

# South Western Baptist.

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

A. W. CHAMBLISS, Editor and Proprietor.

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

[DENNIS DYKOUS, Printer.]

VOLUME II.]

MARION, (PERRY COUNTY, ALABAMA,) OCTOBER 23, 1850.

[NUMBER 34.]

## Minister's Department.

### A Pastoral Ministry.

"I will give you pastors."—Jer. iii, 15.

The Minister for the times is a *Pastor*. In other words, he "takes heed to the flock over which the Holy Ghost has made him an overseer." The preaching of the gospel is, indeed, the great means of converting and saving men; while yet the Scriptures plainly and strongly connect with this work—subsidiary to it—and, as it were, indispensable to its appropriate result,—what is termed, in distinction from preaching, pastoral efforts and labors. Preaching saves men; but it must be genuine preaching—enlightened and suitable, well-adapted preaching.—If this great object shall be fully accomplished; and such preaching ordinarily exists only in unison with pastoral watchfulness and wisdom. Hence it is that the pastoral ministry is an essential department of the sacred office, and hence, too, when there is deficiency in this department, the labors of the pulpit, tho' otherwise able and acceptable, are of comparatively little effect. Happy for the church and the world, were this great truth engraven upon the heart of every gospel minister upon earth! The idea is still far too prevalent, that a minister's great duty, for the most part, goes out in public preaching. An error this, as insidious and plausible, as it is unscripural and fatal; and is the more prevalent, as it tallies so well with the worldliness and sloth which, we must fear, tinge too much the character of some who wait at the altar.

Preaching! What is preaching to a congregation? Is it the mere repetition of the general principles of Christianity—such as we quote from books, and gather in the cloister? Is it the mere delling out of theology and ethics? Is it the desertation of a student—the babbling of a recluse? God forbid! This amounts not to *preaching*; and he who has exercised himself thus, and wondered no more. He fails to preach—fails well-nigh as disastrously as he who mounts the pulpit without thought or arrangement, and pours out a mere broken and ghastly mass of declamation and vociferation. Thou wilt not *preach* to that congregation without preparation; and an essential part of a perfect preparation must be thy deep and familiar acquaintance with the religious circumstances of the people before thee.

The pastoral department supplies some of the essential elements of the effective and successful sermon. It imparts to the public preaching an indispensable knowledge—breathes into it an indispensable spirit and warmth—inspires it with an indispensable style—and points out the indispensable application. Mark if such be not the Scripture view of this most important subject. The good minister, for example, is to give to each a portion in due season. But how can he do this, except either by miracle, or by ascertaining, through pastoral diligence, what the exact "portion" is? Again, what is this "Watching for souls" as they that must give account? Is such momentous watching fulfilled in a mere sermon begotten and reared up in solitude, and with no more adaptation to those particular "souls" than to any others whom the minister is not appointed to watch, and for whose salvation he is not so specially accountable? Yet again; what is this "taking to the flock," which the apostle, in imagery so significant as well as beautiful, enjoins upon the ministers of Ephesus? Is all this poetry a mere "song," or means he not, rather, that those elders were to exercise a constant, minute and impartial care over their respective charges, correspondent to that of "a good shepherd?" Once more; what of the Example of the apostle, who himself appears, for a time, to have acted the pastor at Ephesus? He teaches publicly, of course, "and from house to house;" and for three years ceases not to warn every one, night and day with tears.—How was this? Was all this effort in the shape of pulpit sermons? or was it not by public discourses and by personal addresses combined—the two modes reciprocally aid mightily aiding each the other? Went not these two apostolic influences hand in hand, just as previously, when daily, in the temple and in every house, Peter and John ceased not to teach and preach Jesus Christ? This is a plain matter. What God hath joined together, let no man put asunder. We may not mend the ways and works of God, nor be wise above what he has written. The apostolic minister of old was a pastor.—The minister for these times is equally a pastor. No other is suitable. No other will, in general, be of great use. The age requires not mere hirelings—not those who, while they preach on Sabbaths, are yet remiss and neglectful at other seasons. The times demand of a minister that he "care for souls"—that he be instant at all seasons—that he spare no pains, whether in the pulpit or out of it—warning every man, and teaching every man, that he may present every one perfect in Christ Jesus.—Charles Adams.

### How are our Churches to be Supplied with Ministers?

A momentous question, truly, for the church at large, and particularly for those on whom the responsibility is more immediately devolved. And who are these responsible persons? The following classes may be readily designated.

First, the *converted young men* in our country. If such are gifted by nature and grace for the work will not freely come forward and devote their lives to the divine calling the world will not be saved. Are you, then, a young man whose heart the Lord hath opened to rejoice in his kingdom? Seriously and prayerfully inquire with yourself, whether it may not be your duty and your most exalted privilege to bear a part in hastening this kingdom, by leaving your farm, your merchandise, your shop, your office, your endeared home, and giving up your life to preaching this same Jesus, whose word has now become so precious to your soul. Inquire of others, and especially of your minister, in hope that they may cast light on your path. Above all, inquire of God, with a mind that wishes, above all things, to know and do its duty. There is not a young man under the age of thirty, who ought not solemnly to ponder this question as a matter of personal duty. Perhaps you will be able (or will rather be compelled) very speedily to decide it in the negative. Be it so: still the time spent in such examination is not lost. If properly spent, it will do you good while you live. It will make you a more active and practical Christian, by the elevation of mind and purity of purpose which such a contemplation is fitted to impart. Excite also your young brethren, perhaps more gifted than yourself, to make the same investigation for themselves.

The *parents of promising young men* belong to the responsible number. Are you, as a father, blessed with a son of the suitable natural endowments, and now doubly blessed by his hopeful conversion? Make yourself more than thrice happy in him for this world and the future, by giving up this son to an employment so elevated, so needful, and in which angels would delight to minister. For mere worldly gain, or honor, or ease, to yourself or him, you cannot, you must not withhold him. The Lord hath need of him, and you must rejoice to send him forth. Are you a devout but poor widowed mother, whose desolate heart is sustained by an only son, a child of many prayers, and that heart now overflowing with gratitude for the conversion of this son? Strange as it may seem to the eye of worldly wisdom, you will be the last to need exhortation to the duty now in question. If, like her who gave all her living, you find it consistent to gratify your strongest desire, and give your only son in cheerful faith, the God of the widow and the fatherless may make it a memorial better than that of sons and of daughters.

But with Christian parents we stop not here. Ye fathers and mothers in Israel, what to you are sons and worldly substance more than to other parents?—Every thing, if you have but hearts to know it. Wait not, then, till your sons are converted; but from their birth feel that they are the Lord's, and continually pray that they may be sanctified for his service. While rearing them in faith, often tell them you have thus devoted them to Him. In due time, cheerfully consent to the expense of their education at college, in hope that the divine Spirit will then meet them, if not before, and form them vessels of honor. Nor cease to hope and pray, and labor in faith, provided they should not so soon be turned to the Lord; nor, indeed, ever regret your efforts for so good an object, though you should not see it accomplished speedily; many are in fact seeing it accomplished, from year to year, through the revivals that so frequently bless our schools of learning.

*Teachers*, also, of every class, from the common and the Sabbath School, up to the college, belong to this responsible number. They have special opportunities for discerning and guiding the most useful talents the country contains.—Well may it be expected of them that they will not neglect so responsible a trust. God will require it. By a single word, filthily spoken, the most obscure Sabbath School teacher may give to the church a blessing that cannot be estimated.

