

# South Western Baptist.

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

A. W. CHAMBLISS, Editor and Proprietor.

"CHARITY REJOICETH NOT IN INIQUITY, BUT REJOICETH IN THE TRUTH."—1 Corinthians, xiii, 6.

[DENNIS DYKOUS, Printer.]

VOLUME II.]

MARION, (PERRY COUNTY, ALABAMA,) AUGUST 28, 1850.

[NUMBER 26.]

## Minister's Department.

### Relation of the Ministry to Politics.

The lesson which we draw from the history of Church and State is, that religion and civil law, ministers of Christ and civil magistrates, are both necessary for the preservation of order, and the promotion of the temporal welfare of a nation, but that they should operate separately and independently. The preacher and the constable, the pastor and the policeman, are all the ministers of God for good to the people, but their duties are distinct, and cannot be advantageously united in the same person. If we may be allowed so to speak, they represent those two attributes in the Divine character—justice and mercy—which the feeble reason of man has found it so difficult to harmonize, and much more difficult to unite in one human being without the one destroying the other.

If then the minister possess the simple rights of a citizen, he is subject to all the responsibilities and duties of a citizen. But it is argued that he has special duties in respect to the politics of his time. I use the word politics in its largest American sense,—for we have an American Dictionary of the English language; not to signify mere party politics, but the practical ordering of public affairs in their bearings on the rights and temporal welfare of the people. Opinions and practices on this point are somewhat divided. Some ministers have left the pastoral office and the chair of Theology, to engage in the clamor and strife of politics. Others seem to be standing, like the angel in the Apocalyptic vision, with one foot on the tossing sea of politics, yet keeping an uncertain foothold on the land with the other, as if doubtful on which element to poise themselves. Some argue that the minister's office is to do all sorts of good, in all sorts of ways, by means of moral influence, by the use of his voice and his pen. They insist that it is his business to teach the people their duties on all subjects, especially such as have an intimate bearing on the public weal.

We all believe that civil government is for the good of the people, that it derives its authority from their consent,—understanding, of course, that God requires all men to have some sort of government, and that all citizens have equal rights in forming and directing their government. The minister then cannot be justly deprived of the universal right to vote in civil affairs, nor can he be absolved from the duty to exercise that right, in all ordinary cases. He has the natural right, too, like every other man, to give free utterance to his opinions on political as well as on other subjects, but the manner of its exercise must be determined by other obligations and duties. Would the most earnest advocates of free speech on the part of ministers of the gospel, in political matters, speak out their own opinions so freely in danger of forfeiting life, or even property, by so doing? But is not the minister bound to esteem his influence, which is his Lord's capital, more dear to him than property, or even life? This question does not depend on what the minister has a natural or constitutional right to do, but what is his duty, as a minister of Christ. It is true that neither Christ nor his apostles have left on record any precept or precedent enjoining on ministers or private Christians the duty of voting in civil affairs. But they had no occasion for it, as no republican governments were then in existence, nor have we, as republicans, any need of such precepts. The grand principle of the New Testament in respect to our civil duties is this: *Be faithful to every obligation belonging to a subject of the government under which you live.* This is the law and the prophets. This would require us to vote for good men for office, but not to talk or preach on politics. No man can be certain that it is his own duty to harangue his neighbors on political questions, much less can know that it is the duty of his minister to do so. In Paul's most extensive, and finished discourse, written to the capitol city of the world, he brings within the compass of six short verses all he had to say about the duties of the Christian citizen, and the grounds on which they rest. We take the liberty to give what we understand to be his meaning:—

Let every one be obedient to the civil authorities. For there is no authority but from God; those actually existing are appointed by God. So that whoever resists the authority, resists the appointment of God; and they who resist will bring punishment upon themselves. For magistrates are not the terror of well-doing, but of evil-doing. Wouldst thou not fear the magistrate? Do well; and have the praise of it: for he is God's servant to thee for well-doing. But if thou do evil, be afraid; for he bears not the sword in vain; for he is God's servant, an executioner, for punishing the evil-doer. Therefore it is necessary to be obedient, not only because of the punishment, but of conscience also. For the same reason, pay taxes; for while attending to this business they are God's servants.

Such is the Christian rule of obedience to the civil power, which ministers are commanded, in the Epistle to Titus, to inculcate on the people. Obedience was all that the readers of Paul and the hearers of Titus could render to civil government. Had he been writing to a church of American citizens, who, in addition to the universal duty of obedience to civil government, enjoyed the elective franchise, the logical counterpart of these instructions would have been after this manner:—

Let every soul consider the right to vote as a sacred trust from God, to be exercised according to His will. For he has appointed it to promote righteous government among men. So that whoever neglects it, despises the arrangement of God and will suffer evil consequences. Wouldst thou enjoy quietness and liberty? Let thy voice and thy vote be for just laws and good men; for civil government is ordained to protect the good and restrain the wicked. Therefore sustain it faithfully by your vote, not only for your own good, but also for conscience's sake. For the same cause pay taxes and duties; for they who attend to these matters are God's servants and yours, waiting continually on the public service.

If the apostle would give these directions to American Christians, he would say to their ministers: "Put the people in mind to uphold good government, to vote for good men, to be ready to every good work to speak evil of no man,—not even if he belongs to the other party, or is the candidate of the other party,—to be no brazen, but gentle, showing meekness to all men." Titus iii. 1, 2. Perhaps the venerable apostle might be thought rather too personal towards some politicians in our modern churches—possibly towards some ministers—for using such plain language. But that he would deliver a single address, or write one epistle, to hold up, or to show up the Whig party or the Democratic party, the Free Soil party or the Liberty party, or their candidates, is very doubtful. Still less, if possible, is the probability that he would join the Abolition Society, or the Free Mission Society, or the Irish Repealers,—though before his conversion he would have been the very man to persecute them all. The probability is, that he would employ himself in delivering addresses and writing articles to set forth Jesus Christ and him crucified, as really the most patriotic work he could engage in. He would not content himself with discoursing eloquently about the dignity, and the sublimity, and the glory of his doctrine, but he would unfold the doctrine itself, in all its bearings on the character, and interests, and destiny of man, and the purposes of God; and urge it on the immediate and earnest attention of his hearers and his readers, even with tears. Such speeches as these he would deliver to men of all parties, as the surest means of making them all good citizens, by converting them to Christ.—*Christian Review.*

## Religious Miscellany.

### Shaker Bible.

We had a glimpse a day or two since of a Shaker Bible, a book not often allowed to be seen by the "worlds people." It is entitled, "A Holy Sacred and Divine Roll, from the Lord God of Heaven to the Inhabitants of the earth, revealed in the Society at Lebanon County, Columbia, State of New York, United States of America." This edition was published seven years since, at the Shaker establishment at Canterbury, New Hampshire, and the publishers say that as they have no printer among them, "It may not be perfect in all its part." We imagine however, that some printer had a hand in it, from its neatness and accuracy, unless it was printed by inspiration. It pretends to be a revelation, and the testimony of eleven mighty angels is given who attended the writing of the roll. One of the angels is named Console-tear-Jahmon-shue, and another Pre-line-han-vast-en-van-va-ne. According to the angelic injunction, the book must be printed and bound by the Shakers themselves, to prevent its sacredness from being polluted by profane hands. The printing was done at Canterbury, but it was found so far necessary to deviate from the divine command, as to go to Concord to have the volumes bound, there being no book-binder at the establishment. It is bound in yellow, according to the divine command. The book appears to contain some passages from Scripture, altered, amended, enlarged, or curtailed, with original additions and amendments, as they are deemed necessary to suit the peculiar notions of the disciples of Ann Lee. It is a very curious volume—even more remarkable, though of less pretended antiquity, than the Mormon Bible. A copy is ordered to be sent to every king or potentate in Christendom—and one sent to the Government of Canada some time since, was returned or refused.—*Lovell Courier.*

I love them that love me; and those that seek me early shall find me.

### Destitution of Indiana.

From T. R. Cressy, Indianapolis, June 4th. In Indiana there are 91 counties; and in 47 of the county seats, more than one half, there is no Baptist church. In three of them there are Anti-mission Baptist churches; but in only 27, less than one-third, have we meeting-houses; and in only 16, less than one-fifth, is the Gospel steadily preached every Sabbath. What is still more humiliating, although we have 661 churches, 27,000 communicants, and are at least the second religious denomination for numbers and influence in Indiana, there are eight counties, namely:—Benton, Starke, Pulaski, Tipton, Hamilton, Jasper, Grant and Hancock, many of which are large and contain a flourishing population, probably of more than 10,000 inhabitants, in which there is not, to my knowledge, a solitary Baptist church. In all this wide field there is not except incidentally, a sermon preached by a Baptist from year to year.

Upon that great thoroughfare, the National Road, from the Ohio to the Illinois line, a distance of 150 miles across the State, there are more than 25 flourishing towns and villages, and in only six of these—all of which are west of Indianapolis, the Capitol—are there Baptist churches, and three only are missionary churches.

Upon the Illinois, or our western State line from Lake Michigan to the Ohio river, a distance of 250 miles, there are 10 counties, and only one of the county seats has a Baptist Church in it. Upon the Ohio, on our eastern State line, a distance of 175 miles, there are 12 counties in Indiana from Michigan to the Ohio river, but in only four of the county seats are there churches of our views.

