

# South Western Baptist.

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

A. W. CHAMBLISS, Editor and Proprietor.

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

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## Minister's Department.

### Characteristic of an Earnest Ministry.

"One thing I do."—Paul, iii, 13.

The Minister for the times is a single-minded man. He has settled the matter fully and for ever, that oneness of pursuit is indispensable to distinguished success in any important enterprise. Salvation is his one sublime purpose, as it was the purpose of his great Master. Here is the goal toward which all his energies tend. He takes no step, touches no book, holds no conversation, writes no line, indulges no recreation, inconsistent with this all-controlling point. A hundred things which many good men, and many ministers, allow in themselves, this minister cuts off entirely. His meditations are upon the things of his ministry. He gives himself wholly to them, and continues in them. He determines not to know any thing among the people save Jesus Christ, and him crucified. His eye looks right on, and his eyelids straight before him. Each book, essay, conversation annexed to; each providence, prosperous or adverse; all heaven, earth, and hell, are laid under contribution for the effecting of his object. He is a man of one work—comprehensively of one book—one thought—one wish. True, he has various accomplishments, and acts amid varied scenes and in varied capacities; still his mind wavers not—the "mark" is before him, and fills his eye, while he presses toward it evermore. Christ came into the world to save sinners. Paul made every innocent compliance, that he might by all means save some. Mills determined that he would save the world. Martin Luther after the glory of God in the salvation of sinners. Wesley girded himself for a universal revival of religion. This, exactly this, is the genius of the minister for the times. Perhaps never were there greater allurements presented to the minds of ministers, to tempt them to a division of affection and pursuit. Abundant libraries, attractive lectures, literary and theological discussions, ingenious theories, fascinating circles, honorable appointments, flattering commendations,—these, and the like, combined with native downward tendencies, are far too prone to cloud the spiritual vision, and induce the minister to forget the one great purpose of his mission. There is wanting now a race of ministers of singleness of soul, of one indomitable purpose, living and running for salvation only; in whose minds all else, whether in the literary, social, or physical world, is as the dust of the balance. This is the greatest want of the world. Greater talents are not needed. Learning, there is an abundance of it. Theologians, writers, scholars, are not lacking. A concentration is demanded, of energies already in the ministry, to the one great pursuit—the salvation of the race.

Man of God, what now! A sinner is about to perish for ever. Christ has found a ransom. He commissions you to publish it to that sinner, that he may be saved. Shall any thing hinder? Shall aught else come into mind?

"Christ—in all."—Cor. iii, 2.

The minister for the times preaches evangelically. Such preaching is well defined by a living writer as that "which presents Christ in every thing, and everything in Christ." The good preacher preaches after a gospel manner. While he aims to exhibit all important truths, he is careful not to present the truths of the gospel as insulated or apart from their real relations and affinities. He is not a mere preacher of the truth, but of Christian gospel truth. He everywhere holds forth the connection between the themes of revelation and Him who is the way, the truth and the life. He recognizes all genuine doctrines of piety and morality as emanating from the Light in whom is no darkness at all. He contemplates Christ as the great centre of revelation; and the cross, the grand exponent of Jehovah's written mysteries. He, therefore, separates Christ, and him crucified, from no part of his preaching. In the great field of the Bible, he finds Christ, "in the beginning." He hears of Him in the fall and discerns him everywhere, to the final closing up of God's revelations to man. He was the bow of promise amid the gathered gloom of Eden. He was the "excellence" of Abel's offering. Enoch, Noah, and Abraham saw Him, though "far off." Jacob, with his dying breath, announced His coming. Moses preferred even His reproaches to great riches. Job saw his Redeemer. David sung of Him. Every prophetic finger designated Him. Every ancient victim foreshadowed Him. Every apostolic voice proclaimed Him "all, and in all." The Alpha and Omega, the beginning and ending, the first and the last. So is He recognized in the preaching for these times. In such preaching, the doctrines presented are all bathed with His heavenly spirit, and brilliant with His celestial glory, and perfumed with His holy savor, and sanctioned by His authority. In the preacher's lips they are, in a sense, Christ himself. So for Paul to live was Christ;

and his preaching knew not anything save Jesus Christ, and him crucified. All the manner, too, as well as the matter, is, as it were, Christ himself; for the minister is an ambassador for Christ, as though God besought the people by him; and he prays them, in Christ's stead, to become reconciled to God. "Christ liveth in," the evangelical minister. He is formed within him the hope of glory. So also does he dwell in Christ, as the branch in the vine. He has his spirit—His mind—His nature and likeness; and hence, whatever he preaches, however varied may be his modes of discourse, from whatever portion of the Scriptures his theme be selected, he "cannot but speak" and preach Christ to the multitude. He is Christ's representative—Christ's image before men. He lives to Him who died for him and rose again. Christ is for ever with him. Christ is the burden of his spirit and his song—the blessed atmosphere which he never ceases to inhale. All that flows from his lips has the divine quality—the heavenly coloring. He gives thanks to God continually, who always causes him to triumph in Christ, and makes manifest the savor of His knowledge by him in every place. For he is not as many which corrupt the Word of God, but as of sincerity—but as of God, in the sight of God, speaks he in Christ. —Charles Adams.

## Religious Miscellany.

### The True Christian.

There is that about the true Christian that marks him, wherever he may be, as a follower of the meek and lowly Jesus. Whether he be at home or abroad, in the social circle or the prayer meeting, he is the same—a living example of the religion of Jesus. Lively and cheerful, he is not given to rioting and boisterous mirth; pious and devoted, he wears no gloomy and Pharisaical face; kind and benevolent, he boasts not of his charity. But he is charitable without ostentation; pious without hypocrisy; and cheerful without undue levity.

This is the character of the Christian; and this character that not only gives the greatest of earthly happiness to its possessor, but goes far, very far, to prove the truthfulness of the religion of our Saviour.

What do the world say of that Christian who ever wears a long and gloomy face? They either say he is a Pharisee and a hypocrite, or, if that be religion, I'll have none of it. And thus they turn in disgust from what they suppose to be a religion of gloom and unhappiness. Seeking, as the human mind ever is, for something that may satisfy the conscience, and suffer it to go on in transgression, they lay hold upon the self-righteous which some impose on themselves, and either deride with contempt all religion, or what were still worse, charge God as being the author of a religion that destroys all the genial feelings of the human mind, and turns into bitterness the shallow cup of happiness allotted to man on earth. How lamentable the example of such Christians! How wrongfully they cause our religion to be judged! Surely, this is not the example of the true Christian. Far, very far, from it.

And why should the Christian be sad? Are the beauties of Nature dimmed by religion? Not at all. For in them he sees the glory of the God he worships, and he rejoices in the greatness that made the heavens and the earth. Is it in the boundries of earth? Certainly not. For they but show forth the goodness of him whom they delight to call Father. Nor is it that intercourse they hold with friends is less sweet, for the happiness of their communion is lightened by new joys—joys that they feel are not perishable, but lasting as eternity; and they have a hope too, that their communion with each other will be as lasting in a happier world. How foreign, then, are those gloomy feelings to the heart of the true Christian, who is alive in his faith and his love. Of a truth, it is not a legitimate, but a bastard religion that produces these gloomy and sad professors of Christ.

The true Christian is always found engaged in every good word and work. If it be that he cannot labor himself, he will give of his substance that others may labor; or if he have neither the power to labor, nor the means to give, he will influence others to labor and to give, that thereby good may be done, and God glorified. He is not like the sluggard that cries work! work! and slumbers on; but he is diligent himself, first laying hold of the plow and then calling upon God to help; sowing the seed that the reaper may gather a rich harvest.

Nor yet is the true Christian, a Christian only at home. He loves God, not for any earthly aggrandizement, but because he is God—because of his benevolence and his mercy, his kindness and his goodness. He is a Christian, wherever he is—in his conduct and conversation, in his precepts and examples. At home or abroad, his light ever shines—a beacon for those who know not God, and a guide to such as are misled by the flickering light of false disciples of Christ.

