

# South Western Baptist.

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

A. W. CHAMBLISS, Editor and Proprietor.]

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

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## Minister's Department.

### Call and Qualifications for the Christian Ministry.

BY REV. RALPH EMERSON, D. D.

What constitutes a Call to the Christian Ministry? And what are the proper qualifications for that work?

7. He should have a heart to enter with delight into the work, provided there be a prospect of his greatest usefulness in that sphere. Some men seem as if born to delight in addressing popular assemblies, and laboring to sway the public mind.—Such a native predilection may have its use, but is not essential. A more important predilection, not native, but implanted by the Holy Ghost, is to be sought in every one who would be a co-worker in the salvation of men: I mean a desire to be engaged in their salvation, resulting from love to their souls and to God. This language, though simple, is selected with special care to meet the exact case.—Some men express a desire for the salvation of their fellow mortals; and yet they seem not ready to do much to promote it, directly or indirectly. And some, on the other hand, appear very zealously engaged in saving men, who, paradoxical as it may seem, care but little for their salvation. Such feel but little joy at conversions by the preaching of others; and may know assuredly, that they have not the right spirit for a preacher of the Gospel. This is not the spirit that John the Baptist felt when he had labored long and hard to prepare the way for the Lord's reception among men, and then felt his joy fulfilled, when they forsook him to follow Christ. The object for which he labored, was the salvation of men and the glory of Christ; and for this he rejoiced to decrease while Christ should increase. Some of his disciples, it seems, felt not so, while they manifested a rival solicitude. The spirit of this great precursor of the new dispensation is the genuine spirit of the Gospel ministry; a spirit which Satan's kingdom more dreads than the whole array of the Christian world without it.

The man who possesses this spirit, has looked up to a bleeding Saviour and been healed. He now looks abroad on a dying world; and his soul goes forth in longings which cannot be uttered; and like the spirit that moved on the deep, it seems to spread itself in tender sympathy over all. "Why may not they all be healed?" It asks, with mingled hope and wonder. "There is balm enough—and a physician that is adequate—and tongues enough to speak the joyful tidings. And speak it they soon must, and to the praise of this Redeemer, or the very rocks will cry out." Still, perhaps, he scarcely dares to harbor the thought of ever being deemed worthy himself to proclaim the glad tidings. For the present, it seems enough for him to be permitted, at this "new world" on which he has opened his eyes, to bear some humble part in aid of those who shall be called as ambassadors of God to men. Viewed in this new relation to a dying world and to God, a radiance of glory comes down from heaven around the secluded sphere in which sovereign grace has found him. In that sphere, whether at the plough, the bench, the anvil, the counter, he is not merely content, but will rejoice to remain, provided it be the calling in which it may please God to make him the most useful in the salvation of souls. But yet, when he muses, with some gathering hope, on the most blessed employment on earth, his heart exclaims—"O, if I could be fitted for that employment, how should I delight to say, here, Lord, am I, send me where thou wilt, to preach thy Gospel—in this or in other lands—to the rude or the refined—the poor or the rich—in evil report or good report—only let me be where I should be, and suitably preach thy Gospel for the salvation of men. Let thy glory be all ascribed to the riches of thine own free grace and power."

Now, men of such a spirit are the men whom a dying world needs; and whom it must have, or its multitudes will continue to crowd the way to death. Such men see joy set before them which the world cannot proffer—that for which the Saviour endured the cross, despising the shame. They are prepared to enjoy, not only their own success, but that of all the laborers. And when the world shall be filled with these alert and happy co-workers, (not one of them a *contra* worker) its salvation shall be rapidly hastened.

At least a germ of this buoyant spirit, to commence with, is needful in every one who is to devote himself to the celestial vocation. A mere leaden sense of duty will never serve him as a vivid spring of action. It is true, one may properly be led, by mere duty, first to examine the question; and every young man should be led by it to such an examination.—But when a youth, who supposes himself converted, has deliberately contemplated the subject, and still finds not his soul beginning at all to glow with the kindlings of a sacred "desire for the good work;"—if he had rather be a farmer, a merchant, a lawyer, a statesman, and his voice come a third time, *I pray thee have me excused*; and he prefers that others should reap the field and reap the reward, thro'

grace, of turning many to righteousness, and be the men to shine as the stars for ever and ever; excused, (alas for his hapless choice!) he knows not the price put into his hand; yet, excused he must indeed be—both from the toil and the reward. The cause "needs not such aid."

But happy for some younger brother of his, who may rejoice to accept the despised birth right, and who, mingled with suitable humility, feels a leaping forth of his heart to the work, coming, as came the Saviour from heaven on his embassy to dying men, saying, "I delight to do thy will O my God."

8. He should have a spirit to enter zealously into the cause of missions, temperance, ministerial education, and all the other great enterprises for the salvation of the world. The nature of this spirit is sufficiently indicated under the last head. And as to its vast importance, we have no space for the delineation. Still the topic cannot be passed without remarking, that the pastor who does not enter into these things, knows neither how to labor for the salvation of the whole world, nor yet for the salvation of his own people, or his own soul, as he ought. He will loiter behind his age, and soon be numbered with things obsolete.

## Religious Miscellany.

### 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.

(Continued from our last.)

7. And lastly, the Bible is a practical book. One radical objection often urged to many studies, is their want of utility. Those whose minds have never been expanded by generous discipline, and who judge of utility by the direct and palpable effects they witness in the form of debt and credit, of profit and loss, of dollars and cents, are unable to comprehend the necessity of devoting so much time to abstract sciences, the principles of which are scarcely remembered in after life; to languages which have not been spoken for more than a thousand years, and which never will be spoken again. But here is a book which contains more practical wisdom, more sublime and useful precepts for our guidance and happiness, than can be found in all other books that have ever been written. It is adapted alike to the circumstances of all men in all times, and to its practical bearing on the lives and conduct of men, the world is indebted for its highest forms of civilization.

11. The Bible as a standard of morality.—Infidelity has indulged the most uncompromising hostility to the doctrines and truths of the Bible. It has cast ridicule and contempt upon its august revelations, its prophecies and miracles, and sought to annihilate the christian's hope; but it has always yielded the most unqualified homage to the superior excellence of its moral precepts. Moral philosophy, according to Paley, is "that science which teaches men their duty and the reasons of it;" according to Wayland, "it illustrates the sequence established between the moral quality of actions and their results." But where else than in the Bible and those books which are largely indebted to it, do we find the "duty of man and the reasons of it" clearly defined and illustrated. It is the basis of all our systems of ethics. However ambitious some modern theorists have been to deduce right principles of human conduct from the light of philosophy alone, they have invariably lost themselves in the intricate mazes of darkened speculation, or have acknowledged the necessity of kindling the taper of human reason at the blazing torch of revelation. There is indeed much to admire in the teachings of some of the ancient sages; in Socrates, "who called down philosophy from the skies," and endeavored to introduce her to the regard and practice of the Athenians; who labored to convince men of their follies and vices, and lead them to an acquaintance with themselves and the true end of life; in the mystical Plato and his abstruse and romantic speculations concerning the relation of human happiness to the first God—to Mind, or God; in the subtle and metaphysical Aristotle, whose golden mean was the climax of human attainment, and has found many advocates in modern times; and even in the atheistical and pleasure loving Epicurus, with whom self-love was the main-spring of human action, and self-interest the goal. Yet these with all their latter refinements and revamped abstractions as proclaimed by DesCartes, Hobbes, Hume and others, entirely failed of any extensive or permanent effects on the popular mind, and were utterly powerless to reform and regenerate society. Take a single example—the philosophy of the Porch, as taught by Zeno and his disciples. This is one of the most pure and elevated systems which unassisted reason has ever devised, and certainly exerted a greater influence on public and private morals than any other scheme in ancient or modern times. It received the highest commendations of Cicero, and numbered among its disciples some of the most illustrious names of antiquity. And what were its maxims? That the human mind is bound by the indissoluble claim of nature, and is subject to the eternal law of fate; that the end of life is to live agreeably to nature; that this is virtue, and virtue, happiness; that life and death are equally indifferent; that the former may be less consistent with nature than the latter, and hence the wise man may withdraw from life whenever he finds it expedient. It indeed inculcates love to God, as the Supreme Director of human affairs and Author of all good, and that other truly christian maxim, love to all men, even our enemies. But with the exception of a few isolated doctrines, which are perhaps of later origin, and seem to point to the Bible as their original, the whole fabric of stoical morality, though decorated with all the ingenuity and taste of Grecian art and magnificence, is based on erroneous views of nature and of man.

And what were its results? The austere self command it enjoined, tended to annihilate the noblest affections of the human heart, its contempt for life encouraged suicide, and the whole spirit and tenor of its doctrines were so artificial and contrary to nature as to be productive of little else than moral affectation and hypocrisy.\* It indicted the moral essays of Seneca, but did not restrain their author from usury and extortion, or prevent his pampering the vices of his imperial pupil. It may have inspired Brutus and Cato with those virtues which the world admires, but it could afford them no support in the hour of adversity, and when it seemed to them expedient to withdraw from life, they put a period to their own existence. If it found a congenial soil in Marcus Aurelius Antoninus, and shed a lustre around the throne of that emperor, its power was unfeignedly by his successors. It seldom penetrated the humbler walks of common life, and exerted no controlling influence upon the masses. At no period in the history of Rome was society more corrupt than during the prevalence of this very philosophy.

\*Emfield's Hist. Phil. ch. xi.

### St. Joseph's College.

We learn from the Louisville Journal, of last week, that quite a fire-up among the students of the Roman Catholic College at Bardonia, Ky., occurred on the 10th ult. It seems that quite a number of Protestant parents had suffered themselves to be duped by the cry of no interference with the religious opinions of their children, and had entered their sons as pupils of the Institution. One of the rules required kneeling and standing in the Chapel at the elevation of the host, &c., &c. This rule had not hitherto been enforced in the case of Protestants, and when an attempt was made to enforce it, most of the Protestants in a body rebelled and left the Institution. The President has published a version of the matter which we have not seen. This has called forth a rejoinder from the students, from which we extract the following:—*Presbyterian Herald*.

"The Protestants never raised any objection to this rule simply for the reason that, before, they had never been called upon to observe it. All that was ever before said to them with regard to their conduct in the chapel was that they should be respectful, and create no disorder during service. This is a requisition which the students flatter themselves they have never disregarded. It is one which they felt themselves called upon as gentlemen to fulfill. It was a duty taught them by their early education; reverence in any house of worship. If the worthy President means that to this no objection was ever made, to a certainly there was none. But this was not what the students cried out and acted against. It was against the law which would compel them to acknowledge a worship contrary to their belief and prepossessions; which called upon them to bend the knee in services utterly opposed to their conscientious feelings; which would force them to acknowledge forms which they considered wrong, not to say idolatrous; which commanded them to throw aside all the principles taught them by Protestant parents, and own by their acts their conformity to the Catholic doctrines. And were they not called upon to acknowledge these doctrines? When they knelt to the elevation of the 'Eucharist,' do they not, by their act, admit its worthiness of adoration? When they rise to the chanting of the priest, do they not pay reverence to that form of worship?—When they bow in the prayers to the Saints, do they not acknowledge their belief in the power of their intercession? And could they, as Protestants, do otherwise than refuse to yield to such requirements? The President himself admits that there was more than respectful behavior required in this rule, when he says that the Board repealed the law and resolved that hereafter nothing more than

respectful behavior should be required. It is plain that in the repeal of the law something more was exacted, and what could that something be other than a participation in the service?"

"Again: The President would seem to hold out the idea that the law was repealed before the students left the college. Not so, however. The retraction of the regulation came after the withdrawal of the boys. Had it been made before, not one would have left the Institution. They endeavored, previous to their leaving college, to procure the doing away of the law. They sent a committee of three to the President to learn his determination, and to ask a repeal of the law. He answered them as he says, by quoting the rule and remarking: 'there it is; it is all you may ever expect from me.' The feelings of the young gentlemen were hurt by this abrupt manner. They had looked for something which, though it might be firm, would yet be kind. They retired, and immediately some twenty of the Protestant boys, constituting almost all the larger ones, left the college. Some hours after they had left, several of the professors came up and told them that the law was repealed, and offered them many inducements to return; but without avail. Their rights had been infringed, and their endeavors to protect those rights met with harshness and rudeness, and they would not again place themselves in a situation where such a thing might once more occur."

### Early Nestorian Mission.

Rev. Mr. Stoddard, of the Nestorian Mission is now in this country. At the Monthly Concert in Park street on the first Sabbath of the present month, (we quote the Traveller,) he gave the following interesting account of the early history and present state of the remarkable people among whom he has labored.

