

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.

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Religious Miscellany.

Infant Baptism and Innovation.

BY J. TORREY SMITH, A. M.

We would call attention to the following interesting extract, from a work just issued by the American Baptist Publication Society, entitled "The Scriptural and Historical Arguments for Infant Baptism Examined." It is taken from the Recapitulation in Chap. xii. We have never seen a finer summing up:—

If my reader have followed me attentively through the preceding chapters, which treat of infant baptism as a historical question, he will see that some important conclusions have been reached.

1. Infant baptism was established either by the law of Christ, or by Apostolical authority, and were generally practiced in the primitive church, we have a right to expect that there would be some express mention of it in the Christian writings of the first century after the Apostles. For those writings, though few in number, in comparison with a latter period, leave us no room to doubt in regard to the doctrines then held, the forms of worship and the ritual observances, unless this be an exception. For instance, those writings clearly show that the Lord's day or Christian Sabbath, was from the first observed; that the Lord's Supper was observed with primitive simplicity, and also Agape or love feasts; and that baptism was administered by immersion, accompanied with some simple forms at first, but degenerating in this respect through that period. But we find no reference or allusion to infant baptism in that primitive period—the first hundred years after the Apostles. Can we believe it was then practiced?

2. If infant baptism were unknown in the Church through the second century, i. e., the first hundred years after the death of the last survivor of the Apostles, we should expect to find in the writings of that period, not indeed an express remonstrance against infant baptism; because as a thing unheard of and unknown it could not be remonstrated against in terms, but such descriptions and accounts of baptism as would exclude the conception of the baptism of infants, which, when resorted to after the introduction of infant baptism, would amount to a strong testimony against it. And we find two such explicit testimonies; the one, of Justin Martyr, fifty years after the Apostles, the other, Clemens Alexandrinus, one hundred. Can any conclusion be stronger than that infant baptism had no existence in the Church for the first hundred years after the death of the last survivor of the Apostles?

3. If infant baptism were an innovation of a later date, we should expect to find the period of its introduction marked with controversy in regard to it; some pleading for it, and some contending against it. In the beginning of the third century we find such controversy. And one clear note of remonstrance has sounded through all the intervening ages to our day, viz: that of stout-hearted old Tertullian.

4. If infant baptism were an innovation, we should expect to find the period of its introduction marked by the prevalence of other innovations and corruptions of primitive purity. That this was the character of the church in the third century from its beginning, is universally admitted.

5. If infant baptism were introduced at a period of the Church when Apostolical Tradition was accustomed to be pleaded for all its doctrines and observances—those which are acknowledged innovations and corruptions, as well as those which are scriptural—we should expect such a claim in its behalf. Such a note has come down to us, feeble at first, but increasing louder as the distance of time from the Apostles increases; a very suspicious circumstance.

6. If infant baptism were an innovation, we should expect to find questions asked upon trivial and unimportant circumstances, such as will always occur to some minds about a new thing, but which no one asks in regard to an old and well settled usage. So we find it, as witness the question of Fidus to Cyprian and the sixty-six bishops.

7. If infant baptism were an innovation and corruption, we should expect to find it logically and practically connected with some truth indeed—or how else could it gain a foothold? but with a greater and more fundamental error. So we find it connected on the one side with the doctrine of original corruption from Adam and on the other with the fatal error of a magical potency in the sacrament itself to cleanse from sin and regenerate the soul; and hence necessary for infants, to cleanse them from native corruption and renew them for eternal life.

8. If infant baptism were a corruption we should expect to find it based upon misunderstood and misapplied Scripture. And so we find it. Through all the first ages of Pedobaptism, almost the sole text quoted was, "Except one be borne of water and the Spirit," &c. Not an example have I found of any reference in those ages to the baptismal of households. The

changes are continually rung on the passage above—the water being supposed to mean baptism. From a like misapprehension, and a corresponding misapplication of John vi. 53, to the other sacrament, Infant Communion was coeval in its origin with infant baptism, and went hand and hand with it through several centuries.

9. If infant baptism were an innovation, we should not expect to see it come at once into general recognition and practice—born in full growth and panoply, like Minerva from Jupiter's brain—but gradually spreading and acquiring strength; the Church being for a time in a state of visible transition in respect to it. So we find,—beginning early in the third century, encountering in the outset the opposition of Tertullian, it nevertheless was well established by the middle of that century in North Africa. Elsewhere, encountering indifference rather than opposition, it slowly, though surely, gained ground; yet so gradually that more than a century after its first establishment in Africa, we find a Nazianzen maintaining a position neither Pedobaptist nor Antipedobaptist, but combining elements of both; and this clear transition state further evinced by the well established fact that the custom was generally more honored in the breach than in the observance; until in the opening of the fifth century, by the issue of the Pelagian controversy it becomes fully recognized in the Established Catholic Church; and in the thirty-second year of the century established by the General Council of Ephesus, as the universal law of the Church founded on the supposed absolute and unqualified necessity of baptism to salvation.

10. If infant baptism were a corruption, we should expect that it would gain a stronger hold and make a more prominent figure, in proportion as the Church grew more corrupt. Such was the fact in regard to it. No fact is better established in ecclesiastical history than this. Whereas in proportion as the Church has grown more pure, since the time of the Reformation, especially where Liberty and the Bible have been enjoyed, infant baptism loses its hold, and falls into desuetude, in spite of every effort to maintain it.

A Good Man's Wish.

I freely confess to you, says the venerable Dr. Sharp, that I would rather, when I am laid low in the grave, have some one in his manhood stand over me and say, "There lies one who was a real friend to me; he kindly and privately warned me of the dangers of the young; no one knew it, but he aided in time of need; I owe what I am to him;" or I would rather have some poor widow, with choked utterance, telling her children, "There is your friend and mine. He visited me in my affliction; he found you, my son, a good employer, and you, my daughter, a happy home in a respectable and virtuous family." I say, I would rather such persons should stand at my grave, than to have erected over it the most beautiful sculptured monument of Parisian or Italian marble. The heart's broken utterance of the recollections of past kindness, and the tears of grateful memory shed upon the grave, are more valuable, in my estimation, than the costliest cenotaph ever reared.—Young Reaper.

The Name Jonah.

A startling discovery, confirmatory of the truth of the Book of Jonah, has been made by Mr. Layard. In excavating the city of Nineveh he discovered the name of Jonah inscribed upon the ruins. The prophet as our readers know, was sent to announce to the people of Nineveh the destruction of the city. His eloquence converted many of them, and "God repented him" of the doom He had pronounced, and spared the city for that time. Jonah then became the prophet of Nineveh, and was revered by the inhabitants. As was the Oriental custom they doubtless inscribed his name in conspicuous places on the walls of the public edifices, and the inscriptions engraved by Assyrian hands a thousand years before the Christian era, have been found by Mr. Layard. This is one of the most extraordinary demonstrations of the accuracy of Biblical history we have ever heard of.

As yet we have only seen the beginning of the end. The city of Nineveh has scarcely yet been entered, and when the excavations shall have been completed, if Mr. Mahometan jealousy should ever permit that consummation, we may expect illustrations of the prophecies that will strike the world with awe and wonder.

Great credit is due to the British Government for the munificent spirit they have exhibited in aiding the labors of Mr. Layard; in laying at his command vessels for the navigation of the Euphrates, conveying to England the magnificent sculptures which he has disinterred, and affording him every facility which money or British authority could secure. We should be glad to see a similar spirit exhibited by the Government of this country in reference to American antiquities.—Sunday Times.

Contrast Between the Righteous and the Wicked.

There is an impression on the minds of many, that there is very little difference between men, when contemplated in their whole being. Sometimes one may excel another in virtue, but at other times he may excel in vice, so that taking into view the whole period of their existence, they are much alike. But this impression is exceedingly erroneous in its nature, and dangerous in its tendency. I propose, therefore, to draw a contrast between the righteous and the wicked, and present each, as portrayed in the Scriptures, in his true character, in his life, in his death and in his doom.

The character of each is indicated by the names given them in the Bible. They are there called the righteous and the wicked; the just, and the unjust; saints and sinners; God's friends, and his enemies; men of carnal minds, and men of spiritual minds; the humble and the proud; the penitent and the impenitent; the obedient, and the disobedient; believers and unbelievers; the children of God and of the children of the devil.

All men, of every age, and every nation, belong to one or the other of these two classes. Each class contains a large variety of shades, but all belonging to it, are essentially and radically the same in moral character. That class denominated the wicked, includes not only the grossly immoral—murderers, robbers, thieves, swearers, Sabbath-breakers, fornicators, adulterers, gamblers, false swearers, liars, oppressors, injurious persons, and the like; but also the self-righteous, the self-deceived, the hypocrite, the moralist, and all who do not belong to the other class. All men by nature, or as they commence their moral career, belong to the class termed the wicked. As none are born righteous, but all are conceived in sin, and shapen in iniquity, as soon as they act morally—do either good or evil, they uniformly go astray as they are capable of doing it. No clean thing can come from an unclean. The heart of all, by nature, is deceitful, and desperately wicked, is full of evil. Jews and Gentiles are all under sin. There is none righteous; no one. There is none that understandeth; there is none that seeketh after God. They are all gone out of the way; they are together become unprofitable; there is none that doeth good; no one. There is no fear of God before their eyes. Now for the character of the righteous. It is as different from that of the wicked, as light is from darkness, as beauty is from deformity, as sin is from holiness, as purity is from filthiness, as life from death. The character of the righteous is the result of the Holy Spirit's operation on the heart of man. As all commence their moral course in the other class, those who become righteous, are translated from the kingdom of darkness, into the kingdom of God's dear Son. They are born not of blood, nor of the will of the flesh, nor of the will of man but of God. They were by nature, children of wrath, even as others; but, as they have now been begotten and born of God, they are no longer children of wrath, but the sons and daughters of the Lord Almighty. Their filthy garments have been taken away and they have been washed, and cleansed and purified in atoning blood, and clothed in white raiment, which is the righteousness of the saints, and from being afar off, are brought nigh to God by the blood of Christ. Instead of loving, and doing the works of the flesh, they bring forth the fruit of the Spirit, which is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance. They were dead in trespasses and in sins, yet now they are alive from the dead.—They have been the subjects of a new creation, so that they are new creatures. Old things are done away, and all things have become new. They have purified their souls in obeying the truth, and are born again, not of corruptible seed, but of incorruptible, by the Word of God.—The Father has shown wonderful love toward them, in choosing them in Christ before the foundation of the world, in providing them with the means of grace, in making them willing in the day of Christ's power, in forming in them a character pleasing to Him and in giving them an earnest and an assurance of eternal life through Jesus Christ our Lord.

Though some in this class are far better than others; though some are exceedingly imperfect and irregular in their lives and habits; yet the most unstable and impure of this class, possess a character far more pleasing in the sight of God, than the very best of the other class, the moral image of God is entirely effaced from the heart; but in the other, it has been restored. And whether the difference between these classes be distinctly perceived or not, in the present life, the time is coming when we shall clearly discern between the righteous and the wicked, and between him that serveth God and him that serveth him not; for their characters are radically different.—N. Y. Observer.

In youth, study; in maturity, compose; in old age, correct.

Backsliders.

There are a multitude of professors who are backslidden in some degree, and are doing injury to the cause of religion. There are different kinds of backsliding. Some are backslidden in practice, and they entertain an inward intention to do right, and a vain wish to enjoy more of religion. Yet they do not, and the great reason is, they do nothing. They are backsliders in practice.

