



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

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#### Mlinister'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 involves 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 only just light in which to ponder the main question. Think of it, then, deeply in this light; and ask the voice of expe-

rience to aid your meditations. OF THE APOSTLES THEMS LV. S, those faithful but ignorant fishermen, who went forth the souls of men. And my heart pants to tarian instruction, or attempts at prodo the same, in hope of a like blessing." . It is, then, in closely following the true . In the Gymnasia and Universities, a

spirit of this example, that you hope for similar system prevails, though on a scale such a blessing. Of course, if any mis- better adapted to maturer minds and a take be found here on your part, you des higher grade of scholarship. Here the fishermen go forth on their embassy I and those of the Greeks and Romans, and the vents our falling asleep as we should all of its kings are not satisfactorily known,

Their hearts burneds within them as in connection with that of Herodotus; yours does now. And the Savier's heart the sublime conceptions of Isaiah, kindle likewise burned with a more intense in the soul as warm a glow of admiration as daily perishing. What, then, was the profound reasonings of Paul are compared with those of Plato; the discournis command to them? "Co. without a moment's delay; and save what you can? ses and teaching of the Saviour with No: but "Pray ye the Lord of the harvest thus of Socrates; and the cardinal truths of the Christian religion are taught with, at least, as much assiduity, as the absurpraying that laborers might be sent and praying that laborers might be sent and sominations of paganism. preparing themselves to go?. Certainly Nor is this system confined exclusively to three if not seven years. True, he sent visionary and speculative Germany, but some of them occasionally on short and prevails in every European country where simple messages, in preparing his way any system at all is found, to it Switzerland

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

each one would be placed. He could, therefore, impart exactly the knowledge and admonition they needed, without spending their time in a preparation for

Reflect further, that when all was done,

say, Did Christ send forth ignorant men to preach his Gospe! !—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? I wisdom dwell with prudence. He knew the training men need, in order to preach as id have them preach. And the le 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.

been too lax and accommodating. in give ing their consent that any should go forth with less than the comparatively imner-

We say, if a man is already of mature refinement and elegance of manners, to- contriving or organizing, collecting, dis- afflict willingly, nor grieve the children branch of the Jong river, the mouth of age, and has acquired wisdom in some gether with all those external influences bursing, speech-making, anniversary of men." God hath told us in few words, which is about one hundred miles south pursuit of business, and has also a family which a virtuous community and healthy holding, or any extant movements of the 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 com- heart. Witness a Byron, a Bolingbrook, Some think otherwise, I know, regarding of immortal joys in the heavenly world. menced preaching through an interpre-Had they not acquired practical wisdom?

#### settled in families? Heligious Miscellanv.

#### The Bible A Classic.

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

[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 caregood while on earth-saving as many of fully attended to every feature of this adthese sinkings souls as you can in the mirable system, during a tour made for course of your whole life? This is the 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 recor-. To these last directions, perhaps, you ded in the Scriptures of the Old and New also give your cordial assent, And it Testaments, the character and lives of may furthermore be that you will say, those wonderful men who, from age to "All this I have done from the beginning;" age were brought upon the stage of ac-(would not Jesus love this young man?) tion, and through whose agency the fus "and I have sought to consult the best of ture history and destiny of the race were experience, viz. that which was guided to be so much modified, and especially by his wisdom from above, and followed those sublime views of duty and morality by the best results. It is the EXPERIENCE which are brought to light in the gospel -these are topics of daily and earnest inculcation in every school. To these, every where preaching that men should in some schools is added the history of repent. This simple annunciation, which the christian religion, in connection with they made with a glowing tongue, was the contemporary civil history." He every where followed by divine power on also testifies to the entire absence of sec-

Archaeology and antiquities of the He-Insubarment go forth on their embassy I and with what degree of preparation and and with what degree of preparation and and work, on a certain occasion, bade them lift up their eyes and behold the fields with the harvest. The harvest was also great, and the laborers few.

Their house of the Greeks and Romans, and the Peneus certainly do were all peaceful and prospection with the Peneus certainly do were all peaceful and prospection with the Peneus certainly do were all peaceful and prospection. It makes the night still more cold to the brook Cedron, from the passes of to the brook Cedron, from the passes of the Rubicon to the Red Sea, from Thermonylae to the valley of Ajalon, from the weary of it, and more eager for the day. It is the prospect of morning, and the water of Tempe to the hallowed shades of waite of Tempe to the hallowed shades of w among the people, just as you may now owes the stern virtues that nestle in her go forth. But most of the time they were Alpine vales; to it Scotland is indebted go for the But most of the tune 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 their number affirms, that if the whole would not contain the books. 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, them, foreknew the situation in which the purity of heart and life, which it enimportant and most practical of all

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 were not to embark on their embassy until clothed with miraculous powers, and blessed 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 I—Or did he seem in the second service of the intelligence, genius, and enterprise of our citizens, we may yet derive instruction from despotic Euprope. There is no truth which the history of ages imore clearly demonstrates than of ages imore clearly demonstrates than this: education unaccompanied by correct mercal and religious principle, is defined. dency 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

fect preparation which is called liberal. | ments in science, in art, in literature : | abandoned world. All that we do in | er disciplinary than penal, "he does not | fifty or sixty miles in the interior, on a cation; while they almost set the world itself. And no doubt direction is necesin a blaze by the splendor of their genius sary; but force and power from the deep and intellectual attainments, they proved embracings of heavenly influence, are a moral blight to society and mankind. infinitely more needed. Our machinery Splendid talents, learning, fame, did not is already inconceivably in advance of restrain Dodd from the commission of our internal capacity for giving it action crimes which brought him to an ignomi- and efficiency. The shout of a king must nious death. Eugene Aram was the be heard in the camp; a presence of God child of genius, eminent as a linguist must be on his holy hill in Zion; and above most of his time, and a poet of no faith, and love, and immortal hope, and mean rank, but his hands were stained inextinguishable arder kindled by the fire with blood, and Pierian fountains could not wash away the guilt. And him who but vesterday was revered as a "priest and interpreter of nature," who sat high fore we can realize a rapid movement in college halls, and whose brow was toward the conquest of the world to Imadorned with the wreath of sciencecould 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 princi- no doubt that much important informaple, and he fell. Science bleeds from the tion may be expected from a careful incruel wound; learning weeps that the purity of her ermine is soiled; society eels the shock and is chilled with herror through all her circles of refinement; and even-handed justice is inflexible in her stern demands for a dreadful retribu-

#### 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 watching. No sorrow is to make us less edge is the theme of ancient historianswatchful; nay, much more. So far from disappeared so suddenly from the face of weary of it, and more eager for the day. been in the most profound darkness; and obligation. atters 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 chance has thrown their history in our ere the Lord come, but we know of much way, and we have now their deeds chronbehind 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 tears and shadows; the greater part day must be athand. The nearness makes | ria, to use again the language of Layard, the thought of day doubly welcome,-We bend toward it with warm longings; we strain our eyes to catch the first to- from the face of the earth, that it has left kens of it; we rouse ourselves to vigi- scarcely a trace, save its name, behind." lance, knowing that now is our salvation And now that modern discovery has nearer to us than when we believed. Of brought to light the monuments of Assyten, since the Lord left the earth, has the rian antiquity, nothing is found to clash 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 rated by the distinct evidence of actual three score years and ten, lest the overwearied watchers should sink under the of the great city of Ninevah .- Churchman. 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 needlessness? Our time of service is brief, and to fall asleep or grow impatient would indicate sad indolence or unfaith. fulness. 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 marrow." -- 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 one, and till the spiritual family at large shall present to the eyes of the world that type of piety, which arises from the absolute trioften render augatory the general law, and atterly forbid that we should rely pupon it alone, to quality man for the right must be quickened into glowing life, like the dead corpse of Ezekiel's vision, after the winds of the Spirit had animated over the Spirit had animated often do we find the most profound attains.