The White Water Valley is in the South-east part of the State, contiguous to Cincinnati, Ohio, and is one of the loveliest and most highly cultivated portions of Indiana. The land is generally owned by residents, and every farmer is as independent as a prince. Some twenty-five years since Elder Minor Thomas, a missionary, began to preach in this valley, aided by others of a similar consecrated character. Their success was great.—Baptist sentiments here took a deep root. But certain ultraists came in and caused the people to err exceedingly. The Anti-mission and anti-means sentiments now hold an extensive sway. And so far as Baptist views are concerned, and they are very prevalent, here are eight counties holding the false doctrines. But the truth begins to prevail. There are some in most of these churches who have correct views. We greatly need at least two able missionaries in this valley at this time.—One to be located at Cambridge City in Wayne County, upon the National Road, and the other in Rushville, Connorsville, or Brookville, all within a day and a half's ride of Cincinnati. At one of these places a wealthy brother told me a few months since, that if I would find them a good missionary Baptist preacher, he would board him and his wife for his share of the support.

### From the "Home Mission Record." Strong Stakes and Long Cords.

The great effort of Christians is to extend Christianity. The church is called upon to enlarge the place of her tent and stretch forth the curtains of her habitations. She must not spare, but lengthen, her cords; send forth her preachers in all directions; diffuse her influence in all quarters; gather disciples in all nations, and continue the effort progressively, till her sons shall inherit the Gentiles and make the desolate cities to be inhabited. But this work of extension must be carefully performed. Lengthen the cords and stretch forth the curtains upon them as far and as fast as possible, but strengthen the stakes as you proceed, otherwise they will break and the curtains will fall to the ground.

The purity, strength and stability of churches at home are essential to the work of safe enlargement abroad. Sound doctrine, pure practice, ardent piety, enlarged views and generous action, are elements of spiritual strength, and must be cultivated among ourselves if we would benefit others. We must increase our churches at home if we would see them multiply elsewhere. And they must be made strong—available for the promotion of God's purposes of mercy towards our fallen world, by imbuing them with the spirit of co-operation with Christ in the work of the world's regeneration, as far as human agency can be thus employed. A strong church at home may extend its influence very far abroad. Such a church will be a benevolent church, a useful church, and consequently, a prosperous and happy church.

This strengthening of churches is home missionary work. Study it and its influence. It will be seen to be a foundation which must be laid for the support of the rising superstructure of Christ's kingdom among men—firm holding-ground for the stake of our tent, which we are to make strong while lengthening our cords and stretching forth the curtains of our habitations.

Let individual Christians think of this (for the work of the church is their work); let them look upon the spiritual necessities of the world, and ask themselves if every consideration, Christian philanthropy, love and duty, do not impel them, to attempt the improvement of both.

### "Climb up Some Other Way."

The Scriptures reveal to us but one way that leads to heaven, and, notwithstanding it is so distinctly announced, and so clearly defined, "that he may run that readeth it," still, multitudes are disposed to climb up some other way.

Our Saviour exhorted his hearers, "Enter ye in at the straight gate, for wide is the gate, and broad is the way that leadeth to destruction, and many there be that go in thereat. Because straight is the gate, and narrow is the way which leadeth unto life, and few there be that find it." The way to heaven, then, is entirely the reverse of any other—as opposite, indeed, as light is to darkness; for, while one terminates in eternal blessedness, the other leads down to darkness and woe.

The reasons, however, are obvious, why the sinner "climbeth up some other way."

He chooses to retain the pride of his heart. The way to heaven is an humble, self-abasing way. The heart is yielded up to God, and the individual sits at the Saviour's feet, and there learns lessons of heavenly wisdom. His mind is meek and docile; he receives the kingdom of God as a little child. In the way to heaven, "haughtiness of men is humbled, and the Lord alone is exalted." But he who "climbeth up some other way," retains the pride, obstinacy and rebellion of his heart.

He cherishes the spirit of unbelief. The way to heaven is one of faith—trust and confidence in Christ. The soul is united to Christ by faith, and by faith lives upon him and grows up into Him who "fillets all in all." During the course of the Christian pilgrim on earth, he needs the constant exercise of faith in the Redeemer, to enable him to "overcome the world," and to "press toward the mark for the prize of the high calling of God in Christ Jesus." But he who "climbeth up some other way," cherishes the spirit of determined unbelief toward the gospel, and thus despises and rejects the Son of God.

He looks with complacency upon his own righteousness. He who is in the way to heaven, renounces all personal merit. He has nothing which he can call his own but his own sins; and those will ruin him forever, unless "covered" by the righteousness of another. Not one of all the thousand and millions who are struggling up the narrow way to heaven, looks with approbation upon a solitary act by which he hopes to be acquitted in the sight of God. The language of the ransomed on earth and in heaven, is, "The Lord our righteousness." But he who "climbeth up some other way," builds his hope of heaven upon some works of his own, which he deems meritorious—and folly, though fallaciously, expects to purchase the forfeited favor of the Almighty. Fatal delusion. "By the deeds of the law no flesh shall be justified in his sight."

He loves sin. The way to heaven is against "the world, the flesh and the devil." It is against all sin. It is called, by way of eminence: "The way of holiness; and the unclean shall not pass over it, but the redeemed shall walk there." He who loves sin, habitually indulges it, unwilling to renounce it, and put it away forever, "climbeth up some other way;" but instead of reaching heaven he will fall into hell.

Reader, are you climbing up to heaven some other way? Will you venture upon an impossibility? Shall you be charged with being a thief and a robber at the last day?—*Watchman & Reflector.*

HOW THE HEATHEN DIE.—When a poor suffering man is thought near death, he is hurried off by his friends, willing or unwilling, to Ganges. There, stretched on the muddy bank, often without a mat to lie on, exposed to the piercing rays of the sun by day, and the chilling damps and dews of night, the unhappy sufferer breathes his last. If you see the poor creature writhing in agony, and offer to do something for him, the bystanders will scornfully answer, "He was brought here to die; he cannot live now." Here, by the side of the stream, is a dying boy.—His father and mother are busy sprinkling him with the muddy water. This is all they are doing for him, except singing to him in a plaintive tone, "Tis blessed to die by the Ganga, my son;—to die by Ganga is blessed, my son." Look a little further. There is a dying man, seated up to the middle, in the waters. The leaves of a sacred plant are thrust into his mouth. The mud is spread over his breast and forehead; then it is poured down his throat he implores his friends to leave him alone; he begs them not to kill him; he does not wish to die. But they drown his cries with their shouts of "Hurri bol! hurri bol!" and persevere in filling his mouth with mud and water,

till the wretched man,—stifled, suffocated, murdered,—breathes his last.—*Miss. Repos. for Youth.*

### Horrid Superstition.

Mr. Ward, for many years a missionary in India thus describes the ceremony of swinging by hooks:—"A post of thirty or forty feet high, with horizontal arms at the top of ten or twelve feet in length, is erected. The man who is to swing prostrates himself on the ground, and a person with dusty fingers, makes a mark where the hooks are to be put. Another person immediately gives him a smart slap on the back, and pinches up the skin hard with his thumb and fingers; while another thrusts the hook through, taking about an inch of the skin; the other hook is then in like manner put through the skin of the other side of the back, and the man gets up on his feet. As he is rising, some water is thrown in his face.—He then mounts on a man's back, or is elevated in some other way, and the strings which are attached to hooks in his back, are tied to the rope which is fastened at the end of the horizontal arms of the machine, while the rope that is held by several men, who drawing it down, raise up the end on which the man swings, and then run round with great rapidity, causing the man who is swinging to describe a circle of twenty-five to thirty feet in diameter. Some swing only a few minutes; others continue swinging for hours. In some places a piece of cloth is wrapped round the body underneath the hooks, lest the flesh should tear, and the wretch fall and be dashed to pieces; but the whole weight of the body nevertheless rests on the hooks. Some of those persons take the wooden pipe, and smoke while swinging, as though insensible of the pain. Others take up fruit in their hands, and either eat it, or throw it among the crowd. On some occasions the victims have hooks run through their thighs as well as backs. In this manner five women swung at one time! It is not uncommon for the flesh to tear, and the persons to fall and thus break their limbs, or perhaps lose their lives.

Such are some of the horrid rites and ceremonies of the Hindoo religion in honor of only one of their numerous gods.—How ignorant and degraded must be such minds—how destitute of all virtuous principles! Surely, they need the gospel of Christ.—*Commission.*

## Missionary Department.

### Creeks.

LETTER FROM REV. H. F. BUCKNER.

Dated June 3, 1850.

Three weeks have elapsed since the date of my last report. From that time until now, we have had many things to encourage us in our efforts to promote the interest of Christ's kingdom among the Indians.

On Sunday following the date of my last report, we visited Choseka village, and preached two days and nights; which resulted in the restoration of several backsliders, and also in the baptism (by brother Jacob) of two, who were the only Creek members belonging to the Presbyterian church at the Koweta Mission.

On the following Saturday and Sunday we attended the Muskochee church meeting. On Saturday one was excluded, two restored, and seven received by experience as candidates for baptism. On Sunday we had the largest congregation that I have ever seen in any country at an ordinary church meeting. After preaching, this large congregation, with the exception of one man, repaired with us to the water, about one mile distant, and I baptized those who, on the preceding day, had declared their faith in Christ.

Among the baptized on that occasion were sisters Jane McIntosh, (consort of Elder D. N. McIntosh,) and Delilah Drew, (consort of my friend Wm. Drew, at whose house I once preached in the Cherokee nation.)

Sister McIntosh received the advantages of a liberal education at the Dwight (Presbyterian) Mission Cherokee nation; and is the daughter of a Cherokee father and white mother. There is nothing in her natural temper or manner of life to distinguish her from an accomplished white woman.

Sister Drew has been a member of the Presbyterian church at the Dwight Mission for several years, and came fifty miles to be baptized. She is the sister of brother D. McIntosh, and the niece and step-daughter of the present king of the Creek nation.