The Nestorians were a most extraordinary people. They were the oldest of Christian sects, dating back their conversion to Christianity to apostolic times, and to the labors of the apostle Thomas. As early as the second century, the Bible was translated into their language; and they had now standing churches, in which the missionaries preached, which were erected a thousand years ago. This people early manifested a remarkable degree of missionary energy and zeal. They extended their labors to convert men to Christianity to all the regions about—to Persia, Armenia, Mesopotamia, Turkey, and even to China. There had been discovered in the western part of China, 3000 miles from Nestoria, a pillar, some 1200 years old, covered with Syriac inscriptions, which commemorated the triumphs of christianity among the Chinese, through the labors of the Nestorian missionaries who had visited that country; and he had no doubt but that, as the countries of Asia became better known, other monuments of the labors of these zealous disciples of Christ, would be found elsewhere. This missionary zeal continued to burn in the hearts of this interesting people for centuries, until the triumph of Mohammedanism, by presenting the bitter alternative—the Koran or death—gradually reduced the millions of Nestorians to the feeble remnant which now exist, of some 300 or 400,000 souls.

For eleven years the American missionaries labored among the Nestorians without apparent success; but when the gospel at last began to take effect, its influence was most powerful and delightful. Though it was now but about four years since the work of reformation commenced among the mountain tribes, yet already, twenty preachers—able, talented and efficient men—had been raised up among them, who were now actively and laboriously engaged in preaching the gospel, as they had opportunity. And no one could estimate the amount of good this missionary people were destined to do, among the millions of unevangelized people which surrounded them in the heart of Asia.

MISSIONARY BALLOONS.—The Hong Kong Register publishes, under the title of "Suggestions to Missionaries," a very strange project, which consists in arranging the distribution of small publications of the Bible Society, and other religious tracts, over the whole surface of China, by means of balloons. Upon a calculation made of the weight of the tracts, each balloon would carry two thousand, which might be allowed to fall at very short intervals. Thus the Word of God would fall literally like a refreshing shower over the incredulous "Flowery Land."

METHODIST TRANSLATION OF THE CHINESE TESTAMENT.—A letter from Rev. B. Jenkins, missionary of the Methodist Episcopal Church, South, dated Shanghai, China, May 8th, says that the Chinese translation of the New Testament was to commence its work in June. A perplexing controversy has arisen among the translators on the proper mode of rendering God and Spirit into Chinese. Some contend for the use of *Shin*, and others of *Shang-tee* for God. Dr. Medhurst says that the first and chief import of *Shin* is Spirit. This controversy is retarding the publication of the Scriptures.

### Light and Liberty in Turkey.

The Rev. Messrs. George W. Wood and E. M. Dodd, of the Missions to the Armenians in Turkey, after referring to Geghi, Cesarea, and other places, to which the light of the gospel has been carried mainly by books, present a gratifying view of the toleration now enjoyed under the Turkish government.

"In nearly all the larger towns, and especially those which are central points of influence for large districts, where no missionary has resided, God," they say, "has set up the light of his truth. Individuals have become acquainted with the doctrine of salvation by grace through faith, and this doctrine has power upon their hearts. A waiting for the word of life seems to us to exist in very many places, and that word is gaining entrance and extension."

"At the same time religious liberty is becoming established. The power of the hierarchy, once so terrible, is passing away; and those who wish to profess the evangelical faith may, in a degree, be secured from outrageous persecution in so doing. Within a few months, vizierial letters, or orders from the supreme government to the local authorities, have been solicited, not to mention other places, from Rodosto, Aintab, Cesarea, Diar bekir, Sivas, and Musul, and have, in every instance, been freely granted.—These may often be evaded by the local authorities, and distressing persecution may be carried on under the forms of law, or in ways not preventable; yet it is a motive for devout thankfulness and encouragement, that freedom of conscience for the non-Musulman population of Turkey has been secured by law, and its practical enjoyment is increasingly realized.—*American Messenger*."

### Kentucky and the North.

It is perhaps generally known that ever since the meeting of the Southern Baptist Convention at Richmond, in 1816, most of the auxiliary Societies of the American and Foreign Bible Society in the Southern States have withdrawn from the parent Society. The Kentucky and Foreign Bible Society, has, however, until lately continued its connection. For some months past, the question of separation has been under discussion in the columns of the Baptist Banner published at Louisville. At the recent anniversary of the Kentucky and Foreign Bible Society, held Oct. 18, Rev. A. D. Sears offered the following resolution.

Resolved, That the Society now dissolve the auxiliary relation to the American and Foreign Bible Society.

In support of this resolution he alleged first, the refusal of the American and Foreign Bible Society, to appoint any slave holder, knowingly, to office in the Society; secondly, that no appropriations had been made to missionaries of the Southern Board; thirdly, that the Parent Society had lost its influence in Kentucky.

This resolution caused considerable debate, during which Rev. S. S. Cutting, Corresponding Secretary of the American and Foreign Bible Society, defended the Society on the ground, that it had not changed its policy.

Rev. J. L. Waller offered the following resolutions as a substitute:

1. Resolved, That the first article of the constitution be so amended as to read: This Society shall be called the Kentucky and Foreign Bible Society; that the fourth article be expunged, and that the sixth article be so amended as to read: That the funds of this Society, except such as shall be especially directed by the donor, shall be subject to the direction of the Society.

2. Resolved, That the great objects contemplated in the organization of the American and Foreign Bible Society, and the manner in which these objects have been carried out, meet our unqualified approbation.

3. Resolved, That we regard the world as our field of labor, and that we will form no alliance with any institution that will circumscribe our operations.

4. Resolved, That we approve of every organization and effort which have for their design the translation of the Scriptures without mutilation and without concealment, in all languages.

The first resolution was adopted by the following vote: yeas 41, nays 11. After this vote, the President, Rev. R. T. Dillard, D. D., and the Corresponding Secretary, Rev. W. M. Pratt, offered their resignations, and new officers were chosen.

The second resolution was laid on the table by the following vote: yeas 20, nays 19. The third and fourth resolutions were passed almost unanimously.

Subsequently, the second resolution was taken from the table and the following substituted by a large majority.

Whereas, having withdrawn our auxiliary relation to the American and Foreign Bible Society.

Resolved, That our course is not designed to express censure against said Society, but to secure union of action in our own operations, which in our present circumstances, would be greatly retarded, if not entirely broken down.

Resolved, That we have entire confidence in our brethren constituting the Board of this Society for the past year, and that they are entitled to our grateful acknowledgments for the zeal and energy with which they have presented the objects of the Society.—*Index*.

### Striking Retribution.

The Massacre of Protestants in France, at the revocation of the edict at Nantes, and by order of the French King, has been followed by a remarkable experience of the whole line of French Kings. The facts in the case have been reduced to a nutshell in the following from the Edinburgh Witness:

When the darkest of its many dark tragedies was enacted—the St. Bartholomew massacre—Knox was still alive,—"Being conveyed to the pulpit," says McCrie, "and summoning up the remainder of his strength, he thundered the vengeance of heaven against that cruel murderer and false traitor, the King of France," and desired Le Croc, the French Ambassador, to tell his master, that sentence was pronounced against him in Scotland that the divine vengeance would never depart from him nor from his house if repentance did not ensue; but his name would remain an execration to posterity, and none proceeding from his loins should enjoy his kingdom in peace." Have the kings of France since that day reigned in peace or descended from the throne full of years and honor? Charles IX., by whom the dreadful tragedy was enacted, died soon after in awful horrors, the blood flowing from every pore of his body.—Henry III., his successor, fell by the hand of an assassin; Henry IV., after a reign of twenty years distracted by civil wars, died by the dagger of Ravillac. His successor, Louis XIII., after a reign of thirty-three years, spent mostly in warring with his subjects, died on his bed.—Of Louis XIV., it is impossible to say whether the opening of his career was most brilliant, or its close the more disastrous and unhappy. The reign of Louis XV. was marked by private profligacy, public profusion, increasing financial embarrassment, and growing discontent. The King expired of a mortal distemper caught in the pursuit of his pleasures.—In the next reign the Revolution appeared upon the scene, and Louis XVI. perished upon the scaffold. The troubled lives and unhonored ends of the French kings since that period are too well known to require that we should dwell upon them. And now the death of Louis Philippe adds another to the list of disrowned heads which have gone down in exile into the tomb.

### Thanks at the Table.

I shall not discuss the question, whether in this respect, "the former days were better than these." Forty years ago it was almost the universal custom, I believe, in christian families, to crave a blessing before meals, and to give thanks when they rose from the table. The custom almost as uniformly now is, to unite both in our service. As we find no positive directions in the Bible, with regard to this matter, I suppose we may adhere to the old custom, or fall in with that which has for several years been fast taking its place, as may seem to us most convenient and proper. "Let every man be fully persuaded in his own mind."

But I have a word or two to say about the manner in which this table service was and is performed. Formerly, it was expanded by some into a regular prayer of two or three minutes. This was going into one extreme but not so far as many now go into the other. I often hear the whole despatched in a single sentence, and that a very short one. Half a dozen monosyllables are about all. I was going to say this sounds like mere form, but it is hardly that. It looks more like saying grace because you must, than a serious address to the "Giver of every good and perfect gift."

The other fault which I have noticed lately is, speaking so low as not to be heard across the table. I do not deny that in a petition, "or giving of thanks," for undoubtedly a man may "pray in the spirit," when nobody hears him, but it cannot be "to edification," and the closet is the better place for such prayers.—Surely those who keep up the form of asking a blessing, and returning thanks at meals, ought to speak loud enough to allow all who wish for the privilege, to join in.

Dr. Humphrey.

A decree published by the Russian Council of State, with the sanction of the Emperor, prescribes that hereafter no Jew's synagogue or school shall be erected within six hundred feet of any Russian Greek church. At the same time, the Government at Warsaw has added to the form of the oath to be taken by Israelite recruits on their joining the army, the following clause: "I swear to be faithful to my standard, and never desert it, even should Messiah come upon the earth." Who can fail of discovering in this despot monarch a second Pharaoh of Egypt.—*Presbyterianian*.



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, what ever 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.

Agents.  
It will be noticed in another place that we have published a list of Agents at the principle Post Offices where our paper is taken, out of Alabama; who are authorized to receive money on our account, and receipt for the same. We have not generally specified them at offices where but two or three papers are taken, for the reason that it would swell our list to too great length; and as it is, we specially request our brethren to retain this copy of the paper by them, as we shall be unable to spare the column to a standing notice of this character.

We have been urged to our present course from two considerations: (1) The scarcity of remittable funds of the proper amount, (\$250) in some places. (2) Many of our brethren are not writing men. We may possibly in some instances have appointed such on our list; but with a view to avoid this, and from the hope of securing their special aid to the interests of our paper, we have for the most part nominated our ministerial brethren. In thus devolving this care upon them, additional to all their present responsibilities, we sincerely hope we have done nothing more than they will find a pleasure in respecting—as we should certainly do were we in their stead, and they in ours. They will have it in their power to accommodate both us and their brethren by receiving our money in small amounts, exchanging it for remittable funds, and forwarding to us; and as a remuneration for their trouble, we will allow them 10 per cent. on all the money remitted us by the 1st of February next. Thus they will have an opportunity to secure their own papers gratis.

A defense on the ground of insanity is exceedingly common in cases of murder and other atrocious crimes; and it is desirable that men who are often called upon to sit on juries, should distinctly understand how far this plea is admissible. A late number of the London Times has a report of the trial of Robert Pate for the high misdemeanor of striking her "Royal Majesty, the Queen of England," in the face with a stick. The deed was entirely unprovoked, and, by the Defence, pleaded to have been done under the influence of insanity. It was shown indeed, that Pate had been for several years non compos mentis—weeping at the death of his dogs and horses, singing and shouting in his baths, and performing rare antics in the streets. The Counsel for the State, however, insisted, and the Court sustained the opinion, that insanity was irresponsible only under certain circumstances. "In the first place," said the Counsel, "they must clearly understand, that it was not because a man was insane that he was unpunishable; and he must say that upon this point there is generally a grievous delusion in the minds of medical men. The only insanity which excuses a man for his acts was that species of delusion which conducted to, and drove a man to commit the act alleged against him. If, for instance, a man, being under the delusion that another would kill him, first killed that man for his own protection as he supposed, he would be unpunishable for such an act; because it would appear that the act was done under the delusion that he could not protect himself in any other manner, and that there the particular description of insanity conducted to the offence. But on the other, if a man had the delusion that his head was made of glass, that would be no excuse for his killing a man. He would know very well that, although his head was made of glass, that was no reason why he should kill another man; and that it was a wrong act, and that he would be properly subjected to punishment for that act. These are the principles which ought to govern the decision of juries in such cases;—they ought to have proof of a formal disease of the mind, a disease existing before the act was committed, and which made the person accused incapable of knowing at the time he did the act, that it was a wrong act for him to do."

