.  
COL. A. J. PICKETT, Sumter Co.  
MAJ. WM. H. HIBBLER, Tennessee.  
REV. P. S. GAYLE, Marengo Co.  
RICHARD WOOTEN ESQ., Montgomery.  
REV. H. TALBIRD, N. Orleans.  
SILVESTER BENNETT, ESQ., Marion.  
PROF. T. F. CURTIS, Marion.  
REV. A. W. CHAMBLISS, Marion.  
C. BILLINGSLEY, M. D., Marion.  
O. L. SHIVERS, M. D., Marion.  
M. P. JEWETT, Principal, Marion.

June 5th, 1850.

## GREENSBORO' FEMALE INSTITUTE.

GREENSBORO' ALA.

THE next session of this Institution will commence on the FIRST OF SEPTEMBER, 1850.—The exercises will be from 9 to 12 M., and from 2 to 5 P. M., subject to such modifications as may be necessary for the accommodation of pupils from a distance.

This School is still under the charge of Rev. C. F. STURGIS as Principal—a competent and experienced teacher and a gentleman of great moral worth. To aid in the management of the school the requisite Female teachers will be employed.  
The Trustees are determined to establish and maintain a school of high order, to which parents and guardians may safely entrust their daughters and wards. The discipline, while mild, will be strict, and the utmost attention will be given to the manners of the pupils as well as to their moral and intellectual culture.

## Course of Instruction.

## PREPARATORY DEPARTMENT.

SECOND CLASS—Spelling, Reading and Elements of Arithmetic, \$12 00  
FIRST CLASS—The same, with Geography and Elements of Natural Philosophy, 14 00

## ADVANCED DEPARTMENT.

SECOND CLASS—History of the U. States Analysis of the English Language, Natural Philosophy, Elements of Moral Science, Elements of Astronomy, 18 00  
FIRST CLASS—Botany, Uranography, Roman History, Antiquities, Mythology, and Algebra, 18 00

JUNIOR CLASS—Chemistry, Algebra, Universal History, Ancient Geography, Physiology, Logic, Geometry commenced, Geology, and Mineralogy.

SENIOR CLASS—Geometry, Trigonometry, Rhetoric, Intellectual Philosophy, Political Economy, Evidences of Christianity, 20 00

FUEL, 1 00

Daily exercises in Penmanship, Arithmetic, Orthography, Composition and the Holy Scriptures, by all who are capable, which will be continued through the whole course.

It is believed that the course of instruction contemplated is as thorough as that of any institution for the education of young ladies in the South. Through this course it is the design of the Principal, and his Assistants, to conduct their pupils, not in that superficial manner which often results in nothing more than the cultivation of memory. It is their purpose rather, to train the higher powers of judgment and reasoning; and to form in their pupils the habit of connected and accurate thinking, by leading their minds to the knowledge of the principles of Science.

Certificates of Scholarship will be conferred upon such young ladies as pursue the "Regular Course," though any young lady may pursue a partial course who may prefer to do so.

The following are not embraced in the Regular Course of Instruction, but can be pursued by those who desire it:

Music, per Session, \$25 00  
French, Spanish, Italian or Latin Languages, per Session, 15 00  
Drawing, Painting and Mezzotint, per Ses. 15 00  
Transferring of Prints, per Lesson, 1 00  
Wax, Shell, and other Ornamental Work, 1 00  
Embroidering, 1 00

In addition to instruction in the department of Drawing and Painting in the ordinary mode, we have lately made arrangements for teaching, in those styles taught in few lessons, with such success by Mr. Honfleur.

## CABINET AND LIBRARY.

We are engaged in making collections for a Cabinet in Geology and Mineralogy—to which we solicit contributions from the friends of Science.

We also propose the establishment of a Library, for the benefit more especially of the young ladies of the advanced department; the advantages of which can be enjoyed at an expense of one dollar per session.

## MORAL AND RELIGIOUS INSTRUCTION.

From an experience of twelve years in the work of instruction, the Principal feels convinced that to develop, and rightfully to direct, the Moral Feelings and Affections, is no small part of the teacher's duty. It will, therefore, be the studious and unceasing endeavor of himself and assistants, to cultivate the kindly emotions of the heart, and lead their pupils to the proper discharge of all their social and relative duties, by instilling high moral principles, and by securing their confidence and affection.

