

South Western Baptist.

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

A. W. CHAMBLISS, Editor and Proprietor.

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

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Religious Miscellany.

One Honest Effort, or the College Student.

The following is the essay from the pen of Rev. T. S. Malcom, Correspondent Secretary of the Baptist Publication Society, for which the prize was awarded by the American Tract Society. It will be read with added interest in view of the fact that it is a sketch from actual experience.

In the year 1835, the son of a minister became a student of Brown University, Providence, R. I. At twelve years of age he had stood beside the couch of a dying mother, whose voice had often told him of Jesus, and whose prayers had constantly ascended for her first-born. The hand which had led him to the Sunday School was now motionless. With weeping eyes and a sad heart the son saw the coffin placed in the grave. Two years afterwards, at the age of fourteen, he entered the college.

New scenes engaged the attention of the youthful student. His mother was dead. His father, having relinquished the pastoral care of his church in Boston on account of the failure of his voice, was absent on a missionary tour in Asia. More than two years soon passed away.

The last Tuesday in February, 1819, was observed by the pious students as a day of fasting and prayer, in concert with many of the followers of Christ. A prayer meeting was held each evening for one hour. The son of a praying mother and of a pious father did not attend, for he was living without hope and without God. One day a friend asked him, "Have you attended any of the prayer meetings?" He replied, "I have not." The pious student kindly urged him to attend, and added, "Come with us, and we will try to do you good." Admitting the importance of religion, he determined to comply with the request, and was present at the evening prayer-meeting. Another pious student accompanied him to his room, and after conversing with him about his sinfulness and need of a Saviour, proposed to kneel down and pray with him. He felt very deeply, and wept much. Feeling himself to be a sinner in the sight of God, he resolved to seek the Lord.

During the succeeding fortnight his feelings rather abated, though he did not give up the subject entirely. At one of the prayer-meetings, the president urged those that were impatient to make *one honest effort* for the salvation of their souls. He spoke of their efforts in worldly pursuits in contrast with their neglect of the undying soul. Even if they should be lost they would not regret that they had at least made *one honest effort*. The remark affected him and he resolved to make *one honest effort* and for that purpose set apart the next Sabbath as a day of fasting and prayer.

In the morning, the president preached a very solemn discourse in the chapel. The young man retired to his room for prayer. Sins long forgotten rose up before him. He reflected upon particular sins, and tried to humble himself on account of them, confessing them to God. Doddridge's Rise and Progress, the Bible, and the earnest appeals contained in the letters received from his absent father were read with many tears. The early religious privileges which he had enjoyed made his sins more aggravated. He felt that he had indeed sinned against a just and merciful God. He wished to sin no more. He felt willing to do any thing, or suffer any degree of torture ever inflicted, as an equivalent for the pardon of his sins, for he could not see how he was to be saved by faith.

In the evening he went to a prayer-meeting, which was felt to be the most solemn he had ever attended. Distressed on account of his guilt, he asked the friend who had invited him to attend the prayer-meetings to come to his room, that he might unburden his feelings to him. After giving some directions, he prayed with him. When his friend left, he felt that if ever he obtained pardon, he must do it then, for he could put it off no longer. Entering a vacant room he fastened the door, determining to remain till he obtained pardon and reconciliation. He felt that if he should perish, it would be perfectly just. He saw that no effort of his own would avail. There was left but one hope, "the Lamb of God," the crucified Saviour. He prayed for mercy, feeling that though his petitions should not be answered, yet his situation could not be more miserable. No longer did he feel that *one honest effort* did not succeed, he would try no more; for now he resolved never to turn back, but if he perished, to perish asking for mercy. His agony was such that he could hardly utter his desires. He could only cry, "God be merciful to me a sinner," and think of the promise, "Him that cometh to me will I in no wise cast out."

The next morning his mind was calm and tranquil. His first impression was, that he could not have been in earnest on the previous day, but the feeling was entirely different from any ever before experienced. He now felt a love for

Christians; the Bible seemed to be a new book; prayer had pleasures never known before. Seeking out his most intimate friend, he proposed a walk, that he might speak of Jesus, and urge him to repent and believe. During the day his joy gradually increased, till he felt greater happiness than he had ever before experienced. It was the joy of pardoned sin.

At the prayer meeting that evening, he arose to tell his fellow-students what God had done for his soul, and to urge them to make "one honest effort" for their souls' salvation. Some wept, and others sang the praises of the Redeemer.

In a few days a little band of ten students cherished the hope of pardon through the Saviour's atoning blood. A young converts' prayer-meeting was commenced, and continued each week until their studies were completed. Six of that little group entered the ministry, and among them the subject of this narrative who has often from the pulpit entreated sinners to make *ONE HONEST EFFORT*.

A mother's prayers were answered, though she did not live to witness the conversion of her son. The prayers of Christians that more laborers might be sent into the harvest, were answered. The conversation of pious friends and the meetings for prayers were blessed.

Christless sinner, will you make *one honest effort* for your own salvation? Is it not a reasonable request? Do not delay! Life is short. Death is certain. If you intend to repent at some future time, why do you go on doing the very deeds for which you expect at some future time to repent? Is not this course inconsistent? Will you not at least make *one sincere effort*? You need not fear to give up your present enjoyment. If you love Christ you will no longer desire the pleasures which you now think it a hardship to give up. The withering touch of disease may at any time reach you. You must shortly stand before the judgment-seat of Christ. O throw yourself now at the foot of the cross, and seek pardon for your countless sins against a holy God. Christ is able and willing to save sinners when they come to him. "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "Now is the accepted time; now is the day of salvation." Throw yourself upon the mercy of Christ, just as you are. This may be the crisis, the turning point. Decide as on a death-bed you will wish you had done. Resolve, O, resolve now, to make *ONE HONEST EFFORT* for the salvation of your soul.

I can but perish if I go;
I am resolved to try;
For if I stay away, I know
I must forever die."

Grace and Works.

Grace, and good works, are wholly inseparable. As a live tree yield its leaves and its fruits in season, so the child of God made alive from the dead, yields in his life the peaceable fruits of righteousness.

True, the best Christians may suffer declension, and experience many interruptions in the exercise of faith. But it must be observed that if truly alive they do not remain in a state of declension. They may sin, and like David and Peter sin egregiously, but they do not live in sin. Like the tree in the fall and winter months whose leaves have fallen, they may not for a season give the visible signs of life. But under refreshing influences they will revive.

Such admitted vacillations, however, in the Christian's life do by no means argue the insufficiency of the grace of God in the production of good works. They only prove that like Peter they have been following the Master "afar off," and "wist not" like Sampson, that the Lord was departed from them, until perhaps overtaken by some severe calamity, "Draw nigh to me" saith God, "and I will draw nigh to you." Nor is the promise less explicit, that in this state of holy communion between God and his people, that his "grace shall be sufficient for them." Whatever the weakness and deficiencies in our nature, the grace of God provides a corrective, and gives liberally to all who seek it, wisdom, strength and faith. A terse and excellent writer has said, "If God gives you Paul's faith, you will soon have James' works."

Now, if the grace of God has not wrought in us the faith of Paul, so that we are not exhibiting the works for which James insists, let not the deficiency be foolishly and wickedly charged upon grace. Do the Scriptures require you to exercise the spirit of forgiveness towards your enemies, to perform any service in itself difficult, and at the same time humbling to the pride of your heart? The encouragement is before you: "My grace is sufficient for you." Deficiency in active piety always argues the absence, not the insufficiency of God's grace. The state of religion, then, in any individual Christian's heart and the amount of grace enjoyed, may be easily determined by asking, "what am I doing for God?" Paul said, "I can do all things through Christ which strengtheneth me." And Christ said, "Without me ye can do nothing."

Objections to a Liberal Education Considered.

The following extract from the recent Address of the Rev. J. W. Pratt, before the Alumni of the State University, deserves a place in every Religious Journal in the land.

The citizens of this place, who so frequently within the last year or two have had opportunities of listening to this eloquent minister while Pastor of the Presbyterian church in this town, will be happy to recognize the same traces of solid truth, adorned by a brilliant and highly refined imagination which so often have afforded them pleasure and contributed to their improvement.—[Ed.]