And last, but chief of all, may be named the *Ministers of the Gospel*. To you, ye spiritual guides and watchmen, is given in charge a sacred deposit, which you are bidden in turn to commit to faithful men, who are able to teach others. And it is no less your duty to seek out and provide such men for the church, than to see to it that you intrust the deposit with no others. You, above all other men, are the guides of education. You are acquainted with the schools and the youth of the land, and with their parents; and God has given you a voice that will be heard on this subject by parent, child, and teacher. Let each Christian minister, then, speak this word of power

as God would have him speak, and thus every year double the whole usefulness of his own public ministry by selecting at least one for the high calling from those who might otherwise remain in obscurity. And when seasons of refreshing come from the presence of the Lord, let the holy man preach each sermon as though he were going to convert men who were, in turn, to become ministers, and who would take him as their pattern for imitation through life. Let him teach the young converts as though he were teaching embryo ministers; and, without needless delay, direct the minds of those who give promise of usefulness to the work of the sanctuary. He that will be thus faithful over a little, will be made ruler over much. He will soon see another outpouring of the Spirit; and another, and another still. His sun will finally go down in glory, and his light will be long reflected by a hemisphere of stars.

Thus let Zion's watchmen and all her sons be intent on increasing this great and primordial source of Christian influence, and soon the earth will be full of the knowledge of the Lord, as the waters cover the sea. Reader, will you stand in your lot, and do your part in this work? And, though perhaps neither prophet nor prophet's son, thus receive a prophet's reward, as having at least preached the Gospel by the mouth of another.

## Religious Miscellany.

### A Candid Confession.

AN ANECDOTE.

In a beautiful little town in Western New York, a delightful revival of religion took place in the winter of 1849-'50, when some scores of sinners were turned from darkness to light.—from the power of Satan to God. In the solemn daily service of worship, the Congregational, Methodist, and Baptist ministers were actively engaged, and it was agreed among them that during the time conversions were going on, little should be said of denominational peculiarities. After a season, as less of conversion was witnessed, it was felt of importance to collect the lambs into the fold of the Great Shepherd and Bishop of souls. One of the Pseudo-baptist brethren proposed, that each of the ministers should preach on baptism and church fellowship in the presence of the brethren. The plan was adopted, and the houses of worship were filled with attentive audiences, while the Congregational and Methodist brethren insisted on infant baptism as a Scriptural rite and duty.

It will scarcely be supposed that the audience or the interest would be less when the Baptist brother, with less learning than his brethren, should have to meet and reply to the arguments and learning which for the last two evenings, had been placed before many hundreds of their neighborhood. No anxiety, however, was felt by those who knew our brother's extensive acquaintance with his Bible and with men. He entered on his duties with great composure and apparent ease, and occupied some forty minutes in a clear statement of Scriptural truth on his subject. He then remarked,

"I suppose that after the learned discourses to which we have listened on Tuesday and Wednesday evenings, it will be expected that I should say something respecting infant baptism, a subject, I confess, somewhat out of the range of my studies. However, turning to his Methodist brother, who sat in the pulpit, and placing in his hand a New Testament; he added, 'my brother understands it, and he will read some of the strongest passages on the subject, and I will offer some remarks on them.'"

The Methodist brother seemed somewhat surprised, and at length said that such a mode of discussion was rather difficult, and that he was not prepared.

"Oh, my brother," said the Baptist, "I do not want you to discuss the matter; only to give us a few of the texts, the commands, or examples on which you most generally depend."

"Indeed," replied the worthy Methodist, "I cannot do that just now; for nothing strikes my mind as very pertinent."

The Baptist then turned to his hearers and said, "It seems that our brother has nothing to say in defence of infant baptism, and knows no Scripture to sustain it, I am sure I know of none; so that it appears there can be nothing said on the subject. We will, therefore, close the meeting."

This was done and far the larger number of the converts were "baptized and added to the Church."—*Zion's Advocate.*

From the Watchman and Reflector.

### Am I a Steward.

This is a word that is often found in the Bible. Is it intended to express a relation that exists between myself and God on the one hand, and between myself and my fellow men on the other hand? Let me examine these relations, that I may know what they imply, and how I may meet the duties they involve.

If I am a steward, then the property

which I control does not belong to me. It has been committed to me in trust, to be employed according to the will of its proper owner. His providence has secured its accumulation. It is undoubtedly all his gift, or more properly, loan. Has he ever yielded the ownership of it, or given me any warrant for regarding it as my own, to be used only as my own will and desires shall dictate? Never. But let me examine a little further. If I am a steward of God, then my time, and influence, and talents all belong to him. They are all to be exercised for his glory, for the promotion of the interests of his kingdom. A Steward! Why, then my relation to God is precisely that which a clerk holds to a merchant, or a servant to his employer. I have no more right than they, to use property and time committed to my trust as though it were my own.—Suppose the steward of a rich man were to appropriate the funds entrusted to him, or employ his time and abilities in securing his own selfish interests. I should have no hesitation in pronouncing him dishonest. If the penalty of such fraud were the State prison, and I was required, as a jurymen, to decide, I should be compelled to say, "Guilty." Trusted funds and responsibilities among men should be very sacredly regarded, and used according to the instructions of the rightful proprietor. A man was sent to the penitentiary last week, for spending in dissipation an amount of money he had collected as an agent. Another in the same prison for keeping a letter that had been trusted to his hands as a clerk in the Post Office, and abstracting its contents for his own use. I cannot doubt that justice demands such punishments.

And I am a steward of God! He has promised me a support and liberal payment if I am faithful. He has employed me to employ his time and his money in relieving the wants of his poor, in instructing the ignorant, in reclaiming the wicked; in a word, in spreading his gospel, and in promoting the interest of his kingdom. How am I fulfilling this responsible trust? I am almost afraid to face this question boldly. I felt some reluctance to give to the last call of charity, and I gave grudgingly and sparingly. A short time ago I absolutely declined a contribution when I had some of the Lord's money in my purse; and I believe it would have pleased Him to have given it. Am I really acting as if what He has entrusted me with, were my own? as if I had a right to dispose of it at my own pleasure? If so, I am robbing God. I am an unfaithful steward. I must repent of this wickedness and fraud, confess it to God, and ask for pardon." And O, let me never again forget that I am only a trustee—a steward—holding talents, and time, and money, in trust for others.

GLANIS,

### Church Communion.

This fellowship, though having its origin in the more general affection which binds all Christians together, is far more specific, and very different in some of its manifestations; just as family affection may, in some respects, be analogous to that general love of society which makes social intercourse so preferable to solitude while yet it has many relations peculiar to itself.

It is not too much to say, that as the happiness of mankind is more dependent upon a properly regulated family affection, than upon any of the more general feelings which bind men together, as nations, or as human beings,—so to Christians, in the present state of existence, the proper affection of the particular members in the churches of Christ, to which they respectively belong, is productive of more important effects for the good of themselves and for the extension of the cause of Christ, than the most correct views and feelings as to their more remote relations to "the whole family in heaven and on earth."