\* Seventh An. Rep. of See. Board Education, p. 1 and concentrate and concentrate and concentrate the sinking spirit is able to say, "It is good for me that I was afflicted."

"God is love, and since He has placed the winds of the Spirit had animated the world through the mediation of His our world through the mediation of His sort under a dispensation of mercy, the sort of the Amistad captives. The servant whose error is related in the gospel had only one talent. We are sufferings of the children of men are rath-

coming down from above, must burn through all our churches, and run along the line of every embattled phalanx, bemanuel .- 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 vestigation 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 archœological 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 existedthe power of whose king extended, at one period, over the greater part of Assyria merely one of weeping, it is also one of whose advance in civilization and knowlserved to us. After the lapse of two thousand five hundred years, a mere

icled 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 conthe little while must be passed; the nexion with the sacred narrative. Assythan which nothing more appropriate can be devised, has "disappeared so suddenly with scripture, but on the contrary its minutest details, its apparently casual allusions, which could only have been introduced because they are now corroboobservation among the long hidden ruins

### Affliction, A Blessing.

An affliction sanctified, is better, said an -grace is promised to sustain, where the affliction cannot be removed.

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

If our taith 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

God afflicts in love; and when He sees the amitten soul passive under the infliction, and drawing near to Him, with

-S. Presbyterion.

#### 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 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 thir, of the faithful, but as the personal allotty millions annually pass into eternity, to ment and homestead, so to speak, of each meet its dread retributions. The great one of the faithful. The churches, dismajority of these have no ray of divine covering a long neglected duty, are now revelation to guide them here, and no light beyond the grave. They will hereafter meet you before the great white the Pacific have heard the cry, after the throne. How can you stand with them

face to face 7 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 knowltist Christians, in this land, for the knowltribulation throwing us off our guard, it the earth, that it has left scarcely a trace, edge of the truth. Providence has plainshould lead to added vigilance. It pre- save its name behind. Even the names ly opened the way of their evangelizas certainly do were all peaceful and pros, and out of the various dynastic lists pre- duty plain? We ought to esteem it a glotion, by our instrumentally. Is not the rious privilege thus to labor for their souls God, who will banish from under the

> 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 under-taking. But it is less than is raised by the Baptist churches of the single State of Massachusetts, for their own spiritual

> 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.

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 outstation Ookahjak, was dedicated May 30th. No oppos sition 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 encourold divine, than an affliction removed.— aging 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 intel-

ligibly with him. Rev- Mr. Talmadge, of the American Board, who sailed from N. Yorkin March last, arrived in good health at Amoy, Jus ly 16. On the 19th, he writes that the mission seemed to be presperous and that the labors of Mr. Doty were blessed. There were six applicants for admission to the church.—Ib.

#### West Africa.

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

public opinion are accustomed to exert, kind, till a fuller developement of the life totally inadequate to the task of render- of God in our souls is secured, is like the eth us for our profit, that we might be was succeeded by Rev. George Thomps ing men virtuous, or even of holding in material manæverings of children, as partakers of his holiness." The drops of son. Without a knowledge of the lancheck the violent passions of a depraved compared with an army in battle array. sanctified sorrow on earth are the seeds guage. Mr. Thompson immediately common labor and the seat of civil office ?- a Chesterfield, and thousands of others, the piety of our churches, as needing die "Our light affliction, which is but for a ter, and God was pleased to bless these less favored perhaps by nature, but e. rection into the channels of money-giving moment, worketh out for us a far more imperfect labors to the conversion of Were not some of them even married and qually distinguished by fortune and edu- more than momentum and intensity in exceeding and eternal weight of glory." 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 Tissani, 200 miles from him the form of a servant, and became Kaw-Mendi. The way seems to be open obedient to death, for the redemption of 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.

#### 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 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 Shasters of Brahminism, find their sacred Sanscrit tongue employed, by the dili-gence and fidelity of missionary translabut surely no uncertainty rests upon the obligation.

4. It is proposed to raise \$125,000, for the prosecution of this, our work, during however ancient, and however popular. The tinglings 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 Ethiopa soon to be, as the prophetwants, Shall that amount be grudged to twenty-five millions of your fellow-men. 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, she 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 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 cread, and love our Saviour. Already the zeal, and heroic sacrifices of ome of our recent converts, shame and should stimulate the comparative worldliness and luke warmness of the churches, that had first sent to them the missionary

#### The Hidden Talent.

and the Bible.-Er. W. R. Williams.

The slothful servant was condemned had squandered the money, or lost it, but that he wrapped it in a napkin and hid it in the earth. He has many imitator.— They invest, as they properly call it—that is, 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

erally, but yet mone the less truty. hidden. It is swallowed up in securi

crets 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 unjustifi-ably with money that was not his own If it had been his he might have disp of it at will; but it was a trust, and he arding 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 un- vest, truly, is plenteons and the laborers are productive, it will then draw down condemnation on the unworthy servant.

# THE BAPTIST.

MARION. ALA. WEDNESDAY,:::::DECEMBER 11,º 1850

IT L. Alexander Duncan, is our authorized Age pi, Louisiana, and Texas.

Rev. J. W. D. Creath, General Agent for th Texas Baptist State Convention, will receive money of our account, and forward names of subscribers. Rev. Wm. Farrar, Agent of the Domestic Mission pard, S. B. C., for Mississippi, will receive money our account and forward names of subscribers.

THE Semmi-Annual Examination of the Studen of Howard College will take place on Thursd 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, 150.

Premium of One Hundred and Twenty Dollars. ESSAY ON TEMPERANCE, AND TEMPER-

ANCE ORGANIZATIONS. The undersigned, as a commmittee 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 est practical Essay on Temperance, and Tem-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 and of borst form the said first and t

1. Append a fictitious signature to the Essay. 2. Let a sealed note accompany each Essay, intaining within, the real name and address of the writer endarsed with the fictitious signature he

3. Let the outer envelope of the package have the word "Essay" written legibly on it, and the postage to pre-paus.

4. Essays designed for the inspection of the committee, thust he in the hands of one of the undersigned, on or before the eighteenth day of July,

mittee have made the award; a report of which ill be presented at the next meeting of the Con-

B. MANLY, Tuskaloosa. OUT S. S. SHERMAN, Marion. our ashan M.P. JEWETT, Marion. December 4, 1850.

Honorary Decrees.-The Oglethorp (Presylerian) University, Georgia, at their late encement, on the 23d ult., conferred th Honorary Degree of A. M. upon the Rev. Co lumbus F. Sturgis, Baptist Minister, Greensbor of Ala; and that of D. D. upon the Rev. John Stoughton, of London.

OLD WINTER On Salurday, the 7th inst, we and a sensible visitation of old winter, inclining all ands to keep within doors. The day preceding it rained incessantly; on this, the wind blew with a cheerful gale from the north, bringing with it 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 Parenheit; was about 7 1-2 degrees below freeting points again to it or against hely mixe.