All that can be said of the accomplishments of sister McIntosh, will equally apply to sister Drew. At each of the above mentioned meetings there were many who came forward and united with the church in prayer for their souls' salvation. To God be all the glory.—In October I baptized into the fellowship of the Second church, one white man, two blacks, and two Creeks. December 25th I baptized five Creeks at the Muskochee church. My reports of the above were never received at Louisville.

Brother Perryman informs me that he baptized one on last Sunday at Big Spring.

### LETTER FROM REV. S. WALLACE.

Addressed to the Editors of the Baptist Banner.

Dated North Fork, June 27th 1850.

Six Baptisms—Forty Mourners—Sending Forth Laborers—Preaching Arrangements—Fourteen added to Elk Creek Church—Location of the Manual Labor School—Health &c.

No field of labor has ever appeared more interesting to us than this. Our meetings have a growing interest—the last was the most encouraging we have had since we came into the nation. Eight were received for baptism, six of whom were baptized; others came forward for examination to whom we gave instruction and encouragement, but requested them to seek for more light and evidence.

After baptism I preached a sermon directed particularly to the young people, at the close of which about forty came forward to the mourner's seats for prayer, much feeling was manifested in the congregation, and it seemed that God was there in truth. Our prayer meetings have a like encouraging appearance.

We have several members whose piety and talents have obtained the confidence and esteem of the church, and these we send out two and two to hold meetings in the towns and villages, where there are members, on the Lord's day. They report every four weeks at the church meeting when they receive a new appointment. They are very useful in keeping the members in order, and in reporting to the church the wants of individuals and of neighborhoods and towns.

I preach three Sabbaths out of four at the North Fork church and its bounds.—The fourth I preach at the crossing of Elk Creek. We have a few members there and a growing life church, under the care of Brother Brister, a little further down the creek, I have been trying to unite them, but have been much embarrassed in my labors for the want of an interpreter.

Fourteen have been added there since the first of April, and there appears to be a good degree of zeal and piety in the people.

We have agreed with the nation and government agent to locate the Manual labor school, about six miles west of North Fork town, at a place we think the most suitable and healthy between the rivers. We have been waiting patiently an answer from the Board before we proceed further with our business. We are nearly fifty miles from a post office, which makes both letters and papers difficult to get. Our last Banner was dated the first of May. We are not certain that half the letters we write ever reach our friends. Some we have learned were long detained before they were mailed.—These are some of the inconveniences we have to labor under here. It appears almost impossible to hurry business where two or three persons are connected with it.

We all enjoy good health except our little boy, who has had a severe turn of the whooping-cough, and though nearly well of that, has strong symptoms of the chills and fevers.

Mrs. Wallace has closed her school, and will not resume it again till the first of September. This climate appears very favorable to her health; at least, this far her health is better than it was before she came.

### LETTER FROM J. PERRYMAN, NATIVE PREACHER.

Dated Big Spring Town, May 16th 1850. Call for more Help—Native Preachers—Five Baptisms at Big Spring—Fifteen Added by the 2d Baptist Church.

I write again to urge the Board to send some help in this region. I have so many places to preach at, that I cannot fill them as I wish. I was the first to preach in the Creek language in the nation, which was in 1830; and I am now an old man, and my lungs are affected. "But woe is me, if I preach not the Gospel!" "for it is the power of God unto salvation to every one that believeth."

If the Board can, I wish they would employ a white brother; if, not, then I hope they will employ a native preacher; and perhaps the native preachers can do the most good, because they can preach in the native tongue, while our white brethren must have an interpreter. Our native preachers sometimes have to ride or walk five or six miles to night meetings, in the cold winter nights. Our people are not now able to support our poor native preachers, but I hope they will be able to do this soon.

Since my last letter, five have been baptized at Big Spring, and since January, I have baptized fourteen Creeks and one black into the 2d Baptist church,

### Choctaws.

LETTER FROM S. WORSTER, NATIVE PREACHER. Dated Boggy Depot, April 29th 1850. Afflictions—Interesting meetings—Call for Aid.

After my last letter to you in November I travelled about in my own neighborhood, until one week before the 25th of December, when I was afflicted with sore eyes, which continued for nearly two months. As soon as I was able to read







The Blind Son.  
A NARRATIVE FOR CHILDREN.  
I love the blind. Their cheerfulness, and their meek and patient endurance of that, which, to my mind, appears to be one of the greatest calamities which can befall a human being; and which renders them peculiar object of kind attention and tender solicitude. A faithful reader, I will tell you a little about one of these afflicted children of earth. He was a friend of my youth, and, although much older than myself, always freely participated in my innocent enjoyments. Yet withal, there was such a high-toned intellectuality, breathing out in his most playful mood, as made, I might almost say, a feeling of awe to steal over me, whenever he addressed himself to me or to my associates. Being "the only son of his mother," she always went where he went, and staid where he staid. He had received a highly-finished education, which she had superintended; and at the date of my acquaintance with him, had but a short time before followed him from her beautiful southern home to the bleaker and less genial clime of New England, where he was holding high office in one of the many noble institutions for the blind, with which our country abounds. He was professor of languages, music, and mathematics. Now my dear young friend, how do you suppose he learned so much as to become so great a scholar, and so fine a teacher without any eye-sight to assist him? I will tell you. He learnt by the sense of touch. This sense is said to be always extremely acute in those persons who cannot see; and if you have ever felt the hands of a blind person, you must have perceived their velvet-like softness; this is necessary to them for if the sensibility of the tips of their fingers is allowed to become blunted by hard work, or exposure, it is a great hindrance to them in acquiring knowledge from books. Now, in order to understand this the better, I will explain to you, that their books are not made like your books, with black printed letters. There is no ink used at all in making them; but the paper is pressed over type made in a peculiar manner, and the forms of the letters and stops, are left raised up on it. Thus, you see, that each leaf can only be printed, or stamped, on one side, consequently their books are very bulky, and not easily carried; and very expensive. For instance the bible printed for the blind, costs over twenty dollars, and is contained in eight such large volumes, that one of them would be quite a load for a little boy or girl to carry. Their manner of reading is very astonishing to one who sees them for the first time. They acquire such perfect knowledge of the words, by constant practice, that they will pass their fingers across the lines with almost incredible celerity, and read almost as rapidly as a seeing person.

Now this is the way that this young man, of whom I was telling you, had acquired nearly all his knowledge. But there was another way by which he gained instruction which all blind people have not; that was, his dear mother used to read to him a great deal. I dare say, you will exclaim, what a good mother he had! Well, you are right; he had a good mother, and he returned all her goodness and tender devotion to him, with the most filial respect and affection. But the most interesting part is yet to be told. Until his fourth year he had two as bright, and beautiful eyes as ever sparkled in a little boy's head. But alas! some sad malady, which attacked him, caused him ever after to be deprived of seeing the light. He has often told me that he well remembered the bright bird's, the rich grass that carpets the earth, the blue of the heavens, the dazzling sun-shine, the giddy butterfly, and the busy bee: in short everything appeared indelibly stamped upon his mind—but one. Now what do you think that was? I do not suppose you could possibly guess.—"How his mother looked." A shade of sadness would cloud his beautiful features, at any recurrence to this painful topic; and when alone with her, he would gently pass his delicate palm and tapering fingers over each feature of her beloved face, and sighing, weep that the headlessness of childhood had forever prevented him from knowing how she looked; she who was his mother, and his earthly all. Now you, my dear young friends who are blessed with good eye-sight and can see your kind parents every day, be very sure that you not only treasure up every look and feature of your good mothers; but pray be careful to act so dutifully that if, removed by distance, or separated by death, from her, your best earthly friend, you may carry about in your heart a daguerreotype likeness of her, as a pleased, approving, and gratified parent. And whilst you are enjoying the privileges afforded by two bright eyes, never forget to sympathize with those, who, by the providence of God, are destined to pass their lives in perpetual night.

Mobile, Aug. 14th, 1850.

UNITED IN DEATH.—At Louisville, on the 24th ult., a Mrs. Jacques was seized with cholera. A physician was called, who sent her husband for medicine. On his return, he inquired of the doctor how his wife was, and was told she could not possibly live. Thereupon he calmly took out his watch, and handing it to his brother, said,—"My wife is going to die, and I cannot live without her; I shall die too." He seemed in perfect health at the time; but all the symptoms of cholera made their appearance immediately, and he died in three hours.

Franklin College, Indiana, a Baptist institution, is represented in great pecuniary embarrassment. As the Baptists of that great State widely demand an educated ministry, and as they possess their share of this world's goods, we can hardly believe that they will let this institution, which has not a Baptist College within 150 miles of it, yield to pecuniary pressure.