We regard the above a very important distinction, and if it were carefully remarked in the proceedings of our criminal courts, it would invalidate much of the specious pleading by which nefarious offenders often escape condign punishment. It is hardly necessary to add that Robert Pate did not find the plea of insanity to avail much in his case—that while on some things, and things generally, he was not very sane, he was, after all, not so demented as not to know that he had done wrong; and, therefore, he was "sentenced to seven years banishment across the seas."

QUEEN VICTORIA.—It is said, and with truth perhaps, that Victoria is the most popular Sovereign that ever sat on the British throne. She is equally endeared to her subjects by her private virtues, her Royal dignity, and her public conduct. By the way, we have recently seen an anecdote of her Majesty which has contributed to heighten our estimation of her religious character. While on her late tour through Scotland, it seems she took occasion to attend public worship among the Presbyterians whereupon the Bishop of London strongly remonstrated with her Ladyship, and complained that she had neglected to have a clergyman of the Establishment in her suit. The Queen replied to the effect that he would attend to his own business, and render his advice when it was called for—that she should exercise her own discretion in such matters.

LIBERAL THINGS.—The Tuskegee and Liberty Associations of Alabama, and the Yalobusha and Aberdeen Associations of Mississippi, have each assumed the support of a native preacher in the Indian territory.

Something New Under the Sun.  
The Southern Presbyterian says: "the great body of those who baptize by sprinkling, fully believe that it is the true scriptural mode, and that immersion is an innovation. We had supposed also that all immersionists understood that."

Understood what? Understood that immersion is an innovation? or that "those who baptize by sprinkling fully believe" it so? In either case it is something new under the sun. It is certainly new, if immersionists regard their own baptism an innovation; and no less so to us, if "the great body" of sprinklers so regard it. The baptismal controversy has indeed raged long and loud, but we have no recollection to have ever before seen it gravely asserted in print that immersion has no place in the sacred oracles. We have heretofore been apt to think that all parties conceded this might be the primary signification of baptizo and its cognates, and that it was at least one of the forms in which the rite of baptism was originally administered; and that that which was contended for by our pedo-baptist friends was only that something else was baptism also. But really this is an entire changing of the venue, and we shall feel ourselves under considerable obligation to the Southern Presbyterian if he will point out to us when, where, and by whom it was done. We had the honor of being brought up (theologically) at the feet of a Presbyterian D. D., and know pretty well what "the great body of those who baptize by sprinkling believe;" and if our Georgia brother desires any pedo-baptist testimony on the subject, he can likely obtain a sufficiency for all necessary purposes. If, however, baptism and sprinkling are synonymous terms, why say "baptize by sprinkling," and not rather, that "the great body of those who sprinkle by sprinkling believe that sprinkling is the true scriptural mode of sprinkling?" This would be in stricter harmony with this sprinkling ceremony.

Legal Decision.—Robert Pate.  
A defense on the ground of insanity is exceedingly common in cases of murder and other atrocious crimes; and it is desirable that men who are often called upon to sit on juries, should distinctly understand how far this plea is admissible. A late number of the London Times has a report of the trial of Robert Pate for the high misdemeanor of striking her "Royal Majesty, the Queen of England," in the face with a stick. The deed was entirely unprovoked, and, by the Defence, pleaded to have been done under the influence of insanity. It was shown indeed, that Pate had been for several years non compos mentis—weeping at the death of his dogs and horses, singing and shouting in his baths, and performing rare antics in the streets. The Counsel for the State, however, insisted, and the Court sustained the opinion, that insanity was irresponsible only under certain circumstances. "In the first place," said the Counsel, "they must clearly understand, that it was not because a man was insane that he was unpunishable; and he must say that upon this point there is generally a grievous delusion in the minds of medical men. The only insanity which excuses a man for his acts was that species of delusion which conducted to, and drove a man to commit the act alleged against him. If, for instance, a man, being under the delusion that another would kill him, first killed that man for his own protection as he supposed, he would be unpunishable for such an act; because it would appear that the act was done under the delusion that he could not protect himself in any other manner, and that there the particular description of insanity conducted to the offence. But on the other, if a man had the delusion that his head was made of glass, that would be no excuse for his killing a man. He would know very well that, although his head was made of glass, that was no reason why he should kill another man; and that it was a wrong act, and that he would be properly subjected to punishment for that act. These are the principles which ought to govern the decision of juries in such cases;—they ought to have proof of a formal disease of the mind, a disease existing before the act was committed, and which made the person accused incapable of knowing at the time he did the act, that it was a wrong act for him to do."

We regard the above a very important distinction, and if it were carefully remarked in the proceedings of our criminal courts, it would invalidate much of the specious pleading by which nefarious offenders often escape condign punishment. It is hardly necessary to add that Robert Pate did not find the plea of insanity to avail much in his case—that while on some things, and things generally, he was not very sane, he was, after all, not so demented as not to know that he had done wrong; and, therefore, he was "sentenced to seven years banishment across the seas."

QUEEN VICTORIA.—It is said, and with truth perhaps, that Victoria is the most popular Sovereign that ever sat on the British throne. She is equally endeared to her subjects by her private virtues, her Royal dignity, and her public conduct. By the way, we have recently seen an anecdote of her Majesty which has contributed to heighten our estimation of her religious character. While on her late tour through Scotland, it seems she took occasion to attend public worship among the Presbyterians whereupon the Bishop of London strongly remonstrated with her Ladyship, and complained that she had neglected to have a clergyman of the Establishment in her suit. The Queen replied to the effect that he would attend to his own business, and render his advice when it was called for—that she should exercise her own discretion in such matters.

LIBERAL THINGS.—The Tuskegee and Liberty Associations of Alabama, and the Yalobusha and Aberdeen Associations of Mississippi, have each assumed the support of a native preacher in the Indian territory.

Rev. L. L. Fox.—Uniontown Church.  
We regret to learn by the last Religious Herald, that our good brother Fox, of Uniontown, has determined to leave the State. Bro. F. has resided in Alabama about four years, located at an important point, where he has enjoyed the universal esteem of his acquaintances, and where with the blessing of God he has done fine service for the cause. Could he enjoy such a measure of health in this climate as to allow of his remaining—which he might possibly do in a different location—we should be greatly delighted; otherwise we fear he will return to the Old Dominion. He speaks thus of the Uniontown church which he has served since his first settlement in this country:

"I have now been in this State just four years. When I arrived here, or a month or two after, I accepted a call to the pastorate of the church in this place; with which I have been laboring ever since. We commenced here under rather gloomy prospects. The church was very feeble, numbering not more than six or eight male members, and almost entirely destitute of a house in which to meet. With gratitude to God, however, we are now permitted to say, that through His blessing we have increased to a respectable number."

I have baptized into the fellowship of the church some hundred and fifty souls, and there have been received by letter some twenty or twenty-five more—the greater part of whom, however, are colored persons. Yet there are some whites among the number, who are men of wealth and influence. We have succeeded in erecting a very neat and comfortable house of worship, and through the liberality of the commission merchants and others, in the city of Mobile, we have procured a bell; so that all we now need, in order to the building up of a large church here, is industry and perseverance, with the blessing of the Lord upon our labors.

This is a very important point. Our town is located in the midst of a very rich and fertile country, and on all sides of it are many large and wealthy planters. It is also improving very rapidly. A number of dwellings have been erected in the last two years—also two academies, male and female, which are now in successful operation. We have three churches—Methodist, Baptist, and Episcopal—and our Presbyterian brethren are now building."

CHARLESTON ASSOCIATION.—This body held its 99th annual session with the Bethel church, Richmond District, S. C., on the 9th inst.; Rev. J. R. Kendrick, Moderator, and brother Tupper, Clerk. The churches are represented, generally, as exhibiting but little spiritual life; nevertheless as maintaining their accustomed liberality toward the cause of Missions—more than \$1300 having been sent up for benevolent purposes. During the meeting a special effort was made to raise funds for the endowment of Furman University, and which resulted in a subscription of \$2000 for that object. The next will be the centennial meeting of the body, and it was resolved to hold it with the First Baptist church of Charleston. Rev. Samuel Furman was appointed to preach the introductory, and the Rev. Richard Furman, of the Welsh Neck Association, as his alternate. Rev. Robert Fuller of the Savannah River Association, was invited to preach the charity sermon, and Rev. J. O. B. Dargan, of the Welsh Neck Association, as his alternate. These Associations were also invited to join them at that time in the celebration of their hundredth anniversary.

BENEVOLENCE OF DR. JUDSON.—The Rev. Mr. Bright, Home Secretary of the Missionary Union, in a recent speech before the New Jersey B. S. Convention, referred to the benevolence of the late lamented Dr. Judson in the following manner: "Dr. Judson submitted to every self-denial as he entered the Burman field. It was emphatically true that he gave himself. At the close of the war between Burmah and England, he acted as a mediator of peace and as interpreter for the two nations at issue. For this valuable service he was paid about five thousand dollars, and this he received as his own for this extra labor. But he would not retain it. Against the solicitations of the Board, he brought it to their cause and gave every dollar to be expended for the Mission. At another period by his rigid economy, he laid up several hundred dollars for his old age when he might be laid aside from service; but he might not be chargeable to the Board; but the Bank at Calcutta where it was deposited failed, and he lost it all. For the copy right of the Memoirs of Sarah B. Judson, he received of the Publisher fourteen hundred dollars, but this he at once appropriated to that Mission, to which he and his two wives then in heaven had consecrated their lives. Such repeated examples of benevolence ought to rebuke the stunted spirit of our churches who in scanty dribbles do out of their abundance forty cents a year per member."

SABBATH SCHOOLS IN SCOTLAND.—A Scotch correspondent to the Presbyterian Herald says: "The Sabbath school cause in Scotland, and especially in Glasgow and Edinburgh, is an excellent example of an alliance of Christians of all evangelical denominations, actively and harmoniously working in concert for the good of the spiritually destitute. All the plebeian districts of this great city, are meted out, by common consent, amongst Societies belonging to the Churches; and it is quite delightful to see how cordially the teachers of various sects meet each other on this common ground. The fact is, that the true Evangelical Alliance is that of the Sabbath school teachers."

THE POPE.—His Holiness, the Pope, has recently issued a bull prohibiting Roman Catholic parents in France and England from sending their children to Protestant schools; and yet Protestant parents in America are verily enough to send their sons and daughters to Roman Catholic schools. It is to be hoped, the recent flare up in St. Joseph's College, Ky., will open the eyes of such to the extreme folly, not to say danger, of that course. Really, it is one of the mysteries of the Beast that it can attract into its power those who dread and despise it.

Associational Record.  
TALLASSEE BAPTIST ASSOCIATION.—Thanks to the brother whose kindness has placed us in receipt of the proceedings of the Seventeenth Annual Session of this body. It was held with the Pisgah church, Cherokee county, Ala., Oct. 4-5, 1850.—Rev. Silas Witt, Moderator; and Rev. R. H. Thackerston, Clerk. This Association numbers 26 churches; 14 ordained, and 11 licensed preachers; and 1352 members,—of whom 156 were baptised during the year. During the past Associational year they had three missionaries employed within their own bounds, to the aggregate amount of 179 days. Two of these report 104 sermons delivered; 14 persons baptized, and 7 others received by letter &c.; 17 Bibles and Testaments distributed. The body raised during its session \$112 for missionary purposes the next year.

Their next session will be held with Rabbit Town church, Benton county, commencing on Saturday before the 1st Sabbath in Oct. 1851.—Rev. P. Archer to preach the Introductory Sermon; Rev. S. Witt, Alternate.

SALEM BAPTIST ASSOCIATION.—We are indebted to the polite attention of the clerk, for the Minutes of the Twelfth Annual Session of this large, active and enterprising body of Alabama Baptists. It was held with the Mount Pleasant Church, Pike county, Oct. 5-8th, 1850.—Rev. A. Cumbe Moderator; and Rev. J. T. S. Park, Clerk. The Association embraced this session, 48 churches; 18 ordained and 16 licensed Ministers; and 2494 members, having an increase of 9 new churches, and 358 members by baptism.

This is one of the most active missionary bodies in the State. During the past year they had three missionaries employed the whole time; who report an aggregate of labor—travelled \$301 miles; delivered 860 sermons and exhortations; baptized 220 persons, and received 89 by letter, organized 7 churches, and ordained 11 deacons, and 1 minister. Among the remaining items we notice that this Association had under its charge at literary institutions, two young brethren pursuing a course of study preparatory to the Ministry; that they dismissed 16 churches to form a new Association; that they raised a standing Committee of five charged with the business of inquiring into the condition and wants of their aged ministers, with reference to providing for any necessity that may exist, and that the churches are requested hereafter to look to this object in their contributions. The financial report shows an expenditure of \$1041.46, the past year; and a collection of \$916.50 for the present year.

