

Minutes Wanted.
We should be exceedingly gratified to have a copy of the Minutes of every Association in Alabama, Florida, Mississippi, Louisiana, Texas and Arkansas, for 1850. Our paper has a wide circulation in each of these States, and we would take pleasure in noticing for the good of all, whatever might be found in the proceedings of each of the bodies referred to. Will the Clerks, or others having them, oblige us in this matter.

LOCAL AGENTS.—We have been frequently requested to specify the names of brethren, in different sections of the country, to whom money may be paid for our benefit; and in accordance with those requests we shall, in our next issue, publish such a list, for our principal post offices, in all the South West. Mean time we hope all our patrons will early prepare themselves to give us a list. The end of the year is close by, and we have heavy liabilities to meet. Brethren do not muzzle the mouth of the or that has been treading out your own for a year past.

PSYCHOLOGY.—Dr. Perry has greatly amused and astonished the good people of Marion within a few days past, by his practical experiments in the department of Psychology. Don't ask us what Psychology is. All we know about it is, that it relates to the soul; but of the *modus* by which the Dr. produces his results, we are yet in the dark. Let those who wish to laugh at their sides, attend the Dr.'s public lecture to-night, (Monday), and witness his exhibitions for themselves.

WHO SENT IT?—We are in receipt of a letter from Hugh P. O., containing a marriage notice, without the name of the writer. When that is furnished we will take pleasure in serving our quarantined friend. Remember that all communications, involving responsibility, must be accompanied by a responsible name.

PRIZE ESSAYS.—The premium of \$200, appropriated by the Alabama Baptist State Convention in 1849, to be awarded for the best essay on "The Duty of Christian Masters to their Slaves," was by the committee of award divided between Rev. Messrs. C. F. Sturgis, of Greensboro' Ala., and H. N. McTyer, of New Orleans—the former a Baptist and the latter a Methodist minister. There were about forty essays presented to the Committee, out of which they made the selections above. These two, by a vote of the Convention, were read before the body consuming about four hours, which were doubtless well spent in the profits derived. We had the pleasure of hearing the former, and but repeat what was said by many on the occasion—that it was the most interesting document we ever listened to on the subject. The Melville Letters—as the essay is styled—is one of the happiest conceptions ever made by a writer whose numerous productions have instructed and delighted many a curious reader; and we predict for them a circulation which few books have found. They will make a volume of perhaps 150, pages 12 mo.

Aberdeen Association.
Elder Hugh Quinn, writes the Tennessee Baptist, from Palo Alto, Miss., Oct. 11th, 1850:
The seventh annual session of the Aberdeen Association closed its labors on the 8th inst., after an interesting interview of four days, in which Elder S. S. Lattimore presided as Moderator, and bro. Jas. Harrison served as Clerk. Number of churches represented 32—four of which were newly admitted ones—number baptized this associational year, 453. Total number of members, 2,632.

To our ordinary benevolent instrumentalities and appliances for the advancement of the Kingdom of our Redeemer, we added and organized a Book Depository, to be located at Aberdeen; and formed a coalition with the Chickasaw Association to establish a Female Seminary (Baptist) of high character, probably to be located at or near Pontotoc.

On most other matters a liberal spirit was manifested and the contributions of laudable character.
The meeting is protracted, and the work of the Lord progressing in the church where we sat, (Avenon, Monroe county, Miss., near Camargo.) May the Lord bless and "establish the work of our hands."

IMPORTANT FROM WASHINGTON.
Troops ordered to Boston!

"Loa," the Washington correspondent of the Baltimore Sun in a letter to that paper, says that President Fillmore has issued orders for the immediate concentration of troops at Boston, for the purpose, if necessary, of sustaining the Fugitive Slave Law, and to aid the proper officers to carry the same into execution whenever it may be found necessary.

COINAGE OF THE NEW ORLEANS BRANCH OF THE U. S. MINT.—The Picayune states that the coinage in this Mint during the last month, amounted to about \$255,000 in gold, and \$120,000 in silver. The whole number of pieces coined, including gold and silver, was \$488,750.

There were 157 deaths in New Orleans during the week ending on the 25th ult., of which 3 were by yellow fever.

Query and Answer—The Voice of the Majority.

"Dear Bro. Chambliss:—A member of the church commits an offence for which he has been tried, and by a majority excused. There is, however, a strong minority who dissent from the judgment of the majority, but they ultimately acquiesce—all except one—to acquiesce in the majority's decision. That one, conscientiously regarding the decision wrong, and the acquiescence of the minority wrong, asks a letter of dismission from the church—having however no personal disaffection for the offender, or for any member of the church. Is it his privilege, according to Baptist usages, to have a letter under the circumstances?"

In reply to the above query, which came to hand some weeks ago—just as we were leaving for Mississippi—we observe that, beyond the simple fact that majorities usually govern in Baptist churches, the case referred to is too novel to receive much light from their proceedings. Nevertheless, it introduces an important question, worthy of serious consideration—How far, and in what cases, should the voice of a majority be supreme. That it should be so in certain cases, is harmonious with Scripture and reason; but that it should be the ultimatum in every case, admits of considerable doubt.

The Christian church was instituted for the promotion of the divine glory on the one hand, and for the spiritual well-being of its individual membership on the other. We say its individual membership; for the interest of the whole body must be sought in the interest of the parts composing that whole; and in the accomplishment of this design, the supreme Lawgiver has ordained two classes of regulations. One class of laws relates to things in themselves indifferent; the other to things essentially good or evil. The former are usually expressed in general terms; the latter are always specific. The right or wrong of actions in the former class is derived altogether from their bearings on the ultimate peace and prosperity of the body; in the latter, it is derived from the desirability, without respect to its consequences. Indifferent acts are such as a man may do or not do, and yet be innocent; acts essentially good or evil, are such as are directly commended or forbidden.

"One believeth that he may eat all things, another who is weak eateth herbs. Let not him that eateth despise him that eateth not, and let not him which eateth not judge (condemn) him that eateth." "For meat commendeth us not to God; for neither if we eat are we the better, neither if we eat not are we the worse." (Rom. 14: 2, 3.—1 Cor. 8: 4.)

These references sufficiently exemplify what we intend by indifferent acts, and lay the foundation for this statement:—That in all questions of mere opinion and education, of mere policy and custom, of mere pleasure and expediency—in all questions concerning which the Bible is silent, and where it is perfectly immaterial to our innocence, which side we adopt—the law of charity and the voice of the majority should be the rule. We say the law of charity and the voice of the majority; for on the one hand, they were incompatible with that mutual submission of ourselves one to another, taught in the Scriptures, (Eph. 5: 21—1 Pet. 5: 5.) that one member should control the judgment of the whole body in such cases; and on the other, it were equally incongruous with the love of the gospel that a majority should use their power to coerce or constrain the consciences of the weak. It is not indeed criminal to eat meat; but if thy brother be grieved with thy meat, now walkest thou not charitably." "It is good neither to eat flesh, nor drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." "When ye sin against the brethren and wound their weak consciences, ye sin against Christ." (Rom. 14: 15, 21.—1 Cor. 8: 12.)