And this brings to mind a third barrier to its progress; viz., the opinion that a collegiate education is useful only as a preparation for professional life. Those then, who have no intention of devoting themselves to professional pursuits, are led to undervalue a collegiate education, and not only to undervalue its opportunities, if they avail themselves of them at all, but in many instances to refuse a classical education altogether. The form of the opinion is this. If a man design to become a theologian, a lawyer or a physician; then he does well to prepare himself, by the discipline of the college curriculum; but if, on the other hand, he intend to devote himself to less intellectual pursuits: then four years spent in the University is so much time subtracted from his life, and from his practical usefulness. A notion like this, extensively prevailing, would do more to dwarf the intellectual stature of the state than would be at first sight conceded. For in the first place, there are many, very many, of the youth of our state, who by their circumstances are not within the reach of a liberal education; those who remain, who can obtain superior advantages, are again subdivided—few as they are, by this sifting process, their numbers are still further diminished; and that too by an act of deliberate choice! But why this deliberate choice of ignorance? Has any man a right to decide for his son, what career he shall pursue in life? Has any young man a right to decide this point prematurely for himself? Shall he irrevocably doom himself to obscurity, before he has made trial of his capacities and his intellectual affinities. Is it not injustice to himself and to society, that he should thus precipitately determine that he will never elevate himself to a position of intellectual power or of public influence? This, however, is only one of the reasons why such an opinion should be discouraged. A still higher reason is to be found in the fact, that the opinion is fundamentally erroneous; because it is based upon a wrong, a sinful view of the nature and constitution of men, and of the end for which they ought to live.—The discrimination made between the various occupations of men, draws a line of division between those which are considered intellectual, and those which are regarded as making no demand for intellectual culture. Whether this discrimination be just or not, the inference drawn from it; that the intellect is not therefore to be cultivated, by those who engage in mechanical pursuits; is certainly false and pernicious. Must that glorious capacity of knowing and reasoning, which God has given to every man, be suffered to wither and die? Shall men prematurely doom their sons, and themselves, to occupy stations in the church, and in society, and in the state, but one step above that of the brutes that perish? Such an act is unreasonable, it is unwise; it is worse,—it is sinful; it is a voluntary sacrifice of the highest gift of God, upon the altar of an idol; an idol, whose name is Mammon, however it may be disguised. This notion is a false notion; because it is based upon a low estimate of the end for which men are bound to live. It is founded on the idea, that a man's occupation constitutes his highest concern: that it occupies all his time, is the source of his highest enjoyments, and includes all his duties. If this were true, this would be a miserable world indeed; made up, not of noble, high-souled, and useful men, sustaining wide relations with their fellow men, fulfilling sublime missions upon this world of sin and suffering, and struggling to win a crown of immortal glory; but of merchants, planters, lawyers, and mechanics; and nothing more. But whatever a man's business may be, he has apart from all connection with it, the endowments, the responsibilities, the duties of a man; which he is bound to improve and to fulfil. He is a son, brother, husband, or father; he is a social being, a citizen, a member of society, and one of the rulers of a great nation; he is a being of intellect, of conscience, and of will; he is a sojourner upon earth, a pilgrim who may tarry but a night; and he is one who was made, only lower than the angels, in his capacities for enjoyment, for improvement, for glory. Look at these points of identity between men in all conditions and vocations, and tell me, sirs, whether a man's profession constitutes the true end of his life. Now, it is just upon these points of identity, that a liberal education, with its refining and humanizing influences, spe-

cially bears. It develops every department of the man's nature; and, in addressing itself to every department of his nature; it forms the man, and elevates the whole character; and in doing this, prepares him for all the exigencies of his life, as a man, a citizen, a ruler,—a candidate for immortality. It is therefore, an erroneous view of the nature of man, and of the end of his existence, that would absorb his personality in his profession; that would make one, a mere physician, a mere planter, a mere merchant. If this were all that a man might become, then the true definition, the exhaustive definition of a man, would be, "a biped without feathers," capable of earning its bread in various ways, and of propagating its species. But if a liberal education is designed and adapted to put an impress upon the whole character, to expand and develop every faculty, and to give such discipline, as shall prepare men for usefulness and excellence; why should its influences be restricted to any one class of those, who can possibly obtain it? The restriction, thus voluntarily imposed, becomes criminal. The true estimate of men's professions and occupations, is that which makes them mere appendages or accidents of the man. So far as they subserve the support of their families, and the prudential accumulation of property, they should be looked upon as a tax upon the immortal nature, laid upon it by the necessities of the course, that sin brought into the world; so far as they afford scope for the exercise of the higher intellectual faculties and moral affections, they should be regarded as instruments of intellectual and moral improvement; and those occupations, which require no high intellectual effort for their successful prosecution, should be esteemed but the burdens of the day, after which life is to be begun, and the man is to emerge from the machine. "A mere man of business!" exclaims an eloquent writer, "a mere slave of men's bodily necessities! a mere idolater of his own purse! Who would be content with such a designation! What respect can one feel for such a character! Were I such a man, I would wish my name to die with me, and would ask neither marble nor granite, nor the vernal page to preserve the memory of my sordid selfishness.—Let it perish, like the thistle cut down by the mower's scythe, or the dry mullein that rots on the barren hill-side." In our own state, however, the majority of those, who decline the choice of a professional career, are destined to be planters or farmers. We are strictly an agricultural people. The large proportion of our wealthy men are planters by necessity; and having always looked forward to this pursuit, they have too often refused, in the spring time of life, to lay the foundation of extended intellectual culture.

Satan's Soliloquies.

I was never more pleased in my life, O, how good! My plan has succeeded to admiration; I have made trouble enough for that church, I know, and trouble that they will not settle for more than one year, I can tell them. That was a grand thought of mine—setting those men to quarrelling, and then stirring them up to bring it into the church. Parties will now be formed at once, bad feelings will be engendered, church meetings will become scenes of unlovely debate, bitter accusations, and violent and abusive re-eminations. Yes, yes, strife and combat will now be the order of the day. I wonder if they will bear in mind what one of their apostles has said—"From whence come wars and fightings among you?" Not they. The fact is, they don't care nor think about what any of their apostles say, when they get the natural man pretty well worked up through some of my devices. O, what power I have over these good souls! and if I don't use it to the best advantage, then I'll give up thinking that I am such a smart devil as I have hitherto considered myself.

I should not be at all surprised if this trouble should in the end, unsettle the minister, and be the means of the exclusion of a score or more of the members. But why could not the more intelligent portion have seen that this was not a matter to come up into the church, and thus have saved themselves from that complication of difficulties in which they will soon find themselves involved? But the die is cast—the Rubicon is passed; and that church will soon understand, in their own experience, the comforts of waiting in deep waters of affliction, while I shall rejoice in the work of my lands.

That is, all this will take place unless old Deacon K—induces the church to spend next Wednesday as a day of fasting and prayer, which he is intending to propose at the church meeting this evening, with the hope that it will prevent this matter from going any further. It is too bad—that old deacon is always watching me and vexing me, and breaking up my plans. Well, I can tell him one thing—he had better mind how he meddles with me, or he may get what he won't like. I owe him more than one grudge, already, and I will pay him off by-and-by with compound interest. I am in hopes

that the church will not accede to his proposal, for I've already suggested to several of the more worldly members to oppose it, which I trust they will do so heartily and vigorously that the church will deem it inexpedient to appoint a day of fasting and prayer. But if such a day should be appointed, I am not sure that it would bring these men to such a state of feeling that they would settle this difficulty without any further trouble.

I think I shall soon make difficulty in the church at N—. I am laying a train which ere long will go off, and produce an explosion which will astonish some of the good people at N—, I guess. O, I do love to throw fire-brands into churches, because there is no way by which the interests of my kingdom are more effectually subverted than by setting church members to contending with each other. I don't see why it is that church members are not more on the look out against me, when so much is said in the Bible about my plotting to make them trouble. I am called by so many hard names, and so many warnings are given to beware of my devices and machinations, that I should think they would stand guard all the time.

I don't believe that many of them think I am as bad as the Scriptures represent, or else, it seems to me, that they would be more afraid of me. How can they really believe that I am the Father of Liars, when they are so ready to listen to my suggestions, and so often follow them.—I reckon they think some of the language applied to me is hyperbolic; at least, some of them must think so, or certainly they would not be so intimate with me as they are. The fact is, these poor human beings don't know as much as they think they do, and I have the advantage of them now and then.—*Watchman and Reflector.*

Sympathy.

I have been thinking to-day, gentle reader,—thinking of the influence a passing word, a single look may exert upon the destiny of a soul. I have been dreaming a long day dream, upon the singular construction of the human heart, the wonderful influence that causes each loving, gentle feeling to rush into its deep recesses, unseen and all unheard, then turn away from its own warm resting-place, to seek, as it were, in another's bosom, a sympathizing emotion. How strange it is, that as we journey on thro' this wildly beautiful world, we ever bear within our bosoms a heart so dependent upon others for happiness, so needful of sympathy and love! How strange that in every joy or sorrow, we instinctively turn to those around us, to let them share our feelings of delight, or help us bear our weary burdens of woe. Yet such is the human heart! such its wonderful mechanism! such the beautiful the ory by which it is guided. As the Aeolian harp, when its strings are touched by the passing breeze, sobb forth a low sad moan, if the song of the wind is plaintive, or gushes up into a gayer strain, if its tones are full of glee, so do the strings of the heart vibrate gladly beneath the music of a loving word, or grieve and swell to breaking if it meet unkindness or neglect. Is there a heart that stands not in need of sympathy? a bosom that has not panted and pined for a loving word and kindly feeling? an eye that never shed a tear which a sympathizing gesture could not check? No! no! Believe me, the saddest tears that ever fall are those that fall in solitude, which no loved hand may wipe away. No! no! We could not live without sympathy; we could not struggle on through life, if no sweet word ever fell upon the ear, no feeling heart ever helped us cast aside the thorns that lie hid beneath the petals of each flower.

Without sympathy, our affections would fade away and die, our feelings would droop and wither, our hopes would all be blighted, and our cares would wound and crush, until, at last, we would sink, broken-hearted, into the silent sepulchre.—Without sympathy, the loving would be found no more at our side, the friendships of this world would be known no more for ever, and the gentle-hearted would be missed from our pathway, never again to cheer us with the tender offering of a smile or tear. Then give me sympathy! give me the pure and holy sympathy of the heart! give me the pitying tear, the speaking, heartfelt glance, before the wealth of countless millions, before the costliest gems hid in the caverns of the sea.

Yes! we were formed to love! formed to sympathize in feeling, to mingle the gentle emotions of the heart, to care for the flower-decked knolls that spring in each other's pathway, the dark and angry clouds that hover around the horizon of the souls that are struggling to the tomb. A Maker's hand has fashioned the heart so full of varied emotions, has woven the sympathizing chain that binds those hearts together, and angel fingers will ever hold the links. What though our own wild passions rust that chain? what though our many sins corrode those links? that spirit clasp will never loose its hold, until the hand of Death shall strike the

severing blow, and lay the loving heart away, to sleep the last, long dreamless sleep.