Slavery.  
Dear Bro. Chambliss:  
I am an observer of passing events, and frequently I observe with considerable anxiety, and would often like to speak, if I but knew when, and what to say.  
The gloomy cloud that overshadows our political horizon, and the subject from which the dark shadows have proceeded, is calling forth a more free expression of opinion, through the Southern press, than at any former time during my recollection.  
As I cannot subscribe to some sentiments expressed, on account of prevailing doubts of their correctness, I would much prefer that all who express opinions on so delicate a subject, would write over their true sentiments.  
I notice an article in the South Western Baptist of the 7th inst., signed "A Baptist." Of course, any Baptist who has ever written for that paper is subjected to the charge of its authorship. I, for one, wish my friends to know that the sentiments expressed are not endorsed by every Baptist.  
The writer says, "I am no believer in perpetual slavery," but contends that the relations between master and slave should not be severed "until we prepare the way to establish an independent nation," the foundation of which, he considers "already laid in Liberia, and along the African coast." I beg leave to express doubts as to the propriety of giving utterance to such opinions, even should they be entertained, at least during the present distracted state of our country. And I really doubt whether "A Baptist" is inspired with any special forecast that would authorize him to intimate that the time is approaching when the relationship between master and slave, shall be dissolved. Shortly after I am was cured, and assured that he should be a "servant of servants unto his brethren," that course began its literal fulfillment, and from that early period to the present, have his descendants been in servitude, and I do not know but they may continue in bondage until time shall end.—I have never found any prophetic promise in God's Book which indicates their release, during time, from the curse pronounced by Noah, in accordance with God's pleasure.  
The writer further intimates that the laws of the slave States should be remodeled for their amelioration, and proper training given to make them fit materials in forming governments, when the time comes for their return to their Fatherland. All this, and much more that he says, looks to me like meddling with things, that a Baptist might as well let alone. Should Southern Baptists commence petitioning the legislature to alter their laws in reference to that institution, and as he seems to suggest, receive contributions from the free States to aid in preparing our colored population "for the exercise of the rights of freemen in the government set up for them especially, in their fatherland." I will almost venture a prediction, at least I will go so far as to guess, that such an upturning of matters has not been seen in the South for centuries past. I hope no Baptist will feel himself assailed personally, while I venture these plain, but kind and candid suggestions. I profess to love Baptists and the Baptist cause, and would not inflict a needless wound, on any, or either. I am an advocate for the moral improvement of our colored population, and devote a portion of my feeble energies to that cause, and expect to continue so to do. I only dissent from interference with our State laws, and this needless speculation, about what God intends to do, in reference to the abolition of slavery. The Holy Scriptures contain plainer essays on the duty of Christian masters to their slaves, than can be produced by the pen of any man. I would to God these precepts were duly regarded by all.

Yours truly  
A. G. McCRAW.  
Ocala, Aug. 14, 1850.

Cotton Manufacturing.  
Mr. Editor:—As this branch of industry has become an important one at the South, having at least a hundred Cotton Factories located in this and several others of the neighboring States; information upon any branch of the subject may be useful.  
In a recent number of your paper a statement appears, that Lowell, one of the principal manufacturing towns in the United States is one of the sickliest places in the Union, and after the statistics are given you state, "this is the result of mill life." Without enquiring of the source of this information, which I do not doubt you regarded as a trust-worthy one, I propose to examine the correctness of it, believing you aim at truth above any other consideration.  
The number of deaths in Lowell, from 1840 to 1844 inclusive, averaged 48 per year, and this with an average population during that time of 23,000. This shows the deaths to have been one in 57. In Providence, R. I., during the same time the deaths were one in 41, in Salem, Mass., one in 54, in Worcester, Mass., one in 52. The testimony of an eminent physician is, to use his own language, "the manufacturing population of Lowell is the healthiest portion of the population."  
The population in 1840 was 20,792, the present number is 32,620, an increase in ten years of nearly 12,000. Is it not singular, that if it was as unhealthy as represented, so large an accession of population should have taken place? The American Almanac for last year gives the information that the deaths in Massachusetts, were, for the year ending April, 1847, one in 54. Lowell then appears more healthy than the State generally. The average length of human life in that State has been found to be a little over 51½ years. I am informed by a well read medical friend, that when there are but two per cent. of deaths, a place is regarded as quite healthy.—So instead of being the "sickliest place in the Union, quite the contrary may be considered

the truth of Lowell. The true interest of our own State would certainly be promoted by those advocating so profitable a pursuit as cotton manufacturing, that it is not a sickly occupation I have endeavored to show. We can make the goods cheaper than at the North, being saved the numerous expenses attending the transportation of the raw material, and we have the benefit of their experience, and of all the late improvements in machinery.  
Yours truly,  
VERITAS.  
LOUISVILLE, WINSTON CO. MISS. }  
August 15th, 1850. }  
Brother Chambliss:  
I herein send you for publication in the South Western Baptist, the names of those who have contributed, through me, as Agent to the Board of Domestic Missions of the Southern Baptist Convention—with a request for the Tennessee Baptist to copy, as upwards of four hundred dollars have been collected from brethren of that State. And oblige yours, &c.  
WILLIAM M. FARRAR, Agent.  
B. D. M. S. B. C.  
Mrs T G Blewett, \$5 00 Mrs J H Thornton, 2 42  
Rich'd Beazley, 50 Mrs N N Mann, 1 50  
Dan'l Coleman, 5 00 Mrs Tiresa E Ivy, 10 00  
Sam'l Holloway, 2 00 J A Ivy, 2 00  
John N Mullen, 6 25 Col. at Memphis  
L K Keese, 11 00 church, Ala. 4 78  
Alson Callege, 13 00 John Kennedy, 5 00  
Mrs D G Golden, 25 00 Rev W H Peard, 5 00  
Rev J S Miles, 5 00 John M Lowery, 10 00  
Rev Alanson Goss, 5 00 Reuben Hodges, 3 00  
James Richards, 3 00 Nathan Smith, 20 00  
Wm C Ellis, 5 00 John M Morgan, 33 00  
Rich'd Cordill, 100 00 H L Bailey, 5 00  
James Joyce, 2 50 A E Hardin, 2 50  
Rev S Thigpen, 2 00 J J McPherson, 5 00  
W H Sparks, 5 00 W A Acock, 1 00  
E B Ellis, 10 00 P S Guise, 2 50  
Wm Thomas, 5 00 W O McKinney, 25 00  
Wm Stigler, 5 00 Peyton H White, 30 00  
Mrs S H Bingley, 5 00 James Evans, 50 00  
S B Whitton, 1 00 W Hudson, 20 00  
Rev Wm D Lloyd, 2 50 A J Landrum, 10 00  
David Buck, 5 00 Wm Moncrief, 75 00  
Hamilton Williams, 5 00 David Richardson, 5 00  
C S Atterberry, 5 00 J H Jarman, 10 00  
James A Moore, 2 00 Wm T Dowd, 5 00  
N Barnett, 10 00 Chas. Brandon, 5 00  
Rev M Johnson, 20 00 W H Mann, 5 00  
E L Carpenter, 2 50 Chas Byrnes, 5 00  
T K Thompson, 12 50 Ben F Starns, 5 00  
Neddy Drake, 7 50 Robert Pulliam, 5 00  
Dan'l Dupree, 25 00 Est. Ben Thomas, 20 00  
E Dupree, 25 00 Benjamin Bug, 10 00  
Josiah Franklin, 12 50 Sterling Abernethy, 2 50  
J M Cunningham, 5 00 Vincent May, 10 00  
A Dillard, 5 00 Robert Pulliam, 5 00  
R S Harnsberger, 13 75 Mrs S E Pulliam, 5 00  
D A Outlaw, 25 00 M T Stewart, 5 00  
John Magee, 10 00 G C Shannon, 25 00  
Joseph J Magee, 5 00 B Faulkner, 50 00  
Thomas C Magee, 5 00 Loyd Hancock, 50 00  
Mrs S T Spence, 5 00 Silas H Wood, 2 00  
Wm M Farrar, 10 00 Mrs Amy Wood, 1 00  
Martha McWilliams, 5 00 Moses Wood, 50 00  
A Brother, 1 00 J C Allen, 2 50  
Wm Higgins, 15 00 Josiah Pitts, 1 00  
Mrs Sarah March, 2 50 B R Webb, 5 00  
Russell Rigby, 5 00 Elijah Smith, 1 00  
A D Knease, 50 00 Edmond McGee, 5 00  
A J Acers, 50 00 Mrs S Hargrove, 5 00  
Clark Carter, 30 00 Shelton White, 5 00  
John G West, 1 00 Joseph E Tardy, 10 00  
John Anderson, 1 00 J B Ayres, 5 00  
John Hill, 12 50  
Collections in Tennessee.  
John Cole, 25 Wm M Herndon, 5  
Mrs E L Thomey, 20 Finckley Reed, 10  
Joseph S Sledge, 10 John L Foote, 5  
Rev D A Whitlaw, 20 Rev J W Peard, 15 50  
A S Cole, 5 John B Smith, 5  
Mrs M Whitlaw, 20 Wm B Worrell, 5  
J C Jones, 15 B H Grider, 7 50  
H O Whitlaw, 25 Mrs S H Humphrey, 7 50  
Rev A J Spivy, 12 50 My own collection, 4 25  
Ben F Herndon, 15 Wm H Pindexter, 4 25  
Or H Owen Col, 10 John Hunter, 15  
Ag't the following, 15  
amounts: 100 Ely Kayner, 15  
H Owen, 100 Jno Blackwell, 100  
Miss M A Herndon, 5 ant'col in Tennessee, \$464 25  
J T Sanders, 10 M J Vaiden, 12 50  
R S Oliver, 10 H H Rockett, 5 00  
S B Jones, 10 J H Bart, 25 00  
W P Dabney, 10 Mrs P Bart, 12 50  
R Duggett, 5 G O Butler, 12 50  
Wm A Boon, 15 Wm H Carothers, 12 50  
John Jones, 2 E W Smith, 10 00  
Mrs N B Barnes, 50 Rev James Veasey, 10 00  
Benj Bledsoe, 5 A H Pegues, 50  
Est. Thos Crutcher, 11 55 J W Miller, 1 33  
L W Wilson, 5 John Taylor, 1 00  
Col. at Philadelphia, 6 13 W B Owens, 5 00  
Rev G B Waldrop, 10 Rev O Echols, 10 00  
S Williams, 20 E N Potts, 10 00  
W S Hartsfield, 5 Wm Potts, 5 00  
A B Hudson, 10 Thomas Riddle, 1 65  
Names omitted, Tennessee Residents:  
J J Smith, 5 00  
J Kouce, 10 00  
J W Whitaker, 5 00  
Making a Total of \$1,795 58  
Purgatorial Masses.—The Dublin Gazette informs us that Anne Bayley has bequeathed to sundry Roman Catholic institutions and priests sums amounting in all to £2,775, amongst which are no less than ten sums of £20 each for ten different priests "for masses to be offered up by them respectively for the repose of the soul of said testatrix." This lady was resolved to have her £200 worth of masses said as speedily as possible, in order that she might the sooner escape the flames of purgatory. At 2s. 6d. a mass, each priest will have to offer "the body, blood, soul and divinity of the Lord Jesus Christ" 160 times, in order that the requisite number may be made up. Each priest will of course have to work three or four months, so as to deliver the good, charitable lady out of her horrible place of punishment as soon as possible; for, of course, she would not have left the money if she had any hope of getting straight into heaven. Notwithstanding all their charity and good works, the priests must still keep purgatory burning even for those devoted pious souls who can fill their pockets with their hundreds and thousands of pounds.  
MARRIED.—On the 6th, by Rev. Joseph Mitchell, Mr. E. L. CATER to Miss FRANCES S. GREEN, all of Conecuh county, Ala.  
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, }  
JAS. H. CALDWELL, } Commissioners.  
August 25, 1850. } 25-1f