Let us give this principle an application to certain usages which have at different times agitated the minds of Christians. Some have advocated uniformity in dress; others a certain mode of lifting up their house of worship. We have known at one time great dissension as to the rightest and best method of raising funds for the defrayment of church expenses; at another, not less as to the best time of holding conference and other business meetings—whether on Saturdays, at night, with open or with closed doors. Now in all such cases, nothing is clearer to our mind, than that the judgment of the majority should be supreme, and that any opinion held or practice pursued to the contrary, to the annoyance of the body, were an infringement of that democratic, republican principle so fully inculcated in the sacred oracles. In like manner, there may be instances of offence, committed through ignorance, or from erroneous education—as in attending balls, theatres, circuses, races, playing at cards or at draughts—where there should be a mutual exercise of charity, on the part of the church and the offender. The same is also true of such cases of scandal as result from an improper state of public morals, respecting the Sabbath day, a moderate use of intoxicating drinks, the neglect of charitable contributions, inattention to the regular duties of the sanctuary, &c. Here it is supposable even a good man may occasionally err, and without due regard to the law of charity, a scrupulously exact member may insist on the immediate expulsion of the offender; and even a majority may hastily excommunicate a brother, in advance of proper instruction. Now, we by no means intend to say that such things are proper in professing Christians, who ought to avoid the very appearance of evil; but we should think it decidedly better, that great lenity should be shown to the erring member, that he should be first counselled and admonished, and persuaded, from love to God and his brethren, to abandon his wrongs.

So much then for acts which are not fully specified in the word of God, or are committed in ignorance. So much for the law of charity and the voice of the majority. There is, however,

another class of regulations where a different principle obtains; another class of acts which are so manifestly scandalous, that every man the least acquainted with the subject, is obliged to know as at variance with the entire genius and spirit of the Christian religion. The child himself needs not to be told that murder, fighting, lying, stealing, drunkenness, adultery and the like, are at war with Christianity. These are so obviously wrong, that no age, no education, no condition in life can excuse a deliberate perpetration of them. They are condemned on every page of the Bible. Nay, if it were possible to blot the Bible out of existence, and yet man remain a Christian; still he would know and feel that such practices are criminal. Such desires are obliterated in the implantation of the divine nature in the heart. The Christian carries an enlightened monitor within, a "conscience purged from dead works to serve the living God," that never fails to re-monstrate against such vices, and to remind him that the opposite course is the path for his feet. In this judgment, in this feeling there can be no difference among the people of God, and the only question is—Whether such offenders should be immediately expelled, or whether the church has a right to excuse and pardon them.

Those who assume that such offenders should not be immediately excommunicated, do so on the ground of what is said in the 15th chapter of Matthew. "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee thou hast gained thy brother. But if he will not hear thee, take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican." To this it may be added, it often has the appearance of being uncharitable, to excommunicate a brother from the church without due efforts to reclaim him. But then it is replied, on the contrary, that,

This Scripture has no reference to such offences as we have named. (1.) Those are supposed to be notorious scandals; this relates to offences which are not generally known. (2.) There the allusion is to sins against God, untidily; here they are strictly personal—"If thy brother shall trespass against thee." (3.) In the one case, it is made the duty of the aggrieved person to reprove the offender; in the other, since the offence is not regarded personal, so much as general, the duty of reproof can rest on no one specially, more than any other. (4.) Here when the offender repents he shall be forgiven and that is the end of it, though he sin seventy times seven in a day; but there the right to forgive is not vested in a single person. What authority have I to forgive a wrong in which others are equally concerned with myself; or what authority has an entire church to forgive a wrong in which the whole Christian community is interested? And since neither I nor it can forgive such offence, so neither I nor it can receive repentance as a satisfaction for that wrong. True, if my brother shall trespass against me personally, I may rebuke him; and if he repent, forgive him, till seventy times seven; but if he sin against the whole community, I have no authority, in my individual character, to reprove him, or to receive his repentance as a satisfaction; nor have we known any, the most zealous advocates for the application of this rule to all offences, who were willing to extend it to such habitual wrongs as the law contemplates. (Matt. 18: 22.) Again,

If the rule in Matthew 18th, refers to all offences, such as we have named, it is irreconcilable with other portions of the word of God.—Thus, "Mark them that cause divisions and offences (scandals) contrary to the doctrine which ye have learned and avoid them." "In the name of our Lord Jesus Christ, when ye are gathered together, with my spirit, and the power of our Lord Jesus Christ, deliver such an one, (the incontinent person) to Satan, for the destruction of the flesh." "I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an extortioner, with such an one, do not to eat." "Therefore, put away that wicked person." Now, I command, you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which ye have received of us." If any man obey not our word by this epistle, note that man, and have no company with him." (Rom. 16: 17, 18—Cor. 5: 4, 5, 11, 13—2 Thess. 3: 6, 14.)

It is obvious that these passages are different in their application and requirements from that in Matthew—that while that refers to private wrongs, these relate to public and nefarious ones; and that while that, for wise and benevolent reasons, enjoins much forbearance, these on the contrary look to immediate and peremptory action. The turpitude of drunkenness, murder, stealing and the like, does not lie in the frequent repetition of the deed, but in the perpetration of the deed in the first place; and if the first commission of such acts is not sufficient to justify the expulsion of the offender from the church, then so frequently with which they may be performed can make it so. Accordingly, the concurrent testimony of the most eminent and judicious writers on church discipline is, that such offenders should be immediately expelled from the society of the faithful. John Angel James, in his Church Member's Guide, says: "Where the crime is highly scandalous and very notorious, it is necessary for the honor of religion, for the credit of the society, and for the good of the offender, to proceed immediately to excommunication, as soon as the fact is proved." Andrew Fuller says: "We cannot but consider it an error in the discipline of some churches, where persons have been detected of gross

and aggravated wickedness, that their exclusion has been suspended, and in many cases omitted on the ground of repentance. Allowing that repentance in such cases is sincere, it cannot be of such account to set aside the necessity of exclusion. The end to be answered by this measure is not merely the good of the party, but the clearing of a Christian church from every appearance of conniving at immorality, which cannot be done by repentance only."—The Baptist Confession of Faith, first published in London, in 1699, and afterwards in this country, says: "When a member has been found guilty of some gross act of immorality, and which is notorious and scandalous, the church should proceed to this censure (excommunication) in the first place, (i. e.) without the previous steps of admonition and reproof, in order to vindicate the credit of their holy profession, and to manifest their abhorrence of such abominations."

