

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?

But perhaps you will plead that you have already done this, in respect to the motives that stir your zeal, and are ready to do it further in respect to the guidance of this zeal. "Without claiming perfection," you say, "I still find something more solemn and ethereal than a mere love of action, or even mere sympathy. I long to be engaged in saving souls, and to glorify him who came from heaven to save them."

The answer is good; and we would hope, from a good conscience. But a further question must now be put, if we would reach the point of true wisdom.—Is it the object of your glowing zeal, to be publicly engaged in doing good now, at all events? or is it, in view of all the light you can gain, to aim at the utmost possible good while on earth—saving as many of these sinking souls as you can in the course of your whole life? This is the only just light in which to ponder the main question. Think of it, then, deeply in this light; and ask the voice of experience to aid your meditations.

To these last directions, perhaps, you also give your cordial assent. And it may furthermore be that you will say, "All this I have done from the beginning; (would not Jesus love this young man?) and I have sought to consult the best of experience, viz. that which was guided by his wisdom from above, and followed by the best results. It is the experience of the apostles, THOMAS LY, those faithful but ignorant fishermen, who went forth every where preaching that men should repent." This simple announcement, which they made with a glowing tongue, was every where followed by divine power on the souls of men. And my heart pants to do the same, in hope of a like blessing.

It is, then, in closely following the true spirit of this example, that you hope for such a blessing. Of course, if any mistake be found here on your part, you desire its correction.

At what period, then, did these poor fishermen go forth on their embassy? And with what degree of preparation and endowment? He who called them to the work, on a certain occasion, bade them lift up their eyes and behold the fields white already to the harvest. The harvest was also great, and the laborers few. Their hearts, burdened within them—as yours does now. And the Savior's heart likewise, burned with a more intense flame to have them in the great field that was daily being sown. What, then, was his command to them? "Go, without a moment's delay; and save what you can." No; but "Pray ye the Lord of the harvest that he would send forth laborers." And how long did he detain them about him, praying that laborers might be sent, and preparing themselves to go? Certainly three if not seven years. True, he sent some of them occasionally on short and simple messages, in preparing his way among the people, just as you may now go forth. But most of the time they were about him. And during three years he spake to them as never man spake. Nor was it merely the brief but comprehensive epitome of instruction that is now left for our learning in the Gospels. One of their number affirms, that if the whole had been written, he supposes the world would not contain the books. Followed by it is also to be remembered, that they had the promise of the divine Spirit to bring all these things to their remembrance. None of this vast amount of instruction was to be lost, but they were to have it always ready, as occasion should require.

Consider, likewise, that he who taught them, foreknew the situation in which each one would be placed. He could, therefore, impart exactly the knowledge and admonition they needed, without expending their time in a preparation for more contingencies.

Reflect further, that when all was done, and they had seen this same divine Teacher ascend up where he was before, they were not to embark on their embassy until clothed with miraculous powers, and filled with the Spirit of inspiration, and blessed with the gift of tongues.

Now, put all these things together, and say, Did Christ send forth ignorant men to preach his Gospel?—Or did he seem in haste to send them?—Or could this delay result from the want of that same ardor which you now so properly feel? "Wisdom dwell with prudence." He knew the training men need, in order to preach as he would have them preach. And the example he has thus given is worth more than the combined experience of the whole church besides, even had that experience appeared to teach a different lesson.

This divine example, if it convict of anything, will convict the advocates for the most thorough training, of having been too lax and accommodating, in giving their consent that any should go forth with less than the comparatively inner-

fect preparation which is called liberal. We say, if a man is already of mature age, and has acquired wisdom in some pursuit of business, and has also a family which he cannot long leave, he may take a shorter course. But what says the example we are examining? Were not these men of mature age at the time Christ called them from the walks of common labor and the seat of civil office?—Had they not acquired practical wisdom? Were not some of them even married and settled in families?

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.)

In the Prussian schools, of every grade, the Bible is a text book, prescribed by law. It is there studied thoroughly and systematically. Mr. Mann, who carefully attended to every feature of this admirable system, during a tour made for the purpose of examining the schools of Europe, says, "nothing receives more attention in the Prussian schools than the Bible. It is taken up early and studied systematically. The great events recorded in the Scriptures of the Old and New Testaments, the character and lives of those wonderful men who, from age to age were brought upon the stage of action, and through whose agency the future history and destiny of the race were to be so much modified, and especially those sublime views of duty and morality which are brought to light in the gospel—these are topics of daily and earnest inculcation in every school. To these, in some schools is added the history of the Christian religion, in connection with the contemporary civil history." He also testifies to the entire absence of sectarian instruction, or attempts at proselytism.

In the Gymnasiums and Universities, a similar system prevails, though on a scale better adapted to maturer minds and a higher grade of scholarship. Here the Archaeology and antiquities of the Hebrews receive the same attention as those of the Greeks and Romans, and the student is conducted from the Peneus to the brook Cedron, from the passes of the Rubicon to the Red Sea, from Thermopylae to the valley of Ajalon, from the vale of Tempe to the hallowed shades of Patmos; the history of Moses is studied in connection with that of Herodotus; the sublime conceptions of Isaiah, kindle in the soul as warm a glow of admiration as the immortal strains of Homer; the profound reasonings of Paul are compared with those of Plato; the discourses and teaching of the Saviour, with those of Socrates; and the cardinal truths of the Christian religion are taught with, at least, as much assiduity, as the absurdities and abominations of paganism. Nor is this system confined exclusively to visionary and speculative Germany, but prevails in every European country where any system at all is found, to it Switzerland owes the stern virtues that nestle in her Alpine vales; to it Scotland is indebted for the high toned morality and inflexible integrity which command the respect and admiration of the world. In England the cardinal truths of the Bible are taught in every school, and even in Ireland, where schools are under the supervision of the national Board of Education, special hours are set apart, in which all the children receive religious instruction from the clergymen of their respective denominations.

Thus we find the Bible recognised as the basis of instruction in all the best appointed and most efficient educational systems of the Old World. The fundamental truths of the Christian religion, the purity of heart and life which it enjoins, are daily inculcated as the most important and most practical of all lessons.

To us, as a free and Christian people, this subject presents itself with peculiar force. Much as we boast of the excellence of our schools and of the number of our colleges, of the intelligence, genius, and enterprise of our citizens, we may yet derive instruction from despotic Europe. There is no truth which the history of ages more clearly demonstrates than this: education unaccompanied by correct moral and religious principle, is deficient in its most important element. It will not be denied that the natural tendency of purely intellectual cultivation is favorable to morality. Knowledge gravitates towards virtue as certainly as the planet to the sun. It is the homage which the former instinctively pays to the latter. But there are antagonistic forces of evil within and without, which often render nugatory the general law, and utterly forbid that we should rely upon it alone, to qualify man for the right performance of those duties which he owes to the society and to his God. How often do we find the most profound attain-

ments in science, in art, in literature; refinement and elegance of manners, together with all those external influences which a virtuous community and healthy public opinion are accustomed to exert, totally inadequate to the task of rendering men virtuous, or even of holding in check the violent passions of a depraved heart. Witness a Byron, a Bolingbroke, a Chesterfield, and thousands of others, less favored perhaps by nature, but equally distinguished by fortune and education; while they almost set the world in a blaze by the splendor of their genius and intellectual attainments, they proved a moral blight to society and mankind. Splendid talents, learning, fame, did not restrain Dodd from the commission of crimes which brought him to an ignominious death. Eugene Aram was the child of genius, eminent as a linguist above most of his time, and a poet of no mean rank, but his hands were stained with blood, and Pierian fountains could not wash away the guilt. And him who but yesterday was revered as a "priest and interpreter of nature," who sat high in college halls, and whose brow was adorned with the wreath of science—could knowledge, the treasures of this world's wisdom, the consideration of a long life of honor and usefulness, the fascinations of the social circle, a family interesting beyond the common lot of men; could all these subdue the wicked passions of the heart and save him from a crime at which humanity revolts? No. He wanted moral and religious principle, and he fell. Science bleeds from the cruel wound; learning weeps that the purity of her ermine is soiled; society feels the shock and is chilled with horror through all her circles of refinement; and even-handed justice is inflexible in her stern demands for a dreadful retribution.

The Night Watch.

"And what I say unto you, I say unto all, watch."—Mark, xiii, 37.