FEMALE COLLEGE. - Our Rev. brother James Davis, of Pontotoc, Miss., writes to a friend in is place; We are about to establish here a Our churches have begun to think they are emale College of high order, under the auspices of the Aberdeen and Chickasaw Associaions. A committee composed of seven, from each of those bodies, has just closed a meeting in twenty, or an hundred members on each of his place, at which time they determined to attempt, among other things, to raise in the terri- ity are beginning to be measured by the nitmber ory embraced by these Associations the sum of Eighty thousand dollars for the object above specified. They will hold another meeting here ected with the same object, on Friday the

ted after a while. We never knew an intelligent woman satisfied with either an unintelligent husband or son, if the means of improvement were

FURNAN 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 enc ess of Baptist interests in this State he says; "We too, are making some efforts towards

for ordination," says a correspondent to the Southern Baptist, " was sent up to the Union Association of N. C., (at its session just closed) little book now lying before us, from the pen of for examination, highly recommended by his Res. Robert Fleming, of Georgia-106 pages, ustifiable remissness in some churches, on the subject of calling out and encouraging their pi church, as well qualified for the work of the minunanimous decision of the examining committee baptism, identical with that of the apostles afand of the Association, that so far from possessuch as the world never saw before :-- for the sing ministerial gifts, he had never yet learned accessible to the gospel than at any what it is to believe in the Lord Jesus Christ. And argument is as follows: yet this man, if the matter had been left to the former period. The entire American continent, from the Atlantic to the Pacific, is white forth as a teacher of the way of life. Is not the ter and the other apostles; therefore, the former for the barvest, and this is true also of all the kingdoms and empires of the old world, and o the islands of the seas. The Bible and the

while reflecting on what seemed to us an un

ous young men with reference to the ministry .-

There is a demand for preachers at this momen

every land, and in a sense to every heart : and

few ; pray ye therefore the Lord of the harvest

that he will send forth more laborers sinto the

ninistry, keep up our present missions, and en-

courage 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 a.

chievements, 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 Barnahas 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 breth-

ren to commence! In the apostolic age every

church had her elders as well as her deacons;

and we have been upt to think sometimes, that

they were not considered fully organized until

elders as well as deacons were ordained in them

(Acts:14: 23-Tit. 1: 5.) These Elders were,

for the most part, taken from the bodies over whom they were ordained, and the whole cir-

cumstance 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 propa-

gate 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 do-

ing too much. If some churches have been

remiss in not calling out their gitts 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

required of deacons that they "be first tried;"

but how much more of those who are to be immedi-

ately identified with all that relates to christiani-

service by inducting into the sacred functions of

fed him to remark that there would probably be

more men lost from the ranks of the ministry

have well nigh feared he spoke by prophecy.

necessarily pious, because for sooth, he is a mem-

once or twice a year, and to shame themselves

if they do not report an accession of five, ten.

thuse occasions. Their pastors' piety and fidel-

of souls drawn into the society, and if large

additions are not made by baptism in a lapse of

a revivalist obtained. The dreadful policy has

or the ordinances of the church on an affirma-

tive answer to a few leading questions. Instead

of allowing men to relate their own experience

of grace, they are asked, "if they feel them-

they have exposed themselves to the wrath of

toszy"yes"-why, they are immediately considered

fit subjects for paptism. The next step with

some churches is to know, if some dear young

brother, a little more hold than the rest, does not

is pushed forth into this work, also.

sel like preaching? and if to this he also assents,

with young preachers who cannot actually tell

me almost universal of receiving candidates

living preacher are now welcomed, literally, to ty of our denomination?" on this ground the Son of God taught his disci- the blind lead the blind, they must both fall into ples to desire an increase of laborers. "The har. 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 it therefore, did not belong to the Jewish, but to It is not enough that we support our present 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 deof building up a strictly evangelical church,

Nor is this all. Such a minister, a thousand chances to one, will become more or less herefical. 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 immaculate Son 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 tuinistry 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 maintainance of the laith once delivered to the saints, let us lay hands suddenly on no

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 sinners themselves; but alas! that through their influence others were made sinners also-that the name of God was blasphemed through them. ty! Can any one suppose he is doing God's Would you, dear reader, not become a corrupter of your own household, your own intimate the ministry a man without real piety, without friends? Then make it a matter of conscience;

soundness in the faith of Christ-with "a skull 1. Never to speak of the advantages of wealth, that cannot teach and will not learn?" We say talents, popularity and the like, in such terms as without real piety; and we presume nothing to imply your special admiration of them, or your when we insist that there is danger at this point. special discontent without them; otherwise you The Savior of the world has taught us that in will surely inculcate feelings of worldliness, amthe day of eternity it will be disclosed, that mabition and pride, where you should teach humilny prophesied in his name, in his name cust ity, modesty and the fear of the Lord. Godliout devils, and in his name did many wonderful ness does not consist in these things, and the works, to whom after all he will say, "I never secret of unhappiness lies in discontent with knew you." The keen perception of that al- those allotments of providence by which we are most inspired man-the Rev. Andrew Fullerdeprived of them.

. 2. Never speak of religion except in the highest terms of reverence and esteem, showing than from any other class of professing christhat you greatly prefer this to all worldly attain tians, in proportion to their numbers : and we ments, and that if you are not as much like God as you should be it is your grief, rather than We assume too much if we suppose a man is your pleasure; otherwise, you will be sure in the end to find those most dear to you sinking ber of the church. These are strange times in down to a cold and lifeless formalism-perhaps which we live. Every thing, even religion, having a form of godliness, but destitute of the seems to move on as if propelled by steam,power thereof. How many souls will be lost at last from baving learned to regard religion as sinning if they do not have protracted meetings of minor importance ! " and the late of the

> 3. Never converse on any subject in such manner as to lead those most intimate with you to suspect the sincerity of your attachment to Christ and his cause; lest otherwise you sure ly 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.

two or three years there must be a change, and 4. Always aim to evince by your life and conversation, that there is, in truth, a vital energy in christianity that sanctifies the whole manthat it is not a matter to be controlled at will, but that it controlls the will, sobers the reason corrects the judgment, restrains the tempers. selves to be sinners; if they are sorry that thus bridles the tongue, and purifies and refines the affections and heart. Grace may have much to God; if they are glad that Christ died for sinovercome in making one like God, but then it ners; if they love christians for telling them of will either do this first, or never bring him to 17? and if to all this, they are courteous enough God at last; and he that fails to make this impression does not teach the truth of God by his ife as a christian.

WARLERS .- The Governor of South Carolina of that State, "in view of the present and future Now, whence is it, but from this superficial aspect of our public affairs, I am warranted in ode of doing things, that we sometimes meet recommending the establishment of depots for able christian experience, -who can son Court House, Spartanburg Court House, of give an intelligent account of human depray. and Marion Court House; and that each depot w. evangelical repentance, or what it is to be- be placed under the charge of a limited number went use fainers through life ? "A candidate of the art of war.