Then, on the spirit's waking when the coffin and the shroud shall bind us in the chambers of the tomb no more, our hands shall strike the golden harp amid a company of sympathizing friends, and our angel anthems shall swell along the courts of heaven, played on the strings of sympathy, and taught by the notes of love.

Then let us strive to cultivate our feelings of pity; let us endeavor to feel more for those around us; to be ready with the kind word and gentle look; and above all, to think more and more of the Saviour we have in heaven, who is ever willing to bind up the broken-hearted, to comfort the afflicted, to assist the heavy-laden, and to give the weary rest; and for His sake, let us strive to realize,

"How many a blessing is around us thrown
By the magic spell of a low, sweet tone."

Missionary Department.

A Change in Ten Years.

Ten years ago, the people of India occasionally told us, "You had better go home, for why do you stand here and trouble yourself about us? no one will believe you." But now they say, "We know that you will succeed, and that we shall all become Christians. If you would act like reasonable people, and attack us in our rites and ceremonies, by preaching against our bathings, ablutions and idols—if you would commence pulling down the house at the top, it would be all well; for we should build up as fast as you could pull down. But, instead of attacking our religion, you come daily to the same spot, and you preach nothing but your Gospel, and again your Gospel—and again your Gospel, and thereby you undermine the foundation of our building; and when you have once fairly succeeded in doing that, the whole will come down with one tremendous crash."

In this they are right. Hinduism (and indeed all error) has nothing to fear so much as the preaching of Christ and Him crucified. And while they hate his humiliating doctrines, yet they anticipate their general prevalence. They assert that their own sacred books contain a prophecy to this effect, namely, that in the last days a nation will come from a foreign country; that this nation will conquer them with the sword; and, having accomplished this, will commence diffusing their religion, not by the sword, but by persuasion; and that this religion will prevail. "We know that this nation is yours, and that this religion is the Christian. You have already conquered our bodies, and you are in a fair way to conquer our minds also."

I have often asked the Brahmins where this prophecy (which is known throughout India) is written, but never found one able to tell me; but yet they believe it, which was forcibly brought home to my mind by the following occurrence:—A slight shock of an earthquake had rent a new, large and splendid ghaut asunder; that part of it nearest the river, had sunk six feet into the water, and was still sinking. It was ornamented with several small Shiva temples. As I stood contemplating the destruction which had taken place, a Brahmin coming from behind me said, "I know what you are thinking of." "That is certainly more," I replied, "than you can tell." "You have been thinking," he rejoined, "that just as this ghaut, with its temples, is sinking, so the Hindu religion is sinking; and as little as the gods of these temples were able to uphold the ghaut, so little are the gods of the Hindus able to uphold their own religion. It is falling."

This conviction, though ascribed to a prophecy, (by which, even in its fall, they would cunningly endeavor to show the truth of their false system) has, no doubt, been produced by preaching, by schools, by the distribution of tracts and portions of sacred scriptures, and by the influence and example of many pious officers—all of which tend to change the whole state of society in India. They see the probable result of all these influences, and need fear but little contradiction when they claim the authority of inspiration for expecting a result which unaided reason determines as certain. May the Lord hasten its fulfillment.—*Rev. C. Leupold—Indian Missions.*

Odd Books.—A missionary writing from India says:—"Here we have no books but nature's own. We have folio mountains, quarto valleys, pamphlets in flowers, and tracts in flowing streams, and one sad volume bound in black—poor human nature; here we read in every page, in every line, that this nature is depraved."

Dr. Gutzlaff, who is preaching at Berlin and at Potsdam, on behalf of the Chinese mission, expresses a confident hope that the Emperor of Japan will be converted to Christianity.

A Protestant Italian Chapel, it is expected, will be opened this fall in New York.

THE BAPTIST.

MARION, ALA.
WEDNESDAY SEPTEMBER 25, 1850.
TERMS.

The terms of our paper will henceforth stand as during the last year.

A single copy, 33 cts.

Any person who subscribes for an additional new name and 50 cents advance, shall have two copies for one year.

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Those who subscribed during the last year, and whose volume has not yet expired, shall be allowed the same advantages as were offered to others at the beginning of the present volume—\$2.50 strictly in advance shall be received for a new volume.

Objections, if any, must be made at once, and in advance.

Objections also, that those who have not paid strictly in advance, can still enjoy the benefit of our reduced terms, by sending us a new subscriber in addition. This is to us a small remuneration for their delay, while it pays them well for their trouble.

All Ministers of the Gospel, Agents of Benevolent Societies, and Post Masters, generally, are requested to cut as our Agents.

We are not responsible for the opinions or statements of any of our correspondents.

A PROTRACTED MEETING will be held in the Baptist Church at Selma, commencing on Friday night preceding the first Sabbath in October.

HEALTH OF MARION.—There has been some sickness in this place, during the past summer, but it has now disappeared. At this time, we are confident, no town in the State is enjoying better health than ours. The Students of our Schools may rest assured of the superior salubrity for which our town is celebrated.

FELLOWSHIP CHURCH.—Rev. J. S. Ford is pastor of this church, located at Brush Creek, in this county. An interesting meeting, conducted by the Pastor and Rev. J. H. De Vette, has resulted in the addition of ten or fifteen members.

DR. JUDSON'S DEATH.—In another column will be found the particulars, relating to the last hours of this great and good man. Though the sad event has been anticipated, for some time past, yet our hearts are deeply touched by the certainty of its occurrence. The veteran christian hero; the pioneer of Eastern Missions; the illustrious martyr; the profound biblical and Oriental scholar; the meek, humble and happy disciple of Jesus has gone to his reward on high. Under the waters of the deep, dark, blue ocean, his mortal remains will rest, till the sea shall give up its dead.

It is sad to notice, that such was the intensity of his bodily sufferings, that his mighty spirit quailed beneath them, in his last hours. But he needed no dying transports to demonstrate to the millions of his friends throughout the christian world, his preparation for the joys of paradise. May his mantle fall on his surviving associates in the Missionary field!

WE are sorry to hear of brother Welch's sickness. The following extract from a private letter will be acceptable to many of our readers:

"I have had a long, tedious and afflictive spell of sickness. I am now recovering my strength, but not sufficiently to leave home. Upon two occasions, during my sickness, I, with all about me, thought my work finished and my journey ended. But God for some purpose raised me up again. O! how sweet was religion, when I was sinking out of sight of the world."

THE MEDICAL COLLEGE in Boston, the scene of the Parkman tragedy, has been closed to the public. It is estimated that during the time it remained open for inspection, not less than 150,000 persons visited it.

THE NEW THREE CENT PIECE, lately authorized to be coined by Congress, has been issued from the mint at Philadelphia. A contemporary says it is a beautiful coin, having on one side the words "United States of America," in which letters are arranged, including the numeral "III." On the reverse side is the Liberty Cap, inscribed with the word "Liberty," and surrounded with rays. Underneath the cap are the figures "1850."

PANORAMA OF THE PILGRIM'S PROGRESS.—A novelty in the way of panoramas is soon to be ready for public exhibition in New York—a panorama representing the various events related in Bunyan's Pilgrim's progress. Messrs. May and Kyle, two artists, have been for a long time engaged in putting on the canvas the imagery of Bunyan's magnificent vision, and the work is now almost complete. The exhibition, it is said, will open early in October.

STEAMERS TO AFRICA.—It is probable that a line of Steam Ships will be established between various ports of the United States and Africa. It seems to us that such a line cannot support itself at first; but it will be of vast service in opening up a commerce with Africa, of the first importance. England it is said, exports to the amount of \$25,000,000, while we have to obtain our supplies of palm oil, ivory, &c., not direct but through other ports, costing us full 1,000 per cent more than they ought to be by direct trade. These steam ships are to be constructed so as to be capable of being at any time used as War Steamers by the United States.

CAMBRIDGE COLLEGE, MASS.—Mr. Bowen's nomination to the professorship of History and Political Economy, has been confirmed, and Mr. G. W. Lane, now in Europe, is to receive the appointment of Professor of Latin.

MEXICAN POWDER.—At Augusta, Me. the powder used in firing the funeral salute in honor of the late President, was Mexican powder, done up in the original Mexican bags, being part of a large quantity taken, by our troops at the city of Mexico, and sent to Augusta for deposit in the United States arsenal there.

Christian Benevolence.

That it is the duty and privilege of each follower of Jesus to cultivate assiduously a character of Christian benevolence, we all admit. Perhaps the principle which should guide us in this effort, though all important, may not be so distinctly understood.

The foundation of this principle is that disposition of our nature which disposes us to feel compassion for all those who are in distress, and to make efforts to improve their condition. It is this disposition which makes us feel complicity in whatever benefits mankind, and constant pleasure in doing good to others. It is this that makes us choose to watch beside the sick bed, and to soothe the dying pillow even of a stranger;—to give alms to relieve the suffering poor; to impart knowledge to the ignorant; to distribute the Bible to the destitute and send the Gospel to the heathen.

Some have indeed denied the existence of such a feeling, and tried to resolve all human actions into supreme selfishness. There never was a more palpable and pernicious error, a more essentially unchristian idea, or one which exhibits so great an ignorance of human nature, or so entire a selfishness and depravation on the part of those who maintain it. True benevolence of feeling may be easily distinguished from that refined selfishness which consists in the love of the applause and the admiration of mankind. Was it the latter which induced a Howard, or a Wm. Fry to endure the laughs and scoffs of all Europe in visiting prisons and criminals? Even when the outward act is the same, as in bestowing money, pure benevolence will give a warmth and simplicity of manner, and a directness of purpose that touch the mind at once, while a coldness and restraint will be perceptible when other motives impel the giver.