The purely spiritual communion of the whole true church of Christ may suit the peaceful and triumphant state of glory in heaven, where there is no enemy to oppose, or discipline to be carried out; but the more visible fellowship, though circumscribed by space and time, profession and ordinances, is far better adapted to the militant state of Christ's followers upon earth. When a town is besieged, or a country is in a state of insurrection, the stringency of military law affords the greatest real liberty of all, compatible with their security.—*Curtis.*

### Working Christians.

Learn to be working Christians. "Be ye doers of the Word, and not hearers only, deceiving your own souls." It is very striking to see the usefulness of many Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions? So it is with some Christians. They feed upon Christ and forgiveness; but it is alone, and all for themselves.—Are there not some of you who can enjoy being a Christian, while your dearest

friend is not; and yet you will not speak of Him? See, here you have got work to do. When Christ found you, he said, "Go, work in my vineyard." What were you hired for, if it was not to spread salvation? What blessed for? Oh, my Christian friends! how little you live as if you were the servants of Christ!—How much idle time and idle talk you have! This is not like a good servant.—How many things you have to do for yourself! how few for Christ and his people! This is not like a servant.—*McCheyne.*

From the Religious Herald.

### Examples Worthy of Imitation.

#### No. 1.—SYSTEMATIC BENEVOLENCE.

The following narrative was first published in a Protestant Episcopal periodical, "the Missionary" for May 2, 1825. "A gentleman having called the preceding autumn, to obtain aid for hiring a missionary in Tennessee, I thought I would go and introduced him to my congregation; and we called first on Squire L.—as he is the richest man in town, although I had little hope of success from that quarter. He put us off, as usual, with an account of his numerous family expenses, the frequent calls upon him for money, the duty of seeing our own church free from debt, and our clergyman well provided for, before we assisted others, and concluded with his old, thread-bare proverb, charity begins at home. We then called on his neighbor, Mr. S.—, a man of considerable wealth, and no children to inherit it. He read the paper, said that it was a deserving object, but that he felt too poor to contribute. He colored slightly as he said this, and then, as if ashamed to give nothing, and anxious to rid himself of such troublesome visitors, handed us 25 cents; and we took our leave. We met with various success; some gave cheerfully and liberally; others, grudgingly; and not a few declined altogether. Our last call was on Mr. R.—, the shoemaker; we found him, as I expected, busily engaged at his work. He received us kindly, made inquiries about the state of the church in Tennessee, which showed that he felt a lively interest in the subject, lamented his inability to do much, but said he would do something. He then stepped into the house, and returned immediately with two dollars, which he begged my companion to accept as an expression of his good will. Knowing him to be what is called, in the language of the world, a poor man, I asked him how he contrived to subscribe to each one of our benevolent institutions, to take a weekly religious paper, to contribute liberally to the support of our clergymen, and yet have so much to spare for a distant church? He told me, it was easily done by obeying St. Paul's precept in 1 Cor. xvi. 9. In other words, he was systematically charitable. He made it a point of duty always to consecrate a portion of his weekly income to the Lord. "I earn," said he, "one day with another, about a dollar a day, and I can, without inconvenience to myself or family, lay by five cents of this sum for charitable purposes; the amount is thirty cents a week. My wife takes in sewing and washing, and earns something like two dollars a week; and she lays by ten cents of that. My children, each of them, earn a shilling or two, and are glad to contribute their penny; so that altogether, we lay by us in store, forty-five cents a week. And if we have been unusually prospered, we contribute something more. The weekly amount is deposited every Sabbath morning in a box kept for that purpose, and reserved for future use. Thus, by these small savings, we have learned that it is more blessed to give than to receive. The yearly amount saved in this way, is about twenty-five dollars, and I distribute this among the various benevolent societies according to the best of my judgment." Now, this man is a consistent Christian, a bright example of Christian benevolence. He looks upon his little earnings as a talent lent him of God, a part of which should be sacredly appropriated to his service."

Christian reader! Of the three individuals mentioned in this extract, whose example are you copying? in whose footsteps ought you to walk? The New Testament law of contribution to benevolent purposes is exceedingly explicit: "Upon the first day of the week, let every one of you lay by him in store, as God hath prospered him," 1 Cor. xvi. 2. 1. These words indicate the persons who should be contributors; namely, all the members of the church. 2. They prescribe the method by which contributions should be gotten in readiness; that is, by separating, on each Lord's day, a certain sum from the income of the preceding week. 3. They furnish the rule according to which Christians should feel themselves bound to contribute; even the measure of prosperity vouchsafed, through the divine blessing, to their temporal labors.

I would offer two remarks upon the contents of these heads. 1. *Want of system often produces the same results with want of ability.* Men permit their expenditures to run on without forethought,

until that proportion of their income which should be consecrated to the cause of Christ, is unnecessarily consumed upon the things of this life. Hence, on the visit of an agent, or the return of the period at which our churches make their annual collections for the various religious societies they find themselves unable to command money. It is true that means have been in their possession, which they might easily have spared and laid up in store; but, for lack of a little timely and provident attention to the matter, they cannot meet the call, just at the time when it is made; and thus, are their contributions lost, for a whole year, to these evangelical institutions which watch and work for souls. Let all such persons remember that their defect lies—not in ability—but in system. 2. *Want of system often wears the same appearance with want of disposition.* The expenditures which might have been avoided, and which create a deficiency of funds, when there is application for help, have also produced, both in the community and the church, an impression that no such deficiency exists. And when Christians withhold their contributions because of a necessity occasioned in this way, those around them are slow to believe that, where there is no performing hand, there is nevertheless a willing mind. Thus, they come under suspicion as lovers of money more than lovers of the truth.—Their light does not shine: it is put under a bushel; and their Christian influence suffers an injury which may never be required. To them, I would say, "let not then, your good be evil spoken of;" but adopt the system enjoined by the Apostle, that you may always be prepared to prove your "readiness to will" by the promptness and liberality of your donation.

In conclusion, there is one question which I wish every reader of the Herald to weigh and to answer in his own conscience. Will not the Apostolic system of benevolent contribution enable me, every year, to cast something into the treasury of the Board of Domestic Missions of the Southern Baptist Convention? May God inspire the decision which he will approve and bless!

D. SHAVER.

\*\*\* One plain man, a resident of Greenville, who has never allowed himself the luxury of a set of fire irons, besides what he does for his own church at home, gives a hundred dollars a year to religious objects.

Narrative of a visit to the American churches. By Drs. Reed and Matheson.

### Personal Religion.

To the neglect of daily meditation and prayer, may be mainly ascribed, the low condition to which the religion of many professors among us is reduced. Prayer for spiritual influence must be frequent and habitual, as well as fervent while it lasts. Necessity, it is true sometimes occasions much occupation with the world, and prevents the desired abstraction of time for better objects. But it is not less true that this necessity generally comes far short of the extent to which it is used as an apology to conscience and to God.—Our worldly calling must not be neglected, but can the excuse be admitted when Christians, without satisfying themselves with food and raiment, and such things as are needful for the body—all which things their heavenly Father has engaged to provide for them to the last hour of their abode below.—pursue business with an intensity, and to an extent which have on object but the procuring of luxuries for present enjoyment, or the laying up of treasures for future years. And while it is proper to speak with sympathy and consideration of the condition of mothers and families, surrounded by the calls of domestic duty, it is exceedingly to be lamented in connection more particular with the interests of religion, that their anxiety about temporal matters too frequently overwhelm, almost entirely, the cares of the life which is to come. It is often deplorable to see to what an extent the time and thought of Christian females, particularly among the middling and lower classes of society, are withdrawn from religious concerns, and to how low an ebb the life of religion in the soul is reduced. Thus, with business abroad and domestic concerns at home, the heads of Christian households conspire to drag down each other to a condition on the borders of spiritual death.—*Dr. Wardlaw.*

A GOOD WORK IN RUSSIA.—Mr. Kemnitz writes from Templin, May 13, 1850: "An earnest movement, a longing after the word of God, has recently been manifest, so that our places of meeting are too small to hold all who come, and the people there stand upon the floor of the house, even to the door. This hath God wrought, and it is marvellous in our eyes. The word of God has moreover proved its life-giving power on many a heart, so that on the 14th of April ten were baptized into the death of our Lord. Several strangers were present at the baptism, which was administered on a warm, pleasant, moonlight evening. Fifteen places are calling upon us to come and hold meetings; but it is almost impossible for us to satisfy their desires."

