

South Western Baptist.

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

A. W. CHAMBLISS, Editor and Proprietor.

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

[DENNIS DYKOUS, Printer.]

VOLUME II.]

MARION, (PERRY COUNTY, ALABAMA,) DECEMBER 25, 1850.

NUMBER 43.

Religious Miscellany.

The Bible A Classic.

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

[Concluded from our last.]

Says Mr. Webster, "the American colonists brought with them from the Old World, a full portion of all the riches of the past in science, in art, in morals, religion and literature. The Bible came with them, and it is not to be doubted, that to the free and universal use of the Bible, it is to be ascribed that in that age, men were much indebted for right views of civil liberty. The Bible is not only a book of faith and of doctrine, but it is also a book which teaches man his individual rights, his dignity, and equality with his fellow men." It is to this "free and universal use of the Bible," that we are indebted for the most perfect civil and religious liberty the world has ever witnessed, and which no other nation ever could have possessed without abusing it. It was the Bible that inspired the colonists with courage to resist aggression, with fortitude to bear up under the hardships of a protracted and unequal contest, and when they had secured an acknowledgment of their rights, it dictated that mutual concession and fraternal regard, which united them, with all their former interests, into one great brotherhood: it has preserved them hitherto, united, prosperous and happy; and nothing less than its conservative power can perpetuate, in its beauty and glory, the majestic temple of the American Union.

The consequence of a general—a national disregard of the Bible and its religion, by a people whom it had contributed to make free, is a matter of history; for almost within our own day, a great nation—great in power, in wealth, in commerce, in arms; great in learning, in science, and in every art, abandoned her religion, and cast the Bible, with its stern requirements and sacred obligations, into the moles and the bats; and behold her now! a beacon and a warning for us, for the world—a nation with too much intelligence to be enslaved, with too little virtue to be free. She has more than once wrested the cup of freedom from the incantations of power, and pressed it to her eager lips, but speedily intoxicated with the draught, dashed it to the earth again. And now she is reeling like a frantic bacchanal, and when the wild delirium shall have passed, she will perhaps relapse once more into the torpor of monarchy, or of empire. "France," exclaimed the dying Prime Minister, Perrier, "France must have religion!" And Considine, one of her ablest advocates of popular education, affirms "religious and moral instruction to be the first want of a people. Without this, every other education is not only without real utility, but in some respects dangerous."

A free people must be a religious people; a sacred regard for justice, for their own rights and the rights of others, for truth as it is revealed from heaven, can alone moderate the fierce passions of the human heart, subdue the animosities of conflicting interests, and secure that unanimity of purpose and of action which is indispensable to the perpetuity of free governments.

"He is the freeman whom the truth makes free. And all are slaves beside."

The Bible, then, claims the careful attention and study of the student, as an aid to mental discipline, and as a book of ancient and oriental literature; for its exhaustless treasures of history, poetry, and eloquence; for its superior excellence as a standard of useful and polished literature; for its deep and pervading influence upon the language, laws, institutions and customs of all Christian nations; and for the purity of its morality, and the unsullied sanctity of its religion. Who then will deny it the rank of a classic, in every system of education?

* Banker Hill Address.

NORMAN IS LOST.—The drop that mingles with the flood, the sand dropped on the seashore, the word you have spoken, will not be lost. Each will have its influence and be felt, till time shall be no more. Have you ever thought of the effect that might be produced by a single word? Drop it pleasantly among a group—it will make a dozen happy—to return to their homes to produce the same effect on a hundred, perhaps. A bad word may arouse the indignation of a whole neighborhood—it may spread like wildfire to produce disastrous effects. As no word is lost, be careful how you speak—speak right, speak kindly. The influence you may exert by a life of kindness, by words dropped among the young and the old, is incalculable. It will not cease when your body lies in the grave, but will be felt wider and still wider, as years pass away. Who, then, will not exert himself for the welfare of millions?

A Colored Preacher.

Jack is a Methodist local preacher. In one of his sermons he told this story:—"When I was a lad, there were no religious people where I lived. But I had a young master about my age who was going to school, and he was very fond of me. At night he would come into the kitchen to teach me the lesson he had learned himself during the day at school. In this way I learned to read."

"When I was well-nigh grown up," said Jack, "we took up the New Testament, and agreed to read it verse by verse. When one would make a mistake, the other was to correct him, so that we would learn to read well."

"In a short time, we both felt that we were sinners before God, and we both agreed to seek the salvation of our souls. The Lord heard our prayer, and gave us both a hope in Christ. Then I began to hold meetings for prayer and exhortation among the colored people."

"My old master soon found out what was going on. He was very angry, especially because his son had become pious. He forbade my holding any more meetings, saying that if I did he would whip me severely for it."

"From that time, I continued to preach or exhort on Sabbath nights; and on Monday morning my old master would tie me up, and cut my back to pieces with a cow-hide, so that it had never time to get well. I was obliged to do my work in a great deal of pain from day to day."

"Thus I lived near a year and a half. One Monday morning my master, as usual, had made my fellow-slaves tie me to a shanty tree in the yard, after stripping my back naked to receive the cow-hide. It was a beautiful morning in the summer time, and the sun shone very bright. Every thing around looked very pleasant. He came up to me with cool deliberation, took his stand, and looked at me closely, but the cow-hide hung still at his side. His conscience was at work, and it was a great moment in his life."

"Well, Jack," said he, "your back is covered all over with scars and sores, and I see no place to begin to whip. You obstinate wretch, how long do you intend to go on in this way?"

"Why, master, just as long as the Lord will let me live," was my reply.

"Well, what is your design in it?"

"Why, master, in the morning of the resurrection, my poor body shall rise from the grave. I intend to show these scars to my heavenly Father, as so many witnesses of my faithfulness in his cause."

He ordered them to unite me, and sent me to hoe corn in the field. Late in the evening he came along, pulling a weed here and a weed there, till he got to me, and then told me to sit down.

"Jack, said he, 'I want you to tell me the truth. You know that for a long time your back has been sore from the cow-hide; you have had to work very hard, and are a poor slave. Now, tell me, are you happy or not, under such troubles as these?'"

"Yes, master, I believe I am as happy a man as there is on earth."

"Well, Jack," said he, "I am not happy. Religion, you say, teaches you to pray for those that injure you. Now will you pray for your old master, Jack?"

"Yes with all my heart," said I.

"We knelt down, and I prayed for him. He came again and again to me. I prayed for him in the field, till he found peace in the blood of the Lamb. After this, we lived together like brothers in the same church. On his death-bed he gave me my liberty, and told me to go a preaching as long as I lived, and meet him at last in heaven."

"I have seen," said Jack, "many Christians whom I loved, but I have never seen any I loved so well as my old master. I hope I shall meet him again in heaven."

The Praying Sailor Boy.

The Corolla was a good ship, [said one of the West India chaplains of the American Seamen's Friend Society.] but at one time we feared that she was on her last voyage. We were but a few days out from New York, when a severe storm of five days overtook us. I must tell you of a feat of a Connecticut sailor boy at the height of the storm. He was literally a boy, and far better fitted for thumping Webster's Spelling Book than furling a sail in a storm. But his mother was a widow, and where could the boy earn a living for himself and mother better than at sea? The ship was rolling fearfully. Some of the rigging got foul at the mainmast head, and it was necessary that some one should go up and rectify it. It was a perilous job. I was standing near the mate, and heard him order that boy to do it! He lifted his cap, and glanced at the swaying mast, the boiling, wrathful seas, and at the steady, determined countenance of the mate. He hesitated in silence a moment, then rushing across the deck, he pitched down into the fore-castle. Perhaps he was gone two minutes, when he returned, laid his hands on the ratlines, and went up with a will. My eyes followed him till my head was dizzy, when I turned and re-

turned with the mate for sending the

boy aloft. He could not come down alive! "Why did you send him?" "I did it," replied the mate, "to save his life. We've sometimes lost men overboard, but never a boy. See how he looks like a squirrel. He is more careful, he'll come down safe. I hope so." Again I looked till a tear dimmed my eye, and I was compelled to turn away, expecting every moment to catch a glimpse of his last fall. In about fifteen or twenty minutes he came down, and straightening himself up with the conscious pride of having performed a manly act, he walked aft with a smile on his countenance. In the course of the day I took occasion to speak to him, and asked him why he hesitated when ordered aloft? "I went, sir," said the boy, "to pray." "Do you pray?" "Yes, sir; I thought that I might not come down alive, and I went to commit my soul to God." "Where did you learn to pray?" "At home, my mother wanted me to go to the Sabbath School, and my teacher asked me to pray to God to keep me; and I do." "What was that in your jacket pocket?" "My testament, which my teacher gave me. I thought if I did perish, I would have the word of God close to my heart."

Who is a Christian.

A Christian is one born of God, ingrafted into Christ, and a habitation of the Holy Spirit. His nature is renewed, his mind illumined, his spirit changed.

He is not what he was, for grace hath made a difference; he is not what he desires to be, for grace is not yet perfected; he is not what he shall be, for grace shall be consummated in glory.

The knowledge of Christ is his treasure; the mind of Christ his evidence; the love of Christ his song; conformity to Christ his life; to be with Christ his pre-eminent desire.

By faith, he rests on Christ, receives Christ, and looks to Christ.

He hears Christ's words, treads in Christ's steps, and seeketh Christ's approbation.

He speaks the language of the Saviour's kingdom, reveres the Saviour's statutes and laws, obeys his ordinances, wears his costume, and lives to his glory.

The life of Christ within him is the principle of his being; and because Christ ever lives, he shall live also. In the Christian, Christ lives, speaks, and acts.

He is Christ's representative on earth, his witness before men, and his follower before God. The Christian hearkens to Christ's teachings, rests on Christ's sacrifice, avails himself of Christ's meditation, and cheerfully obeys Christ's royal laws. He inquires:—What would Christ have me to know, what to do, and what to enjoy? To know Christ, is Christianity intellectual; to obey Christ, is Christianity practical; to enjoy Christ, Christianity experimental; and to be like Christ, Christianity perfected.

As bread to the hungry, as water to the thirsty, as the rock in the sultry day, is Christ to the Christian.

The Christian is in the world, but not of it; among the world but yet separated from it; passing through the world without attachment to it.

The idolater boasts in his idols, the Mohammedan in the false prophet, and the Romanist in the Virgin, but the Christian glories only in the cross of the Lord Jesus Christ.

The Christian is a man and may err; an imperfect man, and may sin; but a renewed man, and shall have his fruit unto holiness, and the end everlasting life.

The Christian is a warrior, and must fight; but he is a conqueror and must prevail.

The Christian sojourns on earth, but dwells in heaven, a pilgrim in the desert, but an enrolled denizen of the skies.

The Christian is the impress of Christ, the reflection of the Father, and the temple of the Holy Ghost.

Contrast him with the infidel, in his faith, with the prodigal in his life, with the merely moral in his heart, and the Pharisee in his spirit. His pedigree from Jehovah, his nature from heaven, and his name from Antioch. Oh Christian, great is thy dignity, refulgent thy glory, interminably thy blessed hope. All things are thine thou art Christ's, and Christ is God's.—*Christian Philosophy.*

Working Christians.