This is the title of a sensible and well written 16 mo. The main position assumed by the ained with equal fairness and ingenuity. His

church alone, would have been ordained and sent candidates for John's baptism, as for that of Pe- lication and other benevolent societies! By

beginning of the gospel of Christ, (or the chris-We answer, yes : in more ways than one. If tian 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 haptized, clearly imply that the Jews regarded his baptism an innovation; 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; ceived or a hypocrite-is disqualified for the work | 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 and prayer circulated a few books. On revisitthem." all the time that the Lord Jesus had gone in and out among them, beginning with the buptism of John"; therefore, John's ministry and baptism as much belonged to the christian dis-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 author-

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 bap. ism-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 Apolles: 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 out 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 Exposi-

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. Scorr 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 the gospel doctrines and ordinances." "In the success of John's preaching, and the disciples he admitted by baptism, there was the beginning of a gospel

DR. ADAM CLARK SRYS: "It is with the utmost propriety, that Mark begins the gospel disensation, by the preaching of John the Bap-

MR. WESLEY says:" "The Evangelist" (Mark) "speaks with strict propriety, for the behe Baptist." warman garden Hall at how daily But why devote so large a place to this sub-

ject? 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 lansays, in his recent Message to the Legislature guage of Dr. Lightfoot, one of the brightest orna ments of the Church of England, and of whom Dr A. Clark, says, "he speaks well." His language is: "That the baptism of John was military stores and instruments of war at, Ander- 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 cause there was much water there; and that leve on Christ I Whence is it, but from this of young men, commanded by a graduate of the Christ being baptized. came up out of the water, use we are called upon to record so many sham. Citadel Academy, whose business it shall be to to which that seems to be parallel, Acts 8: 38. al apostacies of ministers, who once bade fare instruct the goard in all the practical branches. Philip and the cannot went down into the

The Way to Bless and Save our Country. Is 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 isiry, and the result of the examination was the Author is that John's baptism was the christian Christ Jesus, and there is little else to fear. "Wisdom and knowledge shall be the stability ter pentecost; and this position he has main- of thy times, the possession of continued salva-

In this view, how interesting is that system of 1. The same qualifications were required of colportage so extensively carried on by our pubthis means the knowledge of the glory of the Lord is literally filling the earth as the waters 2. Mark affirms that John's ministry was the covers the great deep : and in the wake of good books and papers the work of salvation is rapid. ly 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 whole 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 settlemen where there was little regard for religion, and less for religious reading, and with much labor ing the place, he found the people anxious for books. A meeting commenced, the result of which 25 joined the church. Another colpors teur in Georgia says, "During the last quarter pensation as did any part of the life or works of 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 recent ly been engaged in several powerful revivals of religion, one of which resulted in 4) hopeful conversions; another, in between 55 and 60; in another county there were three meetings, at which 56 professed to have yielded to the Saviour. 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 leaven 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 ys, "It was the most solemn tin nessed. 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 i 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

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 He rald 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 tessalated aisles and surveyed the towering gran. North Carolina brethren can never so requi deur 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 surpliced foelery of pompous priests. 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 salutat one of the rural worshippers. They extended to each other the hand of brotherly love; and by he carnes grasp and hearty shake, showed their for the forms of false-faced etiquett 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 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.

OF The present number of students in South Carolina College, is one hundred and ninetyfive. There are also two military schools supported by that State-one at Charleston having ninety cadets, and one at Columbia having

ation in this State, having more than 20 churthes, in which there is not a single Subbath

We have somewhere gotters in possession of the diary of an Old Minister, in which we find the following excellent suggestions on ministe. rial 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 he streets, or about the stores and shops of his parishioners; for, besides a habit of idlenes which that course both implies and begets, and which his professional duties will not allow. such a course will sconer 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 preactfer.

Hints to Ministers.

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 wellperformed as when he well understands the spe cial 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 interviews, as so solls.

3. A minister should talk of worldly matters no more than could not be avoided neither should he inculge 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 as

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

Rev. T. Mercdith

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 Bantist editors in the Union. With the exception of brother A. M. Brebee 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 ission leeling, there existed grea apathy and judifference 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 in creased 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 even exerted in their behalt."

[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 Tobey 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 patrona ge. as will enable her to keep up the paper and render it both a means of usefulness to the denomination in the State cand of comfort able support for her deeply afflicted family. is probable that most, if not all, of brother M. 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 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 carin 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 all, at least quadruple the present list of subscribers, and thus show to the bereaved the depth and sincerity of their Supathy in her afflictions.—En. 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 Texashe 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 bir very narrowly until we knew that. The Chris tian Secretary is the most rabid abelition paper that comes to our office: and, in proportion its ability, we dare say it has done as much t

So far as Missions are concerned, it is simply Boards having such missions in charge.

All funds sent to this body for Domestic Missions, are forwarded to the Southern Domestic Board, to be appropriated as in their judgment may be most judicious.

Hence your committee invite your attention

It is distinctly and accurately defined by the term "Southern" or "Slaveholding" States. It embraces an area of about 901,000 square miles. and a population of about 10,000,000, and increasing at the rate of 700 daily, or 255,500 annually. It possesses resources capable of sustaming a population beyond a prospect of accumulation. Its productive soils, its variety and extent of minerals, its salubrity of climate, its facilities for manufacturing, and adaptation to evesy spories of agricultural, mechanical and commercial enterprize must, in process of time, invite an immense population. Just in proportion to its bopulation is its importance as a Domestic Missionary field.

At this time there are about 1,100,000 members connected with what are denominated evangelical churches. That is, a fraction over one tenth of the entire population. There are also some 440,000 Roman Catholics, besides which there are many other religious sects, vary. ing in character from a respectable morality to

fort, will appear from the consideration of a few

Only about one tenth of our population, according to a most liberal charity, can be regarded as pious, a despos la la monos la mitatano

There are about 5,700 evangelical ministers In the Southern States. Were these equally distributed over the whole field, and devoted exclusively to the work of the ministry, each would have a charge of 1754 souls.

Take an example of Bible destitution. Of 123,045 families Visited by Bible distributors 31,607, or about one fourth, were destitute of the Holy Scriptures. And a much larger proportion ware without all other kinds of religious books. Take an illustration of prevailing Ignorance. According to the census of 1840, there are 315,-000 over twenty years of age, who can neither read nor write. . Quite recently a church, by a committee of five of its members, made application to the Board for aid in sustaining the minister of their choice." Four of the committee signed the document by making their mark.

In this field there are about 400,000 Baptists, of whom, it is estimated that 130,000 are col-

haptist to 25 persons.

This, then, is no time for slumber, nor for relaxation of effort. The field is wide and inviting. Every evil power is striving to possess it. This is, and is to be the great battle ground of opinion, both secular and religious.

Here is the great missionary field for the Southern Baptists, for all Southern Christians. The Southern Board of Domestic Missions is the general organization of the denomination for this work. This becomes efficient or otherwise in proportion to the means furnished for prosecuting the Missions of the Board.

