

# 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."—1 Corinthians, xiii, 6.

[DENNIS DYKOUS, Printer.]

VOLUME II.]

MARION, (PERRY COUNTY, ALABAMA,) AUGUST 14, 1850.

[NUMBER 24.]

## Minister's Department.

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

To the attainment of the objects we have contemplated, it is obvious that a permanent state of the ministry is exceedingly desirable. The rotatory state of the ministry, as it has been well described, in our country, of recent years especially, has been manifestly injurious to the churches. The frequent change of ministers, as it brings into the service of a church men of different habits, produces a fluctuating spiritual feeling in the members. A good minister ought to be willing to stay where he is; and when a church have such a minister, they ought not to be willing to exchange him for another.

So it is also important that there be unity, as well as permanence in the ministry; i. e., that every minister should depend mainly on doing his own work among his people; and they depend on him to do it, without the habit of looking abroad for help, or depending on the temporary labors of another. The modern system of evangelism has, doubtless, not been without its uses, where conducted in a faithful preaching of the truth, and in subservience to pastoral supervision. But this system has also been attended with great evils; especially in this point, that oneness of effort or result, arising from the labors and influence of stated pastorship, has been much interfered with. Where this species of ministry has been marked by unsoundness of doctrine, it has rendered the work of pastors exceedingly difficult, from the fact that the popular evangelist, who has preached his course of sermons and gone his way, is regarded as the bishop and spiritual guide, while the pastors are regarded as those who are to follow out his ways, finishing the work which he was suffered to begin;—which often proves to be no agreeable task. To take one introduced into the church, whose supposed conversion has occurred under a course of preaching strongly flavored with certain popular doctrinal errors, and to endeavor to train such a convert into a meek, humble, teachable, sweet-spirited Christian; exemplary, loving the truth, and illustrating "the spirit of Christ," *hic labor, hoc opus est*. It is like taking the statue that has been chiselled from the cold marble, and which stands before us in all the forms, proportion and lineaments of a man, and trying to make it see, breathe, converse, pray, love God, truth and holiness, and live like a renewed, spiritual man. It cannot be done.

If the views which it has been the object of this article to give be just, we are led to the conclusion that there are some erroneous modes of thinking on what constitutes ministerial success. This success has apparently been supposed by some to consist in a minister having made many converts, and had numerous additions to his church. Hence it has followed, that many churches have been filled up, as though the object were merely to multiply professors. As time has passed on, and opportunities have been afforded for the work to be "manifested," of what sort it is, it has been found that much "wood, hay, stubble" have entered into it. And the pastor has sometimes found that he has increased his church at the expense of his purity, holiness and spiritual strength. Let, then, the holiness of his flock, and not the number, be regarded by every minister as the best, the only true evidence of his success.

We can also understand whence, so far as human instrumentality is concerned, must come the rectifying of defects in Christian character peculiar to the times in which we live; viz., from a corrected ministry. We may learn something, by contemplating the character and habits of some useful, not to say great men, who have preceded us. Such preaching and such pastoral labors and "watching" for souls as have been instrumental in the successful training of Christians in former times, will be successful still. If we are willing to study with simplicity and teachableness, the New Testament, as our grand directory in our work; and the history and the labors of "holy men of old," for "the edifying of the body of Christ;" if we are willing to go back a little from amidst the bustle and din and controversy and speculations of our days, to the times of "the fathers who have fallen asleep," and to sit by their graves, a little, and think of their labors, and be willing to be followers of them wherein they followed Christ, we shall be in the way to understand our own defects and dangers, and to revise our ministry, for the good of the people of God, and of the unconverted world.

THE GERMAN COLPORTEUR IN ST. LOUIS.—Dr. F. W. Glandt sends cheering tidings in his letter of the first of June. "I wrote in my January report, that there would probably be added half a hundred Germans to our church. I can now say, thirty-four of these have been added by baptism—six in my last report, and twenty-eight in this. The Lord has graciously visited us in St. Louis."

## Religious Miscellany.

### "The Kingdom of God is Within You."

True Christianity is spiritual in its essential character, and its only locality in this world is in the hearts of renovated men. This is the kingdom that Christ came to found and promulge; and it is the only kingdom that can dethrone sin and Satan; repair the ruin of the fall; restore man to the divine favor; and redeem the world to God. As such, it is of heavenly origin—a communication from Jehovah—an outflowing of the Divine character and beneficence. It is the wisdom from above. As the soft splendor of moonlight is only a reflection from the beams of the luminary of day, so all the piety that invests and adorns true Christian virtue, is but the reflected radiance of the Sun of Righteousness; it had its source in the infinite blessedness of God; was revealed in Him who is the Brightness of his glory, and the Express Image of his Person; and is communicated by the Holy Spirit to the subject of renewing grace. And here it stands opposed, and in crowning distinction to all religions of human or earthly origin. Many are the systems of belief derived from human speculations, and which have been presented all that is necessary for mankind in their present and future existence. Pretended philosophers, from the first idolator to the latest theorist, have toiled to construct an earthly religion, which, like Babel's tower should penetrate the upper heaven, and carry its builders there. But like that old stupendous folly, these systems have scarcely reached the clouds, while their authors, like the degenerate sons of Noah, have been confounded and scattered. Sublime above them all, in its heaven-born glory, stand the unearthly fabric of Christianity—the spiritual kingdom of God. Celestial in its origin, brighter than the sun, it shines with life-giving and purifying beams, upon this darkened world, and wherever the light is welcomed to the heart, it makes a heaven below. It is like the scenes in the apocalyptic vision of the Prophet-apostle, as he saw the holy city, the New Jerusalem, coming down from God out of heaven, prepared as a bride for her husband; and, as he heard a great voice out of heaven, saying, "Behold the tabernacle of God is with men, and he will dwell with them, and they shall be his people. Thus an influence from the heart of Deity, an apprehending influence, that causes us to renounce sin, and that draws us to Himself in holy affection, and to his service in willing obedience, has been communicated to our hearts, or we are not the subjects of God's gracious kingdom. That privilege belongs only to believers in Christ, are "born not of blood, nor of the flesh, nor of the will of man, but of God."—Rev. S. D. Phelps' *Fast Day Sermons*.

From the Commission.

### The Conversion of the Churches.

The late celebrated Dr. Hamilton, of (Leed), once exclaimed—"As soon as God shall convert the church, the church shall convert the world!"—And does the church indeed need conversion? Yes, verily.—Who that hath fully looked into the condition of the Southern Baptist churches, will deny this, need of more thorough conversion? What, some will say, have our churches, pastors and people, no faith, no self-discipline, no devotion, no plan of usefulness? Yes, they have faith, but they need a stronger and more practically developed faith, a self-discipline more Scripturally strict, a devotion more diligent and systematic, and plans of usefulness more disinterested and determinate. There must be more prayerful confidence in God, and more unflinching zeal in starting and prosecuting godly enterprises, both at home and abroad, and a vastly higher condition of every day piety must obtain. Business men in the churches must be uncompromisingly governed in all their transactions "high souled integrity and honor." A more wholesome religious household regimen must obtain in the families of church members, unremitted family prayer being observed every night and morning. Deacons must be more ready to do the work of deacons, to perform the duties of their office by more diligent looking after the poor and sick, and by more attention to the salaries of the pastors, and by taking a deeper interest in benevolent enterprises. The congregations, as a general thing, need better meeting-houses, and require to be more constantly and efficiently supplied with Christian literature. Pastors need an energy more elevated, more spiritual, and views more enlarged, upon a true Scriptural basis. Missionaries who are sent forth must possess more of the spirit of holy patience and trust, more of the spirit of self-annihilation, self-sacrifice, and more Christian manliness in contending with discouragements, disappointments and exhausting toil. Alas! brethren, we all need another conversion, yea, need to be created anew in Christ Jesus. Do we wish our own souls to receive the impress of a living Christianity? Do we wish to behold the glorious workings of sys-

tematic efforts and liberality which shall bless the world? Then let searching impartial judgment begin with us at home and abroad, who have put on Christ.—Let us aim at a new conversion, for he assured as soon as the church becomes converted it will not be long before earth's mountain tops and valleys will ring with the echoing praises of a world converted unto God. Hasten it O, Lord!

### Personal Religion.

To the neglect of daily meditation and prayer, may be mainly ascribed the low condition to which the religion of many professors among us is reduced. Prayer for spiritual influence must be frequent habitual, as well as fervent while it lasts. Necessity, it is true, sometimes occasions much occupation with the world, and prevents the desired abstraction of time for better objects. But it is not less true that this necessity generally comes far short of the extent to which it is used as an apology to conscience and to God.—Our worldly callings must not be neglected; but can the excuse be admitted when Christians, without satisfying themselves with food and raiment, and such things as are needful for the body—all of which things their heavenly Father has engaged to provide for them to the last hour of their abode below,—pursue business with an intensity, and to an extent which have no object but the procuring of luxuries for present enjoyment, or the laying up treasures for future years. And while it is proper to speak with sympathy and consideration of the condition of mothers of families surrounded by the calls of domestic duty, it is exceedingly to be lamented, in connection more particularly with the interests of religion, that their anxieties about temporal matters too frequently overwhelm, almost entirely the care for the life which is to come. It is often deplorable to see to what an extent the time and thoughts of Christian females, particularly among the middle and lower classes of society, are withdrawn from religious concerns, and to how low an ebb the life of religion in the soul is reduced. Thus, with business abroad and domestic concerns at home, the heads of Christian households conspire to drag down each other to a condition on the borders of spiritual death.—Dr. Wardlaw.

### "Repent Ye."

IMPENITENT sinner! God calls you to repent and you have reason to do so.

You have broken his law, not merely by the tenor of your life, but the whole bent of your heart.

You have never loved God; and have it in you to hate him, had you clearer views of his holy and sovereign character. In this guilt—enough to sink a world—you have spent your whole past life.

You have rejected Jesus Christ. When condemned, Christ died for your ransom, and now offers pardon purchased with his blood; and yet you have refused that pardon as often as the Gospel has been presented to you, and, doing so, have said—"I will not have this man to reign over me."

You have grieved the Holy Spirit. Often as that Spirit has aroused your conscience, convinced of guilt, and urged to repentance, you have resisted, and committed a most awful sin. And have you not reason to repent? "Repent ye," for

It is a practicable duty, and no impossibility. If you felt as you ought, you could not help repenting. "Repent ye," for

It is a reasonable duty, enforced by all the motives of interest and obligation which can be drawn from three worlds, from the relations of an immortal soul and an Infinite and Holy God, who commands it by all his authority as Lawgiver and Judge.

"Repent" immediately; for hope and pardon may be suspended on "to-day." While you hesitate, God may lift his hand, and swear you shall not enter into his rest.

Repentance is the first step to a reconciliation, and, until this is done, you have done nothing pleasing to God. So long as your heart remains obdurate, you do virtually approve and put your seal to every sin you have ever committed; and will your prayers, offered in this wicked state, avail with God? Never, while you continue thus, will he show favor to you or any of your doings.

Why not repent? Do you look for impunity in impotence? What! go to heaven with rebellion in your heart, and carry all your opposition to the very foot of the throne of God!

Thoughtless worldling, and decent moralist; contentious opposer of God's humbling truth, and distressed, convicted, but unconverted sinner! repent ye, for it is true of you all, that "except ye repent, ye shall all likewise perish."

TESTIMONY OF A LIVING WITNESS.—Dr. Achilli who has recently escaped from the dungeons of the inquisition, said in a recent address in Dublin, "The inquisition is now what it always has been, save

that it does not burn its victims alive.—He himself was a living witness of its existence at present in Rome. During the last days of the Roman republic its cruelties had been exposed; and from the human remains that had been found amidst its dungeons, it was evident that there had been persons recently murdered there. There were the remains of males and females exhumed of different ages, adults and young persons—some that might have remained in that place for fifty years, and others for not more than ten or fifteen. All of these had either died by strangulation or poison. Neither pope nor cardinal dare deny this statement, and the fact showed that the church of Rome is the same as she existed in the dark ages."

### "Last Words of Dying Sinners."

"Millions of money for one minute of time," exclaimed a dying lady of rank, of beauty, and of power; but not one minute was to be found for her in the world of time. She had spent her years in the pursuit of pleasure, and never had one moment to spare for the great concerns of the world to come.

"It is too late, I am lost," was the dying cry of a young man who had passed through a revival of religion, and had not been moved by the power of the Holy Spirit. Sudden sickness seized him, and death stared him in the face, and he was filled with anguish when he saw the danger of his precious soul. He was urged to fly to the precious Saviour, and trust in him, as did the thief on the cross, but he felt that it was too late, and with the lamentation on his lips, "Too late, I am lost," he expired.