But while the foundation of benevolence may thus be traced back to this instinct of our common nature, the principle of Christian benevolence is something very far beyond all this.—The sentiment of benevolence is the natural feeling in its untutored and barbaric wildness. The principle of benevolence is that sentiment trained, governed and directed by christianity, reason and by experience. The more sentiment of unregulated benevolence would make us pity and pardon the most obdurate criminals, thus setting law at naught. The principle of benevolence on the other hand would lead us to prefer the good and security of the whole community.—Persons of the most benevolent sentiments naturally, are frequently those of the least benevolence of principle. Jacob Jervis used to hide himself from the importunities of solicitors, because he could never resist them if it cost him his own ruin. However this may prove the unavailability of his sentiments, it certainly betrays the want of a deliberate and sustained principle of Christian benevolence. The natural feeling trained; cherished where deficient, restrained and governed where excessive or unjust, systematized so as to produce the most useful results, and to harmonize with all the Christian duties,—this is benevolent principle;—the person thus trained is a benevolent character.

This principle, next to that of love to God is the source of the purest happiness known on earth. It gives a lively and delightful coloring to all impressions received by the mind from without. Its possessor seems privileged to behold the whole world in delightful harmony;—he sees beauty in every thing;—a wise and benevolent Father presiding over the affairs of the world;—the goodness of God extending over all His works.

Concessions of Pedobaptists.

We have often remarked that Infant Baptism was the greatest cause of degeneracy and error creeping into the Churches. It certainly introduced through Half-way Covenantism Unitarianism into New England.

It is interesting to see, in the following from the Boston Correspondent of the New York Observer, candidly admitting—that Baptist views present the best safeguard against the infectious approaches of Unitarianism.

"It is interesting to note that in the past history of the rise and spread of Unitarianism in this city, no Baptist church has embraced that error. And this may be said, I think, of the Baptist churches in Massachusetts, and of New-England. The reason must be the important fact, that a fundamental principle of all Baptist churches has been to admit to no one to its churches who did not give evidence of himself to be born again, which was contrary to the principles of the old Congregational churches during the unfortunate days of the half-way covenant and the connection between Church and State. Indeed, it is to me that during that period, the churches guarded the elements for just such a lapse to Unitarianism as they experienced. That our churches may not anticipate a similar lapse to error in another century or two, seems clear, if so be they cling to their present principles of loving distinct articles of faith, and faithfully examine each candidate for admission to the Church in reference to them, with the accompanying evidence of a new heart and life. Besides, we have the past as a standing beacon and warning. And yet notwithstanding these guards, the price of sound doctrine and sound practice, as well as of liberty, is eternal vigilance."

THE OPIUM TRAFFIC.—A letter writer from China says: "This great country is being fast ruined by the Opium traffic. The great quantity of this pernicious drug expected to be imported this year is eighty thousand chests, valued at forty millions of dollars. This throws an immense balance of trade against China. The importation of this drug is continually draining the country of its precious metals."

CROPPED AND SHAVED.—We are credibly informed that G. G. Blodgett, Esq. who left Milwaukee for California, by the overland route, in April of last year, has returned to his father's, in Le Roy, N. Y., minus of both ears and a head of hair. For some prank cut up among the Mormons, at or near Salt Lake, these personal ornaments paid the forfeit.—*Watertown Chronicle.*

Claims of the Gospel on the Rich.

It is a part of the wonderfulness of the teachings of the Lord Jesus, that all his doctrines show their sublimity in nothing so much as their simplicity. Though perfectly original, they are so plain, that it is only on account of their universality, that they have been overlooked. When once suggested, they carry with them their own evidence, and when once tried, they approve themselves to experience. "Lay not up for yourselves treasures upon earth," is a maxim contrary to that of the world,—then follows the reason,—the moth and rust corrupt and the thief will steal; in a word they will create more cares and anxiety than they can quell.—Experience ever proves the truth of this—compare, for example, India and America. In the former treasure is hoarded, accumulated,—what is the effect? There the most abject poverty exists, every rich man is insecure, the nation becomes each year poorer and poorer. In America property is invested, the poor reap its benefits, all acquire wealth, all are industrious, all secure.

Here is, then, the first claim of the Gospel on the rich. It teaches them how to secure their wealth; how to improve it to the best good of society. The simple injunctions not to lay it up, but to distribute it either by giving, lending or investing; in some way to keep it in motion is worth millions in happiness to the rich as well as to the poor. And in Christian nations only, is this carried out to any extent.

The law "thou shalt love thy neighbor as thyself," when applied to the use of property, is intended to teach the possessors to consider the interests of society in its employment equally with his own. This will ever be for his own permanent advantage. Take, for example, the merchant. It is as much for his highest interest as it is his bounden duty as a Christian, to regard the benefit of the purchaser in his arrangements, to avoid extortion or exorbitant charge, or any thing purely selfish, for by so doing he will retain those customers, with whom he would most wish to deal. So with the master mechanic, the manufacturer, and in their different capacities, all having the charge of wealth. The Gospel therefore puts the rich man in possession of the only principles by which his property can be indefinitely increased with the greatest safety to himself and blessing to the community.

The Gospel alone can teach the rich to spend as well as to accumulate property and powers to the best advantage. Who has not noticed the danger into which the rich man constantly falls of obtaining luxuries because he has the means, until it becomes a habit which finally ruins him. This is the secret of the temporal downfall of thousands. The Gospel contains the only remedy for this evil propensity. It leads every man to consider himself a steward, and responsible to God for the use he makes of the money thus entrusted to him. This feeling of responsibility is most important;—it will keep a man from a thousand difficulties into which wealth would otherwise plunge him.

Such are but a very few, even of the temporal benefits which the Gospel confers on the rich man, who will embrace it with his whole heart. Though not to be compared with its higher advantages in his own soul, they may serve to show that not an iota of our happiness or comfort, even in temporal affairs, is forgotten by our Heavenly Father, in his wise and holy government.

Unconverted Members of Methodist Churches.

In the last No. of the Nashville Christian Advocate, we are happy to see the accounts of a number of professed conversions in about twenty different places. The number of these amounts altogether, to some 450.

But in almost each case we observe, that the number of "accessions" to the Methodist denomination, is far greater than the number of conversions. The former amount to 630 in several places, being 180 more added to the church than converted. When we consider that the 450 includes large numbers who probably have joined other denominations, it must swell up frightfully, the number of "seekers" or those who come forward and "give the hand," and thus become members of the church without any profession of conversion whatever.

Thus "I. M. A." writes, "we have had a few conversions and about thirty accessions this year."

"Drommond Welburn," of Lagrange circuit, Kentucky Conference, writes: "We have had several encouraging revivals of religion within the last few months, resulting in many conversions and about two hundred additions to the church." Jas. W. Cooley, Swan circuit, Tennessee Conference, writes, August 22, 1850:

"Five professed religion, and five joined the church. We held a protracted meeting at Ashland, which embraced the second Sunday in August. Mourners crowded the altar. The result was, 10 professed religion, 15 joined the church. Our fourth quarterly and camp meeting commenced on Friday night before the third Sunday in August, and closed the next Wednesday. Eighteen professed religion, and twenty joined the church. We have had conversions at various other places. During this conference year forty have professed religion, and one hundred joined the Methodist E. Church, South."

To Baptists who, from the nature of their initiatory ordinance, are saved from the possibility of ever receiving one member who does not first of all, make a credible profession of a change of heart, this wholesale method of sweeping into the churches nearly a third of their members, avowedly "enemies to God," "dead in trespasses and sins," appears utterly subversive of all order or church discipline.

Our Methodist brethren preach conversion nobly and earnestly, but if in the constitution of their churches they do not act upon it, it seems to us that their discipline must grow more and more lax, until to be a member of a Methodist

church will express no remarkable seriousness. Even now, it is no profession of conversion.—Persons are even urged to come to the communion table as "a means of getting religion."

As Christ instituted his churches, he ordained that they should only be composed of those who professed to be dead, indeed unto the world and alive unto God. He instituted baptism to draw the line between the church and the world. We wish our Methodist brethren who are so earnest and excellently faithful in preaching on the new birth, would reform their constitution in the particulars we have mentioned. The putting baptism in its right place, would do this at once. Infant baptism is dying out amongst them in spite of efforts of every kind to save it; what we have to dread is, the gradual disuse and neglect of the ordinance among them altogether.

Revival Intelligence.

The following communications will speak for themselves.

Dear Bro. Chambliss:—My spiritual strength has often been renewed, and my heart made glad in reading the accounts of revivals of religion, and the conversion of sinners; and as all christians are born of the same spirit, I send you the following:

On Lord's day, 1st of September, I commenced a meeting at a division room of the Sons of Temperance near Dr. A. Boyds, ten miles East of Pale Prospect, in conjunction with brother A. Boyd, a licensed minister. Brother Pleasant Spear was with us part of the time. The meeting continued seven days with increasing interest. The presence of the Lord was abundantly manifest. Baptized 12, received one by letter and one who is not yet baptized; several professed conversion who have not taken up the cross; numbers were left under conviction, and we have reason to believe the Lord will still carry on his work at that place; I have seldom witnessed a revival in which there was so much solemnity and good order; all seemed sensibly concerned.