### Meditation and Prayer.

Prayer like Jonathan's bow, needs never return empty. It puts from its bosom a naked hand, but it returns to its bosom a full hand—full of all spiritual blessings in Christ Jesus. God will not give us less than we ask. Oh, no; He will be more munificent than Naaman was grateful, when he gave two talents to Gehazi, who had only asked for one. God will more than double the gift for which we ask. He will do "exceeding abundantly above all we ask or think." God's promises are a rich collection of blessings. Meditation acquaints us with them; prayer puts us in possession of them. A Christian can never lack anything necessary while he can pray. He will never lack matter for prayer, if he preface his prayer with meditation. God will cash every promissory note on due presentation; and meditation will teach the believer when to present it. As long as we have a praying spirit, God will have a pitying heart and a helping hand; and meditation, on our wants and God's fullness and grace, warms up a dull spirit, it, and adds fuel to an ardent spirit. The honeycomb is full of honey, ready to drop out, but it must be pressed out; the fire does not always blaze; but stir it a little, and it blazes forth. So meditation finds, and prayer empties the honeycomb of grace; so meditation stirs up, and prayer brightens and strengthens the fire of grace. Meditation fills the vessel with good liquor; prayer turns the tap, and sets it running. Meditation charges the gun; prayer discharges it. Meditation should precede prayer; prayer should close meditation. A good housewife, before setting off to market, thinks what she needs to purchase; a Christian before he seeks an audience with God settles in his mind what to ask of God. Meditation and prayer should go together, as in some wells two buckets are employed; one ascending full, while the other descends empty. Meditation and prayer, like Esau and Jacob, are twins, conceived in the same womb, each struggling, as it were, to be the first-born. Prayer like Jacob's ladder, reaches to heaven; meditation furnishes the strong and necessary materials of which that ladder is made. Prayer is the believer's stronghold; meditation frames and builds it up. The messenger who hastily runs off before he knows the message he must deliver, must return for information, or will be sent back as wise as he came. When we have bent our bow, we must observe how nearly our arrow has come to the mark. The fruit may be ripe, but we must shake the tree if we would eat it. We must not be like the cab-driver who brings the patient to the hospital and then leaves him; but like the father or who comes again and again to see how his son is getting on. Ye men and women of God! see where your arrows point; shake the tree till its fruit falls into your lap. Inquire again and again at the hospital how your offspring is getting on. Meditate before prayer, that you may have suitable matter of prayer. Examine your case after prayer, that you may ascertain the gain and success of prayer. —Wesley Broun.

COMMUNION WITH GOD.—Much government is indispensable to habitual communion with God. The man who does not know himself, does not know his Maker; and he who does not exercise a jealous watchfulness over his own heart, has no evidence that God watches over him. The divine presence is easily banished from the soul, but it is with difficulty regained. One act of indiscretion, one omission of duty may dispel from the heart the "joy of God's salvation," but it will take many tears and many prayers to restore it. In this spiritual work it is preeminently true, that "prevention is better than cure." Christians, then, cannot be too cautious and too watchful, and they cannot keep too near the throne. The most devoted class have attained to their eminence in spirituality and holy enjoyment, only by the most persevering painstaking. It is easy to go down hill, but to return and ascend it—here is the labor. Three quarters of the lives of ordinary Christians, are spent in attempting to retrace steps, which should never have been taken. How much time, how much strength, how much power, is wasted, in undoing what should not have been done. It men when they are converted, would go straight on to heaven, instead of partially returning to the beggarly elements of the world, what strong, and symmetrical, and growing, and happy Christians would fill our churches, and honor Zion. "Keeping the heart with all diligence," is one of the greatest, and probably one of the most neglected duties of this busy and worldly age. A general reformation in this article of piety, would be the commencement of extensive revivals of religion, and the introduction of the latter day glory of Zion. —Alliance and Visitor.

MISSIONARY TO CHINA.—At a meeting of the Board of Foreign Missions of the Southern Baptist Convention, held in Richmond, Va., Saturday evening last, Rev. A. B. Cabanis, of Nottoway, was appointed Missionary to Shanghai, China.

### God Reigns.

More than twenty years ago, having resigned my first pastoral charge, I visited N—C—Connecticut, where some friends of my then late charge resided. It was in the month of June, and a time among that people of the presence of the Holy Spirit, in his awakening and converting power. It was a joyous and solemn season the air was filled with the melody of song, and the fields clothed with the richest verdure. On the holy Sabbath the whole aspect was that of order and tranquility, and in the house of God, of attention and seriousness. Some were found inquiring what they should do to be saved; some laying hold on eternal life; others among opposers, and yet alas! halting between two opinions. The day and short evenings were alternately occupied in preaching and visiting from house to house. Many were the fruits of that revival.

On a bright and beautiful morning, I was requested to visit a young lady, lately in the bloom and virgity of health but now afflicted with a severe inflammation of the eyes. I was ushered into a darkened room, succeeded by one still darker, where lay the object of my visit. Nothing was visible, for every avenue to the admission of light had been carefully closed. After some inquiries as to her sufferings and prospects of relief, I said, "You are shut out in these dark rooms from the visible world. The light is sweet, the birds are uttering their songs of praise, the air is perfumed with the fragrance of herbage and flowers, and the landscapes in all directions presents a scene of great variety and beauty. Your companions are buoyant in health, and in the full spring tide of life can give free exercise of all their powers. Some are seeking Christ—some have chosen that good part which shall not be taken from them. What is now your greatest consolation?" After a short pause she replied, "It is that God reigns." An indelible impression was made upon my mind, accompanied with emotions of surprise and joy. I could not but feel—here is a faith that triumphs over the things of time and sense, and gilds the dark chamber with light and joy. Yes, God reigns!—the great God, who made the sun and the organs of visions; who made the landscape of nature, with its endless forms of variety and beauty. He reigns in the dark and gloomy, as in the bright and joyous moments of life. He reigns on earth; he reigns in heaven—he reigns in time; he reigns in eternity—He reigns forever. Blessed be his glorious name, for ever and for ever! —Presbyterian Herald.

### Eye Servants.

Unfortunately, at times, eye servants are to be found in the service of God as well as in the service of man. Such engage heartily in their Master's service when there are peculiar manifestations of his immediate presence, but when those manifestations cease, they also cease from their labors and abandon every good work, he whom they pretend to serve shall appear. Thus they labor and loiter as though they thought it were possible to deceive God, or escape the discerning eye of him who is ever present, beholding the evil and the good.

When the voice of God is heard in the storm as it breaks in fury over the earth, the eye servants of the Most High fear and tremble lest the forked lightnings of Omnipotence should summon them to appear before his bar to receive according to the deeds done in the body. But when the storm is past they forget their fears, and with them him who rides upon the chariot of the wind and thunders at his will.

When the pestilence that wasteth at noon-day, strewing its pathway with thousands untimely slain, stalks abroad, many who bear the Christian name arouse from their lethargy and eye-service and set about, in great haste, to do the will of him from whom cometh life, and health, and all they have of earthly good. Their seats in the sanctuary, often vacant, are now regularly filled, and they now find time to join the faithful few in the meetings for conference and prayer. They engage in prayer and exhortation, and speak of the justice and judgments of God—of the uncertainty of life and the certainty of death—of being prepared for the change that awaits all the children of men—of trust in God and submission to his divine will—and of the importance of being more devotedly engaged in the service of their Heavenly Father. But when the pestilential spell is broken, and the angel of death has folded his dark pinions and returned whence he came, they soon forget the wrath of God and all their good purposes. The name of their devotion is permitted to expire—they restrain prayer and cease to think on the mysterious visitation of that being before whom they lately trembled. They lay aside their Bibles, permitting them to accumulate dust of weeks, and months, and it may be, years, and forget the time and place of the assembling of the Saints on earth, when they meet to worship the unchanging God. They lay aside their armor as

though the battle of life had been fought, and they were crowned as victors. The bow is permitted to be unstrung, the shield to become broken, and the sword to rust in its sheath. They cry peace and safety, and believing that "All's well," they lull themselves to sleep, with the intent to awake again to duty when the Captain of their Salvation shall again draw nigh in his wrath to smite the people with his judgments.

Let none be deceived, for God is not mocked. He that is faithful in his Master's service will find that Master faithful to reward, but he that is unfaithful, knowing his Master's will, and doing it not, shall lie down in sorrow beneath the frown of an offended God.

B. F. W.

### Three Thoughts for You.

First. If you would do good, you must be good. Perhaps you often say: "O, if I had the wealth of this or that neighbor, how willingly would I impart it for the aid of our Sabbath School, our church, or some other object." But is it not probable that more holiness would render you more useful than more gold? It is doubtful if an instance can be cited where the spiritual interests of men have been greatly advanced by any one not eminent for spiritual mindedness. Important discoveries in the arts are made, and important acquisitions to science are gained by men whose delight is not in the law of Lord. A philanthropic spirit has often done much to ameliorate the external condition of men in the world, but it is believed that no extensive and permanent moral reform has ever grown out of efforts unbaptized with holiness. No one expects to see vigorous efforts put forth by any one in a cause for which such a person feels but little interest. If, then, you long to be more useful, strive to be more holy. More of godliness in your heart will assist you more than bank notes in your purse.

A second thought. If you desire to be more holy, in order to be more useful, let me ask you, do you think you study God's word quite as often and devoutly as you ought? You need to "be filled with the knowledge of His holy will, and in all wisdom, and spiritual understanding," if you would "walk worthy of the Lord unto all pleasing," and become "fruitful in every good work." It is by "the sincere milk of the word" that you must "grow," if at all. Error never sanctifies. Ignorance tends only to degrade the soul, and render it sordid. You must seek after wisdom as for hidden treasures, and seek it in the depths of the pure word. You must identify yourself with the Bereans, and search "daily," if you would be holy enough to make your influence felt in the world. The word of God must be the aliment of your soul if you would grow rapidly in Christian graces. Think it not strange if you make but tardy advancement, if this is neglected. This is the exhaustless treasury of good, which only increases in preciousness as you draw out its preciousness from it. If you would know much and love much, read the scriptures much. Make their language your own. If a prophet or apostle prays, adopt their prayers as your own. If the psalmist praises, let him speak through your lips, and let your soul mingle and go out with the song you read.