The sum of these remarks is, that the principles involved in the decalogical form, as we may say, the great constitutional basis of the church of Jesus Christ, and that palpable infraction of these principles should be followed by immediate excommunication. On this basis, and to carry out these principles every intelligent person unites himself with the church, and so long as these principles are maintained by that body of Christians with whom he sustains church relations, he may be considered morally bound to cooperate with them; but when it is clearly ascertained that these principles have been compromised or set aside, it must be his privilege to withdraw. In this instance a majority is nothing, and any attempt of a majority to coerce or constrain his action were an instance of direct oppression. He may refer to the implied terms of the compact, and claim to be governed by them—to have them literally fulfilled, or to be free. On this ground Baptists have ever stood apart from all other denominations of professing Christians, who have held the majority for centuries past.—There were as much reason in the pedo-baptist community of England, for example, endeavoring to constrain the faith and manners of the Baptists as it respects immersion, as there can be in any church attempting to compel a single member who dissents on the ground that the great moral principles of the gospel have been infringed under discipline. A majority of churches in an Association would have an equal right to compel a whole church, or a majority of States to compel a minority—whether many or few. No. In the language of the Wayland, "An individual, in bound to society in no other manner, and for no other purpose, than those in and for which he has bound himself." "If the society or the majority act in violation of these (original) engagements, or if they do any thing not committed to them, he is under no obligation to be governed by it." Look at the effect of an opposite principle.

We knew a pastor some years ago, in whose church there were unfortunately such offenders as we have specified, and when after various efforts he failed to stimulate the church to expel. At length he declined to administer the sacrament to the church, on the ground, that while he would not hesitate to commune at the Lord's table with the body as such, he could not do so with some members, between whom and that table he had placed no barrier. Even this however, failed to move them, and he next withdrew his membership from the body. After his letter of dismission was granted, he informed them that it was taken simply, because he could not fellowship their discipline. On this announcement a prominent member replied, that "had he known the reason of the brother's withdrawal he should have opposed the granting of his letter." Now what would have been the practical result of this course? Simply this, that a member against whom there never had been a charge, in whom all men had confidence, would have been arraigned, laid under censure, perhaps expelled, for no other reason than because he would not fellowship a drunkard a fighter, a swearer! That is to say, they would have excommunicated the offender, and condemned the innocent!

But we must close. As to the case proposed by our brother, in the letter at the head of this article, we know nothing. Nevertheless we should advise that his letter be given him, especially if the accused person was guilty of any of the offences above named. Rather we would advise that all notorious and scandalous offenders be immediately expelled from the church, lest they bring reproach on the body of Christ, and lest the church lose the good among them and retain the bad.

EGYPT.—Rev. Mr. Leider, of the English Church mission at Cairo, in his report for the year 1849, states that the demand for the Bible and other religious books, has been greater than in former years, especially in Upper Egypt, where almost every traveller is asked for books, many of them being taken for missionaries.—In July, a letter was read to all the congregations of the Roman Catholic Greek church, from the patriarch, demanding that they should give up to the priests, under pain of excommunication, all the Bibles, tracts, and other books, they had received from the missionaries. But no effect was produced by this threat. The people only came the more to procure the prohibited books, and declared that they would read them.

Macedonian.

CALHOUN'S STATUE.—This Statue has at length been recovered, not however, without some damage, the right arm of it having been broken.

Gov. Collier has recommended the 12th of December next, as a day of Thanksgiving and Prayer.

But What of Your Sons?

Female education in Alabama is beginning to receive its full measure of attention. To say nothing of the numberless village academies and high schools, where the daughters of the State may receive a pretty fair instruction, in all the more essential branches of an education; and to say nothing of the "chartered colleges and institutes" under the special supervision and patronage of other denominations, looking to a complete training of their daughters in the arts and sciences; the Baptists alone, if successful, are soon to have no less than four thoroughly organized female colleges in complete and full operation. The Judson Institute at this place is well known, and its usefulness is widely felt. It has already graduated some fifty or more young ladies, giving them first rate advantages for the future. Next to this, it was announced a few weeks past that, our brethren of the Tuskegee Association had resolved to establish a Female College to be under their supervision at Tuskegee, in the Eastern portion of the State. Since the penning of that notice, we have received information of two others about to be established—one at La Fayette, chambers county, under the auspices of the Liberty Association; and one at Moulton, Lawrence county, under those of the Muscle Shoal Association. If all these can find a sufficient patronage—which we should greatly fear were it not for the number of young ladies in the country—we shall rejoice; and in any event, we bid them a hearty god-speed. But then the question arises what of the sons? We have perhaps ten female schools to one good male school, ten girls receiving a thorough education, to one boy.—Where are all these young ladies to find suitable companions in after life? Can a refined and cultivated woman have a congenial spirit in a dull, without intelligence beyond a pig pen or a bag of cotton? Is it really justice that our sons should be locked up in perpetual ignorance, tied down to a level beneath themselves, while our daughters are made almost superhuman by means of cultivation?

We say not this out of disrespect to any of the industrial pursuits of life. No, verily. If there is a man whom we respect above all others, it is that Christian who makes his bread by honest labor, and who despises no lawful avocation, however humble, in which he may serve his generation and his God. Nor yet do we wish to see female education less regarded. But what we intend is, that while we are giving to our daughters the most liberal advantages, the claims of our sons should not be overlooked.—There are few men who would think it just and proper in the distribution of their estates, to apportion to one child more than another. The old English custom of making one son a bastard and another a lord, is no sympathy with good hearts and true, in this land where every child is equally near and dear. And yet, strange as it may seem, this is the policy which is hegemony to obtain with many a fond parent. How many young ladies are now at our female institutions, receiving the best patrimony which their parents will ever be able to apportion them, whose brothers are at home at the plough handles? How many young men are growing up unable to write a legible hand, unable to solve a problem beyond the "Rule of Three," unable to bound their mother's garden, whose sisters are receiving thorough training, in music, and painting and wax work? Is this just and equal? We say, give your daughters as much education as you will; but do not neglect your sons. These sons will be needed after a while to make companions for the cultivated daughters of the country, will be wanted to guide the affairs of the nation, wanted to fill our pulpits, and to give the gospel to a world perishing for lack of knowledge. Appropriate what means you will for the cultivation of your daughters; but then add something more for the education of your sons.

Central Association, Revival.

Dear Bro. Chambliss: The Central Association met at New Prospect meeting house on Saturday before the fourth Lord's day in October. We had made arrangements to have the meeting protracted, which was accordingly done until Thursday following. The result was an accession to the church of thirteen by experience and baptism. We then adjourned until Saturday following, at which time we commenced a two days meeting for the benefit of the colored population, and which resulted in the conversion of a goodly number of them. Ten blacks were baptized on yesterday, making a total of twenty three baptised as the fruit of our meetings. The ministers of our Association, with the exception of bro. G. W. Kennard, left us on Monday evening of the meeting. Bro. M. Ross, of Miss., was with us from Sunday morning until Tuesday evening. It was truly a refreshing season from the presence of the Lord, and to God be all the glory.

JONATHAN P. MAY.

ORDINATION.—Brother Abner R. Scarborough was ordained and set apart to the gospel ministry, by the request of the Baptist Church at New Prospect, Sumter county, Ala., on Monday the 28th of Oct. 1850. Prayer by Elder Michael Ross. Questions by Elder William Woodward. Ordination prayer by Elder Frederick B. Loftin. Bible and charge delivered by Elder William Fluker. Right hand of fellowship by Elder Michael Ross, followed by the rest of the presbytery and the rest of the church. Hymn by Elder M. Ross. Benediction by the candidate.

