

South Western Baptist.

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

A. W. CHAMBLISS, Editor and Proprietor.

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

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Religious Miscellany.

"The Marriage Supper of the Lamb."

There is to come a time in the ages of the future, when the great work of redemption, planned in the councils of a remote eternity, and developed step by step through the long eras of human existence will have been completed. Every one of that innumerable multitude, chosen in Christ before the foundation of the world, will have been gathered out from among the children of men, having the seal of God in their foreheads, and the great redemptive process of bringing men to repentance and faith in Christ, will have come to a full end. And then the great family of Christ will be all gathered together in heaven. So long as this redemptive work is going on, the family must in the nature of things be separated and scattered. It must be spoken of and described as resident in two worlds.—And so Paul says, "Of whom the whole family in heaven and on earth, is named." But when this great work of recovering grace is fully completed, then the whole of this family shall be gathered together in their Father's house, where are many mansions. The Scriptures sometimes point our thoughts forward to this as one of the most illustrious events of the future. The Union of Christ, with his redeemed and purified church is called "The marriage of the Lamb." Then the church will have been cleansed from every stain of sin, will be clothed in "garments pure and white," and "prepared as a bride adorned for her husband."—Christ will then "present himself to a glorious church, not having spot or wrinkle, or any such thing, but holy and without blemish."

"Blessed," say the Scriptures, "are they which are called unto the marriage supper of the Lamb." One of the elements of this blessedness shall be, that all who are there will have the fullest evidence and assurance, that they are owned and beloved of Christ. They will then feel that they are recognized openly by Christ in the presence of the universe, as those whom he has loved with an everlasting love. On earth, we are seldom free from some lingering doubts and anxieties upon this point. But those who are present on that joyful occasion, will have every doubt and every anxiety removed. They can then feel that all the dangers of their probation and trial are forever past—that all the temptations which could sunder them from Christ, are surmounted, and that they have now entered into a union which will never be broken.

Another consideration, which will enhance the blessedness of that day, is that all the redeemed will be there. Then for the first time, there will be the feeling that all the family of Christ are together, no more to be separated. They will then stand together upon Mt. Zion above, far away from the scenes of their old temptations and sorrows, far away from the regions of danger and death.

Another element of that blessedness, will be found in the fact, that none but the redeemed will be there. The happiness of society here on earth, is made to depend very much upon kindred feelings, kindred views and sentiments among its members. In a circle of congenial minds, if some one comes in, whose spirit and tendencies of thought are adverse to the prevailing tone of the company, it stops the flow of conversation, it throws a chill over the feelings and breaks up the harmony and fellowship of the occasion. But in that great multitude, which shall be gathered to the marriage supper of the Lamb, there will be in all minds the memory of a common experience.—Their hearts will all be filled with like sentiments and purposes, and their joys will flow from one great common source.—*Congregationalist.*

THEMES FOR THE PULPIT.—We find in an exchange paper the following just and valuable suggestions from John Foster:

"In the department of Christian morality, I think many of those who are distinguished as evangelical preachers greatly and culpably deficient. They rarely, if ever, take some one topic of moral duty, as honesty, veracity, impartiality, Christian temper, forgiveness of injuries, temperance—in any of its branches—and investigate specifically its principles, rules, discriminations, adaptations. There is none of the casuistry found in many of the old divines. Such discussion would have cost far more labor of thought than dwelling and expatiating on the general evangelical doctrines, but would have been eminently useful, and is very necessary, in order to set the people's judgment and consciences to rights. It is partly in consequence of this neglect, (very generally I believe,) that many religious, kind people have unfixed and ill-defined apprehensions of moral discriminations. Hall told Adson that in former years he had often insisted on subjects of this order."

Prayer is a magic key, which every man must use for himself to unlock the treasures of heaven.

What Troubled Me.

"That Christian's pious example troubled me." Said a youthful inquirer, as he was lately asked what aroused his attention to religion. He referred to one whose personal character was from day to day displayed before him. Many and deeply interesting themes of thought were started by that statement.

1. Genuine modern piety is like the ancient. David would cry, "Restore unto me the joy of thy salvation, and uphold me by thy free spirit—so shall I teach transgressors thy ways, and sinners shall be converted unto thee." Ancient piety bore down with great power on the consciences and hearts of men. Modern piety does the same. It uses just such language in the ears of sinners, and produces the same results. They are both links in the same golden chain of God's mercy to men.

2. Were Christian character every where it ought to be, how rapidly might conversions be multiplied. The number of nominal Christians is great. They are found in every community—one or more in five out of the seven families in our congregations. In addition, therefore, to all the other means of grace, how much moral power is here to operate on sinful minds, provided Christian character should take the elevated station demanded of it. Sinners in that case would meet in all directions with orbs of light, pouring their sanctifying radiance upon them.—These saints shining in the beauty of holiness, would compel sinners constantly to see the painful and alarming contrast between themselves and the people of God—would then arouse consciences, and by the visibility of their good works, others would be led to glorify God. How desirable to throw around every traveler in the downward road, a cord of such agencies which shall so powerfully retard his dangerous progress!