This is a populous, and hitherto, somewhat destitute section of country, but the Lord has blessed it abundantly. You will receive of brother Matthew Bishop, (our Missionary,) the report of a happy revival and constitution of a church, eight miles from this place. And I think, I see manifestations of the working of divine grace, generally in this section of country, may the Lord carry it on and spread it far and wide.

Yours in Gospel affection.

WM. H. COLE.

KINGSTON, ALA., Sept. 10th, 1850.

To the Editor of the South Western Baptist.

Dear Brother:—The Weeka Camp-meeting has just closed, and I proceed to give some account of it, from representation: as I was denied the privilege of attending it from indisposition; by which I have been confined to the house, the greater part of the summer. Under the blessing of heaven, I am now recovering my strength, and am able to walk about a little. The weather was unpropitious, the two first days of the meeting, raining almost incessantly; but Lord's day morning, it cleared away, and the sun burst forth with his bright beams, dissipating every cloud, and not only cheering creation, but animating and enlivening the drooping spirits of the saints, who fondly hoped, that the clearing up of the natural skies, was a token that their spiritual firmament would soon be brightened by the bright shining of the Son of righteousness. In this anticipation they were not disappointed. It was soon felt, and seen, that their blessed Redeemer was in their midst. The brethren Preachers, seemed conscious of their insufficiency, and that help must come from God, or the meeting would be in vain; they approached their work, sensible of the dread responsibility hanging over them, and they preached like dying men, to dying fellow beings; warning them, with uplifted hands of entreaty, to flee from the wrath to come. Their earnest and burning entreaties, were followed up with the ardent prayers of brethren and sisters, who gathered around them, and supported and cheered them on to the glorious conflict by smiles of approbation, by tears of grief, and by shouts of joy. The windows of heaven seemed to open, and by faith, they saw Jesus standing on the right hand of the Father, pleading their cause; the beams of his smiling and approving countenance, soon spread a reviving influence among Christians, brightening up old hopes, and comforting mourners. The first, the second, and the third days of September will long be remembered, by the people of Weeka, and its vicinity. What so cheering, while marching through this vale of sorrow, as to witness fathers shouting over their prodigal sons, returning from their long journey of sin to the Shepherd and Bishop of souls. Mothers receiving to their affectionate bosoms their daughters, as alive from the dead. And songs of praise from a multitude of Christians rising and swelling, like the voice of many waters, in view of the triumphs of Grace, and the approaching down-fall of Satan's kingdom.—With such ecstasies, the sentiment of a poet may well be adopted.

"Ye hills, and ye vales, in praises abound,
Ye hills, and ye dales, continue the sound,
Break forth into singing ye trees of the wood
For Jesus is bringing lost sinners to God."

The meeting resulted, as far as known, in the conversion of between twenty-five and thirty; fifteen of whom joined the church by experience, and will be baptized at a future meeting. A good many mourners, left with tears of sorrow in their eyes, that they had to carry home with them hearts burdened with sin. May the great Physician quickly meet with them, and heal all their maladies.

Upon a review of the meeting, a few reflections will be offered; as well as a request,

from the tent-holders that their unfeigned thanks be presented to the congregation, and particularly to the young gentlemen for their good behavior throughout the meeting. Their uniformly good and gentlemanly conduct, is an encouragement to them to keep up their Camp-meeting annually, and they now invite them to visit Weeka Camp-meeting next year, on the Friday before the first Lord's day in September.

Reflection 1st. Though such meetings are attended with expense, trouble, loss of time, and discouragements at their beginning; yet as the Psalmist says, "Weeping may endure for a night, but joy cometh in the morning;" This is often realized in our meetings, that the end is more prosperous than the beginning; and the sacrifices made, are esteemed light, compared to the benefits received.

2. We here have the promise applied, "That they who wait on the Lord, shall renew their strength." But seldom indeed is it that a christian enters into one of our meetings, but what he, or she is encouraged to renewed efforts in the cause of their blessed Redeemer.

3. It is a happy and fruitful time to cultivate graces and talents, and to call out every member, to activity and usefulness.

4. No occasion seems so well calculated to promote Christian love and fellowship with the Saints of other denominations. At this meeting, as well as those gone before, all denominations present were invited to participate with us, and we mingled as one common family, of one Heavenly Father. To this catholic spirit, is partly attributable the uniform success of the Weeka Camp-meeting.

5. This is the eighteenth annual Camp-meeting (except two years) of the Talladega church; in them the Lord has greatly blessed us in the conversion of numbers of our families, neighbors, sojourners and strangers.

For which, and for all other blessings, we join in the exclamation, "Bless the Lord, O, our souls, and all that is within us, bless his holy name."

O. WELCH.

The Religious Herald of Richmond, Virginia, will please copy this.

Texas Missionary.

Dear Bro. Chambliss:—The following Preamble and Resolutions adopted by our church, I am requested to forward to your valuable paper for publication. To wit:

Whereas, the Baptist State Convention, through the executive Committee, having tendered to our esteemed brother and Pastor, Elder J. W. D. Creath, the appointment of general travelling Agent and Missionary for the State of Texas, and ask this church to release him from his pastoral engagement that he may enter upon said Agency and Mission, and believing that the objects and interest of the Convention will be greatly advanced by his entering upon the duties of said commission at the earliest practicable moment; Therefore,

Resolved, That we regret that any necessity should exist for calling our Pastor from his present field of labor, but that necessity makes it obligatory upon us to aid in the advancement of our Redeemers kingdom by every means in our power.

Resolved, That we feel it to be our duty in view of these facts, to release our beloved Pastor from his pastoral engagement at any time he may wish to enter upon the duties of said agency and mission.

Resolved, That in releasing our brother, we can not refrain from expressing our entire satisfaction with his ministerial labors among us, and our unbounded confidence in his piety, zeal and ability, to discharge the arduous duties of his new station, and we heartily recommend him to the christian regard of the Convention and the kind attention of our brethren generally.

Resolved, That the foregoing Preamble and Resolutions be forwarded by the Clerk to the South Western Baptist for publication.

Done in Conference, on Saturday before the second Lord's day in August, A. D., 1850.

Antioch Baptist church of Christ, at Anderson, Grimes county, Texas.

A. BUFFINGTON, Moderator.
J. W. BARNES, Ch. Clk.

INDIAN DWARFS.—The New York Medical Gazette mentions the arrival of two Indian dwarf brother and sister, from St. Salvador, said to belong to one of the tribes of Indians in Central America. The stature of the female is less than Gen. Tom Thumb's, while the male is somewhat taller. Both are slender, with long limbs, and bodies well formed in all respects, with the exception of the head, which is extraordinarily flat, and resembles that of certain species of the ape. The eyes are jet black, and are beaming with intelligence, while the hair, which is also black, is long, straight and silken. The boy is said to be fifteen, and the girl thirteen, and both are playful and happy, unless when crossed in their will, when they cry like infants. Their father and mother are represented to have been of ordinary size. They mutually regarded their children with dislike, and very gladly rid themselves of any further trouble by selling them.—They are soon to be exhibited to the public.

THE FIVE POINTS.—This notorious place, a disgrace to the city of New York, and a disgrace to any christian community, is undergoing a reform by the combined application and power of the law and the gospel. Over one hundred persons have been arrested and imprisoned for keeping brothels, and the authorities are determined to persevere in clearing, so far as possible, the entire neighborhood of these festering and destructive sores. At the same time a place for divine service has been opened on the corners, and strong efforts are making to bring the people of this miserable vicinity under the sound of divines truth. God grant success!

The Southern Baptist Publication Society.

This Society was fully organized in May, 1847. The 1st article of the constitution determines that "Its object shall be to publish and distribute such books as are needed by the Baptist denomination in the South." The 2d article provides, that any person may become a member of this Society by paying annually one dollar or more; a member for life, by the payment at one time of ten dollars; and a manager for life, by the payment at one time of fifty dollars." The 3d article provides for an annual meeting of the Society at which there shall be chosen by ballot, a President, three Vice Presidents, a Corresponding Secretary, a Recording Secretary, a Treasurer and fifteen other members, all of whom shall be members of Baptist churches in good standing, who shall be a Board of Managers. Seven of whom shall be a quorum—a majority of the Board shall be laymen. The 6th article provides that "Any Baptist church or Society contributing annually to the funds of this Society shall be deemed auxiliary and entitled to one delegate."

The business operations are conducted at Charleston, S. C. The Legislature of South Carolina have granted the Society a very liberal charter—with the privilege of owning property personal and real, to the value of \$200,000, (two hundred thousand dollars,) and the rights and privileges incident to incorporation, for the term of fourteen years. Her limited means have thus far confined her operations, principally to preparation for carrying out the great objects of her organization; yet in her infancy she has not had time nor sufficient opportunities of making known her claims upon the sympathies, confidence and support of the brethren and her other friends.

It is believed that no one of our denominational institutions combine more elements of extensive usefulness, of solid advantages to the churches, the interests of Christ's cause and society at large—indeed, where its hearings upon all the interests it fosters, the various societies for benevolent purposes it fraternizes with, are understood, it is of rare occurrence that it fails to awaken a lively interest in its success.—Her object is succinctly stated in the 1st article of the constitution as quoted. That there is a general scarcity of good religious reading matter amongst our church members is matter of notorious complaint.

How the deficiency could be supplied has been a question often put, the answer to which was not so apparent. There has not existed a large Book Publishing establishment in the all Southern States. In Alabama we have labored under very great disadvantages in this respect on account of our remoteness from the site of their publication and sale, and the consequent difficulty of procuring them from abroad.