Others are backsliders in heart. This class are always ready to keep up a sort of form of religion; they abound in externals, but it is a mechanical, formal, stiff manner of getting along. There is no life, power, or animation in their worship. These are very common, and dangerous too.

There are others who are backslidden in doctrine. These are often warm-hearted, active Christians; but they have imbibed such fatal errors in doctrine, that, if carried out, they would overthrow all their own enjoyment; and yet almost all this kind of backsliders wonder why they do not enjoy more, and see more of God's work. But they need not wonder; the cause is in themselves, and they alone can remove it by returning from their backslidings.

How necessary it is that the churches be aroused from this backslidden state. Let each member examine and see if he is not indulging in some fatal error in doctrine, or neglect in practice, or loss of the soul-inspiring first love.—Morning Star.

West-Africa—Polish Testimony.

A Spanish Roman Catholic missionary at Fernando Po, in a work published in Madrid in 1848, gives a description of the English Baptist mission on that island, a translation of which was published in the London Missionary Herald. He says:

"Not less surprised than I was would be any of my readers be, were they to see the veneration and respect with which the converted negroes of Fernando Po look upon their missionaries. One of the severest punishments which they can inflict on them is the expelling them from their religious worships. The festival days they employ in the continual reading and exposition of the gospel, alternating these exercises with religious songs; and more than once in the middle of the night my sleep has been interrupted by these songs being sung by a whole family in a neighboring house. Let us compare the customs with those which daily present themselves to our eyes, (in Madrid,) and with the horrible blasphemies which continually grate our ears, and let us say, Which people,—these negroes or ourselves,—show the most signs of being savages?"

In a note, the author adds, "Whilst I write these lines, I have before me the Report published by the Baptist Society, in London, according to the custom of issuing such a document every year. In the article concerning Fernando Po, it is stated that the poor negroes already defray the expenses of one of these missionaryaries among them."

The mission of the American Board at Gaboon, report during the past year 11 additions to the church. They have the hostility of the natives to encounter, and the worst hostility of civilized heathen, who flood the coast with rum, and shame Paganism itself by their vile behaviour.

Materials for Thought.

"The Sun of Righteousness."—The sun is the noblest and brightest emblem of the Lord Jesus. There is but one, and there needs not another; so there is but one Saviour, but he is complete, and all sufficient, the Sun of Righteousness, the fountain of life and comfort; his beams, wherever they reach, bring healing, strength, peace and joy to the soul.—J. Newton.

Christ 'was led by the Spirit into the wilderness, to be tempted of the Devil.' Much depends on the way in which we come into trouble Paul and Jonah were both in a storm, but in very different circumstances.—J. Newton.

"Strait is the gate and narrow is the way that leadeth to life."—Truth is but one road, error is endless and interminable.—Dr. Leighton.

"Without me ye can do nothing."—Did we see how needful Christ is to us, we should esteem and love him more.—Dr. Leighton.

"Look unto me."—It is unfortunately a common error to let our minds look much inward, and to the act of believing, instead of outward to the object of belief, making 'how shall I believe?' instead of 'what shall I believe,' the great inquiry; looking inward at the movement of our own minds instead of outward to a crucified Saviour for peace and joy, and endeavoring rather to produce happiness from the materials within our own bosoms, than to receive it from the Friend of sinners.—Memoir of Mrs. Little.

"What have we that we have not received?"—When we have confessed Christ or done him any considerable service, we are apt with the disciples to ex-

claim, "Behold, we have forsaken all, and followed thee; what shall we have therefore?" As if we had rather been givers to Christ, than receivers from him.—Baxter.

Knowledge is not love.—There are those who possess a thorough knowledge of Scripture, a deep and critical knowledge of it, who have perused the text till every expression is familiar to their lips; have compared, examined, and digested it; read commentaries and controversies and criticisms, till their understanding is thoroughly enlightened on every subject it proposes, and still their hearts remain unchanged, unsanctified, unhallowed by its influence.—Caroline Fry.

From the Watchman and Reflector.

He is a Christian.

HE IS A CHRISTIAN.—Then he is an honest man. He had rather wrong himself than wrong his neighbor. In whatever business he may be engaged, you may be sure that his dealings will be honorable and upright. "Provide for things honest in the sight of all men." "The way of the just is uprightness."

HE IS A CHRISTIAN.—Then he is a humble man. He thinks of his own infirmities, acknowledges his dependence upon God, and regards the wealthiest and poorest of his brethren as men, objects of his Redeemer's interposing love, and worthy of his attention and interest. "God loveth grace to the humble." "He that humbleth himself shall be exalted."

HE IS A CHRISTIAN.—Then he is a kind man. He feels interested for his neighbors, and has ever a pleasant word for those he meets. He strives to promote the welfare and happiness of those with whom he is associated. His generous heart delights in diffusing enjoyment. "The law of kindness is in his tongue." "To goodness, brotherly kindness."

HE IS A CHRISTIAN.—Then he is charitable. He is prompt to attribute right motives rather than wrong to others wherever it is possible. Knowing his own liability to err, he will regard with a charitable heart the failures of others, and will be more ready to reclaim and to restore than to censure them. "Bear ye one another's burdens, and so fulfil the law of Christ." "Charity suffereth long and is kind."

HE IS A CHRISTIAN.—Then he is forgiving. Wrong does not rankle in his heart, craving for revenge. The forgiving word is ready upon his lip, for his most implacable enemy. "If ye forgive not men their trespasses, neither will your heavenly Father forgive your trespass." "Even as Christ forgave you, so also do ye."

HE IS A CHRISTIAN.—Then he is benevolent. He feeds the hungry, clothes the naked, ministers to the sick. Human distresses touch his heart and open his hand. The spiritual maladies of mankind excite his commiseration, and to relieve and remove them, his influence and property will be cheerfully contributed. "Freely ye have received, freely give." "Whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him."

HE IS A CHRISTIAN.—Then he is a man of prayer. He lives in communion with God, for thus only can the life of Christianity be derived or preserved in the soul. "In every thing, by prayer let your requests be made known unto God." "When thou prayest, enter into thy closet."

HE IS A CHRISTIAN.—Then will he cherish and cultivate in his relations to God, and in his intercourse with men, "whatsoever things are true, honest, just, lovely of good report."

But suppose a professor of religion does not exhibit or strive to cultivate these lovely characteristics? Then he is no Christian!

Christ Glorified in His Church.

When we look at the sun, we only perceive that it is a bright and glorious luminary. But when we behold the earth in spring, in summer, or autumn, clothed with luxuriant vegetation, adorned with flowers, and enlivened by myriads of sportive happy beings; when we compare this state of things with the rigors, the frost, the barrenness of winter, recollect that the sun is, instrumentally, the cause of this mighty difference, and reflect how gloomy and desolate our world would be if wholly deprived of its beams; we have far more clear and enlarged conceptions of the value and excellence of this luminary. The sun is then, if I may so express it, glorified in the earth, and admired in all the productions and beneficial effects which result from his influence.

In a similar way will Christ, the sun of righteousness, be glorified and admired in his people. It will then be seen how much grace was required to sanctify, preserve, and glory them; how much wisdom, goodness, and power, were displayed in devising and executing the wondrous way of their redemption. They will not, therefore, be admired; but Christ will be seen and admired in them. The assembled universe will be ready to exclaim with one voice, How infinitely

Missionary Department.

From the Commission.

Missionary Union.

This body held its last annual meeting at Buffalo. We rejoice to know that its affairs are in a prosperous condition.—Until within the last four or five years the South shared in the contributions and labors of this body, then the Triennial Baptist Convention. We copy from the report on the German mission:—

"It is with emotions of mingled pleasure, and with unfeigned gratitude to God that we learn that the same eminent success which attended the first efforts of our beloved brother Oncken, to preach the gospel to his countrymen, still continues to be enjoyed by himself and his coadjutors; and that the mission shares largely in the divine favor. In many respects this may be regarded as the most important mission established within the present century.

"Acting in the very heart of Europe,—characterized by thoughtfulness, integrity, perseverance, and unconquerable love of literature and vastness of learning,—the German mind is fitted to exert a controlling influence over the nations of continental Europe.

"In reading the history of the German churches, the labors of the missionaries and pastors, the persecutions endured by some, and the self-denying and self-sacrificing spirit manifested by private members, we are reminded of the history of the apostolic churches.

"A distinguishing feature of this mission is the fact, that the general intelligence the people renders unnecessary much of the preparatory labor required among the rude nations. Our missionaries are not obliged to begin their work with the alphabet of literature, and perform a tedious amount of preparatory instruction, before men can be sufficiently enlightened to comprehend the truths of revelation. And though we now find access chiefly to the humbler classes of society, the truths of the gospel are powerful enough to subdue the most cultivated minds that now sway German thought and through that the thought of the world. Such a result, though it may be far distant in our sight, is not beyond the vision of faith.

"The millions of Germany are now accessible to missionary labor; and to human perception, men and means are only needed to emancipate them from the power of a transcendental theology, and to work a reformation as spiritual and as perfect as that of Luther was political and complete. Men they seem to have among themselves, and this is one of the most encouraging features in the mission; but though their liberality is truly apostolic, their means are very limited. How fervently, therefore, ought we to pray the Lord of the harvest to raise up faithful men and send them into this ripened field, and to incline the hearts of his people to sustain them.

"Present appearances indicate that Asia is to be converted to the truth through the agency of German Christians. Rare facilities also exist for carrying the gospel into Hungary, Prussia, Silesia, Denmark, Holland and other continental countries.

"While brother Oncken, the pioneer in this interesting mission, and his successful and indefatigable fellow-laborers are worn with toil, calls for help are multiplying, new fields are opening daily, and the fruits of their labor are abundant and glorious."

An Incident.

Mr. Bronson, a returned missionary of the Northern Baptist Board, while on a steamer, by request, made an address, in which he stated many important facts upon the condition of the people of Burmah, Assam, &c., &c., which were listened to with much attention. He spoke of the superstition, the idolatry, and the terrible moral and physical degradation of the heathen. He spoke of the toils, the privations, the sacrifices, and the self-devotion of the missionaries, and of the prejudices against them, not only in heathen but in christian lands.

After Mr. Bronson closed his remarks, a gentleman arose and said, "he was a layman, a stranger to all present, and belonged to a different denomination from the gentleman who had just addressed them. Some twenty years ago he was in Burmah, and in other heathen lands, and he would most cheerfully say, that he had seen with his own eyes the moral and physical degradation of the heathen, as stated by Mr. Bronson, and it gave him pleasure to affirm all, and in particular the statements made by Mr. Bronson in regard to the superstition and idolatry, &c. of the heathen. He knew the facts stated were true. And he would also state that he, when he went abroad, was a decided opponent and enemy of foreign missions; but on heathen shores he was changed from an enemy to a friend of

missions, because he had seen the influence and the benefit of their labor of love among the heathen—had seen idolaters changed to humble and consistent followers of Jesus. He knew the missionaries were a class of devoted, self-denying, estimable men and women, who were doing, far away from all the endearments of home, and country, and friends, a great work for Humanity and Religion. He commended the missionaries, and the great cause in which they were engaged, to the attention and support of the Christian world.

This incident produced much good feeling, and gave evident pleasure and satisfaction to all present. Upon inquiry, I learned that the gentleman who had thus affirmed the statements of the Rev. Mr. Brouson, was a Dr. Morris, of Philadelphia, a delegate to the late Medical Convention held in Cincinnati.—*Commissio.*

THE BAPTIST.