Mortuary.  
DIED.—Of congestive fever in Marion, on Friday morning the 16th inst, W. K. WHITE, in the 43 year of his age, leaving his bereaved companion and seven children to realize their unspeakable loss.  
He resided in Clarendon, Sumter District, South Carolina, up to December, 1846, at which time he removed to Alabama. Brother White made a profession of his faith in the Redeemer and became a member of the Baptist church in November, 1831. About a year since he united with the church in this place. His deportment here as a citizen and professor of religion, has been that of a christian gentleman, securing the warm esteem of the community at large.  
He was not unprepared for this solemn change. While in perfect health he had attended to the concerns of his soul. He said he was ready when the message came, that his reliance was entirely on his Saviour, and that he was willing to depart, assured that his salvation was secure.  
A few days before this attack he remarked that his health had never been better. In this sudden and solemn visitation of Providence, the living should be led to give heed to the words of our Lord Jesus Christ, "Therefore be ye also ready, for in such an hour as ye think not the Son of man cometh."  
DIED.—At her residence in Union Parish, La., on the 24th of July, at 7 o'clock, P. M., of a chronic disease of the liver, Mrs. MARY P. EVERETT, consort of the Rev. George Everett, in her thirty-eighth year. Sister Everett was born in Bertie county, North Carolina, and was married to Mr. I. S. Jordan, on the 27th of August, 1835. Her former husband, Mr. Jordan, died in Dallas county, Ala., on the 23d of April, 1844, and she again married to the Rev. George Everett, on the 13th of February, 1849. This union was a happy one, but short.  
During her short stay in North Louisiana, she formed many acquaintances, and all who knew her loved her, for her true worth; for she was all that her husband could have wished as a wife, all that her children could have desired as a mother, and all that her church and society could have asked as a christian and a neighbor.  
She made a profession of her faith in Christ and united with the Methodist Episcopal church by immersion, in the year 1844. She died as she had lived, an unshaken believer in the Lord Jesus Christ. She has left our brother who was most devotedly attached to her to mourn his irreparable loss in this world; but he mourns not as those that have no hope, for he hears a voice from heaven saying, "Write blessed are the dead that die in the Lord, yea saith the Spirit, from henceforth, for they cease from their labors and their works do follow them." She has also left many children, some of her own and some of brother Everett, all equally deprived of the best of mothers. They weep and cry Mother! O my Mother! but alas, that mother who but a short time since was so attentive to their every want, when they called, now heeds not. She is freed from all anxiety and pain. She sleeps her last sleep, she has done her last labor. She had many friends that feel her death has caused an aching void that will not soon be filled. I have no doubt, as some of the friends of brother and sister Everett read this obituary, the falling tear will tell their deep felt sympathy for brother E., and those dear orphan children.  
As it is expected, by the friends of the deceased, that the writer of this notice will deliver a funeral discourse in memory of the dead, at the Spring Hill Baptist church, Louisiana, at eleven o'clock, A. M., on the fourth Sabbath in September next, Brother Everett earnestly requests that his dear brother McCraw, will deliver another at the same time, in the Ockmulgee Baptist church, Alabama, on the same subject, from John 5th chapter and 29th and part of the 29th verses: "Marvel not at this, for the hour is coming in which all that are in the graves shall hear his voice and shall come forth they that have done good unto the resurrection of life," &c.  
ELIAS GEORGE.  
The Biblical Recorder will please copy.

Special Notices.  
Anniversaries.—Conventions.  
The Arkansas Baptist State Convention will meet in 1850 at Mt. Bethel church, Clark county, Saturday before the 1st Sabbath in October.  
The Alabama Baptist State Convention will meet in 1850, at Marion, Perry county, Saturday before the 1st Sabbath in November.  
The Mississippi Baptist State Convention will meet in 1850, at Jackson, the Capitol of the State, Thursday before the 2nd Sabbath in November.  
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 Reulach 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.

TURNBULL ACADEMY.  
Terms—per Session of Five Months.  
Spelling, Reading and Writing, \$9 00  
Arithmetic, Geography and English Grammar, 12 50  
All other Academic Studies, (except Latin and Greek), 15 00  
Latin and Greek, 18 00  
Wax Work and Shell Work, per lesson, 1 00  
Music on Piano, 20 00  
Use of Instrument for practice, 5 00  
Board, per Month, 8 00  
Ornamental Needle Work will be taught to young ladies, in the higher department without charge.  
Practical studies, as Arithmetic, Penmanship, Surveying, Book Keeping, will receive particular attention.  
Exercises in declamation by the male department once a week, and in singing by the young ladies, every day.  
Compositions—especially Letter-writing—will be attended to by advanced scholars in both departments.  
The standing of each pupil in scholarship and deportment will be kept throughout the year, and sent to parents and guardians.  
Text Books—Webster's Spelling Book; Oney's Geography; Parker's Geo. Questions; Ballou's Eng. Grammar; Mrs. Lincoln's Draper's Natural Philosophy; Whately's or Mills' Logic; Blair's Rhetoric; Kames' Elements of Criticism; Tyler's Gen. History; Upham's Mental Philosophy; Wayland's Moral Science; Burritt's Geog. of the Heavens; Olmsted's Astronomy; Wayland's Political Economy; Comstock's Mineralogy; Comstock's Geology; McClintock and Crooks' First Book in Latin and Greek; Author's Latin Lessons; Author's Jacob's Greek Reader; Davies' Algebra; Hackley's Algebra; Davies' Legendre's Geometry; Author's Caesar; Author's Virgil; Author's Cicero; Author's Horace; Author's Xenophon; Author's Homer; Author's Tacitus; Eschenburg's Manual of Classical Literature; Davies' Surveying; Davies' Analytical Geometry; Davies' Calculus; Davies' Descriptive Geometry; Liebig's Agricultural Chemistry.  
Young gentlemen, who may design to engage in the Legal Profession, will find it to their advantage to spend a year or two at the Turnbull Academy. Text Books.—Robertson's Charles Fifth, Sullivan's Lectures; Blackstone and Kent's Commentaries; Story and Rawle on the Constitution of the U. S.; Chitty's Law of Nations; Brown's Civil Law; The Federalist; Select portions of Hume's History of England; Marshall's Life of Washington; Beck's Medical Jurisprudence; Stephen on Pleading; Phillips on Evidence; Conyn on Contracts; Story's Commentaries on Equity Jurisprudence.  
Occasional Lectures on subjects studied in the school.  
The first session will commence on the first Monday in January—the second session on the first Monday in August, 1851.  
The Trustees of the above Institution hereby announce to the public, that they have secured the services of Mr. and Mrs. HENRY R. RUGLEY, who will take charge of the same on the first Monday in January, 1851. Assistant Teachers will be procured according to the wants of the School.  
By the Board of Trustees.  
Turnbull, Monroe Co. Ala. Aug. 21, 1850.  
Turnbull Academy is situated 6 miles North of the stage road from Montgomery to Stockton.  
GREENSBORO' FEMALE INSTITUTE.  
GREENSBORO' ALA.  
THE next session of this Institution will commence on the FIRST of SEPTEMBER, 1850.—The exercises will be from 9 to 12 M., and from 2 to 5 P. M., subject to such modifications as may be necessary for the accommodation of pupils from a distance.  
This School is still under the charge of Rev. C. F. STURGIS as Principal—a competent and experienced teacher and a gentleman of great moral worth. To aid in the management of the school the requisite Female teachers will be employed.  
The Trustees are determined to establish and maintain a school of high order, to which parents and guardians may safely entrust their daughters and wards. The discipline, while mild, will be strict, and the utmost attention will be given to the manners of the pupils as well as to their moral and intellectual culture.  
Course of Instruction.  
PREPARATORY DEPARTMENT.  
SECOND CLASS—Spelling, Reading and Elements of Arithmetic, \$12 00  
FIRST CLASS—The same, with Geography and Elements of Natural Philosophy, 14 00  
ADVANCED DEPARTMENT.  
SECOND CLASS—History of the U. States, Analysis of the English Language, Natural Philosophy, Elements of Moral Science, Elements of Astronomy, 15 00  
FIRST CLASS—Botany, Uranography, Roman History, Antiquities, Mythology, and Algebra, 18 00  
JUNIOR CLASS—Chemistry, Algebra, Universal History, Ancient Geography, Physiology, Logic, Geometry commenced, Geology, and Mineralogy, 20 00  
SENIOR CLASS—Geometry, Trigonometry, Rhetoric, Intellectual Philosophy, Political Economy, Evidence of Christianity, 20 00  
FUEL, 1 00  
Daily exercises in Penmanship, Arithmetic, Orthography, Composition and the Holy Scriptures, by all who are capable, which will be continued through the whole course.  
It is believed that the course of instruction contemplated is as thorough as that of any institution for the education of young ladies in the South.—Through this course it is the design of the Principal, and his Assistants, to conduct their pupils, not in that superficial manner which often results in nothing more than the cultivation of memory. It is their purpose rather, to train the higher powers of judgment and reasoning; and to form in their pupils the habit of connected and accurate thinking, by leading their minds to the knowledge of the principles of Science.  
Certificates of Scholarship will be conferred upon such young ladies as pursue the "Regular Course," though any young lady may pursue a partial course who may prefer to do so.  
The following are not embraced in the Regular Course of Instruction, but can be pursued by those who desire it:  
Music, per Session, \$25 00  
French, Spanish, Italian or Latin Languages, per Session, 15 00  
Drawing, Painting and Mezzotint, per Ses. 15 00  
Transferring of Prints, per Lesson, 1 00  
Wax, Shell, and other Ornamental Work, 1 00  
Embroidering, 1 00  
In addition to instruction in the department of Drawing and Painting in the ordinary mode, we have lately made arrangements for teaching, in those styles taught in few lessons, with such success by Mr. Bonfleur.  
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.  
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 NORMAN,  
WILBY J. CROOK,  
W. SHADWICK,  
DANIEL EDDINS,  
JOHN P. KERR,  
J. M. WITHERSPOON, Trustees.