The Southern Baptist Publication Society proposes to meet this demand by publishing extensively, and circulating such moral and religious works as are needed by our churches and the Southern people—the character of her issues and procuring may be classed thus—1st Bibles and Testaments. 2d Works of denominational character. 3d Moral and Religious works of approved character, generally. 4th Good Tracts. 5th Sunday School Books.

It is an important part of her plan to have a general system of Colportage put into operation as soon as her means shall enable her—the object of this branch of the enterprise is, through these agencies to have the Books, &c., brought to those that need them. Under the discretionary power given me as Agent for Alabama, I commenced this system in our State 1st November, 1849, by the appointment of one Colporteur—on 1st March last a second, and on 1st August that a third was added, all of whom are actively and successfully engaged in their respective fields. Their general duties include the sale of Bibles and Testaments—Books and Tracts to those who are able and willing to purchase, and to make to the poor and destitute such donations as in their judgment the case demands. Within the field assigned, they are expected and required to do and perform the work of home evangelist or Domestic Missionaries in visiting every family in each neighborhood—engaging in such serious religious conversation, reading, and devotional exercises with the inmates as circumstances shall suggest, to hold prayer-meetings in destitute neighborhoods as they go, to exhort, to preach publicly and from house to house. To pay special attention to the Sunday School interest, by visiting those in operation, supplying them with books if their library or class books should be inadequate—advising, encouraging and aiding the establishment of them in the neighborhood of every church where they are not. The history of Colportage, both in Europe and America, has shown that God has smiled upon it and honored the humble, devoted Colporteur, as the agent of doing more good in his cause than any other class of laborers in his vineyard of equal number and intelligence—indeed such results under the divine guidance and blessing are to be anticipated—the whole plan is so happily conceived, so plain, so primitive in its arrangements, that disappointments would succeed a reasonable expectation if great good did not flow out to our churches and to society at large, from its faithful execution.

As far as it has been tested by us, we have been gratified with the results, and in view of the known wants of our country and the peculiar adaptiveness of this means of supplying them, we are impelled to make this appeal to our brethren and the friends in Alabama to aid in extending the system, until our State shall be adequately supplied with the instructions that under God guide into the way of peace, joy and eternal life. We have three, but we might ask with emphasis, what are these among so many people? I am authorized to draw upon all the funds contributed in Alabama for the Colporteur department, to be used in procuring books and the employment of Colporters in our State. A

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Nich for the Poets.

At Rest.

How that I had the wings of a dove, that I might flee
away and be at rest.
So prayed the Psalmist to be free
From mortal bonds and earthly thrall;
And such, or soon or late should be
Full of the heart-breathed prayer of all.
And we, when life's last sands we rove,
With faltering foot and aching breast,
Shall sigh for wings that wait the dove,
To flee away and be at rest.
While hours are young and hopes are high,
A fairy dream doth life appear;
Its sights are beauty to the eye,
Its sounds are music to the ear;
But soon it glides from youth to age,
And of its joys no more possessed,
We, like the captive of the cage,
Would flee away and be at rest.
Is our fair woman's angel smile,
As bright and beautiful as day?
So of her cheek and eye the while,
Time steals the rose and dims the ray;
And we with speechless grief oppressed,
As o'er the faded form we stand,
Would gladly share her place of rest.
Beyond the hills—beyond the sea—
Oh! for the morning's wings to flee
Away and be with them we love.
When all is fled that's bright and fair,
And life is but a wintry waste,
This, this, at last must be our prayer,
To flee away and be at rest.

Miscellaneous.

Morgan Jones; or How to be Useful.

Morgan Jones was a country boy, of a willing disposition. To do any one a good turn, was a pleasure to him; for a kinder hearted lad was not to be found. His parents being poor, and his health bad, he received only a little education. It had so happened that Morgan's uncle Andrew was in the city, in the month of May, and this afforded him an opportunity of attending several of the public meetings of religious benevolent societies. Great was Jones's delight in listening, on the return of his uncle, to the account of what he had heard and seen. When Morgan had listened for some time to his uncle's narrative of the different languages into which the Bible had been translated; of the great good done by Sunday Schools and Sunday School libraries; of the millions of religious books and tracts which had been scattered through all lands; of the good that had been done by missionaries in our own land, and in distant climes among the ignorant heathen, he felt a growing desire to do something, however little it might be, in the cause of piety and humanity. There was, however, this difficulty in the way—he had formed the mistaken notion that some amount of learning, riches, talents, books, and leisure time must be necessary to enable any one to do good; and greatly was he surprised when his uncle advised him to become a friend and promoter of all the societies he had mentioned. The following is the conversation which took place between them:—
"You have listened, Morgan, very attentively to my account of some of these societies; and I hope that you will make up your mind from this time forward to support them."
"I wish I could, uncle. If I had riches, nobody should give more cheerfully than I would; but how can I do good, when you know that I have no money?"
"Oh, you may do very well without money."
"Can I? That appears very strange. I thought that everybody who helped such societies gave them money. And then I have no learning."
"Oh, you may do much without learning."
"If I could do anything I would. Only tell me how to begin; for you know I have no talents."
"Oh, you may do much without talents."
"Why, you seem to think that I can help them without anything. I cannot give them books."
"Oh, you may do much without books."
"You do surprise me. Those that help these societies must bestir themselves, and go about with them; and I have no spare time."
"Oh, you may do much without a great deal of spare time."
"I never heard of such a thing! Why, uncle, do you know what you have said? You make it out that I can do good to these societies without having much money, learning, talents, books, or spare time; what can you mean?"
"I will tell you. There is no doubt that those who have spare time, books, learning, and money, may do more good than others; but that is no reason at all why you should not do as much good as you can. Listen to me, while I try to make it plain to you, that it is in your power to support all the societies that I have mentioned."
"Do, please, tell me; and I will begin directly."
"Though you are not rich enough to subscribe to the Bible Society, and have no Bible to give away; though you are not learned enough to translate it into a foreign language; eloquent enough to plead for it at a public meeting; nor have time at your disposal to go about in its service; yet this you may do, you may (seeking help from above) so recommend the Bible, by reading it, loving it, obeying it, and living a life in agreement with it, that others may be led to follow your example. Do this, and you will be a good friend and supporter of the Bible Society."
"Thank you, uncle. I do really see, now, that the poorest person in the world may do good."
"You may not be able to open a new Sunday School, nor to teach a class, nor to write a book; but you can be a punctual and diligent pupil, and the good of your example will be felt by every person

in the school; and you could find no better way of advocating or spreading the noble institution than becoming a good specimen of its fruits."
"Religious books and tracts are now very cheap; but, if you have neither tracts, nor money to buy them, the best way will be to look upon yourself as a tract—praying for divine grace, that no one may see or find in you, from day to day, any other than Christian qualities; such as uprightness, diligence, kindness, love, peace, faith, hope and charity. Do this, and you will be doing what tracts are intended to do. You will be setting forth the beauty of piety, and will thus become a real friend and promoter of the Tract Society."
"You make it quite plain to me, uncle. I never saw things in this light before. I will try my very best to do all that you say. But tell me how I can help missionary Societies."
"By becoming a missionary yourself, though in a very humble way. If you cannot go abroad, you may be useful at home. If you cannot go through all the country, be content to remain where you are in your own neighborhood. Whenever you meet with any one less informed than yourself, try to render him wiser by telling him something useful that he does not know. And should you fall in with one who appears to be ignorant of all that have sinned, and that Jesus Christ is the only Savior—young as you are, you may venture to make known to him in a very humble, kind-hearted way; and then you will, in reality, be lending a helping hand to missionary societies."
"Thank you, uncle. You have shown how to be useful in a way that I shall not forget."
"We are all of us too apt, Morgan, to think of the great things we would do, if we occupied the station of others, instead of doing the best we can in our own. I have supposed a boy who has no money, but you have many pennies in the course of the year, which you spend without profit to yourself or others. A little industry and economy would enable you to send a ten dollar library (such as the American Sunday School Union publishes) to some poor Sunday school at the West; or, perhaps, half a dozen Bibles, such as can be had, in good binding and good print, for twenty-five cents; or, it may be, but a single Testament, which costs only six and a quarter cents; or, at the very least, a two cent Hymn book, which may be the means of saving some child's soul from everlasting death. Every one who has a willing mind, and who looks up to his heavenly Father for a blessing on his endeavors, may do good in an hundred ways, and be a helper in the cause of benevolence and piety. Surely you can pray for these societies, and thus help all their operations. Look out for opportunities of being useful, and you will be sure to find them. Be humble; but be also active and in earnest, bearing in mind the words of the poet:—
"Though thou hast neither talent, skill
Nor learning's golden store;
Yet do thy best with right good will:
The wisest does the more."
VALUABLE DISCOVERY LARD AND ROSIN.—Among the many interesting and useful discoveries which were made known at the American Association of Arts and Sciences, at the session in New Haven, the following, by Professor Armstrong, is one of great practical utility, and should be widely known. For stoves, steamboat pipes, engines, in fact all kinds of iron and brass were exposed to the weather or neglect, it is invaluable. Accidentally, the Professor found that a union of Lard and Rosin, in the proportion by weight of lard three parts, rosin, one part, showed the following unexpected results: Instead of hardening the lard by the addition of the rosin, it rendered it more fluid. The melting point of rosin is 300 deg., and of lard 97 deg.; of the mixture of the two 90 deg. At 76 deg., it remains in a semi-fluid state, and is softer than lard at 60. The addition of the rosin prevents in the lard the tendency to generate an acid and thus to undergo spontaneous combustion; destroying also its tendency to oxidize metals on which it is placed. Brass, copper, sheet and cast iron, the latter with the addition of black lead, have been covered with it, and after a lapse of time, exposed to damp, they show no signs of rust or verdigris. It has proved a most excellent application for leather, rendering harness soft and flexible, and boots impervious to water. It is admirable for lubricating axles of rail road cars and pistons of engines, as it assumes the fluid state by the frictions of the parts and cools when they are at rest; thereby avoiding the waste which would accrue from the use of more fluid lubricant. A smaller proportion of rosin added to the lard was put into a solar lamp, and the intensity of the light, measured and compared with the lard only, was as seven to five. A very soft and agreeable shaving compound can be made, by steaming a cake of any common shaving soap in a close cup, and when reduced to a soft consistency, mixing intimately with it one half its weight of the rosinated lard, adding a few drops of perfume. The above are a few of the uses to which it has been applied, and show that it is well worthy of consideration and experiment.