MARION, ALA.

WEDNESDAY, AUGUST 21, 1850.

A WORD IN OUR OWN BEHALF.—About a year and a half has now elapsed since we assumed the responsible office of conducting the Baptist organ of Alabama. During this brief period we have more than tripled the number of subscribers with which we commenced, extending our circulation from Florida to New Mexico. Having a weekly intercourse with more than ten thousand minds, we have, nevertheless, gotten along with our readers as harmoniously as commonly falls to the lot of Editors. We have yet to be informed of the first feeling of dissatisfaction with aught, which we ourselves have written. Still, we have occasionally had our troubles, and they have come to us in a way that could not well have been avoided. Our correspondents have not always been as cautious as they should have been; neither in the selection of their themes, nor in the expression of their views. We had an instance of this a few weeks since, in which an excellent minister, a brother of age, of standing, and ordinarily sound in his doctrines, gave utterance to views on the vexed question of slavery, that were entirely novel, inharmonious with those of his brethren generally, and expressed in a form calculated to do harm rather than good. In such cases what shall we do? It is a very delicate and disagreeable responsibility to refuse such a man the privilege of being heard; and it is equally repugnant to our feelings to cut and slash every expression of such men that may not be precisely accordant with our own notions. It is painful to have to publish what we do not believe is true or profitable, and yet we are not satisfied that it is always best to post a brother's heterodoxy, especially in matters of mere opinion. What then, we ask again, must we do? Why, we will beg our brethren to exercise a little more care in the choice of their topics, and in the use of their expressions; and we will entreat our readers to exercise that degree of patience and forbearance towards us, which they might hope to receive, were they in our place and we in theirs.

An excellent situation, as a teacher, may be had on application to Messrs. Flemming & Caldwell, Forkland, Greene co. See advertisement in another place.

AFFLICTIVE PROVIDENCE.—Mr. W. K. White, the Steward of the Judson Institute, died in this place on the 16th inst. An extended obituary notice will appear next week; meanwhile we will simply observe, that death could not have aimed his fatal shaft at a brigher mark in this community. No man could have died from among us more beloved, more lamented.

A PROTRACTED MEETING will be held at the Bethel Baptist church in Brownsville. Hinds county, Miss. commencing on Friday before the fifth Sabbath in September.

Brownsville is situated in the centre of a dense population. There is generally a large and intelligent congregation in attendance at the house of worship, nearly one half of whom are non-professors of religion. There is, therefore, a very interesting and important field open before the faithful laborers in the Lord's vineyard.

All ministering brethren are cordially invited to attend and assist in the labors of the meeting. Done by order of the church.

J. M. KNIGHT, Pastor.

APPOINTMENTS.—Rev. T. D. Armstrong will preach, God willing, at Friendship church, near Forkland, on Saturday before the 2nd Sabbath in September; and at Bethel church, near Erie, on Saturday before the 4th Sabbath of the same month. These meetings are expected to be continued several days. Ministering brethren are particularly requested to attend them.

CAMP MEETING.—The annual Weewoka Camp meeting will commence on Friday before the first Sabbath in September. Ministering brethren and all others are cordially invited to attend.

O. WELCH.

Mardisville, Talladega co., Ala. Aug. 13, '50.

THE DEACONS OFFICE.—The primary design of the deaconship was to release the ministry from all secular engagements that they might be exclusively to the preaching of the word; nor should any deacon consider that he had discharged his duty or fulfilled the intent of his office so long as his minister is secularized, or we will give ourselves continually to prayer and to the ministry of the word.

Queries and Answer.

Dear Bro. Chambliss:

Permit me to trouble you for an answer to the following queries, raised on 1 Cor. 7: 15. "But if the unbelieving depart, let him depart—a brother or sister is not bound in such cases."—(1.) What is the nature of the bond from which a brother or sister is released in this case? What are the particular circumstances which will bring any case under the provisions of the apostolical rule?

In order to explain the above passage, and answer these queries, we must take into view the context. St. Paul is laying down the duties of husbands and wives to each other.

1st. He takes a case in which both the parties are Christians, ver. 10, 11. Here he absolutely forbids the wife to divorce the husband, or the husband the wife. The surrounding heathen customs at this time afforded great facilities for divorce, either by the husband or the wife—thus a husband could divorce his wife for drinking his wine. Such divorces, however, were not held in good repute among well disposed persons. In cases of remarkably incongruous temper, by mutual consent, he permits them to *live apart*, but not to be divorced, so that either can marry again.

2d. In verse 12-16, he considers the case in which one party had become a Christian after marriage, the other remaining an unbeliever.—No Christian could have married an unbeliever without being excluded from the church. Hence, some supposed that where they afterwards became Christians, they ought, at once, to separate from their unbelieving partners. This the Apostle reprobates. "If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband, which believeth not, and if he be pleased to dwell with her, let her not leave him," ver. 12-13.

Another case, however, is now put, in which the unbelieving party "departs" from a Christian on account of his Christianity. In that case the Christian party remembering that "God hath called us to peace," must do every thing in reason to allay the irritation, and thus to avert a rupture. Still "if the unbelieving depart, says the Apostle, let him depart a brother or a sister in that case is not under bondage."

To answer, now, for the sake of convenience the second Query, first, what are the particulars which will bring a case under the provisions of this statute much will depend upon the force we attach to the word "depart." "If the unbelieving depart," I apprehend it would in that case be that final separation which was among the heathen, not only reckoned, a sufficient ground for a complete divorce, but by the common consent was esteemed in all respects equivalent to it. "If a man was absent for a certain time, his wife was at liberty to marry another." This loose state of the law was never to be taken advantage of, according to St. Paul, among Christians, nor were they to avail themselves of its facilities to rid themselves of an unbelieving partner. But where the unbelieving partner not only in effect, but in fact, legally divorced him, or herself, the other party was "not under bondage."

It would be difficult to put an exactly similar case in the present time. Our laws of marriage, properly, do not afford such facilities for divorce. Hence, if an unbelieving husband should refuse to live with his wife, for becoming a Christian, it would be both legally and morally wrong, for either party, on that account, to consider themselves at liberty to marry again. If, however, the unbelieving party were, on such grounds, to separate, and then petition the Legislature, and on false grounds get a divorce, that would form a case exactly in point: only, I do not think that the Christian party would be justified by any thing in this passage, in seeking either from the Legislature or courts of Law a divorce on account, simply, of the neglect or departure of the other.

To reply now to the first question not in words, but in substance, What is meant by a brother or sister being in such case, "not under bondage?"

It may either mean that they are entirely absolved from the bonds of the first marriage so as to be at liberty to marry again, or it may mean that they are at liberty to live apart from the unbelieving partner, only remaining single.

The judicious Macknight inclines to the first opinion. "The party who was willing to continue the marriage, but who was deserted, notwithstanding a reconciliation had been attempted, was at liberty to marry. And this decision is just, because there is no reason why the innocent party, through the fault of the guilty party, should be exposed to the danger of committing adultery." The opinion here expressed, appears to us to be correct, and is certainly that which was received by the earliest times, and by all the Fathers of the Christian church.

Bloomfield, however, says, "We are not to suppose that the marriage was in such a case, *ipso facto* dissolved so that the believing party might contract a fresh one. This is alike at variance with the letter and spirit of our Lord's decision, (Matt. 5, 3, 2,) and indeed with the Apostle's own words in this chapter. See ver. 10, 11, 30, and Rom. 7, 1-3. The sense, therefore, seems to be that the conjugal union is not to be dissolved by reason of difference in religion; yet, if the unbelieving party be disposed to separate, the believing party may blamelessly submit to such a separation." To us, the first opinion appears the more probable one, though the latter might be the safer in most cases to act upon.

A NEW CARDINAL IN FRANCE.—Monsieur Gousset, Archbishop of Rheims, has received the red hat of a cardinal. This honor had been solicited for the oldest Archbishop in France. Mgr. d'Astros, but as the Nuncio of the Pope asserts, declined by him.

To the Churches of the Bethel Association.

Dear Brethren:—By a reference to your last Minutes you will find at the bottom of the 10th page the following resolution:

Resolved, That each church be requested to raise a sum equal to the contribution of 25 cents from each member, male and female, black and white, to be equally divided between the two Boards of the Southern Baptist Convention.

Within a few weeks your Association will hold its next annual meeting. It is now time to make preparation for your annual collections. Some may have forgotten this resolution. I write to stir up your pure minds by way of remembrance. I trust you will all act upon this resolution; and for these reasons:

1. The sum proposed is small. No one will object to it because it is too much. No member is too poor to pay 25 cents a year for Domestic and Foreign Missions.

2. It will interest every member, because every one can engage in it. Every child, every poor person, and every colored member will feel that he and she has some part and lot in the cause of Missions. They will be led to think and talk about it—they will act again.

3. It will be introducing a plan—and one which will reach the whole mass of the church members. This is what is needed. As a general thing we have no system, and what is done is performed only by a few, and they only are interested.

4. If you carry out this plan promptly and successfully, it will furnish a noble example for other Associations. Experience is needed. Let the plan be tried and proved by you, and it will be adopted by others.

5. It will show how easy a matter it will be to raise a sufficient amount of funds for all our benevolent operations, if every member will contribute a little. If the Bethel Association carries out the resolution strictly, she will send up at the next meeting \$596 75, to be divided equally between the Boards. Were all the Associations in the State to do the same, they would furnish each Board with more than \$5,000. Should all the churches in the Southern States act on the same principle and to the same extent, more than \$50,000 would be the result for each Board. How small the sum in an individual case, not a child, not a negro, who cannot pay it with ease, and yet how large the sum when collected into the Treasury.

6. The Boards need the money. Such I know to be the case, as regards the Domestic Board. Your delegates were cheerful in passing the resolution. I trust, dear brethren, of the churches, you will show no less cheerfulness in carrying the matter into effect.

Yours in the Gospel,

R. HOLMAN.

To the Churches of Cahawba Association.

Dear Brethren:—Resolutions similar to the one above, were passed by your Body at its last Session. I urge the consideration and action of the same upon you for the same reasons assigned above. I need not repeat them. Please read and ponder them, and bring up the fruits of the same at the next meeting of the Association.

Yours in love,

R. HOLMAN.

Religious Interest in East Florida.

The following interesting account of religious matters in East Florida, was furnished to the Christian Index, by brother T. J. Prevatt, of Newnansville, of that State. He says:

"In February, 1849, brother Paul B. Colson moved into this county, (Alachua) from Effingham Co., Ga. Before his arrival here, there was not a Baptist minister in Alachua and Columbia counties, two very large and populous counties. Shortly after brother Colson's arrival amongst us, he commenced his ministerial services in Newnansville and surrounding country, to a limited extent, not having the means to travel extensively, nor the physical power. His labors were blessed; old churches revived, and new churches reared up. On the 23d of July, 1849, a church was constituted in Newnansville, and the next day, the 24th, the church Prospect was constituted ten miles east of Newnansville, and as an evidence of the success of his ministry, before the expiration of the year 1849, he baptized near one hundred whites and blacks.