GASTON DRAKE, CALVIN NORRIS, WILEY J. CROOM, S. W. SHADWICK, DANIEL EDDINS, JOHN P. KERR, J. M. WITHERSPOON, Trustees.

For the information of such as may not be acquainted with Mr. Sturgis the following testimonial is submitted:

## ALABAMA FEMALE ATHENÆUM.

The subscribers, as a committee of advisement, in relation to the Athenæum, in Tuscaloosa, (under the charge of the Rev. C. F. Sturgis,) deem it a duty they owe to the Principal, and to the community, to express their satisfaction in the results of the first session. A portion of us, from observing the improvement of our daughters, and the residue from other means of information, are well convinced of the capacity, and the tact of the instructors; and are gratified with what they have seen of their methods both of instruction and discipline. They can with all candor recommend the Institution to their friends and the public, as worthy of general confidence and patronage.  
B. MANT, Jas. GUILD, B. F. PORTER, BENI. WHITEFIELD, J. J. ORMOND, H. W. COLLIER.  
July 10, 1850.

## E. F. KING HOUSE,

## Marion, Alabama.

THE SUBSCRIBER has the pleasure of informing his friends and the public, that he has leased this large and commodious establishment for a term of years and that it is now open and ready for the reception of visitors.  
The Building is already widely known as one of the finest hotels in the Southern country—being entirely new—containing nearly one hundred rooms—and in general arrangement for comfort and convenience, as well as in neatness and beauty of appearance, second, certainly, to no similar establishment in this State.  
Large additions will be made during the year, to the FURNITURE of the house, making the elegance of the interior correspond fully with that of the exterior.

In using the facilities thus afforded for the pleasure and accommodation of visitors, the subscriber having the advantage of many years experience in the business, feels himself fully warranted in saying to those who may favor him with their patronage, that they shall have no cause to regret it. No trouble or expense will be spared in promoting the comfort of guests, and disposing those who call on him once, to do so again.

## THE STABLES

Of the King House are in charge of Mr. JOHN MULLIKIN, whose character for the management of horses is too well and too widely known, to require any thing to be said in regard to the Ostr department of the establishment.

Mr. E. T. FOWLES is a brother of the undersigned, who hopes it will not be taken amiss that he should inform his friends and acquaintances of the fact, and solicit their patronage.

S. H. FOWLES, Jr.

April 30, 1850.

## JUDSON

## Female Institute,

MARION, Ala.,

[Number of Pupils the last Session, 145.]

The Faculty of Instruction and Government for the next Session, commencing on WEDNESDAY, the THIRD day of OCTOBER, will be constituted as follows:

PROFESSOR M. P. JEWETT, PROFESSOR E. GREENE, MISS MARIA A. POLLOCK, MISS JANE CUMMING, MISS LUCY E. SMITH, MISS M. A. ORMSBY, MISS ORMSBY.

GOVERNORS.

MRS. JULIA A. ORMSBY, STEWARD'S DEPARTMENT.

MR. AND MRS. W. K. WHITE, MATRON AND NURSE.

The Eleventh Annual Examination of the Judson, has just closed a year of great prosperity to the Institution. Though we have reluctantly parted with several Teachers engaged in the Institute with high reputation, for years past, yet we are able to announce their successors, who will enter on their duties, some of them with greater experience, and perhaps with superior ability in every Department.

While it is a matter of deep and universal regret among the Pupils and Patrons of the Institute, that Wm. HONFLEUR Esq. has been compelled by the protracted ill health of Mrs. H., to resign the office of Steward, it is a cause for congratulation, that the Trustees have been able to secure the services of W. K. WHITE and LADY, in this Department. Mr. and Mrs. W. formerly resided in Sumter District, South Carolina, and have been in Alabama about three years. From a personal acquaintance, as well as from the testimony of all who have ever known them, the Trustees feel prepared to assure Parents and Guardians, that in the family of Mr. and Mrs. White, the young ladies will receive all the attention and kindness, which are necessary to secure to them a plentiful, peaceful and pleasant home.

Board, per month, including fuel, lights, washing, bed, bedding, &c. 11 50



Nich for the Poets.

Live to do Good.

Live to do good—the world should be,  
But one united family,  
One holy brotherhood;  
Where each should for his neighbor feel,  
Helping along the general weal,  
And universal good.

But selfish aims too oft intrude,  
And thoughtless words, or actions rude,  
Engender enmity;  
And hence the scenes of foolish strife,  
Marring the happiness of life,  
Which every day we see.