The next session of this body will be held with Mt. Zion church, Macon co., on Saturday before the 1st Sabbath in Oct. 1851.—Rev. J. H. Horn to preach the Introductory sermon; Rev. J. R. Smith the missionary sermon; and Rev. Joel Sims the Education Sermon.—Rev. F. H. Moss his alternate.

SATISFACTION BAPTIST ASSOCIATION.—We are under obligation to brother Asbury Daniel for the proceedings of the Fourteenth Annual Meeting of this body of Arkansas Baptists. It was held with the Spring Creek church, Saline co., Sept. 21-23d, 1850.—Rev. W. H. Baylis Moderator; and bro. E. W. Russell, Clerk. The Association has 24 churches; 13 ordained and 3 licensed preachers; and 866 members—baptized during the year 73. The report on destitution mentions, that the Southern portion of their territory is pretty well supplied with ministers, but that the Northern part of their field is in great want. In the counties of Dallas, Jefferson, Ouachita and Saline the state of religion is represented to be dull and lifeless; but in a flourishing condition in those parts better supplied with the word of life. They petition the Ark. B. S. Convention to furnish them two missionaries.

The next meeting of the body will be held with the Manchester church, Dallas county, on Saturday before the 4th Sabbath in September, 1851: Rev. C. Cain to preach the Introductory Sermon, and Rev. J. C. Tomme his alternate; Rev. H. H. Colman to preach the Missionary sermon, and Rev. W. H. Wyatt, his alternate.

A Liberal Spirit.  
At the late Meeting of the Bethel Association the subject of supporting indigent Theological Students was presented—an able Committee was appointed and the following resolutions adopted, evincing an enlightened and noble spirit:

1st. To attempt by immediate subscription to raise a sufficient amount, to pay the board of one indigent student in Howard College during 1851, to be selected by the Executive Board of the Association.

2nd. To instruct the Ex. Board to send an agent round to the churches to solicit donations and subscriptions to form a permanent fund, the interest of which shall be appropriated under the direction of the Board to the support of indigent young men preparing for the ministry.

Under the first resolution over \$60, was subscribed on the spot, and the Board hope to raise it to \$100, or \$120.

By the request of the Secretary the following is inserted:

A Beneficiary Wanted.

The Executive Board of the Bethel Association (Ala.) have been instructed to select some needy student for the ministry, to whose support they may appropriate the funds raised at the last Association for this object. They will give the preference to a brother belonging to a church in the Bethel Association, provided one be found seeming to have the requisite gifts and graces to make him a useful minister of Jesus Christ.—If we find none such in our Association by the last of December, we shall proceed to select some one from another region, if any such be found needing our aid. Applicants should be recommended by their respective churches, as in their opinion called of God to this sacred work. Pastors will do well to look around them for "God's sacred vessels." Address NATHAN SMITH, President of the Board, or A. A. CONNELLA, Sec., Spring Hill, Ala. P. S. The Board also wants several missionaries. Applications gladly received, and information about laborers who may be obtained, earnestly solicited. A. A. C.

Advice from Bombay and Calcutta represent business as active, and produce scarce.

Revival Correspondence.  
REV. GEORGE EVERETT writes from Marion, Union Parish, La., Nov. 4th: We have had several good meetings in North Louisiana this fall. At our last meeting at Zion Hill church, I had the pleasure to baptize Eight and left others ready for that ordinance. We closed a meeting at the Spring Hill church in my neighborhood, on last evening, the 3d inst., at which 28 were received into fellowship—15 by baptism. Of this number baptized 4 were the sons of the "Primitives," as they style themselves, we also received one of that order by letter. This has been a very prosperous church. It was organized by Elders Dr. Hartwell, Dr. Larkins, Milburn and myself in June 1849, with only 19 members. We have now 70, and the cause is still onward. Our congregations during our recent meeting found the place too straight for them in a house of worship 40 by 30 feet. O that God may send still greater prosperity.

REV. JEREMIAH REEVES, writes from Jefferson, Ala., Nov. 8th: With a view to the gratification of your readers, I will present a sketch of a series of protracted meetings recently held by brother J. G. Williams and myself in the churches of which he is the pastor.

We held a meeting at Uleconush embracing the 2nd Sabbath in Oct., which was continued six days. As the result of our labors, under God, 9 were received for baptism—8 of whom were immersed. There were probably seventy or eighty anxious persons at the close of our exercises.

From the above place we went to Nanafalia, where we held a meeting of similar character, embracing the 3rd Sabbath, in Oct. At this place also the presence of the Lord was signally displayed. We received 28 by experience and baptism, and one by letter.

We next proceeded to Shiloh, where we also held a six day's meeting including the 4th Sabbath. This church was also much revived and many souls were brought to the knowledge of the truth. Among the results of our efforts we had the pleasure of receiving 14 by experience (12 baptized) 2 by letter and 3 restored.

Our next appointment was at Union church, where again we held a fourth meeting of six days, embracing the 1st Sabbath of this month. This church has a spacious meeting house, and all things seemed ready for a delightful occasion; and such it proved to be. The power of the Lord was present to heal, and much good was done. We here received 28 by baptism one by letter, and two restored—making an aggregate of 87 additions to these churches within a month. What hath God wrought! "O that men would praise the Lord for his goodness, and for his wonderful works to the children of men!" I ought to observe in this place, that at Shiloh church we had the assistance of our good brethren Rev. L. Dewett and Ivins.

Rev. A. D. Blackwood, (formerly a student in Howard College,) writes from Wake Forest N. C. under date of Nov. 9th: As good news from afar country is always cheering to brethren and especially to old acquaintances, permit me through your columns to give an account of one of the most interesting meetings that I have ever attended. I commenced a meeting at Marshall, Orange County, N. C., on Saturday before the 4th Sabbath in Sept., with the intention of protracting it as long as circumstances would justify. The first day the prospect was gloomy,—one, afflicted, minister beside myself and a small congregation. The next day the congregation was large, but no other ministerial help. Sabbath evening I was left alone, but continued to preach day and night till Tuesday night. The Lord now manifested himself by his Spirit and power in our midst, and many came forward enquiring what they must do to be saved, and with the occasional aid of some good Methodist brethren, the meeting continued with increasing interest for 17 days. Being worn down with the labors of so many days, I was compelled to close the meeting, leaving several deeply distressed and many others serious on the great subject of the salvation of their souls.

The meeting resulted in the conversion of about eighty precious souls,—from fifteen to twenty-five years of age. There was one gentleman of 50, who had been serious at times for many years, the husband of a pious follower of Christ, who remarked that she had been praying for his salvation, daily for fifteen years, and never despaired of realizing an answer to her prayers. Thus the fervent effectual prayer, of the righteous availeth much. At the close of the meeting I baptized several and expect to baptize several others at the next meeting which will be in a few days.

The 25th annual commencement of Nashville University took place on the 2d ult. A highly interesting discourse upon the life and memory of the late Prof. Frost, was delivered by President Lindsley. Other addresses were delivered to large audiences. The degree of A. B. was conferred upon 14 graduates, and that of A. M. upon 48. The operations of the University will be suspended until the completion of the new buildings. President Lindsley will probably dissolve his connection with the University at an early day.

The annual term of Centre College, at Danville, Ky., commenced on the 2d ult., with prospects of a very large class, 150 students having entered already. The institution, never has been in so prosperous a condition as at present. The Rev. J. C. Young, D. D. is President.

The Rev. Dr. Baker, who has been on to New York raising funds for Austin College, Texas, writes to the Presbyterian Herald, that he has raised about \$25,000 in one form and another, besides the amount raised in Texas, and that the cornerstone of the new institution will soon be laid. He says that popular education is the most popular thing in Texas.

Mission to Rio Grande.  
The Rev. J. H. Wombwell has been appointed by the Board of Domestic Missions to Brownsville on the Rio Grande. About two years ago brother Wombwell removed from Virginia to West Florida. For more than a year past he has been a missionary of the Board in that section of country. He has been a faithful and laborious missionary. His talents, industry, ability and piety have greatly endeared him to the people of his adopted field. A brother in that section of the State writes as follows in relation to him: "It is, perhaps, not wrong to acknowledge that we feel deeply the loss of our beloved and useful brother Wombwell. But christian magnanimity requires that we should submit without a murmur, though we cannot without grief. The position of the place to which he is appointed, the great interests involved in having such a man there at once, and the recollection that all the sheep of our Divine Master, though not of this field, are alike dear to him, are considerations adequate to the loss we sustain."

The Board are fully satisfied that brother W. is well adapted to the field for which he has been selected. The commanding position of Brownsville renders it a place of great importance. It is an open door of access to Mexico. The fertile lands and mineral resources of the Rio Grande Valley will invite and sustain a large population. That country will soon be occupied by immortal souls.

This Mission must be undertaken at the entire expense of the Board. Neither, by much enquiry and correspondence, can they learn that there is a Baptist in Brownsville or vicinity. Hence no reliance can be placed upon any friends there to furnish any portion of his support. As he is a poor man and has a family more than usual expense of outlay, for the first year at least, will be incurred. We ask the friends of the cause to make special effort to meet this case. The present engagements of the Board will, in all probability, consume the resources of the Board now on hand. New applications are coming in frequently. There are many, very many, places of commanding importance which the Board could occupy if they had the means. Baptists of the South shall your Board longer confine its operations to these narrow limits? Aid is wanted now. To you we make our appeal—to you we look for it.

R. HOLMAN, Cor. Sec., B. D. M. S. B. C.

Appeal for the Indians.

We copy the following from the Indian Advocate with the earnest hope that the friends of the "Red Man" will not lay it down without a prayerful resolve to give immediate aid to the Board at Louisville, Ky.:

EMBARRASSMENT OF THE BOARD.

The painful alternative which we have so long feared has at length been forced upon the Board. At the very time when the condition of the Indians imperiously demands an enlarged scale of operations, we are compelled to resort to retrenchment and perhaps abandonment of some part of our field of labor, although the prospects of success were never more inviting. This is deplorable, but the lack of the pecuniary ability makes it obligatory upon the Board. Our treasury is entirely exhausted, the pressing liabilities of the Board amount to several thousand dollars, which had every appearance of being largely increased; the Board, therefore, deemed it the best policy to retrench, until this indebtedness should be removed. This very desirable consummation can be speedily reached, if the brethren and churches will only act promptly and liberally for our relief. This action we earnestly, imploringly ask of all true friends of the Redeemer, and of the suffering Indians. Brethren, make no delay in this matter; let no cause prevent an immediate attention to this appeal. Do not read this, and then lay down the paper and straightway forget the subject, or defer it until some future time. We want your aid now; give it with a praying heart and a full hand. Make one special effort for the Indians! You have done this for Foreign Missions, the Bible cause, the General Association, the College, or some other worthy object; now, we earnestly solicit you make one strong effort for Indian Missions. Success will crown the effort, and we shall have the delightful task of not only setting all our past machinery into operation again, but of enlarging the bounds of our sphere of influence.

DISCOVERY OF ENORMOUS FOSSIL EGGS.—The Calcutta Englishman writes: "We have received Mauritius papers to the 13th ult. The Mauritius mentions, on the authority of a Bourbon journal, that a singular discovery has been made in Madagascar. Fossil eggs of an enormous size have been found in the bed of a torrent. The shells are an eighth of an inch thick, and the circumference of the egg itself 2 feet 8 inches lengthways, and 2 feet 2 inches round the middle. One which has been opened contains 8½ litres, or about 2 gallons! What was to come out of these eggs? Bird or crocodile? The natives seem to be well acquainted with them, and say that ancient tradition is uniform as to the former existence of a bird large enough to carry off an ox. This is only a little smaller than the roc of oriental fable, which waited patiently till he saw the elephant and rhinoceros fighting, and then carried off both at one stoop. Some fossil bones were found in the same place as the eggs; but the Bourbon editor says that he will leave it to the pupils of the great Cuvier to decide to what animal they belong. If they should prove to be the bones of a bird, of size corresponding to the eggs, the discovery will indeed be an extraordinary one."

A resolution was introduced before the Nashville Convention in submitting the question now agitating the Republic to a Congress to be held in Montgomery, Ala.



Prayer Meetings.  
Dear Bro. Chambliss:—I hope I shall not be considered an intruder in your columns, while I occupy a small space with a few reflections upon a subject so important as that of Prayer-Meetings.

It has always been a matter of surprise to me, that members of the church, generally, manifest so little concern in these meetings. They are, indeed, the index of a church's piety—the hand that points to her godliness.