The present year, brother Colson has enlarged and extended his field of labor. He supplies six churches as often as possible, besides several congregations, prayer-meetings, monthly concerts, &c., &c. We are pleased to say, there is most unquestionably a pleasing and interesting work, (the work of the Lord,) going on and now in progress in parts of Columbia and Alachua counties. One particular church I must mention, though with all due deference to the brethren; the church at New River. She had nearly become extinct, on account of her adhesion to anti-missionary principles, which resulted in schisms and divisions. As well as my memory serves me, in March last, brother Colson commenced laboring with her, and that in good earnest, if possible to reclaim her and get her back into our (Alachua) Association. The result could not have been predicted by mortal man. God, in his providence and goodness, has far exceeded our most sanguine expectations. Brother Colson's labors have not been in vain. The church was revived, and sinners have been converted. In the last month, twenty-two have been added by baptism. Oh, what a glorious time, after a spiritual drought of nearly sixteen years."

A LARGE HEATHEN SCHOOL.—Dr. Duff says, in regard to the great Central Institution of the Scotch Free Church in Calcutta: "A thousand and forty or fifty pupils are in actual daily attendance under the roof of a single edifice, in the highest state of training, discipline and efficiency—and all, all under Christian teaching, and influence."

Sunday School Union Association.

The Sabbath School Convention met on Friday, 9th of August, 1850, at Mt. Pleasant church, in Tuscaloosa county. The names of delegates from thirteen Schools were enrolled. Brother Robert Nelson was called to the Chair, and S. M. Norris, elected Secretary.

A Committee was appointed to draft the order of business for the Convention, who, after a short retirement, presented a report which was adopted. The several matters introduced by them were referred to Committees, and the Convention then adjourned to meet again to-morrow morning.

SATURDAY, AUGUST 10.

The Convention met, and after a free discussion of the report of the first Committee, proceeded to the permanent organization of this body, to be known as the Sunday School Union Association. Elected Rev. C. F. Sturgis, President; S. M. Norris, Recording Secretary, and R. B. Allen, of Havanna, Greene county, Corresponding Secretary.

The following report was read and adopted, viz.:

We, your Committee, appointed to inquire into the best means of interesting the churches in behalf of Sabbath Schools, impressed with the conviction that no institution can afford such valuable aid to ministerial and family instruction in religion, where these exist, or so successfully interest the mind in the investigation of religious truth, where they do not exist, as well conducted Sabbath Schools, feel that we can not too highly recommend the adoption of such measures as might tend to their establishment and successful operation in every community in the State, and therefore present for your deliberation the following resolutions, viz.:

Resolved, That we earnestly and affectionately request every minister of the gospel to give his individual influence to the organization and support of Sabbath Schools in the district of country, over which, that influence extends. We recommend that he shall deliver public addresses, setting forth the claims, methods and advantages of Sunday School instruction, and encourage other suitable persons to do the same at such times and places as may appear to him, and to them best suited to the accomplishment of the end.

Resolved, That we cordially recommend to all the churches of the various religious denominations the consideration of this important subject, and request their co-operation in all such ways as may appear to them expedient and proper.

Resolved, That we affectionately urge on both ministers and laymen the importance of ascertaining the wants of Schools already established, and of communities where there is any hope of establishing them, in the item of books, and of taking such steps as may be expedient for supplying them.

Resolved, That we recommend the books of the American Sunday School Union, as in our judgment, best suited to the wants of the country, and as indeed the only Sabbath School books in which the several denominations, of which the country schools is made up, can perfectly agree.

Resolved, That we invite the schools and other bodies interested in the objects of this Convention, in this and other counties of the State, to send delegates accompanied by statistical and other useful information to this body at its future Sessions, and also recommend that they procure representation, so far as they can, in the different ecclesiastical bodies of the several religious denominations, and thereby request their co-operation in this great and good work.

A report recommending our connexion with the A. S. S. Union, and others relating to our plans for depositories and methods of instructing the colored population were read, and after interesting discussion were severally adopted.

A Committee of seven was appointed to draft a constitution to be presented at the next meeting. A Committee of three, consisting of brethren R. B. Allen, S. M. Norris and Casper Neal, were directed to receive applications from churches and schools for the next session of this body, and when they shall have determined on the time and place, to give sufficient notice thereof through the public prints.

By unanimous vote, Rev. B. Manly, D. D., is requested to deliver the Introductory address, and Rev. J. M. Jennings, M. D., his alternate, before the next meeting of this Association.

The Sunday School Union Association then adjourned, to meet according to such notice as shall be given by the committee.

S. M. NORRIS, Sec.

Revivals.

An interesting meeting of days closed at Hamberg, Perry county, inst., in which several persons professed faith in Christ. We have not learned the number baptized.

A meeting of near two weeks continuance closed at Hopewell church, of this county on Wednesday last. Twelve persons were baptized on that day; others are expected soon.

The Tennessee Baptist contains an account of an extensive work of grace at Winchester of that State, in which between fifty and sixty persons professed faith in Christ.

A private letter from our brother, Rev. T. D. Armstrong, now on a visit to Mississippi, informs us of a good work at Yokanookany church, Attala county, in which 27 were added to its membership—24 by baptism. Brother A. mentions several interesting incidents, which we regret the want of room, this week, compels us to omit—particularly that relating to the zeal of the church in the cause of Christ.

¶ We learn that Rev. J. W. Pendleton has removed from Bowling Green, Ky., to Russellville, Ky., and taken the pastoral charge of the church in that place. His correspondents are requested to address him accordingly.

Baptist State Convention of Texas.

It will be remembered that we, some weeks since, gave the proceedings of this body at their annual meeting, from the 10th to the 14th of May past, as furnished by a correspondent. The polite attention of our Rev. brother, J. W. D. Creath, of Huntsville of that State, has now placed us in receipt of the printed minutes of the meeting, from which we extract the following reports:

Report of the Committee on Education.

It affords your committee much pleasure to state that the subject of general education is one in which there seems to be a deep and growing interest manifested in our rising State, not only by us as Baptists, but by other religious bodies. The Baylor University, located at Independence, Washington county, which is now under the control of the Convention, was never in a more encouraging condition than at the present time. The number of students is about seventy in both departments.

The Faculty consists of a President, one Professor, and a Tutor in the English branches.—There is also connected with the Institution, a gentleman and his lady, who give lessons in music and other ornamental branches.

The first college building is expected to be ready for occupancy by the next session, which will commence on the fifteenth of July next.* It is the purpose of the trustees and friends of the above Institution to continue their efforts until all the college buildings are completed, and professorships endowed.

Connected with the Institution there are two young men of promise studying, with a view to the ministry.

In conclusion, your committee would recommend the following resolution:

Resolved, That we recommend the Baylor University to the confidence and patronage of the Baptists, and to the public generally.

J. W. D. CREATH, Ch'n.

*The building is completed.—[Ed.]

Report of the Committee on Domestic Missions.

Your Committee on Domestic Missions, would respectfully report, that from all the information they have been able to obtain on this subject, they are of opinion that it is of the utmost importance that the Convention employ as many missionaries as she is now, and may be, from time to time, able to pay. The imperious command of our Lord Jesus Christ, the pressing and earnest calls of our scattered brethren, the entire destitution of many counties within our State, together with the paramount interest of our infant Institution, (the Baylor University,) which is the great object of our future hopes, from which we fondly expect that holy light and heavenly intelligence will flow out in a thousand directions, to bless the church and enlighten the world, all demand that every laudable effort should be made, and every righteous means employed, that is within the power of this Convention. Having heard no report of missionaries employed, we are unable to say what has been done; neither do we know the amount of funds on hand to be used for domestic purposes; nevertheless, in conclusion, we would call the attention of the Convention to this, as the most important of all her works, and earnestly ask that the subject be fully deliberated by the body in session, and that the Convention recommend such measures as may best secure the objects of this department of the Convention. As your committee, we would respectfully recommend the passage of the following resolution, viz:

Resolved, That we most earnestly request all Baptist churches to loose the hands of their pastors, and encourage them to supply the destitute, as far as possible, within their reach; also, that each church fail not to cherish a holy interest in this beloved cause in our own State, which is the best security of the other objects of this Convention, and send their delegates and whatever funds they may be able, to each meeting of this body.

G. W. BAINES, Ch'n.

Report of the Committee on the Religious Condition of the Colored Population.

The committee to whom was referred the religious condition of the colored population of our country, submit the following report:

This part of our population is rapidly increasing. Emigration is pouring in, thousands annually. And although in a gospel land, this people are in many places, much neglected. But we are happy to say that this neglect is, by no means general. Many of our ministers devote a portion of their time to their special instruction. And these efforts have been attended with encouraging success. We learn, that at Galveston, there is a membership of some sixty five; that for piety and consistency of christian character they are seldom excelled by any people.

Similar success has attended the gospel at Houston, and at many other places.

Your committee are of opinion, that, in some sections of our State, a missionary might profitably devote his whole time to their instruction, had we the men and the means.

But under existing circumstances, we can recommend no better plan than that pastors and churches take this matter in hand.

That ministers make special appointments, when they can conveniently assemble, for their instruction. And that church members, especially heads of families, read and expound the scriptures to them. We need not cross the "great waters" to find missionary ground.

The heathen are at our doors. And our Heavenly Father has given us to understand, by the success of the gospel among them, that if we but do our duty, Ethiopia shall soon stretch forth her hand unto God. All which is respectfully submitted.

P. B. CHANDLER, Ch. Com.

In addition to the above, the following resolutions were adopted:

Resolved, That the sixteenth article of the constitution be so changed as that the annual meeting of this body shall hereafter convene on Saturday before the third Sabbath in June, of each year.

Resolved, That the next session of this body be held with the Independence Church, Washington county.

FALL RIVER, MASS.—A powerful revival commenced in this town last January, and continued through the Winter. One hundred and eight have been baptized by the pastor as its fruits, and it is thought that there are about one hundred and fifty converts in all. The revival has been general in the town, and many hundreds have united with the different churches. The means used were the common means of grace, and these became powerful because the blessing of God rested upon them.

Correspondence.

Rev. G. T. Baggerly writes from Austin, Texas, under date of July 25th, as follows: We have some interest here on the subject of religion; yet we find it rather an uphill business to build up a church in Austin. At Weller's Prairie, 15 miles from this place, at our last appointment in June we received 15 members, and at our last meeting here, we received 5—making in all 20—most of whom are heads of families, and some of the most influential families in the country. At my last appointment at Bastrop, there were three conversions, and on Saturday before the first Sabbath in August, we expect to organize a church at that place. These are pleasing evidences that our cause is on the rising ground in this country, and by the help of God we will go on.

Rev. Elijah M. Curtiss writes from Mount Hope, Texas, under date of July 22: "I have recently taken a missionary tour through a portion of Eastern Texas, in which I had some pleasant meetings, especially at Fort Houston, and at Sardinia churches. From this latter place, I passed into a very destitute section of the country, particularly that bordering on what is known here as the Kickapoo creek. Here I found a goodly number of Baptists,—the majority of whom are indeed anti-missionaries, but kind and hospitable,—scattered abroad as sheep having no shepherd. These I gathered together, and preached to them the first sermon, I was told, that was ever preached in that place. I expect to return and organize them into a church ere long.

From Kickapoo I went to Palestine, Anderson county, where I attended the organization of a (Baptist) church, on Saturday before the fourth Sabbath in May, last. This church is under the pastoral charge of Rev. Mr. Jordan, who resides in the place, and who has succeeded in establishing two or three churches in the country round about.