The Bishop and the Judge.

The impersonality of a judge, and the majesty of the law, were strikingly illustrated on Saturday last, in the Court of Appeals. Sir Herbert Jenner Fust, when the case of Gorham vs. the Bishop of Exeter was before him, gave his deliberate and conscientious judgment upon it.—That judgment, however, was reversed by the Judicial Committee of the Privy Council, and the case was sent back to "the Commons" with directions for right

and justice to be done according to the finding and judgment of the committee. Sir Herbert Jenner Fust, as a judge, is, of course, to have no personal feelings in such a case. His decision is overruled and set aside by a superior tribunal, and all he has to do is to adopt and carry out the sentence of that tribunal as if it were his own. He did this. Nobody would have imagined that he was requiring on Saturday, the accomplishment of something opposed to his own personal opinion. He peremptorily insisted on the obedience of the bishop to what the law demanded; intimated the alternative of pronouncing the bishop in contempt; refused to delay or postpone matters any longer; rejected the episcopal "protest"—cut it off from the presentation, at length, though so tardily produced—and, without looking at or noticing it, accepted the one document, when thus freed from the irregular incumbrance of the other. "The presentation is brought in with a protest. The Court will not receive it." "Will the Court let it stand over till next?" "No!" "It is only the Bishop's explanation." "I have nothing to do with the Bishop." "Will you let it go?" "No, I won't. I shall accept the presentation, and reject the protest." There is a great moral lesson here. Dr. Fust understands his relation to law, and sinks all personalism in duty; and he teaches the bishop, with some not unnecessary harshness, that a judge, who feels his own impersonality, can afford himself to be "no respecter of persons."

American Tea.

We notice some months since the attempt of Mr. Julius Smith, now of South Carolina, to cultivate the tea plant in the State, and mentioned that he was greatly encouraged to hope for entire success. A correspondent of the Sun, writing from Washington, says he learns from a gentleman deeply interested in the experiment that the naturalization of the plant is eminently triumphant. He adds: "The tea grown here turns out far more highly and deliciously flavored than that imported, being in all respects like that drunk by the wealthy in China. The grand difference between the American grown and the imported being in the loss of flavor occasioned by the sea voyage. Latitude thirty-four north, in Alabama, Georgia, and North Carolina, proves better suited for the cultivation of the plant than any other region. Dr. Davis of South Carolina, who originated the experiment, is already realizing handsomely by the sale of his young trees, which are eagerly bought up at any price by Southern Agriculturalists."

There are many persons yet living who can recollect when the cotton plant was only seen in flower pots, in which it was cultivated on account of its lovely blossom; one of the prettiest flowers in the calendar of Horticulture. Observing men in the South, who know the history of the cotton-raising business of this country, are generally of opinion that tea-growing is about to become quite as important to us in even less time than it has taken us to become the great cotton producing country of the world. The character of soil and climate adapted to the growth of the tea plant are not such as to make it interfere at all with the production of cotton; tea lands and cotton lands—those which produce these plants best—being as different in all their attributes as they well can be.

The Death-Place of Pontius Pilate.

A legend is popular among the people of Vienna concerning the death of Pontius Pilate. The story is of a strange character, and throws a wild and pleasing interest over the locality which commemorates the event. Not far from Vienna is situated a small Roman tower; its walls are built square, and rise to an unusual height. Its lattice work overlooks the waters of the river; and the lofty shadows of its exterior envelope the shining flood winding at its base with a perpetual gloom, that seems to borrow an additional feature of melancholy from the character of the deed which is presumed to have been enacted there. This place is called the Tour du Mancois. After the crucifixion of Jesus Christ, Pilate, broken in spirit, retired to the tower, to indulge in his grief, and to conceal his lamentations from the eyes of his unbelieving people. Here, violently susceptible of the great wrong and wickedness he felt himself to have participated in, in a paroxysm of despair he threw himself from the lofty windows of the tower, and perished in the Rhone. The Swiss have likewise their traditionary account of the death of Pilate. At the top of the Alpine mountains, called by the name of Pilate, stands a small lake; its waters are constantly in a disturbed state, and often the scene of violent storms. Gloom and solitude are the leading characteristics of this unfrequented place, which presents but a wild and ill-holding picture to the eye of the traveler. Enebbled in body, and his mind the prey to ceaseless remorse, Pilate is said to have reached the margin of this lake, and there to have seated himself and drank of its waters. An alien from his country and his race, without friend or solace, he resigned himself to the bitterness of his reflections, and finally threw himself into the waters at his feet. The tranquility of the scene is said to have become changed from that time. The waters are often visited by severe and unaccountable agitations, which the legends say are caused by the writhings of the troubled spirit of Pilate. The adjacent mountains are shadowed all the year throughout, and the superstitious inhabitants of the district affirm that apparitions are frequently to be seen in the neighborhood, and lamentations are sometimes heard upon the winds, wailing the echoes of the mountain fringes. British Banner.

MAKING MICE USEFUL.—A gentleman in Kirkcaldy, Scotland, has trained a couple of mice, and invented machinery for enabling them to spin cotton yarn. They have been employed about 12 months. The work is done on the tread-mill principle. It is so constructed that the common house-mouse is enabled to make atonement to society for past offences by twisting, twining and reeling from 100 to 120 threads per day, of the same length and quality with the enclosed hank, which I send as a specimen of their work. For the inspection of the curious. To complete this little pedestrian has to run 10 1-2 miles. This journey it performs with ease every day. An ordinary mouse weighs only half an ounce. A half-penny's worth of oatmeal, at 15d. per peck, serves one of these tread-wheel culprits for the long period of five weeks. In that time it makes 110 threads per day, being the average 3850 threads of 25 inches, which is very near nine lengths of the standard reel. A penny is paid here to women for every cut made in the ordinary way. At this rate a mouse earns 9d. every five weeks, which is one farthing per day, or 7s. 5d. per annum. Take 6d. off for board, and allow 1s. for machinery, there will arise 6s. of clear profit from every mouse yearly. The mouse employer was going to make application for the lease of an old empty house, the dimensions of which are 100 by 50, and 50 in height, which, at a moderate calculation, will hold ten thousand mouse mills, sufficient room being left for keepers and some hundreds of spectators. Allowing £300 for rent and task-masters, £500 for the interest, £10,000 to erect machinery, there will be a balance of £2300 per annum.

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
Classical Works, Webster's Spelling Book, Olney's Geography, Parker's Greek Questions, Bullen's Eng. Grammar, Mrs. Luce's Botany, Combe's Physiology, Draper's Chemistry, Draper's Natural Philosophy, Whately's or Mills' Logic, Blair's Rhetoric, Kames' Elements of Criticism, Tyler's Class. 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 Greek Reader; Davies' Algebra; Hackley's Algebra; Davies' Legendre's Geometry; Author's Cosmography; 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; Lodge'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's Speeches; 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. GEELEY, 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.
If Turnbull Academy is situated 6 miles North of the stage road from Montgomery to Stockton.

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.

DENTISTRY.

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

WM. HORNBUCKLE Esq. HON. I. W. GARROTT.
PROF. S. S. SHERMAN. ALEXANDER GRAHAM Esq.
" M. P. JEWETT. GEN. E. D. KING.

Medical Notice.

DRS. BILLINGSLEY & JOHN, have associated in the practice of Medicine and offer their services to the citizens of Marion and vicinity. Applications during the day may be made at their office in the 2nd story of the building south of London's Brick Store or at the drug store of H. F. Giddens, and at night at the residence of Dr. Billingsley.
Marion, Feb. 20th 1850.

Mantua-Making.

MRS. S. A. HUFFORD takes this method to tender her thanks to her numerous friends for their liberal patronage in times past; and again to offer her services to a generous public in the art of MANTUA-MAKING. She has taken room, at Mr. A. Berry's, where she can always be found, and where she invites the ladies to call and inspect her new style of dresses.
Marion, April 3, 18 0.

THE PSALMIST.

A NEW COLLECTION OF HYMNS for the use of the Baptist Churches, by Baron Stow and S. F. Smith. With a Supplement by Richard Fuller, Pastor of the Seventh Baptist church, Baltimore, Md., and J. B. Jeter, Pastor of the First Baptist church, Richmond, Va., assisted in the whole by
W. R. Williams, N. Y. James B. Taylor, Va.
George B. Ide, Pa. Jno. L. Dagg, Ga.
Rufus W. Griswold, Pa. W. T. Brantly, S. C.
Stephen P. Hill, M. D. R. B. C. Howell, Tenn.
Samuel W. Lynd, Ky. John M. Peck, Ill.