# THE BAPTIST.

MARION, ALA.

WEDNESDAY, OCTOBER 23, 1850.

## TERMS.

The terms of our paper will hereafter stand as during the last year:

A single subscriber \$3 00.  
Any present subscriber forwarding an additional new name and \$5 00 in advance, shall have two copies for one year.

Any two new subscribers, paying \$5 00, in like manner, shall have two copies for one year.

Those who subscribe during the last year, and whose names have not yet expired, shall be allowed the same advantages as were offered to others at the beginning of the present volume—\$2 50 strictly in advance shall be received 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 as a small remuneration for their delay, while it pays them well for their trouble.

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

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

## The Convention.

Our State Convention meets in this place on Saturday, November 24. It is expected and hoped that a full delegation from all the Associations and churches may be present. It is delightful and useful for Baptists to meet from different sections of the State. It enlarges the mind; it enables all to understand what is doing for the cause of Christ and the prosperity of our denomination. It is seldom that a Baptist brother will not find on his return, that he has been so cheered and enlarged in his views by attending such a meeting as this, that he would not willingly give a hundred fold the time and expense of attending, rather than be absent.

We particularly invite those pious young men who are desirous of studying for the ministry, and can be recommended by their churches, but who have not yet become Theological students, to come up at that time. It will afford them an opportunity of becoming acquainted with the brethren, and the brethren of becoming acquainted with them.

STATE CONVENTION.—The delegates to the approaching Convention, are reminded that the hour of meeting is 10 o'clock, A. M., on Saturday, for the purpose of organizing. The Introductory, or Annual Session will be preached at night. This change was made two years ago for the sake of facilitating business. If the delegates are punctual to the hour, the organization of the body can be completed before dinner. The President can appoint the committees during recess—in the afternoon hear and discuss the reports of standing committees—By Monday morning, the new committees can have new business in readiness for the Convention, and no time will be lost. And this is important as many delegates must leave on Monday by dinner time certain.

HOWARD COLLEGE.—The number of students now entered is 50, and coming in daily. The number is much larger than it was at this period of last session.

PLEASANT HILL ACADEMY, PICKENS CO.—The "West Abolitionist" speaks of this institution in flattering terms. It is in charge of Miss Emily A. Whitton, a graduate of the Judson Institute. She is a young lady of superior talents and acquirements. From our personal knowledge for her, we consider her eminently qualified for the station she occupies.

EDITORIAL CHARGE.—Mr. Samuel K. Smith, editor of Zion's Advocate, has resigned his editorial chair and taken the Professorship of Rhetoric in Waterville College. Mr. John B. Foster, a graduate of Newton Theological Institute, is now editor of the Advocate.

RESIGNATION.—We have learned that Rev. J. B. Stiteler has resigned the pastoral charge of the Baptist church, Jackson, Miss. to take effect at the close of the present year. The church are unwilling to give him up, and are making strenuous efforts to raise a competent support, so that the pastoral relation existing may be permanent, in which, we trust, they will be successful.

BRO. S. is a young man of fine talents and education, energetic and pious, and is capable of filling any position in the denomination.

LOUISVILLE EXAMINER.—This abolition paper, formerly a weekly, but recently a monthly sheet, is discontinued. We presume for want of sympathy and patronage. It could not be expected that such a print could be long sustained in Kentucky.

COLLEGE BURNED.—The Centenary College of Louisiana was recently consumed by fire.

MOBILE AND OHIO RAIL ROAD.—The prospect for the successful prosecution of this great enterprise is encouraging. Each alternate section of public land for twelve miles on each side of the road is appropriated to this work.

COTTON.—In Mobile, middling cotton sold on the 14th, at 13 1/2 to 14.

AN ARGUMENT FOR SABBATH SCHOOLS.—The number of the "Concord Ship," says, "at 1,065 persons who have in five different voyages, been educated under my superintendence, to the parishes of Australia, fourteen only had been educated in a Sunday school."

## Episcopacy and Proscription.

During the last two or three years we have had some rich specimens of the bigoted and intolerant spirit of the church of England. Among the latest is that of Rev. Geo. C. Gorham. He is a man of respectable talents and learning, and has been a Clergyman of the Episcopal church for thirty years. Being unable to find any warrant for baptismal regeneration in the Bible, and after careful investigation, believing that no unregenerate person is a suitable candidate for the ordinance of baptism, he felt constrained to publish a discourse, setting forth these truths. For which, "heresy," the Bishops refused to induct him into a new vicarage with which he had been presented. Mr. Gorham, in a legal manner, carried the case before the Court appointed to try cases in canon law.—Here he was pronounced a heretic. Mr. G. appealed to the Queen in Council. Here the former decision was reversed and the Bishops ordered to induct Mr. G. into office. The Bishops refused, and a Judge of the Court performed the work. This is the commencement of an ecclesiastical war between the Bishops and the Queen. The Oxford Puseyites have come forth in a thundering protest, signed by a thousand names, against the decision of the Queen's Council, and pronouncing Mr. Gorham a heretic. And on what ground? Here it is—Mr. G. in his published work says:—

"Efficacy of Baptism," p. 63.—"That no Spiritual Grace is conveyed in Baptism except to worthy recipients, and" (that) "as infants are by nature unworthy recipients, being born in sin and the children of wrath, they cannot receive any benefit from Baptism, except there shall have been a previous act of grace to make them worthy."

(p. 65).—"That they must have been regenerated by an act of grace previous to their Baptism in order to make them worthy recipients of that sacrament."

(p. 68).—"The new nature must have been possessed by those who receive baptism rightly; and therefore possessed before the seal was affixed."

(p. 113).—"That Faith and that filial state, though clearly to be ascribed to God, was given to the worthy recipient before Baptism, and not in Baptism."

(p. 107).—"As Faith must precede beneficial Baptism, and as Justification is invariably consequent on Faith, therefore Justification also precedes beneficial Baptism, and cannot be equivalent to it."

This is his heresy. For believing, writing and publishing such truths, he must be deprived of his office—must no longer preach the Gospel. How do they prove him heretical? By the Bible! No. That blessed book sustains him. From that he learned the above evangelical truths. But how do they prove his heresy? By the Episcopal Prayer Book? There is the proof which the protest adduces:

"Seeing now, dearly beloved brethren, that this child is by baptism regenerate and grafted into the body of Christ's Church;—This child, being born in original sin, and in the wrath of God is, now, by the laver of regeneration in baptism, received into the number of the children of God and heirs of everlasting life; in baptism we are made members of Christ, children of God, and inheritors of the kingdom of heaven." "Baptism is a Sacrament generally necessary to salvation," that "Sacrament means—an outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same."

This is a cluster of the delicious fruits of infant baptism.

## The Bible a Classic.

A Baccalaureate Address, delivered at the Third Annual Commencement of Howard College, Marion, Ala., July 25th, 1850. By S. S. SHERMAN, A. M., President of the College.

By the request of the Board of Trustees and the earnest solicitation of the friends of the Bible and of education, this appropriate address has been published. We listened to it, when delivered at the Anniversary of Howard College, with pleasure and profit; and have since read it with increased interest. The theme is one that should engage the attention of every thinking mind. "The claims of the Bible to the rank of a Classic."—To establish these claims the author shows clearly "that the careful study of the sacred Scriptures is eminently calculated to secure a union of the moral and intellectual elements in education."