Palestine is a flourishing little town about 8 miles from the Trinity river, is the county seat of Anderson, and as the Trinity river is navigable up to that point, at least, and as there is an excellent back country to support it—fertile soil and growing population—it is probably destined to be an important place in years to come. May pure religion and undefiled ever abound in it.

Rev. W. C. Morrow writes from Pensacola Florida, under date of August 7th. Our cause here is gradually gaining ground. It has been my pleasing duty recently to baptize several believers, among whom was a young lady of the Roman Catholic communion—the first Catholic who ever broke ranks in Pensacola. She is a young lady of family—(a daughter of our distinguished citizen, Hon. Dillon Jordan)—of great firmness and decision of character, and of unusual piety. The investigation of truth on her part, was occasioned by witnessing the immersion of some poor, faithful colored people, and the result was a cheerful submission to the same ordinance. Verily,

"God works in a mysterious way His wonders to perform."

Ordinations.

Brother James R. Malone, (Principal of the Orrville Institute) was, at the call of the Providence church, Dallas county, ordained to the gospel ministry on the 27th ult., (July) by Revs. John Dennis, Levi Parks, Robert M. Thomas and Jeremiah Reeves.

Brother N. H. Brag was ordained to the work of the ministry at Mount Zion church, Bayou Wallace, Louisiana, on the 7th ult., by Revs. W. J. Sibley, A. Phillips, E. A. Campbell and D. C. McCauley.

Brother Elijah Montague Curtiss, formerly of Frewsburg, New York, was ordained to the work of the gospel ministry, at Palestine church, Anderson county, Texas, on the 22d June past. ¶ N. Y. Baptist Register is requested to copy.

THEY DID NOT BEGIN RIGHT.—We have often heard parents complain of the rudeness, the stubbornness, the incorrigibility of their children. Would you know the reason of all this? They did not begin right with them in the first place. If one would train a twig, he would not likely wait till it attained the strength and rigidity of the full grown tree. If he wished his garden to be free from noxious weeds, he would not defer to cleanse it until they had fully grown and ripened on the soil. If he would arrest a disease of the body, he would commence ere it had spread its baleful influence throughout the entire system. In every thing, when men act rationally, they seize time by the fore-lock. But in the matter of parental discipline, alas! how many unreasonably imagine they must not begin to mold and fashion the character of their children until years have passed away. Their native deformities must be allowed to mature a while; the noxious plants of sin and wickedness to grow; the moral diseases of the soul to diffuse themselves throughout all their manners, ere they must be checked. It were well for such to remember what is written in the book of God: "Train up a child in the way he should go, and when he is old he will not depart from it." Begin while yet he is a child. It is as easy to teach a child right lessons at once, as it will be when he becomes a man; to learn him to speak correctly as incorrectly; and thus trained he will not depart from the paths of rectitude.

GRANTVILLE COLLEGE, OHIO.—Commencement at this College occurred July 10th. The graduating class numbers five, and each one delivered an oration in a manly and forcible manner says the Journal and Messenger on themes judiciously selected. A revival in which ten of the students professed religion has been enjoyed during the past year. Rev. S. Baily, is the President. This is the institution over which Dr. Going presided until his death.

Educational.

MERCER UNIVERSITY.—The Annual commencement of Mercer University came off on Wednesday, the 30th ult. There were six graduates:—C. B. Barrow, Morgan Co., Ga., 2d honor.—*Latin Salutatory*.—The Atmosphere. Wm. L. M. Harris, Green Co., Ga. 3d honor.—*The Great Statesman*. H. H. Bunn, Twiggs Co., Ga.—*Effects of Avarice*. T. A. Jones, Augusta, Ga.—*A Frown and a Smile*. W. H. Clarke.—*Purity of Intention*. W. M. Kilpatrick, Richmond Co., Ga., 1st honor.

"Tis not all of life to live. Nor all of death to die." Rev. J. H. L. Kilpatrick preached the commencement sermon on Sabbath the 28th. Rev. Eli Ball preached the annual sermon before the Young Men's Missionary Society, Hon. R. L. Tripp, of Forsythe, delivered the oration before the Literary Societies of the University.

We are happy to learn that the University is in a flourishing condition; and particularly that the young gentlemen who have attended it, have so well demeaned themselves as to deserve from the Board of Trustees the following testimonial, published officially:

"In the discipline, the whole of the autumnal session passed without occasion for the Faculty to inflict any College censures, even an admonition. The same has been true for five months of the spring session. Within the last month, we have had occasion to administer some admonitions, chiefly for absence, or other minor delinquency; but no higher censure has been found necessary."

UNION UNIVERSITY.—The kindness of a friend has placed us in receipt of a Catalogue of this Institution for 1849 and '50. It is located near Murfreesboro, Tenn.; has attained its 14th year and numbered the year past 144 pupils, including the Primary and Preparatory Departments. The main building of the University is nearly completed, it has a pretty good library, with a philosophical and chemical apparatus. The Faculty consists of Rev. J. H. Eaton, A. M., President and Professor of Intellectual and Moral Philosophy. P. W. Dodson, Professor of Mathematics. Rev. Wm. Shelton, A. M., Professor of Hebrew and Greek Languages. G. W. Jarman, A. M., Professor of Latin Language and Literature.

ORVILLE INSTITUTE.—We are indebted to the politeness of the Principal, Rev. J. R. Malone, for a Catalogue of this Institution, an extended notice of which was taken in our paper a few weeks since. It is located at Orville, Dallas County, about ten miles West of Cahaba on the Woodville road, and during thus much of its brief history, has enjoyed remarkable prosperity. It has a competent Board of instructors, with a liberal course of study prescribed, and is supported at present with great industry and enterprise on the part of its friends. May it, and every similar institution find prosperity.

THE TENNESSEE AND ALABAMA FEMALE INSTITUTE.—This is the cognomen of a Female Seminary about to be established, by endowment, at Winchester, Tennessee. The whole character of the enterprise may be understood from the following By-laws of the Institution taken from the Tennessee Baptist, of the 3d inst:

"1. The endowment fund shall consist of such an amount as the Board shall deem fit to raise, and may be realized from gifts, grants and bequests. 2d. This Institute shall go into full operation as soon as the sum of \$20,000 shall be secured in bonds or notes. 3d. The sum of \$400 shall entitle the donor to the perpetual scholarship of one pupil in the regular classes of the Institute, and \$200 to one half a scholarship, or one session per year in the regular classes, perpetually, and \$100 to the tuition of one scholar for six years. 4. All scholarship bonds shall be considered payable in annual installments of one, two and three years, from the 1st of January, 1850, with interest upon the whole amount, from the time the Board of Trustees shall declare the sum of \$20,000 to have been raised, until paid."

"We see not the object of inserting 'Alabama,' in the title of this Seminary, unless to invoke the spirit of Alabama in the matter of Female education, to the consummation of the desired object.—Ed.

Objections to Joining the Sons of Temperance. Bro. Chambliss.—I wish through your paper to address a few things to the S. W. Baptists, as any thing of the sort would not meet so many of them, if published in a temperance paper.

The Baptist churches in this region are not enjoying any revivals this season, though they seem to be at peace. The Sons of Temperance have started a Division not far from here. A few members belonging to two or three of the surrounding churches, have joined them, which has produced considerable talk among the people. Nearly all of our opposers belong to the church, and I will give you a few of their objections, as I have not room on one sheet to write all of them. A good brother, Deacon, says, "I am too poor to pay two dollars to be initiated, and then pay two or three dollars a year afterwards." But meet with him and his family at church and you would think from their fantastic apparel, that they could afford something for any good cause. Another brother says, with some trepidation, "If your cause is so good, why keep it a secret from the females?" But when told that there are Daughters of Temperance, oh, well says he, "If it is so good a cause, why not give the colored people a chance?" A third one says, "Oh dear me, you have to mix up with

worldlings and call them brother," when the same man has a brother according to the flesh, who is a hopeless drunkard, if he has not had to die a drunkard, thereby leaving no hopes to his surviving friends of any thing better than was given to the rich man at whose gate Lazarus lay. A fourth remarks that all the women are opposed, and he does not blame them, whilst the men are paying their money, losing their time, besides keeping secrets!!!

One brother who is a Justice of the Peace, says, (sub. rosa.) "If I were to join, the cause being so unpopular, I could not be elected any more." "But," says he, "do not consider me as being opposed to Temperance." But, dear brother, I cannot forget this saying: "A man may be known by the company he keeps."—A good Methodist brother who is a class-leader, says, "I cannot bear them, i. e. the Sons, I am so much opposed to secret societies." And so they proceed, I will not say to the end, for that is a point at which they, the opposers of Temperance have not yet arrived, especially in this region.

But they shall reap their reward; let me illustrate. I am acquainted with a Baptist church of 40 members or upwards, and but two of her members ever joined the Sons, one of them withdrew and the other removed from that to another church; but on the other hand, one of the Deacons and the Pastor's wife have taken a hostile stand against the Sons. Now for their reward. I will state that within a few years they have had to exclude more than one member for drunkenness, and at this time, I understand that a Mulatto is trying to start a real, bonafide doggerly near their meeting house.

Bro. Editor, the above statements may appear hyperbolic, but it any one of your intelligent readers doubt my statements you will please give him my address, and if he wishes ocular demonstration, I will take pleasure in introducing him to a few churches in the backwoods. Yours, fraternally, A BACHWOOD-MAN.

Summary.

ARRIVAL AND DEPARTURES OF MISSIONARIES.—Messrs. Campbell and Knapp, and their wives, arrived safely at Akyab, on the 13th of March last.

Miss Wright arrived at Maulmain on the 19th, and Mrs. Brayton at Mergui on — of the same month.

Rev. H. Howard and Mrs. Howard left Maulmain for the United States, via Rotterdam, on the 13th of February, on account of Mrs. Howard's feeble health.

Rev. J. G. Binney and Mrs. Binney embarked for America, via England, on the 22d of April, in the ship Sutej, Mrs. B.'s impaired health making this step necessary. They hope to arrive here in October.

Rev. W. Dean reached Bangkok, Siam, in March. He reports cholera at Bangkok, but adds: "The interests of the church appear, so far as I can judge, to require my aid for a time, and if that be the case I stand or fall at my post,—and I cannot say that the prospects move."

Rev. A. N. Arnold writes from Corfu, May 6th, that by medical advice he proposes to spend three months in Lombardy for the health of his wife and eldest child. A gentleman at Corfu had kindly offered to be at the expense of the journey.

Intelligence of the death of Mrs. Slater, wife of Rev. L. Slater, missionary of the Board among the Ottawas, has been received. It occurred on the 7th of June.

A GOOD EXAMPLE FOR YOUNG MINISTERS.—The Rev. John Graham, of Davis county, Ind., had agreed to meet with Maria Creek church, in Knox county, on Saturday and Sunday last, (8th and 9th inst.) being allowed to travel on foot, in his seventy-second year. Fearful he would not get forward in time, when reaching White river, at Edwardsport, as the ferryman was not at his post, after halloing a few times, he stripped himself and waded over, the water being nearly waist deep. He was soon on the opposite bank, pursuing his journey to meet with the old church where he was ordained to the work of the ministry near a quarter of a century since.—*Journal and Messenger*.

The Missionary Herald has a report from West Africa of painful interest. The rum traffic to those regions, which we supposed almost to have ceased, has actually increased. The Herald says:—"American rum has done this people ten thousand times more injury than French guns." For the last five months the people have been literally flooded and saturated with rum. Madness has reigned, and pandemoniums have met us at every turn. Men who have not drunk for years are now not only habitual, but continual drunkards. Heathenism here is the very blackness of darkness; and it is no improvement to have the lurid glare of civilized villainy rendering that darkness visible."