This work contains nearly *Thirteen Hundred Hymns*, original and selected, by 172 writers, besides pieces credited to fifty-five collections of Hymns or other works, the authorship of which is unknown. Forty-five are anonymous, being traced neither to authors nor collections.

The Supplement was undertaken by Rev. Messrs. Fuller and Jeter, at the solicitation of friends at the South.—*Extracts from Preface to the Supplement.*

"The Psalmist contains a copious supply of excellent hymns for the pulpit. We are acquainted with the collection of hymns combining in an equal degree poetic merit, evangelical sentiment and a rich variety of subjects, with a happy adaptation to pulpit services. Old songs, like old friends, are more valuable than new ones. A number of the hymns best known, most valued, and most frequently sung in the South, are not found in the Psalmist. Without them, no hymn book, whatever may be its excellencies, is likely to become generally or permanently popular in that region. To supply this deficiency is the design of the Supplement."

From Rev. C. D. Mallory, Ga.

I am very anxious to have it (Psalmist) generally circulated in Georgia, believing it has claims paramount to all other hymn books in use.

From the Religious Herald, Richmond, Va.

It has evidently been compiled with much care, and comprises a sufficient variety of hymns for all the purposes of worship.—The work deserves high praise for the purity of style and expression. It has great and deserved merit, and as a whole is not only well adapted to the object aimed at, but superior to its predecessors.

From Rev. John Dowling, D. D. New York.

If I were to enumerate the excellencies by which the Psalmist is distinguished above every other hymn-book with which I am acquainted, I should say, 1. There are no hymns offusive to a correct taste, and most of them possess a high degree of poetic excellence. 2. Every hymn may be read with propriety from the pulpit. 3. All the hymns are adapted to be sung, being properly lyrical in their character, and not historical or didactic. 4. Most of the hymns are of a suitable length.

From the New York Baptist Register.

The Psalmist is one of the most delightful and complete books of the kind we ever had the privilege of examining. It is the very book wanted. The poetry is choice and beautiful; the sentiments are scriptural, expressed with peculiar felicity and force, and adapted to every variety of condition.—There is something for every body and every occasion.

From Graham's Magazine, Philadelphia.

The Psalmist is, in our opinion, decidedly the best compilation of sacred lyric poetry ever published in this country.

From the Musical Visitor, Boston.

This is truly a literary gem, besides being a sweet "Psalmist" for the Church of Christ.

From Rev. Wm. T. Brantly, Athens, Ga.

Our denomination has been placed under lasting obligations to brethren Stow and Smith, for the discrimination and taste exercised in the preparation of this work. A desideratum in our supply which has existed and been seriously felt by pastors for many years. Brother Ide did not speak extravagantly when he pronounced the Psalmist a perfect gem in its kind, leaving nothing more to be desired for the department of worship." I think your book only requires to be known to secure for it an extensive circulation.

From Rev. Spencer H. Cone, D. D. N. York.

I have no hesitancy in saying it is better adapted to the wants of our churches, and affords greater facilities to those who lead in worship in the selection of appropriate psalms and hymns, than any other compilation with which I am acquainted.—Its poetic and evangelical features are worthy of all praise.

From Rev. A. D. Sears, Louisville, Ky.

I have given it an attentive examination, and I unhesitatingly pronounce it unequalled. Whether it be considered as a book of sacred poetry or as adapted to refine the taste and promote the interests of our denominational worship, it stands unrivalled, and must supersede the use of every other hymn book ever published by the denomination. East, West, North and South, must see the propriety of sustaining one Hymn-Book common to the Baptist Church. The Psalmist is the book.

From the Alabama Baptist.

This work is intended to be the Baptist Hymn Book, and after a careful and critical examination we are fully prepared to say, that it really deserves to be adopted as such, by the denomination. We think it decidedly superior to any collection of Psalms and Hymns ever before issued from the American press. In the number, variety, and adaptation of subjects, this volume excels all others. Here are admirable hymns on all the great doctrines of the Bible. There are also great numbers of hymns of peculiar excellence, adapted to revivals, camp meetings, protracted meetings, prayer meetings, conferences, and family worship. We earnestly commend The Psalmist to the attention of pastors and churches. We believe it will be introduced into the churches throughout the United States. The preparation of this work may be regarded as the act of the entire denomination, and if it be universally adopted, will greatly tend to produce uniformity of doctrine and church order, and discipline, through all the churches.

The work is rapidly circulating in all parts of the Union and the British Provinces, and is everywhere becoming the standard Hymn Book of the denomination! Orders have also been received for supplies from London.

Price of the 12mo. pu pit size, in splendid binding, at from \$1.25 to \$3.00. 18mo., new size, handsomely bound in sheep, at 75 cts. 32mo., pocket size, handsomely bound in sheep, at 50 cts. The different sizes are also bound in various extra styles, price corresponding.

For Pulpit edition, 12mo., large and beautiful type on fine paper, for the Pulpit and persons who desire large type, just issued.

A liberal discount to churches introducing it, where a number of copies are purchased. Copies furnished for examination on application to the Publishers.

Published by GOULD, KENDALL & LINCOLN,

AM. BAP. PUBLICATION SOCIETY,
Philadelphia.
September 4, 1850.

THOS. P. MILLER & Co.
Nos. 8 & 10 COMMERCE STREET
MOBILE, ALA.

CONTINUE THE GROCERY BUSINESS, and solicit a share of their friends patronage.
Mobile, Nov. 27, 1849.

J. A. WEMYSS,
COMMISSION MERCHANT,
No. 11, Commerce Street,
MOBILE, ALA.
July 25, 1849.

McRAE & COFFMAN,
Commission Merchants,
NEW ORLEANS.
Ang-7, 1850.

I. W. GARROTT,

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

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

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

FRY, BLISS & CO.

WHOLESALE GROCERS,
Nos. 12 and 14 Commerce-street, Mobile,
OFFER to their friends and customers of Perry county, a large supply of carefully selected

Choice Family Groceries.

And to their many friends throughout Alabama and Mississippi, tender thanks for former liberal patronage, and ask a continuance of their favors, as their prices will be shaped to mutual advantage.
March, 1847

JOHN MORRISSETT.—This new steamer will leave this city for Montgomery, Ala., the 5th of December, and will run as a regular packet throughout the season summer and fall. The John Morissett is entirely new, was built by an experienced boatbuilder for the Alabama River, and Lake trade, will carry 12000 bales of cotton safely across the Lake, up the canal, without lighting or detention, and has fine accommodations for emigrants. After her first trip due notice will be given of her regular days of departure from this city, Montgomery, and all the landings on the Alabama River.
JOHN T. DONALD & CO., 99 Camp at
New Orleans December 10, 1849.

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, Ladies Cups, &c., Warranted of Coin.

Watches, Castors, Candlesticks, Urns, Britannia Tea Sets and Urns; Fine Twist, London Guns, Among Rifles, Incecan Twist and other Rifles; Colts Pistols, Aleson Revolving Pistols, Fine Table and Pocket Cutlery; Shears and Scissors, Rodgers make; Military Goods, Watch Materials, Lamps, Grandolles and other fine House-Keeping Articles, Fancy Goods in great abundance—such as Work-Bags, Purses, Ornaments, Dicks—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. V. Moon, favorably known in this business.

New Jewelry made. Jewelry Repaired. Engraving done with neatness and dispatch.
Sons of Temperance, O. F. and other Jewels made to order. Cameos mounted in Gold, Silver and Ivory.

Old Gold and Silver taken in exchange.
November 26, 1849.

GEORGE COSTER, & CO.,
DEALERS IN
Drugs, Medicines, Chemicals
&c.

[Sign of the Good Samaritan.]

No. 67 Dauphin Street,
MOBILE.

Landreth's GARDEN SEEDS constantly on hand.
GEORGE COSTER. E. S. EACHELOR.

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

MOBILE, Jan. 3, 1849.

THOMAS ADAMS & CO.
GROCERS & COMMISSION
MERCHANTS,
27 & 29 Commerce, and 23 & 30 Front Sts.
MOBILE Ala.

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

COLBY'S BOOK CONCERN.
THE OLD STAND, 122 NASSAU STREET.
AT THIS PLACE may be obtained at wholesale and retail at the lowest prices and on the most accommodating terms, every variety of
RELIGIOUS AND DENOMINATIONAL BOOKS. The proprietor's own publications embrace some of the most valuable works in the language, and he is constantly adding to them. He will also furnish
ALL NEW PUBLICATIONS,
Whether American or Foreign, keeping a constant supply of the same. Also SCHOOL AND BLANK BOOKS, STATIONARY, SERMON PAPERS, MARRIAGE CERTIFICATES, BIBLES, HYMN BOOKS, &c. Just published, a book for the times.
THE AL. OST CHRISTIAN DISCOVERED.—By Rev. MATTHEW MEAD. Introduction by Rev. Wm. H. Williams.
"It is a searching treatise on a most important subject."—*Christian Chronicle*.
"We hail this coming reprint with increased gladness, the more especially, as it is very appropriate to the times, there being reason to fear that very many have a name to live while they are dead. For searching fidelity it ranks with the experimental treatise of Baxter and Owen."—*Christian Mirror*.
CHRISTIAN BAPTISM; by NOEL. With an accurate and elegant Portrait—an exact reprint of the London edition without mutilation or comment.
SARAH B. JUDSON, with notes by the author.
BAPTISM AND COMMUNION. By Rev. Richard Fuller, D. D.
Particularly favorable terms will be given to book Agents.

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

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

GEORGE SPARKS & CO.
July 31, 1850.