Mr. Hervey, called to see a dying man, who thus gave utterance to the deep sorrows of his dying soul: "I see a horrible night approaching, bringing with it the blackness of darkness forever. Woe is me! When God called, I refused. Now I am in a sore anguish, and yet this is but the beginning of sorrows. I shall be destroyed with an everlasting destruction."

"I won't die now," cried a young lady, when she felt the pangs of death getting hold upon her. But as they increased, and she saw there was no way of escape, and that whether willing or not, she must die, she cried, "Lord what must I do?" and fell back in death.

A rich man was dying, and when the physician had exhausted his skill in fruitless attempts to arrest the violence of his disease, the sufferer asked "Shall I never recover?" "You are quite sick," answered the doctor, "and should prepare for the worst." "Cannot I live for a week?" "No; you will probably continue but a little while." "Say not so," said the dying man, "I will give you a hundred thousand dollars if you will prolong my life for three days." "I could not do it, my dear sir, for three hours," said the doctor, and the man was dead in less than an hour.

"There is no mercy for me now," said a youth who had been careless and irreligious in health, and now in sickness he felt that the atonement which he had despised, was not within his reach. He died without a hope, protesting to the end that there was no mercy for such a sinner as he.

But this is not a pleasing theme. How distressing such reflections as these facts awaken! Who would die as these sinners died? Who would not have the Christian's hope to die with, even if he would live as sinners live? It was a wise man who said, "Let me die the death of the righteous, and let my last end be like his."

### Satan's Soliloquies.

"There is that young man again. He is altogether too active and devoted in the cause opposed to mine, and how shall I manage to check his zeal and cool off his ardor? He attends all the prayer-meetings, has a class in the Sabbath School, and is always at his post, rain or shine. He also goes round distributing tracts, conversing with people about religion, inducing children to attend the Sabbath School, and is very busy in working for his Master in a great variety of ways. But it won't do. I cannot let things go on so any longer. I must contrive some way to lay him one side, or at any rate, to bring him into a more worldly and cold spiritual condition."

Let me see, there is Anna——. She is a beautiful girl, as gay as a lark and as giddy as a whirligig—full of fun from morning till night. No serious thoughts ever trouble her; no, not at all, for I have taken good care thoroughly to convince her that youth is the time for pleasure, and that she should put off religion till old age.

Now, if he would become interested in her, my heart's desire would be fulfilled, for that would soon kill him off as a Christian. Instead of being at the prayer-meeting, he would spend the evening with her, and as she takes no interest in the Sabbath school, he would find it, after a short time, too inconvenient to be a teacher any longer. That's it—I think he already regards her somewhat favorably.—Well, I'll bring it about in this way. He

is very fond of music, and she is a splendid player and singer. Now he will be caught in this snare, I am sure of my game, for he cannot withstand the fascination of such singing as he will hear from her. If he can, he is made of different materials from most young men, for I have caught hundreds in a similar snare. No, no; he has too sensitive a heart—a heart that relishes too keenly the beauties of music, to hold out against Anna——'s singing."

"They tell about—'when music, heavenly maid was young,' Well, all I have to say is, that if she is a heavenly maid, she is a real good maid for me—for I make a great deal of use of her to help along my plans. She has helped me catch hundreds and thousands of the young in traps; such as the opera, Sunday evening concerts, &c., that I have set for them. I like such heavenly maids as she is, when I can use them. I wish a good many more like her would come to earth. I don't care how much they abound among the children of men. The more the better, as far as I am concerned."

### How to Fill a Church.

Few men are saved who stay away from the sanctuary. Few sanctuaries are full. Few Christians do what they might and ought to fill them. Sometimes the fault is with the preacher, but more commonly with the people. Some families are in their pews in the morning, but rarely at a second service. Some work so hard during the week, that they are indisposed to go. Some live remote from the sanctuary, and have no means of conveyance. Owing to distance, fatigue, indolence, and neglect, scarcely a community can be found where one half the population regularly make their way to the house of God on the Sabbath; and many do not furnish one fourth of constant church-goers. What is the remedy?

Effective arrangements for supplying families with good reading will induce a love for hearing the word; or, if men will stay at home they will have some instruction. The steadiest attendants at church are those who study the Bible and read good books at home. Filling the shelves with good books will help to fill the sanctuary; while starvation at home will not induce a relish for or a resort to the spiritual repast at the house of prayer.

Systematic visits should be made by the members of the church among the families who neglect the ordinances of God's house, in cities and compact communities; and commodious seats should be reserved for strangers and those who are not regular attendants. Or where this is not done, pew occupants ought ever to be ready to relinquish a comfortable corner to allow some perishing sinner the opportunity of hearing the gospel.

In farming districts, where there are more or less families or neighborhoods residing at a considerable distance from church, who seldom if ever go to the sanctuary for want of a vehicle, let those who own horses and wagons furnish accommodations for those who do not, and especially for the poor. A gentleman in purchasing and improving a little farm in the country, furnished a team with which the many neglectors of the church in that neighborhood might be carried within the sound of the gospel. Many others could do the same. Here is missionary work for our pious and patriotic farmers. If they will fit up roughly made omnibuses with a plenty of seats, and let young and old occupy them every Sabbath, the door of the deed will be the happier for his disinterestedness; the churches may be filled; the hearts of ministers will be gladdened; light penetrate darkened minds and neglected neighborhoods; and the gospel be honored by the illustration of its benevolent tendencies in practical relations.

From the American Messenger.

### Text in the Memory.

Many blessed consequences flow from having the words of Scripture in the memory. We cannot always have our Bibles in our hands; especially if our calling leads us to manual labor.

When you walk by the way, good thoughts will be promoted and evil thoughts will be shut out by some good word of God turned over in the mind. Choose your text in the morning with this view.

When you are at work, you may derive unspeakable profit and comfort from ruminating on some savory promise. It may, by the blessing of God, do you as much good as a sermon.

When you are at prayer, texts of Scripture in the memory will aid your devotion by awakening right feelings, suggesting reasonable requests, and prompting to suitable expressions. Thus you join "the word of God and prayer."

When you retire to rest, or lie awake during the night-watches, or sit beside the sick or dying, you may taste the sweetness of many a gracious promise; and may say, "In the multitude of my thoughts within me, thy comforts delight my soul."

When you are in pain, fear, sorrow, or

sudden peril one verse of the Bible may be like a star to the benighted mariner.

O be persuaded to make it a part of every day's duty, to commit to memory at least one new verse; and fail not to store up like treasures in the minds of your beloved children.

## Missionary Department.

### China.

Rev. J. L. Shuck, of the Southern Baptist Board, says, under date of Shanghai, Feb. 6:

"Lok Seen Sang, the teacher of our school in the interior, joined us at our usual family worship in Chinese this evening. We have reckoned him as one of our inquirers. He has made rapid advances in the mere knowledge of the gospel, and gives evidences of the sincerity of his wishes to become a disciple. I do not believe him yet to be a converted man, but his case is one of growing interest, and he is an object of our instruction and prayers and solicitude."

"In a few weeks our new chapel will be opened, and as we shall have three services every Lord's day at both of our chapels in the city at the same hours, we shall not be able, with our present force, to give attention to the out-station and school on Sundays, but only on week days. The people immediately around our residence, are of their own motion, begging us to open a school, and had we only five dollars a month to apply to such a purpose, we could at once open a promising day school."

### Nestorians.

Messrs. Perkins and Stocking, of the American Board, under date of Oromiah, March 13 and 23, describe the prevalence of a powerful work of grace in the mission seminaries, and in several Nestorian villages. The pupils of the seminaries have been almost all awakened to an unusual pitch of interest in religion, and a remarkable spirit of prayer seemed to pervade the place. In the villages the work has been extensive and very happy in its influence. Deep solemnity has appeared to rest on the people, a wide-spread interest in divine things has been manifested, giving the greatest encouragement to the missionaries, and furnishing fresh motives for effort and prayer on behalf of a community God has delighted to bless.

### Sandwich Islands.

Mr. Baldwin, of the American Board, writing from Lahaina, Jan. 28, says:—

"We have had no revival the past year, and we cannot report one for any part of the Islands; but still, so far as my field is concerned, I would hope there has not been a diminution of interest in religion. Seven were added to our church at the last communion. Others stand as candidates. Our congregation is not greatly diminished notwithstanding the many deaths, and there appears to be a liberal spirit in contributing for the support of the pastor, for completing their house of worship and for other objects."

"Fifteen of our church have been the last year to California, to dig gold. Most of them have given a share of what they obtained to the Lord. One, who found he had cleared four hundred dollars, gave fifty dollars to the American Board, which I reported to our secular agents, to make me a life member of the Board."

"Not one who went to California is known to have dishonored his profession there. It was a kind of first experiment of our church members in a foreign land; and we were not a little gratified at numerous testimonies that they had stood aloof from gambling, drinking, Sabbath-breaking, and other evil practices that would meet them in every part of California."

"Our schools are flourishing. We have lately held an examination of them, and conjoined with it a juvenile temperance celebration and feast, at which seven hundred children, mostly Lahaina, were present."

### Progress of the Truth in France.

Under date of May 30, Mr. Willard says:—

"I have already received information which confirms our judgment in reference to the good effect produced by the baptism at Servais, 12th inst." The son of one of the sisters baptized that day, or rather in the evening, to avoid scandalizing the relatives of the candidates, said to himself, as he was at mass that morning,—"The protestants are going to baptize shortly,—oh, how I shall laugh!" and he laughed there in the church at the baptism. He hastened to the water and Mr. Foulon was reading these words of the generation of vipers, who hath warned you to flee from the wrath to come? He said to himself, "John the Baptist certainly did not apply this language to those whom he baptized," and he immediately applied the words to himself. Soon, instead of laughing he was weeping. He now attends the meetings, and Mr. Foulon has had a conversation with him. His poor grand-mother says, "What a wretched thing! he is going to be a Protestant!" He has already left off swearing!"

It is already known that this youth's



mother was baptized: her husband procured a passport in order to abandon her. Like a fearless servant of Christ she addressed him,—"I am the servant of Jesus and shall ever be, I am your companion also, and shall ever be. Go where you will, I shall follow you." It seems that this conduct disarmed the wrath of this man; perhaps, he, too, is a chosen vessel. We shall see. How wonderful in might and in works is our God!

Mr. Willard also states that, in a recent visit to Paris, Mr. Cretin fell in with four persons who had received some books from a young brother, Mr. Caillot, and who desired baptism. After a satisfactory examination he complied with their request.

## THE BAPTIST.

MAIRION, ALA.

WEDNESDAY, AUGUST 14, 1850.

Important Despatches.

We are indebted to our obliging contemporaries "The Advertiser" and "The Atlas," at Montgomery for the following Telegraphic Despatches.

"The steamer Cambria arrived at Halifax this day, Aug. 6th.

Cotton has declined nearly one eighth of a penny. Sales during the week thirty thousand (30,000) bales.

Portugal government declines to concede. The American Minister has demanded his passports.

Actual hostilities have commenced between Denmark and the Dutchies."

"The President, the day before yesterday (Aug. 6th.) sent a message to both Houses of Congress saying he would use military force to expel Texas marching into New Mexico! This produced great excitement in Washington, and many consider the sword of civil war already drawn!"

"The Postmaster at Benton has fully explained the matter referred to in our last, and has restored the damage. This is in keeping with the idea we previously entertained of him, and we only regret that it had not been done in reply to our private letter on the subject.

RESIGNATION.—Rev. Matthew Lyon, we understand, has resigned his agency for Howard College, and will not of course accept the agency for our paper, as the one was connected with the other.

Rev. P. E. Collins has removed from Benton, Lowndes county, to Fulton, Dallas county, and requests his correspondents to address him at the latter place.

REV. R. H. TALIAFERRO.—By a private letter from brother Taliaferro, of Galveston, Texas, we learn that he has resigned his pastoral charge of the Baptist church at that place, with a view to labor among the Indians. Brother T., is a young man of fine abilities and great energy of character, and should his life and health be spared, we shall hope to hear many good things of him, from among the Red Men of the forest. He is one of the readiest writers in the West, and his promise to communicate for our columns we shall be glad to realize.

REV. C. D. MALLARY, D.D.—The honorary degree of Doctor of Divinity was conferred on the Rev. C. D. Mallary, Pastor of the Baptist church, Lagrange, Geo., at the late commencement of the Columbian college, Washington city. This is a well deserved tribute of respect. By the way, we deeply regret to learn the poor health of our dear brother. May the strong arm of Divine mercy support him.