MISSIONARY FOR CONSTANTINOPLE.—Rev. H. G. O. Dwight, with his wife and four children, sailed from Boston on the 3d inst., in the barque Stamboul, for his mission at Constantinople, under the patronage of the American Board. Previous to sailing, religious services were held on board the vessel, which were conducted by the venerable Rev. D. Lyman Beecher.—*Boston Journal*.

MISSIONARIES FOR INDIA.—Rev. Messrs. Fullerton, Campbell, Hay, Shaw, and Orison, are making preparations to embark as missionaries to Northern India, under the direction of the Presbyterian Board of Missions.

NEW ENGLAND BAPTIST FREE MISSION SOCIETY.—At a Convention of New England Baptists, held at Lowell, on the 9th, a Missionary Society was formed, bearing the above title. A constitution was adopted and officers chosen. The design of the organization is expressed in the third article of the Constitution: "This Society shall be entirely disconnected from Slavery

in all its forms, and shall not receive the known avails of oppression into its Treasury."

FIRST RELIGIOUS NEWSPAPER.—After the long contest between the New York and Boston Editors to establish the paternity of the first Religious Newspaper published in the United States, it appears that they must all yield to the claims of the late Rev. John Andrews of Chillicothe, Ohio, who issued the "Weekly Recorder," a paper somewhat miscellaneous, but chiefly of religious character, as early as July 5th, 1814. No religious paper, it is said, was issued east of the Alleghenies, at so early a period. Mr. Andrews continued this paper for many years—afterwards engaged in other departments of labor, and died but a few months since.—*S. Presbyterian*.

Telegraphic Intelligence. ADVERTISER & GAZETTE OFFICE, August 13—10 o'clock P. M.

We have just received the following Telegraphic despatch, for which we are indebted to our friends of the Macon (Ga.) Telegraph.

MACON, GA., Aug. 13, 8 o'clock, p. m. The Bill for the Admission of California as a State passed the Senate to-day by a vote of thirty-four to eighteen.

Later Foreign News.—By the Niagara.—Another Advance in Cotton.

We learn from an extract from the Alabama Journal office that by despatches received here yesterday afternoon, the arrival of the steamer Niagara, with a week's later news from Liverpool, was announced. The market had advanced $\frac{1}{2}$ d. with heavy sales, amounting, during the week, to 119,000—17,000 of which were taken by speculators. Fair Orleans quoted at 8 $\frac{1}{2}$ d.

FIRE IN MOBILE.—We regret to learn that the Mansion House, in Mobile has been destroyed by fire. It is said to have been insured for \$30,000.

LATE FROM CALIFORNIA. San Francisco in Ashes.—The Crescent City has arrived, and brings \$200,000 in gold dust in the hands of passengers.

The Steamer Columbus arrived at Panama on the 6th inst. having left San Francisco on the 18th of June. She brought 150 passengers, and \$180,000 in gold dust, on freight and the mails. During the three days preceding the departure of the Columbus, 1,553 passengers arrived at San Francisco.

The Alta California of the 18th June says: "We have scarcely courage or spirit to report the last terrible disaster to our doomed city.—We know not how to collect our thoughts and energies. When this returning blow came, in about three hours the fairest portion of our city was consumed."

The property of the heaviest houses, hard earnings of years of industry, are all swept away.—Gloom and desolation have settled on many a stout heart. Many in easy circumstances have been ruined.

The fire originated in a back building of the Sacramento Hotel.

The banking house of Mr. James King was torn down, and this enabled them to subdue the fire.

Meantime the wind carried the flames with resistless fury to the water's edge. Whole blocks from Clay Street, north side, to the north side of California street, were reduced to ashes.

The shipping was saved. The whole loss is estimated at from \$3,000,000 to \$4,000,000.

The Ship Martha, arrived at New York last week in 59 days from Ambroz, coast of Africa, Lieut. Busch commanding, where she was taken a prize by the U. S. Brig Perry, Lieut. Com'g A. H. Foote, on suspicion of being a slave, having on board at the time of her capture the implements usually used by slave vessels. The crew, 34 in number, were put in irons.

THE CHARLESTON NEWS.—We are pleased to notice that B. F. Porter, Esq., an able and esteemed citizen of Charleston, has become editor of the Evening News—associated with J. N. Cardozo, Esq.

Dr. B. W. Dudley has resigned the Professorship of Surgery which he has so long held in the Medical College of Transylvania University. As a fitting compliment, he has been assigned the honorary station of Emeritus Professor of Surgery.

CHARLESTON COLLEGE.—A successful effort has lately been made to endow an additional professorship in Charleston College—a subscription of \$20,000 having been completed. The department is that of History and Belles Lettres. F. A. Porcher has been elected to this chair.

LAND SLIDE.—A large bank of earth at Castleton, seven miles below Albany, gave way on the 26th ult., with a noise like that of an earthquake, and slid about two hundred yards, covering up and destroying a brick yard, and destroying much property. No lives were lost.

CALIFORNIA "PERQUISITES".—Jacob B. Moore, Esq., formerly of New Hampshire, now Post-master of San Francisco, rents his post-office boxes for \$35,000 a year, which is in addition to his salary.

DOUBTFUL JUSTICE.—The Boston Traveller, speaking of the recent execution of Pearson, at East Cambridge, Mass., for the murder of his wife and two children, says: "the last execution in Middlesex county, previous to this, took place nearly a quarter of a century ago, when a negro was hung for murder. Thirty years ago, the celebrated highwayman, Martin, was also hung, near the spot of the present jail. So long a time had elapsed since an execution had occurred, that the authorities found themselves without a gallows, and were obliged to build one for the purpose."

We doubt if the Traveller would say no man has deserved to be hung, in that county, in the last quarter of a century.

DAATH OF GEN. MASON.—We regret to announce the death of Gen. R. B. Mason, U. S. A. He died at Jefferson Barracks, Mo., of cholera, on the evening of the 25th ult. It will be remembered that Gen. Mason succeeded Gen. Kearney as Governor of California, the duties of which post he discharged in the most satisfactory manner. He enjoyed a high reputation in the army, as a brave, generous, and intelligent officer, and as a just and honorable gentleman.

Special Notices.

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

At Liberty church, Dallas county, commencing on Saturday before the second Lord's day in September next.

At Friendship, Greene county, near Forkland, commencing on Saturday before the second Sabbath in September.

At Bethel, near Erie, commencing on Saturday before the fourth Sabbath in September.

At Beulah church, in Brownsville, Hinds county Miss., commencing on Friday before the fifth Sabbath in September.

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.

MARRIED.—In this place, on Thursday evening the 8th inst. by Rev. A. W. Chambliss, Mr. THOMAS H. EVANS, of Greene county, to Miss MARY DAVIS, of Perry.

On the 6th inst. by the Rev. Mr. Stilman, P. B. LAWSON, Esq. of Marion, to Miss CATHERINE T. daughter of Mr. and Mrs. Jannett Carrel, of Eutaw, Greene county.

Mortuary.

DIED.—In Marion on Tuesday, July 30th, AUGUSTUS R., infant son of E. A. Blunt, aged five months and six days.

With christian resignation the bereaved parents yielded back to God the beloved child which he gave, assured by the compassionate Redeemer, that of such is the kingdom of heaven.

"Happy infant early blest, Rest in peaceful slumbers rest, Early taken from the cares Which increase with growing years."

DIED.—In Milledgeville, Ga. on the 24th ult. in the 55th year of his age, Judge ALFRED M. HORTON, formerly of Hancock county, but for many years a resident of this city.—*Federal Union*.

Business Department.

Letters Received.

Bro. Amos Jarman's two letters are in hand with their contents. Many thanks to our dear brother for his active interest in our cause.—Hope he will send us many more new subscribers. Look elsewhere for receipts.

Rev. John Talbert has already seen that his letter is in receipt. We are indebted for his continued zeal in our behalf.

Rev. W. C. Morrow has many thanks for new names from Florida. Such service will always be gratefully acknowledged. Glad to learn of his prosperity.

Rev. N. H. Brag will oblige us by acting as our agent in his region. Shall be pleased to hear from him often.

Rev. J. W. D. Creath will accept many thanks for his gratifying letter, containing warm approvals of our paper, as the Baptist Organ for Texas, with assurances of his hearty support. We hope he will write us frequently.

Rev. R. C. Burleson has gratified us exceedingly, by the interest he has taken to extend our circulation in Texas, and by assurances of the general approval of our paper in his region.—will our brother contribute often to our columns.

Rev. G. T. Baggerly has also filled us with pleasure by his kind words from Texas. His paper will be sent as directed, and shall be much rejoiced to hear from him without reserve.

Rev. Elijah M. Curtiss has early evidenced his fraternal regards, all of which are reciprocated. Hope to have his influence in that new country.

Rev. W. Blewitt has greatly obliged us by his communication, which he will perceive is in hand. Hope he will extend our circulation in his vicinity. Shall be glad to hear from Georgia often.

Bro. John Williamson has many thanks for his letter with its contents. A few more of the same sort will be peculiarly pleasing.

Bro. Rich'd Furman will accept our thanks for the contents of his letter. Wish every body would do likewise.

Bro. Freeman Hardy has filled us with exceeding pleasure by his kind fraternal words.—Every good feeling is reciprocated. He will find a recognition of the business part of his letter elsewhere.

Bro. John Clabauk's letter has been in hand some days, and will have a private response soon. Meanwhile hope he will do all he can for our paper.

Rev. P. Stout has evidenced the constant interest he feels in our behalf, by the letter before us. All directions are attended to. Many thanks to our brother.

RECEIPT LIST.

Receipts for the South Western Baptist.

NAMES.	AMOUNT.	Vol.	No.
J. L. Morris,	\$4 00	2	24
Rev W Blewitt,	3 00	3	23
J S Treawick,	3 00	2	22
John Jackson,	2 50	2	21
Amos Jarman,	2 50	3	13
John Farley,	2 50	3	13
John L Faircloth,	2 50	3	13
J D Nellums,	2 50	2	13
Freeman Hardy,	2 50	2	12
R M Hardy,	2 50	3	8
Miss M E Doty,	1 00	2	24
C A Cosby,	2 50	2	24
Richard Furman,	2 50	2	24
Jeremiah Sayl,	2 50	2	24
Mrs O A Avery,	2 50	2	22
Ismael Bailiff,	2 50	2	24
John Williamson,	1 50	2	26
W W Paschall,	2 00	3	14
Mrs S E Snedecor,	2 00	3	14

Teacher Wanted.

A GENTLEMAN qualified to teach the usual English branches and the Languages, can hear of a good situation by applying to the undersigned Commissioners, at Forkland, Greene County, Ala. None need apply unless he can come well recommended.

ROBERT FLEMING, } Commissioners.
JAS. H. CALDWELL, }
August 25, 1850. 25-1f

GREENSBORO FEMALE INSTITUTE.

GREENSBORO ALA.

THE next session of this Institution will commence on the FIRST OF SEPTEMBER, 1850.—The exercises will be from 9 to 12 M., and from 2 to 4 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, 18 00

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

FULL, 1 00

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

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

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

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

Music, per Session, \$25 00

French, Spanish, Italian or Latin Languages, per Session, 15 00

Drawing, Painting and Mezzotint, per Ses. 15 00

Transferring of Prints, per Lesson, 1 00

Wax, Shell, and other Ornamental Work, 1 00

Embroidering, 1 00

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

CABINET AND LIBRARY.