'Tis sad to find the evil deed  
So thickly sown, the noxious weed,  
Its baleful presence spread;  
And witness passion's harsh control  
Crush the affection of the soul  
Beneath its iron tread.

Live to do good—an idle wail  
Is useless—action must prevail,  
A living pattern teach;  
Invoke example's potent aid,  
And that to which you would persuade,  
Practice as well as preach.

Live to do good—if festering sores  
Humanity with tears deplore,  
Strive all you can to heal;  
Direct the young, and comfort age,  
Boldly for right and truth engage,  
And all the suffering feel.

Live to do good, and kindness show  
To neighbor, stranger, friend, or foe,  
Nor think the task is hard;  
Heaven will bless the righteous deed,  
And every earth-forgotten deed  
Shall bring a rich reward.

Miscellaneous.

Summer Voyages to the Upper Lakes.

The three great reservoirs of clear and cold water—Lakes Huron, Michigan, and Superior—with the islands of Mackinac in their hydrographical centre—offer a delightful hot weather asylum to all invalids, who need an escape from crowded cities, putrid exhalations, sultry climates, and officious medication. Lake Erie lies too far South, and is bordered with too many swamps, to be included in the salutiferous group. The voyage from Buffalo, Cleveland or Sandusky, on that lake, or from Chicago or Milwaukee, on Lake Michigan, may afford, should the water be agitated, all the benefits of sea-sickness, without its tedious prolongation. On reaching Mackinac, an agreeable change of climate is at once experienced; and the bodily feeling is heightened by the emotions which the evidence and consciousness of having retreated upon an island, raise in the mind of one who has not before enjoyed the novelty of an insular life. To his jaded sensibilities, all around him is fresh and refreshing; a feeling of security comes over him, and when, from the rocky battlements of fort Mackinac, he looks down upon the surrounding waters, they seem a moat of defence against the host of annoyances from which he has sought a refuge. Thus a curative state of mind begins to act on his body, from the moment of his landing; and, if he be a person of intelligence and taste, this salutary mental excitement will not soon die away; for the historic associations, not less than the scenery of this island, are well fitted to maintain it. The first white men who dwelt on Mackinac, and the surrounding coasts, were French ecclesiastics and fur traders. In 1763, the whole passed with Canada, to the jurisdiction of Great Britain; by whom, in 1796, it was surrendered to the United States. In 1812, it was conquered by that power, and restored at the close of the war. From the summit of the island, the eye rests upon a number of spots consecrated to military history. But the natural scenery is still better fitted to make the invalid forget his ailments.—Several agreeable and exciting boat voyages may be made to the neighboring coasts, from each of which a new aspect may be had; and the island itself, although nine miles in circuit, affords opportunities for a great variety of rambling on foot. In these excursions he may ascend to the apex of the island, once the site of a fort. From this summit, elevated far above all that surrounds it, the panorama is such as would justify the epithet to Mackinac—Queen of the Isles. To the west are the indented shores of the upper peninsula of Michigan; to the South those of the lower, presenting in the interior, a distant and smoky line of elevated table-land; up the straits, green islets may be seen peeping above the waters; directly in front of the harbor. Round Island forms a beautiful foreground, while the large *Bois Blanc*, with its light-house, stretches off to the east; and to the north are other islands, at varying distances, which complete the archipelago.

When the observer rests his eye upon the waters more than on land, and the day is fair, with modicum of wind, he finds the surface as variable as tints, as if clothed in a robe of changeable silk. Green and blue are the varying hues, but they flow into each other with such facility and frequency, that with still contemplating a particular spot, it seems as if by magic, transformed into another; but these mid-day beauties vanish before those of the setting sun, when the boundless horizon of lake and land seems girt around with a fiery zone of clouds, and the brilliant drapery of the skies paints itself upon the face of the waters. Brief as they are beautiful, these evening glories, like spirits of the air, quickly pass away; and the grey mantle of night warns the beholder to depart for the village, while he may yet make his way along a narrow and rocky path, beset with ruffs of prickly juniper. Having refreshed himself for an hour, he may roll out upon the beach, and listen to the serenade of the waters. Wave after wave will break at his feet, over the white pebbles, and return as limpid as it came. Up the straits, he will see the evening star dancing on the ruffled surface, and the loose sails of the lagging schooner