Learn to be working Christians. "Be ye doers of the word, and not hearers only, deceiving your own souls." It is very striking to see the usefulness of many Christians. Are there none of you who know what it is to be selfish in your Christianity? You have seen a selfish child go into a secret place to enjoy some delicious morsel undisturbed by his companions. So it is with some Christians. They feed upon Christ and forgiveness; but it is alone, and all for themselves. Are there not some of you who can enjoy being a Christian, while your dearest friend is not, and yet you will not speak of Him? See, here you have got work to do. When Christ found you, he said, "Go, work in my vineyard." What

were you hired for, if it was not to spread salvation? What blessed for! Oh, my Christian friends! how little you live as if you were the servants of Christ! How much idle time and idle talk you have! This is not like a good servant. How many things you have to do for yourself! how few for Christ and his people!—This is not like a servant.—*M'Cheyne.*

Christ Our Example.

It was highly important and desirable that our great High Priest should not only obtain for us the heavenly inheritance, but also go before us, in the path which leads to it; that he should not only describe Christianity in his discourses, but exemplify it in his life and conversation. This our blessed Saviour has done. In him we see pure and undivided religion embodied. In him Christianity lives and breathes. And how amiable, how interesting does she then appear! How convincing, how animating is our Saviour's example!—How loudly, how persuasively does his conduct preach! Would you learn submission to parental authority? See him, notwithstanding his exalted character, cheerfully subjecting himself to the will of his parents, and laboring with them, as a mechanic, for almost thirty years. Would you learn contentment with a poor and low condition? See him destitute of a place where to lay his head. Would you learn active beneficence? See him going about doing good. Would you learn to be fervent and constant in devotional exercises? See him rising for prayer before the dawn of day. Would you learn in what manner to treat your brethren? See him washing his disciples' feet.—Would you learn filial piety? See him forgetting his sufferings while in the agonies of death, to provide another son for his desolate mother. Would you learn in what manner to pray for relief under afflictions? See him in the garden.—Would you learn how to bear insults and injuries? See him on the cross. In short, there is no Christian grace or virtue, which it was proper for a perfectly innocent being to possess, which is not beautifully exemplified in his life; and there is scarce any situation, however perplexing, in which the Christian who is at a loss to know how he ought to act, may not derive sufficient instruction from the example of his divine Master.

Sunday School Treasury.

Missionary Department.

From the Missionary.

Death of Dr. Judson.

Just after going to press, the Cambria arrived at this port, bringing Maulmain dates to the 21st of August. By a letter from Mr. Stevens, we learn that Mr. Ranney arrived at Maulmain on the 17th of August bringing the first intelligence of the death of Dr. Judson. Mrs. Judson feels deeply her desolate state, but exhibits a spirit of Christian resignation.—She will probably take an early opportunity to return to this country. The following letter, fitly expresses her sorrow and her resignation.

MAULMAIN, August 21, 1850.

My Dear Mr. Peck:

I am sure that you will acquit me of dissatisfied neglect, if in the midst of my sickness, and crushing sorrow, I do not write you, as I otherwise might.—"Stricken, smitten of God, and afflicted," my only refuge is the cross of Christ, and I have at present no hope, no feeling, no thought for any thing else. It is right to mourn, though not to murmur, and while I say, "it is the Lord, let him do what seemeth to him good," my heart must needs be aching with its heavy anguish. And yet, my sorrow is not all selfish, for I can, and do rejoice, when I think of his having won his crown at last,—entered into his rest,—a co-heir, with Christ in Glory, where the Lamb that is in the midst of the throne shall feed him, and shall lead him unto living fountains of pure waters, and God shall wipe away all tears from his eyes."

I beg an interest in your prayers, that God may direct my future course, leading me through the black shadows that have settled on my pathway, in a manner that will best conduce to his own glory, and the good of those, among whom he may see fit to place me. With the best wishes for your health and prosperity, believe me, my dear Mr. Peck,

Your sincere, but sorely afflicted friend,

EMILY C. JUDSON.

SIAM.—Rev. W. Dean, of the Hong-kong mission, writes from Bangkok, April 8, having arrived there on the 3d. He states that on the 6th he met with the Chinese assistants, four in number, and that it was decided that two should occupy the stations of Tia Chin and Ban Chang, and the other two remain in Bangkok. Each assistant was furnished with a copy of Matthew, with notes, and the Catechism and Manual, with a request to commit a portion daily, and keep a journal of their daily employment. On the next day, (Sabbath) about thirty Chinese were present at chapel worship, when a sermon was preached by Sin Sey Siang.

In the afternoon two candidates for baptism were examined and approved by the church, but to give opportunity to mature their thoughts on some points of Christian duty, their admission was postponed till the next communion.

Fruits of Missionary Labor.

Rev. E. A. Stevens, of Maulmain, in a recent letter to Mr. Haswell, says:—

Spare yourself, I beg, so as to hasten your return to us, fully invigorated for your work here. Much you know has to be done, and there are so many encouraging appearances, aside from the promise of God, we have much reason to believe that we shall "reap if we faint not." We are not without inquirers who seem to be near the kingdom of God, but whether they will at last enter it is yet to be seen. We hope and pray. Do urge, as you are doing, that Christians should pray for those inquirers. How often it has seemed to us, you know, as though the children had come to the birth, and there was not strength to bring forth. But though we be weak, God, can give strength, and our brethren by prayer can obtain strength for us.

Moung Thabno's wife died at Mopoon, of cholera, during the last month, and I by the means had an excellent opportunity for preaching to the people of the village who assembled on successive nights at the house, as well as at the time of the funeral, some of them were witnesses of her peaceful end; and afterwards asked Moung Thabno how it was that she died so peacefully while death is wont to bring such terrors to others. She left an infant five months old, which she called for when she knew she must die, kissed it, and said to the father, "Take good care of it, I shall die, but I am not afraid, my trust is in Jesus Christ alone." I had the happiness of being present when she breathed her last, and witnessing how peacefully a Christian can die, and I thought if but a few such precious souls are conducted by us safely over the Jordan of death, how amply repaid in eternity shall we all feel for the trouble, suffering and expense incurred in the cause of foreign missions.

* Moung Thabno is a native preacher.

The Burmans are accustomed to assemble at the house of mourning for seven successive evenings after a death. These occasions often afford an excellent opportunity for preaching the gospel, which is improved by the missionaries and native preachers.

Guilt of Neglecting the Heathen.

During all the years that I have been allowed to labor for the heathen, my mind has been led to contemplate, constantly and intensely, the obligation of Christian nations towards those who sit in darkness; obligations arising from the command of Christ, and the principles of the gospel. And I shall, therefore, in this chapter, freely, fully, and solemnly express the sentiments which have been maturing in my mind, on the great guilt which Christians incur in neglecting the heathen.

The heathen world, as a mass, has been left to perish. And by whom? Not by the Father of mercies; he gave his Son to redeem it; not by the Saviour of sinners; look at Calvary; not by the Holy Spirit; his influences have been ever ready; not by angels; their wings have never tired when sent on errands of mercy. All that heaven could do has been done; consistently with the all-wise arrangement of committing an important agency to the church. The church has been slothful and negligent. Each generation of Christians has in turn received the vast responsibility, neglected it in a great measure, and transmitted it to the next. The guilt of this neglect who can estimate?

That such neglect is highly criminal, the Bible everywhere testifies. It says "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; dost not he that pondereth the heart consider it? and he that keepeth thy soul, doth not he know it?" And shall not he "render to every man according to his works?" This solemn interrogation needs no comment. The obvious import is, If our fellow-men are perishing, and we neglect to do what we can to save them, we are guilty of their blood.—But this testimony does not stand alone.

What does God say to the prophet, who should see the peril of the wicked, and neglect to save him by giving him warning? "His blood will I require at thy hand." What does God say of the watchman of a city who should see the sword come, and blow not the trumpet? "If the sword come and take any person from among them, his blood will I require at the watchman's hand."—*Rev. S. Dibble.*

GREECE.—Mr. Arnold in a letter from Corfu dated Sept. 6, states that he arrived home on the 21st of August with his family, all in excellent health. The climate of Corfu had been unusually oppressive. The cholera had made its appearance in Cephalonia, and this intelligence excited much alarm in Corfu.

Indian Missions.

We have seen few things in print this season which have better pleased us than the following from the Southern Baptist, illustrative of the spirit of the Welsh Neck Association, S. C. The Baptist says:

Short stories from real life show the true spirit of a people. By them, we are at once introduced to the fireside, or the social gathering, there to see and judge for ourselves.

We have one in point from the Welsh Neck Association. We cannot hope to transfer its life like, speaking features to paper, but pray our readers to take it as they find it, imagining what it might be if they could hear Bro. Culpepper tell it. At a night meeting during the last session of this Association, Bro. Ashburn, the Indian missionary, introduced the subject of his Mission to the congregation. Several other brethren had spoken before him for other causes and had obtained liberal contributions. When Brother Ashburn had finished speaking, he and Bro. Culpepper, went together down the aisle and through the congregation gathering in the half dollars and whole ones, amounting in all to more than a hundred. As they passed through the crowd a Methodist minister whispered to Bro. Culpepper that he had a proposition to make. In proper time, the notice was given and the Rev. Thomas Cook, rose in response to it. He proposed to be one of thirty-five persons, to contribute one hundred and five dollars, to educate an Indian boy to be named, James C. Farman. His proposition was warmly responded to; soon the list was circulated and the three-four names subscribed.—Whilst this was being done, the announcement was made, that the ladies proposed to raise a like amount to educate another boy, to be named, J. O. B. Dargan, and soon the stir amongst them showed that the subscription was rapidly progressing. In the mean time Bro. V., jumped up and pledged himself for the education of another Indian boy, and not satisfied with having this one for his share, he called to his daughter, telling her to subscribe five dollars to the ladies list. But it so happened that his daughter failed to hear him and when the list came to her, she warm hearted and partaking of the spirit of the occasion, doubled her father's instructions and lightened his purse of ten dollars, instead of five. As soon as the ladies had made up the requisite amount, a Brother concluded that Bro. Culpepper too must have an Indian name sake; he, therefore, proposed that they should raise the sum requisite to educate a fourth boy to be named John Culpepper. Again the list was circulated, and again the required number was forthcoming. Then came the appropriate and well timed finale to the whole matter, in a proposition from Bro. Lacoste to add a fifth boy to the list, to be named Thomas Cook. Let it be remembered that this latter named was the Methodist minister who made the first move in the matter. As might well be supposed, the mention of his name soon secured the hopes of the fifth Indian boy. Thus in a short time were raised for the purpose of Indian Missions, over six hundred dollars, a witness not only of their liberality, but also of the Christian charity that pervaded the meeting. It is, indeed, refreshing to see the Methodist and Baptist thus uniting to exhibit their fellowship and brotherly love by deeds—not words. Ah! how few such scenes the church exhibits.

ASSAM.—Mr. Stoddard in a letter dated New-gong, July 18, states that the school had suffered much from small pox.—Eight of the boys, and his own daughter, three months old, had passed through the ordeal, but their lives were spared. He says:—

"The May Macedonian, from Boston reached Assam the middle of July. When would the ends of the earth have been thus brought together under the sway and dominion of idolatry? Thanks to the dear friends at Boston that give us the privilege of looking thus early into this precious sheet."