REV. T. MEREDITH.—We regret to learn by our exchanges that the health of our brother Meredith, for many years the able and industrious Editor of the Biblical Recorder, is declining. Few men in North Carolina have accomplished so much for the cause of righteousness as brother Meredith, and should he be compelled to abandon the editorial chair of the Recorder, as he has done that of the Southern Baptist Review, the loss of his influence, his discriminating talents, and his bold and fearless advocacy of truth will be seriously felt in that State. We deeply sympathize in his afflictions, and ardently pray for his restoration to health, and his wonted usefulness.

BAYLOR UNIVERSITY.—We invite the attention of our brethren to the Circular of this Institution found in another place. It is located at Independence, Washington county, Texas, and we are happy to learn by a private communication from our excellent brother, Rev. J. W. D. Creath, at Huntsville, of that State, is in a flourishing condition. From a humble beginning of \$150 to \$200, in property, five years ago, it has attained to \$20,000, in buildings and good subscriptions, and its friends are arranging to endow its Presidency, at an early day, on the plan of scholarships. The main College building, just completed, is of stone, 35 by 55 feet in dimensions, with two stories, elegantly stuccoed and penciled after the appearance of black marble. Among its students the past year, were two young brethren preparing for the ministry. We hope the Baptists of Texas will sustain their reputation for enterprise, and early place it on a firm and elevated standing. God speed to it.

In our notice of the commencement weeks of the literary Institutions in this place, we omitted to express our gratification at the presence of so many persons of intelligence and refinement from a distance. It has been remarked that, on no former occasion, perhaps, has our village ever been so thronged with strangers; among whom we were particularly pleased to recognize, a large number of teachers of High-schools and Colleges, both in this State and from Mississippi. We wish their own Institutions may always be as prosperous as those which they have delighted to honor.

### Associations.

In another column, under the head of special notices, will be seen the time and place of so many of the Associations, in the immediate circulation of our paper, as we are informed of, from the minutes now in possession. These, indeed, embrace but a small part of the Associations in the South-west, and should we be furnished with other minutes in due time, we will take pleasure in adding to the list of appointments. We think it important at this moment to announce the time and place of holding our Associations, both, that corresponding messengers, and others desiring to attend them may know when, and where to go; and because we desire to call the attention of the churches to a few things of interest among them.

1. Exercise judgment and care in the appointment of delegates. Our Associations are advisory councils. The thousand questions that relate to the peace and prosperity of the churches, to soundness in the faith and correctness in discipline, and to the measures necessary to enlarge the borders of Zion, come up for consideration in these bodies; and it is needful that they be composed of the most enlightened, judicious, active and enterprising members among us. The reason why many Associations are so inefficient is, that they are either composed of a majority of young, uninformed members, or of discordant, uninterested members. When good men meet together for consultation, they have a right to expect that churches representing themselves in the councils will send up their best and wisest delegates.

2. Be careful to furnish full and minute statistical accounts of your state and proceedings during the year. Instead of long dissertations, inappropriate to the occasion, set down the number of members in communion; the number baptized; the number received by letter, &c.; the number dismissed; the number of males and females; the number of blacks and whites in fellowship; the efforts made during the year to evangelize the negroes; to bring the community and neighborhood under the influence of the gospel; mention all facts in relation to prayer-meetings; Sabbath meetings; Sunday-schools and the temperance cause: state what has been appropriated to benevolent operations—Foreign missions; domestic missions; Indian missions; support of the pastor; the poor of the vicinity, &c. &c. These statistics are of great value, on many accounts. They serve to encourage the brethren in "good works, which God hath before ordained that we should walk in;" they stop the mouths of gainsayers; and they sometimes correct the indolence and parsimony of those who see on paper how little they have done, or how much others are doing.

3. Especially, make liberal provisions for the support of those good measures which have been set in operation. We are missionary Baptists, and we are proud of the name; let us, then, sustain this profession by corresponding deeds. The world is yet unsubdued to God.—There are multitudes perishing all around us, who enjoy not the means of grace, and they look to us to supply them with the word of life. The Son of God looks to us to do this; let us not be unfaithful to the trust.

The heathen abroad, should have our sympathy. We should place ourself in imagination in their stead, and endeavor to form an idea of our duty to them, by the judgment we should form of their duty to us, were they in our place. By their dying fears and forebodings, we should determine the extent of our efforts for their salvation.

Next to this the comparatively heathen around us, in our own neighborhoods and our own country, demand a special interest on our part. We have thought that domestic missions might be the peculiar field of the Southern Baptists just now. This field spread out before us is immense, and it is yearly increasing. It is, too, white for the harvest. There are hundreds of places at this moment calling for the ministry of the word, and from the nature of surrounding circumstances, these places are much thrown upon Southern Christians. Every Pastor would do a good work, if ere he goes up to his Association this fall, he would bring the wants of our South-Western territory before his church, and have it contribute liberally to supply this vast territory with the word of life.

Something, should be done, also, for the education of young ministers. No man, who has a forest to clear would think of sending a dull axe to do it; no more should we think of sending out disqualified men to contend with the subtleties, the worldliness, the infidelity of the West. Our uneducated ministers have done great good, and they are doing it still. No body would depreciate their influence or their character. They themselves are the men who have felt the want of education in the ministry, have commenced our schools of the prophets, and are now supporting them. They are the men who urge us to write as we do, and to call upon the churches for aid to qualify and send out other young brethren stronger, wiser, and better suited to the work than we have been. In most of the States, a beginning has been made to search out and qualify the gifts of the churches for the dread responsibilities before them; and what we want is, that these little beginnings shall not be suffered to languish for the want of timely aid.—Come brethren, come to the work. Let every church appropriate something to the good cause of ministerial education this fall, and let every Association undertake to prepare at least one missionary for the wide field of the South-West.

CONVERTS TO POPERY.—The Rev. W. M. Skellum was received on Saturday into the Roman Catholic Church, at the chapel in Spanish Place; and Mrs. Wilberforce, daughter of the late Rev. John Owen, of Fulham, and wife of the eldest brother of the Bishop of Oxford, has also been received into the church of Rome.—Etc.

### Standing Committees.

During the Session of the Alabama Baptist State Convention, 1849, several committees were appointed a year in advance, in order that they might have full opportunity to elaborate their reports, and bring together the most valuable items of information in their possession on the different subjects committed to their charge. We publish those committees at this time by way of reminding them that something will be expected from them ere long, and they had as well begin early to collect their facts, and arrange their proofs:

On Temperance, A. A. Connella, L. L. Fox, L. B. Lane.

Education, T. F. Curtis, S. S. Sherman, M. P. Jewett.

Domestic Missions, R. Holman, J. H. De Votie, A. W. Chambliss.

Foreign Missions, H. Talbird, S. Henderson, A. B. McWhorter.

Sabbath Schools, A. VanHoose, P. Stout, I. Lyon.

While on the subject, we will take the occasion to remind those whom it may concern, that there was also a special committee raised under resolution as follows:

"Resolved, That a committee of three be appointed, to prepare and report to the next meeting of this body, a plan for raising a fund for the support of aged and destitute Ministers of our denomination; and the families of deceased Ministers, who may have died in the service of the churches, and left their families unprotected for."

On motion, brethren Chilton, De Votie and Chambliss, were appointed said committee."

We hope these brethren have something in a course of preparation which the Convention will be pleased to adopt on this all important subject.

### Mississippi Convention.

By reference to the Minutes of last year, we find the following appointments made for the year 1850. To preach the Introductory sermon, Rev T G Freeman, Rev H B Hayward, alternate.

On Indian Missions, Rev I T Tichenor, Rev A Moffit, alternate.

On the Instruction of the Colored Population, Rev L B Holloway, Rev W H Taylor, alternate.

Bible Sermon, Rev G H Martin, Rev D L Russell, alternate.

On Education, Rev J B Stiteler.

On Domestic Missions, Rev W C Crane, Rev E C Eager, alternate.

On Foreign Missions, Rev S I Caldwell.

In addition to the above, the President, by resolution, appointed committees to write on the following subjects:

On Domestic Missions, W Carey Crane, chairman.

Foreign Missions, J B Stiteler, chairman.

Indian Missions, I T Tichenor, chairman.

Southern Baptist Publication Society, E C Eager, chairman.

Sabbath Schools, G W Allen, chairman.

Spiritual Welfare Colored Population, S I Caldwell, chairman.

### Religious Interest at Matagorda.

Brother N. Hill, at Matagorda, writes to the Christian Index as follows:

"The Lord is blessing these ends of the earth. This is the beautiful valley of the Colorado. We commenced a meeting in this city on Friday before the third Lord's day in April. The meeting continued sixteen days; during which time, the Spirit was poured out on Zion. It was truly a glorious season: the church was revived, and many precious souls were converted to God. I had the great pleasure of baptizing thirty-one happy converts, in the beautiful bayou that makes out from the Matagorda Bay. Others were received by letter, making in all thirty-nine.—Among those baptized was my own dear daughter Josephine. We have a young men's prayer-meeting each Saturday night; a young ladies prayer-meeting each Saturday morning; concert prayer-meeting the first Monday night in each month; regular prayer-meeting every Wednesday night. We have also a Division of the Sons in this city, in a flourishing condition. No grocery or store is opened on the Sabbath in this city. A Division of the Sons was recently organized at Wharton, my former place of residence.

"My friends who address me, will please send their communications to Matagorda, as this is the place of my residence."

### Religious Interest Clark, Ala.

Dear Bro. Chambliss:—I send you a line in relation to two protracted meetings recently held in Clark county. The first was held with the Elim church, embracing the first Sabbath in July. It continued five days. Our congregations were good throughout, orderly and attentive to the matters of religion. Quite an interest was manifested in the community, and as the result of our labors, we had an accession of nine members to the church—eight by baptism, and one by letter. I was assisted in this meeting by brethren Dewitt, (the Pastor of the church) Creighton, Hill and Ivins.

On Saturday before the Second Sabbath of the same month, brethren Williams, Ivins and myself commenced a meeting in a destitute part of this county, (Clark) at a place where no Baptist church has been hitherto established. It was, unfortunately, at a period when the people of the neighborhood were very busy with their crops—"laying them by"—nevertheless, we continued our labor four days, as we hope not without good results. A work of grace was evidently begun in the hearts of many who attended, and at the solicitation of the people we promised to hold another meeting of days at the same place in August, inst., embracing the second Sabbath. With this promise we closed for the present, having baptized one. May the Lord prosper our next visit.

Yours in Christ,  
JOHN TALBERT.  
McKinley, July 31, 1850.

### Texas Correspondence.

Missionary Tour from the Brazos to the Colorado—Materials for Three New Churches—The Desires of the People—Methodist Failures—Episcopalian Zeal—The Kind of a Preacher Wanted—General Interest in Favor of Baptist Views—Liberal Offers—Another Field in Cameron County—The Character of the Population—Call for Rev. A. T. M. Handy, of South Alabama—Brother Creath's Agency.

Rev. R. C. Burleson, of Houston, Texas, writes:—

I have recently made a Missionary Tour to the field lying between the Brazos and Colorado rivers. My chief object was to explore the field, and see what could be done towards constituting Baptist churches there, and supplying them with Baptist preaching. The results of my survey are decidedly encouraging. There are members enough to constitute two churches, if not three, in that field—say one at the mouth of the Brazos river, which is becoming a shipping point of some importance, another on the Bernard, in a neighborhood of wealthy planters; and it is possible a small church might be collected in the town of Columbia. There are already a few members there, and others of much influence expect to settle near there soon. There are several other points where the people would gladly receive our preachers in this circuit, or missionary field.

From the mouth of the Brazos to Columbia, the distance is 30 miles. This is the most fertile and wealthy portion of Texas. The people as yet are under no decided religious influence—the Methodists have exerted themselves to gain the influence but have signally failed by sending among them preachers of inferior talents and manners. The Episcopalians have "compassed land and sea," to monopolize all the wealth and talent of this community, and have not been entirely unsuccessful; and if they continue their efforts, and we do not occupy the ground, those wealthy counties will soon be under the entire control of that denomination. Now is the time for action, decided, vigorous action, or much if not all is lost to the Baptist church in this region.