During the .last six months ending Oct. 1st, 1850, the resources of the Board were about \$7,000, including the sum of \$1,756 in the treasury, April 1st, 1850. This is a slight improvement on the preceding year to the same date. For the last twelve months, ending Oct. 1st, the resources of the Board were \$12,900. Of this sum Alabama contributed about \$1,500. A sum quite too small-considering the number and ability of the Baptists in the state, and the importance of the cause; and especially since this is the only method the Convention has for sustaining it. \$5,000 is a moderate sum for this

To secure figures to a requisite amount, a

System is necessary.
Your Committee propose the following: PLAN OF RAISING FUNDS. We need a plan which will reach every member of the church, tians to use still greater exertions in the cause rich and poor, male and temale, white and col- of Missions, foreign and domestic. ored, and that shall be adapted to the circumcumetances of all. The Holy Spirit has furnished such an one. It is recorded, 1 Cor. 16, 2: "Upon the first day of the week, let every one of you lay by him in store, as God hath prosper. ed him." This plan reaches all. "Let every one of you lay by him in store." There is no so ample a reward as from the black population exception. The measure of this contribution is also adjusted. "As God hath prospered him."\_ How just and reasonable! The poor need not he ashamed to cast in their "two mites" because it is not equal to the abundance of the rich .-The rich are not allowed to measure their duty and the amount of funds contributed to the variby the ability of the poor; but by their own ous objects cherished by this Convention. As prosperity. This plan requires a regular and stated contribution. "Upon the first day of the Some men's business is such that a weekly estimate cannot be made of their income. It such cases the spirit of the law will, protracted meetings, which ineetings seem to doubtless, he regarded if such stated periods are the the present mode of making instrumental efhonestly and conscientionaly observed as are adapted to their pseuliar calling -whether week ly, monthly, quarterly, or annually : as some re-

vian is simple, just, and universal of adaptation. It is of Divine origin, and enforced by Why seek any other? The dom; and thus developes both the honesty and form and constant. Your committee would re-

ceive their income at these several periods .-

The law requires some form of stated, systematic

It is well understood that this Convention has in dollars and cents, which each one shall con- piety. Missions, either Foreign or Domestic, under tribute. This would be a tax which might be paid without any benevolent feeling towards the object for which it is contributed, or love to Him the channel through which funds contributed in who requires it. The general law is, "let every this State for those objects are conveyed to the one of you lay by him in store, as God hath prospered him." But God has left it to every one, "as he purposeth in his heart," how much of his ncome he will give.

Your committee recommend that, as none are too poor to pay ten cents annually for this object, each member, male and female, white and colored be solicited to contribute ten cents, or more, annually, to this object. This will not prevent the rich, as well as the poor, from giving as God has prespered them. Neither does it prevent any from giving offener.

It is further recommended that each church appoint a committee of two, or more, prudent and active members to visit all for the purpose of soliciting these contributions. The town and neighborhood where the members reside may be divided into districts for the convenience of the Committee; one district being assigned to each collector, who should be furnished with the names of all the church members residing in his district. Sometimes females may compose part of this committee.

Were all the objects of benevolence, claim ing the support of the churches, entrusted to the committee and like contributions solicited for each, the amount of funds would be greatly increased and the necessity of agents, in part removed. In such an arrangement a card or subscription paper, should be prepared with separate columns, adapted to the several objects of be-That this field needs special and vigorous ef. nevolence which the church sustains.

The donors must select their own channel of communication with the Board of Domestic Missions. Either send direct to Marion, or to their own association, and from thence to the State Convention. When sent directly to the Board, or paid to an agent, the sum can be reported to the association and appear in the minutes of that body.

In these remarks there is no intention to undervalue the importance of other benevolent enterprises. But in view of the immense influx of Fereign immigration, of the extreme destitution of many portions of this field, of the demand that our negroes have upon us for the Gospel, the Board consider that our own country has the first claim upon our sympathies, contributions and prayers.

Therefore, the churches are earnestly request. ed to urge the adoption of the foregoing plan unless they have one better. The Board need the funds. It will secure a larger amount than is now realized. It is adapted to every variety of pecuniary ability. It will secure a general action and interest in the cause of benevolence. It will in a great measure, if generally adopted, supersede the work of collecting agents. These Were all our preachers in the field there are objects of importance; to secure which evewould be only one to 3,046 persons and one ry christian should most devoutly pray, and vig. busly labor, All which is respectfully sub-

R. HOLMAN.

From the Minutes of A. B. S. Convention. Report on the State of Religion.

Your committee regret that so few data have een furnished this body by the letters from Churches and Associations to this session of the Convention, in regard to the state of religion in Alabama. They are compelled to resort, therefore, to other sources of information.

We are happy to inform you that the cause of Christ in our State is onward. This good news has reached us, mainly, through that reporter of glad tidings, the South-Western Baptist. From that valuable paper, and from the Minutes of Associations and verbal information, we learn with pleasure, and feelings of gratitude to God, that revivals of religion have been cajoyed by so many of our Churches, in nearly all the Associations since the last meeting of this body, as to afford sufficient evidence that our denomination is rapidly increasing.

Christ has flourished mostly in the Churches But we are persuaded, beloved Instructors, that and Associations engaged in the Missionary enterprize, and in the destitute parts supplied by the Domestic Missionary Board. Such an evidence on the part of God, should stimulate chris-

We are, further, gratified to learn that the cause of Christ is gaining ground rapidly among our colored population. This long neglected people are now receiving the unremitting attention of ministers and churches; and in no depart. ment of Ministerial and Christian labor is there of our state. We sincerely hope the spirit of evangelization among them will increase,

Another pleasing testimony of the increase of piety and zeal is furnished at the present session of this body, by the number of representatives piety and intelligence increase in the Churches, active and diffusive benevolence is the result.

Your committee believe that the most of the additions to the Churches have been at camp and that an evil has grown out of these meetings; but whether the evil is accidental or in the system of human instrumentalities employed by the Churches, we would not rashly decide. The evil is this: revivals have become periodical.-The preceding generation enjoyed revivals more miformly than the present. Now, many are added at annual protracted meetings; then additions were more uniform and constant; and the platy of the Churches, of course, was more uni- for their children the treasures of Literature and der this and affliction.

He has not stated the amount, against annual efforts, but against periodical Respectfully, TOH

H. E. TALIAFERRO, Chairman.

Valedictory Addresses

lefore the Graduating Class of the Judson Female Institute, Aug: 2, 1850, by Miss Sarah E. Tal-Bert, of Yalobusha co., Mississippi.

[As the Valedictory of Miss Talbert was not heard by the audience or even by the Trustees and Visitors, on account of noise in the Hall, it has been obtained for poblication, and by her consent we now lay it before our readers .- Ep. S.

Alluding to views presented in the Essay which pre-

These are the principles, I am happy to know, by which the Founders and Guardians of the Judson Female Institute are governed. By no others could they have been induced to establish and foster such an institution of learning. We can never pay the obligations which we are under to you GENTLEMEN OF THE BOART OF TRUSTEES, for the leep interest which you have manifested in us since we have been connected with this institution. During this period, nothing has escaped you, which could in any way conduce to our temporal and spiritual welfare. We doubt not that you have pent days and weeks, in endeavoring to discover methods by which you could increase our happiness. Your purposes have been accomplished .-You have opened to us the doors of an institution tion of the physical, mental, and moral natures of ts pupils. By the Laws which you have estabshed for the instruction and government of the Judson, the pupils are received into the bosom of a kind and affectionate family, under its ample dome, and every attention is given to the preservation of health, or to its restoration when impaired. By regular alternations of hours of study, wi'h seasons of exercise and recreation, the requisite amount of physical energy is secured, to enable the mind to perform its allotted tasks with ease and pleasure. Extensive apparatus, well stored cabinets and a select library, unlock the arcana of cience, and unfold to us the treasures of other lands and of other days. The habits of system, order and punctuality, inculcated by the laws which regulate our conduct; the attention required to the usages of polite society, and to the "small sweet courtesies of life;" the influences of the reigion of the gospel systematically and constantly every facility for the full and harmonious development of all the various powers and faculties, possessed by the inmates of the Judson. And we have every reason to believe, also, that your prayers have constantly ascended for the Divine blessing, not only upon the improvement of our mental faculties, but for the cultivation of those nobler powers by which we shall be fitted to enjoy the richest blessings of heaven. For all this, accept our sincere thanks. We are now to be withdrawn from under your fatherly protection, but shall ever look back upon you as kind friends, and honored

enefactors. Farewell.