flapping in the fitful land breeze; while the Milky Way—DEATH'S PATH of the red man, will dimly appear in the waters before him. Behind, in the street, a lively group of Canadian French, of every shade of color between white and red, will gossip and shrug their shoulders; on the one side, should the Indians who still inhabit the shores of Lake Michigan, be on a visit to the island, he will hear the uproar of a lodge of drunken Chippewa, with the screams of women and children, and the cackling of frightened hens; on the other, will see the sober and listless Ottawa, sitting in silent vacancy of thought, on his upturned birch canoe, his wife within the tent, spreading cypress bark and flag mass upon the gravel, as lodgings for the night; while half a dozen children loiter or play about the door, and as many half-starved dogs curl up among them. Surrounded by such scenes, the traveler begins to realize that he is a stranger; when suddenly a new phenomenon appears, and fixes the conviction. Every object becomes more visible; and, raising his eyes, he beholds the heavens illuminated with an aurora borealis, where he reads in fantastic characters of strange and eccentric light, that he is, indeed, a sojourner in a strange land, and has wandered far from his friends and home, in the sunny regions of the South.

While the valetudinarian, during the summer months, makes the island of Mackinac his home, he may enjoy several interesting steamboat voyages. At any time, he can descend the Detroit and Niagara, or, passing through the Straits of Mackinac, visit Chicago, Racine, Milwaukee, on the western coast of Lake Michigan. Opportunities will likewise be presented, to ascend the St. Mary's to the *Sault*, where he will find much to interest him; and whence he may proceed, in a fur-trading skiff or bark canoe, to Gros Cap, at the efflux of the river from Lake Superior. Finally, he may have it in his power to embark on that lake, and visit the copper hills of the mineral region near its southern shore; the climate of which is represented as highly invigorating; while the novelty and wildness of the scenery will act with salutary influence on his imagination and feelings.

Those who are prone to consumption, might, perhaps, experience some injury from the humidity of this lacustrine region; to hypochondriacs, dyspeptics, chlorotics, and all who have their constitutions broken down by autumnal fever, it must, however, prove eminently restorative.—*Dr. Drake*

The Study of Grammar.

While looking over some old educational pamphlets the other day, we came upon the following observation, by the Rev. W. H. Furness. After remarking that the education of nature and providence was going on despite the defects of our artificial systems, he says, that "an intelligent teacher told me the other day, that while some of his pupils were all but perfect in the rules of Grammar, they could hardly write a sentence with ordinary correctness; while there were others again, who could do nothing at parsing, and yet who always spoke and wrote with ease, correctness and propriety." It is ever in language as in other things: association and habit, regulate and fix the style of our speech. The forms of expression, to which our youth has been accustomed, will spring up spontaneously for utterance in our mature years; and the provincialisms or vulgarisms, which were familiarly used in the days of our youth, will not be forgotten in the period of our riper scholarship; and unless we keep a watch on our lips, we shall betray our vulgar origin quite unawares.—The first language learned is never forgotten. It is important, therefore, that children in their very infancy, should be taught to in good English, and they will so talk themselves, without the aid of parsing syntactically. We should not like to be understood as speaking against the learning of Grammar, for we think that it should be begun in the nursery, continued in the Primary School, and the Grammar School will not have much to do. Children will then have only to learn more, to add to their acquired knowledge, instead of spending their strength in un-learning. Good examples at home tell amazingly upon the child's future accuracy in language, as well as on his moral character. No one has overestimated the great proportion of the child's positive education which is accomplished before he goes to school he learns a language, so that he can hold an interesting conversation; he becomes a moralist, and learns to discriminate between right and wrong, oftentimes with as good sense as is manifested by learned metaphysicians and casuists. He revels in the practical benefits of physical development with as much luxury and benefit as at any subsequent period. This early and susceptible time of life, is the time to learn practical Grammar, the Grammar that is to be used or abused every day, and all the time of his life.