I need make no remark about the kind of preacher we must send; for on this subject it is almost impossible for one interested, as I am, to speak with moderation. I might go on to tell you, that we must send such a man as Drs. Cone, or Manly, or Fuller; but this would be mere talk. What we need and must have is a man of heart-felt religion—of deep piety, which will prompt him to toil much, to endure much, and amidst it all to manifest the meek and joyous spirit of a Christian. And this is not all; he must be a man of intelligence, of more than ordinary intelligence; otherwise he cannot command the respect of the community, as the history of the Methodists in that community demonstrates; and then he should be a man of unexceptionable manners, at least in no way repulsive by his roughness. Such a man can, by God's blessing, build up our cause in that community.

There is a decided interest felt for Baptist churches. My meetings were large and very solemn. Some with tears begged an interest in our prayers for their salvation; others are ready for baptism as soon as a church can be organized. One gentleman in Quintana (a flourishing little town at the mouth of the Brazos) not a member of any church, promises \$100 to the first preacher who will constitute a church and establish regular preaching in that village; and many others will contribute something. A Baptist living on the Bernard will give \$100 to any Baptist preacher who will occupy that field.

I write these facts, now, hoping that at the Literary Anniversaries of Marion, you may meet with some man who will occupy this field as the missionary of your Board.

Another important field for our Missionaries is Cameron in Melan county. That part of Texas is filling up rapidly with an industrious and thrifty population, a people who would be called "good livers." That is to be the densely peopled part of this State, it being well adapted to small plantations and raising stock. I understand there is a good brother A. T. M. Handy in South Alabama, who is inclined to come to Texas. Do you know him? I have thought he would suit this field well. We need a man of strong natural intellect, warm devoted heart, who can swim creeks, sleep in log cabins, and eat beef and hominy, for this field.

We have employed brother Creath as the exclusive agent of our Convention. I am more and more convinced daily that in addition to this agency we should have a General Missionary to visit the destitute places and constitute churches, and let brother C. devote himself to the older churches and the pecuniary interests of the Convention.

A GREAT PITY.—It is but a few months since we were filled with rejoicing at, as we hoped, the final adjustment of an old strife between the two Baptist churches of Wilmington, North Carolina; but how are we pained to perceive the same strife so soon revived, the same spirit of acrimony rekindled. What is there in contention and ill-will, in wrath and bickering that can afford Christians the least pleasure? We do not pretend to say who is in fault in the present instance, but there is certainly fault somewhere; and we think it a great pity that it could not have saved the church of God and the name of Christianity from accumulated reproach. Our brethren in Wilmington, it does seem to us, might find sufficient to do, in making common cause against their common enemy, without turning their arms against each other; and if our dear brother Meredith would employ the influence of this paper in that direction, and help them so to do, it would present a more agreeable aspect to the eyes of strangers, than while seeming to contribute, even a mite, to widen the breach. "Blessed are the peacemakers for they shall be called the children of God."

### Paying Pastors.

We commend the following letter to the special attention of our churches. If there is any one practice that deserves reprobation, unmeasured and unqualified, it is that to which our brother refers, the practice of withholding the hire of the minister. Perhaps this may not be sufficiently common among the churches to deserve the name of a practice,—we hope not. But it must not be denied, that it does frequently occur, that ministers fail to receive the salaries which have been promised, for which they labored, on which they depended for the support of their families, and in view of which they contracted liabilities which this failure renders them unable to meet. It is bad enough, in all conscience when one man becomes dishonest, and refuses to pay his just debts—and he a man of the world; but when a whole Christian church does so, we know not in what language to express our loathing, our regret. As to the best plan of raising the salaries of the pastorate, that is a question which we shall not refer to here—albeit, we think that of the Eufaula church the most equitable and certain of all others; but we do sincerely trust, for the honor of Christianity and the cause of truth and righteousness, that all our churches will remember that a joint transaction of their members bind them severally and individually, just as much in ecclesiastical, as in matters of the world, and that church members can no more be honest in not paying church debts, than individual debts. They are just in the one case as in the other:

Dear Bro. Chambliss:

As I have frequently read in our papers of churches failing to pay up their preachers, according to contract. Now, this is a most shameful thing!—Can such churches, or such individual members be honest? I think not. Religion I had thought made us so. I would suggest that all the churches adopt the plan of our church to wit: the pro-rata plan. That every member make up in his mind, what he is worth, in money, above his debts, and return the same to the Deacons—nothing less than his worth, but over if he chooses. The deacon or deacons make the calculation, and collect the amounts and pay the debts, and so the preacher gets his money.—This system is adopted in all the deficiencies of subscriptions. We adopt it only on such debts as necessarily accrue, in keeping up a church. For all other objects, members do as they please—give, or not give. We think a member who refuses to comply with such a requisition, is unfit for church fellowship. Dear Brother, I have written this hoping it might do some good—might wipe this non-payment stain from our denomination—please publish it. We have nothing to do with other denominations.

Fraternally,  
CULLEN BATTLE.  
Eufaula, Ala. August 5th, 1850.  
Christian Index please copy.

### Dr. Judson.

The Macedonian says: Dr. Judson, as we learn by a letter from Mr. Stephens dated April 20, embarked for the Isle of Bourbon on the 8th of that month, in the French barque Aristide Marie, accompanied by Mr. Ranney. He was so far reduced that serious apprehensions were entertained of his death, before he could get out of the river, but as the vessel approached the sea he rallied, and seemed so much better as to revive hope both in himself and Mr. Ranney. The problem is doubtless solved long before this, and meanwhile a universal feeling of anxiety will prevail, to hear the intelligence which shall confirm our hopes or fears.

Mrs. Judson says, April 19: "You will hear from other sources of our severe trials, and I should not have written you at this time, but for a conversation I had with Dr. Morton this morning, in which he gave his opinion of the case very definitely. He says Mr. J. has had no specific disease, though every vital organ has in turn (and sometimes altogether) partially refused to perform its office. He spoke particularly of the sluggish action of the heart and lungs; and remarked that the hardships of his past life were now made to tell most fearfully on his failing constitution. He says he remarked a look of age stealing over him for some months before his illness, and thought it the result of his short visit to America. In connection with this he begged me to write to the Wades to postpone their return until Mr. W.'s health should be fully established; but I suppose a letter would not reach them previous to their embarkation.

"Dr. Morton told me that if Mr. J. had remained in this place a little longer, he would have lost all chances of life, but now the probabilities were in his opinion about equally balanced. If I could know that he were living now, my hopes would be very strong; but it will be so long before I can hear!

"I will not attempt to describe my own feelings. Those who have suffered will be able to surmise in some small degree, and to those who have not, my words would be an empty sound. I can only be thankful that we are both in keeping of a Being who loves us infinitely, and that we shall ere long find ourselves occupying the places now preparing for us, in that world where

"Sin and sorrow, pain and death,  
Are felt and feared no more."

With these prospects one cannot be very miserable, though the heart must needs sometimes be heavy.

"For a long time before he was ill, Mr. J. seemed daily to grow more spiritual and childlike, so much so, that even some of the natives remarked the change in his preaching,—he was all tenderness and tears. Since his illness he has been singularly resigned. 'How sweet to lie entirely helpless, in the hands of God!' he would often remark. He seemed to have a deep sense of the love of Christ, and sometimes, several times a day, would break out with the exclamation, 'Oh, the love of Christ! the love of Christ!' In proportion to this was his love for all who love the work of Christ."

### The Covington Institute and Dr. Pattison.

During the past week we have been more astonished than for many years, by the new developments made on this case through the publication, by the consent of all parties, of some private letters of Dr. Pattison's in relation to the projected transfer of the Western Theological Institute, from Covington to Cincinnati. We cannot see how Dr. Pattison's character as a gentleman of veracity, to say nothing as to Christianity, can be sustained. He must, at least prove those letters forgeries, and yet they are published with notes written by himself. The facts of the case are as follows:

In 1833, the project was formed for a Theological Institute for the whole West or valley of the Mississippi, which gradually ripened into the Covington Institute, regularly chartered by the State of Kentucky, with a reservation of power to alter and amend the charter at pleasure.

It was distinctly stated that it was to "belong to neither, Ohio or Kentucky," "but to be looked upon as a great institution devised for the benefit of the West." It was expressly stipulated that the acting Board of Trustees should be at first nominated from only a larger Board, two from each of the States of the Valley of the Mississippi. A Board was appointed which in 1843 consisted of five Trustees in Kentucky, five in Ohio, besides the Secretary who resided in Ohio, the Treasurer who resided in Kentucky, and the Chairman, Dr. Lynd, then residing in Cincinnati. Agents were sent into the Southern States with all assurances of the perfect social equality of the South. Alabama and Mississippi at once contributed more than all the Northern States ever have done to this day.

Thus matters stood until some time after Dr. Pattison's election, who being personally unpopular and suspected of non cordiality to the South, Southern Editors and papers fell off from his support. In the meantime, the Cincinnati brethren had a majority, nominally of one, but owing to distance &c., really of three in the Acting Board.

While things stood thus, to say nothing here of an attempt denied by Dr. Pattison to get a still larger preponderance of Trustees in Ohio, the Kentucky Trustees applied to the Legislature for redress, alleging that they had reason to believe that there was a secret design to sell the property in Covington Kentucky, and remove the Institution to the other side of the Ohio; upon which the Legislature so amended the charter that the Trustees in future must all be citizens of Kentucky. The whole North was indignant, and flaming paragraphs appeared in the papers.

The Kentucky Trustees published a statement in which they particularly charged on Dr. Pattison, that he had formed the design with some of the Ohio Trustees of selling and removing the Institution. Their language is,

"Thus the Kentucky Trustees discovered and have proved that there was a secret movement on foot, to place the whole Institution not only in the hands of the North, but on the soil of the North, and that Dr. Pattison, John Stevens and O. N. Sage, were the prime agents in it." They charged Dr. Pattison particularly with saying, he had looked into the matter of the sale of the Institution at Covington and found that they could do it.

To this Dr. Pattison replied in a long statement, one chief object of which any impartial person would say was to deny what the Kentucky Trustees had charged on him, i. e., any movement, and particularly, any secret movement to effect the sale and removal of the Institution to Ohio. His language is, (the italics are his own.)

"I also deny that the word 'sell' was used by me, but 'remove.' I make the distinction because an attempt is made to fix upon me a plot to secretly sell out the school, and in that way to remove it. In the published document, Mr. F. does not say that the term 'sell,' was used by me; but that he used it. 'I do not believe that you can sell and move the Institution.' To which he says I replied, 'I have looked into the matter.' I can only say I heard nothing of selling, and must believe that Mr. P. is mistaken. My answer had no reference to a sale of property, but to the power of changing by proper authority the location of the school.

As for Mr. Stevens whom you have associated with Mr. Sage and myself in a 'secret movement,' I deny that he and I have ever exchanged a word about selling out the Institution, or secretly moving it."

To add confirmation he publishes the following certificate and remark:

CINCINNATI, June 10, 1848.

Rev. Dr. Pattison: Dear Sir—Your favor of 18th inst., is before me. You inquire: "In our frequent conversations on the interests of this Institution, was the design of selling it out by the Trustees, or by any other person or persons, or of removing it in any way except by mutual agreement of its friends, both North-west and South-west, ever discussed or contemplated?"

To this inquiry I am able to give a ready answer—a simple, unhesitating, unequivocal No. Yours, &c.,  
J. STEVENS.

Perhaps it is useless to add any thing farther on this point. But bidden to the law as you have been yourself, and aided in all this action by one of the ablest lawyers in the State, you could not have been ignorant of the fact that had such a plan been attempted, it must have failed. Had the property been sold, its proceeds could not have been appropriated to the support of a school beyond Covington, except by a change in the charter."

Here the matter slumbered for a year or two, the whole North and much of the South believing that Dr. Pattison was a much injured man. A full history of the Institute drawn up in Cincinnati was lately published at last, so outraging all propriety that the Kentucky Trustees have published a full vindication of their course; including some new and most astounding letters written privately, and some very confidentially, showing that such a plan did exist, and that Dr. Pattison was at the bottom of it, and in all probability Stevens and Sage at the top.

First comes a Certificate from Bishop Pat-



cell, showing that the building was offered for sale to the Roman Catholics.

#### Certificate of Bishop Purcell.

CINCINNATI, March 15, 1848.

I certify, that a gentleman whom I took to be a clergyman connected with the Baptist College, or Seminary, in Covington, called on me several months ago, and asked me to purchase the College, and a portion of the adjoining grounds.

JOHN B. PURCELL.

Bishop of Cincinnati.

For another Certificate almost to the same effect we have not room.