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

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

MORAL AND RELIGIOUS INSTRUCTION.

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

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

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

ALABAMA FEMALE ATHENÆUM.

The subscribers, as a committee of advice, 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. MANLY, JAS. GUILD, B. F. PORTER, BEN. WHITEFIELD, 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, Capes, 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. T.H.

BAYLOR UNIVERSITY.

LOCATED at Independence, Washington County, in one of the most beautiful and healthy portions of Texas, will commence its Fall Session for 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.,
MR. WARREN COWLEY, MR. DANIEL WITT, Professors.
MR. HENRY STREIBLING, Tutor, Mr. AUGUSTUS BUTTLAR, Professor of French and German Languages, and Painting. MRS. LOUISA BUTTLAR, 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, 25 00
Painting, 10 00
Embroidery, 25 00
Fee in Collegiate Department, 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.

Baptist Book Depository.

THE following Books, are constantly kept on hand at the Depository of the Southern Baptist Publication Society, Charleston, S. C. Benedict's History of the Baptists; Gammell's History of American Baptist Missions; Howells's History of Salvation; Howell on Communion; Howell on Deacons; Baptist Manual; Carson on Baptism; Hinton's History of Baptism; Jewett on Baptism; Judson on Baptism; Neal on Baptism; Peggily on Baptism; with Booth's Vindication; Fuller (Richard, D. D.) on Baptism; Baptism in Jordan; Scripture Law of Baptism; Baptisms of 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.; Brantley's Sermons; Baxter's call to the Unconverted; Baxter's Saint's Rest; Aids to Devotion; Aids to Early Religion; Advice to a Young Christian; Arvine's Cyclopaedia of Moral and Religious Anecdotes; Advancement of Religion; Apostolic and Primitive Church; Alleine's Alarm; Almost a Christian; Active Christian; Christ our Law; Christ our Example; Christ on the Cross; Cruden's Concordance; Chalmers' Select Works, 4 vols.; Chalmers' Works in separate vols.; Church Member's Guide; Church Manual; Comprehensive Commentary, 6 vols.; Christian's Daily Treasury; Chalmers' Posthumous Works, 8 vols.; Chalmers' Reformation; Dick's Works, 3 vols.; Doan's Bridge's Rise and Progress; Edwards' (President) Dwight's Theology, 4 vols.; Edwards' (younger) Works, 3 vols.; Edwards' Knowledge; Flavel's Fourteen Encyclopaedia Religious

Nich for the Poets.

Kind Words.

BY D. C. COLSWORTHY.

There's pleasure in the sunshine
That sleeps on the hill—
In the fall of the weather—
In the leap of the rill—
In the leaves that are stirring
By the breath of the wind;
But nowhere such pleasure
As in the words that are kind.

The bright clouds that cover
The cerulean skies,
And the autumn's sweet sunset,
How dear to the eye!
But brighter and dearer
The affectionate mind,
That daily will utter
The words that are kind.

I love the calm waters,
The sky and the earth—
The morning that brings
The sunshine to birth;
Sweet bloom and rare beauty
I everywhere find—
But these are as nothing
To words that are kind.

O, lift the dark mantle
That shadows the heart,
And the sunshine of pleasure
To the wretched impart;
When sorrow is pressing
Be ready to bind,
With the love of pure virtue,
And words that are kind.

Miscellaneous.

Africa.

Extract of letter from Dr. Bowen:—

When brother Bowen last wrote, he was at Monrovia. He will probably remain there until the fall, and then proceed by the best route to the interior. He thus describes the country on the coast:—

"Western Africa is hilly and undulating, much like Virginia, for forty miles above Richmond. The streams are numerous, rocky or sandy, and clear; prevailing rocks, amorphous trap and iron ore; soil generally of second and third quality, rather stony, owing to the presence of innumerable pebbles. The interior is good for corn; cotton is very inferior; sweet potatoes bad; wild fruit abundant, but not often eatable. The whole land is covered with a tangled thicket of bushes and vines. There is abundance of timber, some heavy and desirable, some tough as hickory, but I have seen no fine wood. Cam wood is scarce, so is ivory.

"To natives and acclimated persons Liberia is as healthy as the southern States. But the settlements are in the very worst locations, being near the junction of salt and fresh water. There is very little swamp in the country. If the villages were built thirty or forty miles back, and surrounded by plantations, I have no doubt that the health of emigrants would be two or three hundred per cent. better than it is now. When the country is cleared and cultivated, I believe the climate of Liberia will no longer be a terror.

"I was on Gebby island, in St. Paul's river (see map to Alexander's History of African Colonization). All this region is a noble elevated country, almost free from palm trees, and with various other indications of wealth. The stream east of the island is about eight yards wide, the other about two hundred. The river is full of rocks and rapids.

"I have not been long enough in the country to learn much about the state of the churches. There is no ordained minister in the Monrovia district.

"The principal native tribes in this section are the Gola (very extensive): the Vays (principally on the coast from this to Gallinas); the Kroos, on the coast, and the Deys, who are now weak. They are all barbarians, but by no means so stupid as we have heard. In fact they are shrewd, and capable of great improvement. The Gola, Vays, and Deys live almost wholly by agriculture and trade. The Kroos are watermen and fishermen. The recaptured Congoes are every way superior to other natives. Numbers of them are church members. They have regular military drills like the Americans, and are in fact next door to actual citizens. They say Congo is a large and healthy country. It produces abundance of corn, &c., &c., but no rice.

"All this country is missionary ground. Even in Monrovia, scarcely any direct efforts are made for the heathen. This fact surprises me, and perhaps you are not aware of it. Monrovia is a good place for a station. A house and a large garden or small field might be prepared about half a mile from the town, between the high promontory and the sea, a few hundred feet above the water. This location is surrounded on three sides by the sea, and is entirely sheltered from the breeze which comes in the morning from a large mangrove swamp and sweeps through the town. Missionaries located here could be of great advantage to the Liberian churches, and the heathen also."—*Commission.*

A Horrible Picture—Ireland.

No words printed in a newspaper, or elsewhere, will give any man who has not seen it, a conception of the fallen condition of the west and the south. The famine and the landlords have actually created a new race in Ireland. I have seen on the streets of Galway, crowds of people more debased than the Yahoos of Swift—creatures having only a distant and hideous resemblance to human beings. Gray-haired old men, whose idiot faces had hardened into a settled leer of mendacity, sly and semi-human; and women filthy and more frightful than the harpies, who, at the jingle of a coin on the pavement, swarmed in myriads from unseen places, struggling, screaming, shrieking for their prey, like some monstrous and unclean animals. In Westport, the sight of a priest on the street gathered an entire pauper population, thick as a village market, swarming round

him for relief. Beggar children, beggar adults, beggars in white hair, girls with faces gray and shriveled, the grave stamped upon them in a decree which could not be recalled; women with the more touching and tragical aspect of lingering shame and self-respect not yet effaced; and among these terrible realities, imposture shaking in pretended fits, to add the last touch of horrible grotesqueness to the picture! I have seen these accursed sights, and they are burned into my memory forever. Away from the towns, other scenes of unimaginable horror disclose themselves. The traveller meets groups, and even troops, of wild, idle, lunatic-looking paupers wandering over the country, each with some tale of extermination to tell. If he penetrates into a cabin, and can distinguish objects among filth and darkness, of which an ordinary pig-sty affords but a faint image he will probably discover from a dozen to twenty inmates in the hut—the ejected cottiers—clustering together, and breeding pestilence. What kind of creatures men and women become living in this dung-heap, what kind of children are reared here to grow up into a new generation, I have no words to paint.—*Dublin Nation.*

The Arctic Regions.

Along the whole of the limestone strata of these regions are innumerable lochs, or fresh water lakes, presenting a singular spectacle. Although they have been waded in for miles, the depth is never more than from one to three feet. All these lochs and pools swarm with myriads of minnows, or the very small fish known by the name of barnacles in the north, and in the winter the water around these fish becomes a solid mass at the bottom, and the fish are often found in clusters, and so brittle that their bodies may be broken like a piece of glass, and yet on the ice thawing, animation is again established, and they become as lively as ever. Assistant Surgeon Henry Mathias, of the Enterprise, belonging to the recent Arctic expedition, had some of the ice, with a cluster of minnows, placed in a tumbler, and when gradually dissolved, it appeared very pleasing to witness the re-animation of the fishes under a milder temperature. The late gallant officer attributed the phenomenon to the heart of the little fish being surrounded with a fat oily liquid, which is not very liable to be frozen; and was further confirmed in his impression, by ascertaining that while every other substance on board the vessel, unless carefully kept, was frozen, and had to be cut and heated before use, a cask of Stockholm tar of fat, standing on the deck at the time of the very lowest temperature, was not in the least frozen, and when required could be poured out to the very bottom, like treacle. The Enterprise and Investigator are now on their voyage again in search of Sir John Franklin. The only shadow of a hope for him is the fact that nothing whatever has been heard of him or his crew, which consisted of more than 100 able and hardy men.—*Sci. American.*

Camel-killing.

All being ready, the camel-driver leads the dromedary forward, and you immediately find that the motion produced by its long strides and peculiar gait, is by far the most singular of anything you have ever experienced. Now you pitch forwards, now backwards, now sideways, and now you have a movement consisting of a mixture of all three. For a while you are in great terror of falling off, and grasp the pommels, if so I may term them, of the wooden saddle with desperate earnestness; and if your head is not good or you are easily affected with nausea, you may feel something of what is commonly called sea-sickness: ladies I have been told, not unfrequently suffer in this way. But supposing that you escape this mishap, you are some little time before you dare look around you, or try to enjoy the novel scene. You still feel suspicious; you are uneasy at the growling and unpleasant noises of the camels; you do not yet understand the habits of the animal, and you suspect that some dreadful accident will most certainly occur before you are through with the matter. By and by, too, your back begins to ache, and you find this perpetual see-saw sort of motion, which is not discontinued for a moment, so unnatural and so hard on the muscles of that part of the body, that you are soon fatigued and soon convinced that you can never endure it any great length of time. And when towards evening you dismount, running the same risk of a fall as when you went through the operation of getting upon your camel's back, you ache all over so badly, your limbs are so stiff, and you are completely fagged out, that you are ready to lie down almost in despair, and groan bitterly over the prospect before you.

This is usually the first day's experience: on the second, you find camel-riding more tolerable; on the third, you become quite reconciled to it; and subsequently, when you are entirely at home in your place, riding in any one of a half dozen different positions which you may choose, forwards, backwards, sideways, cross-legged, and so on, and are so much at ease as to read comfortably, and even make notes as you go along, you get rather to like this kind of locomotion, and actually find that you can go through more on the back of a camel than on horseback; you are convinced, too, that for a long journey, the former is preferable to the latter in many respects, and has advantages which cannot be attained in any other way.

A schism has taken place in the Episcopal church of Scotland, which is likely to interfere very materially with the efficiency of that Institution.

Truth Stranger than Fiction.