Night is around us still; but it is not merely one of weeping, it is also one of watching. No sorrow is to make us less watchful; nay, much more. So far from tribulation throwing us off our guard, it should lead to added vigilance. It prevents our falling asleep as we should all certainly do were all peaceful and prosperous. It makes the night still more cold and bitter, thereby rendering us more weary of it, and more eager for the day. It is the prospect of morning, and the Master's return that keeps us watching, especially in these last days, when watch after watch has come and gone and he has not yet arrived.

We watch, for the night is far spent.—Not only do we know of naught before us ere the Lord come, but we know of much behind us. Hours, years, ages have gone by. And if the whole night was to be brief, only "a little while," then surely very much of it must now be over. "The night is far spent," says the apostle; literally, it is "cut off," it is *foreshortened*—that is, it is becoming shorter—it is drawing to a close. Behind are lying centuries of tears and shadows; the greater part of the little while must be passed; the day must be at hand. The nearness makes the thought of day doubly welcome.—We bend toward it with warm longings; we strain our eyes to catch the first tokens of it; we rouse ourselves to vigilance, knowing that now is our salvation nearer to us than when we believed. Often, since the Lord left the earth, has the watch been changed and the guard relieved. God has not tried too sorely the faith of any one age by making the watch too long. In mercy he has cut down man's age from patriarchal longevity to three score years and ten, lest the over-wearied watchers should sink under the toils and hardships. It is that makes unwatchfulness so inexcusable. Adam or Seth, or Methuselah or Noah, might have had the edge of their watchfulness blunted by the long conflict of nine hundred years; but what excuse have we for heedlessness? Our time of service is brief, and to fall asleep or grow impatient would indicate sad indolence or unfaithfulness. Thus wrote one two hundred years ago: "Persuade yourself that the King is coming. Wait with the wearied night—watch for the breaking of the eastern sky, and think that ye have not a morrow."—Bonar's "Morning of Joy."

Eminent Piety.

No amount of men, or money, or organization, or means, can subjugate this world to the reign of Immanuel, till we have a thousand Christians enjoying the full measure of Christ's working within them, where we now have out, and till the spiritual family at large shall present to the eyes of the world that type of piety, which arises from the absolute triumph of the divine over the human. The carnal elements of our character must be quickened into glowing life, like the dead corpse of Ezekiel's vision, after the winds of the Spirit had animated them, before we can be at all qualified for organized aggressive, and concentrated action against the evils of this God-

abandoned world. All that we do in contriving or organizing, collecting, disbursing, speech-making, anniversary-holding, or any extant movements of the kind, till a fuller development of the life of God in our souls is secured, is like the material maneuverings of children, as compared with an army in battle array. Some think otherwise, I know, regarding the piety of our churches, as needing direction into the channels of money-giving more than momentum and intensity in itself. And no doubt direction is necessary; but force and power from the deep embracings of heavenly influence, are infinitely more needed. Our machinery is already inconceivably in advance of our internal capacity for giving it action and efficiency. The shout of a king must be heard in the camp; a presence of God must be on his holy hill in Zion; and faith, and love, and immortal hope, and inextinguishable ardor kindled by the fire coming down from above, must burn through all our churches, and run along the line of every embattled phalanx, before we can realize a rapid movement toward the conquest of the world to Immanuel.—Dr. Church.

Truth Tested by Time.

The following extract of a letter from Mr. Layard, is worthy of a place by itself, that it may attract the attention which its importance demands:

"In a religious point of view, there is no doubt that much important information may be expected from a careful investigation of the monuments of Assyria. During my labors, without being able to devote much attention to the subject, I have been continually struck with the curious illustrations of little understood passages in the Bible, which these records afford. In a historical and archaeological point of view, I know nothing more interesting and more promising than the examination of the ruins of Assyria. One of the vastest empires that ever existed—the power of whose king extended, at one period, over the greater part of Assyria whose advance in civilization and knowledge is the theme of ancient historians—disappeared so suddenly from the face of the earth, that it has left scarcely a trace, save its name behind. Even the names of its kings are not satisfactorily known, and out of the various dynasties preserved, we are unable to select one worthy of credit. As to their deeds, we have been in the most profound darkness; and were it not for the record of their strength and greatness which we find in the Scriptures, we should scarcely credit the few traditions which the Greeks have preserved to us. After the lapse of two thousand five hundred years, a mere chance has thrown their history in our way, and we have now their deeds chronicled in writing and in sculpture."

Here, then, is a remarkable instance in which the truth of the Scripture has been subjected to the development of time. For twenty-five centuries has the voice of the Scripture declared to the world, in the calm confidence and simplicity of truth, those events in the Assyrian history which happened to possess a connexion with the sacred narrative. Assyria, to use again the language of Layard, than which nothing more appropriate can be devised, has "disappeared so suddenly from the face of the earth, that it has left scarcely a trace, save its name behind." And now that modern discovery has brought to light the monuments of Assyrian antiquity, nothing is found to clash with scripture, but on the contrary its minutest details, its apparently casual allusions, which could only have been introduced because they are now corroborated by the distinct evidence of actual observation among the long hidden ruins of the great city of Nineveh.—Churchman.

Affliction, A Blessing.

An affliction sanctified, is better, said an old divine, than an affliction removed.—And this is but the doctrine of Scripture,—grace is promised to sustain, where the affliction cannot be removed.

How comforting the assurance that in our deepest distress, and sorest troubles, there is a bond that binds us to him, who afflicted us and had power to raise us up again.

If our faith is strong, our devotion and love to him fervent and heartfelt, our submission childlike, our tongue free from murmurings, and the heart right in His sight, then as we approach Him, we shall receive blessings, hope, comfort and even joy. How beautiful and truthful the reply of one in affliction, when he was asked, how he bore it so well. "It lightens the stroke," "to draw near to Him who handles the rod."

God afflicts in love; and when He sees the smitten soul passive under the infliction, and drawing near to Him, with all confidence, He imparts His grace, and His love flows forth more strongly, and the sinking spirit is able to say, "It is good for me that I was afflicted."

God is love, and since He has placed our world under the mediation of His Son, under a dispensation of mercy, the sufferings of the children of men are rath-

er disciplinary than penal, "he does not afflict willingly, nor grieve the children of men." God hath told us in few words, the secret of all the sorrows which he calls us to endure on earth; "he chasteneth us for our profit, that we might be partakers of his holiness." The drops of sanctified sorrow on earth are the seeds of immortal joys in the heavenly world. "Our light affliction, which is but for a moment, worketh out for us a far more exceeding and eternal weight of glory."—S. Presbyterian.

Missionary Department.

Facts.

"Give us facts," is the universal demand when the claims of missions are presented. "We want the facts." To those who feel this desire, we would commend the consideration of four well-established facts, sufficient to justify all the interest and activity which you can exercise towards the missionary enterprise.

1. Jesus Christ, the Son of God, and the express image of his person, took on him the form of a servant, and became obedient to death, for the redemption of the world. He rose again according to the Scriptures, and commanded his disciples to preach the gospel to every creature. He ascended on high to become the Mediator, between God and man, and that the Comforter, who is the Holy Ghost, might come to convince the world, and to renew, through the truth, the souls of men. Do you need any other facts to awaken a desire to labor in this great cause? But.

2. There are about a thousand millions of the human race, of whom about thirty millions annually pass into eternity, to meet its dread retributions. The great majority of these have no ray of divine revelation to guide them here, and no light beyond the grave. They will hereafter meet you before the great white throne. How can you stand with them face to face?

3. Of the multitudes, who are destitute of the gospel twenty five millions are now dependent on about 350,000 Baptist Christians, in this land, for the knowledge of the truth. Providence has plainly opened the way of their evangelization, by our instrumentality. Is not the duty plain? We ought to esteem it a glorious privilege to labor for their souls but surely no uncertainty rests upon the obligation.

4. It is proposed to raise \$125,000, for the prosecution of this, our work, during the present year. Much yet remains to be done, if such a sum is to be raised, and perhaps you regard it as a great undertaking. But it is less than is raised by the Baptist churches of the single State of Massachusetts, for their own spiritual wants. Shall that amount be grudged to twenty-five millions of your fellow-men?

We might mention more, but are not these facts enough? Are they not enough to cause self-examination? To prompt all to greater earnestness of desire, and energy of action? Think!—Macedonian.

China.

The London Missionary Society's mission at Amoy, report the reception of two Chinese converts by the church.—They display a very clear apprehension of the principal doctrines of the gospel, and gave satisfactory evidence of Christian character.