From the two letters from Dr. Lynd, we have only room for the following extracts. Under date of September he writes:

"Nor do I believe that it is possible for North and South to co-operate in any public enterprise. The question is, What can be done? If this were given up to the South, I have no idea they would sustain it, even if every Trustee on the other side of the river should resign, and give them the whole control. But if they were willing to do so, would it be right? I wish you could inform me your views on these questions. Supporting but one party to have the property, to whom does it in equity belong? Or suppose it were equitably divided, in what proportions should it be?"

On the 13th of September he writes the following P. S. to another letter:

"P. S. Allow me to add a second thought. This is an excellent location for a Literary Institution. Suppose we should leave the building, and enough ground for premises, and the Cemetery, which would be an annual income of from five to ten hundred dollars, and take the remainder, say \$80,000, would this be right? I mention this in confidence. First place, the Theological School is of no use to this place, nor to Kentucky, with their present feelings; but a literary institution is greatly needed, and might be made of much value to the Baptists of the West."

I shall be glad to know your views on this or any other plan you may have. That of a General Convention I have several times proposed. Stevens and Sage say it will do no good."

From this it is plain, 1st. That he did make a movement for the removal of the Theological Institution to Ohio, and for the removal of the whole property which could only be done by its sale or the division of it as might be thought proper. 2nd. That a part of this scheme at least, was communicated in the strictest "confidence," and consequent secrecy.

The latest of these letters is dated, September 13, 1847, and yet in a letter to Rev. J. M. Peck, dated Feb. 10, 1849. Dr. Pattison says, "I never did knowingly or designedly in any way whatever, attempt to diminish the relative influence of the South in that Institution until after the clandestine attempt at the Board meeting in September, 1847, to elect several new Kentucky Trustees." \* \* \* I know my brother what has been said. I know also what I affirm."

What can be said for the integrity of Dr. Pattison's statements after this? Or will it be contended that the attempt to remove, and to influence the most influential men to share the property, giving the North \$80,000 and the Institution, talking over the matter with Sage and Stevens, one of whom offers the building for sale to the Roman Catholic Bishop, should be considered no attempt whatever to diminish the relative influence of the South in this Institution.

If Dr. Pattison can save himself from the charge of direct untruth in words, it would seem difficult for him to get over the charges of prevarication and deception.

Sept. 13, 1847, Dr. Pattison writes a long private letter to Rev. J. M. Peck, from which we extract the following:

"But, out of door, there are squalls. I have come to this conclusion, for which I have been prepared from an early period after coming here, that the North-west and the Southwest will not co-operate."

The question is, who is to have this property and institution? Both cannot have it. In this, I believe all here are agreed. The first question is, if one only can have it, to whom does it belong?

If it belongs to the North side of the river, would it be a violation of any moral principle to remove it to some one of the knobs back of Cincinnati? provided it could be legally done.—There can be but little doubt but that the design of the Kentuckians has been to make me resign. I believed this from the beginning."

Under date of Dec. 1, 1847, he writes in relation to the September meeting:

"They attempted to put in three Kentuckians, so as to have a majority in the Board. The plan was thwarted by a tie of votes, otherwise they would have had the school in their hands entirely. Since that, at a special meeting, we put in three new members belonging to Cincinnati, and shall endeavor to fix it securely."

BAPTISMS AT RANGOON.—Mr. Stevens writes under date of April 20:—

I received a letter a few days since from Ko Thah A, of Rangoon, mentioning the Baptism of two Burmans from Pa-gyeetwin in the region of Ava.

There is nothing specially encouraging in our Burmese Congregation, nor among the people of the town. The assistants are engaged as usual, some still travelling in the regions adjacent.

#### EDUCATION IN OREGON AND CALIFORNIA.

The Baptists were, at the last accounts, laying the foundation of a college in Oregon city, upon a lot of 40 acres of land. It is to be styled the Oregon City College, and is to contain a theological department. The Methodist Episcopal church have an academy at Salem city, in Oregon called the Oregon Institute. The buildings are excellent for the country. Rev. E. Banister will go out to California as principal of an academy to be founded there under the patronage of the Methodist Missionary Society. In Oregon city there is a large Roman Catholic monastery, containing a school for girls and boys.

#### Instruction of the Colored People.

Dear Bro. Chambliss:—Much has been said on the subject of the religious instruction of our colored people, but as yet, comparatively little has been done; nevertheless, if all the slaveholders in Alabama feel as deeply on this subject as brother Waller, and were to express it in the same manner, much might be speedily effected.

Such was the weighty responsibility which he felt on this subject, that he requested me to visit his quarter and preach to his negroes; and upon being informed that all my Sabbaths were engaged, he replied, that any day in the week that I could conveniently attend, arrangements should be made for their accommodation. I accordingly gave him an appointment. When the time arrived I found all things ready, and the master, overseer, and their families, and the servants assembled under a beautiful oak-grove, practically saying, (and this is a good way to say such things) "we are all here before God to hear all things that are commanded thee of God." The master said, I have as yet no house suitable for preaching purposes, but I intend to erect one for the convenience of my servants, as early as practicable. This suggested to me a plan which would make it quite convenient for a missionary to labor among this important but too much neglected part of our population, viz: let those slaveholders who have large families build houses of worship on their farms, and invite a minister to come and preach for their servants; and in neighborhoods where the families are less, let the neighbors unite and build a house for their servants to meet in, and the missionaries can preach at these houses on Sabbaths, and those on the large farms on week days. By this method one man could serve a large number of colored people; he could preach some where every day. Let those brethren and sisters who have been blessed of the Lord with this kind of property, ask themselves the question, if they are willing to co-operate in the above plan. If so, go forward in the fear of God, confiding in his promises, for your labor will not be in vain in the Lord.

Yours in christian bonds,

JERIMIAH REEVES.

#### Adding to the Bible, No. II.

I did not intend to trouble the reader further on this subject, but for the fact that there are two or three small errors in the printing of the first, that render my meaning obscure, if not altogether unintelligible.

In that communication, I am made to say that *Italic* words are put in our English Bibles "to make out the verse." It should be "to make out the sense." Again, I am represented as having "been at the pains to count and compare the words in 42 chapters of these Bibles, and find in them a difference of 204." Instead of "words," it should have been "*Italic* words." The number of words, I suppose, is the same. But the number of *Italic* words is vastly different. According to my calculation, the Bible published by Mr. Davison has 5775 *Italic* words in it, more than has that published by the A. F. B. Society. I do not believe that this was intentional, either on the part of Mr. Davison, or of the B. Society. But that there is a very fatal mistake on one side or the other, must be apparent to every reader.

In ancient times there was no printing. Every new book had to be written entire. And how very careful were the Jews in transcribing the Bible to have it exact! Not a word—not a letter was to be added or diminished! No, not so much as a dot was to be found in one that was not in the other. Not only so, but all the words, and even the letters of the two Bibles were counted that there should be no mistake. Our translators inform us that that portion of our Bible which we find in Roman letters, is all that there is in the original; and that the words in *Italic* are added to make out what they suppose to be the true sense. They may give it the true sense, and they may not. If one of those words which is not in the original, is printed in Roman letters, it is virtually saying that it is in the original; thus adding a word to the Bible. And this is the case, whether true sense of the text is given or not. But the *Italic* words sometimes weaken the force of the text, and sometimes convey a meaning contrary to the text. For instance:—1 John, 2: 19. "They went out from us but they were not of us; for if they had been of us, they would not have continued with us." &c. In one of these Bibles the phrase "no doubt" is in *Italic*; in the other it is not. If this phrase is not in the original, I think it is very improperly added. The passage is much more forcible without it than with it. Again: Psal. 9: 17. "The wicked shall be turned into hell, and all the nations that forget God." The particle "and" in both the copies before me is *Italic*. From the present reading of our Bible we might suppose that the "wicked" and the "nations that forget God" are two different characters.—But, leave out the "and," and read it as it is in the original, and we see that the nations that forget God, are the wicked that are to be turned into hell. Suppose this word in this place had been, or should be, in Roman characters, this would be an addition to the Bible that would destroy the sense. And why might not this be, as well as in more than 5000 other words? Consider the awful curse pronounced against those who make alterations in God's holy book! (Rev. 22: 18, 19.) The dreadful curse will certainly fall upon those who intentionally change but a word, or a single letter. I again remark, that I do not believe that the Bible Society has added to the Bible intentionally; yet let us consider to what extent this is really done. If Mr. Davison is right, (I don't know that he is,) one single copy of the Bible issued from the Bible Society has 5775 words added! The copy before me purports to be "Stereo-typed," "Seventh Edition." Of course each copy of every edition that ever has been, or ever will be issued from those stereo-typed plates, must contain the

added words. And to what extent these mistakes may have obtained in all the issues from that Society, I have no means of knowing. I look upon the Holy Book of heaven with so much sacred awe and reverence that, according to my present feelings, I would not make an alteration in a single letter for my head! And I am not a little perplexed, when reading my Bible to know that in many things it is incorrect. And my perplexity is increased by the good reason I have to believe that there is not a copy of the Bible in the English Language that conveys the true sense of the original throughout:—or if there is I do not know it! \* \* \* \* \* When will this matter be remedied. \* \* \* \* \* What would I not give for a Bible that I knew to convey the exact meaning of the original! I would not discourage the reader. The most that is in our English Bible, we believe correct. And there is enough that we know to be correct to fill our hearts with exceeding great joy: yet it might be amended. If we had 999 gold coins that were perfectly pure—without the least mixture of alloy, and had one that was not pure,—that had only the smallest mixture of alloy, would we not wish that one to be purified? Just so with our English Bible; if every word in it but one conveyed the exact meaning of the original, we would desire that that word too, should be exactly correct.

May God's rich blessing rest upon every humble reader.

J. R. HAGGARD.

#### Professor Webster.

The Governor of Massachusetts has decided not to commute the penalty of the Law in the case of Prof. Webster, and has fixed the day of his execution on the 30th of the present month, between the hours of 8 and 11 A. M. When the death warrant was read to the criminal, he merely replied, "The will of God be done," "I am prepared for my fate." He requests that his family many not be informed of the hour of his execution, as he wishes them not to be present. We learn that he is preparing to make another confession under the gallows—where he will probably disclose the whole truth.

By the way, we observed a few days since that the Montgomery Atlas, with notions of morality about as indefinite as ours are of politics, concerning which we know almost nothing at all, advises that Prof. Webster should be provided with facilities for committing suicide, and that his friends should urge him so to do, that thus he may escape the odium of the gallows. Now, we would not suspect the Atlas to be skeptical in matters of religion—but only as permitting the usual considerations of worldly honor to govern his pen too far; still we must be allowed to protest that such counsel is as dissonant from fidelity to the laws of the land as from the laws of God. Prof. Webster is a murderer, according to his own confession, and should atone for his offense by patiently submitting to the penalty which the law has annexed to so flagrant a breach of public safety and domestic happiness; nor were it less dishonorable in him to evade that penalty by suicide than to hang. What honor, in fact, can there be in adding to one murder, the crime of suicide? In adding the murder of self to the murder of a fellow man? They are both sins of the first magnitude—and true morality would suggest the greatest infamy rather than crime. He that commits murder and hangs, may possibly be saved, because he repents in the interim: but he that commits suicide, self-murder, is lost inevitably, and forever.

#### Baptism in Maulmain Normal School.

Miss M. Vinton writes under date of April 20:

The Normal School is still flourishing, and the impression made upon the strangers visiting it is that of surprise to find the pupils so intelligent. Such, I believe, was the impression felt upon the mind of their teacher, Miss Wright, who has now begun her delightful work.

I think I mentioned in my last that we indulged the sweet hope that several of our pupils had met with a change of heart. Last Sabbath was one of deep interest to us, as Mr. Binney, just on the eve of departure for America, had the happiness of leading six of the dear children of whom I wrote you into the baptismal waters.—George and John, the orphans of whom I spoke particularly, were among them. They all appeared very well, and we trust they will prove faithful to the blessed cause they have espoused.

Four others offered themselves, but partly on account of their age, and partly for want of better knowledge of them, they were advised to wait a little. Thus you see that our Heavenly Father has looked graciously upon us, and set his seal upon a few more of these dear ones and made them his—Macedonian.

#### Columbian College, D. C.

The annual commencement of this Institution took place on Wednesday, the 17th ult., at the Baptist church, on E. Street.