Another thought. It has regard to the results of increased holiness. If you are growing more holy, you have more desire to conform to God's holy law, than formerly you had. You fear sin more. You watch your heart more closely. You strive more to "bring every thought into subjection to the obedience of Christ." You have more solicitude for your impatient brother or sister, than you used to have. You control your temper better than formerly. You mortify pride. You curb rising passion. You think more of God. You speak more about him. You commune more with him. You labor more for him. You are more willing to give back to Him some of the things he has given you, for the advancement of his cause on the earth. Your love is with less dissimulation. You have a greater abhorrence of that which is evil. You cleave more earnestly to that which is good. You are more kindly affectionated to others. You are less slothful in business, and more fervent in spirit. You have more relish for the strong meat of the gospel. You not only tolerate, but you find delight in contemplating those doctrines which were once almost offensive to you. You love more and more the place of Mary, at Jesus' feet.

And yet, it is quite possible it seems to you that you never were so great a sinner as now.

Are these things true of you, whose eyes are now upon these lines? Then I am not without hope that you are a lover of Jesus and will be loved of him to the end. —Genesee Evan.

DEPARTURE OF MISSIONARIES.—Rev. W. Ashmore and lady, recently appointed by the American Baptist Missionary Union as missionaries to Siam, sailed in the ship Channing, for Hong Kong, Aug. 17.

## Missionary Department.

### India.

Rev. Mr. Morgan, of the English Baptist Mission at Hourah, in a recent letter, states some of the difficulties of bringing the gospel into contact with the minds of Hindoos. The Brahmins are so very inaccessible, (and many of them of such worthless character when reached,) that direct labor expended on them seems useless. The lower classes are teachable, provided their confidence is gained, a difficult point sometimes, but which may be carried, by circumspect and considerate efforts.

Mrs. Small, of the Baptist Mission at Benares, was killed on the night of the first of May, by the explosion of a powder magazine,—an event which caused an immense loss of life, estimated at 1,200.

Dr. Scudder and his son, missionaries of the Am. Board, at Madras, during the past year, have occupied a house in the heart of the city, where they address the people daily from the gate of their premises, gathering good audiences and holding some very interesting discussions. They have also preached in the streets, and, though insulted by multitudes, adhere to it as an excellent mode of reaching the people. They estimate that they have made Christ known to about fifty thousand persons in twelve months,—heathen, Mohammedans, and Roman Catholics.

The Hindoos have attempted to make resistance in a similar way. A young Brahmin has been hired to hold forth, from the porch of a temple near the mission premises, against Christianity, and in defence of Hindooism. He has behaved so badly that the street police have once arrested and fined him. Hindooism feels the force of truth.

CHINA.—Rev. J. L. Shuck, of the Southern Baptist Board, writes in March, that he has had large congregations of natives in Shanghai, ranging from three to seven hundred. On one occasion, two hundred were present, who had never heard Christ preached before. The erection of a new chapel enables the mission to maintain constant preaching at two places.

The missionaries of the American Board report encouraging tokens at their stations. Mr. Bonney had resided four months at Whampoa, and found the prejudice against foreigners wearing away; he was generally well received by the people, and expresses the opinion that the obstacles to the establishment of a permanent mission there are less than in any other place outside the city of Canton. Mr. Doty writes from Amoy, May 14, that six persons have applied for admission to the church. They seem to be sincere and are desirous of more instruction. He makes an urgent appeal for more laborers.

PRIMITIVE MISSIONS.—We find this statement in the Missionary Advocate:—"From the most reliable sources, the venerable Secretary of the Basle Missionary Society, who is a professor in the University of Basle, Switzerland, has announced the remarkable fact, that more heathen have been converted to Christianity within the last fifty years, by the ministry of modern Protestant missions, than were converted during the first fifty years of the apostolic mission, counting from the ascension of Christ.

As we have not the means of judging the correctness of this computation, or the validity of the sources from which it is drawn, we can do no more than quote it in the form in which it comes to us. If accurate, it deserves the consideration of those who are so ready to despond at the slow progress of the missionary work.

A WIDE FIELD.—Mr. J. F. Oncken, under date of Bremen, April 22, relates some encouraging particulars of the work in that vicinity. Visiting Schürmbeck, in January, he had many hearers, who listened with fixed attention and urged him to come again as soon as possible. Feb. 19, he had the pleasure of baptizing two at Bremen, who had been recently converted. At the quarterly meeting at Hiddigwarden, March 3, a numerous assembly convened, and after the conclusion of the public services two were received by the church and baptized. After describing his reception in several other places, he concludes with these words: "Much more could be done if it were possible for me to make use of every opportunity, but the stations are too far removed for me to be, every quarter, one Sabbath at each station. You will see, from all this, how very necessary it is, that a brother should come to my assistance in this region. The field here is far too large, and there appears much hungering after the truth."

DEATH OF A MISSIONARY.—We regret to learn that Rev. H. Coddall, who left this country last autumn as a missionary of the Southern Baptist Board, to explore Central Africa, and to establish mission stations in the kingdom of Soudan, is no more. He was attacked by the African fever and soon expired.



# THE BAPTIST

WEDNESDAY, OCTOBER 9, 1850.

## TERMS.

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

A single subscriber \$3 00.  
Any person subscribing for an additional year, and whose volume has not yet expired, shall be allowed the same advance as is offered to others at the beginning of the present volume—\$2 50 strictly in advance shall be received in payment for a new volume.

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

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

The West Florida Baptist Association will hold its fourth annual session at the Union Academy Church, Jackson county, commencing on Saturday before the 4th Lord's day in October.

Dear Brother Chambliss.—The place appointed to hold and organize the New Association is with the Bear Creek church in Wilcox county, commencing on Friday before the third Lord's day in October. Ministering brethren from sister Associations are affectionately invited to attend.

K. HAWTHORN,  
J. J. SESSIONS,  
E. E. KIRVEN,  
H. Z. OWEN,  
C. W. HARE.

ALABAMA BAPTIST STATE CONVENTION.—Our brethren will remember that this body meets the present year at this place, on Saturday before the 1st Sabbath in November. We understand there is a probability of a much larger and more general attendance from all parts of the State than on any former occasion. We hope so: for there will doubtless be matters of thrilling interest presented to the consideration of the body. Some very able reports are expected, in several of which our brethren will take special pleasure—such as relate to education, missions, superannuated ministers, the religious instruction of the colored people, &c., &c. Come brethren to the Convention, let us all meet together and consult for the glory of God and the good of souls.

Rev. J. J. Sessions was appointed at the last Convention to preach the introductory sermon, and Rev. P. P. Lundy his alternate. Rev. T. G. Keen was appointed to preach the missionary sermon, and Rev. A. Van Hoose, his alternate.

## The Patrons of the South Western Baptist Chronicle.

We are under a thousand obligations to our brethren, the former patrons of the South Western Baptist Chronicle, for their cordiality in the support of our paper. While we have had, all things considered, very few discontinuances from among them—much fewer than we had anticipated—we have received from many the warm assurances of their determination to hold on to the South Western Baptist in its stead. In some instances these assurances have been accompanied with new names and the money obtained for our farther support; while in others it was delayed only for want of information as to how they stand on the books of the Chronicle. In reply to these interrogatories allow us to state that we have no interest in the accounts of the Chronicle, and that all arrears to that paper should be paid to its former Proprietors, Duncan, Hurlbert, & Co.; that our accounts with the brethren whose names were received from that office, commence about the middle of May last—the 13 No. of our present volume, and that comparatively few of them are reported to us as being in advance with that concern. So many as are—some for a few months and some longer—shall have a credit on our books accordingly. Meanwhile we hope they will not delay remittances. It will be convenient for them on the sale of their cotton and other produce to attend to this matter, and they will have full receipt up to the extent of their payments—those to the Chronicle included. Those who may remit us their subscription by the 1st of January shall be considered paying in advance—an allowance we make on account of not being able earlier to state to them how they stand with the Chronicle. Two dollars and a half is our advance rates. This can be sent in gold piece where one person remits by himself; or in a five dollar bill, by uniting two together.

NOTICE.—Those who have taken our paper for five months past, are, by this time, fully prepared to say how they like it; and we shall expect such as discontinue in future to accompany their order with the arrears to our office—at the rate of five cents per number.—We state this fully that all such may know how to act when they discontinue.

REVIVALS.—We understand an extensive work of grace has been in progress at Columbus, Miss., for some weeks. At last reports 17 had been baptized into the fellowship of the Baptist church.

At Montgomery, Ala., a meeting of thrilling interest is in progress, attended by brethren DeVoe, Breaker, Keen, Melver and Talbird, the pastor. A number of conversions had taken place on our last information.

Among the most important items in the General Appropriation bill, which has passed the Senate, was the one establishing the line of steamers between New Orleans, Tampico and Vera Cruz.