Rev. J. L. Shuck, of the Southern Baptist Board, writes that a new building designed for a chapel and schoolhouse in the interior, at the out-station Oukah-jak, was dedicated May 30th. No opposition had been to the erection of the building, and though the people were in the midst of harvest there was a good congregation. The inside measurement of the edifice is about forty feet by twenty-two. At Shanghai there are several inquirers, of whom four are very encouraging cases, besides one old man from another province, who calls himself a believer in Christ, though his dialect is such as to make it difficult to converse intelligibly with him.

Rev. Mr. Talmadge, of the American Board, who sailed from N. York in March last, arrived in good health at Amoy, July 16. On the 19th, he writes that the mission seemed to be prosperous and that the labors of Mr. Doty were blessed. There were six applicants for admission to the church.—Id.

West Africa.

Rev. J. H. Chessman, of the Southern Baptist Board, writes, under date of Edina, July 3d, that during the preceding quarter he had constituted a church at Caldwell, baptized four natives, and visited many of the churches. At Sinoe, there were eight or ten candidates for baptism, and the school was increasing. At Edina, prospects were brightening.

The Mendi Mission, under the patronage of the American Missionary Association, was commenced about ten years ago, by Rev. Mr. Raymond, in connection with the return of the Amistad captives. It is established at Kaw-Mendi about

fifty or sixty miles in the interior, on a branch of the Jong river, the mouth of which is about one hundred miles south of the Sierra Leone colony. Mr. R. labored about six years, when he died, and was succeeded by Rev. George Thompson. Without a knowledge of the language, Mr. Thompson immediately commenced preaching through an interpreter, and God was pleased to bless these imperfect labors to the conversion of souls. The church now numbers forty members, and there are other "praying persons." The country has been desolated by war for several years. Mr. Thompson recently made an expedition into the interior, in which he had the satisfaction of mediating a peace between the hostile tribes. He also preached the gospel from town to town and from tribe to tribe.—He found willing and even anxious hearers. The "glad tidings" were received with "great joy." Chiefs and people welcomed him, asked for more instruction, and urged the sending of additional preachers and teachers among them.—He made arrangements for establishing a new station at Tisani, 200 miles from Kaw-Mendi. The way seems to be open for the diffusion of the gospel on a wide scale, and Mr. Thompson has returned to this country to recruit his health, which has been considerably reduced by exhausting labors, and to excite a greater interest in the prosecution of his mission. Id.

An Age of Missions.

The church, we said, needs in this age, to be kept in mind of the great truth, that there remains yet much land to be possessed, not only as the common heritage of the faithful, but as the personal allotment and homestead, so to speak, of each one of the faithful. The churches, discovering a long neglected duty, are now attempting to evangelize the heathen.—It is an age of Missions. The Islands of the Pacific have heard the cry, after the lapse of eighteen centuries, that our earth has been honored and blessed by the coming of a Divine Redeemer. China has shuddered, to see the long dominion of her Confucius, and her Boodhi, invaded by the gospel of Jesus, the Nazarene. The Shasters of Brahminism, and their sacred Sanscrit tongue employed, by the diligence and fidelity of missionary translators, to utter the oracles of that One True God, who will banish from under the heavens, which they have not made, and which He has made, all the hundred thousand gods of the Hindoo Pantheon, with all the other idols of the nations, however ancient, and however popular. The tingslings of a new life from on high, seem, along the coast of Asia and of Africa, shooting into nations that Paganism held for centuries, senseless and palsied. Is not Ethiopia soon to be, as the prophetic eye of the Psalmist, long ages ago, saw her, stretching out her hands unto God? But whilst each Christian church, each band of spiritual disciples, in lands long evangelized, is thus lengthening the cords of her tent, to take in the Gentiles under its broad canopy, who must, in consequence, and as it were, in counterpoise, of the extension, strengthen her stakes at home, to bear the increased tension, and the extended shelter. Her supports must be proportionately augmented at home, by a deepening piety, and a sturdier vigor, of principle in her discipleship, or the work will soon come to a stand, abroad. A sickly and bedwarfed Christianity here will not furnish the requisite laborers, or the needful funds. Expansion without solidity, will bring upon our Zion the ruin of the arch unduly elongated, and heavily overloaded. Christendom itself must be more thoroughly Christianized, before Heathendom will relinquish its old character and worship, and learn our creed, and love our Saviour. Alas! the zeal, and heroic sacrifices of some of our recent converts, shame and should stimulate the comparative worldliness and lukewarmness of the churches, that had first sent to them the missionary and the Bible.—Er. W. R. Williams.

The Hidden Talent.

The slothful servant was condemned because he hid his Lord's money. The complaint against him was, not that he had squandered the money, or lost it, but that he wrapped it in a napkin and hid it in the earth. He has many imitators.—They invest, as they properly call it—literally, they wrap up their Master's money in a variety of ways, so that it is apparently out of sight, though by no means "out of mind," as they may learn some day hereafter.

It is hidden in the earth. "Not always literally, but yet none the less truly, so hidden." It is swallowed up in securing earthly things.—honors, enjoyments, and present gratifications of all kinds. It is expended in ease, amusement, equitance, and festivity. It ministers to ambition and worldly rivalry. It does a thousand unseemable things, for it is a vastly impulsive and active substance, beyond steam or electricity.

The servant whose error is related in the gospel had only one talent. We are pretty enough to see of suspect that the

wealthy, men with ten or more talents, hide their Lord's money, while blind to lesser secrets of the same untrustworthy sort. The fault of the wicked servant was, not that he hid too much money, but that he hid *any*—that he dealt unjustifiably with money that was not his own. If it had been his, he might have disposed of it as he pleased; but it was a trust, and he should have so treated it, with all fidelity. For disregarding this obligation, he was called to account and severely dealt with. There may be those to whom so little has been entrusted,—perhaps not even a talent, but only a few mites,—that they consider themselves liable to a much less strict account than those who have more. But the judgment will not depend on the magnitude of the trust. It is enough that the money in question is not theirs but their Lord's. Every farthing and mite must be accounted for when the reckoning day comes. If it has been unproductive, it will then draw down condemnation on the unworthy servant.

THE BAPTIST.

MARION, ALA.

WEDNESDAY, DECEMBER 11, 1850.

Mr. L. Alexander Duncan, is our authorized Agent for Mississippi, Louisiana, and Texas.
Mr. Rev. J. W. D. Creath, General Agent for the Texas Baptist State Convention, will receive money on our account, and forward names of subscribers.
Mr. Rev. Wm. Farrar, Agent of the Domestic Mission Board, S. B. C., for Mississippi, will receive money on our account and forward names of subscribers.

Examination.
THE Semi-Annual Examination of the Students of Howard College will take place on Thursday and Friday, the 19th and 20th, of the present month. The friends of education are invited to attend.
S. S. SHERMAN, President.
Marion, Dec. 6th, 1850.

Premium of One Hundred and Twenty Dollars.

ESSAY ON TEMPERANCE, AND TEMPERANCE ORGANIZATIONS.

The undersigned, as a committee, appointed for that purpose, hereby give notice that a Premium of one hundred and twenty dollars has been provided under the authority of the "Baptist State Convention of Alabama," as an award, for the best practical Essay on Temperance, and Temperance Organizations.

Competition for the premium is opened to all; and "all the Essays submitted will be considered the property of the Convention." Those intending to compete will observe the following directions:

1. Append a fictitious signature to the Essay.
2. Let a sealed note accompany each Essay, containing within, the real name and address of the writer, enclosed with the fictitious signature he has used.
3. Let the outer envelope of the package, have the word "Essay," written legibly on it, and the postage be pre-paid.
4. Essays designed for the inspection of the committee, must be in the hands of one of the undersigned, on or before the eighteenth day of July, 1851.

The sealed notes will not be opened, until the committee have made the award; a report of which will be presented at the next meeting of the Convention.

B. MANLY, Tuscaloosa.
S. S. SHERMAN, Marion.
M. P. JEWETT, Marion.
December 4, 1850.

Honorary Degrees.—The Oglethorpe (Presbyterian) University, Georgia, at their late commencement, on the 23d ult., conferred the Honorary Degree of A. M. upon the Rev. Col. James F. Sturgis, Baptist Minister, Greensboro, Ala.; and that of D. D. upon the Rev. John Stoughton, of London.

Old Winter.—On Saturday, the 7th inst., we had a sensible visitation of old winter, inclining all hands to keep within doors. The day preceding it rained incessantly; on this, the wind blew with a cheerful gale from the north, bringing with itself sufficient snow to lead one to suspect how matters stood five hundred miles north. The temperature of the weather in the streets of Marion, as indicated by Fahrenheit was about 7-12 degrees below freezing point.