Wm. H. TALBATT, cl. Clk.
Accompanying the above is the following.—"Bro. Chambliss, as you are in a position as teacher, will you be good enough to inform the members of the body, where you got the appellation of Reverend prefixed to ministers names." To this we reply, by saying, we will try to do so, as soon as our brother informs us where he and his church got the ceremony used in the ordination of brother Scarborough, as given in his letter—from custom?

Correspondence from China.

The kindness of a friend has permitted us to make the following extracts from a letter just received from our Missionaries in China—brother and sister Shuck. They contain interesting intelligence and will be read with pleasure. Mrs. S., writes under date of March 10; brother S., March 20.

MR. SHUCK'S LETTER.

Dedication of the New Chapel—School House at Out Station—Earnest Appeal for Reinforcement from Alabama—The Door Opened to Laborers—Request for much Prayer.

You will be glad to be informed that a few Sabbaths ago we had the privilege of attending to the Dedication services of our new and beautiful chapel, in presence of a large and quiet assembly. Our average congregations are from 5 to 7 hundred, and on some occasions nearly one thousand are said to have been present.—After all my anxieties on the subject, I feel deeply thankful that this long cherished project, honoring my Master, in China has at last been successfully accomplished. Our Mission has now two commodious houses of worship within the walls of this great heathen city, both admirably located for receiving large congregations. We have just given out the contract for a small new chapel and school house, at our outstation in the interior, the entire cost of ground and erection having been entirely met by the foreign residents at Shanghai. We have two Mission Schools and about starting a third.

But my brother, we very much need additional fellow laborers at Shanghai. Our work cannot be kept up, even upon its present footing, unless we soon have a reinforcement. Shall Howard College have no representative in China? Of all the Ministers of Jesus Christ among the forty thousand Baptist communicants in the State of Alabama, shall not even a solitary one be found who will come far hence to the Gentiles to preach to the wretched and the lost the unsearchable riches of Christ? A few years ago constant prayer was offered that China might be opened; and now, that China is open scarcely any of the servants of the Lord can be found to enter in and possess the land. We not only have unlimited access to Shanghai, within and without the walls, and not only travel in all the region round about, but can actually enter unopposedly the walls of the interior cities, and loudly proclaim the word of the Lord.

Pray for us. A few only have been baptized and not a large number can be regarded as sincere inquirers. We are anxiously and prayerfully looking for the outpouring of the Holy Spirit. At your monthly concert will you specially remember this Mission, baring in mind the fact that on almost every single Lord's day, our Mission alone has under its teaching and preaching about two thousand souls, to say nothing of the days and nights of the week. O, shall none of those souls be converted. The converting power must come solely from above, and God our heavenly Father is a hearer of prayer.

My dear brother, can you not by correspondence, private intercourse, &c., afford us some aid toward getting us a Missionary or two from Alabama? A brother here under our present arrangements, here at Shanghai, of undoubted piety, prudence and good sense might be extensively useful without a classical education. Do help us. Let me hear from you.

Yours affectionately,

J. LEWIS SHUCK.

MRS. SHUCK'S LETTER.

Progress of the cause—Laboratory of Foreign residents—Efficiency of the Natives—The wane of idolatry.

What has not been accomplished here within the few past years for China. True we cannot point to many converts, yet converts there have been. When we came to Shanghai there was but one China chapel—I speak of those built for that purpose. That one belonged to the London Missionary Society, and was built in true Chinese style, it not being thought prudent to venture further. The American Episcopal Mission had a preaching place, and there was also a small one used by Mr. McClatchie, of the Church Missionary Society, that same is now used as a school room, by Mr. and Mrs. Percy. As soon as Mr. Shuck was able to use this dialect, our Missionaries fitted up a small chapel on our premises. Here we had regular services for a time. Then the "Kong Shu Dong" was obtained, and after considerable alteration was converted into a preaching place, capable of accommodating as many as the chapel belonging to the London Missionaries. Then Mr. McClatchie began to build a beautiful little white Gothic house attracting attention by its contact to every thing Chinese. Then Dr. Boone's and ours which are about the same size went up in the very heart of the city, in the midst of the people. The London Missionaries have lately secured another site and though not able now to build are using the building with some alterations as a preaching place. \$750, for the purchase of this place was obtained from the foreigners here. Dr. Taylor has a small chapel on his lot almost completed. Dr. Boone has on the other side of the river a large and convenient school house with a chapel attached, built since we came here, a large portion of the funds being contributed also by the foreign community. This Institution is giving much encouragement. Miss Jones, from Mobile, Ala., has mainly the charge of it, and is admirably adapted to fill her place. Her heart is in the work, and God has given her tokens of success. There are several of the boys now members of the church together, with one of the Chinese Teachers, and the woman who sews for the boys. Miss Morse was very much devoted to the interests of the school, but ill health has driven her from her work for a time. There are several day schools here in successful operation. Mr. Lyle, of the Episcopal Mission, has one, Mr. Muirhead of Mr. Hobson of the

Church on Communion,

THIS is an able Work on the Subject of Communion, and has been warmly commended by the religious press of the country. "It is not an argument, calm in tone, elegant in style, void in spirit, and deeply imbued with the spirit of Christ." It embraces a review of Robert H. Six arguments, and the arguments of Baptists, in favor of Mixed Communion. Pages, Price 75c.

The Rev. Platt Stout, Agent of the S. B. P. Society, in Alabama, has a supply of this work. The Agents of the S. B. P. Society are able to supply any order. For this and all other B. Publications upon the matter, see the terms.

GEORGE PARK & CO.

Agents - S. B. P. Society, Charleston, S. C.
Oct. 30, 1859.

Niche for the Poets.

Song of Death.

Shrink not, O Human Spirit,
The Everlasting arm is strong to save!
Look up, look up, frail Nature, put thy trust
In Him who went down mourning to the dust,
And overcame the grave!
Quickly goes down the sun;
Life's work is almost done;
One little struggle more,
One pang and then is o'er
All the long, mournful, weariness of life.
Kind friends, 'tis almost past;
Come now and look your last!
Sweet children, gather near,
And his last blessing hear,
See how beloved you who departeth now!
And with thy trembling step and pale brow,
O, most beloved one,
Whose breast he leaned upon,
Come, faithful unto death,
Receive his parting breath,
The fluttering spirit pants to be free,
Hold him back who speeds to victory!
—The bonds are riven, the struggling soul is free.

Hail, hail, enchantered spirit!
Thou that the wine-press of the field hast trod!
O, blest immortal, on through boundless space,
And stand with thy Redeemer face to face;
And stand before thy God!
Life's weary work is o'er,
Thou art of earth no more;
No more art trammelled by the oppressive clay,
But tread'st with winged ease
The high acclivities
Of truth's sublime, up Heaven's crystalline way.
Here no toilsome quest;
The city's name is Rest;
There shall no fear assail;
Here love is all in all;
Here shall thou win thy radiant goal's desire;
Here shall thou be in thy beautiful attire,
Lift up thy wondrous eyes!
Vonder is paradise,
And this fair shining band
Are spirits of the dead!
And those that throng to meet thee are thy kin,
Who have awaited thee, redeemed from sin!
—The city's gates unfold—enter, O! enter!
Hallowed Words.

Miscellaneous.