Mr. Day writes, Aug. 8.—"The letters from other sources besides the 'Rooms,' the pamphlets, papers, &c., that came, some by mail, and some by ship nearly at the same time, have afforded us a feast, a rich feast. To read of revivals of religion, conversions of such numbers, and the astonishing prosperity of the Missionary Union as appeared at the last, and the overwhelming interest of the meeting at Buffalo,—why, for one, I was in danger of surfeiting, the feast was so rich." He adds an expression of deep regret at not receiving intelligence of any reinforcement to the mission.

CHINA.—Mr. Lord, writes from Ningpo, June 22d, that at a meeting of the church held that day, two persons were examined and approved as candidates for baptism. One of these is their school teacher, the other a young woman in the family of Dr. Macgowan. The latter received instruction from the first Mrs. Shuck, and both had been applicants for baptism several months.

THE BAPTIST.

MARION, ALA.

WEDNESDAY, DECEMBER 25, 1850.

Premium of One Hundred and Twenty Dollars.

ESSAY ON TEMPERANCE, AND TEMPERANCE ORGANIZATIONS.

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

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

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

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

B. MANLY, Taskalosa.

S. S. SHERMAN, Marion.

M. P. JEWETT, Marion.

December 4, 1850.

AGENTS AT AUBURN AND BROWNSVILLE.—Dr. M. W. Phillips is our Agent at Auburn, Mississippi, in the place of Rev. W. Allen, de'd, and Rev. J. M. Knight, at Brownsville, in the place of Rev. N. R. Granberry, deceased.

MISSISSIPPI CONVENTION.—The kindness of the Corresponding Secretary, Rev. J. B. Stittler, has placed us early in receipt of a copy of the Minutes of the Mississippi Convention, several notices of which have been already published. This week we spread some of their valuable reports on our pages, for the gratification of all our readers, especially in that State.

LOCAL AGENTS.—We have at length found an opportunity to publish a list of Agents for our paper in this State. It is, perhaps, superfluous in many cases; but then in many others it will be an accommodation to brethren who are not in the habit of writing, to have an opportunity to place their money in the hands of an accredited person who will attend to its transmission. After two years experience, we can boldly say, and our books will bear us out in the statement, that no paper in the country, which has not invariably pursued the advance system, has received a prompter support than ours, where, as in Alabama, bills of proper demand could be had. Our Alabama brethren have had good facilities for making remittances, and they have done nobly. We look to them again for support through a new year; and as we wish to supply our office with new type at an early day, we hope they will send their little sums that we may do so conveniently. It requires a great many of these little sums to make up the large amount necessary for this object, and the improved appearance of the paper should be a sufficient inducement to all to make their remittances at once. The editorial management of our paper has, we are happy to say, given universal satisfaction; and if we can improve its execution, we may hope to secure for it a still wider circulation. Already it has more than quadrupled its patronage in less than two years; and we only need the right kind of improvements to extend its influence indefinitely. Let us then, brethren, unite our efforts in making the South Western Baptist all that it should be.

Those to whom money is paid will have the kindness to forward it by mail as early as practicable, at our risk.

CHANGE OF ADDRESS.—The correspondents of Rev. S. S. Lattimore will observe that he has entered on his pastorate of the Baptist church at Macon, Mississippi, and address him at that place in future.

The correspondents of Rev. E. B. Carter will observe that he has removed to Cheneyville, Rapides Parish, Louisiana, and are requested to address him at that place.

Action of the Uniontown Church.

WHEREAS our beloved Pastor, Rev. L. L. Fox, having gone in and out among us intimately by the space of four years, is now compelled by the necessities of his own and his family's health to resign the pastoral charge of this church; and whereas, it is probable that our brother may remove beyond the limits of his personal acquaintance, if not without the limits of the State: therefore

1. Resolved, That our brother has the entire confidence of this church, as a devoted and consistent christian, an able and effective minister of the New Testament, and a laborious and attentive pastor—in all which relations he has peculiarly endeared himself to the people of his late charge.

2. Resolved, That considering a permanent ministry harmonious with Scripture and profitable to the churches, we could, most heartily, have desired, our brother's continuance with us; nevertheless, we accept his resignation, in the spirit in which it is tendered,—as an act of necessity,—but not without first expressing our gratitude to God and to him for his many acts of pastoral fidelity among us.

3. Resolved, That, as we do honestly, so we heartily recommend our brother, and his prudent, pious and amiable family to the christian sympathy and confidence of all among whom their lots may hereafter be cast,—feeling all assurance that on personal acquaintance they will no less endear themselves to others than they have done to us.

4. Resolved, That a copy of these resolutions be forwarded to the South Western Baptist for publication, with a request that they be also copied into the Religious Herald, Richmond, Va.

Done by order of the church in conference.

DAVID WOODFIN, Ch. Clerk.

December 1st, 1850.

Justification.

There are four things connected with justification worthy of remark:

1. *The nature of justification.*—The term justification is derived from the proceedings of human courts, in which an individual, arraigned under charge of criminal conduct, is acquitted—being found innocent; and although there is, doubtless, a sufficient analogy between the acquittal of sinners in the divine government, and the justification of an accused in human judicatories to render the term admissible; yet, in the gospel, it must, obviously be taken, not in its literal and ordinary use, but in a figurative and accommodated sense. Whatever analogy exists must relate, not to the grounds, but to the sequents of justification. In human courts, the accused is acquitted on the ground of his innocence, and because he is proven to deserve it.—In the divine dispensation, the accused is acquitted—having first been convicted of crime and personal demerit. In the one case, justification is opposed to forgiveness; in the other, forgiveness is an essential branch of justification.—Here, it proceeds wholly upon the principle of unmerited grace; there, it proceeds upon the principle of sheer and impartial justice. Justification, in the gospel acceptance, extends to every past offence, and provides against a future condemnation; under human laws, it is an acquittal from only the present charge, and in no wise secures the justified against a subsequent trial and punishment upon a different ground.—Finally, justification in an earthly court confers no extra immunities upon the acquitted; whereas, those whom God justifies he entitles to all the honors and privileges of sons and heirs—they are made heirs of God, and joint heirs, with Jesus Christ, to the felicities of Eternal life.

2. *The ground of justification.*—The scriptures evidently represent the imputed righteousness of Christ, as the ground upon which we are justified before God. Nevertheless, imputation must not be understood in the sense of an actual transfer; but in the sense of a consideration. It is not so much a mode of treatment, as a reason of treatment. Justification on account of the righteousness of Christ, is not an imparting of his righteousness to us, as when one puts his garment upon another; but that righteousness is a consideration, in view of which God deals with us, as though we had not sinned. The righteousness of Christ is strictly his own; and our unrighteousness is strictly our own. When he "suffered," it was "the just for the unjust"—the sinless for the guilty. He was neither made a sinner by the imputation of our sins; nor are we made righteous by the imputation of his righteousness. In the one case, he suffered for us, as though he had been a sinner; and in the other, we are acquitted, as though we had been righteous. Justification is not something done in us; but something done concerning us—it is not a moral change; (that is sanctification,) but a legal change—it is a change of our standing and position in relation to the law.

3. *The period of justification.*—The origin of the term justification, has led to some contrariety of opinions, both as to the thing itself, and the period when it takes place—some representing it as a sentence passing in the divine mind from eternity; others as consisting in a persuasion of acceptance with God; and others still as a decree finally to acquit. But if this be a correct method of representing this subject, it will equally apply to its opposite—condemnation; and yet, we doubt whether our readers will allow, that none are under condemnation until they become sensibly persuaded of it, or that condemnation consists in either an eternal sentence of reprobation, or a decree to finally condemn. We are frank to admit, that God did purpose from eternity to justify those who believe in Christ, and that those who are justified, will be publicly recognized as such in the great assize of the world; and farther, that real believers do, perhaps, at some period in life enjoy a strong persuasion of their acceptance with God; but this is very far from making justification consist in either one of these. To us, it seems to be the uniform teaching of the scriptures that all unbelievers are already condemned, and this without any regard to their persuasions on the subject; and that while they continue thus, they are children of wrath; but, on the contrary, whatever justification may be, it takes place at the moment of believing in Christ.—Faith is the real, and only bond of union with Christ; and therefore, we may as readily imagine a soul justified without Christ, as we may that justification takes place a moment before or after faith. Accordingly, it is mentioned as something subsequent to predilection, and anterior to glorification.

4. *The extent of justification.*—That justification extends to the remission of sins that are past, is evident from Rom. iii, 25; and seeing it is promised in John v, 24, that the believer shall not come into condemnation, it must also imply a provision against future liabilities. This provision, however, does not consist in a total exemption from the possibility of sinning, or even from the certainty of it. It is a matter of experience, and which is corroborated by the experience of the most eminent and pious individuals whose names are mentioned in the sacred volume, that frequent failures in duty will lay the foundation of many a heartfelt confession and regret even after we have been justified by faith. But it is a provision of grace that the child of God shall not utterly fail, that his heart shall not depart from God—that he shall still hold on his way. "I will make an everlasting covenant with them, saith God, that I will not turn away from them to do them good; and I will put my fear in their hearts, that they shall not depart from me." "The Lord said, Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not." "We are kept by the power of God, through faith unto salvation." To this continual intercession of Christ, and to this continual preservation in faith by the Almighty power of God, is to be attributed the security of the soul against ultimate condemnation. We are safe, only because God makes us so.

Associational Record.

AUTAGA ASSOCIATION.—It will be remembered that some months since, it was announced through the columns of our paper, that several churches connected with the Mulberry Association had withdrawn from that body with a view to the organization of a new Association on missionary principles. These churches met in Convention at the Bethesda church, Autauga county, on the 26th of October last and organized themselves into a body under the title of the *Autaga Association*, adopting a Constitution, Abstract of Principles, etc., and electing proper officers. Rev. J. D. Moody was chosen Moderator, and brother J. H. Burns, Clerk—to whose politeness we are indebted for a copy of their Minutes. Their statistical table is not complete—two churches not having made full returns of their numbers; but so far as reported, their statistics show, as belonging to the body, 9 churches, 5 ordained ministers and one licentiate, and 238 members—20 baptized the past year. This is a small body, yet it may become a thousand; and judging from the spirit with which they commence we should not be surprised to learn its rapid increase. Sound in the faith and energetic in action, we may hope great things of it in years to come. They speak of considerable destitution within some parts of their territorial limits, and have appointed a Missionary Board whose duty it is made to be to enquire fully into the wants of the people, and to take such measures to supply those wants as their means at command may justify. Meanwhile three of their ministers have undertaken to perform much gratuitous service. We wish them God-speed.

The next annual meeting of this body will be held with the Harmony church, Autauga county, on Saturday before the 4th Sabbath in October, 1851.