FEMALE COLLEGE.—Our Rev. brother James Davis, of Pontotoc, Miss., writes to a friend in this place: "We are about to establish here a Female College of high order, under the auspices of the Aberdeen and Chickasaw Associations. A committee composed of seven, from each of those bodies, has just closed a meeting in this place, at which time they determined to attempt, among other things, to raise in the territory embraced by these Associations the sum of Eighty thousand dollars for the object above specified. They will hold another meeting here connected with the same object, on Friday the 27th inst., &c."

[God speed to our Mississippi brethren. Educate the daughters and the sons will be educated after a while. We never knew an intelligent woman satisfied with either an unintelligent husband or son, if the means of improvement were available.]

FURMAN UNIVERSITY.—We are gratified to learn by a private letter from our venerable brother, Rev. Dr. Johnson, that the prospects of an early endowment of this institution, projected less than a year ago, are highly encouraging. After reflecting, in terms of much satisfaction, to the progress of Baptist interests in this State he says: "We too, are making some efforts towards the endowment of a College, and from what I learn shall have obtained, by the meeting of our Convention, about \$30,000, towards it. In the next year, I think, we may obtain the amount, which will enable us to commence operations."

[The Convention, if we remember, rightly met on last Saturday, and the amount desired within the next year in the balance of \$70,000, which, the past success of their agents, it was a reasonable hope to raise.]

Lay Hands Suddenly on no Man.

We have been often painfully affected, while reflecting on what seemed to us an unjustifiable remissness in some churches, on the subject of calling out and encouraging their pious young men with reference to the ministry.—There is a demand for preachers at this moment, such as the world never saw before.—for the reason that all portions of the world are now more accessible to the gospel than at any former period. The entire American continent, from the Atlantic to the Pacific, is white for the harvest, and this is true also of all the kingdoms and empires of the old world, and of the islands of the seas. The Bible and the living preacher are now welcomed, literally, to every land, and in a sense to every heart; and on this ground the Son of God taught his disciples to desire an increase of laborers. "The harvest, truly, is plenteous, and the laborers are few; pray ye therefore the Lord of the harvest that he will send forth more laborers into the harvest."

It is not enough that we support our present ministry, keep up our present missions, and encourage our present system of revivals.—not enough that we have large accessions to our numbers. The cause of Christ is aggressive in its character, and is to have no limits to its achievements, within the circumference of the world; and to push its conquests thus, there must be an increase of active, self-denying, devoted laborers in the field. These the Son of God demands. The talents of the churches—their sons and their daughters—are his not less than their gold and their silver; and these should be sought out and consecrated to the divine service. Paul and Barnabas were indeed called of God to preach the gospel, but not without the action of the church at Antioch, putting them forth to this work: and how many others may there not be in the churches, at the present time, whose duty it is to preach Christ crucified, and who are only awaiting the encouragement of their brethren to commence. In the apostolic age every church had her elders as well as her deacons; and we have been apt to think sometimes, that they were not considered fully organized until elders as well as deacons were ordained in them. (Acts 14: 23-Th. 1: 5.) These Elders were, for the most part, taken from the bodies over whom they were ordained, and the whole circumstance illustrates two important principles: That every church should have her own pastor; and that no church has come fully up to the measure of her duty, as a Christian body, until she has sent forth at least one minister to propagate and defend the faith of Christ. But then,

"Lay hands suddenly on no man." If there is danger of doing too little, there is, also, of doing too much. If some churches have been remiss in not calling out their gifts and devoting them to God, it may be feared that some, on the contrary, have not been sufficiently careful as to the kind and character of the men they have sent forth. It were better to have but few ministers than to have those of the wrong stamp. It was required of deacons that they "be first tried;" but how much more of those who are to be immediately identified with all that relates to Christianity! Can any one suppose he is doing God's service by inducting into the sacred functions of the ministry a man without real piety, without soundness in the faith of Christ—with "a skull that cannot teach and will not learn?" We say without real piety; and we presume nothing when we insist that there is danger at this point. The Savior of the world has taught us that in the day of eternity it will be disclosed, that many preached in his name, in his name cast out devils, and in his name did many wonderful works, to whom after all he will say, "I never knew you." The keen perception of that almost inspired man—the Rev. Andrew Fuller—led him to remark that there would probably be more men lost from the ranks of the ministry than from any other class of professing Christians, in proportion to their numbers: and we have well nigh feared he spoke by prophecy.

We assume too much if we suppose a man is necessarily pious, because forsooth, he is a member of the church. These are strange times in which we live. Every thing, even religion, seems to move on as if propelled by steam.—Our churches have begun to think they are sinning if they do not have protracted meetings once or twice a year, and to shame themselves if they do not report an accession of five, ten, twenty, or an hundred members on each of these occasions. Their pastors' piety and fidelity are beginning to be measured by the number of souls drawn into the society, and if large additions are not made by baptism in a lapse of two or three years there must be a change, and a revival obtained. The dreadful policy has become almost universal of receiving candidates for the ordinances of the church on an affirmative answer to a few leading questions. Instead of allowing men to relate their own experience of grace, they are asked, "if they feel themselves to be sinners; if they are sorry that thus they have exposed themselves to the wrath of God; if they are glad that Christ died for sinners; if they love Christians for telling them of it?" and if to all this, they are courteous enough to say "yes,"—why, they are immediately considered fit subjects for baptism. The next step with some churches is to know, if some dear young brother, a little more bold than the rest, does not feel like preaching? and if to this he also assents, he is pushed forth into this work, also.

Now, whence is it, but from this superficial mode of doing things, that we sometimes meet with young preachers who cannot actually tell us a respectable Christian experience,—who can give an intelligent account of human depravity, evangelical repentance, or what it is to believe on Christ? Whence is it, but from this mode we are called upon to record so many shameful apostasies of ministers, who once bore fair and great usefulness through life? A candidate

for ordination," says a correspondent to the Southern Baptist, "was sent up to the Union Association of N. C. (at its session just closed) for examination, highly recommended by his church, as well qualified for the work of the ministry, and the result of the examination was the unanimous decision of the examining committee and of the Association, that so far from possessing ministerial gifts, he had never yet learned what it is to believe in the Lord Jesus Christ. And yet this man, if the matter had been left to the church alone, would have been ordained and sent forth as a teacher of the way of life. Is not the actual occurrence of instances like this one of the most powerful obstructions to the prosperity of our denomination?"

We answer, yes: in more ways than one. If the blind lead the blind, they must both fall into the ditch. Ministers are apt, to a certain extent, to make their own experience of grace a criterion in the judgment they form of that of their followers.—At any rate they rarely insist on any thing above their own. If the piety of their members equals that of their own hearts, they are sure not to complain; if it goes beyond, they immediately suspect the person of a slight taint of superstition, enthusiasm, or the like. Thus a really irreligious minister—whether deceived or a hypocrite—is disqualified for the work of building up a strictly evangelical church.

Nor is this all. Such a minister, a thousand chances to one, will become more or less heretical. Errors in doctrine commonly originate in unsound Christian experience. Nothing is more natural than that he should under estimate the Son of God and the work of redemption, who has never yet learned to form a correct estimate of human depravity. If sin is a trifle, it cannot require such an expenditure of grace to expiate and remove it. If men are not great sinners, and if sin is not exceeding sinful, then something less than the impenitence of God may be its sufficient atonement. Accordingly, the history of religious opinions in this country shows, that the great distinguishing heresies of Unitarianism, Campbellism, Universalism, and downright Deism, have originated in false conceptions of sin, of human depravity. Here is the starting point, and in some one of these extremes has been its terminus. Not, indeed, that all have gone to these extremes who commenced wrong; but that such is the natural tendency of things, and that when one is inducted into the ministry who is destitute of the first principles of a gracious state, there is no guarantee that such will not be the ultimatum. If, therefore, we have any sincere regard for the welfare of souls, for a maintenance of the faith once delivered to the saints, let us lay hands suddenly on no man.

Matters of Conscience.