He considers, I. The Bible as a literary production, II. As a standard of morality.

The first point is sustained by the following considerations: 1. The arguments in favor of the study of Greek and Latin, apply with equal force to the study of the Scriptures in their original languages. 2. The Bible commends itself to the study of the general student, as a book of Oriental literature. 3. As an invaluable and model history. 4. As a standard of useful and polished literature. 5. The indebtedness of all other literature to the Bible sustains its claim to a high rank as a literary production. 6. Its influence on legislative science and the jurisprudence of all Christian countries sustains its claim. 7. The Bible is a practical book. All these several points are sustained by arguments, facts and illustrations drawn from both the friends and the enemies of the Bible. Our author argues the claim of the Bible to the rank of a classic from the consideration that it is an infallible standard of morality. The various standards of human device are examined, their principles and practical influence are contrasted with those of the Bible, and the difference distinctly pointed out.

The ignorance, of the sacred Scriptures on the part of men, otherwise liberally educated, the neglect of the Bible in our Colleges, the practice of some of the German States, the impotency of intellectual training, in controlling the wild passions of human nature, and the impracticability of exercising a wholesome discipline in Colleges, without such a standard of morality as the Bible contains, are all ably treated in the address. The thoughts are all important, timely and practical. The Bible should be made the basis of all education, and there can be no enlightenment of the intellectual powers which will be of utility, to any people, which does not recognize the Bible as its source. We consider the subject of such vast importance, that we shall publish the address in our paper, in several numbers, commencing next week.—Every Christian and every lover of his country, should read and ponder. It is time that the "book of books" should occupy that place, in all our systems of education, which its nature demands.

## Revivals in Baptist Colleges.

We are happy to have to record quite an interesting revival in progress in Mercer University, Penfield. From the index of Sept. 25th, we learn, that "At Penfield, Ga., night meetings have been held for two weeks, and the interest has increased so much it has been found necessary to hold inquiry meetings in the morning. The inquirers are mostly connected with the College. Five young men have been received as candidates for baptism, and several more are soon expected to make a public profession."

In the paper of the 3d October, it is recorded that "On Sabbath last, the solemn and beautiful ordinance of baptism was administered, at this place to eight young men, students of Mercer University. \* \* \* God's work of grace seems to be still progressing in our community, and we hope soon to see others buried in the liquid grave."

We see it stated that in the new Baptist University at Lewisburg, where a precious revival of religion has been experienced within the last year, about one half of all the students are hopefully pious.

During the last Term, several of the students in Howard College, professed conversion. An interesting weekly prayer meeting is kept up, and we have been informed that at this Term, more than half of the students in the advanced department are professors of religion. One fact very generally noticeable is that those who possess religious principle, make the best students, to a degree that those only who have had to do with institutions of learning can conceive.

While such are the results of Denominational Institutions, we do not wonder that the Baptists all over the United States are waking up to their importance and hastening to endow them;—\$100,000 has just been raised for Lewisburg; \$200,000 is being raised for Rochester University, to say nothing of \$60,000 for Hamilton, or the \$125,000 for Brown.

As throughout the United States, the studies of the year commence early in October, we wish that the Concert of prayer for Colleges, now we are happy to see so generally observed, could be altered, by agreement, from February, when it is usually held, to the end of October or early in November. The hallowed influences that arise from it would then be brought to bear upon the College life of each class at its beginning—its forming period, when the character is most easily affected and most certainly fixed.

In connexion with this, we add another remark. This prayer meeting has the effect of drawing out all the pious students in Colleges, to pray and wrestle and make efforts for the conversion of their fellow students; giving to their piety that aggressive feature, which is the natural and only successful form of Christianity. Piety is modest, and many pious young men, from a fear of acting injudiciously, on entering College, fail to act at all. Iniquity thus assumes the aggressive and piety retires crestfallen before it, and not for a long time recovers from the blow. Now, if large bodies of young men are to be converted; it must be mainly through the influence of a large body of pious young men. This meeting is found to render the pious students more prayerful, active and united. In all these reasons we should be glad could the Concert for prayer for Colleges be changed to the forming period of each College class.

## AMERICAN AND FOREIGN BIBLE SOCIETY.

We are informed that the receipts of the American and Foreign Bible Society for the last month are greater than those of the corresponding month of 1849, and that the receipts for the six months just closed, have fallen off a but a hundred dollars from those of the corresponding six months of last year, notwithstanding the diminished amount of agency labor. There is a large sum required to meet the calls made upon the Society for foreign appropriations, and the utmost exertions of the friends of the Society are necessary to sustain the operations of the year with vigor.—N. Y. Recorder.

A REGULAR STAMPEDE.—The passage of the Fugitive Slave Bill by Congress, has caused great commotion among our colored population. On Saturday a large number of them left the city for Canada, we believe. Some of our first hotels are left very bare of servants by this movement.—Pittsburgh Chronicle, 22d ult.

NEW MISSION TO JERUSALEM.—The Watchman and Observer states that a family consisting of Dr. and Mrs. Barclay, with three children, took leave of their friends in Scotland, Virginia, two or three weeks ago, with the view of establishing a New Mission at Jerusalem.—They belong to what they call the "Church of the Disciples," better known as Campbellites—from Alexander Campbell, the founder of the denomination.

The Providence Journal publishes a statement of the population of Rhode Island by the new census, in comparison with that of 1840, showing an average increase in 16 towns of about 26 per cent.

## Support of Indigent Students.

Dear Brother:—There are at this time several young men desirous of studying as Ministers and whether some of these can be received or not, depends upon the state of the funds sent up to the Convention by the churches for their support.

I submit to the public, through your valuable paper, extracts from one or two letters received within a few weeks, on this subject. So far as the Churches and Associations have been heard from, the contributions have been liberally but much yet remains to be done between this and the Convention, to provide for the wants of the year, without debt or embarrassment.

A brother, after detailing a missionary tour, adds, under date of Aug. 15: "I have met with two young men who I think would make useful ministers. One brother, —, is about twenty, of good common sense, limited education. He is entirely without means and very desirous of commencing at college next session. He can be well recommended."

A subsequent letter speaks of him as "a promising young man"—of prevailing "Anti-ism" all around, but speaks of between \$50 and \$60 raised towards his support.

The other brother, —, has studied the profession, having a good English education, and, I think, would be able to pay his own expenses. They are both represented as pious working men. I wish to know whether arrangements could be made for brother — (the first named.)

After detailing a tour of preaching, another writes adds: "I have been conversing with a promising young man on the subject of the ministry. He has been exercising in public prayer and exhortation. He stands well among all, and is universally beloved. He is about 21, has been a member of the church some two years; and recently ordained Deacon. He has already concluded to go to school next year, and with an eye to the ministry; this, he has divulged to none but myself. He is willing to come to Marion, but thinks he had better \* \* \* \* \*

I would like to hear from you as to this matter."

From another brother who is teaching school to pay for his past education, and provide funds for its continuance, and who has begun to preach, a long confidential letter lies before me. He is every where regarded as a young man of great worth, ability and promise. Indeed his whole family are well known as of great excellence and usefulness in our denomination. To a friend he writes, and after stating his desire to come here to study for the ministry, "I wish you to write definitely on this point, (i. e. of expense, &c.) so that I may know what to depend on. My coming is not doubtful, provided the arrangements can be made," (alluding to an offer of partial assistance that had been made him.) I copy a concluding sentence or two, intended only for the eye of an intimate friend. "My school is quite prosperous. Being urged by my friends, I have taken charge of a singing society, and it so far has been very advantageous. I have large congregations and good singing. Both old and young go. Good behaviour is strictly observed."