## Queries and Answers.

1. Query.—"Did Christ in the atonement wash away original guilt?"  
Answer.—Original sin is that corruption of our nature which every man inherits from Adam, his primeval head; and in which his actual transgressions originate. Now, if this was obliterated from the world by the death of Christ, it is apparent that there could have been no actual sins afterwards committed. Moreover, if the corruption of their nature was antecedently removed by the death of Christ, there had been no necessity for the mission of the Holy Spirit into the world to regenerate and purify the hearts of men. No; strictly speaking the death of Christ washed away neither original sin, nor actual sin; but was simply a propitiatory sacrifice for sin, in consideration of which God the Father may justly deal with the guilty as though they were righteous, on condition of their believing in Jesus—it was simply the foundation on which, or a reason why, God might be just and justify, or acquit, the sinner that believeth in Christ; but the removal of his depravity is effected wholly by the operation of the Holy Ghost.

The mistake of the persons referred to by our brother probably arose from the misconstruction of certain metaphorical expressions of the Bible in which the washing away of sin is mentioned; or from confounding sanctification with justification—one of which relates to what is done in us, the other to what is done for us; or lastly it arose from a misapprehension of the nature of imputation—which is not a transfer of character, but a reason of treatment.

In the imputation of our sins to Christ, they were not literally transferred to him, as a coat is transferred from the shoulders of one person to those of another; but they were accounted to him as though they were his, and thus became the reason why he was dealt with as if he had been a sinner. After the same manner, the imputation of Christ's righteousness to us, was not a transfer of that righteousness, as a garment from him to us, but it is considered to our account, and becomes a reason why God deals with us as tho' we were actually righteous. Christ was not made personally guilty by the imputation of our sins nor are we made personally holy by the imputation of his righteousness; that is to say imputation does not change character. That were a contradiction in terms. No mode of reckoning in the universe could have made Christ personally guilty; because he absolutely did no sin, neither was guilt found in his mouth; and so no mode of reckoning in the universe can make sinners personally holy and pure; because they are actually otherwise.—But then Christ may and did suffer to be dealt with as though he had been guilty; and God may and does deal with sinners as though they were sinless and pure. The suffering in the one case was in the stead of sinners, and the acquittal in the other is for Christ's sake. The reason of this treatment toward Christ and sinners respectively was the imputation or reckoning of their sins to him, being yet personally innocent; and his righteousness to them, they being yet personally guilty. If they do not sin and bring themselves under subsequent condemnation, it is not because of their justification, but of their sanctification, and this is effected by the Holy Spirit. "He that heareth my word," said Jesus, "and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life—that is to say, is regenerated."

2. Query.—"Is it according to gospel order for a Baptist minister to immerse a Methodist, knowing at the same time that he intends to remain in the Methodist connection?" And is it according to gospel order to receive such baptized person at our communion table?"

Answer.—If the Methodist society, in its organization and usages, is the true gospel church, it is; but if the Scriptures recognize no such organization nor any such usages, as are observed in that society, then it is not;—unless it can be considered according to gospel order for a Baptist minister to immerse a candidate who is so wedded to manifest errors that he will not forsake them.

Some men have an easy mode of inferring that nothing can be wrong which is not absolutely and directly forbidden; but if this is true, we shall be led to look on many things in a very different light from what is usual. The law that requires "Thou shalt worship the Lord thy God," necessarily implies "and him only shalt thou serve;" and so the law that teaches the separate independence of the churches, the equality of the clergy, immersion as the mode of baptism and believers as its subjects—though it says nothing about anything else; necessarily implies that a provincial church under the supreme control of different orders of ministry, and that the sprinkling of unconscious infants and other unbelievers, is all irregular and illegal. Such is the whole Methodist organization, and to give countenance to it, in any form, is tantamount to an entire rejection of the divine authority in matters of religion. Here, it is not what is not forbidden; but what is absolutely enjoined in the precepts and example of Christ and his apostles—it is not about what the Scriptures are silent, but what they teach that we are required to do and believe; nor are we more at liberty to sanction a rejection of their teachings in an other, than to discard them ourselves. If it were absolutely wrong in us to form a provincial church and as ministers to lord it over God's heritage; if it were wrong in us to substitute sprinkling for immersion, and to make no distinction between infants and true believers in administering the ordinance of God's house; then it cannot be otherwise by our influence and favor to sanction these abuses in other men. This wrong, in our judgement, is committed whenever a Baptist minister immerses a Methodist, knowing at the same time that

he intends to remain in that connection. The latter part of this query involves the subject of mixed communion, concerning which we have had frequent occasions to express our opinion. If there is any peculiarity in the case referred to by our brother, it is simply that the person was immersed by a Baptist minister. But this fact does no more justify his being received at the communion table in our churches, than the same fact would justify the receiving of any other individual who had, subsequent to baptism been guilty of gross dereliction. We may as readily throw open our door of communion to all pedo-baptists, as to do so to one who is in habitual church fellowship with them; and we as readily discard immersion and become pedo-baptists ourselves as to fellowship them at the Lord's table. There was not a pedo-baptist one the face of the globe in the apostolic times, and no such custom as that of communing with them; and it will be well for us to remember the example of the apostles in this thing and keep the ordinances as they were delivered unto us.

## The Texas Wesleyan Banner and the Baptists.

Our readers will remember that a few weeks since, we published a letter from the Rev. R. C. Burleson, of Houston, Texas, in which the following statement occurred:

"From the mouth of the Brazos to Columbia, the distance is 30 miles. This is the most fertile and wealthy portion of Texas. The people, as yet, are under no decided religious influence. The Methodists have exerted themselves to gain the influence, but have signally failed, by sending among them preachers of inferior talents and manners."

This remark, like every thing else which in the least degree impugnes Methodist bigotry, dogmatism and self-importance, it appears, miserably stirred the gall of the Texas Wesleyan Banner, who devotes more than a column in reply, for the special benefit of brother Burleson, "seriously fearing that his discountenancing letter will curtail his usefulness to a fearful extent;" "that it will weaken public confidence in the sincerity of his professions of christian charity," &c., &c.

Now, as to all this, it is due brother Burleson that we should state, 1. That his letter was not written for publication; but for the private eye of brother Holman, Cor. Sec. of the Domestic Board of Missions of the S. B. Convention, by whose kindness we were permitted to read and publish it, as containing several matters of intelligence from Texas.

2. Brother Burleson did not state, as the Banner attempts to infer, that the Methodists had no influence in that portion of the State of Texas; but they were not the dominant party—that they had not "the influence," that as yet that section of the State was "under no decided religious influence." His language is guarded on this point:—"The people as yet are under no decided religious influence. The Methodists have exerted themselves to gain the influence, but have signally failed," &c.; and that this is substantially correct, we are assured by a private letter from a friend now in our possession, and the concession of the Banner itself—that our success there has not been equal to our success in other sections of the State may be true.

Why then such an ado about the simple mention of the fact by brother Burleson? Was it a mortal offence in him to state to a private friend what the Banner and every body else knows to be true? Are matters of Methodist history so exclusively sacred—their success or their failures—that a Baptist dare not touch them? The reason of this stir is found in one or two other facts mentioned by the Banner—that brother Burleson is a young man of fine intelligence and fine spirit, capable of effecting much in the cause in which which he is engaged, and is contemplating a missionary tour throughout the State, where the full measure of his influence will be felt—not in favor of Methodism, be sure.

"We learn, says the Banner, that brother Burleson contemplates resigning the pastorate of the Baptist church in this city, for the purpose of travelling through the State generally as a missionary."

"We have been acquainted with the Rev. Mr. Burleson, who is pastor of the Baptist church in this city, for some two years or more, and in common with many others, have esteemed him for his intelligence, piety, and Christian courtesy."

So much for brother Burleson, his enemies themselves, being judges. With such testimony, given under such circumstances, he will have little occasion to fear that "his discountenancing letter will curtail his usefulness to any fearful extent;"—that it will weaken public confidence in the sincerity of his profession of true christian charity."

By the way, it is something very remarkable if the state of public sentiment is such in Texas, as to jeopardize a man's usefulness generally, to express himself truthfully on any subject—if the Methodists have such an ascendancy throughout that State that he who dares take their name on his lips in no flattering connection, may be liable to lose his standing in the public confidence and esteem; and we confess we are no little surprised that the Banner should drop out such an intimation. We have known before that men of that connection were not wanting in self-importance; but ordinarily, they have seemed a little cautious to conceal the more offensive forms of it. But here we have it in "perfect form." If Mr. Burleson, or Mr. any body else as well, should happen to write or say what does not happen to foster Methodist vanity and pride, why, it will curtail his usefulness to a fearful extent; it will weaken public confidence in the sincerity of his professions of christian charity! Verily, brother Banner, thou art the man, and greatness will die with thee.

Cotton has advanced 4 cent since last week.