It was a painful testimony which the prophet was compelled to bear against his Jewish brethren, that "they were laden with iniquity, a seed of evil doers, children that were corrupters." It had, indeed, been bad enough, had they only been sinners themselves; but alas! that through their influence others were made sinners also—that the name of God was blasphemed through them. Would you, dear reader, not become a corrupter of your own household, your own intimate friends? Then make it a matter of conscience:

1. Never to speak of the advantages of wealth, talents, popularity and the like, in such terms as to imply your special admiration of them, or your special discontent without them; otherwise you will surely inculcate feelings of worldliness, ambition and pride, where you should teach humility, modesty and the fear of the Lord. Godliness does not consist in these things, and the secret of unhappiness lies in discontent with those allotments of providence by which we are deprived of them.
2. Never speak of religion except in the highest terms of reverence and esteem, showing that you greatly prefer this to all worldly attainments, and that if you are not as much like God as you should be it is your grief, rather than your pleasure; otherwise, you will be sure in the end to find those most dear to you sinking down to a cold and lifeless formalism—perhaps having a form of godliness, but destitute of the power thereof. How many souls will be lost at last from having learned to regard religion as of minor importance!
3. Never converse on any subject in such a manner as to lead those most intimate with you to suspect the sincerity of your attachment to Christ and his cause; lest otherwise you surely inculcate the dangerous sin of hypocrisy.—There is nothing more diffusive than insincerity and a want of candor, and nothing more certain to result in destruction if indulged.
4. Always aim to evince by your life and conversation, that there is, in truth, a vital energy in Christianity that sanctifies the whole man—that it is not a matter to be controlled at will, but that it controls the will, sobers the reason, corrects the judgment, restrains the temper, bridges the tongue, and purifies and refines the affections and heart. Grace may have much to overcome in making one like God, but then it will either do this first, or never bring him to God at last; and he that fails to make this impression does not teach the truth of God by his life as a Christian.

WARLIKE.—The Governor of South Carolina says, in his recent Message to the Legislature of that State, "in view of the present and future aspect of our public affairs, I am warranted in recommending the establishment of depots for military stores and instruments of war at Anderson Court House, Spartanburg Court House, and Marion Court House; and that each depot be placed under the charge of a limited number of young men, commanded by a graduate of the Citadel Academy, whose business it shall be to instruct the guard in all the practical branches of the art of war."

John's Baptism.

This is the title of a sensible and well written little book now lying before us, from the pen of Rev. Robert Fleming, of Georgia—106 pages, 16 mo. The main position assumed by the Author is, that John's baptism was the Christian baptism, identical with that of the apostles after Pentecost; and this position he has maintained with equal fairness and ingenuity. His argument is as follows:

1. The same qualifications were required of candidates for John's baptism, as for that of Peter and the other apostles: therefore, the former was substantially the same with the latter.
2. Mark affirms that John's ministry was the beginning of the gospel of Christ, (or the Christian dispensation); therefore, John's baptism was identical with Christian baptism.
3. The interrogatories of the Priests and Levites, sent to ask of John who he was and by what authority he baptized, clearly imply that the Jews regarded his baptism an innovation; it, therefore, did not belong to the Jewish, but to the Christian dispensation.
4. Jesus himself testified that the Prophets and the law prophesied until John, but that from the days of John the Baptist the kingdom of heaven, (the Christian dispensation) is preached; therefore, the baptism of John was the baptism of the Christian dispensation.
5. On the day of Pentecost, Peter and the hundred and twenty with him in conference elected Matthias to fill the place of Judas among the twelve, on the ground that he had been with them "all the time that the Lord Jesus had gone in and out among them, beginning with the baptism of John"; therefore, John's ministry and baptism as much belonged to the Christian dispensation as did any part of the life or works of Christ and his apostles.
6. The apostle Paul commended the baptism of John, as substantially the same with that of the Christian dispensation—requiring repentance and faith; therefore, John's baptism is distinguished from Christian baptism without authority.
7. Neither John or Christ ever officiated in the Jewish priesthood; therefore, the baptism of John was not for the purpose of inducting his disciples, or those baptized by him, into any of the privileges of the Jewish economy, but into those of the Christian Church.

Such is the gist of Mr. Fleming's argument; and it would seem to us, his conclusion is inevitable. We purposely omit one point introduced in support of his position—"that none of John's disciples were re-baptized"—for the reason that our space will not at present allow us to give the reader a fair view of the method by which he illustrates it. It may be observed, however, that if any of the disciples of John were re-baptized, it could not have been done on the ground of any defect in the forms of their previous baptism—those being substantially the same as under the administrations of the apostles; and it is no less remarkable that, neither Apollos—who knew nothing else—or Matthias—elected to the apostleship—nor any others of his disciples are mentioned as having been so re-baptized in order to admission into the churches. "The few spoken of in the 18th of Acts, who are supposed to have been re-baptized were not, it will be remembered, the disciples of John, but of Apollos; and if it were a clear case, which it is not, that they were re-baptized, still that would not effect those baptized by John, all of whom so far as we know were received into the churches without re-baptism. We insist on this point, not for the purpose of connecting it with the question of re-baptism, as considered in modern times (for really that is a question not of re-baptism but of valid baptism,) but to show that the practice of the early churches recognized John's baptism as Christian baptism; and there were as much propriety in throwing the Lord's Supper, and indeed the entire life and works of Christ, out of the Christian dispensation, as in throwing out the baptism of John. In this judgment the best accredited biblical Expositors also concur.

DR. WHITBY says: "The history of John the Baptist is styled the beginning of the gospel, because he began his office by preaching repentance, as the preparation to receive it, and faith in the Messiah, as the object of it."

DR. SCOTT says: "This was, in fact, the beginning of the gospel, the introduction of the New Testament dispensation."

MR. HENRY says: "In John's preaching and baptizing there was the beginning of a gospel church."

DR. ADAM CLARK says: "It is with the utmost propriety, that Mark begins the gospel dispensation, by the preaching of John the Baptist."

MR. WESLEY says: "The Evangelist (Mark) speaks with strict propriety, for the beginning of the Gospel is in the account of John the Baptist."

But why devote so large a place to this subject? The reason is furnished in the statements above. If John's baptism is the Christian baptism, then we have but to ascertain how this was administered, and we have fixed the baptism appointed by the King in Zion. (Matt. 21: 25. John 1: 33.) For this latter question we have room but for a single remark, and we choose that, shall be made in the language of Dr. Lightfoot, one of the brightest ornaments of the Church of England, and of whom Dr. A. Clark says, "he speaks well." His language is: "That the baptism of John was by plunging the body, seems to appear from those things which are related of him; namely, that he baptized in Jordan, that he baptized in Enon, because there was much water there; and that Christ being baptized, came up out of the water, to which that seems to be parallel, Acts 8: 38. Philip and the eunuch went down into the water."

The Way to Bless and Save our Country.

To give the people a religious literature. Impress the fear of God upon their hearts; teach them their duty to themselves, their neighbor and their country; make them new creatures in Christ Jesus, and there is little else to fear.—"Wisdom and knowledge shall be the stability of thy times, the possession of continued salvation." Is. 22: 6

In this view, how interesting is that system of colportage so extensively carried on by our publication and other benevolent societies! By this means the knowledge of the glory of the Lord is literally filling the earth as the waters cove the great deep: and in the wake of good looks and papers the work of salvation is rapidly progressing—exemplifying what is written, "faith cometh by hearing, and hearing by the word of God." One colporteur in Virginia writes to the American Messenger that during the past quarter, between 80 and 90 have united with the different churches. The truth as found upon the printed page of the Society's publications has been blessed to the good of souls. In one instance, Foster's Appeal and two tracts were instrumental in the conversion of a poor family. Beecher on Intemperance, and the Poor Man's House Repaired, induced two brothers to give up the traffic in ardent spirits, and led several into the temperance ranks.

A colporteur in Georgia visited a settlement where there was little regard for religion, and less for religious reading, and with much labor and prayer circulated a few books. On revisiting the place, he found the people anxious for books. A meeting commenced, the result of which 25 joined the church. Another colporteur in Georgia says, "During the last quarter I have been permitted to see many sinners inquiring the way to be saved. I attended one meeting where more than 30 professed religion: at another, five or six united with the church."

A clerical colporteur in Kentucky has recently been engaged in several powerful revivals of religion, one of which resulted in 43 hopeful conversions; another, in between 55 and 60; in another county there were three meetings, at which 56 professed to have yielded to the Savior. It is his impression, that to a great extent those fruits resulted from the circulation of the Society's publications.

A colporteur in Tennessee writes, that 140 persons have professed faith in Christ at meetings which he has attended. Another colporteur in Tennessee has attended 14 meetings, which resulted in the hopeful conversion of 350 souls. He says the meetings "were marked with good order, riveted attention, the deepest conviction I ever witnessed, and usually, clear, bright, undoubted conversions. After visiting a neighborhood, and giving the lesson time to ferment, I have held these meetings, which have been attended by all the clergy within reach."