RESPECTED AND BELOVED PRINCIPAL AND TEACH-

ERS :- The relation between Teacher and Pupil is less sacred only than that between Parent and Child. The Teacher stands in the place of the parent; is his representative, and, like a parent, the Cherokee counties and counties in other should be regarded with respect and affection .-But as a child is often perverse, and wilful, the pupil is often guilty of ingratitude and disobedience towards the teacher to whom she is sincere ly attached. Such, we must now confess, has from 4800 to 18,000. The towns appear to sometimes been the case with us. Too often have we have participated in the general improvement. listened to your instructions, with inattention or in- The returns from Macon and Savannah show difference. Too often have we compelled you to very decided additions, and Atlanta is reported repeat, a thousand times, truths so simple that the to have received an accession of about 700 in slighest effort and interest, on our part, would have the last year. fixed them indelibly on our minds. Too often have we seen you wearied and fainting under your anxieties and labors for us; yet we have uttered no word of sympathy, offered no tribute of gratitude. Not unfrequently have we been guilty of open and deliberate infraction of wholesome regulations, adopted solely for our good. And when you have calluly reasoned or gently remonstrated with us, we have stifled the voice of conscience, and replied with asperity and passion .-Yet, again and again, have you forgiven our obstinacy and violence, and you have never ceased to labor to promote our highest interests. There may be teachers who engage in the instruction of youth from purely selfish considerations, looking only to the pecuniary emoluments of a profes, sion, which they cordially dislike. They labor on-Your committee are satisfied that the cause of ly for money, and verily they have their reward. you have acted under the influence of higher motives. You have felt your responsibility to God. in shaping the destiny of the young for time and for eternity. You have sought direction from the Giver of light, and you have faithfully and effectually pointed us to the Fountain of life and light, as the only source of true wisdom. For all your patience and forbearance; your tender indulgence toward our weaknesses and follies; your able and earnest and persevering exertions to impart to us useful knowledge; for your gentle chidings and faithful reproofs; for your fervent prayers and christian admonitions, we do most sincerely, most heartily thank you. For all our neglect of your udicious counsels, our disregard of your pious entreaties, our want of appreciation of your faithsome of us shine as stars in the crown of your re-

> DEAREST SISTERS of my own class, and BELOVED SCHOOL MATES :-- We are also bout to be separated. At this moment, how interesting, how affecting our position! How strange the providences that brought us together! Though we have now, for months and years, associated together in the most intimate relations, yet we first met as homes, just in sight of the Hermitage, where we were taught to venerate the Hero Sage, the waras, again, have just left the "Old North State," May the Father of mercies bind up their whose children are ever among the first to seek hearts, and afford them suitable cons

es, the prairies and the bottoms of the River St else she may repudiate, will gladly embrace her own daughters. Some have left the love Star of Texas, to receive illumination from the effulbrought together, how soon did we dease to be strangers to each other. How rapidly were we assimilated in our tastes, manners and habits, under the transforming influence of the Rules and Regulations by which we were controlled. In the frankiness and confidence of childhood and early youth, how spedily were formed tender friendships and endearing intimacies. Constantly engaged in the same pursuits; occupying the same rooms; surrounding the same table; offering up our morn ing and evening prayers around a common altar; mingling our voices in hymns of praise to one God and Saviour; our hearts have flowed together in the warm gushings of sisterly affection .-And although in the miniature world of the Judson. as in the great world around us, the skies were not always bright, still the shadows flitted across our sun but for a moment, and again all was se renity, and beauty, and joy. From the throng of love; again to enjoy the de lightful interchanges of versary, one year ago. Where is she now? She whose merry laugh was ever the loudest, whose voice of song was ever the clearest and sweetest? Hardly had her friends looked upon her in their affectious and pride, when she was stricken down in a moment, and in one short hour was in elernity. So may it be, so it probably will be, with one or more of us. As we exchange the parting hand, it will be forever. But, no, not forever, There is a world where parting is unknown. Hoping for a blissful, eternal re-union, in that bright world, I now bid you, good-bye. May God be with you here, and may we all be with God hereafter.

Georgia.- A paragraph is going the rounds in the Georgia papers, says the Banner, from which it appears that the Marshal of Georgia estimates her present population at about one million, viz; six hundred thousand whites and four hundred thousand blacks. If this estimate is correct, that State has made astonishing progress in the last five years. The census of 1845 gave her a total of 774,000 : viz-whites 458. 000, blacks \$16,000. She has an increase of 226,000, or more than 30 per cent of the whole population in five years. We venture to predict that none of the old States has increased with more than half this ratio. It is further matter of interest as indicating the uniform prosperity of the State, that of some thirty counties whose returns have been received, every one has increased in population. In some o sections bordering upon the Chattahoochee, the seen a statement of the census of Baker, showing that this fine cotten county has increased in this volume Mr. Miller discusses the hypothesis of

## Mortuary.

DIED-At Portersville Conn., Oct. 1st. 1850, in the 28th year of her age, Mrs. ABBY DESIAH BREAKER, wife of Rev. J. H. Breaker, Pastor of the Baptist church at Key West,

Rarely has death filled the heart with deeper and more sorrowing regret, than by the removal of this amiable and pious lady. Yet the victory was hers. It was the tripumph of a patient, unwearying faith, over the weakness of nature and all the ties and endearments of this world. Though absent in the hour of death from the bosom companion of her youth, she enjoyed the presence of warm and devoted friends, and more than all, of that Heavenly Friend to whom she had given her heart. Coufiding in his grace and promises she was perfectly willing to die, and resigned to the will of God; and though anxious to recover for the sake of her family whom she ardently loved and served, yet she was willing to leave them in the hands of that heavenly Parent that doeth all things well. She was a native of Connecticut, whither she had returned to spend some time with her friends.-But her loss will be deeply felf by many a fond and attached heart. She was a devoted wifean affectionate mother-and a sincere christian. She has left a devoted husband and three chilful, laborious and disinterested efforts for our good, dren with a large circle of friends to mourn their we beg you to forgive us. And though we may irreparable loss. But they weep not for her, meet no more on earth, yet in the Great Day, may 4 she is not dead, but sleepeth." The believer never dies. Call it not death; it is but the rest of the soul-the return of the weary pilgrim to the bosom of her God in heaven, there to welcome the loved and left behind-

"Where no farewell tear is shed." J. M. C. B.