## Missionary Report, Tuscaloosa Association.

In our notice of the Tuscaloosa Association, last week, it was observed that they had had one Missionary in the field the past year—Rev. W. L. Burns. Brother B. presented his report to the Committee on Destitution—having charge of the Missionary operations of the Association—at different intervals during the term of his service. That up to the second of May was communicated to us and published in the 13th number of our paper, May 22d: the remainder was read before the Association, and ordered to be also published in like manner. In accordance with that resolution, we spread it on our pages as follows. It will be read with interest:

Since my last report, nothing very special has occurred. I have preached at as many destitute places as I could well get to, taking the season into consideration; and at several churches, in passing that have pastors. But I have been unable to attend the calls that have been made. The difficulty at Bethabara, referred to in my last, has not been remedied. A separate constitution has been formed by a portion of the members; and they say are doing well. It may well be questioned, however, whether a church can do well under a ministry, that, after talking to a congregation for an hour, will turn to the sinner and say, "sinner, I suppose you think I will say something to you; if so you are mistaken. God has never called me to preach to the sinner." If such views are correct, I must confess that I know nothing about a church doing well, nor about a call to the ministry. The Lord Jesus Christ, said, "come not to call the righteous, but sinners to repentance." Repentance was a part of the apostles' preaching; and, if there has been a change made in the commission, I have the wrong Bible.

I commenced a protracted meeting at Mt. Taber, Pickens county, on Saturday before the second Sunday in August, which continued with increasing interest to the close. As good order prevailed as I ever witnessed in any similar case. When mourners came forward for prayer—all others either sat still, or would kneel at their seats in time of prayer; and there was the appearance of a deep work of grace as I ever witnessed. Some 12 or 15 presented themselves for prayer, three professed hope; one joined by experience, and one by letter. One of the number that came forward for prayer on Wednesday night was so operated on that he was taken off late in the night, helpless, was brought back in the same condition next morning, remained so until evening, and was again taken off on Friday morning, as I had the neighborhood, I was informed he was still without change.

I was now on my way to Mt. Lebanon, in Fayette county, and on Friday evening I learned there was a meeting in progress at the Shepherd Church, (North River Association), and that the ministers were worn out. I was prevailed on to turn aside with them; at which place I continued until after meeting on Saturday night. Some 20 had professed a hope during this time; 10 had joined the church, and some 30 mourners were left on the floor. I rode 10 miles on Sunday morning, and commenced at Lebanon; where I continued until the next Sunday evening. There were some 35 who came forward for prayer during the meeting. It was thought there were some 10 who obtained a hope; one joined by letter, 2 by experience; baptized one, and restored one who had been a noted drunkard. This brother had belonged to one of the "primitive," or anti-missionary churches. This summer, some time, he joined the Sons of Temperance; and at this meeting he professed to be reclaimed. Some of his old fellow members were there, to whom he spoke of his case, and said he was going back to the church. They replied, he need not; unless he would withdraw from the "Sons." He was not willing to do this, so he was received at Lebanon. One other remarkable circumstance I will name. There was a man at the meeting that was awakened, and presented himself as a mourner a few times. He went home and thought he was really sick, and sent for the Physician. But before the Doctor got there, he had found a cure—the good Physician had come to his aid: he informed the Doctor he was well; and came to meeting at night, a happy man. The church will do something for the missionary cause this year.

I attended the 1st District meeting at Hepzibah a Camp-meeting was held there five days, and it was a glorious time. Never shall I forget this meeting. There were some fifteen conversions; nine were received by experience, and one by letter. Among the number baptized was one of my children, and two of Brother Arnold's.

I now proceed to give you some facts connected with the protracted meetings held this season. The first at Dumas' Creek, commenced Saturday before the 31 Sunday in July. I found the church in a very cold condition. You may judge of it from this fact; after preaching on the subject of a revival, and the means of promoting the same, I appealed to the church to know who was desirous, and would pray for a revival and for such to come round to the table, give me their hand, in token and covenant, that they would pray for it—they sat still. After waiting and "some groaning in spirit," I proposed prayer; they all knelt, and I called on one of the Deacons to lead. He refused and a young brother led in prayer. The brethren, however, soon engaged in the work. Bro. Adams assisted me on Monday, and Monday night, Bro. Pugh was there from Sunday, until the close. There was a good state of feeling for several days. On Wednesday I baptized three.—There were some 12 who came up to share in the prayers of the church; while all in the house would kneel at their seats. On Wednesday, I directed my discourse to the church; and exhorted her to keep a clean house, to abandon

the practice of using and selling spirits; and endeavor, in a plain and smooth way, to show the evil of such a course. When the meeting closed there was a brother that went with me to dinner, and wished an opportunity of making an acknowledgment for selling; he said he had done wrong and would quit; he now saw he had been "standing in the way," said he would make his acknowledgment next conference, and would that many would go and do likewise.

Saturday before the 4th Sunday, commenced at Newhope, continued there four days; there were some 10, who came forward for prayer; but no conversions were manifest, though there is no doubt that good was effected. It brought a large congregation together, who gave good attention during the meeting; the little church was built up in faith;—and in the close, bro. Jno. Thomas who had been with me all the time and aided me no little, made some remarks on the Missionary cause, gave an opportunity for any to contribute. When he closed the people subscribed some nine dollars, for the Tuscaloosa Association,—a donation worthy of notice, from a church of six male members, all poor.

I have attended this church as pastor; since they could get none, and were on the eve of dissolving. Unless his portion of the country is supplied in this way, they must go without preaching. We have received 4 by letter.

The meeting of the 3d District, at Salem, has closed this morning, at the water. Bro. Dodson baptized two, one was baptized on the day before yesterday, making 3 received by baptism and 3 by letter. This has been a meeting of great interest, which I hope will be lasting. Several obtained a hope. A Universalist has renounced his belief of the doctrine, and embraced the faith of the gospel, rejoicing in Christ with his wife the only member of the family, capable of believing. There were some 20 mourners at one time, during the meeting; and Christians rejoiced in hope of eternal life. One thing is operating seriously against the cause of religion in this place, which I hope may be removed under the blessing of God: i. e. two churches of the same name, are worshipping in the same house—the one of the Tuscaloosa Association, and the other of the North River. A number of both churches desire that something may be done. The sum of my labors for the Association, under appointment of committee, is as follows: viz: sermons, 178; exhortations, 25; Temperance addresses, 5; prayer meetings, 30; experiences, 20; baptized, 12; letters received, 11; Sunday-schools organized, 2; Bibles sold, 32; given, 10; Testaments, 53; given, 7; volumes sold, 611; given, 195; Tracts, sold, 1876; given, 5443 pages; and I made 325 personal visits in families, where I have had religious conversations. This brings me to the commencement of the Association.

May the Lord smile on these poor labors, and make them a blessing to the people where I have labored!

WILLIS BURNS,  
Missionary, Tuscaloosa Association.

## East Alabama Correspondence.

Cherokee Association—Home Missions—Revival and Baptisms—Death of Brother Blackwell.

Bro. Chambliss.—The Cherokee Baptist Association closed her 9th annual session on Tuesday the 9th inst. The business of the Association was conducted in love and union. All the churches were fully represented, and from many of them cheering news, peace and harmony seemed to have prevailed during the last Associational year. One newly constituted church was added to our number. The reports from the committees on different subjects were presented and heard with religious interest.—The churches (with but few exceptions) have awakened to the cause of missions, particularly Home missions. \$135 was raised in the house before adjournment, for the cause of home missions in this destitute section, which amount is to be controlled by the Association committee, who immediately appointed a brother to ride with myself, commencing 1st October next.—From the spirit manifested I hope he will continue through this Associational year. Good has overcome evil in this particular, and in other important matters also, as Sabbath Schools, &c.

The Lord was with his ministers and people at this session, many precious souls found pardon through the great Redeemer, and we were made to praise his high and holy name. On Tuesday I baptized 13 willing converts into the fellowship of Pleasant Grove church. The meeting would have continued but for a worthy brother who was taken sick at my house during the meeting, having called my attention home.—Brother Blackwell saw his earthly home no more. He departed this life on Tuesday morning, at 7 o'clock, in the morning of life. He left a wife and three little children and other relatives, and friends to mourn their irreparable loss. Brother B. gave full satisfaction of his acceptance in Christ, ordered his earthly business and calmly breathed his last.

I write in haste.  
Yours in the bonds of love,  
W. C. MYNATT.  
De Kalb Co., Ala., Sept. 23, 1850.

WASHINGTON, Sept. 13.  
Orders have been issued to several Navy Yards, to have certain vessels of war fitted out ready for sea upon the shortest notice.

At our Yard, the work on the Vixen and Water Witch will be vigorously prosecuted.

It is supposed that these instructions have reference to recent rumors of another expedition to Cuba.—Telegraphed to the Baltimore Sun.

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

## Distinction of Character Among Christians.

1. There is the christian who is like Abraham. I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him. He is bold, but unassuming; dignified, yet humble; circumspect, yet indulgent; he is correct, without severity; zealous, without vanity; liberal, without ostentation; he is meek, patient, and without guile; for him 'to live is Christ,' to be blessed is to exalt the glory of Christ in obedience to the commands of God.