BAYLOR UNIVERSITY.  
LOCATED at Independence, Washington County, Texas, will commence its Fall Session on the 15th of July, and close 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 COWLES, MR. DANIEL WITT, Professors. MR. HENRY STRIBLING, Tutor, MR. AUGUSTUS BUTLER, Professor of French and German Languages, and Painting. Mrs. LOUISA BUTLER, Teacher of Music and Embroidery.  
TERMS PER SESSION.  
Elementary English Branches, \$3 00  
English Grammar, Geography and Arithmetic, 13 00  
Ancient Languages, Natural and Mathematical Sciences, Moral and Intellectual Philosophy, 15 00  
French Language, 10 00  
German Language, 10 00  
Music on Piano Forte, with use of Instrument, 25 00  
Music on Guitar, 10 00  
Painting, 10 00  
Embroidery, 25 00  
Fee in Collegiate Department, 25 00  
Boarding, including Fuel, Washing, Lights and Lodging, per month, 7 to \$5. Tuition payable in advance. No deduction, except in cases of protracted sickness.  
HOSEA GARRETT,  
Aug. 14, 1850. President Board of Trustees.  
Baptist Book Depository.  
THE following books, are constantly kept on hand at the Depository, of the Southern Baptist Publication Society, Charleston, S. C. Benedict's History of the Baptists; Gamwell's History of American Baptist Missions; Howells' Way of Salvation; Howell on Communion; Howell on Deacons; Baptist Manual; Carson on Baptism; Hinton's History of Baptism; Jewett on Baptism; Judson on Baptism; Noel on Baptism; Pugh on Baptism, with Booth's Vindication; Fuller (Richard, D. D.) on Baptism; Baptism in Jordan; Scripture Law of Baptism; Baptism 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; Bunyan's Sermons; Baxter's call to the Unconverted; Baxter's Saints' Rest; Aids to Devotion; Aids to Early Religion; Advice to a Young Christian; Arvins' Cyclopedia of Moral and Religious Anecdotes; Advancement of Religion; A Tale and Primitive Church; Aime's Alarm; Almost a Christian; Active Christian; Christ our Law; Christ our Example; Christ on the Cross; Cullen's Concordance; Chalmers' Select Works, 4 vols; Chalmers' Works in separate vols; Church Members' Guide; Church Manual; Comprehensive Commentary, 6 vols; Christian's Daily Treasury; Chalmers' Posthumous Works, 3 vols; D'A's Notes Reformation; Deke's Works, 3 vols; Dredge's Rise and Progress; Dowling's Reasoning; Dwight's Theology, 4 vols; Edwards' (Presbyterian) Works, 3 vols; Edwards' (young) Works, 4 vols; Encyclopedia Religious Knowledge; Flavel's System of Life; Flavel's 3 vols; Foster's Essays; Foster's Popular Lectures, &c; Foster's Decision of Character, &c; Gerson's Pulpit; Golden Psalm; Golden Text; Young Disciples; Hall's works, 4 vols; Hall's Great Teacher, Harris' Great Commentaries; Harris' Miscellaneous; Pre-Adamite Earth; Harris' Mammoth Harris' Zealou; Heaven upon Earth; Horne's Introduction, 2 vols; Hodges's Way of Life; Hall's Scriptural History; Kingdom of Christ; Kitch's Bible Cyclopedia; Jay's Morning and Evening Exercises, 2 vols; Josephus; Mrs. A. H. Judson's Memoirs; Mrs. S. B. Judson's Memoirs; Malcolm's Bible Dictionary; Missionary Enterprise; Milton's Prose Works, 2 vols; Neander's Life of Christ; Power of Illustration; Phil. Plan of Salvation; The deaux's Connection, 2 vols; Ripley's Robinson's Calmet; Gospel; Ripley's Notes on Acts; Robinson's Calmet; Solitude Sweetened; Mrs. Shuck's Life; Scott's Bible Text Book; Taylor's Winslow on Declension; Winslow on Atonement; Winslow on Declension; Winslow on Christian Doctrine.  
GEORGE PARKS & CO.,  
Agents S. B. P. S., 41 Broad St.  
July 31, 18 0.  
THOS. ANDERSON, [WM. BURKS,] GEO. P. KELLY  
ANDERSON, BURKS & CO.  
Factors and Commission Merchants,  
MOBILE, ALA.  
ARE prepared to grant the usual facilities to Planters who are disposed to give us their business, and respectfully solicit patronage.  
Mobile, March, 5, 18 0.  
Notice.  
THE subscribers having succeeded Messrs. CASE & WILSON in the disposition of general Merchandise, offer, upon the most liberal terms, a choice selection of  
DRY GOODS,  
Crockery, Hardware, Cutlery, Boots Shoes Saddlery and Hollow-Ware,  
All of which are direct from Importing Houses and Domestic Manufacturers. The public are invited to call and examine our goods and avail themselves of the benefits of our prices.  
Particular attention given to the Cash Trade.  
CATLIN & BRO.  
Marion, May 22, 18 0.  
Mantua-Making.  
MRS. S. A. HUFFORD takes this method to tender her thanks to her numerous friends for their liberal patronage in times past; and again to offer her goods to a generous public in the art of MANTUA-MAKING. She has taken room, at Mrs. A. Berry's, where she can always be found, and where she invites the ladies to call and inspect her new style of dresses.  
MARION, April 3, 18 0.  
SOUTHERN HARMONY.  
UNRIVALED SALES!  
OVER 80,000 copies of the SOUTHERN HARMONY having been sold in a few years is a sufficient proof of the intrinsic value and great popularity of the work; and that it only has been examined and approved. The revised and enlarged edition is now published. It greatly enlarges the work by adding a great number of choice Tunes, for CHURCH USE, together with a number of excellent new pieces of Music never before published.  
THE SOUTHERN HARMONY, New Edition, contains over THREE HUNDRED PAGES of the best music ever published for the CHURCH, and Social Singing Societies selected from the best Authors in the world. Also, a great many original pieces.  
It is printed on excellent white paper and unusually well bound. The Author feelsure that these improvements will be duly appreciated by a generous and enlightened public. The New Edition of this work is one of the cheapest and largest of the kind now extant.  
For sale in all the large Cities in the United States, and Bookellers and Country Merchants generally throughout all of the Middle, Southern, Western States, and by the Author and Merchants in Spartanburg, S. C.  
WILLIAM WALKER, A. S. H.  
Spartanburg C. H. S. C.  
July 3, 1850. 18-ly  
McRAE & COFFMAN,  
Commission Merchants,  
NEW ORLEANS.  
Aug. 7, 1850. 23-ly  
SOUTH-WESTERN BAPTIST CHRONICLE.  
Notice.  
All those indebted to the "South-Western Baptist Chronicle" for subscription, or otherwise, up to this date, are requested to make payment to us immediately, as we are in pressing need of funds. There are a number owing us who should have paid long since.  
DUNCAN, HURLBERT & Co.  
New Orleans, May 25, 1850.



## Nich for the Poets.

### The Baby's Complaint.

Oh, mother, dear mother, no wonder I cry,  
More wonder by far that your baby don't die;  
No matter what ails me, no matter who's here,  
No matter how hungry the poor little dear!  
No matter if full or all out of breath,  
She trots me, and trots me, and trots me, to death!

I love my dear nurse, but I dread that great knee;  
I like all her talk, but I don't like to see  
She can't be contented with talking so pretty,  
And washing, and dressing, and doing her duty;  
And that, very well, I can bear soap and water,  
But mother, she is an unmerciful trotter!

Pretty ladies, I want just to look at your faces,  
Pretty cap, pretty fire, let me see how it blazes;  
How can I, my head going bobby hob?  
And she trots me the harder, the harder I sob,  
Oh mother, do stop her, I'm inwardly sore,  
I hiccup and cry, and she trots me the more,  
And talks about "wind," when 'tis she makes me  
ache.