DIED .- In this city on the 28th day of November last, JOHN C. HERBURT, in the thirtybe the present mode of making instrumental ef-forts to convert the people. We fear, however, that an evil has grown out of these meetings; have sported in childhood among the joyous moun-that an evil has grown out of these meetings; tains and laughing brooks of New England. Some of which he remained a member up to the time of us have chased the butterflies in the prairie of of his death, he was also a member of one of the Illinois and Missouri. Others have left their divisions of the Sons of Temperance, located here. The subject of this notice had the good will of all who had his acquaintance, his kindness of ere taught to venerate the Hero Sage, the war-or Christian, greater in the plety of his last years, the heart and gentle manners won him a pince in the hearts of his friends. He has left an aged father and other relations to claim our sympat

gone home to his reward. It is suitable for framing being 11 by 12 inches.
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AND DESCRIPTION OF THE PARTY.	CHILD CONTRACTOR IN	
BAGGING-Ky.	per yard.	14% er
Rope-Ky.	per lb.	
Bacon-Hams,	per lb.	8
Sides,	per lbe	6 00
Shoulders,	per lb.	SAL 6
The state of the s	per lb.	27 30
BUTTER-Goshen,	per lb.	10
o Western,	THE SHALLS THE MARKET IN	124 15
CHEESE-Northern,	per lb.	
8 Western,	per lb.	8 10
COFFEE-Rio,	per lb.	121 15
Havana,	per lb.	10 101
Java,	per lb.	15 16
CANDLES-Sperm,	per th.	43 46
Adamantine,	per lb.	32 36
o Star,	per ib.	25 26
FLOUR-Ohio brands.	per bbt.	6 00 6 50
St. Louis, S.	per bbl.	6 00 6 60
at at Extra,	per bbl.	6 50 16 50
The second secon	per bbl.	131 14
FISH-Mackerel No. 1,	per bbl.	9 16
Mackerel No. 2.	per bot	96 1 00
GRAIN-Corn,	per bushel,	90
Oats,	per bushel,	STATE OF TAXABLE PARTY.
GUNPOWDER-	per keg,	6 00
GUNNY BAGS (new)	per bag,	9 95
HAY-Northern,	per 100 lbs.	
·LIME,	per cask,	2 00 -
LARD-Kegs best Leaf,	per lb.	93 10
8 . Bble #	per lb.	74 8
LEAD-Bar.	per lb.	6 64
Molasses (new.)	per gallon.	24 25
% (reboiled)	per gallon.	35 36
Pour-Mess.	per bbl.	12 50 13 00
o o M.O.	per bbl.	10 00 12 00
The state of the s	per bbl.	10 00 10 50
O Prime,		4 50 4 75
Perares-Northern,	A STATE OF THE PARTY OF THE PAR	IN THE PERSON NAMED IN COLUMN TWO IS NOT THE OWNER.
Western,	per bbl.	4 50 4 75
Rice, Sucon State and Stat	per lb.	29
Sugar-Bbls.	per lb.	75 8
Hhds.	per lb.	52 64
Coaf.	per lb.	121
SALT-Bleached,	per sack.	1 25
Brown,	per sack.	NEW COLUMN
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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 us unseen, Phat crosses every path; a hidden boundary between God's patience and his wrath.

To pass that limit is to die-

To die as if by steakh; does not quench the beaming eye, Nor pale the glow of health.

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, for man as yet Is blind and in 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 bourne, .... By which our path is crossed; Beyond which God himsel, 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 ; 

#### 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 curpulence. 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 vains extending down to the eyebrows, which swelled wheneve er he was angry or excited. He had an oval face, marked for expressive features, an acquiline 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 equitable; he sometimes indulged in pleasantry; but more commonly was grave and dignified, though he is said to have possessed a smile of captivating there was a glow and radiance in his countenance which his disciples magnified into the supernatural light of proph-

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 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 apologues so popular among the Arabs; at times he was excited and eloquent, and his eloquence was aided by a voice musical and sono-

el, the ostentation of a petty mind, neither er was the simplicity of his dress affective ted—but the result of real disregard of discussion of the bones." Prov. 30...... tinction from so trivial a source. His garments were sometimes of wool, s times of the striped cotton of Yemen, an 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 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 cleanss, and observed frequent ablutions. some respects he was a voluntuary. 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 disci-ples considered innate and miraculous. 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 auxious to ap-

e number of his wives is uncertain. Abulfada, who writes with more caution than any other Arabian historian limits it enty five. At the time of his death,

If such indeed was his desire, it was disthe throne of the Caliphs.

In his private dealings he was just. He treated friends and strangers, the rich "Treatment of Scarlet Fever by Juunc and the poor, the powerful and the weak, tion.—From the first day of the illness, J. A. MELCHER, Teacher of Preparatory Departwith equality; and was beloved by the and as soon as we are certain of its nacommon people for the affibility with ture, the patient must be rubbed morning which he received them and listened to and evening over the whole body with a their complaints.

brought his temper under great control, ing of fat is everywhere applied. In orso that even in the self indulgent inter- der to make this rubbing in some easier, course of domestic life, he was kind and it is best to take a piece of bacon the size der, or what shall be equivalent thereto. A thorough tolerant. "I served him from the time I of the hand, choosing a part still armed acquaintance with the common English branches is alwas eight years old," said his servant, with the rind, that we may have a firm Anos, "and he never scolded me for any- grasp. On the soft side of this piece slits thing, though things were spoiled by me." are to be made, in order to allow the Washington Irving.

#### A Greek Funeral.

for some fete or gala, as though this, more quit the sick room." 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 elay, 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 escense departs to purer realms Before the grave was closed, whilst for the last time the radiace 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 pertificate, is touching in the extreme; he person whom, whilst alive, it was known the deceased loved best, the mothand bridal crown, instead of the green calls her by name, repeating it after the these mathematical cells, should have word "alla," (come,) several times, in a gained their mathematical knowledge mute to the appeal; if she is deaf to time outstrip Mr. McLaurin in mathethey no longer doubt that she is dead in- honey. It would take a senior wrangler deed; they cover up the grave; lift up at Cambridge, ten hours a day, for three sweetness. His complexion was more ruddy, then is usual with Arabs, and in his excited and enthusiastic moments their eyes to heaven, where they believe her to be—for the Greeks do not hold the doctrine of purgatory—and having made blems, with which not only every queen to their homes. But a year after, on the is acquainted the moment it is born .anniversary of the death, they return to Sidney Smith. 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.

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. Fig or Envys-Go to a watering place, and see how many who keep their carriages are afflicted with rheumatism, He was sober and abstemious in his gout, and dropsy; how many walk abroad on crutches, or stay at home wrapped up in flannel; and how many are subject to

For a Firer Passion. - Walk out in the pen air i you may speak your mind to proclaiming yourself to be a simpleton.

FOR A FIT OF INDLENESS. - Count the tickings of a clock. Do this for one hour, he said, was the way they wore it. He 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 forlorn."