MUSCLE-SHOAL ASSOCIATION.—We are indebted to Revs. R. B. Burleson and A. L. Stovall, each, for a copy of the proceedings of the thirty-first annual session of this body of North Alabama Baptists, held with the Moulton church, Lawrence county, Oct. 4-7th, 1850—Rev. S. Gibson, Moderator, and Rev. A. L. Stovall, Clerk. This Association numbers 37 churches, 14 ordained and 2 licensed preachers, and 2993 members—of whom 255 were baptized during the year. From their unusually neat business—like Minutes, we should infer this to be one of the most intelligent and enterprising bodies of Baptists in the State, and we regret exceedingly that, instead of fraternizing with their brethren of Alabama, they have hitherto co-operated with those of Tennessee.

Among the items of interest in their proceedings, we note (1) That they have a Widow and Orphan's Fund, and make annual appropriations for the support of the needy of that class—a most righteous deed. (2) That the last year they had four missionaries in the field, who report an aggregate of 272 days' labor, 237 sermons and exhortations, 66 conversions and baptisms, 3 churches constituted, and 5 deacons ordained. (3) That two of their ministers died within the last year—Rev. John T. Musgrove, in his 63 year, and Rev. William Irwin, in the prime of life. (4) That they resolve on the establishment of a Female Institute in the town of Moulton, adopting as a nucleus the school of Rev. R. B. Burleson of that place, to be under the auspices of the body. (5) That they have appointed three missionaries for a part or the whole of the ensuing year. (6) That they contribute liberally to the support of a beneficiary in Union University, Ten. (7) That they recommend the organization of a Sabbath School in each of the churches; that greater exertions be made in behalf of Foreign Missions; that the ministry bestow special attention on the religious instruction of the colored people; and that they bring before the minds of the churches the duty of ministerial support.

The next annual meeting of this body will be held with Cane Creek church, Franklin county, on Friday before the 1st Sabbath in October, 1851.

LIBERTY BAPTIST ASSOCIATION.—We are under obligation to the kindness of our brother, Dr. G. D. Norris, of New Market, for a copy of the Minutes of the Thirtieth annual meeting of this body—held with the Mulberry church, Lincoln county, Tennessee, Sept. 13-16th, 1850—Rev. J. Seal, Moderator, and brother G. L. Sandigie, Clerk. This Association embraces 21 churches, 10 ordained ministers, and 1299 members—baptized the past year 165. Of these churches 10 lie in Alabama, embracing the whole ministry and three fourths (937) of the membership of the Association; and, therefore, on the score of equity the body should be identified, not with Tennessee, but Alabama in its operations. From the Minutes before us, they would seem to be a spirited and pious body, ready to every good work.

We notice among the proceedings, (1) That 4 new churches were received at this session, with an aggregate of 219 members. (2) That they have great destitution within their bounds. (3) That they had two missionaries employed the past year, and that they have two missionaries and one colporteur in the field the ensuing year. (4) That they support one beneficiary in Union University, and they recommend the churches to make appropriations for the aid of two others. (5) They recommend the organization of Sabbath Schools in all the churches in their bounds. (6) That they unite with the Duck River Association in the management and support of the Tennessee and North Alabama Female Institute, at Winchester.

Their next annual meeting will be held with the New Market church, Madison county, Ala., on Friday before the 31 Sabbath in September, 1851.

BETHEL BAPTIST ASSOCIATION.—A copy of the Minutes of the Thirtieth annual session of this body is now lying before us. This meeting was held with the Bethel church, Marengo co., Oct. 5th-7th 1850—Rev. John Talbert, Moderator, and bro. E. G. Talbert, Clerk. The statistics of the Association are 29 churches, 13 ordained ministers, and 2470 members—of whom 203 were baptized the past year. The Minutes now before us contain some of the best written and most elaborate reports we have met with in the proceedings of any Association we have noticed this season, and show to the world, what our personal observation confirms, that we have few better spirited, more active, or more improving bodies among us. Missions, in all departments, temperance, education, Sabbath Schools and the like, receive a full measure of attention. Our readers have had a variety of proofs of the zeal and the success of our brethren of the Bethel Association within the year past, in the letters of Revs. J. Talbert, J. Reeves, and A. A. Conella, recording revivals, baptisms, &c. &c., or inquiring after more laborers, and last, but not least, inquiring after a brother to share the beneficence of the body in the prosecution of studies preparatory to the ministry. The State of religion in the churches is generally good, and in every respect their course is on-wards and upwards.

We had the pleasure of attending the last session of this body, where we formed many new acquaintances, and where we had ample opportunity to become familiar with their pious zeal, their love of the truth, and their earnest determination to strive together yet more for the extension of the Redeemer's Kingdom in the world. May they be as successful as our opinion of their merits would lead us to expect they will be.

COLD WATER BAPTIST ASSOCIATION.—Our thanks are specially due the Rev. S. Halliburton for a copy of the proceedings of the Ninth anniversary of this body, held with the Salem church, Desoto county, Mississippi, Oct. 18-21st 1850; Rev. C. B. Young, Moderator, and brother W. Ovid Mabry, Clerk. This Association numbers 22 churches, 13 ordained and 4 licensed ministers, and 1421 members—baptized during the year 172. They are an intelligent, enterprising and benevolent body of Baptists. Their reports on Foreign and Domestic missions, Education, and the religious instruction of the colored people, as well as their contributions show them alive to the cause of truth and righteousness. During the past year they had two missionaries in the field, who report an aggregate of 313 sermons and public addresses, 230 family visits, 4 deacons ordained, 12 protracted meetings, at which 138 persons professed conversion.

We notice among the special acts of this body, (1.) A resolution to establish a Baptist Female Seminary at Chulahoma, in Marshall county, and that \$8000 have been given by the citizens of the place towards the erection of suitable buildings. (Other sums have been pledged towards the object by friends abroad in the Association.) (2.) A resolution approbatory of the objects of the American Bible Union, commending that Society's measures to the favorable regards of the churches. (3.) A resolution in favor of the two Boards of the S. B. Convention, the State Convention, and the Indian Mission Association, recommending the members of the several churches to pay into the hands of their Treasurers, annually, ten cents or more for the objects of each of those bodies. (4.) A resolution to co-operate with their West Tennessee brethren in the establishment of a Baptist Book Depository at Memphis.

Their next annual meeting will be held with Liberty church, Desoto co., on Friday before the 3d Sabbath in Oct. 1850—Rev. E. Rogers to preach the Introductory sermon, and Rev. W. Carey Crane, to preach the Missionary sermon on Sabbath.

CHARLESTON BAPTIST ASSOCIATION.—We have been kindly furnished with a copy of the Minutes of the Ninety-ninth annual meeting of this body, held with the Beulah church, Richland District South Carolina, of which we made account some weeks since, from the Southern Baptist. It numbers 41 churches, 26 ministers, and 7171 members, of whom 5592 are blacks;—baptized the past year 293. Their next anniversary—the centennial—will be held in Charleston on Saturday before the 1st Sabbath in Nov. 1851.

A Black Umpire.

The Nashville Christian Advocate says: "The Tennessee Baptist positively denies misrepresenting our doctrines and government, and calls on us for proof: and in the very paper in which this denial is made, he affirms, that 'Mr. Wesley distinctly taught the papal doctrine of baptismal regeneration, and that the Discipline enjoins it.'"

In the same paper he says, "The Methodist E. Church, South, stands pledged for the extirpation of African slavery."

Again, in the same paper he says, "The system of Methodism is a 'Great Iron Wheel'—hierarchical, and anti-republican, unscriptural, unfit for American freemen."

Now we ask our readers, if they really believe that self-respect would allow us to discuss such propositions with the Editor of the Tennessee Baptist—propositions which every intelligent black man in Nashville knows to be untenable."

That is quite probable, brother McFerrin; but does every intelligent white man in Nashville know that? Do they know that Mr. Wesley did not teach that "baptism is the ordinary means of justification," that "in baptism men are regenerated and born again," that "in baptism a principle of grace is infused, which shall not be wholly taken away," &c. &c.? Do they know that at the late General Conference it was

not refused to expunge the Ninth Section of the Book of Discipline, where, in answer to the question—"What shall be done for the extirpation of the evil of slavery?"—it is said, "We are as much as ever convinced of the evil of slavery; therefore, no slave-holder shall be eligible to any official station in our church hereafter, where the laws of the State in which he lives will admit of emancipation," &c. &c. Do they know that it is no part of Methodist church government, that the ministry alone shall make and execute all laws; that the right of petition by the people has been much discountenanced; that the clergy make what changes, transfers or removals they please, with or without the consent of the people? A black umpire may indeed be unable to decide these questions; and it is really smart in the Advocate to refer such matters to a tribunal of that class: but do intelligent white men in Nashville not know otherwise? By the way, it is an easy plan our Methodist Editors have of getting out of a difficulty, by saying "our self-respect will not allow of our discussing such subjects." Well, they can, if they choose, thus avoid the issue; but others will discuss them for them. Personalities all may decline to discuss; but doctrines and principles none. If brother Graves proclaims abroad what is alleged of him above, he is right; and brother McFerrin can not disprove it.

Mission to California.

At sundry times and by divers persons the Board of Domestic Missions S. B. C. have been urged to send a Missionary to California. Correspondence to a considerable extent has been held with various persons on the subject relating to a suitable person for the mission and the means of support. The great expense attending the effort and the limited means of the Board have deterred them from embarking in the enterprise. To ascertain more definitely the expense and the best method of procedure, a communication was addressed to Rev. O. C. Wheeler, an active and energetic Baptist minister at San Francisco. The following is his reply:

SAN FRANCISCO, Oct. 9th, 1850.

Rev. R. Holman, Cor. Sec.

B. D. M. S. B. C.

My Dear brother:

Yours of July 12th is before me; and I embrace the first moment that my own health and that of my family will allow to reply.

You are right in supposing that I will be cheerful in affording any assistance in my power to your Board. I am too far removed from the scenes of sectional strife, and surrounded with too much pressing business for my Master, to be much affected by geographical distinctions, or local prejudices which may never reach this side of the continent. After laboring eighteen months without a Baptist minister in a thousand miles of me, you may well suppose I should hail with unfeigned delight, the arrival of such a brother as the one with whom you are in correspondence. And I beg to assure you that nothing shall be wanting on my part to see him well located and amply sustained.

But I am too fast! You ask questions. Let me answer.

As to "what point is most eligible as a station," I am much at a loss what to say. Not from the paucity, but from the multiplicity of places of the utmost importance. No little anxiety has been recently experienced in choosing a place for bro. Revaux. He has however concluded to remain in San Francisco, and opened a new place of worship last Sabbath.

It will be impossible for you to designate intelligently, at your distance from a country which is rapidly filling up. That matter must be left for decision after the arrival of your missionary, or done at great hazard.

"The best method of getting there" is, in view of the fact that "the King's business requires haste," the quickest, which is across the Isthmus.

"The outfit" should comprise every thing his family will want to use. I speak from an experience of 19 months, when I say that it costs an average of one hundred per cent more to buy here than to bring via Cape Horn, every thing a family wants. Don't trust the market here for a single thing which will bear transportation unless you have surplus funds.

By all means procure and send with him a meeting house and a dwelling house complete in every particular, and just such an one as you would want in Marion.

A suitable lot in almost any town can be had gratis, both for a church and a residence for a Missionary. All that is wanting to secure that is to be in season.

It "costs a small family to live" every variety of price, according to circumstances. Should your missionary be furnished with a house and bring every article he wishes to consume or use (barring fuel) it will cost him just what it will in your place, adding the transportation.