An Historical Curiosity.

In 1798, a clergyman, vicar of a parish in Schrewsbury, committed what the Catholics or Puseyites would call sacrilege. In his church was the crucifixion of Christ, suspended over what is called the altar. This picture, as he believed it to be an object of worship, he ordered to be removed. Vain effort was made to retain it, but at length it was taken from the building. The Catholic priest on the following day, issued the following lampoon, which was circulated over the whole town:

"The parson's man,
Let him say what he can,
Will for gain leave his God in the lurch;
Could I but get the power,
I'd turn him to the Lord of the Church!"

It may be easily supposed that on one part of the community, this would have evidence; but the worthy vicar soon gave evidence that he possessed wit as well as his neighbor, for he immediately replied:

"The Lord I adore
Is mighty in power,
The only one living and true;
But this Lord of yours
That I turned out of doors,
Had about as much knowledge as you.
"But since you benian
This God of your own,
Cheer up, my disconsolate brother!
Though it seems very odd,
Still, if this be your God,
Any painter can make you another."

Respect for the Sabbath.

In a biographical sketch of the Rev. Chas. G. Somers, an eminent Baptist clergyman of New York, but who came to that city from Europe a poor boy, we have the following illustration of attachment to the Sabbath, when he was in the employ of John Jacob Astor, who it appears, was not a respecter of religion:—"He had been about a year connected with his house, when it happened to be for Mr. A.'s interest to send a swift schooner with a valuable cargo to the Mediterranean, to run by the British guns at the Straits of Gibraltar, this country then being at war with England. It was ten o'clock on Saturday evening, as all hands connected with the house were busily employed in getting the papers of the schooner ready, that Mr. Astor, whose desk stood opposite Mr. Somers, suddenly looking up and addressing him by his given name, said:—"Well, Charley, I suppose you will come down to-morrow morning, and help off with the schooner?" Charley looked up in return, but said not a word. It was a trying moment for him. On the one hand, he felt that it would be wrong to do any manner of work on the Sabbath, and yet he was confident that a refusal in the emergency would be followed by his 'walking papers' on Monday. He paused but a moment, and replied; Mr. Astor I cannot come down to-morrow, for it is God's day, and I will do no man's work on that day." It was a trying moment; but great was his relief when Mr. Astor laughingly turned to another clerk and said, "Well, well, David, I'm glad we've got one Christian amongst us. Well, Charley, you go to church to-morrow and pray for us, and the rest of us will come down and get off the schooner." A week had not elapsed before Mr. A. came to Somers with an order that he should be ready in twenty-four hours for a two months' journey of importance."

The Mormons.

Mr. Mackay has written for the London Morning Chronicle, a full and interesting account of the Mormons, a large number of whom are constantly emigrating to this country from England. He says that the Mormons boast of having an emigration fund of three and a half tons of California gold. Dr. Mackay saw and mixed with these enthusiasts in Liverpool. He was introduced to one of their priests, who evinced the most friendly feeling, finding that he was the author of a piece of poetry which is in high favor amongst the sect.

It seems that during the last ten years, the emigration of Mormons from England has been nearly 14,000, and that during the last year it amounted to 2,500—chiefly farmers and mechanics of a superior class, from Lancashire, Yorkshire, Wales, and the southern part of Scotland. "The growth of Mohammedanism," Dr. Mackay says, "rapid as it was, is not to be compared with the rise and growth of Mormonism."—Presbyterian.

A Wise Judge.

A certain merchant left in his last testament seventeen horses to be divided among his three sons, according to the following proportion: The first was to receive half, the second one third, and the youngest a ninth part of the whole. But when they came to arrange about the division, it was found that, to comply with the terms of the will, without sacrificing one or more of the animals, was impossible. Puzzled in the extreme, they repaired to the Cadi, who, having read the will, observed that such a difficult question required time for deliberation, and commanded them to return after two days. When they again made their appearance, the judge said: "I have considered carefully your case, and I find that I can make such a division of the seventeen horses among you, as will give each more than his strict share, and yet not one of the animals shall be injured. Are you content?" "We are, O judge," was the reply. "Bring forth the seventeen horses, and let them be placed in the court," said the Cadi. The animals were brought in, and the judge ordered his groom to place his own horse with them. He bade the eldest brother count the horses. "They are eighteen in number, O judge," he said. "I will now make the division," observed the Cadi. "You, the eldest, are entitled to half; take then nine of the horses. You, the second son, are to receive one third; take, therefore six; while to you, the youngest, belongs the ninth part, namely, two.—Thus the seventeen horses are divided among you; you have each more than your share, and I may now take my own steed back again." "Mashallah!" exclaimed the brothers, with delight. "O Cadi, your wisdom equals that of our Lord, Solomon I believe!"—Notes from Nineveh.—[Literary World.]

PROPERTIES OF DIFFERENT KINDS OF CORN.—Indian corn, according to Professor Johnson, contains starch, oil and albumen, but in very different proportions, according to the seed which is analyzed. The Southern corn has a fair proportion of starch, and of oil also. Another variety (the name we did not hear) has a large quantity of starch, but no oil; the pop corn has an undue proportion of oil; so has the rice corn; sweet corn has but little oil, but a considerable amount of gluten, &c. If starch is required, the corn containing the largest proportion of this ingredient should be selected; if to fatten cattle corn containing oil should be employed. Pop corn is dependent for its peculiar powers (if we may so speak) upon the quantity of oil it contains, its popping, by which its whole character is changed, being the result of the expansion of the oil contained within the cells; one barrel of this corn, when popped, will make sixteen barrels; one barrel of rice corn will make thirty-two barrels after popping. Reference was made to wheat which is said to contain usually about two per cent. of the same material.—Thus it will be seen what a knowledge of the structure of the seed has to do with the subject of raising and fattening cattle, and with manufactures.

Steam Communication with California. We observe by our San Francisco files that the establishment of a regular line of steamships between that port and China, via Sandwich Islands, is already spoken of, and we should not be surprised if the next step towards civilization and refinement in the Pacific, were the commencement of a regular line of steamers between the chief city of California and the Eastern world. The surplus population of China would then find an outlet into our possessions in the Pacific in almost as great a ratio as that of Europe has long found in to the Atlantic States.

The success of the various lines of steamships which connect the Atlantic ports with California, has been unprecedented, and has not failed to attract the attention of capitalists in Europe, and the proprietors of the line of steamers known as the British Royal Steamship Company running between England and Mexico, the West India Islands, &c., have accepted tenders for the immediate construction of five magnificent Atlantic steamships for performing the through voyages from Southampton to the Isthmus of Panama. The new vessels are to be named the Oronoco, Magdalena, Demaree, Amazon, and Panama, of a tonnage of 2,250 tons each, and 750 horse power.

With easy modes of transit across the Isthmus of Panama, which will soon be accomplished, either by canal or railroad, as the pleasure of the traveler may dictate, the trip, either from Europe or the Atlantic States, to California, will be performed with ease and comfort in a shorter space of time than was formerly occupied in making the passage from America to Liverpool.—Presby. Herald.