Let this early habit of correct speaking be acquired, let all low and unseemly vulgarisms be proscribed from the start, and then let the limited infantile vocabulary be increased by tracing etymologies and analyzing words, and the youthful learner will soon become more chaste, elegant and correct in the use of words, than thousands who have parsed the poets, who are sometimes dubious, until they are grey-headed. I know, said a respectable neighboring teacher, a venerable and accomplished lawyer who has stood nearly at the head of his profession for years, and moved in refined society for half a century, who says *haint* for *has not*, having acquired the habit in boyhood; others say *done for did*; it is *me*, for it is *I*; *can't*, *don't*, *havn't*, are perhaps admissible; *isn't*, *wasn't*, *hasn't*, are tolerable, but their plurals are nearly obsolete in this country; *couldn't*, *wouldn't* and *shouldn't* are harsh and unpleasant; and *ain't* for *is not* and *are not*, and *won't*

(pronounced want) for *was not* and *were not* are absolutely vulgar, and should be guarded against. These and the like contractions, are almost as much used by those who have studied grammar for years, as those who never studied a page of Grammar in their lives. If a grammatical construction of language is not suited to practical use, of what use is it? And, if we do not mean to use it, why learn it? It is not like a holiday suit, becoming soon shabby by much using, but is rather like the argent metal; which is kept bright by friction and constant use.

Parents and teachers, and indeed all others, are deeply interested in keeping pure and unalloyed the circulating medium of thought; and children should learn for the purpose of using it, the Grammar of the language. We are therefore in favor of its common every day use, and of talking as good English at home with our families, as we would if we were members of Congress; nay, better, easier, plainer language, than some members are in the habit of using. Stately and grandiloquent style in a small subject is sometimes ridiculous, and bad orthoepy is intolerable, and would induce a Benton to leave the House; but plain Saxon words, well uttered, which come right to the point under consideration, have charms about them that hold for you a listening audience.—*Teacher's Advocate*.

Hints for the Nursery.

If the following hints from the London Examiner are interpreted by the rule of opposites, it will not be difficult to detect the writer's real object. In laying a foundation of ill health it is a great point to be able to begin at the beginning. You have the future man at excellent advantage when he is between your fingers as a baby. One of Hoffman's heroines a clever housewife, discarded and abhorred her lover from the moment of his cutting a yeast dumpling. There are some little enormities which really cannot be forgiven, and one such is, to miss the opportunity of physicking a baby. Now I will tell you how to treat the future pale-face at his first entrance into life.

A little while before the birth of any child have a little something in a spoon; after birth, be ready at the first opportunity to thrust this down his throat. Let his first gift from his fellow creatures be a dose of physic—honey and calomel, or something of that kind; but you had better ask the nurse for a prescription.—Have ready, also, before birth, an abundant stock of pins; for it is a great point, in putting the first dress upon the little naked body, to contrive that it shall contain as many pins as possible. The prick of a sly pin is excellent for making children cry; and since it may lead nurses, mothers, now and then even doctors, to administer physic for the cure of imaginary gripings in the bowels, it may be twice blessed. Sanitary enthusiasts are apt to say that strings, not pins, are the right fastenings for infant's clothes. Be not misled. Is not the pin cushion an ancient institution? What is it to say,—"Welcome, little stranger," if pins cease to do so? Resist this innovation. It is the small end of the wedge. The next thing a child would do, if left alone, would be to sleep. I would not suffer that.—The poor thing must want feeding; therefore, waken it and make it eat a sop, for that will be a pleasant joke at the expense of nature. It will be like wakening a gentleman after midnight, to put into his mouth some pickled herring; only the baby cannot thank you for your kindness as the gentleman might do.

This is a golden rule concerning babies; to procure sickly growth, let the child always suckle. Attempt no regularity in nursing. It is true, that if an infant be fed at the breast every four hours, it will fall into the habit of desiring food only so often, and will sleep very tranquilly during the interval. This may save trouble but is a device for rearing healthy children; we discard it. Our infants shall be nursed in no new-fangled way. As for the child's crying, quiet costs eighteen pence a bottle; so that argument is very soon disposed of.

Never be without a flask of Godfrey's Cordial, or Daffy in the nursery; but the fact is, that you ought to keep a medicine chest. A good deal of curious information may be obtained by watching the effects of various medicines upon your children.

Never be guided by the child's teeth in weaning it. Wean before the first teeth are cut, or after they have learned to bite. Wean all at once, with bitter aloes, or some similar device; and change the diet suddenly. It is a foolish thing to ask a medical attendant how to regulate the food of children; he is sure to be overruled with bookish prejudices; but nurses are practical women, who understand thoroughly matters of this kind.