Yes, such a man as you have described could soon obtain much towards his own support.

I have answered according to the best of my ability the inquiries of your kind letter, and would gladly write more but for the illness of myself and family.

Let your missionary's outfit cover every item of food, raiment and furniture for two years.—You may think me strong on this point. But my dear brother I "speak from book."

Our little Zion is prospering slowly. We meet on the 20th inst. to organize an Association.

With haste,

Your affectionate bro. in Christ,

O. C. WHEELER.

Such are the views of one who has been on the field nineteen months. This doubtless is the best method to pursue, and is that pursued by some other denominations. But for us to furnish such an outfit for one missionary would require at least one half the receipts of the Board for a year.

Shall the Board send a missionary to Cali-

fornia? If so, how shall he be sent, with or without the above outfit? If with, where are the means to come from? If without, how is he to live there and provide a place of worship at an increase of expense of an hundred per cent? It may be answered that the missionary can receive a salary sufficient to sustain him as does brother Wheeler, and the citizens will provide a house of worship. That may be so, or it may not be so. In the event it is not the case, what then?

R. HOLMAN, Cor. Sec.

Report of the Board.

Your Board, in presenting their Fourteenth Annual Report, would express their devout thanksgivings to the Great Giver of all good, that in mercy, He has spared their entire number from the invading shaft of death; and that general peace, and prosperity, have pervaded this portion of the great vineyard of the Lord; and that in many portions of our beloved State, the Holy Spirit has descended in copious effusions of divine grace, and large additions have been made to Christ's visible Church. While these considerations are calculated to call out our gratitude, we are not without cause for sorrow. It has pleased Almighty God, to remove from this world our dear brother, and former co-laborer in the benevolent enterprises of the day, Rev. N. R. GRANBERRY, who departed this life last April. Bro. G. was eminently a man of God, and had with the divine blessing, been greatly useful, during the period of his active ministry. He was one of the founders of this body, and sustained, at different times towards it, the relations of Corresponding Secretary and Vice President. He has gone to his eternal reward, while the influence of his godly life, and zealous labors, remains with us, to urge us to diligence in christian duty, and more entire consecration to our Master's cause.

MEETINGS OF THE BOARD, AND GENERAL AGENT.

In reviewing the labors of the past year, we regret that we have so little detail of actual work accomplished. There have been meetings in January, April, and July, at Mount Albion, Vicksburg and Jackson, at each of which, some business has been transacted. At the organization of the Board, at Raymond, appropriations were made to sustain the Ministry of the Word at Madisonville, Jackson, Vicksburg, and Yazoo City, \$100 to each place; and to sustain a Missionary upon the Gulf coast, \$250 00. At the July meeting, the appropriation to Madisonville was transferred to Canton, as it was made to appear that the latter was the more needy, and the former place was willing to relinquish in its favor. At the Mt. Albion meeting, Rev. C. S. McCloud, received the appointment of General Agent, but declined the office, whereupon Rev. Joshua T. Russell, was appointed, and entered upon the duties of the office, January 18th, and continued in our service three and a-half months, when he deemed it his duty to relinquish his position, and accept the pastoral care of the Columbus Church. From the report of Bro. R., it appears that he secured subscriptions for the general purposes of the Convention, amounting to \$821 12 1-2, and for the exclusive support of the Agency, \$320 00 1-2.

The amount of cash received in this agency, was \$44 00, which deducted from the sum of \$233 33, the amount of salary due for the labor of three and a-half months, leaves a balance due Bro. Russell, of \$189 33, to be paid out of funds pledged to the General Agency, or unpledged for other distinct objects. Since Bro. Russell's resignation, there has been no agent in the field.

REPORT OF MISSIONARIES.

The following brethren, have served at the stations to which appropriations have been made; Rev. S. I. Caldwell, at Marion; Rev. J. B. Stittler, Jackson; Rev. W. C. Crane, Yazoo city; Rev. D. L. Russell, Vicksburg, and Rev. P. P. Bowen, Gulf coast.

	Time	Salaries	Travel	Board	Baptized
Rev. J. B. Stittler's	12mo	98			310
" D. L. Russell,	12mo	110	600		8
" S. I. Caldwell,	12mo				8
" P. P. Bowen,	7mo	42	256		7
" W. C. Crane,	12mo	166			524

The church at Jackson, has reduced its debt from \$3,000 to \$400. The church at Canton, has succeeded in erecting a neat house of worship, which is to be dedicated this month. The church at Yazoo city, has finished its house of worship during the year, and reduced its debt to about \$150. Rev. P. P. Bowen's report, in the table above, includes one quarter only; the previous portion of his service was chiefly spent in exploring his field of labor, and ascertaining its destitution. He has been most indefatigably employed, and has succeeded in organizing the five churches, located in his region of country, into an association. It is proper to add, that he derives a portion of his support from the Marion Board. No portion of the State needs our prayers, contributions and missionary labors, more than the Gulf Coast.

THE INDEBTEDNESS OF THE CONVENTION.

The Treasurer's report shows that he has advanced the sum of \$329.49—that he has received for general purposes, at our last session and during the year, the sum of \$1001.38—for Foreign Missions, \$562.45—for Domestic Missions, under the Marion Board, \$163—for Indian Missions, \$266.40—for Book Depository, \$25—Education Cause, \$77.90—Publication Society, \$81.60—American Missions, \$11.02—American F. B. S., \$95.70.

The following sums are still due, on account of last year's appropriations to Vicksburg church, \$100; Jackson church, \$100; Yazoo City church, \$50; Canton church, \$100; Gulf Coast Mission, \$145.60; Grenada, \$33.33; General Agent of last year, \$249.79—advanced by Treasurer to General Agent of present year, \$189.33—total indebtedness, \$1047.74. On account of the Book Depository, there is still due to the American Bap. Pub. Society, \$103.66; American and Foreign Bible Society, about 120 or 130 dollars; O. O. Woodsman, Vicksburg, \$22.85.

Such is a general statement of our doings during the year, and of the present financial condition of the Convention. In resigning the trust committed to our hands, we lament that we have not been able to accomplish more in the service. The difficulty of rapid intercommunication, between the various portions of our State, the want of some common commercial emporium, at which the trade of the State could concentrate, and the recently depressed condition of the monetary affairs of the country, may account, in some measure, for the apparently small sums, which pass through the

...of your Board. It is, however, a source of gratification to know, that many district associations are active missionary bodies, sustaining missionaries within their own bounds, and supporting with creditable liberality, the benevolent enterprises of the age. May the spirit of missions pervade the hearts of all sincere Christians in our State, and may the Good Shepherd prosper and succeed, all the great measures originated for his own glory, and the extension of Christ's kingdom throughout the world.

In behalf of the Board,
S. S. LATTIMORE, President,
W. CAREY CRANE, Cor. Sec.
W. J. DENSON, Rec. Sec.

REPORT ON THE PROPOSITION OF THE TRUSTEES OF THE "MISS. BAPT. FEMALE COLLEGE."

The Committee appointed to consider the proposition of the Trustees of the Mississippi Baptist Female College, beg leave to report, that they have had the subject under reflection, and have, after examination into the present position and prospects of the "Female College," come to the conclusion that the Convention will incur no pecuniary responsibility in passing the following resolutions:

Resolved, That the enterprise and liberality of the Baptists of Hernando and its vicinity, in originating the "Mississippi Female College," and in their present efforts to build up that institution, are worthy of our high esteem, and we do most cordially recommend the College to the patronage and prayers of the Denomination and the friends of female education generally.

Resolved, That we will accept of the tender made by said Trustees, to appoint annually a Board of Visitors of ten persons to attend the public examinations of the institution, and report at each ensuing session of this body.

Resolved, That we hold ourselves ready to foster, equally, any similar institution within the bounds of our State.

Respectfully submitted,
J. B. STITLER, Chairman.

REPORT ON AGENCY.

This is a subject of special interest to the Convention, and one that should receive the most careful attention. Amidst the conflicting views entertained by those who love the cause of Christ, and the many plans suggested for collecting the necessary funds to carry on the work of the church, it is difficult to present any system that will meet the views of all. That some efficient plan should be adopted we all agree; we differ as to what that shall be.

Your Committee, without attempting to determine upon the relative merits of the various systems suggested, would express their opinion that the interests of the Convention, in the present state of affairs, demand an efficient agent for the next year, whose time and talents should be devoted exclusively to the collection of funds for the purposes of this body.

We would recommend the adoption of the following:

Resolved, 1. That the Board of this Convention be directed to employ, if possible, an efficient agent who shall be instructed to visit all the Churches in the State within his power, and collect funds for the general purposes of the Convention.

Resolved, 2. That the pastors of the churches and the delegates present, be affectionately requested to urge the claims of the Convention and to adopt some system by which this body may be rendered more efficient.

Resolved, 3. That each church has the right to determine what system they shall employ for the collection of their own funds; and in accordance with this principle that agents be instructed to consult each pastor or church as to whether they will act independently without his assistance, and contribute directly to the Treasurer, or that he shall advocate the claims of the Convention in person.

Respectfully submitted,
J. B. STITLER, Chairman.

COLORED POPULATION.

Your Committee appointed to report on the spiritual condition of the colored population, beg leave to offer the following:

In some portions of our country laudable efforts are made for the spiritual interests of the Black population. Some of our more wealthy brethren are employing ministers to preach upon their plantations to their servants. Most of our church buildings are so constructed, that the blacks can hear upon the same floor with the white people, or in galleries. It is our opinion that a sermon prepared and designed for a white congregation will be, as a general thing, of little value to the blacks. Their minds are not cultivated, and they are not capable of following a close argument designed for matured intellects. Sermons should be delivered to them in separate congregations at the church, or on the plantations.

We regret that the churches manifest, in this department of christian duty, a disposition to look to their ministers to do every thing. They own the slaves, and should make the arrangements, and then procure ministerial services. It argues inexcusable apathy to their obligations to God, and to those whom Providence has put into their trust, when they fail to seek out, and provide for their spiritual wants. We recommend the following resolutions:

Resolved, That the relation of the master to the servant involves obligations that cannot be consistently waived—duties that grow out of the subsisting relations, and cannot be filled by others any more than the duties of a parent can be waived, and performed by another person.

Resolved, That we affectionately recommend all heads of families to see that their colored people have suitable moral instruction, and to allow no consideration to prevent their giving personal attention to this matter.

Resolved, That it is the belief of this body, that the performance of the marriage ceremony, by a minister of the Gospel, would tend greatly

to prevent the too common violation of the seventh command by our colored church members.

Resolved, That we recommend to all our churches, that they make arrangements for their colored members to hold their own conferences, receiving and excluding their own members; and that the ordinances be administered to them separately; but always to be under the control and supervision of the church to which they belong.

Respectfully submitted,
S. I. CALDWELL, Chairman.

REPORT ON SABBATH SCHOOLS.

This cause is one of primary importance.—Its object is to impart to the young a knowledge of the Bible. It is our imperative duty to impart this knowledge. Much has been done by our denomination for the interests of this cause, and great good has resulted; but far more remains to be done.