Another colporteur in that State gives an account of three meetings which he attended, that resulted in 104 hopeful conversions. Of one he says, "It was the most solemn time I ever witnessed. The subjects of its influence were mostly men, and of the first class, almost or quite all of whom had been reading our books, as it was in a district where I had labored a great deal. There have been about 400 conversions in my field in the last two months, and it is now in a general state of revival, except in one part, where I have never circulated our books.—Where the most books have been circulated, the richest work of grace seems to have been realized."

A colporteur in South Carolina, conducted most of the exercises of a series of meetings, besides visiting and instructing from house to house; thinking this needful, as the people had hitherto been neglectful of religion. The meeting resulted in the organization of a church, a Sabbath-school and Bible-class, and the accession of 39 persons to the church.

The beauties of Rural Worship.

A correspondent to the Religious Herald says: "I have visited many of our city churches, and admired their magnificent displays of costly architecture; I have been within the massive walls of Europe's proud cathedrals; and beneath their mighty domes listened to the sonorous echoes of the organ's swelling peals; I have walked their tessellated aisles and surveyed the towering grandeur of their vaulted roofs, and, from their festooned corridors, listened to the word of God in terms of finished eloquence. I have seen religion decorated in gaudy attire, and seen the surplined fowery of pompous priests. But never did my heart swell with such sweet emotions, as on a recent occasion when I visited a country church in Virginia. There was nothing remarkable in the appearance of the place, or in the style of the building; but I was filled with exquisite delight by the warm salutations of the rural worshippers. They extended to each other the hand of brotherly love; and by the earnest grasp and hearty shake, showed their disregard for the forms of false-fined etiquette, and by their unreserved expressions of love, made it good to go up to the house of God, and their very looks seemed to say 'as God loved us, we ought to love one another.'"

Surely they worship with the Spirit and the understanding, who worship in truth and simplicity—surely they receive the gospel in its light, who receive it in its love and its power.

SABBATH SCHOOLS.—There is an entire Association in this State, having more than 20 churches, in which there is not a single Sabbath School.

Hints to Ministers.

We have somewhere gotten in possession of the diary of an Old Minister, in which we find the following excellent suggestions on ministerial decorum, and we copy them for the benefit of all whom they may concern:

1. A minister settled in a town or city should rarely be seen in promiscuous conversation on the streets, or about the stores and shops of his parishioners: for, besides a habit of idleness, which that course both implies and begets, and which his professional duties will not allow, such a course will sooner or later divest him of that sacredness which should always attach to his character as a chosen servant of Christ. His influence as a preacher is greatly impaired, the moment he comes to be regarded in any other light than as a preacher.

2. A minister should never neglect pastoral visits to the people of his charge; neither should he ever make one without having first carefully selected and matured a subject for conversation, weighing his words well before he utters them. The labors of the pulpit can never be so well performed as when he well understands the special condition and wants of his people; nor can he learn these in his visits, if he allows himself drawn off in any direction which a casual conversation may take. His business is to watch for souls both in public and private; and his mode of conducting it should be direct. The discoveries made at one time might, perhaps, suggest a theme for the next interview.

3. A minister should talk of worldly matters no more than could not be avoided, neither should he indulge a disposition, in himself or others, to speak of the faults of men. Speculation, trade and politics are out of his line; as are also a private retailing of the follies and sins of his neighbors. He should belong to no party which has arrayed against it another party in his own church, and should never sympathize with those present against those who are absent. In the pulpit is his place to take sides, and there against all sin.

4. A minister should guard against the indulgence of levity, pride, irascibility, avarice, revenge, fickleness, repartee or wit; and in his countenance, carriage and conversation, be grave, humble, slow to anger, willing to forgive, free from expressions of unnecessary care, firm, fixed, and directed on the ground of truth. Though he is in fact but a man, it is expected that he should be a model of a good man. His example is looked to by others not less than his words.

Rev. T. Meredith.

Bro. Sands of the Religious Herald, remarking on the death of our lamented brother Meredith, late editor of the Biblical Recorder says:

"Elder M. was one of the oldest Baptist editors in the Union. With the exception of brother A. M. Beebe of the N. Y. Baptist Register and the writer, he had been longer connected with the Baptist Religious press than any other of our editors. When he first issued the Interpreter, the Baptists in North Carolina had done little for the missionary cause or for the improvement of the ministry. In addition to a strong anti-mission feeling, there existed great apathy and indifference on these subjects. The publication of this journal, subsequently succeeded by the Recorder, was an era in the history of North Carolina Baptists; and the increased attention paid in the State to these important subjects, was essentially promoted by the labors and agency of the deceased, whose pen and tongue were ever exerted in their behalf."

[We observe by a note from Sister Meredith in the last Recorder that, after consultation with many friends, it is proposed to continue that paper, under the temporary editorial supervision of brother Tubey late missionary to China, assisted by other brethren of reputation. We sincerely hope the Baptists of North Carolina may give to our bereaved sister such a measure of patronage, as will enable her to keep up the paper and render it both a means of usefulness to the denomination in the State, and of comfortable support for her deeply afflicted family. It is probable that most, if not all, of brother M.'s resources were involved in that interest, the half of which could not be realized if the paper should now be allowed to fail. In this event the result would be seriously disastrous to his family. A little attention from the denomination may insure them a competency through life, and a little neglect may throw them out on the cold charities of a heartless world. Surely our North Carolina brethren can never so requite the long, faithful and self-denying labors of our dear brother as to leave his widow and orphans, to want in their midst. When ever they think of their own present happy and prosperous state, let them also think of the debt of gratitude they owe to his memory, and discharge it by caring for those he has left among them. Could our voice reach every one of them, it should be heard in an appeal, first to those in arrears to pay up their dues at once, and next to fill, at least to quadruple the present list of subscribers, and thus show to the bereaved the depth and sincerity of their sympathy in her afflictions.—E. S. W. BAPTIST.]

A. A. SMITH.—We learn from the Christian Secretary that A. A. Smith, of the firm of Burr & Smith, in the publication of that paper, has withdrawn on account of failing health, and that he has sailed for Florida, where, or in Texas, he proposes to settle permanently. Now there is kindness enough in our heart to shelter even an enemy in a storm, did we but know that he had no purposes of death in mind while sharing our hospitality; but then we should watch him very narrowly until we knew that. The Christian Secretary is the most rabid abolition paper that comes to our office; and, in proportion to its ability, we dare say it has done as much to prejudice the South against any other journal in the nation.—and this man Smith has been one of the men to say and do whatever it has done. Be sure that he is an abolitionist of the first water, and guard his maneuvers with jealous care. The integrity of any man is to be suspected, who will write and speak as he has done on the slave question, and then take up his abode among slaves and slaveholders. In these perilous times men should well define their positions.

Niche for the Poets.

There is a Time.

There is a time, we know not when,
A point, we know not where,
That marks the destiny of men,
To glory or despair.

There is a time, by unseen,
That crosses every path;
The hidden boundary between
God's patience and his wrath.

To pass that limit is to die—
To die as they do die;
It does not quench the beaming eye,
Nor pale the glow of life.

The conscience may be still at ease,
The spirit light and gay;
That which is pleasing still may please,
And care be thrust away.

But on that forehead God has set
Indelibly a mark,
Unseen by man, felt by man as yet,
Is blind and to the dark.

And yet the doomed man's path below,
Like Eden may have bloomed;
He did not, does not know
Or feel that he is doomed.

He knows, he feels that all is well,
And every fear is calmed;
He lives, he dies, and wakes in hell,
Not only "doomed," but "damned."

O! where is this mysterious bourn,
By which our path is crossed;
Beyond which God himself hath sworn
That he who goes is lost?

How long may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

An answer from the skies is sent;
Ye that from God depart,
While it is called to day, repent,
And harden not your heart.

Miscellaneous.

Character of Mahomet.

Mahomet according to the tradition from his contemporaries, was of middle stature, square built and sinewy, with large hands and feet. In his youth he was uncommonly strong and vigorous; in the latter part of his life he inclined to corpulence. His head was capacious, well shaped, and well set on a neck which rose like a pillar from his ample chest. His forehead was high, broad at the temples, and crossed by veins extending down to the eyebrows, which swelled whenever he was angry or excited. He had an oval face, marked for expressive features, an aquiline nose, black eyes, arched eyebrows, which nearly met, a mouth large and flexible, indicative of eloquence, very white teeth, somewhat parted and irregular; black hair, which waved, without a curl, on his shoulders, and a long and very full beard.

His deportment, in general was calm and equable; he sometimes indulged in pleasantries; but more commonly was grave and dignified, though he is said to have possessed a smile of captivating sweetness. His complexion was more ruddy, than is usual with Arabs, and in his excited and enthusiastic moments there was a glow and radiance in his countenance which his disciples magnified into the supernatural light of prophecy.