I will not in this No. make further extracts. There is another brother teaching school and preaching in the same way with much acceptance and for the same purpose; who, I am assured, is prevented from studying for the ministry at once by the same want of means. Nor will I here allude to the case of two brethren, both of whom are just beginning to preach, and most earnest to get an education, but who having married, are not able. Were all the cases that present themselves, made known, the Baptists of Alabama would be utterly astonished at the vast amount of incipient ministerial power that is yearly curtailed one half, or utterly wasted for the want of a little more pious attention and pecuniary liberality directed to this department.

Is the question asked—What shall we do?—There are three things to be done.

1st. We must pray. "Pray the Lord of the harvest to send forth laborers"—to call them out—to qualify them—and to guide them forth.—We must remember this daily as Christians in our approaches to God, and if at first, the petition seem more remote and less realized than others, it will soon become a matter of the most earnest, interesting and hopeful petition. It is a prayer given us by Jesus.

2. We must Watch. Watch for pious young men and youths of suitable dispositions, whose hearts burn with the love of God and zeal for Christ; converse with them and aid them in their struggles, encourage them to exert, to pray, to be useful, and to seek an education suited to the great work before them. True piety is always self-distrustful. The most worthy often need the most encouragement.

3. We must give liberally. How many of the most pious and useful Ministers now on earth, have received their education only or directly through the aid and liberality of Christian friends. It is not improbable that there are some individuals, or some churches who may feel that they could afford to contribute a sum of money, the interest of which would perpetually pay the expenses of the board of some pious indigent Theological student here. Where this is not the case, by liberal contributions to the Funds of the Convention for Beneficiaries, yearly, the hearts of many who are sighing for an education only to preach Christ more efficiently would be made glad.

T. F. CURTIS.

CERTAINMENT OF FACTORY BUSINESS.—The Lowell Courier says that it has been decided to reduce the actual business operations of three of the manufacturing co-operations of that city, about one half.

## Louisiana Correspondence.

UNION PARISH, LA., Sept. 10, 1850.

Dear Bro. Chambliss:—After attending five protracted meetings in this and Claiborne Parish in the last five weeks, I have now a few hours leisure, which I devote to the communicating the results of these very interesting meetings in the far West, to our numerous brethren and acquaintance in Alabama and the other States.

We commenced a protracted meeting with the Fellowship church, Friday before the 1st Sabbath in August, held five days, received into the church 37 members and 24 sinner, making in all 41; 27 of that number by baptism. This church was constituted by brother H. George, formerly of Perry county, Ala., July 1848, who attended them as Pastor until the present year. I have been their Pastor up to this time. The additions were truly valuable. Brethren Tucker, Mays, Schenck and J. Fuller, formerly of Perry county, Ala., were our help in the ministry. We then commenced a meeting with Shiloh church which continued five days, we received at that meeting 31 into membership, and our two meetings previous we received about 35, making in all 66. And previous to this time we had received several. This church of which I am a member, was constituted with but few members, say not more than 15, and it now numbers about 100. We have sent out one minister from our church, (R. F. Fancher,) who bids fair for future usefulness. Shiloh was constituted, March 1849, by Rev. G. T. Perry and myself, who become their Pastor and have been ever since. The additions to our church were truly great. We had the labors of brethren Mays and T. J. Fuller at this meeting. We commenced a protracted meeting with Hebron church, Claiborne Parish, on Saturday before the 3d Lord's day in August, which held five days. We received 12 to membership, and 6 since have been baptized, making in all 18. We had the labors of brethren Mays, Cable, Fancher, (their Pastor,) and Fuller. We then commenced a meeting with Rocky Springs church, Claiborne Parish, and continued for five days. We received 18 during the meeting. We had the help of the following ministering brethren, Fancher and Fuller. I am their Pastor, they also have the labors of brother Fuller, who is a licentiate of their church. We then attended a meeting of five days at Fellowship church. On the Sabbath, we had with us Dr. T. J. Larkin, George Everett, S. Cable, J. Mays, R. Fancher. We had large and attentive congregations, and we hope that the bread which was cast on the waters may be gathered up in after days. Since God has promised that his "word shall not return to him void." This church received two by baptism and a few by letter.

We have other meetings coming on which we will give you the result of if they prove interesting. I am proud to tell to your numerous readers in Alabama, that every opposition is giving away in our newly settled country, and the cause of Christ is advancing. Pious influence here is giving way, and also the Anti-Missionary or anti effort spirit is, I think, almost breathing its last. Our Methodist brethren have truly been kind to us in our endeavors to advance the cause of the Redeemer's kingdom, so much so after they had done all they could for our cause in other ways, many of them came forward and joined us and were "baptized like Jesus was," to use their own language. And now may the great head of the church carry on this great work. May he assist us in our enterprise as Pioneers in this once moral wilderness, in preaching the unsearchable riches of Christ and you in the conducting of your very valuable paper. I hope to be able to send you a list of subscribers ere long. Pray for us and the advancement of the Saviour's Kingdom in Louisiana. Yours in the Gospel,

JESSE TURB.

CHERRY RIDGE, LA., Sept. 23, 1850.

Bro Chambliss:—I have thought perhaps it would not be uninteresting to you and the numerous readers of the South Western Baptist to learn what the Lord has done for us in the conversion of sinners. Many who have cried out in the language of one of old, "what shall we do to be saved," have found mercy, pardon and redeeming love in a crucified Saviour.

The work of our Lord commenced with the churches situated in the Western portion of the Parish, (Union,) some four or five months since, and continued until the close of the protracted meetings held with those churches in August. To the five churches there is reported to have been 137 accessions by baptism or otherwise.

Brethren J. Turb, Fancher and Mays, daily administered the blessed word of life to the people. The congregations were large and orderly, and much unity among the brethren. It is worthy of remark, that they are the same watchmen who preached the word with such power and effect last year with the churches at Zion Hill and Fellowship in this Parish, when 97 conversions was the result. They seem to be special agents, if I should be allowed to use the expression, in the hands of the Almighty, to convince the unrighteous, to warn them to flee from the wrath to come.

Joyful news has just come to hand from another protracted meeting, held with the Concord church, commencing on Saturday before the 2d Sabbath of this inst.—42 willing souls have been buried with Christ in baptism, and 6 or 8 others holding over to follow in a short time the examples of those that have gone before. So my dear brother you see we have whereof to praise the Lord. This church (Concord,) was the first regular Baptist church that was constituted in this Parish, and Elder Samuel J. Larkins has been her supply during her existence. This is not the only harvest she has gathered, for she has had several gatherings. The

Lord has abundantly blessed the labors of her Pastor. On the present occasion, brethren Elias George, W. M. Milburn, Thomas, W. J. Larkins, brother Everett and a visiting brother Seale, from Mississippi, daily preached the word. The meeting lasted 10 days, there were many that seemed to be deeply concerned about their souls salvation, and no doubt will tell in a short time what the Lord did for them at that meeting.

The Concord Association will convene on Friday before the 2d Lord's day October, at the Farmersville church, in the town of that name. You shall hear from me again after the Association.

I am yours in christian love,

WM. C. CABLE.

## Texas Correspondence.

HUNTSVILLE, TEXAS, Sept. 25th, 1850.