Do not use a cot for infants, or presume beyond the time honored institution of the cradle. Active rocking sends a child to sleep by causing giddiness. Giddiness is a disturbance of the blood's usual way of circulation; obviously, therefore, it is a thing to aim at in our nurseries. For elder children, swinging is an excellent amusement, if they become giddy on the swing. In your nursery, a maid and two or three children may be conveniently quartered for the night, by all means carefully secured from draughts. Never omit to use at night a chimney-board. The nursery window ought not to be much opened; and the doors should be kept always shut, in order that the clamor of the children may not annoy others in your house.

When the children walk out for an airing, of course, they are to be little ladies and gentlemen. They are not to scamper to and fro; a little gentle amble with a hoop ought to be their severest exercise. In sending them to walk abroad, it is a good thing to let their legs be bare. The gentleman papa, probably, would find bare legs rather cold walking

in the streets of London; but the gentleman son, of course, has quite another constitution. Besides, how can a boy, not predisposed that way, hope to grow up consumptive, if some pains are not taken with him in his childhood.

ALCIBIADES' BANISHMENT.—His beautiful Wife and his Death.—At the close of a summer's day, might have been seen, many years ago, a man walking pensively along the banks of a small stream in Prygia. His noble and commanding appearance, well-knit brow, manly form, dark and piercing eye, stamped him as one of nature's noblemen, while his rich and luxurious dress denoted rank and station. He walked along, seemingly wrapped in thought; sometimes, as if to rid himself of gloomy feelings, quickened his pace, but soon, unable to overcome them, relapsing into his former measured tread. That man was Alcibiades, tossed by the tide of popular ingratitude on the barren and inhospitable shores of Phrygia, driven into exile by the people whose idol he had been. His walk ended at his castle.

The door opened and a servant advanced to inform him that his evening meal was ready. His master, with an impatient gesture of the hand, waved him away, and slowly followed him. Alcibiades entered the castle, and was ushered into a room of accurate proportions, furnished most comfortably and tastefully. At the upper end of the room was a round table, covered with delicate and delicious food. There were also large vases filled with water, of crystal clearness, and pieces of ice floated in the water. There were also vases of wine, cooled in the same manner; and in one beautiful golden vase was a costly wine, most agreeably perfumed.

Reclining on a couch was a beautiful woman. Her age was twenty-seven, but one would hardly believe, judging by her appearance, that she had passed the limits of youth. The figure graceful in the extreme, and a white tunic, that fell in graceful folds to her feet, confined at the waist by a broad white sash, but partially concealed the free but graceful movements of her round figure. Her hair was adorned by a golden grass-hopper. It was an ancient belief among the Greeks that they had a common origin with these insects. In her ears were large gold hoops, fastened by large pearls of uncommon beauty, and from the back of her head flowed a long white veil.

This was Timandra, the wife of Alcibiades. She was silent as if asleep. Alcibiades advanced toward the couch on which she was reclining, took her hand, and pressed it to his lips. This affectionate greeting aroused her, and she spoke words of love and welcome. A servant appeared with basins of water. They washed and anointed themselves, and then reclined at their ease, preparatory to the enjoyment of their fourth meal.

In a few moments a confused and solemn sound was heard, as of an approaching army. The earth trembled, as if at the thoughts of what was to ensue. Alcibiades, started from his seat, seized his spear, and hastened to the door. He looked and gazed in vain, for the darkness of night obscured the surrounding objects; but still the sullen sounds grew near and more near. Alcibiades knew not what to think or do. He had no soldiers, and the few trusty followers who remained were insufficient to defend his castle. Alcibiades retired to his room, and there, invoking the aid of the gods, girded himself as if for war. While thus occupied he heard a tremulous shout, and at the same instant, the room was filled with flames and smoke. He rushed to the door. Timandra, in affright, clasped him in her arms. He said, "Timandra, fear not, all is well!" He then rushed forward—flames and smoke resting his progress, and destroying all that was once beautiful.

As he appeared at the door, another fierce shout arose from a body of men, armed with spears and slings, who surrounded the castle. Alcibiades called to his servants, and, brandishing his spear, pierced the crowd. Soon his weapon was dyed with human blood. Javelins fell thick and fast about him. At first he heeded them not, but at last he fell, pierced with wounds. His enemies surrounded him and he was soon at rest.

The Spartans wished to carry his body to their city; but Timandra begged so earnestly for his remains, that they consented, moved by her touching appeals. Thus died Alcibiades, one of Athens' greatest generals.

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