Wish 'twould blow her away, for poor baby's sake!  
Thank goodness, I'm still oh, blessed be quiet!  
I'm glad my dear mother is willing to try it;  
Of foolish old customs my mother's no lover,  
And the wisdom of this she can never discover.  
I'll rest me awhile and just look about,  
And laugh up at Sally who peeps in and out,  
And pick up some notion as soon as I can,  
To fill my small mobile before I'm a man.

Oh dear, is that she? Is she coming so soon?  
She's bringing my dinner with tea and spoon;  
She'll hold me with one hand, in 'tender the cup,  
And as fast as it's down, she'll just take it up,  
And thump it up with the greatest delight,  
Her heel it's going from morning till night,  
All over the house you may hear it, I'm sure,  
Trot-trotting! just think, what I'm doomed to  
endure!

## Miscellaneous.

### An Army of Monkeys.

#### A NOVEL SUSPENSION BRIDGE.

"They are coming towards the bridge, they will most likely cross by the rocks yonder," observed Raoul.

"How—swim it?" I asked. "It is a torrent there!"

"Oh, no!" answered the Frenchman, "monkeys would rather go into fire than water. If they cannot leap the stream they will bridge it."

"Bridge it how?"

"Stop a moment, Captain—you shall see."

"The half human voices now sounded nearer, and we could perceive that the animals were approaching the spot where we lay. Presently they appeared upon the opposite bank; headed by an old grey chieftain and officered like so many soldiers. They were, as Raoul stated, of the comadreja or ringtailed tribe."

One—an aid-de-camp, or chief pioneer, perhaps—ran out upon the projecting rock, and after looking across the stream as if calculating the distance, scampered back and appeared to communicate with the leader. This produced a movement in the troops. Commands were issued and marched to the front. Meanwhile several of the Comadreas—engineers no doubt—ran along the bank, examining the trees on both sides the arroyo.

At length they all collected around a tall cotton wood, that grew over the narrowest of the stream, and 20 or 30 of them scampered up its trunk. On reaching a high point the foremost—a strong fellow—ran out upon a limb, and taking several turns of his tail around it, slipped off and hung his head downwards. The next on the limb, also a stout one, climbed down the body of the first, and whiplashed his tail tightly around the neck and fore arm of the latter, dropped off in turn and hung his head down. The third repeated this manoeuvre upon the second, and so on, until the last one upon the string rested his fore paws upon the ground.

The living chain now commenced swinging backwards and forwards like the pendulum of a clock. The motion was slight at first, but gradually increased, the lowermost monkey seeking his hands violently on the earth as he passed the tangent of the oscillating curve.—Several others upon the limbs above aided the movement.

This continued until the monkey at the end of the chain was thrown among the branches of a tree upon the opposite bank. Here, after two or three vibrations, he clutched a limb, and held fast. This movement was executed adroitly, just at the culminating point of the oscillation, in order to save the intermediate links from the violence of a too sudden jerk!

The chain was now fast at both ends forming a complete suspension bridge over which the whole troop, to the number of four or five hundred, passed with the rapidity of thought.

It was one of the most comical sights I ever beheld, to witness the quizzical expression of the countenances along the living chain!

The troop was now on the other side but how were the animals forming the bridge to get themselves over? This was the question which suggested itself. Manifestly, by number one letting go his tail. But then the point d'appui on the other side was much lower down, and number one with half-a-dozen of his neighbors, would be dashed against the opposite bank, or soured into the water.

Here, then, was a problem, and we waited with some curiosity for its solution. It was soon solved. A monkey was now seen attaching his tail to the lowest on the bridge another girded him in a similar manner; and another and so on until a dozen more were added to the string. These last were all powerful fellows; and running up to a high limb, they lifted the bridge into a position almost horizontal.

Then a scream from the last monkey of the new formation warned the tail end that all was ready; and the moment the whole chain was swung over and landed safely on the opposite bank. The lowermost links now dropped off like a melting candle, while the higher ones leaped to the branches and came down by the trunk. The whole troop scampered off into the

chapparel and disappeared.—Capt. Ried's Adventures in South America.

### The Cometary Worlds.

The wonderful characteristics which mark the flight of comets through space; the suddenness with which they blaze forth; their exceeding velocity, and their terrific appearance; their eccentric motions, sweeping towards the sun from all regions and in all directions, have rendered these bodies objects of terror and dread in all ages of the world. While the planets pursue an undeviating course round the sun, in orbits nearly circular, and almost coincident with the plane of the earth's orbit, all revolving harmoniously in the same direction, the comets perform their revolutions in orbits of every possible eccentricity, confined to no particular plane, and moving indifferently in accordance with, or opposed to, the general motion of the planets. They come up from below the plane of the ecliptic, or plunge downwards towards the sun from above; sweep swiftly round this great centre, and with incredible velocity wing their flight far into the fathomless regions of space, in some cases never again to reappear to human vision.

In the early ages of the world, superstition regarded the wandering fiery worlds with awe, and looked upon them as omens of pestilence and war; and indeed, even in modern times, no eye can look upon the fiery train spread out for millions of miles athwart the sky, and watch the eccentric motions of those anomalous objects, without a feeling of dread. The movements of the planets inspire confidence. They are ever visible, and true to their appointed times; while the comet, erratic in its course, bursts suddenly and unannounced upon the sight, and no science can predict in the outset its uncertain track—whether it may plunge into the sun, or dash against one of the planetary systems, or even come into collision with our own earth, is equally uncertain; until after a sufficient number of observations shall have been made to render the computation of the elements of its orbit possible.

Previous to the discovery of the law of universal gravitation, comets were looked upon as anomalous bodies, of whose motions it was quite impossible to take any account. By some philosophers they were regarded as meteors kindled into a blaze in the earth's atmosphere, and when once extinguished they were lost forever. Others looked upon them as permanent bodies, revolving in orbits far above the moon, and reappearing at the end of long but certain intervals.

When, however, it was discovered that under the influence of gravitation, any revolving world might describe either of the four curves, the circle, the ellipse, parabola or hyperbola, it at once became manifest that the eccentric movements of the comets might be perfectly represented by giving to them orbits of the parabolic or hyperbolic form, the sun being located in the focus of the curve. According to this theory, the comet would become visible in its approach to its perihelion, or nearest distance from the sun,—would here blaze with uncommon splendor, and in its recess to the remote parts of its orbit, would gradually fade from the sight, relaxing its speed, and performing a large proportion of its vast curve far beyond the reach of human vision.—Prof. Mitchell.

### Iowa.

The State of Iowa—so named from the Indian designation of one of its principal, or more properly, one of its central rivers—was originally a part of the common territory of Wisconsin, from which it was separated by an act of Congress in the year 1838. Previously to this time no settlements of any considerable consequence were formed in it; but they were subsequently increased with great rapidity, and in 1846 it was admitted as one of the United States. Though its population since that period has not augmented in a ratio like that of her neighbor, Wisconsin, still there has been a steady, healthful growth, which promises an ultimate success. Look for a moment at the geographical position and relations of this young sister. You see her shores laved for hundreds of miles, both on the east and west sides, by those noblest of American rivers, the Mississippi and the Missouri. All the immense advantages which such facilities of access to the markets of the world can afford, are still further increased by the long reach of such rivers as the Des Moines, the Cedar, the Iowa, and some smaller but navigable streams, bisecting the State at convenient distances between the two great eastern and western boundaries above mentioned. The climate, too, is the most genial that can be conceived. Lying between the same parallels of latitude with central and northern Pennsylvania and southern New York, it is decidedly milder than the eastern or Atlantic slope.—The winter is but a pleasant and short interruption of the progress of vegetation, without those stern and repulsive features which mark it in the Eastern States.—Nothing can be finer and more inviting than the soil for the purposes of agricultural improvement. Small, rolling prairies, interspersed as in Wisconsin with oak openings and well timbered lands, abound everywhere. With no swamps, or rough, steep declivities, to set at defiance the cultivator's enterprise, it may be affirmed without exception that there is less waste land in this State than in any other of the Union. Nearly every acre is arable, fertile, and with trifling expense brought under the various processes of productive tillage.

The present settlers of the State have a larger infusion of the Southern element and less preponderance of New York and New England character, than those of Wisconsin. This has very naturally resulted from the position of the State.—For a similar reason, a smaller proportion

of foreigners have hitherto entered this State than have gone into its Eastern neighbor. More of this latter class are latterly finding their way hither, particularly the Germans and others from the more northern portions of Europe. The exiled Hungarians have located here; and via New Orleans great numbers of foreign immigrants, who find opportunities for cheap passages in the return ships which have carried our cotton to the Old World, will doubtless throng hither in future years. Whatever healthfulness, fertility, and facilities for an early and abundant remuneration for the toil and enterprise invested can do, will all combine in a surpassing degree to fill up the fair and wise sections of this inviting State with a dense population.