I would not tax your time with the numerous considerations which might be urged in their favor, but invite your attention to one only.—These meetings have in view, besides others, the schooling and training of the younger members in devotional exercises, and, thereby, educating them for future usefulness in the church. Now, I would most respectfully ask, how is this object effected? Is it by the older members staying at home? I think not; because when they—the patriarchs of the church—fail to attend, the younger, ready to follow the example of those to whom they are looking for example in church matters, will be found absent too. Your presence is required, my brother, and no other excuse, save that which will abide you in the day of judgment, should hinder your attendance. It is not to be presumed that the younger members possess the boldness of a Paul, and will, without a blush, assume the position as conductor of the meetings. No. You should induct them into these exercises by gentle persuasion and mild entreaty. You lead them to public prayer by a willingness to engage in that service yourselves. You induce them to exhortation by your example in this duty. But neither of these will you encourage if you remain away.

Besides absence, there is a fault, I think, of which members are sometimes guilty. And I would call your attention especially to this, as you are a preacher, and can probably bear testimony to what I am going to say. We will suppose the members are present. A young brother, feeling it his duty to make a few remarks in way of exhortation, begins with a full, ringing voice and almost inarticulate speech. After a while, coming to himself, as it were, he ventures to cast his eyes around, when he instead of receiving an approving look, he finds the heads of some hanging down, and the faces of others turned away. Thus a deeper confusion seizes him; for the thought immediately rushes upon him, that "they are ashamed of me, and what I am saying." Is it not so, that you become discouraged or indifferent, as you receive or do not receive the eye of your audience?

An incident, and I am sure, I was walking sometime since with a minister, on our way to a prayer-meeting. The weather was a little cool, but the evening fair and beautiful. I expressed my apprehension that the coolness of the evening would prevent the members from turning out. He replied, I reckon not,—for this evening is equally as pleasant as yesterday, and several of them were in town. But, brother Chambliss, I will not tell you how it resulted.—No, I will not.

FRANKS.

Perry County, Nov. 8th, 1850.

Instruction of the Colored People.  
Dear Bro. Chambliss:—Though personally a stranger, I may be allowed to address you on a subject, that doubtless yourself, and many of your patrons are deeply interested in.—The Religious training of the colored population of our country. Two years ago we commenced the work of missionary labor, within the bounds of the Yallah Association, by appointing a missionary to preach and catechise, wherever he might obtain access to those most destitute. At first there seemed to be many obstacles in the way, such as always surrounds a new enterprise.—Doubts were entertained by many in reference to the practicability of the project; by others fears were expressed of an undefined character, while a multitude could not be brought to place any confidence in the sincerity of the religious pretensions of the poor negro. Among the latter class is found almost all overseers, as well as many owners. But hearing the language of inspiration sounding in their ears, "the poor have the gospel preached unto them," and "God is no respecter of persons," our Board entered the field by their missionary, relying on the promise "Lo I am with you," &c.; who went forth weeping bearing the precious seed of the gospel, not knowing what would befall the enterprise, thus committed to his hands. The first difficulty to overcome was to convince owners that they were responsible to God, and that no evil could possibly grow out of obedience to the command to preach the gospel to every creature. The second point was to gain the favorable consideration of overseers, many of whom are wont to believe that no moral power can reach that class of beings, that nothing can control them, than physical force; and the last, though not the least, was to gain the confidence of a people shrouded in moral darkness, suspicious to a fault, and most deplorably wedded to the sin of Sabbath profanation. To interrupt this is to secure their displeasure; and their prejudices once aroused is of the most unyielding character, because entertained by minds unaccustomed to reasoning.—We could but exclaim, when contemplating all these barriers lying in the way of success, "who is sufficient for these things?" The first year was spent principally in teaching first principles, the A. B. C. of religion, finding that much of their notions of religion was sheer superstition, and that the God they acted in reference to, an imaginary Being. At the commencement of the second year, finding that much had been gained, we commenced preaching to them the unsearchable riches of Christ, "knowing nothing among them but Christ and him crucified," and now we can say behold what the Lord has wrought up to this time! About 100 souls

have given good evidence of conversion to God; eighty have put on Christ by baptism, and multitudes are still crying for mercy. At several stations revivals have been in regular progress for months; prayer meetings are kept up by them on the plantations, and a zeal manifested worthy of imitation by any class of Christians. Bad servants are made good, and good servants better. The enterprise has become a popular one, and God is glorified in the salvation of his creatures, for whom Christ died. To God be all the glory. O that we had the men and the means for the support in the entire field. It is white to the harvest. Pastors of churches have become more interested and are devoting special labors to that class of their charge now than formerly, and God is blessing them to the conversion of many. In conclusion we remark, that it is demonstrated, that to meet the wants of this class of our own population, they must have the word of life especially directed to them in a way they can call their own. Then, and not till then, will the solitary place be made glad for them.

Yours in Christ,  
T. B. ALTON.

North Carolina Baptist State Convention.  
The last annual session of this body was held at Lewisburg, Franklin county, Oct. 17—20.—Rev. James McDaniel, President. A correspondent to the Southern Baptist thus speaks of the meeting:

"The session, I was told, was an unusually large and interesting one. Among the visitors from other States, were Rev. A. M. Poindester of the Publication Society, Charleston, Rev. J. S. Reynolds of Va., and Rev. Mr. Richardson, of Mass. It would have given us much pleasure to welcome the delegation from the South Carolina Convention. Hope there will be a general attendance by them at our next convention, as it will meet in Wilmington. The funds sent up to the Convention by the different constituent bodies amounted to \$323.27. In addition to this, about \$25.00 were obtained by the agent of the Convention in subscriptions and contributions, in behalf of the leading objects of the Convention, which are Foreign and Domestic Missions and Ministerial Education. Seven Missionaries were appointed to occupy the Domestic field in different parts of the State. The most of these are expected to raise their salaries in their respective fields of labor.—We were glad to learn that a sufficient amount had been subscribed to pay off all the debts of Wake Forest College. An Agent was appointed to raise a fund sufficient to endow the Professorship, and to enlarge the College Buildings, which are scarcely large enough to accommodate the present number of students, which is about 90. The prospects of the College are considered better than they have ever been before. As an evidence of this, I was pleased to learn that one half of the students are members of churches. Several of them are beneficiaries of the Convention, studying for the ministry."

Important from the Indian Territory.  
Rev. H. P. Buckner writes to the Indian Advocate: I have baptized ten since my last letter; among that number are sisters Susanah McIntosh, and Hannah Brown. Sister McIntosh is the wife of Gen. Roly McIntosh, the principal chief of the Creek nation, and sister Brown is his daughter. In July I baptized a very promising young man by the name of Van, with four or five others, but as the report has not been published, I suppose it failed to reach you.

Our association continued in session for five days, and adjourned to meet at Muskogee church in September 1851. Brother D. N. McIntosh was our clerk, and from him you may expect a particular account of the meeting.

We have just returned from a tour of preaching to the Creeks who reside in the Cherokee nation. We had a large congregation at the house of our very hospitable friend William Drew; and we hope that we will soon be able to constitute a church in that neighborhood.

Next week we have an appointment at Big Spring; and on the Wednesday following we will go to North Fork, on which occasion it is expected that Gen. C. McIntosh will be ordained.

Quaque (or Wild Cat) has returned to the Seminoles; and it is reported that he has with him a large company of wild Indians for hostile intentions. Two or three letters to that effect have recently been sent in, and on yesterday a council of chiefs ordered twenty men out of every town to repair immediately to the Seminole country. The nation is greatly disturbed at this time, and a political change, if not a war, is looked for by some. Should any change occur, it will be brought about by the enemies of Christianity; for nearly all that are now in power are members of the church, and none are seeking it but those who have ever persecuted the church.

We have this to encourage us, that changes from darkness to light are occurring nearly every day; and this to hope for, that "all things shall work together for good to them that love God."

The University of Mississippi, says the Presbyterian Herald, is in a very flourishing condition in the number, good order, and improvement of the students. There is a very respectable proportion of religious among them, and eight or nine preparing for the ministry.—They have a regular weekly prayer meeting and the A. B. C. of religion, finding that much of their notions of religion was sheer superstition, and that the God they acted in reference to, an imaginary Being. At the commencement of the second year, finding that much had been gained, we commenced preaching to them the unsearchable riches of Christ, "knowing nothing among them but Christ and him crucified," and now we can say behold what the Lord has wrought up to this time! About 100 souls

Hints respecting a Female Seminary Edifice.  
The following suggestions are submitted in answer to numerous applications for Plans of a Female Seminary Building. From these hints, the Architect can draw his Plan. They contemplate an Edifice which will accommodate two hundred scholars, one half of them Boarding in the institution. For a smaller number of pupils, the estimates may be proportionally reduced.

M. P. JEWETT.

Judson Female Institute, Nov. 15th 1850.

1. PRINCIPAL SCHOOL ROOM, 40 x 60 feet; at least 15 feet high, and without pillars or posts to obstruct the view.
2. RECITATION ROOMS, 8 to 12 in number, sizes varying from 10 x 15 to 16 x 24.
3. MUSIC DEPARTMENT. One Hall on the Ground Floor, 32 x 48. Twelve Music Rooms, 10 x 12, on the same floor with the Hall, in a wing remote from the main School Room.
4. THE LIBRARY, 24 x 36.
5. DORMITORIES, 25 Rooms, 10 x 14. Each room should have a closet or Wardrobe across the whole length, lathed and plastered.
7. SICK ROOM, 20 x 30.
8. ROOM for the GOVERNESS, 20 x 24, with small Bed-Room attached.
9. Rooms for the TEACHERS, say 6 rooms, each 10 x 15.
10. SUITE OF ROOMS for the Family of the Principal.
11. SUITE OF ROOMS for the Family of the Steward.
12. The BUILDING to be HEATED by Hot-Air Furnaces, placed in the Basement.
13. BATHING HOUSE; might be in the Basement, 40 cells, 5 x 10, twenty on each side of a passage 4 feet wide.
14. WATER should be distributed through all the Rooms of the Edifice, by means of Forcing Pumps.
15. VENTILATION. The windows should be hung by Weights—all letting down from the top, though not at the same time they are raised from the bottom.
16. PASSAGES should be wide and opposite doors or windows.
17. TOWER on top, instead of Cupola and Spire, with Bell weighing 500 lbs.
18. PROVISIONS for EXERCISE and RECREATION. Patent Swings, Dumb Bells, the Graces, Battledores, India Rubber Balls, Hoops, &c. Covered walks for promenading and playing, in inclement weather.
19. GROUNDS extensive, and tastefully laid out.
20. BELLS should be arranged as in a large Hotel, communicating with the Principal's Study, Room of the Governess, the Parlor, the Sick-room, &c.
21. The PRIMARY DEPARTMENT, may occupy a separate Building, 30 x 40.

REMARKS.—The School Room, &c.—The Desks for the School Room may be divided into two compartments, though it would be better for each pupil to have a separate desk and seat. In the former case, the dimensions may be as follows: Height of bottom from the floor, 24 inches; Depth of desk, front, 5 inches; back 6 inches; (clear.) Length, 42 inches; Width 17 inches (clear.) The height should be graduated according to the size of the pupils, the lower desks and smaller pupils being ranged nearest to the Platform of the Teacher. The Desks should be screwed down to the floor.—They should be painted a lead color.

The Platform alluded to, should extend across one end of the Room, being six feet wide, and raised 27 inches. This width will admit a Table in front of the Teacher, and a Case of Shelves behind him, in which can be kept articles of Apparatus, the Books of reference, Maps, Charts, &c., which are constant use.

Black Boards should be made in the walls, presenting a surface of 50 x 4 feet.

A good Eight Day Brass Clock is an indispensable article for the School Room.

Music, &c.—The Rooms for Lessons and Practising must be on the same floor with the Hall, in order that all the Pianos may readily be brought together for Concert practice.

The Library. Here may be placed the cases for Apparatus, and Cabinets of Minerals, Shells, &c. It may also be used for a Reception Room, or Parlor. Consequently, it should be near the Principal Entrance, yet it should not communicate with the main School Room, or with any of the Halls or Passages, where the Pupils congregate.

Dormitories. The closets should be furnished with Hooks, for hanging Dresses; Shelves, for Band Boxes, &c.

REFECTORY. The Pupils should be provided with chairs, not benches, for seats at the Tables. Should be high, light and well ventilated.

The Sick Room. This should be in the extreme part of the wing opposite the Music Department.

Heating the Edifice. If Hot Air Furnaces be used, (and comfort, economy, safety demands them.) Messrs. Chilson, Richardson & Co. 51 and 53, Blackstone Street, Boston, can be consulted. If these are not adopted get Air-Tight Stoves, Orr's Patent—the smallest size for the Dormitories; largest, for the larger rooms.

The Bell. The most celebrated manufacturer in the United States is, Andrew Menely, West Troy, New York. His bells cost about thirty-five cents a pound, delivered in Mobile or New Orleans.

The late Episcopal Convention at Cincinnati have determined to employ the New York Bible and Philadelphia Bible Societies to publish a standard edition of the Bible. The Board of Missionaries voted to recommend to the Bishops to nominate a presbyter, to be consecrated to the Foreign Mission in Africa.