The subject demands our prayerful consideration; a most sacred obligation is imposed upon us; souls are intrusted to our care to train for heaven; by neglect or improper training children learn the ways of sin; through proper religious instruction, attended by the Holy influence of the Holy Spirit, given in answer to prayer, they delight in the path of holiness. In childhood and youth the mind is unclouded; and in manhood it acts; in the world of spirits it receives its reward.

We rejoice that an increasing interest in this cause is manifested by many churches and individuals in our State. It is to our Sabbath Schools that we must look for those who are to become active christians, and able energetic ministers. It is plain that one brought up in the fear of God, and instructed from early age in the Gospel will be likely to become far more efficient than one who has grown up in sin, destitute of religious knowledge can be, when converted to a life of piety. In the Sabbath Schools there are facilities superior to those even of the Sacred Desk of impressing Divine truth on the hearts of children.

In view of the above facts, **Resolved**, That we earnestly recommend to every church to sustain a Sabbath School where it is practicable.

F. O. CAMPBELL, Chairman.

From the Minutes of the A. B. S. Convention.

The Ninth Annual Report of the Trustees of Howard College.

The Board of Trustees of Howard College respectfully submit a record of its proceedings, and of the operations of the institution for another year, in the following report:

One of the first and most important measures adopted by your Board, since the last session of the Convention relates to the plan of endowment. In hopes of rendering the advantages afforded by the institution accessible to many who are deterred from entering, or compelled to pursue a partial course, on account of the expense; and in hopes, also, of increasing the permanent fund more rapidly, they deemed it advisable to modify the system of scholarships. According to the plan originally adopted, those subscribing the sum of \$1000, were entitled to a permanent scholarship; and those subscribing \$500 to eight years' tuition; while less than this amount, gave no return. Many other institutions have adopted a plan of cheaper scholarships and found it to work well. Believing, therefore, that the interest of the College would be promoted thereby, your Board determined to offer scholarships, in future, on the terms set forth in the following plan:

1. Any person, or persons, subscribing five hundred dollars, shall be entitled to a permanent scholarship; that is, to the tuition of one pupil in perpetuity.

2. Any minister of the gospel, or any church for a minister, subscribing two hundred and fifty dollars, shall be entitled to a perpetual scholarship.

3. Any person, or persons, subscribing one hundred dollars, shall be entitled to a single scholarship; that is, to the tuition of one particular individual, through the regular collegiate course of four years, or to tuition any equivalent number of years in any department of the institution.

4. All subscriptions, unless paid in cash, shall be made by notes payable when the plan of this endowment matures. Before the privileges of single scholarships can be enjoyed, the principal must be paid into the treasury; but in cases of permanent scholarships, students may be admitted on payment of the annual interest.

5. The Treasurer shall issue certificates on the payment of subscription, and these shall not be transferable except in permanent scholarships.

6. Students admitted on the scholarship basis shall be subject to the same discipline and regulations as other students, and there shall be no substitution in cases of expulsion, dismissal, or withdrawal, (except in permanent scholarships) and no money shall be refunded in any case.

7. The obligations and privileges of subscriptions in pursuance of this plan, shall take effect the first of October, 1850.

8. Nothing contained in the above shall be so construed as to affect in any manner subscriptions already made, until the sum of fifty thousand dollars shall have been subscribed on this basis; when all former subscribers to the Literary Fund shall be entitled to the same advantages as the new, to wit: those who have paid one hundred dollars, to a single scholarship; two hundred to two; five hundred to a permanent scholarship, &c.; except that any individual who has already subscribed one hundred dollars, or more, to the Literary Fund, may, by increasing this amount to five hundred dollars, be entitled to a permanent scholarship.

The above scheme will, we think, commend itself to the approval of the Convention and of the denomination, for the following, among other reasons:

1. It places the means of liberal education within the reach of many who might not be able to incur the expense of higher tuition.

2. It enables benevolent individuals to aid indigent young men. Some have already purchased scholarships, and others will no doubt do so, who have no sons to educate, but with the view of aiding the College, and permitting those who are needy and deserving to enjoy the advantages of liberal education, though they may not intend studying for the ministry.

3. Churches can for a small sum provide for the education of the sons of their pastors. If this subject were properly presented, there are no doubt many Churches which would cheerfully raise two hundred and fifty dollars, for this laudable object.

4. Parents can provide for their children and their children's children an invaluable legacy; for the sum of \$500 they can secure to them the right to tuition as long as the institution shall endure, which, if it is once properly endowed, will be as long as knowledge shall be prized or its blessings known.

5. The plan is calculated to secure for the College a greater number of patrons and friends, to interest the brethren individually, and more completely in its success. And this, after all, is the great desideratum at the present time.—An institution may be richly endowed, it may possess an able corps of instructors, and all the appliances for imparting knowledge, yet, if it wants the confidence, or fails to interest the sympathies of the public, it cannot command an extensive patronage, and must fail of accomplishing any great good in the cause of education.

The following statement will show the financial condition of the College:

ASSETS.	
Theological fund, (as reported heretofore.)	\$20,003 00
Literary fund,	22,247 81
Building and grounds, (cost.)	16,000 00
Apparatus,	2,600 00
Int. on Theol. fund due and uncollected to January 1, 1851,	\$3,631 99
Int. Lit. fund due, Oct. 1, 1850,	1,680 00—5,311 99
	\$36,162 99

DEBTS.

Salary of Prof. Curtis, due Janu. ary, 1851,	\$1,426 00
Salaries of Professors in Literary Department, due Oct. 1, 1850,	2,256 00
Balance due on lot,	490 00
Account of J. M. Stone & Co.,	200 00
" " Wyatt & Houston,	81 00
Total liabilities,	\$4,453 45

It will be observed that the entire liabilities are less than the interest now due, by about \$800.

Among the most liberal benefactors and zealous friends of the College may be mentioned, without making unjust distinctions, Bro. Shepherd Spencer, sr., of Sumpter county. He has recently contributed \$1500, and is otherwise laboring assiduously to promote the interest of the College. And have we not reason to believe, that when the importance of securing to the denomination an institution of high character shall be generally felt, others will be like interested in the educational efforts of the Convention? There is, perhaps, no way in which money can be invested for the purpose of doing good, of benefiting mankind and honoring God, which surpasses or even equals that of endowing institutions of learning; especially when such institutions are under proper moral and religious influences, and like the Howard, contain provisions for educating young men for the Christian ministry. The money thus invested is not consumed with the using. The good it does to-day it can repeat to-morrow, and again next day, next week, next year, until eternity alone can reveal the results. Will not those whom the Lord has blessed in the accumulation of wealth, contribute some portion of their abundance for an object like this?

The number of students registered during the last collegiate year is 115, of whom 12 are members of the Theological Department, and engaged in studies preparatory to the ministry. At the last Annual Commencement, an interesting and promising class of five young men received the honors of graduation.

It is also proper, and due to all the young gentlemen connected with the Institution, that the Board should thus publicly testify to the correctness and propriety of their department, and to their industry and application to study.

While the health of the students has been in general remarkably good, we have to record the afflicting hand of Providence in the death of one of their number, John H. Bishop a member of the Theological Class. Bro. Bishop entered the Institution about the first of January last. He was at that time in feeble health, but applying himself with unwearied diligence to his studies, he gave promise of high scholarship and eminent usefulness. He was a young man of exemplary piety, and devotedly attached to the sacred work to which he had consecrated his life. But the master called him, and he has gone to his rest.

During the last session the College was visited with a gracious revival of religion, and several of the students made profession of hope in the Saviour. This, together with the fact that a large portion of the students now in the higher classes are professors of religion and consistent and orderly members of the church, ought to afford encouragement to the friends of the College, and lead to more active and efficient exertions for its support on the part of the denomination generally.

Under the able and judicious management of Prof. Curtis, the number of Theological students is gradually increasing; regular classes have

been formed, and this department is, we believe, beginning to answer more fully the expectations of its founders. The course of instruction now pursued embraces three classes of one year each, and a fuller course is also prescribed for those whose circumstances will permit them to remain in the institution a longer period. As the attainments of all who have applied for any period are very limited, it becomes necessary for them to devote much of their time to studies which are properly auxiliary to Theology. These studies are pursued in connection with classes in the literary department, and the Theological Professor is thus relieved of an amount of labor, which it would be unreasonable to expect a single individual to perform.—The Board take much pleasure in commending this branch of the institution to the special attention of your body, believing that the Convention will very cheerfully promote its interests in all possible respects. By order of the Board,
E. D. KING,
Pres. of the Board Howard College.
W. HORNBUCKLE, Secretary.

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Dr. Judson's Bequest to his Friends.

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Mobile, Nov. 27, 1849.

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Business Department.

Letters Received.

Rev. S. S. Lattimore's letter is in hand.—Thanks for influence. His promise is grateful. Shall have a full response early.

Bro. J. W. Devenport has obliged us much. Wish every brother would follow his example.

Rev. J. B. Stitler's favors are in hand. Will write him at length early.

Rev. J. Bankston will have a full response in a few days. Meanwhile there will be no difficulty about the matter of which he speaks.—Thank him for aid.

Rev. J. M. Knight has many thanks for his active service.

Rev. A. J. Spencer has made us his debtor for aid in La. Sorry to hear of the state of religion in his section. Names entered, and papers forwarded.

Bro. E. C. Jennings will accept of our thanks for his influence in the circulation of our paper. See receipts elsewhere.

Rev. H. Lee continues his active zeal in our behalf. Thanks to our brother. All is right on our books.

Rev. G. B. Davis' letter and money in receipt. All orders attended to.

Rev. C. W. Hare has obliged us much by his aid. Names entered. Hope for many more of the same sort.

Post Master at Portland will see that his letter is in hand and money received.

Rev. W. C. Mynatt has a reply in full.

Bro. T. J. Pilgrim's letter and money safe in hand. It is quite sufficient for a year. Hope he will continue his active service in Texas.

Bro. C. F. Gambrell has our thanks for money and a new name. See receipt in another place.

Bro. Wm. Jenkins Sr. will accept our thanks for continued support.

Rev. Sam'l Thigpen's letter is in hand.—Thank him for the favorable regards expressed. His information is gladly received—suggestions will be followed. He shall have a private response soon.

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Trav

Niche for the Poets.

From the Christian Advocate and Journal.
"There shall be no night there."

BY H. E. SEARS.

No night of sorrow—sorrow that doth lie,
Like a dark frown round every blooming joy,
Happy with life's fleeting bliss to fly.
Nor lingering as each trace it would destroy
Of what hath been—depressing into a pall,
To throw its cold, dark shadow over all;
And wrap around warm life a chill and gloom,
More fearful than the shadow of the tomb.

No night of darkness, sorrow's sister sad,
Upon whose melancholy, quiet breast,
Leaving the day into the gay and glad,
The overcast heart doth soon itself to rest.
Light for the happy! Joy and light must blend
To bless existence, but the noise and glare,
Mocks the pain'd, shrinking spirit's doth not send
Through its lone depths the anguish of despair.

No night of sin—there shall no sorrowing heart
Its own unhappiness and weakness mourn,
No sighs of others' anguish shall impart,
None grieve for wanderers who will not return;
No hard unkindness shall be dealt from those
We fain would love and honor of our kind—
The false and heartless make us bitterest woes,
Unto the sensitive and lofty mind.