2. There is the christian who is like David. 'The Lord hath sought him a man after his own heart.' No one lives nearer the altar than he. His love of God is ardent; his knowledge of the Bible amazing; he abounds in christian benevolence; his enjoyment is unexcelled; he is regarded as a burning and a shining light; but like David in some misadventure of his life he commits himself, and has frequent recurrence to the penitential Psalms for comfort and restoration of joy. If this character possessed moderation and prudence, there would be none like him in the earth, 'fearing God and eschewing evil.'

3. There is the christian who is like Lot. Avarice was his besetting sin before conversion, it is so still. Not unfrequently does such a character betray himself in secular matters. 'He layeth up treasure on earth where moth and rust doth corrupt, and where thieves break through and steal.' Lot preferred the rich and populous cities of the plain, to the peaceful, sublime and sequestering hill country of Canaan. Mark the result, beloved brethren: his property increases; his sons-in-law among the embers; his wife a pillar of salt; his daughters degraded; himself scandalized; his dying home a mountain cave! Oh! what an assurance of Divine hatred against covetousness, which is idolatry. What a lecture to wealthy Baptists! How much better is competence with godliness and contentment, than affluence, where accumulation builds a temple to Mammon, and leaves the house of God destitute of every thing but parsimonious charity. Brethren beloved, when calculating your thousands, remember, 'there is that withholdeth more than is meet, but it tendeth to poverty.' Lot, lost his fortune and his honor. All that his own soul, was wrapt in the wrath of God. While he lived, his rich neighbors 'reviled his righteous soul from day to day with malignant deeds,' and when he died, bereft of all his earthly substance, alone and poor, and far from the prayers of righteous Abraham, his uncle, the light of his natural life went out, extinguished by tempestuous wrath. 'The love of money is the root of all evil, while some have coveted after, they have erred from the faith and pierced themselves through with many sorrows.'

4. There is the christian like Peter. He was a christian of much faith and discrimination. 'To whom shall we go? Thou hast the words of eternal life. Thou art the Christ, the Son of the living God.' As a man, Peter was a good soldier. He 'struck a servant of the high priest and smote off his ear.' He was arrogant, 'Though all men forsake thee, yet will not I.' He was compromising. 'If thou beest a Jew, live after the manner of Gentiles, and not as do the Jews, why compellest thou the Gentiles to live as do the Jews? As a christian, then, Peter was bold, sagacious, fearless, faithful; but as a man, he was sometimes timorous, though valiant; he was courteous, but accommodated his action to the enemies of Christ; being an Apostle of great eminence, he was one of those children of God, whose exercise of grace is ever necessary to keep them in the path of duty, and far advanced from the control, the wickedness of our constitutional nature.

5. There is the christian like Joseph the counselor. He was a disciple, but secretly, for fear of the Jews. He was a man in high station, and of legal talents. It would have endangered his life, and perilled his reputation to have professed Christ openly. Now-a-days, there are some like Joseph, they are fond of free communion, close and plausible intimacy with those that have a lax discipline, and a theology that indulges false charity. It is questionable, however, that such persons are voracious in their religion. Joseph was a true disciple, and had he lived in Republican America would have been fully and freely devoted to the ordinances of the Bible. If he had done but little else, 'He went to Pilate and begged the body of Jesus; then Pilate commanded the body to be delivered. And when Joseph had taken the body, he wrapt it in a clean linen cloth and laid it in his own new tomb, which he had hewn out in the rock, and he rolled a great stone to the door of the sepulchre and departed. The evidence of a true discipleship is thus established; and hereby do we know that we know Him if we keep his commandments. 'If ye love me, (demonstrate and exemplify your love), keep my commandments.'

6. There is the christian like John; meek, holy, quiet, humble and very affectionate; cheerful, without merriment; contemplative, without the exalted emotions of Paul; serene, amid the grandeur of Revelation; he moved amidst the infinite circle of religion, the love of God. 'God is love.' Here was his paramount ecstasy. This was that extinguished the fires of persecution, and created in the isle that is called Patmos, a beautiful Eden of God. Only one practical fault is ascribed to him by the Holy Ghost. And when his disciples, James and John saw this they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elijah did. But He turned and rebuked them, and said, ye know not what manner of spirit ye are of.

7. There is the christian like Jonah, self-willed, stubborn, repining and subject to much calamity. Jonah would not preach to the Ninevites without the prerequisite of an ocean tem-







Nich for the Poets.

Thing I Love.

BY REV. LEONARD FLETCHER, Pastor First Baptist Church, New Orleans.

I love the verdant lawn, when dressed in spring's attire;  
I love the shady grove, where I may oft retire,  
Where flowers bloom and birds sing sweetly,  
And the soft breeze blows from the heart,  
And bid despair and grief depart.

I love the morning light, as darkness disappears;  
I love the early dawn, bedecked with angels' tears;  
The birds' sweet warbling notes,  
The angels' robes of pure and white,  
While each its tale of love prolongs.

I love the evening shade, in twilight's mantle drest;  
I love the fleecy clouds, up-rising in the west;  
Their changing forms display  
The borrowed tints of day,  
Like angels' robes of pure and white,  
Yet varied with the shades of light.

I love the midnight hour, when nature silent sleeps;  
I love the moon's soft beams, as through the heaven she sweeps;  
When southern breezes blow,  
And thoughts of friendship glow  
Within my heart, I love to stray  
In lawns and groves, far, far away.

I love the briny deep, when raging billows roll;  
I love the thunder's peal, when heard from pole to pole;  
The vast abyss displays  
God in his works and ways;  
The lightning's voice speaks his power,  
When tempests rage and threaten lower.

I love the home of peace. When storms of winter rage;  
I love my friends to greet and with them oft engage;  
Around the blazing fire,  
As evening hours expire,  
In social converse, free from guile,  
Where hearts are one, and faces smile.

I love the house of God, where Christians meet for prayer;  
I love to hear his word, and the blessing share  
Which on his saints he pours  
From his abundant stores.  
Delightful place 'tis good to be  
With friends of God in company.

I love to think of heaven, the place of peace and rest;  
I love the friends that dwell in mansions of the blest;  
Where Christ the Church's head,  
In glory is arrayed,  
Where I, in concert hope to join,  
And praise his name in song divine.

Miscellaneous.

Learned Birds.

This would seem scarcely the place for a notice of a display of the intelligence of birds which we have lately had the opportunity of witnessing; but there is something so unique in the exhibition, so little of the commonplace, and so much that provokes curious and interesting thought, that it really falls within the province of art, and that of no ordinary kind. We cannot describe the details of the exhibition better than they have been given in a notice which appeared in the *Chronicle*. We would premise that the exhibitor is a young Belgian lady, Mlle. Vandermeersch, and that there appears to be no trickery or charlatanism in the extraordinary influence she exerts, or in the means by which she displays it, over the grateful little creatures who obey her slightest suggestion.

"The young lady, who is strikingly handsome, lady-like, and not more than seventeen years of age, enters any saloon where her attendance may have been desired, with a cage containing four compartments, in each of which is a bird, — a cardinal, a goldfinch or some other variety. The cage is simply placed on a table. In front is placed a little trough, in which are ranged some hundred and fifty or two hundred cards, exactly similar in shape and color. These cards are closely serial, their ends only being visible. Each card bears on its surface some inscription, either the ordinary court and common cards or a letter of the alphabet, the numbers simple and compound, the days of the week, the months, the seasons, and others we do not remember. These inscriptions are necessarily hidden while the birds are making their selections. Mlle. Vandermeersch does not touch the cards or the birds during the performance. She approaches some individual in the company and asks the time by his watch. He tells her, *so to so*. She approaches the cage, speaks to one of the birds aloud, and requests him to tell the time. The door of the cage being opened, the little bird hops out and jumps along the platform of cards, apparently deliberating. At length he fixes on one, which, after immense tugging, he pulls out from the pack. Suppose the time to be a quarter past three, this card would be inscribed with a 'three.' Again the little fellow is set to work, and after a similar display of reflection and physical strength, out he tugs a 'fifteen,' which he tosses in an amusingly cavalier manner on the platform, and then hops back to his cage. Should he by accident turn the card with its face downward, he is made to come back and present it in due form to the spectators. The tricks of which this is a specimen are very numerous. Following the same manner, the birds tell you the day of the week, the month the season of the year, and let you may pick out of a book, any day, month season, or you may choose to name any court or common card you may fix upon, and what is still more extraordinary, if you think of a word, either of these birds will spell that word for you, letter by letter, always provided that any one letter is not repeated in the word chosen. Of course you communicate to the young lady what it is you fix upon. This brings the exhibition out of the range of conjuring into the more interesting field of the practical. As Mlle. Vandermeersch does not touch either the cards or the birds, and as her address to the birds is made aloud, it is puzzling in

the extreme to conceive what is the nature of the influence by which she exercises such a singular control over these little animals. The exhibition excites surprise wherever it is seen. From the description we have given, it will be seen that there is nothing of commonplace trickery in the exhibition but that it appeals to a higher kind of taste."

All this is strictly true, and stated without the least exaggeration.—*London Examiner*.

The Rat With a Bell.

A FABLE.