The political news by the Cambria is unimportant.

Agents for the S. W. Baptist.  
General Agents.  
T. P. MILLER, Mobile.  
BAKER & LAWLER, Mobile.  
PLEASANTS & SHACKLEFORD, " "  
DUNCAN, HURLBERT & Co. New Orleans.  
Travelling Agents.  
L. ALEXANDER DUNCAN for the S. West.  
REV. W. M. FARRAR, Mississippi.  
REV. J. W. D. CREATH, Texas.  
Special Agents.  
FLORIDA.  
Rev J McDonald, Jacksonville  
H Moore, Monticello  
Rev J Mercer, Orange Hill  
Rev W C Morrow, Pensacola  
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MISSISSIPPI.  
Rev W Allen, Auburn  
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Rev N R Granbury, Brooksville  
Rev T Willingham, Brandon  
J D Lily, Carrollville  
Rev Wm Hood, Camargo  
Rev Henry Simmons, China Grove  
Dr G Stokes, Clinton  
Rev T B Altom, Coffeeville  
Rev J T Russell, Columbus  
Rev T Gibson, Columbia  
Rev J M Knight, Canton  
Rev S S Caldwell " "  
Rev J R Hamilton, Como  
P P Halbert, Choctaw Agency  
R H Vaughan, Cordiff  
J O Quinn, Claiborneville  
Rev P. Crawford, Dailey's X Roads  
Rev N L Clark, Decatur  
J F Bohannon, DeKalb  
S Morehead, Deans' Mills  
Rev P Crenshaw, Double Springs  
E H Ranney, Edwards Depot  
Rev M N Christman, Fort Adams  
Jus Sims, P M C Grenada  
Rev V W Brock, Grand Gulf  
Rev James Martin, Houston  
Rev S Halliburton, Hernando  
A Jennings, Hohenlinden  
C Corban, Hamburg  
Rev J B Satcher, Jackson  
Rev N Nash, Kosiouss  
Rev John Townsend, Kithmath  
Rev D T Dupree, Lexington  
Rev W Farrar, Louisville  
Rev M Cowin, Line Store  
Rev H McKnight, Liberty  
Rev D King, Middleton  
Rev B B Gibbs, Mill-Dale  
H S Jamnig, Macon  
John Brown, Marion  
Rev F O Campbell, Meridian Springs  
Rev Jos A Parker, Nashville  
Rev W H Head, New Prospect  
Dr H Claggett, Natchez  
Rev H H Rockett, Oxford  
Thos Gooch, Oakland  
Rev H Qinn, Palo Alto  
Dr J Kelly, Pensacola  
Rev H B Hayward, Preston  
J W Bramlett, Poutotoc  
Rev Z McMath, Providence  
Rev H A Middleton, Panola  
J C Williams, Philadelphia  
Rev S Titman, Pine Bluff  
Rev W H Anderson, Pass Christian  
E B Thompson, Port Gibson  
Rev S M Clinton, Richland  
Rev Sam'l Thigpen, Raymond  
Rev C S McCloud, Rodney  
W Mattox, Shengulo  
John Thompson, Starkesville  
Rev M Croson, Smith's Mills  
J M Martin, Sattaria  
Clark Carter, Scoober  
Rev E Minter, Troy  
Rev W H Taylor, Utica  
Rev D L Russell, Vicksburg  
Rev G W Allen, Vernon  
Rev W D Boyd, Waballak  
Rev E C Eager, Warrenton  
Rev T Kingsbury, Woodville  
Rev W C Crane, Yazoo City  
LOUISIANA.  
M McGehee, Atchafalaya  
Wm Clopton, Big Bend  
Rev N A Robert, Cottle  
Rev J J Meredith, Columbia  
Rev C G Baggerly, Clinton  
Rev J B Pratt, Eldorado  
Rev J Tabbs, Farmerstville  
Rev T M Bond, Greensburg  
W O Baldwin, Grand Cane  
Dr J H Cunningham, Homer  
Rev A B Davis, Harrisburg  
Rev A W Jackson, Mansfield  
Rev Elias George, Marion  
M Ardis, Mt Lebanon  
Dr J Evans, Minden  
Duncan, Holbert & Co. New Orleans  
Rev L Fletcher, " "  
Rev E A Campbell, Negreet  
Rev E B Carter, Natchitoches  
J Winston, Pineville  
J Prothro, Salline  
A C Watson, St Josephs  
Rev John Bryce, Shreveport  
Rev J Scarborough, Vernon.  
TEXAS.  
Rev A Buffington, Anderson  
G T Baggerly, Austin  
A W Hill, Bastrop  
Rev D Lewis, Crockett  
John Clabough, Chapel Hill  
J Brook, Galveston  
Rev L Herrin, Grand Bluff  
Rev J T Powell, Gonzales  
Rev B F Ellis, Grand Cane  
Reuben Ellege, Gilmer  
A G Talbot, Grey Rock  
Rev R C Burleson, Houston  
Rev J W D CREATH, Huntsville  
Rev G W Baines, " "  
Rev D B Morrill, Independence  
Rev H L Graves, " "  
Rev M Barlow, Jonesville  
Rev B B Chandler, Lagrange  
Rev W B Baxter, Matagorda  
Rev J Witt, Marshall  
Rev N T Byars, Melends  
W D Perry, Port Caddo  
Rev J H Strubling, Rocky Mills  
J J Stubbfield, Searshout  
Dr J B Sharp, Shannon's Prairie  
Rev J Newman, Trenton  
Rev N Hill, Wharton  
Rev F B Baxter, Washington

ARKANSAS.  
T A Head, Arkadelphia  
Rev P S G Watson, Batesville  
Rev M M Wallace, Camden  
Rev John Mack, Champagnole  
Rev E Haynes, Godbold  
D C Daniels, Hillsboro  
Rev T H Compre, Louisville  
Rev H M Cox, Oakdale  
Rev H W Bayliss, Tulip  
T T Shepherd, Elderado  
Rev A W Ellege, Helena.  
MARRIED.—At the residence of John M. Lucas, Esqr., of Dallas County, on the 7th inst., by the Rev J. G. Collins, Mr. JOHN L. DANIEL to Miss SUSAN W. LUCAS; and at the same time and place, by the same, Mr. EDMUND D. ROLIN to Miss MARY Z. LUCAS.  
Mortuary.  
Deceased this life on the 7th of November, 1850, John D. Travis, eldest son of Elder A. Travis, aged 39 years. For more than twelve years the deceased was a member of the Baptist church. He died in the full assurance of a blissful immortality, leaving a widow and six children to mourn his long departure.  
Died in this county, on the 4th inst., seven miles North of Marion, Mrs. Jane Sanders, consort of John Sanders, and Daughter of the late Wm. Cannon, of Kemper county, Miss. Mrs. Sanders was a native of Pendleton District, S. C., from whence she removed to Alabama, with her parents in early life. She was married to Mr. S., on the 24th of Sept., 1829, with whom she resided in Perry county, enjoying the society of numerous friends and acquaintances, until her death. She made a public profession of religion in Nov., 1844, from which time she evinced a sincere delight in all things heavenly and divine. As she approached the final issue of life, her hopes became stronger and brighter, until in the midst of transports of joy she breathed out her soul in the hands of him who gave it. "Blessed are the dead that die in the Lord."  
Died on the 17th of October, 1850, at the residence of her husband, in Union Parish, Louisiana, Mrs. Ann, wife of the Rev. Elias George.  
Sister George was born in Wayne county, N. C., on the 18th of June, 1812, married to Elias George of Perry county, Ala., January 10th, 1829, and immigrated to Louisiana in 1847, where she enjoyed excellent health until a few days previous to her death.  
The deceased was a devoted Christian; and those who knew her piety to God, and her uniform kindness to her family and her friends, the poor and all the needy, will appreciate the loss they have sustained in her lamented death. But "our loss is her eternal gain." "We weep not as those who have no hope."  
Broken is our household band  
Hushed awhile our evening hymn;  
But there is a better land,  
Where no tear the eye shall dim.  
There is heard no farewell tone  
On that bright and peaceful shore;  
There no parting grief is known:  
For we meet to part no more.  
GEORGE EVERETT.  
Notice.  
THE Copartnership heretofore existing between the subscribers, under the firm of GOULD, KENDALL & LINCOLN, is, by mutual consent, this day dissolved. The business of the late firm will be settled by CHARLES D. GOULD and JOSHUA LINCOLN, who are authorized to use its signature in liquidation.  
CHARLES D. GOULD,  
CHARLES S. KENDALL,  
JOSHUA LINCOLN.  
Boston Oct. 31, 1850.  
COPARTNERSHIP FORMED,  
THE business of PUBLISHING and BOOKSELLING, in all its branches, will be continued as heretofore by the subscribers, under the style and firm of GOULD & LINCOLN, at the Old Stand, No. 59, Washington Street.  
CHARLES D. GOULD,  
JOSHUA LINCOLN.  
Boston, Nov. 1, 1850.  
Works Just Published by  
GOULD, & LINCOLN,  
59 Washington Street, Boston.  
THE FOOT-PRINTS OF THE CREATOR; or, The Asterolepis of Stromness, with numerous illustrations. By Hugh Miller, author of "The Old Red Sandstone," &c. From the third London Edition. With a Memoir of the author, by Louis Agassiz. twelve mo. cloth, \$1 25.  
MOTHERS OF THE WISE AND GOOD.—By Jabez BURNS, D. D., author of "Pulpit Cyclopaedia." 16mo. cloth, 75 cents.  
RELIGIOUS PROGRESS; Discourses on the Development of the Christian Character. By William R. Williams, D. D. 12mo. cloth 85 cents.  
LECTURES ON THE LORD'S PRAYER, by William R. Williams, D. D. 12mo. 85 cents.  
THE MARRIAGE RING; or How to make Home Happy. From the writings of John Angell James. Beautifully Illustrated ed. 18mo. cloth, gilt, \$1 25.  
THE LIFE AND CORRESPONDENCE OF JOHN FOSTER. Edited by J. E. Ryland with notices of Mr. Foster, as a Preacher and a Companion. By Jno Sheppard. A new edition, two volumes in one, 700 pages. 12mo. cloth, \$1 25.  
THE PSALMIST. [Fourth Edition.] A new collection of Hymns, for the use of Baptist Churches, by Baron Stow, and S. F. Smith, with and without Supplement. 12mo. large type, fine paper, in various bindings, sheep, \$1 25.  
THE HEAVENLY FOOTMAN: or a description of the man who gets to heaven; together with directions as how to run so as to obtain. By JOHN BUSTAN. 32mo. cloth gilt. 31 cents.  
Nov. 1, 1850.  
ANTIOCH, Chambers Co., Ala., {  
October 18, 1850. {  
The subscribers take pleasure in certifying that Mr. MORRIS' Grammar class at Antioch, which had been studying but fifteen days, appeared to have almost superior knowledge of Grammar.  
They corrected false Grammar with great readiness, and the sentences regarded by the prevailing systems, as idioms, anomalies, and intricacies were passed by the smallest in the class, with surprising fluency and accuracy. Many of the class had never studied Grammar before, and some were less than twelve years of age.  
HENRY M. LUMKIN,  
M. W. MATTHEWS,  
Teachers.  
Nov. 27, '50.  
DRUGS! DRUGS! DRUGS!  
C. M. HIGH,  
DEALER IN DRUGS, MEDICINES, AND CHEMICALS  
PAINTS, DYE-STUFFS AND GLASS WARE, PERFUMERY, AND FINE SOAP, STEEL PENS, SUPERIOR WRITING INK, PATENT MEDICINES of all kinds, and WINES FOR MEDICAL PURPOSES.  
Physicians Prescriptions carefully put up.  
Physicians and Planters will always find at this Establishment, FRESH AND UNADULTERATED MEDICINES—which have been selected with great care for this Market. All purchasers are invited to examine my Stock, which is being constantly replenished.  
Marion, April 30, 1850.