No night of death—beside the couch of pain,
Ne'er shall the watcher wailing vigil keep
O'er the loved dying one, and strive in vain
To woo for the worn sufferer balmy sleep.
Hushing with strong resolve the torn heart's strife,
Wildly than that of life's last fearful life,
Death thou art terrible?—more fearful life,
To see the loving and beloved die!

"There shall be no night there!"—calm happiness,
Seeing a part of the soft lambent light
On which to shade doth ever his pure bliss
And penetrate the soul with pure delight;
For "God shall dwell with them"—God and the
Lamb.

Lead them where living streams well out always,
While holy love each spirit shall inflame,
And tune to songs of everlasting praise!

Then cheer thy heart! my fainting soul be strong!
O'er life's cold pathway streams the heavenly
bliss.

Enough to make the gladden'd spirit long
For a full plenitude of life like this,
Be it thy only work—the Crucified
To bind unto thy heart—know more of God,
Unite with Jesus thou art glorified,
And heaven becomes thine endless, blest abode!

Miscellaneous.

The Glass Railroad.

"There was a moral in that dream."

[A dream of the "Millard bard," during one of his fits of *mania potu*.]
"It seemed to me," said the bard, as though I had been suddenly aroused from my slumber. I looked round and found myself in the midst of a gay and happy crowd. The first sensation I experienced was that of being borne along with a peculiar gentle motion—a soft gliding motion. I looked around and found that I was in one of a long train of cars, which were gliding over a railway. I could see the train, far, far ahead, it was turning a bend of the railway, and seemed to be many miles in length. It was composed of many cars. Every car, open at the top, was filled with men and women—all gaily dressed—all happy, all laughing, talking and singing. The peculiarly gentle motion of the cars interested me. There was no grating such as we hear on a railroad. They moved on without the least jar or sound. This, I say, interested me. I looked over the side, and to my astonishment found the railroad and cars were made of glass. The glass rails without the least noise or oscillation.—This soft gliding motion produced a feeling of exquisite happiness. I was so happy! It seemed as if everything was on rest with me—I was full of peace.

While I was wondering over this circumstance, a new sight attracted my gaze. All along the railroad, on either side, within a foot of the track, were laid long lines of coffins, one on either side of the railroad, and every one contained a corpse, dressed for burial, with its cold white face turned upward to the light.—The sight filled me with unutterable horror. I yelled in agony, but could make no sound. The gay throng who were around me, only redoubled their singing and laughter, at the sight of my agony, and we swept on and on, gliding with glass wheels over the glass railroad, every moment coming nearer to the bend of the road, which turned an angle with the road, far, far in the distance.

Who are those? I cried at last, pointing to the dead in their coffins.
"These are the persons who made the trip before us," was the reply of one of the gayest persons near me.

"What trip?" I asked.
"Why, the trip we are now making.—The trip in these glass cars over this glass railway," was the reply.

"Why do they lie along the road, each one in his coffin?" I was answered with a whisper and a half laugh which froze my blood.

"They were dashed to death at the end of the railroad," said the person whom I addressed.

"You know the railroad terminates at an abyss, which is without bottom or measure. It is lined with pointed rocks. As each car arrives at the end it precipitates its passengers into the abyss.—They are dashed to pieces against the rocks, and their bodies are brought up here, and placed in coffins as a warning to other passengers; but no one minds it, we're so happy on the glass railroad."

I can never describe the horror with which the words inspired me.

"What is the name of this railroad?" I inquired.

The person whom I addressed replied, in the same low voice.

It is the railroad of Habit. It is very easy to get into the cars, but very hard to get out. For once in these cars, everybody is delighted with the soft gliding motion. The cars move so gently! Yes, it is a railroad of Habit, and with glass wheels we are whirled over a glass road towards a fathomless abyss. In a few moments we'll be there; and then they'll bring our bodies up, and put them in coffins as a warning to others, but who will mind it, will they?

I was choked with horror; I struggled for breath—made frantic efforts to leap from the cars, and in the struggle awoke. I knew it was only a dream; and yet whenever I think of it, I can see that long train of cars move gently over the glass railroad. I can see the cars far ahead, as they are turning the bend of the road. I can see the dead in the coffins, clear and distinct—on either side of the road—while the laughter and singing of the gay and happy passengers sounds in my ears. I only see these cold faces of the dead, with their glassy eyes uplifted and their frozen hands upon their shrouds.

It was a horrible dream.
And the bard's changing features and brightening eye, tested the emotion that had been aroused by the very memory of the dream.

It was indeed a horrible dream. A long train of glass cars, gliding over a glass railway, freighted with youth, beauty, and music, while on either hand stretched the victims of yesterday, gliding over the railway of Habit towards the fathomless abyss.

"There was a moral in that dream,"
George Lippard.

Reader, are you addicted to any sinful habit? Break it off ere you dash against the rocks.

Dull Children.

"O! he is so dull, so stupid, so meaningless!"
Take care mother how you treat the stupid child. Do not let him sink too low in the scale of your affections, because some day, away in the future, you may look back with shame upon your neglect, and he may remember it with a feeling of half resentment, half grief,—he can never master. Don't call the child stupid because he is not forever prating questions, and perpetrating little witticisms—because he is backward in his studies, slow and blundering of speech, and awkward in all he does. In that brain may lie hidden the richest veins of poetry, the rarest gems of intellect.

The dull child is seldom understood, never appreciated. His eye, with its thoughtful reverie, its internal expression, if I may so speak, is called vacant and soulless. He draws himself into a corner, if possible, where there is company, looks shyly around, listening intently or dreaming away to himself, and he is "dreadfully uninteresting," or he is spoken to, and in the middle of an answer blunders and stops—then he is deemed a half fool and treated accordingly. Now there is nothing so sensitive as the mind of that same dull child. It is a tissue of the most delicate fibres; its harp strings quiver with a breath and a rude word will almost snap them in sunder.

It is that intense feeling that stinging up of every nerve, that consciousness of power, but inability to give it expression, haunting him continually, that stamps the brand of stupidity upon his perplexed features. He is not quick, and there lies his fault. He comprehends slowly now, and indistinctly; but in after years the flashes of his genius may brighten hemispheres, and the lagging intellect crowned with laurels, take a high seat among the master minds of the age.

You know not, parent how often that dull child weeps, because he is not like others. He beholds brothers and sisters, some younger than himself mastering lessons that he cannot understand without great difficulty. He knows not, then, that it is oftentimes a mere mechanical effort, with the assistance of a tenacious memory, while he cannot repeat, parrot-like, that which his mind fails to fathom to its very profoundest depths. Master and parents all join in condemning. One calls him a disgrace to the school; the father says with a sigh, that he is expending his hard earned gains upon him to no purpose; and the mother mourns because he attracts no notice beside the rest and she can never show him off to advantage.

But the children march on to manhood; the bright ones sparkling all the way, the dull one plodding. By and by, all find out to their great delight, that there is a genius in the family. The child from whom they expected least, starts from the chaos of stupidity, and blazes like a fixed star on their path. They are astonished.

"How in the world has it ever happened?"

"C—was never apt at his books." We will tell you parents, it never did happen through your instrumentality. The powerful mind left to its own resources, fed on thought, turned from the outer to the glorious inner world, and while companions sneered, and kindred gazed on indifferently, was slowly but surely building for itself a temple of fame.

We do not like precocious children.—Fruit that is soonest ripe, falls soonest to the ground, and perchance rots there. A comet is very bright, very dazzling and beautiful, but it seldom lasts long. Ten to one that the dull child of our first terms out to be the greatest ornament of the family.

The Way to be Happy.

A story is told of two travellers in Lapland, which throws more light on the art of being happy than a whole volume of precepts and aphorisms. Upon a very cold day in the winter they were driving along in a sledge, wrapped up in furs from head to foot. Even their faces were mostly covered; and you could see hardly anything but their eyebrows; and these were white and glistening with frost. At length they saw a poor man who had sunk down benumbed and frozen, in the snow. "We must stop and help him," said one of the travellers.

"Stop and help him?" replied the other: "you will never think of stopping on such a day as this! We are half frozen ourselves, and ought to be at our journey's end as soon as possible."

"But I cannot leave this man to perish," declared the more humane traveller. "I must go to his relief," and he stopped his sledge. "Come," said he, "come he p

me rouse him."
"Not I," replied the other, "I have too much regard for my own life to expose myself to this freezing atmosphere more than is necessary. I will sit here, and keep myself as warm as I can, till you come back."

So saying he resolutely kept his seat, while his companion hastened to the relief of the perishing man, whom they had so providentially discovered. The ordinary means of restoring consciousness and activity were tried with complete success. But the kind-hearted traveller was so intent upon saving the life of a fellow creature, that he had forgotten his own exposure; and what was the consequence?—Why, the very effort which he made to warm the stranger warmed himself!—and thus he had a twofold reward. He had the sweet consciousness of doing a benevolent act, and he also found himself glowing from head to foot by reason of the exertions he had made. And how was it with his companion, who had been so much afraid of exposing himself? He was almost ready to freeze notwithstanding the efforts he had been making to keep warm!

The lesson derived from this little incident is very obvious. We are all travellers to a distant country. At every step of our journey we find other travellers, who need our friendly aid. Nay, God has brought them around our path in great numbers; and, far as the eye can reach, we see their dense and gloomy ranks. Now there are two ways of meeting these objects of Christian sympathy and brotherly regard. We can go abroad with the stern purpose of a selfish and unloving spirit, saying in reply to every appeal which is addressed to our better feeling, "Depart in peace; be ye warmed and filled;" or we can say, with the warm hearted traveller, "I cannot see this man perish; I must hasten to his relief." And the rule which we adopt for our guidance in such cases will determine the question, whether we are to be happy or unhappy. The man who lives only for himself, cannot be happy. God does not smile upon him; and his conscience will give him no peace. But he who forgets himself in his desire to do good, not only becomes a blessing to others, but opens a perpetual fountain of joy to his own bosom.—*Day Spring.*

The Engaged Wizzards.