WHY THE QUAKERS WEAR THEIR HATS.—Quakers invariably wear their hats in places of public worship, or in public assemblies. We see often in our Assembly and Senate chambers, slouched hats hanging carelessly over solemn faces, and but a few are aware how this custom originated.

Fox, the founder of collarless coats and broad brims, was in the habit of attending the Episcopal church. When the preacher uttered sentiments of which he disapproved, he would solemnly put on his broad brimmed hat, and take it off

again whenever a more welcome train of doctrine occurred. If he sat long with his hat on, and the ill-sounded proposition or fulminations continued, he would rise slowly and walk out. Thus it appears, that it was for the habitual protest that the Quakers first learned to sit in places of worship with their hats on.

Starch from Indian Corn.

Many of our readers are not aware of the extent of this new branch of manufacture, which we hope soon to see take the place of whiskey distilleries in the consumption of our great American staple, Indian corn. There is now in operation, at Oswego, New York, a manufactory that consumes 2,000 bushels of corn a week, which makes 40,000 pounds of the whitest and most beautiful starch for all domestic purposes, whether for the laundry or pantry. The building is 130 by 190 feet, five stories high (to which an addition is about being erected,) and contains 200 cisterns for precipitating the starch, eleven furnaces with drying rooms and employs about 70 men, and manufactures upward of \$120,000 worth of starch annually. There are two other similar establishments in the United States, and yet the demand is constantly increasing.

It is found that the kind of starch is superior to any other for culinary purposes, because it is always made from clean, sweet corn, the gluten of which is separated by a peculiar process of grinding and washing, the corn being first steeped in a chemical liquor, then reduced to pulp, sifted, and filtrated, and passed into huge cisterns, whence it flows through long, narrow troughs, drained off the water through coarse cotton cloths. In 12 hours, the starch becomes like wet clay capable of being handled and dried, a process that requires much care and a powerful heat. The residue of the corn is used for feeding hogs and other domestic animals.

This is a new use of Indian corn, but one we hope that will prove profitable to the manufacturer, and induce a very large consumption of this grain, and thereby increase the practice to the grower.—We should like to have some statistics of the other corn starch manufactures in the country for the purpose of noticing them as being intimately connected with the interest of the agricultural community, and the object of our journal.

American Agriculturist.

Bees.

Every farmer should keep bees; a few swarms to furnish honey for his own use, if not more. They toil with unremitting industry, asking but a full supply of the wing and no monopoly. Every man in either town or country can keep bees to advantage. Dr. Smith of Boston, has an aviary on his house-top, from whence his little winged laborers traverse the air eight or ten miles in search of food.—What a delicious banquet they afford from the rich nectar gathered! They collect honey and bread from most kinds of forest trees, as well as garden flowers, orchards, forests, and trees, all contributing to their wants, and their owner gratified by drills in a garden; and is one of the finest and richest flowers in the world from which the honey-bee can extract food.

The cob-web must be kept away from the immediate vicinity of the hive, and all other annoyances removed.

Never kill a bee. The smoke of fungus maxims or common puff ball, when so as to hold fire, has a stupefying effect on the bee and renders them as harmless as brimstone does without any of the deadly effects. By means of this, weak swarms which would not live through the winter, may unite to strong stocks. It is a fact borne out by experiment, that a hive thus double will consume more honey in the winter than a stock in its natural state. This was discovered by a Swiss pastor, De Golier. The additional nest seems to serve, instead of additional food to keep up the vitality of the hive. A cold dry room is the best winter quarter for bees.—They will consume less honey than if left on their summer stands, and will not be weakened by the loss of thousands which tempted out by the premature warmth, are caught by the cold winds, fall to the ground, and never rise again.

Dryness is essential, and ventilating or proper airing the hives in summer, is the most valuable improvement in bee-keeping.—West Emporium.

CLEANSING THE BARK OF FRUIT TREES.—We have often recommended the use of whale oil, soap, potash, &c., for cleansing the bark of fruit trees, and supposed that no application could exceed it for this purpose. A few weeks since we visited the seat of Robert Rennie, Esq., near the Lodi fruit works, and there saw the cleanest fruit trees it has ever been our lot to meet with. Mr. Rennie informed us that he used a solution made of one pound of best bleachers soda dissolved in one gallon of water, and applied it to the surface of his trees. All the fungi, dead bark, &c., are softened and readily exfoliate from the healthy part of the bark during the growth of the tree; the surfaces of the cherry, peach, plum, nectarine, apricot, and many other kinds of trees seemed polished, and of a color more closely resembling the new growth at the ends of branches than usual; the trees were in excellent health, and we were informed that they bore superior crops to those not so treated.

Within the last few days we have applied the soda wash to our trees, and, for the purpose of ascertaining if so strong a solution would injure the tender parts of plants, have sprinkled it over the leaves of many tender shrubs; but as yet they are uninjured, while the inert part of vegetables are readily decomposed by it.

Working Farmer.

HOWARD COLLEGE, MARION, ALA.

FACULTY.

S. S. SHERMAN, A. M. President and Professor of Chemistry.
Rev. T. F. CURTIS, A. M., Professor of Theology and Moral Sciences.
A. B. GOODHUE, A. M., Professor of Mathematics.
R. S. LEWIS, A. M., Professor of Languages.
J. A. MELCHER, Teacher of Preparatory Department.

ADMISSION.

1. Students are received into the Preparatory Department at any stage of advancement.
2. Candidates for admission to the Freshman Class, must sustain a creditable examination in the following books, viz: Latin and Greek Grammars, Cicero, Sallust or Cicer's Select Orations, Virgil, and the Greek Reader, or what shall be equivalent thereto. A thorough acquaintance with the common English branches is also required. For admission to advance standing, candidates must sustain an examination on all the studies previously pursued by the class they propose to enter.
3. Students from another College must furnish evidence that they have left that institution free from academic standing without a proportionate increase in age.
4. Applicants for an English Course will be admitted to such classes as they may be qualified to enter.
5. No one will be admitted to the Freshman Class, until he has completed his fourteenth year, nor to advanced standing without a proportionate increase in age.

Course of Study.

The following text books are used in this institution, preparatory to the regular classes: Ballou's English Grammar, Mitchell's Geography, Thompson's Arithmetic, Bache's Algebra, Winard's History of the United States, Russell's Science of First Books in Natural History, Andrews' and Stoddard's Latin Grammar, Arnold's first and second Latin Books, Andrews' Latin Reader, Andrews' Greek and Virgil, Sophocles' Greek Grammar, Arnold's Greek Reader, Greek Testament.

FRESHMAN CLASS.

First Term.—Algebra, (Davies') Bourdon's Latin, (Odes of Horace), Greek, (Xenophon's Anabasis), Ancient Geography, (Mitchell).
Second Term.—Geometry, (comprehended), (Davies') Legendre's Latin, (Epistles and Satires of Horace), Greek, (Gr. Major's), Ancient Geography, (Mitchell), Exercises in Latin Composition.

SOPHOMORE CLASS.