His intellectual qualities were undoubtedly of an extraordinary kind. He had a quick apprehension, a retentive memory, a vivid imagination, and an inventive genius. Owing, but little to education, he had quickened and informed his mind by close observation, and had stored it with a great variety of knowledge, concerning the systems of religious current in his day, or handed down by tradition from antiquity. His ordinary discourse was grave and sententious, abounding with those aphorisms and apophyses so popular among the Arabs; at times he was excited and eloquent, and his eloquence was aided by a voice musical and sonorous.

He was sober and abstemious in his diet, and a rigorous observer of fasts. He indulged in no magnificence of apparel, the ostentation of a petty mind, neither was the simplicity of his dress affected—but the result of real disregard of distinction from so trivial a source. His garments were sometimes of wool, sometimes of the striped cotton of Yemen, and were often patched. He wore a turban, for he said turbans were worn by the angels; and in arranging it, he let one end hang down between his shoulders, which he said was the way they wore it. He forbade the wearing of clothes entirely of silk, but permitted a mixture of thread and silk. He forbade, also, red clothes and the use of gold rings. He wore a seal ring of silver, the engraved part under his finger, close to the palm of his hand, bearing the inscription—"Mahomet, the messenger of God."

He was scrupulous as to personal cleanliness, and observed frequent ablutions. In some respects he was a voluptuary. "There are two things in this world," he would say, "which delight me—women and perfumes. These two things rejoice my eyes, and render me more fervent in my devotion."

From his extreme cleanliness, and the use of perfumes and of sweet-scented oil for his hair, probably arose that sweetness and fragrance of person which his disciples considered innate and miraculous. His passion for the sex had an influence over all his affairs. It is said that, when in the presence of a beautiful female, he was continually smoothing his brow and adjusting his hair, as if anxious to appear to advantage.

The number of his wives is uncertain. Abulad, who writes with more caution than any other Arabian historian limits it to fifteen, though some make it as much as twenty-five. At the time of his death, he had nine, each in separate dwellings, and all in the vicinity of the mosque at Medina. The plea alleged for his indulging in a greater number of wives than he permitted his followers, was a desire to begot a race of prophets for his people.

If such indeed was his desire, it was disappointed. Of all his children, Batima, the wife of Ati, alone survived him, and she died within a short time after his death. Of her descendants none, excepting her eldest son, Hassan, ever sat on the throne of the Caliphs.

In his private dealings he was just. He treated friends and strangers, the rich and the poor, the powerful and the weak, with equality; and was beloved by the common people for the affability with which he received them and listened to their complaints.

He was naturally irritable, but had brought his temper under great control, so that even in the self-indulgent intercourse of domestic life, he was kind and tolerant. "I served him from the time I was eight years old," said his servant, Anas, "and he never scolded me for anything, though things were spoiled by me."

Washington Irving.

A Greek Funeral.

I remember when they buried that bright-eyed Greek maiden, snatched suddenly from earth, when the young heart was light and the face was fair. They arrayed her, so rigid and motionless, in the grey dress she had never worn but for some fete or gala, as though this, more than any, was a day of rejoicing with her; and thus attired, with her long hair spread over her still bosom, decked with flowers, they laid her uncoffined in the grave. At her feet they placed a small flask of wine and a basket of corn, in accordance with an ancient Greek superstition, which supposes that for three days and nights the disembodied spirit lingers mournfully around its tenement of clay, the garment of its mortality, wherein, as a pilgrim and stranger upon earth it lived and loved, it sinned and suffered. As soon as the symptoms of decay announce that the curse of corruption is at work, they believe that the pure essence departs to purer realms. Before the grave was closed, whilst for the last time the radiance of the sunset cast a glow like the mockery of life over the marble face of the poor young girl, her friends as a precaution, took measures to ascertain that she was actually dead or in a swoon. The means they always take in such instances to ascertain a fact, which elsewhere, would be insured by the doctor's certificate, is touching in the extreme; the person whom, whilst alive, it was known the deceased loved best, the mother, or, it may be, the young betrothed, who had placed upon her head the gay and bridal crown, instead of the green laurel garland of death, advances and calls her by name, repeating it after the word "ella," (come), several times, in a tone of passionate entreaty. If she is mute to the appeal; if she is deaf to the voice dearest to her on earth, then they no longer doubt that she is dead indeed; they cover up the grave; lift up their eyes to heaven, where they believe her to be—for the Greeks do not hold the doctrine of purgatory—and having made signs of the cross they depart in silence to their homes. But a year after, on the anniversary of the death, they return to the grave, and kneeling down, they lay their lips to the sod, and whisper to the silent tenant, that they love her still, and that she is yet remembered and regretted.

Remedy for Fits.

BY OLD HUMPHREY.

Though no doctor, I have by me some excellent prescriptions; and as I shall charge you nothing for them, you cannot grumble at the price. We are most of us subject to fits; I am visited with them myself, and I dare say you are also; and now then for my prescriptions—

For A FIT OF ENVY—Go to a watering place; and see how many who keep their carriages are afflicted with rheumatism, gout, and dropsy; how many walk abroad on crutches, or stay at home wrapped up in flannel; and how many are subject to epilepsy and apoplexy. "A sound heart is the life of the flesh; envy the rottenness of the bones."—Prov. 14:30.

For A FIT OF PASSION—Walk out in the open air; you may speak your mind to the winds without hurting any one, or proclaiming yourself to be a simpleton.

For A FIT OF INDIGNITY—Count the ticks of a clock. Do this for one hour, and you will be glad to pull off your coat the next, and work like a negro.

For A FIT OF EXTRAVAGANCE AND FOLLY—Go to the workshop, or speak to the ragged and wretched inmates of a jail, and you will be convinced—

"Who makes his bed of briar and thorn Must be content to lie there."

For A FIT OF AMBITION—Go to the churchyard and read the grave-stones; they will tell you the end of ambition. The grave will soon be your bed-chamber, the earth your pillow, corruption your father, and the worm your mother and sister.

For A FIT OF REPINING—Look about you for the halt and the blind, and visit the bed-ridden, and afflicted, and dejected, and they will make you ashamed of complaining of your lighter afflictions.

For A FIT OF DESPONDENCY—Look on the good things which God has given you in this world, and at those which He has promised to his followers in the next. He who goes into the garden to look for cobwebs and spiders, no doubt will find them, while he who looks for a flower may return into his house with one blooming in his bosom.

For ALL FITS OF DOUBT, PERPLEXITY AND FEAR.—Whether they respect the body of the mind—whether they are a load to the shoulders, the head, or the heart, the following is a radical cure, which may be relied on for I had it from the Great Physician.—Cast thy burden on the Lord, he will sustain thee.

TREATMENT OF SCARLET FEVER.—Important prescription.—Dr. Lindley, of Washington, in a letter to the Boston Medical and Chirurgical Journal, strongly recommends the mode of treatment of scarlet fever resorted to by Dr. Schenemann, physician to the King of Hanover. It is as follows, and exceedingly simple:—

"Treatment of Scarlet Fever by Inunction.—From the first day of the illness, and as soon as we are certain of its nature, the patient must be rubbed morning and evening over the whole body with a piece of bacon, in such a manner that, with the exception of the head, a covering of fat is everywhere applied. In order to make this rubbing in some easier, it is best to take a piece of bacon the size of the hand, choosing a part still armed with the rind, that we may have a firm grasp. On the soft side of this piece slits are to be made, in order to allow the oozing out of the fat. The rubbing must be thoroughly performed, and not too quickly, in order that the skin may be regularly saturated with the fat. The beneficial results of the application are soon obvious; with a rapidity bordering on magic, all, even the most painful symptoms of the disease are allayed; quiet sleep, good humor, appetite return and there remains only the impatience to quit the sick room."

SUPERSTITIONS REGARDING FRIDAY.—It is strange enough that Friday is regarded, in all countries, as a peculiar day. In England it is generally considered unlucky, and many people will not commence any undertaking on that day; and most sailors believe that the vessel is sure to be wrecked that sails on Friday. If a marriage takes place on that day, the old wives shake their heads and predict all kinds of misfortunes to bride and bridegroom; nay, they even pity all children who are so unlucky as to be born on Friday. In Germany, on the contrary, Friday is considered a lucky day for weddings, commencing new undertakings, or other memorial events; and the reason of this superstition is said to be the ancient belief that witches and sorcerers held their meetings on this day; and of course, while they amused themselves with dancing and riding on broomsticks round the Blocksberg, they could have no time to work any evil.