Dear Brother Chambliss:—On the 22nd of August I left on the business of my Mission, and did not return until last night. I attended the Trinity River Association, which met on Friday, before the second Sabbath in this month, with the Union Hill Church, Dallas county, Texas.

The prospects of this Association are encouraging. Five new churches were received during the Session, and three others organized during the year, within its bounds, that it will unite within the bounds of the Association; there are four ordained ministers and two licensed. This is a Missionary body, and many excellent brethren.

From this point I travelled about 200 miles South-east, to attend the Soda Lake Association, which commenced on Saturday, before third Sabbath in this month, with the New Hope church, Rusk county. This is, also, a flourishing body, on the east side of Trinity river, (the other on the West.)

There were five new churches added at the present Session, and three others organized, that will join. There were fifteen ministers present.—This is, also, a Missionary body. They employed two Missionaries last year, and the Missionary Board of this Association has appointed three for the present year. They passed resolutions to become auxiliary to the B. S. Convention, and appointed delegates to meet next June in the Convention. Resolutions were passed recommending your paper, and, also, the Tennessee Baptist to the confidence and patronage of the church and friends in general in this State.

They passed some resolutions in favor of the Forest Hill Academy, located in Rusk county, under the control of Elder G. B. Beutler.

Within the last twelve months two other Associations have been organized in this State, of which, I had no knowledge until recently, viz: The Elm Fork, which lies in the forks of Trinity River, above what is known here as the Cross Timbers. The other lies over on the Red River, and is known as the Red River Association. Both favorable to the benevolent objects of the day.

There will be a third Association organized next week, if the Lord will, at Larissa, in Cherokee county, to be known as the United Baptist Association of Texas, as I understand. The churches that will go into this organization, are in part those that formerly belonged to the old Sabine Association.

During my absence from home, I travelled between five and six hundred miles; and raised subscriptions and cash, between \$450 and \$500, for our State Convention. The brethren in the Ministry and among the private membership, received me with great kindness and christian affection.

The duties of my "agency as a general Missionary of the Convention," are (1.) to organize our scattered brethren into churches. 2. To arrange for Pastoral support. 3. To look out the most important fields within the State—and 4. to take up collections for our State Board.

The Convention, also, requested me to continue in the above; the enterprise I commenced as a private matter, last winter, viz: To collect all the material I can in reference to the Rise and Progress of the Baptists in this State, from our first commencement, as a denomination, I have been able to trace back our commencement, to the year 1826, which is much farther than any other Denomination. As I collect material I enter it in a manuscript book, so as to preserve it until it is thought best by the brethren to have it published. There are many facts and dates that can be collected now, that cannot be collected five or ten years hence.

J. W. D. CREATH.

## Colleges and Seminaries Both Necessary.

"Must know what to strike, and how to hit." "An academical course of study is designed for the general development of all the faculties. The process of discipline in all Colleges should be adapted to call forth the energies of the whole mind. Nor is there at present any probability that a more efficacious course will be found, than the long-tried and approved system of thorough classical and mathematical training. But when the mind is brought under the influence of the Theological Seminary, though it should not be allowed to relax any of its energies, yet henceforth its training is no longer to be general, but specific. The object now, is not merely a strong mind, but an able minister—not generally, the capacity to strike hard, but specifically, to know what to strike, and how to hit. It is the want of this specific discipline, which leaves too many to spend their time in doing little else than 'beating the air.'"—Prof. Hickok, in Bib. Repos., Jan., 1838.

FLOGGING IN THE NAVY.—The Naval Appropriation Bill passed the House of Representatives by a vote of 117 to 48, after being amended so as to provide for the abolition of flogging in the Navy.



## Niche for the Poets.

From the Mohawk Times.

### Each One Hath a Part to Do.

Men and brothers! up be doing.  
Help each other by the dawning.  
Of a great and mighty day.  
Think not earth hath fixed teachers,  
Progress centered in the few;  
All men more or less are mislaid—  
Each one hath a part to do.

Lend your aid, however little,  
Lend your talent, though 'tis small;  
Trifles thrive by combination,  
Working for the good of all;  
Truth is slow, and wants assistance  
Of the many with the few;  
Every man, however feeble,  
Hath a part he's skilled to do.

Faint not, lag not in your doing,  
Still press onward; ye will find  
Brilliant sunbeams flashing ever  
From the archives of the mind;  
Earth holds not a human creature,  
Meanest pauper ye may view,  
If he hath a spark of reason,  
But he hath a part to do.

All men may assist each other,  
Though it but a trifle be;  
Tiny streams make flowing rivers,  
Rivers make a mighty sea,  
One may do the work of many,  
Help the toiling few;  
Thus with all men high or low,  
Each one hath a part to do.

Many pillars bear the temple,  
Varied in their strength and height;  
And, though versatile in greatness,  
Each contributes to its might.  
Thus, though men proclaim their weakness,  
And their talents small and few,  
Each one shares in human greatness,  
Each one hath a part to do.

Men and brethren! onward! onward!  
Lag not till the work is done;  
Grow in ardor, grow in earnest,  
For the dawning has begun,  
Let no heart be found to tarry,  
Stirring impulse bear you through,  
All men aid the day that dawns—  
Each man hath a part to do.

## Miscellaneous.

### Riches for Children.

The late Post-master General of the United States, Mr. Collamer, was once a very poor boy; so poor that he could ill afford a pair of shoes, without which the master would not allow him to come to school. Our boyhood, says the Gambie Observer, was passed in the village in which were spent his earlier professional years. We remember once being in his company, after he had been elevated to the supreme bench of his native State, and hearing him make, in substance, the following statements:—

"I remember (said he) the first time I visited Burlington as Judge of the Supreme Court; I had left it many years before, a poor boy. At the time I left there were two families of special note for their standing and wealth. Each of them had a son about my own age. I was very poor and these two boys were very rich. During the long years of hard toil which passed before my return I had almost forgotten them. They had long ago forgotten me.

"Approaching the courthouse for the first time, with several gentlemen of the bench and bar, I noticed in the courthouse yard a large pile of furniture, about to be sold at auction. The scenes of early boyhood with which I was now surrounded, prompted me to ask myself it was. I was told it belonged to Mr. A. [we use fictitious initials.] 'Mr. A.?' I remember a family of that name, very wealthy—there was a son, too, can it be he?" I was told it was even so. He was the son of one of the families already alluded to. He had inherited more than I ever earned, and spent it all, and now his own family was reduced to real want, and his very furniture was that day to be sold for debt.

"I went into the court room saddened, yet almost glad that I was born poor. I was soon absorbed in the business before me. One of the first causes called, was that of B. C.—a cause that had come up on appeal, but which (if we remember right) originated in the low, drunken quarrel. Mr. C. thought I, that is a familiar name. Can it be? In short, I found that this was indeed the son in the other wealthy family referred to! I was overwhelmed alike with astonishment and thanksgiving—astonishment at the change in our relative standings, and thanksgiving that I was not born to inherit wealth without toil.

"Indeed, all my experience has taught me that those fathers provide best for their children, who leave them with the highest education, the purest morals, and the least money."—*Mountain Messenger*.

### The Antiquity of Fossiliferous Remains.

In company with a scientific friend, we visited, the other day, Rock Creek, twelve miles South of this place, so very justly celebrated for its fossiliferous remains. Truly we had an interesting day's exploration of the olden works of nature!—Not so old after all.