The degree of Bachelor of Arts was conferred upon the following named gentlemen, by the President of the College:

Wm. J. Arrington, Georgia; James W. Asbury, do; E. T. Blake, Washington City; Elbert G. Catchings, Georgia; A. F. Davidson, Virginia; Caleb Davidson, Olney, England; E. L. Force, Washington City; Julius E. Grammar, do; Thomas B. Greer, Virginia; Robert Hall, do; J. H. Hellen, Washington City; Byron Hilliard, North Carolina; William J. Houston, do; Robert G. Lewis, do; D. H. McCoy, Pennsylvania; John T. Mercer, Ga.; A. B. Richardson, Maine; W. P. Solomon, North Carolina; C. C. Speiden, Washington City; Thomas R. Thornton, Georgia; Wm. A. Tyree, Virginia; James J. Wallace, Georgia; Joshua C. Wood, Mississippi.

The degree of Master of Arts was conferred upon the following gentlemen:

Robert French, District of Columbia; William T. Hendren, Virginia; Thomas Pollard, do; L. G. Marshall, of Tennessee.

Besides these Degrees, there were conferred the Honorary Degrees of Master of Arts upon Stephen Allen, of Massachusetts, and Daniel Witt, jr of Texas; the Honorary Degree of D. D. upon the Rev J. T. Jones, of Siam, and the Rev C. D. Mallory, of Georgia.

We are gratified to learn that the condition of this institution is better now than perhaps at any former period of its existence; and that its prospects in the future are altogether cheering.

PROTRACTED MEETINGS.—Protracted meetings will be held at the following places, which ministering brethren are affectionately invited to attend.

At Fellowship church, Marengo county, near Demopolis, commencing Saturday before the 1st Sabbath in September.

At Concord church, Dallas county, near Athens, commencing on Saturday before the 4th Sabbath in August.

At Pilgrims Rest, Perry county, commencing Saturday before the 1st Sabbath in September.

At Mount Zion church, Bibb county, commencing Saturday before the 3d Sabbath in September.

#### Special Notices.

##### Anniversaries—Conventions.

The Arkansas Baptist State Convention will meet in 1850 at Mt. Bethel church, Clark county, Saturday before the 1st Sabbath in October.

The Alabama Baptist State Convention will meet in 1850, at Marion, Perry county, Saturday before the 1st Sabbath in November.

The Mississippi Baptist State Convention will meet in 1850, at Jackson, the Capitol of the State, Thursday before the 2nd Sabbath in November.

##### ASSOCIATIONS IN ALABAMA.

The Tuscaloosa, will convene at Friendship church, on Saturday before the 3d Sabbath in September.

The Bethlehem, will meet at the Bethany church, Monroe county, Saturday before the 4th Sabbath in September.

The Canaan, will meet with the Mud-Creek church, Jefferson county, on Saturday before the 1st Sabbath in October.

The Bethel, will convene at Bethel church, Marengo county, on Saturday before the 1st Sabbath in October.

The Salem, will assemble with Mt. Pleasant church, Pike county, on Saturday before the 1st Sabbath in October.

The North River, will meet with the Salem church, Tuscaloosa county, on Friday before the 2nd Sabbath in October.

The Alabama, will meet at the Mount Gilead church, Lowndes county, on Friday before the 2nd Sabbath in October.

The Cahaba, will meet with the Pisgah church, Perry county, on Saturday before the 3d Sabbath in October, 1850.

##### IN MISSISSIPPI.

The Columbus, will meet at Starksville, on Saturday before the 2nd Sabbath in September.

The Union, will meet with the New Providence church, Copiah county, on Saturday before the 4th Sabbath in September.

The Yalobusha, will meet with the Providence church, Carroll county, on Saturday before the 4th Sabbath in September.

The Mount Pisgah, will meet with the Pleasant Hill church, Newton county, on Saturday before the 1st Sabbath in October.

The Panola, will be held in Oxford, on Saturday before the 1st Sabbath in October.

The Central, will meet at Richland church, Holmes county, on Saturday before the 2nd Sabbath in October.

The Louisville Friendship, will assemble at Antioch church, Winston county, on Saturday before the 2nd Sabbath in October.

The Mississippi, will convene at Zion's Hill church, Amite county, on Saturday before the 2nd Sabbath in October.

The Choctaw, will meet with the Macon church, Nueces county, on Saturday before the 3d Sabbath in October.

The Mississippi River, will meet at the Comite church, East Feliciana, on Friday before the 4th Sabbath in October.

##### IN LOUISIANA.

The Grand Cane, will convene with the Friendship church, De Soto Parish, on Saturday before the 3d Sabbath in October.

##### IN ARKANSAS.

The Liberty Association will be held with the Rehoboth church, Union county, commencing Saturday before the 2nd Sabbath in September.

#### BAYLOR UNIVERSITY,

LOCATED at Independence, Washington County, in one of the most beautiful and healthy portions of Texas, will commence its Fall Session 1850, on the 15th of July, and close it on the 13th of December following. The Spring Session for 1851, will commence on the 13th of January, and expire on the 13th of June following.

##### Faculty:

REV. HENRY L. GRAVES, President, A. M., M. A., WARREN COWLES, MR. DANIEL WITT, PROFESSORS, MR. HENRY STRIBLING, Tutor, MR. AUGUSTUS BUTLER, Professor of French and German Languages, and Painting, MRS. LUCIA BUTLER, Teacher of Music and Embroidery.

##### TERMS PER SESSION.

Elementary English Branches, \$8 00  
English Grammar, Geography and Arithmetic, 13 00  
Ancient Languages, Natural and Mathematical Sciences, Moral and Intellectual Philosophy, 15 00  
French Language, 10 00  
German Language, 10 00  
Music on Piano Forte, with use of Instrument, 25 00  
Music on Guitar, 10 00  
Painting, 10 00  
Embroidery, 10 00  
Fees in Collegiate Department, 25 00  
Boarding, including Fuel, Washing, Lights and Lodging, per month, 7 to \$8. Tuition payable in advance. No deduction, except in cases of protracted sickness.

HOSEA GARRETT, President Board of Trustees.

Aug. 14, 1850.

#### GREENSBORO' FEMALE INSTITUTE.

GREENSBORO' A. LA.

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, 20 00

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

FUEL, 1 00

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, \$35 00

French, Spanish, Italian or Latin Language, 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,

WILEY J. CROOM,

D. 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. MARY, JAS. GUILD, B. F. PORTER, BENJ. WHITFIELD, J. J. ORMOND, H. W. COLLIER.

July 10, 1850.

##### Millinery and Mantua Making.

MRS. SMITH has taken a room at Mr. Hornbuckle's for a few months, and is prepared to make Ladies Dresses, Bonnets, Caps, Cane, Fancy articles, &c. Ladies at a distance can have their dresses made to fit them by sending one that fits well.—All made in the latest fashions from the North and from Paris.

April 10, 1850.

7.1f.

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 26, '50.

#### 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 fully 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; Gamwell's History of American Baptist Missions; Howell's Way of Salvation; Howell on Communion; Howell on Deaconship; Baptist Manual; Carson on Baptism; Hinton's History of Baptism; Jewett on Baptism; Judson on Baptism; Noel on Baptism; Peggitt on Baptism; Smith on Baptism; Fuller (Richard, D. D.) on Baptism; Baptism in the New Testament; Baptismal 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.; Brantly'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 Cyclopedia of Moral and Religious Anecdotes; Advancement of Religion; Apostolic and Primitive Church; Alleine's Alarm; Almost a Christian; Active Christian; Christ our Law; Christ our Example; Christ on the Cross; Cradock's Concordance; Chalmers' Sermons, 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'Aubigne'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, 2 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; Hall's Scriptural History; Kingdom of Christ; Evening Exaltation; Jay's Morning and Evening Exercises, 2 vols.; Josephus; Malcom's Bible Dictionary; Missionary Enterprise; Milton



## Nich for the Poets.

### Parting Words.

BY J. MONTGOMERY.

"And he said, 'Let me go, for the day breaketh.'"  
GENESIS, XXXIII, 26.

Let me go, the day is breaking—  
Dear companions, let me go;  
We have spent a night of waking  
In the wilderness below;  
Upward now I bend my way,  
Part we here at break of day.

Let me go, I may not tarry,  
Wrestling thus with doubts and fears,  
Angels wait my soul to carry  
Where my risen Lord appears;  
Friends and kindred weep not so—  
If ye love me, let me go.

We have travelled long together,  
Hand in hand, and heart in heart,  
Both through fair and stormy weather,  
And 'tis hard, 'tis hard to part;  
While I sigh "Farewell!" to you,  
Answer, one and all, "Adieu!"

'Tis not darkness gathering round me  
That draws me from your sight;  
Walls of flesh no more can bound me,  
But, translated into light;  
Like the lark on mounting wing,  
Though unseen you hear me sing.

Heaven's broad day hath o'er me broken,  
Far beyond earth's span of sky;  
Am I dead? Nay, by this token,  
Know that I have ceased to die;  
Would you solve the mystery,  
Come up hither—come and see.

## Miscellaneous.

### Man's Longevity and Wisdom.

BY SIDNEY SMITH.

One cause of man's superiority I conceive to be his longevity: without it, that accumulation of experience in action, and of knowledge in speculation, could not have existed, and though man would still have been the first of all animals, the difference between him and others would have been less considerable than it now is. The wisdom of a man is made up of what he observes, and what others observe for him; and of course the sum of what he can acquire must principally depend upon the time in which he can acquire it. All that we add to our knowledge is not an increase, by that exact proportion, of all we possess; because we lose some things as we gain others; but upon the whole, while the body and mind remain healthy, an active man increases in intelligence, and consequently in power. If we lived seven hundred years instead of seventy, we should write better epic poems, build better houses, and invent more complicated mechanism, than we do now. I should question very much if Mr. Milne could build a bridge so well as a gentleman who had been engaged in that occupation seven centuries; and if I had only two hundred years' experience in lecturing on moral philosophy, I am well convinced I should do a little better than I do now. On the contrary, how diminutive and absurd all the efforts of man would have been if the duration of his life had only been twenty years, and if he had died of old age just at that period when every human being begins to suspect that he is the wisest and most extraordinary person that ever did exist! I think it is Helvetius who says, he is quite certain we only owe our superiority over the orang-outangs to the greater length of life conceded to us; and that if our life had been as short as theirs, they would have totally defeated us in the competition for nuts and ripe blackberries. I can hardly agree to this extravagant statement; but I think, in a life of twenty years, the efforts of the human mind would have been so considerably lowered, that we might probably have thought Helvetius a good philosopher, admired his skeptical absurdities as some of the greatest efforts of the human understanding. Sir Richard Blackmore would have been our greatest poet: our wit would have been Dutch; our faith, French; the Hottentots would have given us the model for manners, and the Turks for Government; and we might probably have been such miserable reasoners respecting the sacred truths of religion, that we should have thought they wanted the support of a puny and childish jealousy of the poor beasts that perish.

### A MOTIVE FOR STUDY.

One of the best methods of rendering study agreeable is, to live with able men, and to suffer all those pangs of inferiority which the want of knowledge always inflicts. Nothing short of some such powerful motive, can drive a young person, in the full possession of health and bodily activity, to such an unnatural and such an unobvious mode of passing his life, as study. But this is the way that intellectual greatness often begins. The trophies of Miltiades drive away sleep. A young man sees the honor in which knowledge is held by his fellow creatures; and he surrenders every present gratification, that he may gain it. The honor in which living genius is held, the trophies by which it is adorned after life, it receives and enjoys from the feelings of men—not from their sense of duty; but men never obey this feeling without discharging the first of all duties; without securing the rise and growth of genius, and increasing the dignity of our nature, by enlarging the dominion of mind. No eminent man was ever yet rewarded in vain; the breath of praise was ever idly blown upon him; it has never yet been so difficult to rear up splendid monuments to his name: the rumor of these things impels young minds to their noblest exertions, creates in them an empire over present passions; inures them to the severest toils, determines them to live only for the use of others, and to leave a great and lasting memorial behind them.

### HEARTY READING.

Curiosity is a passion very favorable to the love of study; and a passion very susceptible of increase by cultivation.—Sound travels so many feet in a second; and light travels so many feet in a second. Nothing more probable; but you do not

care how light and sound travel. Very likely; but make yourself care; get up, shake yourself well, pretend to care, make believe to care; and very soon you will care, and care so much, that you will sit for hours thinking about light and sound, and be extremely angry with any one who interrupts you in your pursuit; and tolerate no other conversation but about light and sound; and catch yourself plaguing every body to death who approaches you, with the discussion of these subjects. I am sure that a man ought to read as he would grasp a nettle—do it lightly and you get molested; grasp it with all your strength, and you will feel none of its asperities. There is nothing so horrible as languid study; when you sit looking at the clock, wishing the time was over, or that somebody would call on you and put you out of your misery. The only way to read with any efficacy, is to read so heartily that dinner-time comes two hours before you expected it. To sit with your Livy before you, and hear the geese cackling that saved the capital; and to see with your own eyes the Carthaginian sutlers gathering up the rings of the Roman knights after the battle of Cannae; and heaping them into bushels; and to be so intimately present at the actions you are reading of, that when any body knocks at the door, it will take you two or three seconds to determine whether you are in your own study or in the plains of Lombardy, looking at Hannibal's weather-beaten face, and admiring the splendor of his single eye; this is the only kind of study which is not tiresome, and almost the only kind which is not useless; this is the knowledge which gets into the system, and which a man carries about and uses like his limbs, without perceiving that it is extraneous, weighty, or inconvenient.