MATHEMATICS OF BEES.—The warmest admirers of honey and the greatest friends to bees, will never, I presume, contend that the young swarm, who begin making honey three or four months after they are born, and immediately construct these mathematical cells, should have gained their mathematical knowledge as we gain ours, and in three months time outstrip Mr. McLaurin in mathematics as much as they did in making honey. It would take a senior wrangler at Cambridge, ten hours a day, for three years together, to know enough mathematics for the calculation of these problems, with which not only every queen bee, but every undergraduate grub, is acquainted the moment it is born.—Sidney Smith.

TYRANNY OF FASHION.—She makes people sit up at night, when they ought to be in bed, and keeps them in bed in the morning when they ought to be up and doing. She makes her votaries visit when they had rather stay at home, eat when they are not hungry, and drink when they are not thirsty. She invades their pleasures, and interrupts their business; she compels them to dress gaily, either upon their own property or that of others; she makes them through life seek rest on a couch of anxiety, and leaves them in the hour of desolation on a bed of thorns.

SECRET OF LONG LIFE.—The venerable Dr. Nott, of Franklin, Conn., now in the 97th year of his age, was questioned in regard to his habits. "Have you eaten animal food?" Dr. Nott? "Yes, through life." "Have you drunk tea and coffee?" "Yes, sir, moderately." "Well, how have you succeeded in attaining so green an old age?" "I have nothing to say except that I have always lived temperately, rose early, worked hard, and kept my mind easy."

A CURE FOR THE BITE OF VENIMOUS ANIMALS.—Immediately on the introduction of the poison, make positive pressure with a tube, of any kind, sufficiently large to encompass the outer edges of the wound. By this process the superficial circulation is interrupted, and the venom is almost instantaneously exuded from the injured portion of the body. The rule applies to a musquito bite.

DRUGS! DRUGS!! DRUGS!!!

C. M. HIGH.

DEALER IN DRUGS, MEDICINES, AND CHEMICALS. PAINTS, DYE-STUFFS AND GLASS WARE, FURNITURE, AND FINE SOAP, STEEL PENS, SUPERIOR WRITING INK, PATENT MEDICINES of all kinds, and WINES FOR MEDICAL PURPOSES. Physicians Prescriptions carefully put up. 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 re-supplied. Marion, April 30, 1850.

THOS. P. MILLER & Co.

No. 8 & 10 COMMERCE STREET, MOBILE, ALA. CONTINUE THE GROCERY BUSINESS, and solicit a share of their friends' patronage. Mobile, Nov. 27, 1849.

MURRAY & COFFMAN,

Commission Merchants, NEW ORLEANS. Aug. 7, 1850.

HISTORY OF AMERICAN BAPTIST MISSIONS. By Prof. Gamwell. Prepared under the direction of the Am. Bp. Miss. Union. With seven Maps. Pages 360. Price 75 cts. GEO. PARKS & CO. 41 Broad-st. Charleston.

HOWARD COLLEGE, MARION, ALA.

FACULTY.

S. S. SHERMAN, A.M. President and Professor of Chemistry.
Rev. T. J. CURTIS, A.M. Professor of Theology and Moral Science.
A. B. GOODRICH, A.M. Professor of Mathematics.
S. R. 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 advanced standing, candidates must sustain an examination on all the studies previously pursued by the class they propose to enter.
3. Students from another College must furnish evidence that they have left that institution free from 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, prepared by the regular classes: Bullion's English Grammar; Mitchell's Geography; Thompson's Arithmetic; Davies' Algebra; Willard's History of the United States; Ruschenberger's Series of "First Books in Natural History;" Andrews' and Stoddard's Latin Grammar; Arnold's first and second Latin Books; Andrews' Latin Reader; Anthony's Caesar, Sallust and Virgil; Sophocles' Greek Grammar; Anthony's Greek Reader; Greek Testament.

FRESHMAN CLASS.

FIRST TERM.—Algebra, (Davies' Bourdon's) Latin, (Odes of Horace); Greek, (Xenophon's Anabasis; Ancient Geography, (Mitchell).
SECOND TERM.—Geometry, commenced, (Davies' Legendre); Latin, (Epistles of Cicero); Greek, (Gr. Major's); Ancient Geography, (Mitchell); Exercises in Latin Composition.

SOPHOMORE CLASS.

FIRST TERM.—Geometry, finished, (Davies' Legendre); Trigonometry, plane and spherical, (Davies); Latin, (Folwell's Livy); Greek, (Homer's Iliad); Greek and Roman Antiquities, (Boisson); Exercises in Latin Composition; French, commenced.
SECOND TERM.—Mensuration, (Davies); Surveying, (Davies); Analytical Geometry, (Davies); Differential and Integral Calculus, (Davies); Latin, (Terence); Greek, (Plutarch); Logic, (Hedge); French, (Charles XII, or Telemachus).

JUNIOR CLASS.

FIRST TERM.—Mechanics, Hydrostatics and Pneumatics, (Olmsted); Chemistry, commenced, (Draper); Greek, (Cicero's De Officiis); Rhetoric, (Newman); French, (Racine).
SECOND TERM.—Electricity, Magnetism, and Optics, (Olmsted); Chemistry, finished, (Draper); Agricultural Chemistry, (Gray); Latin, (Juvenal); French, (Racine); History, (Lord).

SENIOR CLASS.

FIRST TERM.—Geology, (Hitchcock); Astronomy, (Olmsted); Mineralogy, (Dana); Moral Science, (Wayland); Greek, (Plato); French, (Moliere).
SECOND TERM.—Political Economy, (Wayland); Intellectual Philosophy, (Upham); 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, 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 Senior 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 BELT 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 who want of previous advantages, readers it desirable for them to study the Scriptures 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.

SECOND YEAR.—First Term. Geometry, Trigonometry, Rhetoric, Systematic Theology, 1. Natural Religion, 2. Evidence of Christianity, 3. Moral Accountability, Natural and Moral Ability, 4. Man as a Sinner, The Fall, Depravity, 5. Salvation by Grace—The Covenant of Redemption; Atonement; Regeneration; 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, Criticisms 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 so that the capacities of Theological students, who will be welcomed to all the advantages of this institution in any stage of literary advancement, free of all charge for instruction.

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

EDFICE, 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 expensive 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 a 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.

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

4. 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 each

other exercises as may have been assigned him; nor until all College dues have been settled, and he has paid the President \$5 as a graduation fee.

3. Students who have completed the English course are entitled to receive an English Diploma, on the same conditions.

EXPENSES.—The following are the rates of Tuition, Board, &c. Languages and higher English, per term, \$35 00 Common English Branches, 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 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 few temptations to extravagance than any other town in Alabama.

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

Five hundred dollars secures to the donor a permanent scholarship.

E. D. KING, Pres't of Board of Trustees. Wm. HORNBUCKLE, Sec'y. Marion, October 1, 1850.

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LOCATED at Independence, Washington County, Tex., one of the most beautiful and healthy portions of Texas, with convenient rail road, on the 15th of July, and close it on the 15th of December following. The Spring Session for 1851, will commence on the 13th of January, and expire on the 13th of June following.

FACULTY: REV. HENRY L. GRAVES, President, A. M., M. A. WARREN COWLES, M. A. DANIEL WHITE, Professors. Mr. HENRY STRIBLING, Tutor, Mr. AUGUSTUS BUTLER, Professor of French and German Languages, and Painting. Mrs. LOUISA BUTLER, Teacher of Music and Embroidery.

TERMS PER SESSION. Elementary English Branches, \$3 00

Elementary Grammar, Geography and Arithmetic, 18 00

French Language, 14 00

German Language, 10 00

Music on Piano Forte, with use of Instrument, 24 00

Music on Guitar, 24 00

Painting, 24 00

Embroidery, 24 00

Fee in Collegiate Department, 24 00

Boarding, including Washing, Lights and Lodging, per month, 7 to \$8. Tuition payable in advance. No deduction, except in cases of protracted sickness.

HOSEA GARRETT, President Board of Trustees. Aug. 14, 1840.

S. S. READING BOOKS.

THE following valuable additions to the S. S. Libraries have been issued from the press of the Am. S. S. Union, since May, 1849:

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2. The Fountain, 21

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March, 847

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

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BAKER & LAWLER, COMMISSION MERCHANTS, No. 2, Commerce Street, MOBILE, ALA.

ROBERT A. BAKER, Summerfield Dallas Co., LAURENCE W. LAWLER, Mardisville, Talladega Co., Sep. 10, 1850.

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

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