A young man recently made his escape from the galleys at Toulouse. He was strong and vigorous, and soon made his way across the country, and escaped pursuit. He arrived the next morning before a cottage in an open field, and stopped to beg something to eat, and concealment while he reposed a little. But he found the inmates of the cottage in the greatest distress. Four little children sat trembling in a corner—their mother was weeping and tearing her hair—and the father walking the floor in agony. The galley slave asked what was the matter, and the father replied that they were that morning to be turned out of doors, because they could not pay their rent. "You see me driven into despair," said the father, "my wife and little children without food or shelter, and I without means to provide for them." The convict listened to this tale with tears of sympathy, and then said:

"I will give you the means. I have but just escaped from the galleys; whoever secures and takes back an escaped prisoner, is entitled to a reward of fifty francs. How much does your rent amount to?"

"Forty francs," answered the father.

"Well," said the other, "put a cord around my body. I will follow you to the city; they will recognize me, and you will get fifty francs for bringing me back."

"No, never!" exclaimed the astonished listener; "my children should starve a dozen times before I would do so base a thing."

The generous young man insisted, and declared at last that he would go and give himself up, if the father would not consent to take him. After a long struggle, the latter yielded, and taking his prisoner by the arm, led him to the city, and to the mayor's office. Everybody was surprised that a little man like the father, had been able to capture such a strong young fellow—but the proof was before them. The fifty francs were paid, and the prisoner sent back to the galleys. But after he was gone, the father asked a private interview with the mayor, to whom he told the whole story. The mayor was so much affected, that he not only added fifty francs more to the father's purse, but wrote immediately to the Minister of Justice, begging the noble young prisoner's release. The Minister examined into the affair, and finding that it was comparatively a small offence which had condemned the young man to the galleys, and that he had already served out half his time, he ordered his release. Is not the whole incident beautiful?—*Cor. St. Louis Republican.*

A Night-Scene.

IN A NEW YORK MARKET.

But we are here at Washington Market. What a crowd—what a squeeze! It is not here mere elbows and knees, and brawny chests, and broad stout backs that you are to encounter. Now you stumble against a firkin, and now are overtaken by a bag. And there is a woman who has somehow—it is impossible to tell how—squeezed through between you and your next neighbor; but her basket, to which she clings with death-like tenacity, appears to be made of less elastic material than herself. It has assumed the position of a balloon, and forms a target for a score of noses pushed on from the rear. There is no chance of its coming through, that is certain; and the woman will not let go of it—that seems equally clear. There is nothing, therefore, for you to do but to crawl under it. As you are in the act of performing this difficult and delicate passage, a couple of salt mackerel, at the bottom of the basket, as if in sympathy for your sufferings, bedew your leary with their briny tears; while a piece of corned-beef, with a large slice of the fat, lovingly reposes on your coat-collar. You at length regain your feet, and ascertain that you have been kneeling in a basket of stale eggs, to the imminent ruin of your new black pants. The Irish huckster-woman who owns them, seeing this wholesale destruction of her brood of incipient chickens, pours out a volley of abuse upon your devoted head, and loudly demands full compensation for her irreparable loss. You gladly pay whatever she requires; and by dint of pulling and squeezing, and being pulled and squeezed, we at length make our way through the lower walk, pass the butter and cheese stands, and stall for carcases of dead hogs and sheep, now ankle-deep in mud, and so on to the fish market. If you are anything of an amateur in smells, you surely may here be gratified to your nose's content. But don't tread on that pile of eels, for they are slippery fellows, and would be very likely to bring you "down upon em!" And see there! A fine green lobster has caught your foot in his pinchers, and will be through the leather directly. You will find him the closest friend you ever had—he'll stick like a burr.

Lapland Life.

Returning from a solitary ramble in the back country, I came upon a Lap group, composed of a woman engaged in cow-milking, her daughter of perhaps twelve years old, and a cased or cradled baby of a few months. The two cows, one of which was in the process of being milked, were about the size of British calves, but evidently mature animals of their kind. It was a collection of miniatures; for the woman, the girl, and the baby were all as little in proportion as the cows. There was something affecting in this display of diminutiveness. I went into the house near by. Imagine a small low structure of stone and turf, with a turf roof supported by upright sticks placed within, and a clumsy aperture in the centre for the emission of smoke. The door, within a little porch, was exactly three feet high. In the interior I found an aspiring fire in

the centre of the earthen floor, several pots and pans scattered about, and the remains of a mess of boiled fish in a dish somewhat like a boat-scoop. Behind the range of upright supports for the roof was a series of stall like compartments, composed, however, only of a few sticks, and several of which, I was told by my boatmen, were actually used for the lodging of a few cows, goats, and sheep belonging to the family; while in another, somewhat wider, lay a bundle of twigs and leaves—their only bed, and another was formed into a rack of shelves, containing many dishes of milk, and a few cheeses still under pressure. A female, like a child of ten years, with the shortest foot (bare) I ever saw on a human being above infancy, stood in the doorway. I was told to my surprise, that she was a married woman! The Lap cottage shows the destitution of a poor form of humanity in very unfavorable physical circumstances; but I felt it important to remark that it is essentially distinct from the destitution, more extreme in all respects, of a degraded civilization, or a barbarian existing in the midst of civilization, such as that of the worthless among the artisans of our large cities, of the helpless, reckless cottager of Munster and Connaught. The Laplander has various cooking utensils: he has a pastoral stock by no means limited in amount; he is a gentle barbarian, doing the very best for himself that his limited faculties and circumstances of his being will admit of, and he loses nothing by imprudence or habitual indulgence in vice.—*Tracings of the North of Europe.*

The New Census Law.

The new bill for taking the census has become a law by the signature of the President. This act contains six schedules, of which the following is an abstract:

The first relates to the free inhabitants, and the name of every one, with his abode on the 1st of June, is to be given. Profession, occupation, place of birth, married or single, age, deaf or dumb, pauper or convict, insane or idiot, white or black, non-ability to read, if over 20 years of age, are all to be given.

Schedule two relates to slave inhabitants, the owners of slaves and the number of slaves, the fugitives from the slave States, and the number manumitted, with their age, sex, color, and natural afflictions.

Schedule three relates to the productions of agriculture; to the names of owners, agents and managers; the acres of land improved and unimproved; the cash value of all farming implements; the horses, mules, and asses, the working oxen, milch cows, and other cattle; the sheep and swine; value of live stock and of animals slaughtered during the year; the bushels of wheat, beans, peas, buckwheat, barley, potatoes (Irish and sweet), clover, grass seed, rye, corn, oats, flax seed, the pounds of rice and tobacco, the bales of ginned cotton; (400 lbs. each), the value of orchard products, market gardens, pounds of cheese and butter, flax, hops, silk cocoons and maple sugar, tons of water and dew-rooted hemp, hogsheads of sugar (1,000 lbs. each), gallons of molasses, and value of home made manufactures.

Schedule four names the products of industry, the name of each corporation, or individual production annually articles of the value of \$500, each kind of business, capital invested in real and personal estate; quantity, kind, and value of material used, including fuel, the kind of motive power; the average number of hands employed, the number and cost of male and female labor, and the annual quantity, kind and value of each product.

Schedule five relates to social statistics, as the aggregate value of real and personal estate; the State, county, parish, town and road tax; the colleges, academies, schools, free, and otherwise; the amount raised for schools, and received for them from public paupers, and their color, birth, and cost; Sunday-Schools; the churches, their name, and the number each will accommodate; the criminals convicted and in prison during the year; the average of wages by the year, month and days, and whether with or without board, and the average and short crops.

Schedule six asks for the names of every person who died during the year, the age, sex, color, whether married or single, month of death, place of birth, disease, profession, or trade.

Thus ends the list comprising ninety-two questions in the six schedules. The information expected is as to the year ending June 1, 1850.

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 Planters 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. 38.1f.

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. 18.1y.

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 Doekskin Cassimeres, London, Bonjean and French Do. 75 pieces Fancy Cassimeres, Black and Colored Barathra 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. Carmelaine, Buff, White Colored Marseilles Do. Black and Colored Silk Warp Cashmerite, "and Bro. Drap D'Ete, Kassutt 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, Sattinets, Cotton Aides, &c. 20 doz. Kid, Silk Lyle and Thread Gloves, Shirts, Pocket Hdkis. Bleached and Brown Cotton half Hose, Drawers, Silk and Cotton under-Shirts, Cravats from 25 cents to \$5. Linens, Suspensers, 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.

JUDSON

Female Institute,

MARION, Ala.

[Number of Pupils the last Session, 145.]

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

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

GOVERNERS.
MRS. JULIA A. ORMSBY,
STEWART'S DEPARTMENT.
MR. AND MRS. W. K. WHITE,
MATRON AND NURSE.

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

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

Board, per month, including fuel, lights, washing, bed, bedding, &c. — 11 50
Incidentals, (fuel and servant for school room, &c.) per term of five months, — 1 00
Use of Library, per term of five months, — 50
Board and Tuition will be payable, one-half in advance, for each term of five months; the balance at the end of the term.

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

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

No young Lady will be permitted to receive her Diploma until all her bills are settled.

N. B.—The entire expenses of a young Lady, pursuing English studies only, (Instrumental Music not included), will be \$145 a year, for Board and Tuition.

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

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

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

Catalogues can be had of the Principal, containing Course of Study, items of Tuition, Text Books, &c.

JOHN LOCKHART, E. D. KING, Pres. of Board of Trustees, Aug. 7, 1849.

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, 1849. 4-4m

Medical Notice.

Drs. BILLINGSLEA & 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. F. Golden, and at night at the residence of Dr. Billingslea. Marion, Feb. 20th 1850.

DENTISTRY.

DR. KING PARKER would again respectfully call the attention of the public to the importance of preserving their teeth, and the early care of the teeth of their children—"A pound of preventive is better than an ounce of cure."—Teeth that have ached can be plugged and preserved for life—too many teeth are sacrificed that could be saved!

He refers to those for whom he has operated years ago.

WM. HORNEBUCKLE Esq. Hon. I. W. GARROTT. Prof. S. S. SHERMAN. ALEXANDER GRAM Esq. "M. P. JEWETT GEN. E. D. KING.

J. A. WEMYSS,

COMMISSION MERCHANT, No. 11, Commerce Street, MOBILE, ALA. July 25, 1849. 18.1y.

I. W. GARROTT,

Attorney & Counsellor at Law.

MARION, PERRY CO., ALA.

WILL punctually attend to all business confided to his care in the Courts of this and the adjoining counties, the U. S. Court at Tuscaloosa, and the Supreme Court. Marion, May, 1849. -ly.

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

Fry, Bliss & Co.

WHOLESALE GROCERS,

Nos. 12 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, 1847. 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 Morrissett 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., 99 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, &c., &c. Warranted of Good.

Walters, Castors, Candlesticks, Urns, Britannia Tea Sets and Urns; Fine Twist, London Guns, Among Rifles, Incearn Twist and other Rifles; Colts Pistols, Allen's Revolving Pistols, Fine Table and Pocket Cutlery; Shears and Scissors, Rodgers make; Military Goods, Watch Materials, Lamps, Grandolens and other fine House-Keeping Articles, Fancy Goods in great abundance—such as Work-Boxes, 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, 1849. 40-t

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. E. S. BACHELOR.

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, 1849. -ly.

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, 123 NASSAU STREET. AT THIS PLACE 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, SEASON PAPER, MARRIAGE CERTIFICATES, BIBLES, HYMN BOOKS, &c. Just published, a book for the times.

THE AL OLD 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 had this coming 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 notation or comment. SARAH B. JUDSON, with notes by the author. BAPTISM AND COMMUNION. By Rev. Richard Fuller, D. D.