### African Slave Trade.

Historical facts justify the conclusion, that the African slave trade originated with the Portuguese in the fifteenth century. It seems that an exploring expedition, fitted out under the auspices of Pope Martin V., with a view of conquering the Indians and finding a passage by sea to India, reached the Western coast of Africa about the year 1482. The Pope granted to the expedition the right to all the territories that might be discovered, &c. One of the officers of the expedition received, in 1482, ten negroes and some gold dust in exchange for some Moorish captives, held by him in custody. He returned to Lisbon, and the success that had attended him so wonderfully excited the cupidity of his countrymen, that in a few years thirty ships were engaged in the slave trade. The traffic was continued by private individuals till 1481. The King of Portugal then assumed the title of Lord of Guinea, and erected forts on the African coast to protect him in his iniquitous operations. The trade was carried on by royal agency, and with royal approbation. The first Colony of Spaniards settled in St. Domingo in 1493. A war soon occurred between them and the native Indians. The Spaniards were victorious. The Indians were reduced to a state of degrading servitude. They were required to work laboriously in the mines, and in fifteen years from the settlement of the colony their number was reduced from a million to sixty thousand. The cruelty with which the Indians were treated, excited the sympathies of Las Casas, and he suggested the propriety of buying negroes from the Portuguese settlements and putting them in the place of the Indians. In 1503, a few negroes had been sent to St. Domingo, and in 1511 Ferdinand suffered them to be imported in great numbers. The labor of one African was found to be equal to that of four Indians. When Ferdinand died, Cardinal Ximenes acted as Regent till the accession of Charles, and forbade the introduction of slaves. Charles, on his arrival in Spain, favored the suggestion of Las Casas, and granted to a Flemish favorite the monopoly of supplying the colonies with negroes. This favorite sold his right to some Genoese merchants in 1518, who engaged most industriously in the horrible commerce. The French succeeded the Genoese, and continued in the trade till it yielded them \$204,000,000. The English, Spanish and Dutch, likewise, participated in it. A Dutch vessel brought the first slaves to North America, but England soon engaged with zeal and energy in the work of importation. Our colonial ancestors protested against the policy of the mother country, but lucrative considerations caused their protests to pass unheeded. It appears, from Edward's History of the West Indies, and from parliamentary documents, that England has transported from Africa, four millions six hundred and sixty-nine thousand slaves! These slaves were designed for the West Indies; North America, &c., and nearly a fourth of them died before the points of destination were reached. In the latter part of the eighteenth century, efforts were made in the British Parliaments, by Wilberforce and others, to suppress the slave-trade. It was 1806, however, before they succeeded in getting an Act passed, by which, from 1808, the slave trade was to be prohibited to the West India Colonies. In 1824, Wilberforce accomplished the object so dear to his heart—An Act was passed by Parliament declaring the slave trade piracy. Some of the Colonies of this country became involved in the traffic in slaves, and on the account, no doubt, the Federal Constitution fixed on 1808 as the period at which the importation of slaves into the United States should cease, paying, many think, too much regard to the pecuniary interests of those engaged in the nefarious business. In 1810, Congress passed an Act declaring that and one importing a slave, or purchasing one so imported, should be punished with death, and in 1820, declared the slave trade piracy. Congress, in designating the traffic piracy, was four years in advance of the British Parliament. England, France and the United States have conjointly adopted measures to prevent any more of Africa's sons and daughters from being torn from her embrace. Heaven smile on their efforts.—Western Baptist Review.

### My Little Brother in China.

I ask the little boys and girls who read the Commission, how would you feel, and what would you do, if you had a little brother or sister in China? That is, suppose your little brother or sister was away in the middle of China among those people who are so very ignorant and wicked, and who worship dumb idols instead of the living God. You could not have your little brother brought away, and there was no one there to tell him about Jesus. You could see no other chance but for him to grow up in ignorance and wickedness, and at last die and be forever lost! But suppose your good minister becomes so much distressed about your little brother and all the poor wicked heathen around him, that he concludes to go to that country and preach to them. Suppose he is going into the very city that your little brother lives in, and is going to educate him and tell him about the Saviour. Suppose, then, that a great many people were throwing in money to support that preacher, would any one have to beg you to throw in a dime or two? No! you would throw in all the dimes you had, and all the dollars, too. O how many tears would you shed for that poor little brother; and how often would you be upon your knees begging God to have mercy on his little soul, pardon his sins, and save him together with you in heaven at last.

Now, my dear children, do you know that you have brothers and sisters in China? God says all the human family are our brethren. O think how many brothers and sisters you have in China! They will be lost without the gospel. But if they hear the gospel, many of them will believe and be saved. Will we not love them as well in heaven as we will love any one else? They will be just like the Saviour; and if we love Him, we will love them. I believe I never have been so happy but once in my life that I could not sit up, and that was occasioned by the thought of meeting the heathen in heaven.

No doubt many children, as well as older persons, are wishing to know how much they ought to give. I will give you a good rule: Do as you would be done by. Do as you would if your own brother was in China. Thus Jesus acted. Thus every pious missionary acts. And thus will we act, when we feel for souls as we ought to feel. Always recollect when you go to pray that you have a brother in China, and pray for him. Pray earnestly and give liberally, and God will bless you and the heathen, too.—Commission.

ish Islands. Here is found a submarine plateau, which serves as a common basis for the coasts of France and the British Islands; nowhere does it sink lower than 600 feet, and frequently it rises much higher. Between France and England the greatest depth does not exceed 300 feet; but at the edge of the plateau (south-west of Ireland, for example, the depth suddenly sinks to more than 2,000 feet; we may say that here the basin of the Atlantic really begins. The seas in the south of Europe are distinguished from the preceding by their much greater depths. The basin of the Mediterranean may be called a basin broken through and fallen in, resembling on a small scale what the Pacific Ocean is on a large one. All the short and abrupt slopes of the land surrounding it fall rapidly towards the interior. The western basin, in particular, seems to be very deep; it is isolated from the Atlantic by a submarine ridge or neck, which, in the narrowest part of the Strait of Gibraltar, is not more than 1,000 feet below the surface. But a little farther towards the east the depth falls suddenly to 3,000 feet; and at the South of the coast of Spain and of the Sierra Nevada, a depth of 6,000 has been ascertained by Captain Smith. Captain Berare indicates still greater depths on the coast of Algeria. If we may believe Marsigli, and if he has not made some mistake in the statement, there has been found in the prolongation of the Pyrenees the enormous depth of 9,000 feet. Not far from Cape Asinara, on the northwest of Sardinia, the plummet has been sunk, without touching bottom, to a depth of nearly 5,000 feet.

Black French, German and American Cloths, Olive, Green, Citron, Blue and Plum colored Do. Black and Colored Doe-skin Cassimeres, London, Boujean and French Do. 75 pieces Fancy Cassimeres, Black and Colored Barthea 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. Caraculans, Buff White Colored Marseilles Do. Black and Colored Silk Warp Cashmarit, " and Bro. Drap D'Ete, Kassuth Mixture, plain and checked Linen Coating Summer Cloths of every style and color, Plain, White and Fancy Linen Drill, Irish Linen, Bleached and Brown Shirting, Kentucky Jeans, Satinets, Cotton Ades, &c. 20 doz. Kid, Silk Lyle and Thread Gloves, Shirts, Pocket Hdkfs. Bleached and Brown Cotton half Hose, Draw, Silk and Cotton under-Shirts, Cravats from 25 cents to \$5. Umbrellas, Suspenders, 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.

## 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 GUMMING, MISS LUCY E. SMITH, MISS SALISBURY, MISS ORMSBY.

Governess, MRS. JULIA A. ORMSBY, STEWARD'S DEPARTMENT, MR. and MRS. W. K. WHITE, MATRON and NURSE.

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

While it is a matter of deep and universal regret among the Pupils and Patrons of the Institute, that Mr. HURBUCKLE 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 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 the Aeolian 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, SECT. 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.

## 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.

## 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.

## Millenry 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 to fit well.—All made in the latest fashions from the North and from Paris.

## Fine Cloths and Clothing!!

### BYRNE & PARISH,

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

Black French, German and American Cloths, Olive, Green, Citron, Blue and Plum colored Do. Black and Colored Doe-skin Cassimeres, London, Boujean and French Do. 75 pieces Fancy Cassimeres, Black and Colored Barthea 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. Caraculans, Buff White Colored Marseilles Do. Black and Colored Silk Warp Cashmarit, " and Bro. Drap D'Ete, Kassuth Mixture, plain and checked Linen Coating Summer Cloths of every style and color, Plain, White and Fancy Linen Drill, Irish Linen, Bleached and Brown Shirting, Kentucky Jeans, Satinets, Cotton Ades, &c. 20 doz. Kid, Silk Lyle and Thread Gloves, Shirts, Pocket Hdkfs. Bleached and Brown Cotton half Hose, Draw, Silk and Cotton under-Shirts, Cravats from 25 cents to \$5. Umbrellas, Suspenders, 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.

## 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 GUMMING, MISS LUCY E. SMITH, MISS SALISBURY, MISS ORMSBY.

Governess, MRS. JULIA A. ORMSBY, STEWARD'S DEPARTMENT, MR. and MRS. W. K. WHITE, MATRON and NURSE.

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

While it is a matter of deep and universal regret among the Pupils and Patrons of the Institute, that Mr. HURBUCKLE 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 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 the Aeolian 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, SECT. 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.

## 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.

## 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.

## Millenry 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 to fit well.—All made in the latest fashions from the North and from Paris.

## I. W. GARROTT,

### Attorney & Counsellor at Law.

MARION, PERRY CO. ALA.

Will, punctually attend to all business connected with the courts of this and the adjoining counties, the U. S. Court at Tuscaloosa, and the Supreme Court. Marion, May, 1849.

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

## PRY, 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.

## 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., 92 Camp at New Orleans December 10, 1849.

## J. A. L'HOMMEDIEU,

### (LATE L'HOMMEDIEU, BROTHERS.)

No. 24 DAUPHIN STREET, MOBILE.

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

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

Walters, Castors, Combs, Knives, Britannia Tea Sets, and Urns, Fine Twist, London Guns, Among Rifles, Incan Twist and other Rifles, Colts Pistols, Allen's Revolving Pistols, Fine Table and Pocket Cutlery; Shears and Scissors, Rodgers' Knives; Military Goods, Watch Materials, Lamps, Girandoles 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. Eagerly made to order. Canes mounted in Gold, Silver and Ivory