Commercial Record.  
Mobile Prices Current.  
[CORRECTED WEEKLY FROM THE ALABAMA PLANTER.]  
The following quotations, carefully made up by respectable houses, will indicate the rates at which planters' orders, &c. can be filled.  
Store Prices of Groceries, &c.  
ARTICLES. FROM TO  
BAGGING—Ky. per yard. 14 16  
ROPE—Ky. per lb. 8 8 1/2  
BACON—Hams, per lb. 8 12 1/2  
Shoulders, per lb. 5 6  
BUTTER—Western, per lb. 27 30  
Goshen, per lb. 15 18  
CHEESE—Northern, per lb. 12 15  
Western, per lb. 10 12  
COFFEE—Rio, per lb. 12 15  
Havana, per lb. 10 12 1/2  
Java, per lb. 15 16  
CANDLES—Sperm, per lb. 32 36  
Adamantine, per lb. 25 26  
Star, per lb. 25 26  
FLOUR—Ohio brands, per bbl. 6 00 6 50  
St. Louis, S. per bbl. 6 00 6 50  
" " Extra, per bbl. 6 50 6 50  
FISH—Mackerel No. 1, per bbl. 13 14  
Mackerel No. 2, per bbl. 9 10  
GRAIN—Corn, per bushel, 90 —  
Oats, per bushel, 90 —  
GUYTON—per keg, 6 00 —  
GUNNY BAGS (new) per bag, 9 9 1/2  
HAY—Northern, per 100 lbs. 1 66 —  
LIME, per cask, 2 00 —  
LARD—Kegs best Leaf, per lb. 9 10  
Bibb " " per lb. 7 1/2  
LEAD—Bar, per gallon, 24 25  
MOLASSES (new), per gallon, 35 36  
" (reboiled) per gallon, 12 50 13 00  
PORK—Mess. M. O. per bbl. 11 00 12 00  
Prime, per bbl. 10 00 10 50  
POTATOES—Northern, per bbl. 4 50 4 75  
Western, per bbl. 4 50 4 75  
RICE, per lb. 5 1/2  
SUGAR—Bibb, per lb. 7 1/2  
Hhds. per lb. 5 1/2  
Loaf, per lb. 5 1/2  
SALT—Bleached, per sack, 1 25 —  
Brown, per sack, 1 25 —  
ALEXANDER CARSON L. I. D.  
THE KNOWLEDGE OF JESUS.  
The Most Excellent of the Sciences.  
BY DR. CARSON.  
THIS is a book, not for the Scholar only, but for every Christian; and is among the best of the productions of its distinguished author—trusting that it will have the wide circulation it unquestionably deserves, the publisher has affixed an extremely low price, while he has endeavored to make it tasteful and pleasing in typographical execution.  
Persons at a distance from book stores, may remit fifty cents, (in postage stamps) for one copy or \$1.00 (bank note) for two, and they will promptly receive them, in paper covers, by mail.  
RECOMMENDATIONS.  
[From the Primitive Church Magazine, London.]  
"In illustrating this glorious theme, the author's mind expands in the full strength and vigor of its conceptions, and pictures realities of Divine truth almost too brightly to be beheld with the eye of faith unaided."  
"The present volume ('The Knowledge of Jesus') is full of valuable principles, cast in an attractive mould. Every page lives with interest; there is nothing dry, nothing tedious. Its style flows transparent and free as the mountain stream."  
[From the Orthodox Presbyterian, Belfast.]  
EDITED BY DR. EDGAR.  
"On matters of church order, it is well known we differ from him; but as a scholar we honor him—as a Christian brother we embrace him. In the knowledge of the philosophy of the language, he is far in advance of the present age; and with respect to metaphysical acuteness and powers of reasoning, he has been called the Jonathan Edwards of the nineteenth century." His character as a philosophic theologian, and a profound, original, independent thinker, stands in the very highest rank; and he is only justly designated, when called one of the most philosophic reasoners of the present age."  
EDWARD FLETCHER, Publisher.  
141 Nassau St. N. Y.  
Oct. 1, 1850.  
GROCERIES!! GROCERIES!!  
BATTELLE & WOODHULL,  
No. 32, Commerce Street.  
MOBILE, ALA.  
TENDER their thanks for the very liberal patronage bestowed upon them by their friends during the past season, and solicit a continuance of the same, pledging themselves to use every exertion to please.  
We will have constantly on hand a complete and well selected stock of  
Groceries,  
consisting of all the various articles usually kept in our line, all of which will be sold on the most reasonable terms.  
BATTELLE & WOODHULL.  
Sept. 25, 1850. 30 Jy.  
S. P. FERGUSON.  
FORMERLY OF BOSTON, LOWLANDS COUNTY, SCOTLAND.  
Is engaged in the above house, and most respectfully solicits the patronage of his friends. All orders entrusted to him shall receive his special attention.  
To his friends who have formerly ordered their Groceries through Commission Merchants, he would say, order direct, thereby saving extra charges.  
The Newbern Female Seminary.  
WILL re-open on Monday, the 21st inst., under the charge of A. WINCHELL, A. M. and LADY, who, for several years past, have been successfully in instruction in America Seminary, one of the largest and best conducted literary institutions in the State of New York. The public are assured that no effort will be spared to render this Seminary a school of the highest excellence and one in every respect worthy their confidence and patronage.  
Terms for Tuition, \$12 50, \$15, and 20 Dollars per Session of five months. Music 25 Dollars per Session.  
Board can be obtained in private families at the usual country prices.  
Mr. Winchell would refer to the following among other testimonials of his character, ability and success in teaching:  
From President Olin, D. D., LL. D., Aug. W. Smith, LL. D., John Johnson, LL. D., and H. P. Lane, A. M., Members of the Faculty of the Wesleyan University.  
"We feel great pleasure in expressing our confidence in his (Mr. Winchell's) qualifications for the position of instructor in the highest institutions of the country. He is, moreover, an excellent general scholar, and in proportion possesses in a high degree such intellectual and moral qualities as cannot fail to ensure his usefulness and respectability as a teacher in any responsible station."  
A. C. HARDIN,  
T. R. BORDEN,  
JNO. R. HENDEN,  
W. T. HENDEN,  
R. W. MOORE,  
A. SEXTON,  
WM. ERVIN,  
T. T. WHITSETT,  
Trustees.  
Nov. 1, 1850.  
Boarding House.  
BOARDING by Mrs. J. CAROLINE EZZEL, on Royal Street, between Dauphin and St. Francis, Nov. 8, 1850.  
86 6m.



## Niche for the Poets.

### Our Robin.

BY REV. GEO. DUFFIELD, ESQ.  
Every morn upon our hearth,  
On the very topmost limb,  
Comes at early dawn, a read-broast—  
Carols he a glorious hymn.

Far and wide around it soundeth,  
Till he thinks its echoes clear,  
Not alone the distant village,  
But the rising sun, can hear!

Through the crevice of the casement,  
All his merry tricks I spy—  
Ceremony like a certain,  
Drawn up to the very sky!

Silent through the day he goeth,  
Filled with many a pretty care,  
On a tree, amid the clover,  
He is almost everywhere.

Evening comes, and when the sunset  
Lightens up the gorgeous west,  
Joyous notes again he pourth,  
Like a singer of the best.

Not ashamed of such a teacher,  
When I hear him, oft I say,  
Lord, for such a heart to praise thee,  
Every night and every day.

He that kills my merry robin,  
(God forgive him for his sin),  
Kills a member of my household,  
And my door ne'er enters in.

### The Mother's Lament.

#### BY HINDA.

I could not feel, till she was gone  
How much she was mine own—  
The blessing brightened as it waned,  
And passed to its bright home.

Ah! yes my cherub, thou hast sought  
Again thy native home;  
I gaze up through the star spread vault,  
And there I see thee roam.

I felt, before my heart was rent,  
A bidding of the ill—  
Like that dread stillness ever sent  
Before the storm's loud wail.

Yes, in my heart the open lay,  
No words could tell the tale;  
A whispering voice would seem to say,  
"Too bright for this dark vale."

But thou art gone and left me here,  
With all my bright love;  
How can I stay when one so dear  
Now dwells in heaven above.

I pray again to hear thy voice;  
Sweet MARY speak to me;  
Then bid me come and there rejoice  
Mid Eden bowers with thee.

Now whither shall I find such love,  
The echo of mine own;  
Others had many hearts to claim,  
But I had only thine.

I cannot in this troubled heart—  
I cannot in my mind—  
I cannot in this world of wild words  
Find thy happy home again.

But I will seek thee where thou art,  
In the bright land above;  
Where spirits dwell in glory,  
And thy dear spirit dwells above.

Thou wilt be true to me, I know,  
And love me as thou lovest;  
For thou wilt be true to me, I know,  
And love me as thou lovest.

## Miscellaneous.

### Claims of the Spanish Race.

THE Rev. David Trumbull, of Valparaiso, Chile, has been lecturing at various places in the American Tract Society to the claims of the Spanish race, and especially those portions of it now within our territories, or in Mexico and other countries with which we have frequent intercourse, etc.

1. "The number of the race speaking Spanish will be over rather than below fifty millions. These are in Spain, Cuba, Mexico, Central and South America, and Portugal—the similarity warrants classing this last nation with those speaking Spanish.

2. "Our intercourse as a nation with the Spanish States of the western hemisphere is daily becoming more intimate. There are peculiar obligations as well as encouragements for us to make exertions for their instructions.

3. "So far as my observation has extended, the number of gospel publications in Spanish, brought out by either the British or American Tract Society is quite limited.

4. "I would recommend the publication of works that aim to show the spiritual meaning and nature of the gospel, rather than those of a controversial sort. At present, I cannot aid in procuring translations. It would be of little use, I think, for me to attempt them, because it needs greater familiarity than a foreigner can readily attain to. However, I would suggest the publication of *Bogue's Essay* at once. The Gibraltar edition, by Soto Mayor, is regarded as a very good translation. This I have found sold well in Chili, whenever I could procure copies of it.

"I have just heard that the whole of New Granada is open by a law giving the fullest liberty of conscience; which, if true, is an additional reason for effort to put on paper a good amount of gospel instruction."

*Bogue's Essay*, to which Mr. Trumbull alludes, will soon be issued by the Society.—*Am. Messenger*.

LEADING CHILDREN TO PRAY.—One of the most delightful offices of a mother, is that of leading the minds of her little children up to God as a Father. Early should they be taught that he takes care of them every day, and keeps them safely every night; that he knows when they are sick, and pities them; that it is he that cures them, gives them kind parents to live and watch over them. They should be taught short prayers, such as they will perfectly understand and be encouraged, to offer some one of them morning and evening. And often, at these times, will the heart of the devout mother be gladdened by the intelligent inquiries of the little children about the great God. When they have reached the age for learning these simple prayers, a new and efficient means is put into the

hands of parents for influencing them to a right course of conduct. The often repeated sentiment, that God loves the good and is displeased with the wicked, will make an impression upon their docile minds. Improve the opportunity, when they have been guilty of misconduct, to tell them that they have a wicked heart, and never will be really good until they have a new one. They should be persuaded to go alone and confess their sins and troubles to this source; it will powerfully tend to teach them that happiness is inseparable from love and obedience to God. It will make them feel the importance of prayer, and prepare them to understand their need of the Saviour.

### The Loss of the First-born.

We have read of a young mother who had newly buried her first-born. Her pastor went to visit her, and on finding her sweetly resigned, he asked her how she had attained such resignation. She replied, "I used to think of my boy continually—whether sleeping or waking; to me he seemed more beautiful than other children. I was disappointed if visitors omitted to praise his eyes, or his curls, or the robes that I wrought for him with my needle. At first I believed it the natural current of a mother's love. Then I feared it was pride, and sought to humble myself before Him who resisteth the proud. One night, in my dreams, I thought an angel stood beside me and said, 'Where is the little bud thou nursest in thy bosom? I am sent to take it away. Where is thy little harp? Give it to me! It is like those which sound the praise of God in heaven.' I awoke in tears; my beautiful boy drooped like a bud which the worm pierces; his last wailings were like the sad music from shattered harpstrings; all my world seemed gone, still in my agony I listened, for there was a voice in my soul, like the voice of the angel who had warned me, saying, 'God loveth a cheerful giver.' I laid my mouth in the dust and said, Let thy will be mine; and as I rose, though the tear lay on my cheek, there was a smile also. Since then this voice has been heard amid the duties of every day—methinks it says continually, 'The cheerful giver!'"

### The Chinese Gathering.

A very interesting ceremony took place yesterday afternoon on the Plaza. According to previous announcement, the Chinese residents of San Francisco assembled to receive, through the hands of His Honor, Mayor Greary, Fred. A. Woodworth, and Rev. Albert Williams, some works, principally of a religious character, which had been sent from China for their use. There were perhaps 100 of the Celestials present—and we have never seen a finer looking body of men collected together in San Francisco. In fact, this portion of our population is a pattern for sobriety, order and obedience to the laws, not only to our other foreign residents, but to the Americans themselves.