First Term.—Geometry, finished, (Davies') Legendre's Trigonometry, plain and spherical, (Davies); Latin, (Polonius's Latin), Greek, (Horace's Odes), Greek and Roman Antiquities, (Boissier's), Exercises in Latin Composition, French, (comprehended).
Second Term.—Monumental, (Davies') Surveying, (Davies') Analytical Geometry, (Davies') Differential and Integral Calculus, (Davies') Latin, (Polonius's), Greek, (Gr. Major's), Logic, (Hodge's), French, (Charles XII), or Telemaque.

JUNIOR CLASS.

First Term.—Mechanics, Hydrostatics and Pneumatics, (Olmsted), Chemistry, (comprehended), (Draper's), Greek, (Polonius's), Transcendental Rhetoric, (Newman), French, (comprehended).
Second Term.—Electricity, Magnetism, and Optics, (Olmsted), Chemistry, finished, (Draper's), Agricultural Chemistry, (Gray's), Latin, (Polonius's), French, (Charles XII), History, (Davies).

SENIOR CLASS.

First Term.—Geology, (Hitchcock's), Astronomy, (Olmsted), Mineralogy, (Dana's), Moral Science, (Wayland), Greek, (Polonius's), French, (Charles XII).
Second Term.—Political Economy, (Wayland), Intellectual Philosophy, (Upham's), Latin, (Cicero de Oratore), Philosophy of Rhetoric, (Campbell's), Butler's Analogy.

The English and Scientific Course embraces these years, and is classified as follows:
First Year.—First Term, English Grammar and Analytical Geometry, (Davies') Latin, (Polonius's), Second Term, Natural Philosophy, Physiology, (Gray's), History, and French or Latin.
Second Year.—First Term, Geometry, Trigonometry, Chemistry, Rhetoric, and French or Latin.
Second Term, Surveying, Navigation, Analytical Geometry, Chemistry, Logic, French or Latin.
Third Year.—First Term, Moral Science, Geology, Astronomy, Mineralogy, French.
Second Term, Political Economy, Intellectual Philosophy, Philosophy of Rhetoric, Evidence of Christianity, Constitution of the United States.
The studies of the Scientific Course are pursued as far as practicable, in connection with the regular classes. Lectures are delivered on the Natural Sciences, accompanied by the experiments.
Students having the industry in view, are permitted to study Hebrew instead of French, in the regular course.
The Bible will be used, in future, as a regular textbook in all the classes, and a weekly exercise in the original in the English version, will be required of every student.

THEOLOGICAL DEPARTMENT.

The following course has been adopted for those whose want of previous advantages, renders it desirable for them to pursue Literary studies in connection with those more strictly Theological.

First Year.—First Term, English Grammar, revised, Natural Philosophy, Algebra, and Greek commenced.
Second Term, Geometry, Chemistry, Greek Testament, Principles of Interpretation, Introduction to the Old and New Testaments, Harmony of the Gospels.
Second Year.—First Term, Geometry, Trigonometry, Rhetoric, Systematic Theology, 1. Natural Religion, 2. Evidence of Revealed Religion.
Second Term, Logic, Intellectual Philosophy, Systematic Theology, continued, 1. The Trinity, 2. The Purpose of God—Electing, &c., 3. Moral Accountability, Natural and Moral Ability, 4. Man as a Sinner, The Fall, Propriety, 5. Salvation by Grace—The Covenant of Redemption; Atonement; Regeneration; Justification by Faith; Perseverance of the Saints, 6. Resurrection—Future Rewards and Punishments, 7. The Church—Baptism, Communion, Officers and Discipline of the Church.

Third Year.—First Term, Moral Science, Astronomy, Ecclesiastical History, Preparation of Plans, Criticism of Sermons.
Second Term, Philosophy of Rhetoric, Evidence of Christianity, Ecclesiastical History, and Criticism of Sermons, continued, Pastoral Duties.

The Literary Studies in the early part of this Course will be varied to suit the capacities of Theological students, who will be welcomed to all the advantages of this institution in any stage of literary advancement, free of all charge for instruction.

For those who have completed a College Course, or such literary studies as may enable them, with advantage, to devote their entire time to preparation for the Ministry, a more thorough course of Theological instruction is arranged. This is the same as that usually pursued in Theological Seminaries, occupying three years, and embracing, in addition to the Theological studies, for such as are also receiving literary instruction, special above.

In Sacred Literature and Exegesis, Hebrew, and a more critical examination of all the books of the Old and New Testaments.
In Systematic Theology, a more extensive course of study, with the preparation of Essays, on the principal points of Natural Religion, doctrines of Revelation, and Constitution, Ordinances and Discipline of the Christian Church.
In Church History, a critical examination of the history of the more important Heresies and Errors, and the preservation of the true Christian faith and practice.
In Sacred Rhetoric, more time and attention will also be bestowed on the preparation of Plans and Criticism of Sermons.

PHYSICAL APPARATUS, &c.

Other exercises as may have been assigned him; nor until all College dues have been settled, and he has paid the President \$5 as a graduation fee.
3. Students who have completed the English course are entitled to receive an English Diploma, on the same conditions.
EXPENSES.
The following are the rates of Tuition, Board, &c.: Languages and higher English, per term, \$35 00
Common English Branches, 10 00
Incidentals, 2 00
Students rooming in College are charged \$2 per month for room and servant to attend upon it, per term, 10 00
Board, per month, from \$8 to 9 00
Washing, do from 1 to 1 50
Fuel and lights of course vary with the season, and will at all times depend much upon the economy of the student.
Tuition is required in advance, and no deduction is made for absence, except in cases of protracted illness. The student is charged from the time of entering to the close of the term, unless for special reasons he is admitted for a shorter period. In the Theological Department, tuition and room rent are free.
The necessary expenses at this institution are moderate. Exclusive of clothing, they need not exceed \$150 or \$200 per annum. But if the student is allowed the free use of money, and is disposed to be extravagant, he may spend much more here as well as elsewhere—though it is believed that Marion presents fewer temptations to extravagance than any other town in Alabama.
One hundred dollars paid in advance, entitles one pupil to four years' tuition.
Five hundred dollars secures to the donor a permanent scholarship.
E. D. KING, Pres't of Board of Trustees.
Wm. HORSBURGH, Sec'y.
Marion, October 1, 1850.

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 15th of July, and close on the 15th of December following. The Spring Session for 1851, will commence on the 3rd of January, and expire on the 15th of June following.

Faculty:

REV. HENRY C. GRAVES, President, A. M., M. A., Mr. WARREN COWLES, Mr. DAVID WITT, Professor, Mr. HENRY SEYMOUR, Tutor, Mr. AUGUSTUS BETTLAR, Professor of French and German Languages, and Paul G. Mas, Lucia Bettlar, Teacher of Music and En-broidery.

TERMS FOR SESSION.

Elementary English Branches, \$3
English Grammar, Geography and Arithmetic, 13
Ancient Languages, Natural and Mathematical Sciences, Moral and Intellectual Philosophy, 15
French Language, 10
German Language, 10
Music on Piano Forte, with use of Instrument, 25
Music on Guitar, 10
Painting, 10
En-broidery, 10
Fee in College Apartment, 25
Boarding, including Fuel, Washing, Lights and Lodging, per month, 7 to \$8. Tuition payable in advance. No deduction, except in cases of protracted sickness.