### THE ART OF THINKING.

One of the best modes of improving in the art of thinking, is to think over some subject before you read upon it; and to observe after what manner it has occurred to the mind of some great master; you will then observe whether you have been too rash or too timid; what you have omitted, and in what you have exceeded; and by this process you will insensibly catch a great manner of viewing a question. It is right in study, not only to think when any extraordinary incident provokes you to think, but from time to time to review what has passed; to dwell upon it and to see what trains of thought voluntarily present themselves to your mind. It is a most superior habit of some minds, to refer all the particular truths which strike them, to other truths more general; so that their knowledge is beautifully methodized; and the general truth at any time suggests all the particular exemplifications, or any particular exemplification at once leads to the general truth. This kind of understanding has an immense and decided superiority over those confused heads in which one fact is piled upon another, without the least attempt at classification and arrangement. Some men always read with a pen in their hand, and commit to paper any new thought which strikes them; others trust to chance for its reappearance. Which of these is the best method in the conduct of understanding, must, I should suppose depend a great deal upon the particular understanding in question. Some men can do nothing without preparation; others little with it; some are fountains, some reservoirs.

### Honesty of Shoppers.

We have heard of fashionable shoppers, who manifested a thieving propensity, seemingly rooted in their nature, and incurable; but the following device, taken from a work issued in New York, entitled *Mysteries of Shopping*, must win the palm for ingenuity in detecting the secret thoughts and hidden vices of customers, whose character is yet unknown:—

"In order to prove and profit by the probation of the frequenters of Catharine street, I procured a newly-coined five cent piece, and with a particle of gum affixed it to the inside of the top of the glass show-case upon the counter, in such a manner that it appeared to be lying on the outer surface; and, by frequently observing the conduct of customers, upon occasions, I was enabled to determine, with a very considerable degree of certainty, whose intentions were upright and whose the opposite. It was no less strange than 'arming to note the number of those who attempted, by various stratagems, to appropriate it to their own use. Now a lady would carefully lay her handkerchief upon the case immediately over the covered coin, and on removing it cautiously, with thumb and finger, nip that portion supposed to contain the prize. Another would cover the affected spot with her muff, and while pretending to examine some article with one hand, endeavor to secure the little innocent with the other. Some would anxiously inquire for goods on the shelves behind, to divert attention from the object of their cupidity. Some scrupulously emptied their purses, when making payment, immediately over and around the unsuspecting little semi-decimal, that in the gathering up again it might be harvested. The chagrin painted on the countenance of each disappointed individual, furnished an infallible guarantee of the intent, and exposed an amount of latent villainy, absolutely startling to the beholder. But the scheme was too expensive to be afforded long. I observed that those who had been unsuccessful with the five pence, ever after avoided the store; and of those from whom I had derived considerable trade, and whose honesty I never had reason to suspect before this plan was projected, the number was so great that I became anxious lest a total abandonment by all my customers should be the unfortunate consequence of this pleasant device."

A violent storm raged in Baltimore on the 21st ult.

## What Will You Say, Sir?

When Thomas Hoopoo, a native of the South Sea Islands, had been about two years in the Cornwall Mission school, he took a journey with a friend and spent an evening in a select company, who were much entertained by the questions proposed to him by an irreligious lawyer, and his amusing answers. At length Thomas said in substance:—

"I am a poor heathen boy. It is not strange that my blunders in English should amuse you. But soon there will be a larger meeting than this. We shall all be there. They will ask us all one question, namely, 'Do you love the Lord Jesus Christ?'—Now, sir, I think, I can say, yes. What will you say, Sir?" He ceased; a death-like stillness pervaded the room. At length it was broken by a proposition of the lawyer, that, as the evening was far spent, they should have a season of devotion, in which Thomas should lead. It was acceded to; and Thomas, in his accustomed meek and affectionate manner, addressed the throne of grace. Soon he prayed for the lawyer in person, alluding to his learning and talent, and besought that he might not be ignorant of the way of salvation through Christ. As he proceeded thus, the emotion of the lawyer rose above restraint. He sobbed aloud. The whole company were affected, and sobs drowned the speaker's voice. Soon they separated and retired to their respective rooms. But there was no rest for the lawyer. The question of Thomas rung in his ears, *What will you say, Sir?* He paced his room in anguish. The Spirit of God renewed his heart.

### The End of the Duelist.

J. C. Vaughan, a native of South Carolina, in an article on the subject of 'duelling in the Examiner,' of which he was the editor, thus testifies to what he personally knows of the misery resulting from duelling in the community in which he resides. His vivid sketch of the horrors endured by the survivor, and of his miserable death bed, will remind our readers of Dr. Young's picture of the last moments of the wretched atheist.

"It has fallen to our lot, in days when we thought duelling no sin, if we could be said to have thought about it at all, to meet with many, to know some well, who had killed their men. We never knew one who lived in peace after the murder; we know only two who survived, and they are sots.

The first time we were called upon to witness a duel, was at Augusta, Georgia, in 1829. We were just entering manhood. The parties were from our native State. We knew them both well. They were stationed at their places, and at the word fire, the elder of the two, a man of promise and place, fell dead. We saw him; saw his brother, who gazed wildly into his pale face just now so full of life; saw his friends, as they hurriedly took up his body and bore him onward to his home. And we saw him afterward, the grey haired father, as he bent over the body, hot tears running down his cheeks, fall as one struck with palsy, for his prop, the boy of his hopes, was taken away, and there was no longer happiness for him on earth.

But the survivor! Business relations brought us together; we were his attorney; and we had to see him at his home, and our house. In company we saw no change in him; he was light-hearted, almost frolicsome in his gaiety. He never spoke of the murder; by an unuttered well understood compact, (and how terribly did this describe the deed!) none ever referred to it. But soon we learned that he never slept without a light in his room. Soon after, we found that he was becoming a drunkard, and scarce three years had passed since the duel, ere he was stricken down in early manhood, and laid near his antagonist in the earth.

But his death! we were present at it, and never may we witness such another! That subject—so long kept sealed up by himself—so long untouched by family or friend—the murder of his school companion and neighbor, was at last broken by himself. "I could not help it," said he, as his eyes glared upon us, and his breathing became painful, from its quick and audible action. We knew to what he referred; and endeavored to direct his thoughts into other channels. In vain—"I could not help it. I was forced into it. Could I help it?" and all this in a duelling sense was true. He had every excuse a man could have to fight; but, so assured, he exclaimed wildly, "It will not do—I murdered him—I have seen him, as he lay dead on the field ever since I slew him. My God! My God!" And muttering these, and like sentences, with a shriek, such as I never heard mortal utter, he died!

From the American Messenger.

"Yes, You're a Murderer."

It is stated, that Professor—, while confined in jail to await his trial for murder, complained that his fellow-prisoners disturbed him by night with taunts and insults, "yes you're a murderer; you killed him," etc.

It was ascertained that no audible voice had been heard; but without a doubt the confined malefactor heard the voice of conscience. The voice of a guilty soul seized on him. The self-condemning cry, "Yes, you're a murderer," rang in his ears in the solitude of his cell, even at the still hour of midnight. Thus strangely, but righteously, is man constituted. A sense of guilt pursues the soul forever.

A duellist once killed his antagonist according to the false laws of honor, and after eleven years on his dying bed, acknowledged to his friends that he had since known no real peace of mind. Even amid the gay scenes of pleasure, when cheerfulness seemed to sit upon his countenance, and his apparently joyous laugh

was heard the loudest, the recollection of the crime would rush across his mind, bringing with it the most bitter pangs of remorse. At night, when he lay down to rest, and even in deep sleep, his murdered rival appeared before him, and condemned him for his crime. Could the unforgiven sinner take the wings of Gabriel and rise to the gates of endless joy, and even enter within the holy city, he would find no enjoyment, but would cry out in the bitterness of his soul, "Me miserable! which way I fly is hell; myself am hell;" for even there conscience, with its scorpion sting, would pierce his guilty spirit with torturing pains.

[Correspondence of the N. York Courier.]  
NIAGARA FALLS, July 22, 1850.

About two hundred feet from the locality where table rock stood, and within fifty feet of the deep emerald of the horse-shoe fall, lies a canal boat, on the very verge of the great shelf over which the waters thunder. It is almost as uninjured as if it was in its own accustomed navigation, and presents the singular and most unusual incident of a craft having outlived the fury of the long line of rapids. It has been there several weeks, having broken loose in the vicinity of Chippewa, and borne along over all the plunges and preparatory struggles of the river, till the last great leap was reached, and—not taken. It has apparently lodged against a reef or boulder of rock, and resists effectually all the pressure of the mad flood that runs on it—through it—around it—but cannot shake of its death grasp on the rock.

Its preservation of shape and form in such a situation is exceedingly curious.—The White sides reflect the noonday sun; and in the moonlight, the space of fall, whose volume its presence obstructs, seems like a great black veil hung down in the midst of the silver and glittering waters. There in its location even an appearance of permanence. There is a strange look of quiet about this wreck.—The curtain of its window is flapping in the breeze, and out of one of its doors a plank is pushed, by some singular action of the current, as if it was intended for a pathway for escape.

The stern of the craft is turned from the near shore, so that it is not discernable, but who ever constructed that vessel, I suggest to him, that he ever after record in the advertisement of his business, that he is the man that built the boat that navigated all the rapids of Niagara without breaking up, and that held out where the fury of the flood is fiercest, and will hold on, probably, until the ice shall crush it into fragments. If it were a solid mass of timber the water would so pile up around it as to force it off; but it has just so much strength as to hold together well, and to hold a weight of water within itself, that fastens it to the rock.

I watched the strange play of the waves around it as they dashed over the deck, as though despairing to remove their daring visitor, clove asunder and rushed beyond it. There was a wild and gloomy association in one of the wayward movements of the waters. As some wave of greater power than the others would break in the boat itself, its sudden uplifting threw a shadow in the centre down-way, and for an instant it would startle the observer, for it seemed, with distinctness, as if some human being was there, and had suddenly rose up to look out of the opening for a chance of escape. This shadow was only occasionally thrown, and its recurrence without any tension of fancy, gave a singular effect to the wreck. It was a scene such as only this wonderful place could furnish.

THE INDIAN AND HIS BOY.—An Indian once took his boy to a Mission School, which had been established in the wilderness, and placed him in the hands of the teacher to be educated.

The Indian had heard of God—that he was the Great Spirit who ruled the world, and who made all things; and he wanted his little boy to grow up to fear and serve him.

So the good teacher took the little Indian boy and taught him all about God who made him, and of the Saviour who died for sinners, and of that happy place called Heaven, to which good people go when they die.

And the heart of the Indian father was glad, when he saw that his dear boy was learning so many good things.—*Young Reformer.*

## DRUGS! DRUGS!! DRUGS!!!

C. M. HIGH,

DEALER IN DRUGS, MEDICINES, AND CHEMICALS, PAINTS, DYE-STUFFS AND GLASS WARE, PERFUMERY, AND FINE SOAP, STEEL PENS, SUPERIOR WRITING INK, PATENT MEDICINES OF ALL KINDS, AND WINES FOR MEDICAL PURPOSES.

Physicians' Prescriptions carefully put up.  
Physicians and Plasterers will always find at this Establishment, FRESH AND UNADULTERATED MEDICINES— which have been selected with great care for this Market. All purchasers are invited to examine my Stock, which is being constantly re-supplied.  
MARION, APRIL 30, 1850. tf.

BAKER, WILLIAMS & CO.,  
COMMISSION MERCHANTS,  
No. 3, Commerce Street,  
MOBILE, ALA.

ROBERT A. BAKER, Summerfield Dallas Co.  
PRICE WILLIAMS, Livingston, Sumter Co.  
LEVI W. LAWLER, Mardisville, Talladega Co.  
Nov. 10, 1848. 38.4f.