The Chinese were dressed in the manner of their country, but appeared to have taken special pains to rig out to the best advantage on this occasion. They were gathered in a circle upon the platform, the Mayor and other gentlemen being in the center. Mr. Woodworth stated the object of the meeting, which was rendered into the Chinese by a native. Mr. Williams then made a few appropriate remarks, which the Celestials appeared to receive with a good deal of satisfaction—and then the Mayor put in his oar to good effect. A gentleman whom we did not know, followed in some eloquent remarks about the heavenly home to which all who tread in the narrow way, are fast hurrying. This and other metaphors seemed to puzzle the interpreter to render into understandable Chinese, which had the effect to amuse the wide trouser gentlemen mightily. After the speeches were over, Mayor Greary invited all the "China Boys" to take a place in the funeral procession to-day, which invitation was most graciously accepted. The New Testaments and tracts were then distributed, with a word of advice to the recipients, to make use of them as finger-posts to point the way to Heaven; and after a reply from the spokesman of the crowd; which a Chinese man who "speaks English," interpreted thus, "We like a good deal to have the books, and shall no doubt find them very agreeable and very funny." They quietly separated, apparently with the idea that the outside barbarians are very great friends of Lin Chow, the Emperor of China, and all singular, the flowery kingdoms and provinces of that part of creation.—*California Courier*.

### Respect for Parents.

If children could realize but a small portion of the anxiety their parents feel on their account, they would pay far greater respect to the paternal wishes.—A good child, and one in whom confidence can be placed, is the one who does not allow himself to disobey his parents nor do anything when his parents are absent, that he has reason to believe they would disapprove were they present. The good advice of parents is often so engraven on the heart of a child, that after years of toil and care do not affect it; and in the hour of temptation the thought of a parent has been the salvation of the child, though the parent may be sleeping in the grave, and the ocean may roll between that sacred spot and the tempted. A small token of paternal affection borne about the person, especially a parent's likeness, would frequently prove a talisman for good. A Polish prince was accused to carry the picture of his father always in his bosom; and on any particular occasion he would look upon it and say, "Let me do nothing unbecoming so excellent a father." Such respect for a father or mother is one of the best traits in the character of a son or a daughter.—"Honor thy father and thy mother, that

it may be well with thee, is the first command with promise," says the sacred Book, and happy is the child who acts accordingly.

ECCLIASTICAL LEGISLATION.—The venerable Bishop Soule has published a letter addressed to the ministers and members of the Methodist Episcopal Church, South, which thus closes:

"It is an important enquiry, what benefits have resulted to the church, to the community, and especially to the colored people in the slaveholding States, from the legislation of the General Conference on the institution of slavery? Occupying, as I now do, and as I ever have done, a position where I can have no separate personal interest in the question of slavery, and under a consciousness (which accusations to the contrary will not unsettle or disturb) that I have been influenced in my course of action by no other motives but the best interests—the greatest possible good of all concerned, it is my set opinion, that the legislation of the church on the civil institution of slavery in these United States has been productive of no good, either to the bodies or souls of men; but has rather operated injuriously to the cause of religion, and especially to the interests of the slave population. And for this reason, in connection with those previously assigned, I believe the ninth section should be left out of the discipline.

JOSHUA SOULE.

### Interment of General Taylor's Remains.

The remains of the lamented General Taylor arrived here on Friday morning, 1st inst., on board the Steamer Navigator. Col. Taylor and Bliss accompanied them. Their arrival was announced by the firing of two cannons. The bells from every part of the city commenced tolling, some time before the dawn of day, and at an early hour the wharf and streets leading to the steamboat landing were densely crowded, with multitudes anxious to show their respect to the memory of the departed hero. At 11 o'clock, the Hon. J. J. Crittenden delivered an eloquent and thrilling address appropriate to the occasion. The remains were then placed in a hearse, drawn by four black horses, and adorned with the stars and stripes, which was peculiarly appropriate. Next to the hearse followed a carriage, in which Col. Taylor and Bliss and Judge McLean were seated. Then followed the military, embracing a number of companies equipped in admirable uniform; next followed the fire companies with their regalia, after them were a great number of citizens on foot and a great multitude in hacks and on horseback. The procession moved on to the city limits, whence the military and fire companies returned. The remains were taken to the family burial ground, where they were deposited in a vault prepared for their reception, and where they will probably rest until the judgment of the last day.

The day was pleasant, and about ten thousand persons were supposed to have turned out on this solemn occasion. Most of the business houses were closed during the services. Thus has passed away one of, perhaps, the most illustrious heroes of modern times. The memory of his deeds will live while his country continues to hold a place among the nations of earth, and his influence, whatever it has been, good or evil, will still survive in its impression upon the destiny of others.—*Presbyterian (Louisville) Herald*.

### Guilty Knowledge.

If a man owns a vicious animal, and is unacquainted with his mischievous propensity, and injury result he is guiltless. But if it hath been testified to the owner that his ox is wont to push with his horns and he does not take measure to restrain him, and he goes a man so that he die, the owner is held responsible.—Are the destructive and dangerous properties of alcohol known to those who stand at the fountain head and pour forth streams of this liquid fire upon the world? Do they know that property, health, reputation, and life are jeopardized by them? It would be an insult to their understandings, and an unwarrantable act of charity, to suppose that they are ignorant of these things. They know that they are engaged in the manufacture and traffic of poison that scorches, withers, consumes, annihilates all that is fair, lovely, excellent, and glorious in possession or prospect.—They know that they are accessory to the pauperism, crime, wretchedness, sickness, insanity, and death which intoxicating liquors occasion. They know that they are the greatest obstruction in the way of the temperance reformation—that mighty movement which God has awakened, and which takes hold on the destiny of unborn millions for eternity.—They know that evil, and only evil, is the invariable and universal result of their inhuman and bloody business.

WESTERN BENEVOLENCE.—ONE THOUSAND COLPORTERS.—At the recent Colporteur Convention in Cleveland, after the whole field had been surveyed, the practical operation of colportage was developed; and when it was apparent that the necessity of sending out a much larger band of these useful laborers was felt by all, one of the pastors of Cleveland, the Chairman of a Committee appointed to consider the subject, submitted a resolution which was unanimously adopted, "that not less than one thousand of these pioneers and helpers of the Gospel ministry ought to be commissioned and employed in our country without unnecessary delay." The matter was submitted at once to the citizens of Cleveland, and with a promptness and a liberality deserving of the highest praise they responded in subscriptions exceeding \$2,200 in amount.—*Exc.*

The First Presbyterian Church at Newark, N. J., has been entirely destroyed by fire.

## 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 Science.  
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, Caesar, Sallust or Cicero'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. Candidates from another College must furnish evidence that they have left that institution free from censure.  
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: Billon's English Grammar; Mitchell's Geography; Thompson's Arithmetic; Davies' Algebra; Willard's History of the United States; Rosenberger's Series of "First Books in Natural History;" Andrews' and Stoddard's Latin Grammar; Arnold's first and second Latin Books; Andrews' Latin Reader; Anthon's Caesar, Sallust and Virgil; Sophocles' Greek Grammar; Anthon's Greek Reader; Greek Testament.

### FRESHMAN CLASS.

First Term.—Algebra, (Davies' Bourdon); Latin, (Odes of Horace); Greek, (Xenophon's Anabasis); Ancient Geography, (Mitchell).

Second Term.—Geometry, commenced, (Davies' Legendre); Latin, (Epistles and Satires of Horace); Greek, (Gr. Major); Ancient Geography, (Mitchell); Exercise in Latin Composition.

### SOPIHORE CLASS.

First Term.—Geometry, finished, (Davies' Legendre); Trigonometry, plain and spherical, (Davies' Latin); (Folsom's Latin); Greek, (Homer's Iliad); Greek and Roman Antiquities, (Boesen); Exercises in Latin Composition; French, commenced.

Second Term.—Measurement, (Davies) Surveying, (Davies) Analytical Geometry, (Davies) Differential and Integral Calculus, (Davies) Latin, (Terence's Comedies, Gr. Major); Logic, (Hedge); French, (Charles XII. or Terenianus).

### JUNIOR CLASS.

First Term.—Mechanics, Hydrostatics and Pneumatics, (Ouloup); Chemistry, commenced, (Draper); Greek, (Epistles, Tyrannus of Medea); Rhetoric, (Newman); French, (Racine).

Second Term.—Electricity, Magnetism, and Optics, (Ouloup); Chemistry, finished, (Draper); Agricultural Chemistry, (Gray); Latin, (Juvenal); French, (Racine); History, (Lord).

### SENIOR CLASS.

First Term.—Geology, (Hatchcock); Astronomy, (Ouloup); Mineralogy, (Davis); Moral Science, (Wayland); Greek, (Plato); French, (Moliere).

Second Term.—Political Economy, (Wayland); Intellectual Philosophy, (Upland); Latin, (Cicero de Oratore); Philosophy of Rhetoric, (Campbell); Butler's Analogy.

The English and Scientific Course embraces these years and is classified as follows:

First Year.—First Term. English Grammar and Arithmetic reviewed; Natural Philosophy and Algebra. Second Term. Natural Philosophy, Physiology, Geometry, 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 with experiments.

Students having the ministry 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, or 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, reviewed; 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.

Third 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 Purposes of God—Election, &c. 3. Moral Accountability, Natural and Moral Law. 4. Man as a Sinner, and as a Saint. 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 the ensuing term 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, such as are also receiving literary instructions, specified 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 topics 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.

EDUCATIVE LIBRARY, APPARATUS, &c.

The College Edifice is large and commodious, containing Chapel, Laboratory, Recitation Rooms, Dormitories, &c. The students have access to a Library of about 1500 well-selected volumes.

The Apparatus is one of the most extensive and valuable in the South; and efforts are now in progress for the formation of a Cabinet, many valuable specimens of Minerals and Fossils having already been collected.

### TERMS AND EXAMINATIONS.

1. The Collegiate year contains one session of ten months, which is divided into two terms of five months each. The first term begins on the first Monday in October, and the second on the first day of March.

2. There is but one vacation [except a week during Christmas holidays], which embraces the months of August and September.

### COMMENCEMENT AND DEGREES.

1. The Annual Commencement is held on the fourth Thursday in July.

2. No student is admitted to a degree, or to any part in the Commencement Exercises, unless he has creditably sustained all his examinations, and performed such

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, \$25 00 Common English Branches, 16 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 00 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 \$180 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.

17 One hundred dollars paid in advance, entitles one pupil to four years tuition.

17 Five hundred dollars secures to the donor a permanent scholarship.

E. D. KING, Pres't of Board of Trustees, Wm. HORNBUCKLE, S. C. Y.

### BAYLOR UNIVERSITY,

LOCATED at Independence, Washington County, 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 it on the 13th of December following. The Spring Session for 1851, will commence on the 13th of January, and expire on the 13th of June following.

### Faculty:

REV. HENRY L. GRAVES, President, A. M., Mr. WARREN COWLES, M. D., D. D., Prof. of Medicine, Mr. HENRY STIMBING, Tutor, Mr. AUGUSTUS BUTLER, Professor of French and German Languages, and Painting. Mrs. LOUISA BUTLER, Teacher of Music and Embroidery.

TERMS PER SESSION. \$3 Elementary English Branches, \$3 English Grammar, Geography and Arithmetic, 13 Ancient Languages, Natural and Mathematical Sciences, Moral and Intellectual Philosophy, 14 French Language, 10 German Language, 10 Music on Piano Forte, with use of Instrument, 24 Painting, 10 Embroidery, 10 Fee in Collegiate Department, 24

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, 1840. President Board of Trustees.

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#### LATE PUBLICATIONS.

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GEORGE PARKS & CO., Agents S. B. P. S., 41 Broad St.

Oct. 30, 1850.

### Baptist Family Almanac for 1851.

THIS valuable little work, printed by the American Baptist Publication Society, is much superior to the issue for 1850. It contains 48 pages, is printed on the finest white paper. The calendar of time is computed for Boston, New York, Baltimore and Charleston. Price 60 cents a dozen, or \$1 50 a hundred.

GEORGE PARKS & CO. Ag'ts S. B. P. Soc. Pub. Soc. Oct. 30, 41, Broad-st., Charleston.

THE elegant Portrait of Dr. Judson, engraved on Steel, and published by Lewis Colby, of N. York, is in great demand since the death of the "Pioneer Baptist Missionary." It is suitable for framing, being 11 by 12 inches. They can be sent by mail to any point desired. Single copy 50c; 3 copies \$1. A few copies suitably framed with a gilt border, can be furnished at \$1 50.

The Engraving is Dr. Judson's portrait, and is a perfect copy of the original painted by Mr. Harding. It gives me great pleasure to be able to procure a good likeness to my friends, instead of the various portraits which have been surreptitiously published, and which are, as they deserve to be, entire failures.

GEORGE SPARKS & CO. Agents S. B. P. Society, Charleston, S. C. Oct. 30, 1850.

### New Supply of Books at the Baptist Depository.

THE Agent of the Southern Baptist Publication Society, has just returned from the New York and Philadelphia Trade sales, where he has been able to purchase all the BOOKS required in a Baptist Library, at exceedingly low rates. The collection of Books now in the Depository is much more complete and valuable than at any previous time. Orders from the country can now be filled upon the most satisfactory terms and with promptness. Large cash orders filled at a more liberal discount than the established rate.

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