HOSEA GARRETT,

Aug. 14, 1850. President Board of Trustees.

Works Recently Published by GOLD, KENDALL & LINCOLN,

59 Washington Street, Boston.

MOTHERS OF THE WISE AND GOOD.—By JAMES BAKER, D. D., author of "Pulpit Cyclopedia," "Christian Philosophy," &c. 16mo. cloth. 75 cents.

Notions of the English Edition.

"It is a useful and valuable work, replete with instruction and encouragement, and will have, I hope, as it deserves to have, a wide circulation. I make much use of it in my periodical lectures, among this interesting and important class."—Rev. J. A. SMITH, James.
"I am constrained to say that it is full of interest, and that of the most pleasing and useful kind. It presents to the reader a bouquet of charming anecdotes—cabinet of charming reminiscences—a tissue of facts and morals, of incidents and principles, at once delightful and edifying. And as the gallery of 'select ladies' and their sons, it would be a profitable study for all who fill the important relations of son and mother."—Rev. DR. BRADY.
"I earnestly hope that this little volume will have a wide circulation, and that its perusal will be accompanied by the powerful aid of the Holy Spirit."—Rev. W. W. ROBINSON, M. A.
"It appears to me a valuable selection of specimens of the success attending the initial performance of an important class of duties; and will, I trust, prove instructive and encouraging to many mothers, showing in so many instances the happy effect of their prayers and exertions."—Rev. HENRY GRAY, D. D.
"Would that all mothers—young mothers, especially—had such a volume in their possession, and could be prevailed upon to make it a *rule* *norm* in the training of their infant charges. I rejoice to speak of it wherever I can, and shall be ready and glad to avail myself of every opportunity of recommending it, because I can recommend it conscientiously and earnestly."—Rev. J. P. DOUGLASS.

"We have perused the pages of this most attractive book, with feelings of interest, and tenderness, and affection, which we cannot express. Many reminiscences of youth arose, and took full possession of our heart, while in some instances we scarcely knew whether we read the pages of the work before us, or those of memory. It is well that instances of the precious influences of maternal piety, prudence, and love, should be recorded; but who can tell their inestimable value? The mothers of the wise and good! yes, were there more such mothers, we might confidently expect more pre-Adamites."—CHURCH MAGAZINE.

THE PRE-ADAMITE EARTH. Contributions to Theological Science. By JOHN HARRIS, D. D. New revised and enlarged edition. 12mo. cloth. 1 00

"It is a book for thinking men. It opens new trains of thought to the reader, puts him in a new position to survey the wonders of God's works; and compels Natural Science to bear its decided testimony in support of Divine Truth."—Phil. Ch. Observer.

MAN PRIMEVAL: or, The Constitution and Primitive Condition of the Human Being. A Contribution to Theological Science. By JOHN HARRIS, D. D. With a finely engraved Portrait of the Author. Third edition. 12mo. cloth. 1 25.

"His copious and beautiful illustrations, have yielded to no inexpressible delight."—London Eclectic Review.

ESSAY ON CHRISTIAN BAPTISM, by BARTER W. NOEL. 16mo. cloth. 60 cents.

BIBLE BAPTISM. A beautiful steel Engraving, name by text, and in a case, representing an ancient Church and a Baptismal scene, etc., and in the margin are arranged all the texts of Scripture found in the New Testament alluding to the subject of Baptism. An elegant ornamental picture for the parlor. 25 cents.

GOLDEN GEMS FOR THE CHRISTIAN: Selected from the writings of Rev. John Flavel, with a Memoir of the Author, by Rev. Joseph Banvard.—32mo. cloth. 51 cts.

THE HEAVENLY FOOTMAN: or a description of the man who gets to heaven; together with directions how to run so as to obtain. By JOHN BRYAN. 32mo. cloth. 31 cts.

PROGRESSIVE PENMANSHIP. Plain and Ornamental, for the use of Schools. By N. D. GOULD, author of 'Beauties of Writing,' 'Writing Master's Assistant,' etc. in five parts, each 12 1/2 cts.

The copies are arranged in progressive series, and are likewise so diversified by the introduction of variations in style, as to command the constant attention and exercise the ingenuity of the learner, thus removing some of the most serious obstacles to the success of the teacher. They are divided into five series, intended for the like number of books, and are so arranged and folded that a copy always comes over the top of the page on which it is to be written. There are ninety-six copies, presenting a regular inductive system of Penmanship for ordinary business purposes, followed by examples of every variety of Ornamental writing.

"This work is introduced into many Boston schools and gives universal satisfaction."

WRITING COPIES. Plain and Ornamental, from the Progressive Penmanship, bound in one book. 103 cents.

Sept. 25, 1850.

McRAE & COFFMAN,

Commission Merchants, NEW ORLEANS.

Aug. 7, 1850.

DR. BILLINGSLEY & JOHN, have associated in the practice of Medicine and Surgery, their services to the citizens of Marion and vicinity. Applications during the day may be made at their office in the 2nd story of the building corner of Langdon's Brick Store, or at the drug store of H. F. Gode, and at night at the residence of Dr. Billingsley.

Marion, Feb. 23, 1851.

G. H. FAY. J. L. BISS.
W. G. SEWART. J. M. TAYLOR.

WHOLESALE GROCERS,

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 shipped to mutual advantage. March, 3/47 6-ly

THOS. ANDERSON, WM. BURNS, GEO. P. KELLY

ANDERSON, BURNS & Co.,

Factors and Commission Merchants, MOBILE, ALA.

ARE prepared to grant the usual facilities to Planters who are disposed to give us their business, and respectfully solicit patronage. Mobile, March, 5, 18 50.

BAKER & LAWLER,

COMMISSION MERCHANTS, No. 2, Commerce Street, MOBILE, ALA.

ROBERT A. BAKER, Sumnerfield Dallas Co. LEVI W. LAWLER, Mariaville, Talladega Co. Sep. 10, 1850. 35-ly

A NEW STEAMER will leave this city for Mobile, Monday, the 5th of December, and will run as a regular packet throughout the season summer and fall. The John Morrisett 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 she will be given of her regular days of departure from this city, Montgomery, and all the landings on the Alabama River.

JOHN T. DONALD & CO., 59 Camp at New Orleans December 10, 1849. 43-ly

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
Books and supplies, \$1 to \$3 00 per week.
Board and washing, \$1 50 to \$3 00 per week.
The lowest charges and 5 manitous, with five rooms for board and three times a week.

The teacher is as liberal as any in the State, making facilities for the student from his books, and his own.

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

There are two sessions in the year. The first, seven months; the second, three months.

No student need feel less than one session from the time of entering to the close of the session. None need apply who do not intend to be students and moral, and the school is open to all who do not intend to be students.

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

Young men who wish to prepare themselves for teaching, can do so, and will find this school inferior to none in the State, for they will be instructed and prepared, especially for teaching.

Six young men, 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 Christian Association.

J. H. BAKER, A. M. Principal. IRA G. DEASON, A. B., Assistant. W. CARROLL, Primary Department. Address, J. H. BAKER, Jonesborough. Sept. 11, 1