### To Country Merchants.

DAVID TAYLOR & CO.,  
(SUCCESSORS TO TAYLOR & RAYNE.)  
HAVE on hand a very large and superior stock of

Boots, Shoes, Hats and Caps,  
which they will sell at unprecedented low prices for cash or approved paper.  
Purchasers will please call at the old stand, sign of the Mammoth Red Boot, 25, Custom House Street, New Orleans.  
July 1, 1850. 18.1f.

## BOOKS

Published by the Southern Baptist

Publication Society.

THE WAY OF SALVATION, by ROBERT B. C. HOWELL, D.D., Pastor of the First Baptist Church, Tennessee, of 318 pages. Price 87 1-2 cents.

RESTRICTED COMMUNION, or Baptism an Essential Prerequisite to the Lord's Supper. By Rev. JAMES B. TAYLOR, of Virginia. 18mo. Price 10 cents.

THE ADVANTAGES OF SABBATH SCHOOL INSTRUCTION. By Rev. C. D. MALLARY, of Georgia. 18mo. Price 6 1-4 cents.

BIBLE CARDS FOR SABBATH SCHOOLS. By JAS. TUPPER. 84 cards to the set, each card containing, on an average, three verses of Scripture, with a suitable Hymn on the back, arranged so as to comprise in the series a systematic course of instruction in the doctrines and duties of religion; they are designed to take the place of Catechisms and Question Books. Price 25 cents per set.

The above Books, together with a general assortment of Religious Works are for sale at the Depository of the Southern Baptist Publication Society, No. 40 Broad street, Charleston, South Carolina.

### OPINIONS OF THE PRESS

Each of the above works has been favorably noticed by the Press. We subjoin a specimen of their opinions on THE WAY OF SALVATION.

*Christian Chronicle* [Philadelphia].—Dr. Howell has already won for himself an honorable name in religious literature. The work before us will add to his reputation and usefulness. It is a clear, full, and earnest exhibition of the way of salvation for a lost sinner. It is eminently scriptural in language and spirit, and logical in its plea and discussion. The style is manly and attractive, rising at times into eloquence. The work will be an instructive companion for the earnest enquirer, and for the thoughtful Christian, and may do much to enlarge the knowledge of our church members. The typographical execution of the volume is highly creditable to the Southern Baptist Publication Society. It is a sample of their issues they will win a high place among the publishing houses of our country.

*Southern Baptist* [Charleston, S. C.].—In every respect this is worthy of its distinguished author. Its perspicuity, simplicity, and comprehensiveness of style; its complete and systematic arrangement; its correct theology, and solid instruction must cause this book at once to take rank with the first and best religious publications of the day.

Orders addressed to  
E. J. WALKER, Depo. Agent,  
Charleston, S. C.  
December 5, '849. 42-1

## Fine Cloths and Clothing!!

BYRNE & PARISH,

BEG leave to inform their friends and the public generally, that they have just received the largest and most beautiful assortment of GOODS for men's wear, ever offered in Marion, consisting in part of the following articles:

Black French, German and American Cloths, Olive, Green, Citron, Blue and Plum colored Do. Black and Colored Doe-skin Cassimeres, London, Bonjean and French Do. 75 pieces Fancy Cassimeres, Black and Colored Barathe Vesting, Black Satin and Gold and Silver Tinsel Do. Plain and Figured White Satin Do. Fancy Silk, Satin and Batiste Do. Grenadine, Damask and Embroidered Do. Carmelina, Buff, White Colored Marseilles Do. Black and Colored Silk Warp Cashmarrit, "and Bro. Drap D'Ete, Kassuth, Mixture, plain and checked Linen Coating Summer Cloths of every style and color, Plain, White and Fancy Linen Drill, Irish Linen, Bleached and Brown Shirting, Kentucky Jeans, Satinets, Cotton Ades, &c. 20 doz. Kid, Silk Lyell and Thread Gloves, Shirts, Pocket Hdkfs, Bleached and Brown Cotton half Hose, Drawers, Silk and Cotton under-Shirts, Cravats from 25 cents to \$5. Umbrellas, Suspensors, and a great variety of FANCY GOODS, which would occupy a whole newspaper to enumerate.

In addition to the above, we have a large stock of Ready-Made Clothing.

All our Goods have been selected with great pains and trouble by Mr. Parish, who has endeavored to combine economy of prices, excellence of material and elegance of style, for the advantage of our customers. We have some 5 or 6 of the best Tailors in the Southern country employed, and Cloths, Cassimeres, Vestings, &c. will be made to measure, for boys or men, with the taste, precision and fit, which has ever characterized our establishment.  
MARION, APRIL 30, 1850. tf.

### PROSPECTUS.

THE BAPTIST PREACHER,

EDITED BY REV. HENRY KEELING.

IS PUBLISHED IN RICHMOND, VA. in monthly numbers, varying in size from 16 to 32 octavo pages, neatly covered and stitched, making at the end of each year, a well executed volume of original Sermons, with editorial notes appended.

These Sermons discuss Doctrine, Discipline, Practice,—all that appertains to Christianity in Theory and Morals—in a word, every thing common to all evangelical denominations of christians; and besides this, the peculiarities of the Baptists: whence its apparently sectarian name.

The work has now reached its ninth volume, though each from the sixth is independent of all the rest. It has received the highest commendations from Associations and Conventions in the Middle, Western and Southern States, and has been pronounced by the press generally, equal to any work of the kind ever published.

Among its distinguished contributors, it enjoys, Rev. J. Lansing Burrows of Pennsylvania, Rev. Richard Fuller of Maryland, Rev. Wm. H. Jordan of North Carolina, Rev. J. B. Jeter of Missouri, Rev. Wm. F. Broadus of Kentucky, Rev. R. B. C. Howell of Tennessee, Rev. Edward Baptist and Rev. A. W. Chambliss of Alabama, Rev. John L. Dagg, Rev. Prof. S. G. Hillyer, Rev. Prof. Wm. T. Brantly and Rev. C. D. Mallory of Georgia, Rev. J. R. Kendrick of South Carolina, Rev. James B. Taylor, Rev. Robert Ryland and Rev. J. L. Reynolds of Virginia, and the Virginia Baptist ministers generally.

Terms.—One Dollar a Year, PAYABLE IN ADVANCE. Any person paying \$5, entitled to the sixth copy for his trouble. Discontinuances must be notified two months before the expiration of a year. In order to secure immediate attention, it is best to forward all orders to the Editor. This may be done by mail; and if with remittances, at his risk, and if need be, at his expense. These may be in current notes of any State, in gold, or in post office tickets. Post Masters acting as agents, are entitled by law, to frank letters.  
Richmond, March, 1850.

### THOS. P. MILLER & Co.

Nos. 8 & 10 COMMERCE STREET  
MOBILE, ALA.

CONTINUE THE GROCERY BUSINESS, and solicit a share of their friends patronage.  
Mobile, Nov. 27, 849. 4-4m

### Medical Notice.

DRS. BILLINGSLEY & JOHN, have associated in the practice of Medicine and offer their services to the citizens of Marion and vicinity. Applications during the day may be made at their office in the 2nd story of the building south of Langdon's Brick Store or at the drug store of H. P. Golden, and at night at the residence of Dr. Billingsley.  
MARION, FEB. 20th 850.

## I. W. GARROTT,

Attorney & Counsellor at Law.  
MARION, PERRY CO., ALA.

WILL punctually attend to all business connected with his care in the Courts of this and the adjoining counties, the U. S. Court at Tuscaloosa, and the Supreme Court.  
Marion, May, 849. 4y.

G. H. FRY, J. L. BLISS,  
W. G. STEWART, J. M. TAYLOR.

## FRY, BLISS & CO.

WHOLESALE GROCERS,

Nos. 13 and 14 Commerce-street, Mobile,  
OFFER to their friends and customers of Perry county, a large supply of carefully selected

## Choice Family Groceries.

And to their many friends throughout Alabama and Mississippi, tender thanks for former liberal patronage, and ask a continuance of their favors, as their prices will be shaped to mutual advantage.  
March, 847 6-ly

JOHN MORRISSETT.—This new steamer will leave this city for Montgomery, Ala., the 5th of December, and will run as a regular packet throughout the season, summer and fall. The John Morissett is entirely new, was built by an experienced boatbuilder for the Alabama River, and Lake trade, will carry 1200 bales of cotton safely across the Lake, up the canal without lighting or detention, and has fine accommodations for emigrants. After her first trip due notice will be given of her regular days of departure from this city, Montgomery, and all the landings on the Alabama River.  
JOHN T. DONALD & CO., 92 Camp at  
New Orleans December 10, 1849. 43-ly

## J. A. L'HOMMEDIEU,

(LATE L'HOMMEDIEU, BROTHERS.)  
No. 24 DAUPHIN STREET,  
MOBILE.

TAKES this method of informing his friends and former customers that he has just returned from the North, and is now opening a large and general assortment of Goods in the Watch and Jewelry line of business.

Fine Gold and Silver Watches of the best make, and Warranted Time Keepers—Fine Diamond Jewelry, Ruby, Turquoise, Opal, Garnet, Cameo, and other kinds of the Finest Jewelry, in complete sets, or separate Silver Spoons, Forks, Ladles, Cups, &c., Warranted of Coin.

Walters, Castors, Candlesticks, Urns, Britannia Tea Sets and Urns; Fine Twist, London Guns, Among Rifles, Inceam Twist and other Rifles; Colts Pistols, Allens Revolving Pistols, Fine Table and Pocket Cutlery; Shears and Scissors, Rodgers make; Military Goods, Watch Materials, Lamps, Girandoles and other fine House-Keeping Articles, Fancy Goods in great abundance—such as Work-Bags, Purses, Ornaments, Derks—and various other articles usually kept in the Watch, Jewelry and Fancy Line of business, quite too numerous to mention in any advertisement.

Persons in want of Goods in this line will find it to their interest to call and examine before making their purchases.

Goods Warranted.  
N. B. Watches, Clocks and Time Pieces carefully cleaned, repaired, and warranted by Mr. W. V. Moon, favorably known in this business.  
New Jewelry made. Jewelry Repaired. Engraving done with neatness and dispatch.  
Sons of Temperance, O. F. and other Jewels made to order. Canes mounted in Gold, Silver and Ivory.  
Old Gold and Silver taken in exchange.  
November 26, 849. 40-1

## GEORGE COSTER, & CO.,

DEALERS IN

Drugs, Medicines, Chemicals  
&c.

[Sign of the Good Samaritan.]

No. 67 Dauphin Street,

MOBILE.

Landreth's GARDEN SEEDS constantly on hand.

GEORGE COSTER. R. S. BACKLOR.

Geo. Coster, & Co., respectfully invite the attention of Planters to their establishment; having for many years resided among them, they believe they know the necessities of families, and that their experience will enable them to supply the Planter with such medicines, and only such, as he may need; in a judicious manner, at prices that cannot fail to give satisfaction where the genuineness of the articles is an object of the consumer.  
MOBILE, JAN. 3, 849. 4y.

## THOMAS ADAMS & CO.

GROCERS & COMMISSION

MERCHANTS,

27 & 29 Commerce, and 28 & 30 Front Sts.,  
MOBILE, ALA.

HENRY PARISH of Marion, being engaged in the above house, respectfully solicits the custom of his friends. Any orders shall be attended to promptly July 2, 1849.

## COLBY'S BOOK CONCERN.

THE OLD STAND, 122 NASSAU STREET.  
THE LATEST PUBLICATIONS may be obtained at wholesale and retail at the lowest prices and on the most accommodating terms, every variety of

RELIGIOUS AND DENOMINATIONAL BOOKS. The proprietor's own publications embrace some of the most valuable works in the language, and he is constantly adding to them. He will also furnish

ALL NEW PUBLICATIONS, Whether American or Foreign, keeping a constant supply of the same. Also SCHOOL AND BLANK BOOKS, STATIONARY, SERMON PAPERS, MARRIAGE CERTIFICATES, BIBLES, HYMN BOOKS, &c. Just published, a book for the times.

THE ALB. OST CHRISTIAN DISCOVERED.—By Rev. MATTHEW MEAD. Introduction by Rev. Wm. R. Williams.

"It is a searching treatise on a most important subject."—*Christian Chronicle.*

"We hail this timely reprint with increased gladness, the more especially, as it is very appropriate to the times, there being reason to fear that very many have a name to live while they are dead. For searching fidelity it ranks with the experimental treatise of Baxter and Owen."—*Christian Mirror.*

CARISTIAN BAPTISM; by NOEL. With an accurate and elegant Portrait—an exact reprint of the London edition without mutilation or comment.  
SARAH B. JUDSON, with notes by the author