A large old house in the country was so infested with rats, that nothing could be secure from their depredations. They scaled the walls, to attack fitches of bacon, though hung as high as the ceiling. Hanging shelves afforded no protection to the cheese and pastry.— They penetrated by sap into the store room, and plundered it of preserves and sweetmeats. They gnawed through copboard doors, undermined floors, and ran races behind the wainscots. The cats could not get at them; they were too cunning and too well fed to meddle with poison; and traps only now and then caught a heedless straggler. One of these however, on being taken, was the occasion of practising a new device. This was, to fasten a collar with a small bell about the prisoner's neck, and then turn him loose again.

Overjoyed at the recovery of his liberty, the rat ran into the nearest hole, and went in search of his companions. They heard, at a distance, the bell tinkle-tinkle through the darke passages, and suspecting that some enemy had got in among them, away they scampered some one way and some another. The bell-bearer pursued; and soon guessing the cause of their flight, he was greatly amused by it. Wherever he approached, it was all hurry, scurry, and not a tail of them was to be seen. He chased his old friends from hole to hole, and room to room, laughing all the while at their fears, and increasing them by all the means in his power. Presently he had the whole house to himself. "That's right," quoth he; "the fewer, the better cheer." So he roared among the good things, and stuffed till he could hardly walk.

For two or three days, this course of life went on very pleasantly. He ate and ate, and played the bugbear, to perfection. At length he grew tired of this lonely condition, and longed to mix with his companions again upon the former footing. But the difficulty was, how to get rid of his bell. He pulled and tugged with his fore feet, and almost wore the skin off his neck in the attempt, but all in vain. The bell was now his plague and torment. He wandered from room to room, earnestly desiring to make himself known to one of his companions, but they all kept out of his reach. At last, as he was moping about disconsolate, he fell in puse's way and was devoured in an instant.

A Horse Known by his Ears.

The size, position, and motion of the ears of a horse, are important points. Those rather small than large, placed not too far apart, erect and quick in motion, indicate both breeding and spirit; and if a horse is in the frequent habit of carrying one ear forward, and especially if he does so on a journey he will generally possess both spirit and continuance. The stretching of the ears in contrary directions shows that he is attentive to everything that is passing around him, and while he is doing this he can not be much fatigued, nor likely soon to become so. It has been remarked, that few horses sleep without pointing one ear forward and the other backward, in order that they may receive notice of the approach of objects in any direction. When horses or mules march in company at night, those in front direct them backward; those in the middle of the train turn them laterally or crosswise—the whole seeming thus to be actuated by one feeling, which watches their general safety.

The ear of the horse is one of the most beautiful parts about him, and by few things is the temper more surely indicated than by its motion. The ear is more intelligible even than the eye; and a person accustomed to the horse can tell, by the expressive motion of the organ, almost all he thinks or means. When a horse lays his ears flat back on his neck, he most assuredly is meditating mischief, and the bystander should beware of his heels or his teeth. In play the ears will be laid back, but not so decidedly nor so long. A quick change in their position, and more particularly in the expression of the eye at the time, will distinguish between playfulness and vice.

The hearing of the horse is remarkably acute. A thousand vibrations of the air, too slight to make any impression on the human ear, are readily perceived by him. It is well known to every hunting man, that the cry of hounds will be recognized by the horse, and his ears will be erect, and he will be all spirit and impatience, a considerable time before the rider is conscious of the least sound.—*The Horse and his Rider*.

Habits of Bees.

It is a great time among among a community of bees, when the swarming season arrives. It often happens, before these curious insects separate from the old hive, to seek their fortunes for themselves, than there has been an unusual silence in the hive. Naturalists suppose that this silence is caused through their feeling, and making a hearty meal, and resting themselves before they set out on their journey. And as a proof of this, the crops of those which swarmed have been found filled with honey, while such as remained behind were comparatively empty. Also, previous to swarming, a number of male bees may be discovered

on the outside of the hive, as if waiting until the sun shone out that they might take their departure. When the queen bee first breaks out from her cell, she endeavors to get at the cells in which the rest of the queen bees are enclosed, that she may destroy them; for, by some unaccountable instinct, she cannot bear to have a rival queen near her. She is prevented, however, from destroying them, by the mate bees, who are on the watch, and who, whenever she approaches the cells in which her rival queens are enclosed, pull and drag, and bite at her until they drive her away, and a pretty rage she gets into it can tell you, for she runs about from one bee to another, as if she said; "am I to be mistress here, or am I not? because if I am not, I'm off, and that is the long and the short of it. I'm not a going to be annoyed by those lazy huzzies who are in bed, I can tell you, and who, when they get up, will be turning my house topsy-turvy. A pretty hive, indeed, we should have of it, with three or four mistresses, all ordering about. But really, I've worked myself into such a passion, and am so hot, that I must go out and have a mouthful or two of fresh air."

And out she goes, accompanied by a whole regiment of bees; and the first swarm. A few days after her departure, up stairs march two or three more heavy bees; and knocking at the chamber door of another of the queens, who still remains behind, they exclaim, "come madam, get up; there's too many of us here—you must be packing. We've so many lodgers in the house, that we're forced to sleep two or three in a bed; and that'll never do, you know, this hot weather; for the close breathing of so many of us causes the wax to melt and run down the bed-curtains; so get up and get your breakfast, and be off with you; for there's a whole lot of idle fellows who have done nothing but eat and sleep for this last day or two, and the sooner we get rid of them and you the better." And up she does get; and you may fancy in what sort of a temper, after so much abuse as this, and after trying, but in vain, to get at the rest of her sisters, who are still in bed, to kill them, she is also driven out, as the queen was before her; and this completes the second swarm. Sometimes during the summer three or four swarms will, in this way leave the hive, each party headed by their queen bee, until the numbers are so much thinned within, that they are no longer enabled to prevent the remaining queen bees from quitting their cells and then it is that the battle royal commences. Nor is there ever a moment's peace in the house, while two queens remain under the same roof; but when all the rest are killed, the surviving queen sits quietly down upon her throne; and for another season reigns peacefully over her loving subjects.

JUDSON Female Institute, MARION, Ala.

[Number of Pupils the last Session, 142.]

This Institution is now enjoying its twelfth year of uninterrupted and almost unequalled prosperity, under the direction of the same distinguished Principal, Professor M. J. FLETCHER. The Principal is assisted by eight or ten able Professors and Teachers, a Governess, Matron and Nurse, &c.

The Course of Study embraces instruction in the common and higher English branches; the Ancient and Modern Languages; Vocal and Instrumental Music; Drawing in Pencil, Crayon and India Ink; Painting in Water Colors and in Oil; Embroidery, Wax-work, &c. &c.

Particular attention is given to Reading, Spelling, and Defining, throughout the whole course. The art of Composition is taught methodically, on the Inductive System, and with great success. A half hour, every day, is devoted to PENMANSHIP, exclusively.

All the pupils are taught Vocal Music, without charge. The Pestalozzi method is pursued. APPARATUS.—This Institution is furnished with a valuable Apparatus for Illustration in Natural Philosophy, Chemistry, Astronomy, Geology, &c. It is also provided with a large collection of Maps, Atlases, and Charts.

LECTURES.—Besides the advantages of the daily use of the Apparatus in school, the classes in Natural Philosophy, Chemistry, and Physiology, have the privilege of attending the Lectures on these important branches, delivered in the Howard College.

THE LIBRARY.—Contains many valuable works in Ancient Classical and Modern English Literature, as also in History, Antiquities, Biography, &c. MUSIC DEPARTMENT.—The ablest Professors and Teachers are engaged in this Department. There are twelve Pianos in the Institute, and every facility is had for practice. A rigidly scientific and philosophical course of instruction is pursued, imparting a thorough knowledge of the rudiments of music, training the ear and the voice, conferring an easy and brilliant execution, securing correct time, and teaching the pupil to read music with facility.

The French language is taught with Parisian correctness, ease and elegance of pronunciation. The Drawing and Painting Department is in charge of an experienced and highly accomplished Artist.

DIPLOMAS.—Young ladies completing the Course of Study prescribed by the Laws receive Diplomas, under the seal of the corporation. However, a young lady may enter the Institute, at any time in the session, and pursue any study she may prefer.

THE GOVERNMENT.—Is vested in the Principal, aided by his Associates in the Faculty of Instruction. A prompt and cheerful obedience to the laws is always expected; and this is enforced by appeals to the reason and to the conscience of the pupil. Discipline, sustained by constant reference to the Word of God, has been uniformly successful in securing obedience in the discharge of duty. Should the voice of persuasion remain unheeded, and any young lady continue perverse and obstinate, in spite of kind and faithful admonition, her friends would be requested to withdraw her from the Institution. None are desired as members of this Seminary, except such as are happy in observing wise and wholesome religious habits.

THE JANNERS and personal habits, and the MORALS of the young ladies are formed under the eyes of the Governess and Teachers, from whom the pupils are never separated.

apparel is requested to be purchased, it is expected that funds will be forwarded for that purpose.

No Dental operations will be permitted, unless the amount to be expended in each particular case be forwarded in advance.