A young lady, residing with her family at Toulouse, amused herself by collecting birds, and teaching them to perform feats, gradually advancing in interest and difficulty according to the aptness of the pupils. After a curriculum of four years, so far had the limits assigned to bird intelligence been exceeded, that the preceptress was advised to remove so learned an establishment to Paris. This was done last winter; and the success was such as to encourage a visit to London.—At No. 2, Baker street, Portman square, Mademoiselle Vandermeer, and her feathered corps have taken up their abode; and on several occasions a private exhibition of their attainments has been given. A cage divided into four compartments, each containing a bird, is placed on a table. A moveable tray, the length of the cage, is placed in front. The tray contains some hundred cards placed edge-ways; some bearing the marks of common playing cards, others bearing the letters of the alphabet, others numerals, others scraps of poetry, others pictures.—These are the materials upon which the birds exercise their skill. Mademoiselle takes the tray, and asks three or four of the company to pick out a playing card, each with instructions not to reveal the marks. She then places the tray, which contains the remaining cards in front of the cage. One of the birds is liberated by raising a slit, he receives his instructions, commences hopping about upon the cards, and looking very knowingly as he moves along; he stops and commences a vigorous tugging at a card; he succeeds in extricating it, hops back to his compartment; and the card on being looked at is found to correspond with one of the cards held by the spectator who selected it. The performer is then liberated to have his reward in the shape of a seed; which he enjoys with great relish, and then goes back again. Another liberation takes place; another card is tugged out; and so on till the number held by the company is exhausted. A watch was presented to one of the birds, and he was desired to tell the hour; he pulled out a card which bore a figure 3, and it was the right one. One of the company was desired to pronounce a word. "Chaise" was mentioned. A little fellow about the size of a linnet was liberated; he tugged, out the C, then the h, and then the other letters till the spelling was complete; receiving each time a seed for his trouble. On being asked to tell the number of letters the word contained, the wizzard tugged out a card bearing the figure 6. The gentleman who mentioned the word thought the performer had made a mistake—he thought there were only five letters, but on counting his fingers he found that the bird was correct. Sometimes a card was thrown up with the back uppermost, another bird was called upon to turn it over. Occasionally a mistake was made; but no sooner was it mentioned than the necessary correction took place. For example, a bird was asked to subtract 5 from 7; he added them instead, and produced a card bearing the figure 12. He was told subtraction, not addition, was wanted; and, after looking anxiously at his feet as he hopped along, he stopped at a card, pulled it out, and it bore the figure 2. One of the birds took leave of the company in a pretty verse, which he selected from the cards, and which expressed the thanks of his interesting mistress to her visitors.

The collection consists of thirty birds, all more or less adroit in their education. The exhibition has not yet extended beyond attendance at private parties.—*London Spectator.*

HOWARD COLLEGE,

MARION, ALA.

FACULTY.

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

ADMISSION.

1. Students are received into the Preparatory Department at any stage of advancement.
2. Candidates for admission to the Freshman Class, must sustain a creditable examination in the following books, viz: Latin and Greek Grammars, Caesar, Sallust or Cicero's Select Orations, Virgil, and the Greek Reader, or what shall be equivalent thereto. A thorough acquaintance with the common English branches is also required. For admission to the Sophomore Class, 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 censures.
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 the fourteenth year, nor to advanced standing without an appropriate 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; Wilson's Elements of the United States; Ruschendorf's Series of First Books in Natural History; Andrews' and Stoddard's Latin Grammar; Arnold's first and second Latin Books; Andrews' Latin Reader; Anthony's Caesar, Sallust and Virgil; Sophocles' Greek Grammar; Anthony's Greek Reader; Greek Testament.

FRESHMAN CLASS.

First Term.—Algebra, (Davies' Borden's) Latin, (Odes of Horace); Greek, (Xenophon's Anabasis); Ancient Geography, (Mitchell).
Second Term.—Geometry, commenced, (Davies' Legendre); Latin, (Epistles and Satires of Horace); Greek, (M. Meletius); Ancient Geography, (Mitchell); Exercises in Latin Composition, commenced.

SOPHOMORE CLASS.

First Term.—Geometry, finished, (Davies' Legendre); Trigonometry, plane and spherical, (Davies); Latin, (Roman Authors, Cicero, Horace); Greek, (Roman Authors, Cicero, Horace); Exercises in Latin Composition, commenced.
Second Term.—Mensuration, (Davies); Surveying, (Davies); Analytical Geometry, (Davies); Differential and integral Calculus, (Davies); Latin, (Terence); Greek, (C. Major's Logic, (Hodge); French, (Charles M. or Telemaque).

JUNIOR CLASS.

First Term.—Mechanics, Hydrostatics and Pneumatics, (Oulton); Chemistry, commenced, (Draper); Greek, (Hippocritus, (Pylæus); Rhetoric, (Newman); French, (Racine).
Second Term.—Electricity, Magnetism, and Optics, (Oulton); Chemistry, finished, (Draper); Agricultural Chemistry, (Gray); Latin, (Juvenal); French, (Racine); History, (Lard).

SENIOR CLASS.

First Term.—Geology, (Hitchcock); Astronomy, (Oulton); Mineralogy, (Dana); Moral Science, (Wayland); Greek, (Plato); French, (Molière).
Second Term.—Political Economy, (Wayland); In reference to Public Policy, (Plato); Latin, (Cicero de Oratore); Philosophy of Rhetoric, (Campbell); Butler's Analogy.

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

First Year.—First Term, English Grammar and Arithmetic reviewed, Natural Philosophy and Algebra.
Second Term, Natural Philosophy, Physiology, Geometry, History, and French or Latin.

Second Year.—First Term, Geometry, Trigonometry, Chemistry, Rhetoric, and French or Latin.
Second Term, Surveying, Navigation, Analytical Geometry, Chemistry, Logic, French or Latin.

Third Year.—First Term, Moral Science, Geology, Astronomy, Mineralogy, French.
Second Term, Political Economy, Intellectual Philosophy, Philosophy of Rhetoric, Evidence of Christianity, Constitution of the United States.

The studies of the Senior Course are pursued as far as practicable, in connection with the regular classes. Lectures are delivered on the Natural Sciences, accompanied with experiments.

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

The Bible will be used, in future, as a regular textbook in all the classes, and a weekly exercise in the original, or in the English version, will be required of every student.

THEOLOGICAL DEPARTMENT.

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

First Year.—First Term, English Grammar, reviewed, Natural Philosophy, Algebra and Greek commenced.
Second Term, Geometry, Chemistry, Greek Testament, Principles of Interpretation, Introduction to the Old and New Testaments, Harmony of the Gospels.

Second Year.—First Term, Geometry, Trigonometry, Rhetoric, Systematic Theology, 1. Natural Religion, 2. Evidence of Revealed Religion.
Second Term, Logic, Intellectual Philosophy, Systematic Theology, continued, 1. The Trinity, 2. The Person of Christ—Election, Sec. 3. Moral Accountability, Natural and Moral Ability, 4. Man as a sinner, The Fall, Depravity, 5. Salvation by Grace—The Covenant of Redemption; Atonement; Regeneration; Justification by Faith; Perseverance of the Saints, 6. Resurrection—Future Rewards and Punishments, 7. The Church—Baptism, Communion, Officers and Discipline of the Church.

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

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

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

In Sacred Literature and Exegesis, Hebrew, and a more critical examination of all the books of the Old and New Testaments.
In Systematic Theology, a more extensive course of study, with the preparation of essays, on the principal topics of Natural Religion, doctrines of Revelation, and Constitution, Ordinances and Discipline of the Christian Church.

In Church History, a critical examination of the history of the more important Heresies and Errors, the preservation of the true Christian faith and practice.
In Sacred Rhetoric, more time and attention will also be bestowed on the preparation of Plans and Criticism of Sermons.

EDUCATIVE LIBRARY, APPARATUS, &c.

The College Library is large and commodious, containing Catalog, Laboratory, Recitation Rooms, Domicile, &c. For students have access to a Library of about 1,000 well-selected volumes.

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

TERMS AND EXAMINATIONS.

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

2. There shall be no vacation except a week during Christmas holidays, which embraces the months of August and September.

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

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

EXPENSES.

The following are the rates of Tuition, Board, &c. Languages and higher English, per term, \$25 00
Common English Branches, 16 00
Incidentals, 2 00
Students rooming in College are charged \$2 per month for room and servant to attend upon it, per term, 10 00
Board, per month, from 1 10 to 1 50
Washing, do, 1 00
Fuel and lights of course vary with the season, and will at all times depend much upon the economy of the student.

Tuition is required in advance, and no deduction is made for absence, except in cases of protracted illness. The student is charged from the time of entering to the close of the term, unless for special reasons he is admitted for a shorter period. In the Theological Department, tuition and room rent are free.

The necessary expenses at this institution are moderate. Exclusive of clothing, they need not exceed \$180 or \$200 per annum. But if the student is allowed the free use of money, and is disposed to be extravagant, he may spend much more here as well as elsewhere—though it is believed that Marion presents few or no temptations to extravagance than any other town in Alabama.

One hundred dollars, paid in advance, entitles one pupil to four years tuition.
Five hundred dollars secures to the donor a permanent scholarship.

L. D. KING, Pres't of Board of Trustees,
Wm. HORSBUCK, Sec'y.
Marion, October 1, 1859.

BAYLOR UNIVERSITY,

LOCATED at Independence, Washington County, Texas, one of the most beautiful and healthy portions of Texas, will commence its Fall Session on 1859, on the 15th of July, and close on the 13th of December following. The Spring Session for 1859, will commence on the 13th of January, and expire on the 13th of June following.

Faculty:

REV. HENRY L. GRAVES, President, A. M.,
MR. WARREN COWLES, MR. DANIEL WITT, Professors.
MR. HENRY SCHREIBER, Tutor, MR. AUGUSTUS BUTLER, Professor of French and German Languages, and Painting. MISS LOUISA BUTLER, Teacher of Music and Embroidery.

TERMS PER SESSION.

Elementary English Branches, \$8
English Grammar, Geography and Arithmetic, \$3
Ancient Languages, Natural and Mathematical Sciences, Moral and Intellectual Philosophy, 14
French Language, 10
German Language, 10
Music on Piano Forte, with use of Instrument, 24
Music on Guitar, 24
Painting, 10
Embroidery, 10
Fee in Collegiate Department, 24
Boarding, including Fuel, Washing, Light, and Lodging, per month, 7 to \$8. Tuition payable in advance. No deduction, except in cases of protracted sickness.

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The following valuable additions to the S. S. Libraries have been issued from the press of the Am. S. S. Union, since May, 1859:

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The Apostolic Fisher, 24	(Plants and Trees of) 24
Scripture, 24	
Two Homes Contrast, 24	Scenes of the Reformation, 24
Samuel Tyndale, 24	mission, Part I, 24
The Turning Point, 24	Part II, 24
Macdonald, 24	Scenes and the Mind, 24
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24 Day in M. Carrow's, 24	Stories of Holy Boys, 24
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33 Day in M. Carrow's, 24	Acts of L. B., 24
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Willow Grove Cottage, 24	Child's Companion, 24
Old Herbert, 24	Robert Derrant, 24
Hunter Lee, 24	Robert Dawson, or the Brave Spirit, 24
Daisy's Sunday School, 24	Highland Pastor, 24
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The above prices are those established by the American Sunday School Union.

GEORGE PARKS & CO.,
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Oct. 29, 1859.

Baptist Family Almanac for 1859.

THIS valuable little work, printed by the American Baptist Publication Society, is a supplement to the issue for 1859. It contains 48 pages, is printed on the finest white paper. The calendar of time is computed for Boston, New York, Baltimore and Charleston. Price 60 cents a dozen, or \$1 50 a hundred.

GEORGE PARKS & CO. Agents S. B. P. S., 41 Broad St. Oct. 30.

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

The following is Dr. Judson's testimony, in respect to the accuracy of this portrait.

"The steel engraving of your portrait, Mr. Jones, is indeed a perfect copy of my portrait painted by Mr. Harding. It gives me great pleasure to be able to acquaint a good likeness to my friends, instead of the various portraits which have been surreptitiously published, and which are all, as they deserve to be, entire failures."

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Agents S. B. P. S., Nat'l, Charleston, S. C. Oct. 30, 1859.

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

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