FOR A FIT OF AMBITION. - Go to the hurch-yard 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 deranged, 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 ile 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 bloom-

FOR ALL FITS OF DOUBT, PERFLEXITY AND FRAR.—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 core, which may be relied on, for I had it from the Great gin a greater number of wives than relied on, for I had it from the Great II relited his followers, was a desire Physician—"Cast thy burden on the of the A of a race of prophets for his people. Lord, he will sustain thee,"

TTEATMENT OF SARLET FEVER. - Imporcointed. Of all his children, Batima, tant prescription .- Dr. Lindsly, of Washhe wife of Ati, alone survived him, and ington, in a letter to the Boston Medical she died within a short time after his and Chirurgical Journal, strongly recomdeath. Of her descendents none, excep- mends the mode of treatment of scarlet s. s. SHERMAN, A. M. President and Professor ting her eldest son. Hassen, ever sat on fever resorted to by Dr. Schneemann. Ch physician to the King of Hanover. It is Rev. T. F. CURTIS, A. M., Professor of Theology and as follows, and exceedingly simple:

piece of bacon, in such a manner that, He was naturally irritable, but had with the exception of the head, a coveroozing 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 I remember when they burried that beneficial results of the application are bright eyed Greek maiden, snatched sud- soon obvious; with a rapidity bordering denly from earth, when the young heart on magic, all, even the most painful was light and the face was fair. They symptoms of the disease are allayed; arrayed her, so rigid and motionless, in quiet sleep, good humor, appetite return the grey dress she had never worn but and there remains only the impatience to

Superstitions Regarding Friday .- It is strange enough that Friday is regard- der; Greek Testament ed, in all countries, as a peculiar day. In England it is generally considered unlucky, and many pleople will not commence any undertaking on that day If a marriage takes place on that day, the old wives shake their heads and predict all kinds of mifortunes to bride and bridegroom; nay, they even pity all children who are so unlucky as to be born on Friday. In Germany, on the contray, Friday is considered a lucky day for wed dings, commencing new undertakings, or other memorial exents; 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 er, or, it may be, the young betrothed, to bees, will never, I presume, contend who had placed upon her head the gay that the young swarm, who begin making honey three or four months after they laurel garland of death, advances and are born, and immediately construct tone of passionate entrenty. If she is as we gain ours, and in three months the voice dearest to her on earth, then matics as much as they did in making igns of the cross they depart in silence bee, but every undergraduate grub, is

> TYRANNY OF FASHION,-She makes peqple 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,

dier trees trees to det and where it Secret or Love Live. The venerable Dr. Notte 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 drank ten 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 he winds without hurting any one, or early worked hard, and kept my mind

> A CURE FOR THE BITE OF VENIMOUS ANI-MALS.—Immediately on the introduction 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 venon is almost instantaneously exuded from the injured portion of the body. The rule applies to muscuito hite.
>
> this institution in any stage of literary advancement, free of all charge for instruction.
>
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FACULTY.

ADMISSION. 1. Students are received into the Preparatory De-

artment at any stage of advancemen ooks, viz: Latin and Greek Grammars, Cosar, Salle o required. For admission to advance standing, candidates must sustain an examination on all the studies previously pursued by the class they propose to enter.

3. Students from another College must furnish evidence that they have left that institution free from cen-

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 adsucced standing without a proportionate increase in age.

Course of Study. The following text books are used in this institution preparatory to the regular classes: Bullion's English Grammar; Mitchell's Geography; Thompson's Arithmetic; Davies' Algebra; Willard's History of the United States; Ruschenburger'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 Casar, Sallust and Viril; Sophocles' Greek Grammar; Anthon's Greek Rea-

FRESHMAN CLASS.

FIRST TERM.—Algebra, (Davies' Bourdon;) Latin, Odes of Horace;) Greek, (Xonophon's Anabasis;) Anient Geography, (Mitchell.) Second Term-Geometry, commenced, (Davies' Leand most sailors believe that the vessel is gendre;) Latin, (Epistles and Satires of Horace;) Greek, sure to be wrecked that sails on Friday.

SOPHOMORE CLASS. FIRST TERM.—Geometry, finished, Davies' (Legen dre;) Trigonometry, plain and spherical, (Davies;) Latin, (Folsom's Livy;) Greek, (Homer's Iliad;) Greek and Roman Antiquities, (Bojesen;) Exercises in Latin Composition; French, comm

Second Term-Mensuration, (Davies;) Surveying, (Davies;) Analytical Geometry, (Davies;) Differential and integral Calculus, (Davies;) Lutin, (Terence;) Greek, (Gr. Majora;) Logic, (Hedge;) French, (Charles XII, or Telemachus.

JUNIOR CLASS.

First Term.-Mechanics, Hydrostatics and Pneunatics, (Omisted;) Chemistry, commenced, (Draper;) Greek, (Edipus, Tyrannus or Medea;) 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, [Olinsted;] Mineralogy, [Dana;] Moral Science, [Wayland;] Greek, [Plato;] French, [Molice.] Szcond Term—Political Economy, [Wayland;] Intellectual Philosophy, [Upham;] Latin, [Cicero de Oratore;] Philosophy of Rhetoric, [Campbell;] Butler's An-

The English and Scientific Course embraces these ars, 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. Geametry, Trigonom stry, Chemistry, Rhetoric, and French or Latin. Second Term. Surveying, Navigation, Analytical Geometry, Chemistry, Logic, French or Latin.
Thiad Year.—First Term. Moral Science, Geology, Astronomy, Mineralogy, French.
Second Term. Political Economy, Intellectual Phi-

losophy, Philosophy of Rhetoric, Evidences 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, ac-

Students having the ministry in view, are permitted study Hebrew instead of French, in the regular

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 very student.

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

Flast YEAR.—First Term. English Grammar, re-

lewed, 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.

Old and New Testaments, Harmony of the Gospels.

Second Year.—First Term. Geometry, Trigonomelry, Rhetoric, Sysetmatic Theology. 1. Natural Religion. 2. Evidences of Revealed Religion.

Second Term. Logic, Intellectual Philosophy, Systematic Theology, continued. 1. The Trinity. 2. The
Purposes of God—Election, &c. 3. Moral Accountality, Natural and Moral Ability. 4, Man as a Sinner, The Falls Depravity. 3. Salvation by Grace—The Covenant of Redemption; Atonement, Regeneration; Justification by Faith; Perseverance of the Saints. 6. rection-Future Rewards and Ponishments. The Church-Baptism, Communion, Officers and Dis-

THE YEAR. First Term. Moral Science, Astron omy, Ecclesiastical History, Preparation of Plans, Criti-

Second Term. Philosophy of Rhetoric, Evidences of Christianity, Ecclesiastical History, and Criticism of as, continued, Pastoral Duties. The Literary Studies in the early patt of this Coun

will be varied to suit the capacitics of Theological stu dents, who will be welcomed to all the advantages of this institution in any stage of literary advancement.

tudies, for such as are also receiving literary instruc-

tions, specified above.

In Sucred Literature and Exegesis, Hebrew, and a more critical examination of all the books of the Old

In Systamatic 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 In Church History, a critical examination of the his

tory of the more important Heresies and Errors, 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 Criti-

EDIFICE, LIBRARY, APPARATUS, &c. The College Edifice is large and commodicus, con-duing Chapel, Laboratory, Recitation Rooms, Domi-ories, &c... The Students have access to a Library of The Apparatus is one of the most expensive and val-

uable 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 conths, which is divided into two terms of five months such. The first term begins on the first Monday to betober, and the second on the first day of March. 2. There is but one vacation [except a week during hristmas hotydays.] which embraces the months of COMMENCEMENT AND DEGREES.

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

2. No student is admitted to a degree, or to any part in the Commongement Exercises, unless he has creditately scetained all his exantinations, and performed each other exercises as may have been assigned him; for G. H. FRY, until all College dues have been settled, and he has W. G. Strw 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

EXPENSES. The following are the rates of Tuition, Board, &co Languages and higher English, per term, \$25 00 Common English Branches, Incidentals, and the talent of Students rooming in College are charged \$2

per month for room and servant to attend upon it, per term, Board, per month, from the not 1 to 1 50 Washing, do from 1.10 1 50 Fuel and lights of course vary with the scason, 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 Deoutment, 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 else where though it is believed that Marion presents fewor temptations to extravagance than any other town in

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