UNIFORM.—To promote habits of economy and simplicity, a UNIFORM DRESS is prescribed. For winter, it is dark Green Alpaca, or any similar dark fabric; for summer, Pink Calico, and Muslin, for ordinary use, and White Muslin for Sabbath. Bonnet, a plain straw; for winter, trimmed with green, red, or blue, in summer, with pink, solid color—without flowers, lace, or any inside trimmings. Apron, Blue Check, or Gingham, and White Muslin. Each pupil will require two dark dresses, four pink and two white.

All the dresses must be made perfectly plain; without inserting, edgings, or any trimmings whatever. Every Pupil must be provided with the Uniform for Sabbath and holidays. At other times, any dress may be worn, provided it is not more expensive than the Uniform.

Materials for the Uniform can always be obtained in Marion, on reasonable terms; yet it is earnestly requested, that pupils be furnished from home. Every article of clothing must be marked with the owner's name.

Every young lady should be provided with several pairs of thick walking shoes, and one pair of India Rubbers.

PERMANENCY.—This Institution, like a College, is permanent in its character. Parents and Guardians may place their daughters and wards here, with the confident expectation that they can successfully prosecute their studies, till they have completed their school education. Young Ladies need never be detained a single day, for fear of sickness. So remarkable is our location for its salubrity, that almost no sickness has occurred since the opening of the Institution, in 1839.

TERMS, &c.—Board, per month, including fuel, lights, washing, bed, bedding, &c. \$1.50. Incidentals, (fuel and servant for school room, &c.) per term of five months, 1.00. Use of Library, per term of five months, .50. Board and Tuition will be payable, one-half in advance, for each term of five months; the balance at the end of the term.

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

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

No young lady will be permitted to receive her Disputations until her bills are settled.

N. B.—The entire expenses of a young lady, pursuing English studies only, (Instrumental Music and Ornamented branches not included,) will be \$148 a year, for Board and Tuition.

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

Two hundred dollars per year, will meet all the expenses of a young lady, desiring to graduate with the honors of the Institute, and studying only English, vocal and instrumental music.

This estimate, of course, does not cover Instruction Books, in Music, or other music, furnished. This last item depends entirely on the talent and proficiency of the pupil.

SESSIONS AND VACATIONS.—There is but one session a year, in the Institute, and that of ten months, commencing always about the first of October. On this plan, daughters will be at home with their parents during the hot and unhealthy months of August and September, while the winter months, the golden season for study, will be spent at school.

The next session will commence on WEDNESDAY, the SECOND day of OCTOBER. It is of great importance to the pupils to be present at the opening of the session. Those who are first on the ground, will have the first choice of Rooms.

STEWARDS DEPARTMENT.—Wm. HORNBOCKLE, Esq., and Lady will assume the responsible duties of this department, which they formerly discharged to the entire satisfaction of the Pupils and Patrons of the Institute. Their experience, urbanity, patience, and kindness, eminently qualify them for this important station.

In their family, the young ladies will enjoy the care and kindness, the convenience and comforts, of a plentiful, peaceful and pleasant home.

Persons at a distance are respectfully referred to Hon. Benj. Fitzpatrick, Augusta County; in Mississippi, Col. Thos. G. Blewett; Gen. T. N. Wall, I. Harrison, Sen., Rev. Benj. Whitfield, Rev. J. B. Stidger, A. M. West, Esq.; S. Bennett, New Orleans; Rev. P. S. Gayle, Tennessee; Dr. John Smith, Rev. R. C. Burleson and Jas. R. Jenkins, Esq., Texas; Rev. J. Hartwell, D. D., Arkansas.

JOHN LOCKHART, F. D. KING, Pres. of Board of Trustees, Sept. 7, 1850.

SALEM SCHOOL

44 miles on the road leading from Tuscaloosa to Huntsville. No. Students, 87—(1850.)

THIS School will again open on the third Monday in September, 1850.

Terms. Tuition—Elementary Classes \$17 the scholastic year, (43 weeks)—More advanced, \$25. Ancient and Modern Languages & Mathematics, \$40. Board, including washing, \$1.50 to \$2.00 per week.

The house is large and commodious, with five rooms for fire place, and three stoves.

The location is as healthy as any in the State—nothing to allure or entice the student from his books or corrupt his morals.

It is intended to furnish the school with Chemical and Philosophical Apparatus and books as soon as the permanency of the school will justify.

There are two sessions in the year. The first, seven months; the second, three months. No student required to attend more than one session from the time of entering to the close of the session. None need apply who do not intend to be studious and moral, and after trial is made, if a student does not advance, whether from idleness or want of capacity, will be sent home.

Young men can be prepared at this school for any class in the University of Alabama. Text books used, will be such as to accomplish that object. Books can be had at Tuscaloosa prices.

Young men who wish to prepare themselves for teaching common schools, will find this school inferior to none for that purpose, and they will be instructed and prepared especially for teaching.

Six young gentlemen, preparing for the ministry, will be instructed at this Institution free of tuition fees, one of whom shall receive his board also, provided, after his education is completed he will locate within the bounds of the Canaan Association.

J. H. BAKER, A. M. Principal. IRA G. DEAN, A. M. Assistant. T. CARROLL, Primary Department. Address: J. H. BAKER, Jonesborough, Sept. 11, 1850. 28ly.

BAYLOR UNIVERSITY,

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

Faculty: REV. HENRY L. GRAVES, President, A. M., M. A., WARREN COWLEY, M. DANIEL WITT, Professors. MR. HENRY STRIBLING, Tutor, MR. AUGUSTUS BUTLER, Professor of French and German Languages, and Painting. MRS. LOUISA BUTLER, Teacher of Music and Embroidery.

THE PSALMIST.

A NEW COLLECTION OF HYMNS for the use of the Baptist Churches, by Aaron 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 book in use.

From the Religious Herald, Richmond, Va. It is a recently 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 offensive 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 Gode'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 much under lasting obligations to brethren Stow and Smith, for the discrimination and taste exercised in the preparation of this work. A desideratum is now supplied which has existed and been seriously felt by pastors for many years. Brother Ide did not speak extravagantly when he pronounced the Psalmist "perfect in its kind, leaving nothing more to be desired for this 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 interest 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 own the property of sustaining our 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 regarded 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 exceeds all others. Here are admitted 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. pulpit size, in splendid binding, at from \$1.25 to \$3.00. 18mo. pocket size, handsomely bound in sheep, at 75 cts. 32mo. pocket size, handsomely bound in sheep, at 50 cts. 1-4 extra styles, price corresponding.

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 an examination on application to the Publishers.

Published by GOULD, KENDALL & LINCOLN, Boston. AM. BAP. PUBLICATION SOCIETY, Philadelphia. September 4, 1850. 27-1f

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, Groceries, 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 advise themselves of the benefits of our prices. Particular attention given to the Cash trade. MARION, May 22, 1850. CATLIN & BRO. 14-1v

McRAE & COFFMAN, Commission Merchants, NEW ORLEANS. Aug 7, 1850. 28th

I. W. GARROTT, Attorney & Counsellor at Law.

MARION, PERRY CO., ALA. WILL punctually attend to all business connected with the Courts of this and the adjoining counties, the U. S. Court at Tuscaloosa and the Supreme Court. Marion, May, 1849. -ly

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

FRY, BLISS & CO. WHOLESALE GROCERS.

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

And to their many friends throughout Alabama and Mississippi, tender thanks for former liberal patronage, and ask a continuance of their favors, as their prices will be shaped to mutual advantage. March, 1847. 6-ly

JOHN MORRISSETT.—This steamer will leave this city for Montgomery, Ala., the 5th of December, and will run as a regular packet throughout the season, summer and fall. The John Morrissett is entirely new, was built by an experienced boatbuilder for the Alabama River, and Lake trade, will carry 1200 bales of cotton safely across the Lake, up the canal, without lighting or detention, and has fine accommodations for emigrants. After her first trip due notice will be given of her regular days of departure from this city, for Montgomery, and all the landings on the Alabama River. JOHN T. DONALD & CO., 99 Camp St. New Orleans December 10, 1849. 43-ly

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

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

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

Watches, Castors, Candlesticks, Urns, Britannia Tea Sets and Urns; Time Twist, London Gun, Among Rifles, Inceam Twist and other Rifles; Colt's Pistols, Allen's Revolving Pistols, Fine Table and Pocket Cutlery; Shears and Scissors, Rodgers' and Peck's Military Goods, Watch Materials, Lamp Glass and other fine House-Keeping Articles, Fancy Goods in great abundance.—such as Work Boxes, Pans, Ornaments, Decks—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 to their interest to call and examine before making their purchases. Goods Warranted.

N. B. Watches, Clocks and Time Pieces carefully cleaned, repaired, and warranted by Mr. W. 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. 40-t

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

(Sign of the Good Samaritan.) No. 67 Dauphin Street, MOBILE.

L'Landreth's GARDEN SEEDS constantly on hand. GEORGE COSTER. F. S. BACKLICK.

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 can 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. 1y

THOMAS ADAMS & CO. GROCERS & COMMISSION MERCHANTS,

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

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