Our object was not to gather specimens of petrification, though we found them abundantly, both of the vegetable and animal kingdoms, and, of course, brought home some spoils; nor was our object to ascertain, if possible, how long they had been there—whether one year or one million of years—but simply, if possible, to ascertain how long they were in fossilizing—one year, or one hundred millions of years! We were very fortunate to accomplishing the object of our research.

We found, in abundance, every variety of shells, perywinkles, snails, mussels, one turtle, roots of vegetable, acorns nuts, &c., in perfect and natural form, in the most perfect state of petrification.—But the most interesting, except the turtle and snake, and by far the most numerous species of petrification that we found, was the hickory nut, of all sizes, from that of a small pea up to the ordinary

size of a grown nut—of that species we call pig-nut. They are the most perfect in form, and almost as transparent as marble—pure carbonate of lime. We found, also, several interesting specimens of fluide of lime.

But the object was to ascertain how long they were in forming. Geologists and Mineralogists have not sufficiently turned their investigations to this point, and, therefore, are sometimes wild in their conjectures. Now the truth is, a very few weeks are sufficient, other things being favorable, to allow the process of fossilization to complete.

The whole bed of the creek as far up and down as we explored it, is rock—soft, unfinished limestone. All vegetable and mineral substances that happen to fall into it, and remain long enough for the acidifying process to commence, begin soon to petrify. Certain acids, not necessary here to mention, escape both from the acidifying animal or vegetable substances and the mineral deposit in the bed of the creek; affinities bring them together, and new compounds are formed. This process is going on perpetually.

Some forty yards above the ford of the creek, stands a little hickory tree: from the overhanging boughs of this tree, the green partially sound nuts fall into this bed of limestone, and become perfect stone in a few weeks. We picked up many in all stages of petrification. Some of them the hull only; some only half; others not so much; others more—one end or side would be green nut, the other perfect stone. Roots we found the same way—so of shell, leaves, &c. They are now in a state of rapid fossilization—the process will be complete before winter sets in.—*West. Watchman*.

From the Christian Chronicle.

### Pious College Students.

The University at Lewisburg, Union county, Pa., was founded with the prayerful hope, that many of its students might become preachers of the gospel. We have been cheered by the tidings of a precious revival during the collegiate year which has just closed. Twenty of the students were enabled to rejoice in Christ as their all-sufficient Saviour. Of the one hundred and seventy-eight pupils connected with the Institution, I have been informed that about one half are professors of religion. Not only should the prayers of Christians ascend in behalf of unconverted students, but frequent petitions should be offered that those who have been born again may pursue their studies, without detriment to their piety, and be prepared to occupy stations of usefulness in future years. It is a gratifying fact that at Lewisburg University, the "Students' Prayer Meeting," and "Society of Inquiry," have been maintained with so much interest.

While a student of Brown University, it was my privilege to become a member of the "Religious Society." This Society maintained a weekly prayer meeting, and a monthly missionary address was delivered in the chapel. The following constitution adopted in 1832, was the one used in 1833, at the time of joining the society.

PREAMBLE AND CONSTITUTION OF THE RELIGIOUS SOCIETY OF BROWN UNIVERSITY.

Feeling desirous to do all in our power to promote piety in ourselves, and in those associated with us in this college, we deem it expedient to form a society subject to the following.

ART. I. This Society shall be called the "Religious Society of Brown University."

ART. II. The officers of this Society shall consist of a President, Vice President, Recording Secretary, Corresponding Secretary, and Librarian, which officers shall be chosen by ballot at the last business meeting in each College term; except the Librarian and Corresponding Secretary, who shall be chosen annually, at the last business meeting of the Summer term.

ART. III. The President, Vice President and Recording Secretary shall perform the duties commonly devolving on such officers. The Librarian shall take charge of the books and publications belonging to the Society, and act as Treasurer. The corresponding Secretary shall conduct the correspondence of the Society under its direction.

ART. IV. The Society shall hold a meeting for religious exercises, at least once a week during each collegiate term. It shall also hold two meetings for business in each term; one on the third Friday from the commencement, and the other on the third Friday previous to the close of the term.

ART. V. Of the religious meetings of the Society, one in each month shall be devoted to the delivery of a Missionary Address before the Society, and the remainder to devotional exercises.

ART. VI. The Missionary Address shall be delivered on such evening of the month as the Society shall designate, by some member of the Society to be chosen by ballot at a business meeting of the Society, at least one month previous to the time for the delivery of such address.

ART. VII. Any member who shall be habitually absent from the meetings of this Society, or whose conduct shall be in any way contrary to the spirit and principles of the gospel, shall be subject to the same kind of discipline which he might properly receive from a Christian church.

ART. VIII. All members shall be received into this Society by vote, either on the relation of their Christian experience, or on presenting a certificate of their fellowship with some Christian church.

ART. IX. This Constitution may be altered at any regular meeting of the Society, by a concurring vote of two-thirds of the members present.

In addition to the weekly prayer meeting maintained by the "Religious Society,"

on Wednesday evenings, each of the four college classes held a prayer meeting on Friday evening, and after the College revival in February, 1833, there was a weekly prayer meeting held by the young converts, till the majority completed their studies. There was a feature in these College prayer meetings which deserves notice. The meeting was opened in the usual manner by one appointed at the previous meeting, and then the exercises were entirely voluntary; no one was called upon to speak or pray. In this respect the meetings resembled those described in 1 Corinthians xiv: 26.

It is interesting to mark the efforts made by pious College students to keep alive the flame of devotion, and to consecrate their attainments to the Saviour. Those who have contributed to the endowment of our University have reason to be encouraged. Let us more earnestly pray that it may prove a perennial fountain, sending forth numerous streams, of holy influence to bless not only our own State but the whole world.

T. S. M.

### A Horrible Picture.

No words printed in a newspaper elsewhere, will give any man who has not seen it, a conception of the fallen condition of the West and the South. The famine and the landlord have actually created a new race in Ireland. I have seen in the streets of Galway, crowds of creatures more debased than the Yahoos of Swift—creatures having only a distant and hideous resemblance to human beings. Gray-haired old men, whose idiot faces had hardened into a settled leer of mendicancy, simious and semi-human; and women filthier and more frightful than the harpists, who, at the jingle of the coin on the pavement, swarmed in myriads from unseen places, struggling, and screaming, shrieking for their prey, like some monstrous and unclean animal. In Westport, the sight of priest on the street gathered an entire population, thick as a village market, swarming round for relief. Beggars children, beggar adults, beggars in white hair, girls with faces gray and shriveled, the grave stamped upon them in a decree which could not be recalled; women with the more touching and tragical aspect of lingering shame and self-respect not yet effaced; add among these terrible realities, imposture shaking in pretended fits, to add the last touch of horrible grotesqueness to the picture! I have seen these accursed sights, and they are burned into my memory for ever. Away from the towns, other scenes of unimaginable horror disclose themselves. The traveller meets groups, and even troops, of wild, idle, lunatic-looking paupers wandering over the country, each with some tale of extermination to tell. If he penetrates into a cabin, and can distinguish objects among filth and darkness, of which an ordinary pig-stye affords but a faint image, he will probably discover from a dozen to twenty inmates in the hut—the ejected cottiers—clustering together, and breeding a pestilence. What kind of creatures men and women become living in this dunghill, what kind of children are reared here to grow up in a new generation, I have no words to paint.—*Dublin Nation*.

### Growing in Grace.

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 your pride. You curb rising passion. You think more of God. You think of God. You speak more about him. You commune more with him. You are more willing to give back to him some of the things he has given you, for the advancement of his cause in 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 affectioned 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's 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 Evangelist*.

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