3. How sublime the relation which one human being can hold to another!—I hear the earnest inquiry about salvation. Ever long I see a face radiant with the joys of God's salvation, the index of a soul now on terms of happy harmony with infinite love. As I look with joy unspeakable, on the effect, I look for its cause; and while I find that in the infinite compassion of God, I find that the pious example of an humble and obscure Christian had been employed in this work of mercy. God used that disciple's moral excellence of character, to awaken the careless soul, and to lead it to set its face toward the realms of glory. And if one disciple's holy example is thus used why may not another be thus used? Why may not every Christian feel that God is willing to use him in this manner?

Disciple! you may shine in the beauty of holiness, and the radiance of your example may awaken to the deepest intensity the thoughts of sinful minds around you. You may set the conscience on fire, and thus make the path of sin so full of thorns, that the transgressor will feel that he cannot longer go that way. There is not a more powerful reproof of a sinful life, than the steady brightness, the pure moral loveliness of an eminently devoted Christian. Will you not be that Christian?—*Paritan Recorder.*

A Sabbath at home.

How unlike a Sabbath spent in the courts of the Lord! I become restless—feel that something is wanting—my mind wanders—weariness pervades the body, and I am tempted to seek relief in sleep. Half sleep and half awake, I lull away the hours of sacred rest, gaining no knowledge, no spiritual strength. I am unusually troubled with worldly thoughts and find a strong temptation to read something not appropriate to the day, to engage in worldly conversation, to repair to my store, or to visit my neighbor.—Indeed, I scarcely know where I am in the journey of life. My time piece is gone, or out of order—I lose my reckoning, and do not become regulated for a whole week. Oh, I wonder how any one can get accustomed to neglect the public worship of God on the Sabbath. Such conduct would make me a Sabbath-breaker. It would derange all my plans, break up my habits of life, and make my worldly avocations a drudgery and a snare. It would break a link in the chain which binds me to my fellowmen, my country, and my God.

A Sabbath at home is to me a Sabbath lost. I tried it once, and dread its influence. But I have learned something.—Other men are like myself. Now I see why some of my fellow Christians have so little enjoyment, knowledge and influence. They are frequently absent from the house of God. I also have some realizing sense of the prodigality and wastefulness of my fellow creatures. Who can afford to lose a single Sabbath? And yet how many such precious Sabbath days are lost, and worse than lost, in this land of Sabbaths! When the Lord of the Sabbath shall come, will he not say: "How is it that I hear this of thee? Give an account of thy stewardship, for thou mayest no longer be steward." There are fifty two Sabbaths in a year. All these are wasted. In a life of

fifty years, there are two thousand six hundred Sabbaths, or a little more than seven years, and are not these sometimes wasted? What a waste—what a loss—what a dreadful retribution!—*Genesee Evan.*

Feelings of a Dying Man.

I was called upon one day, says Dr. Fletcher, now many years ago, to visit a gentleman, one of my congregation, who was apparently in a dying state. Not having heard of his illness before, but knowing his previous history, I felt startled and greatly distressed, for he was one who had trifled with religious convictions, and had so far stifled them as greatly to abandon his religious connection; satisfying his conscience by attending one service on the Sabbath, frequently absenting himself altogether, and seeking in worldly associations and amusements, to silence the voice within, and bury in oblivion the remembrance of past religious impressions. On entering his dying chamber, with a look of unutterable anguish, he exclaimed, "Oh, Sir, I am lost! Your very presence condemns me! The sermons you have preached, your faithful warnings from the pulpit, your private exhortations, all condemn me! Oh, Sir, what is to become of my soul—my poor neglected soul! I have just been told that I cannot live! My hours are numbered! I have no pain now; but that is the precursor of death."—(he was dying of inflammation in the bowels)—"and I shall soon be in eternity!—Oh, stifled convictions—neglected Bible—unsanctified Sabbath—how will you rise up in judgment to condemn me!" I endeavored to calm his mind, and told him he must not add unbelief to the catalogue of sins, that the gospel was a revelation of mercy; that the blood of Christ cleanseth from all sin; that whosoever cometh unto him he will in no wise cast him out; that he is able to save to the uttermost all that come unto him.

"Uttermost!" the dying man exclaimed; "uttermost! then there is a gleam of hope even for me, if I had time; but even now I feel that stage approaching which will absorb my faculties, and terminate my sad life. Oh, what would I give for one week! one day! Oh, precious time!—how have I wasted it! Oh, my dear pastor, pity me! pray for me! my thoughts grow confused; I cannot pray myself."—I then knelt down and prayed with him, in which he most fervently joined, summoning all his strength to keep awake. I shall never forget the grasp of his hand, when I alluded to the fullness of divine grace. I left him with feelings which it is impossible for me to describe, and returned according to my promise, in a few hours. I found him still sensible, but evidently sinking under the power of slumber from which he would never awake. In the interval, he had been dwelling on the texts suggested, and when he saw me, he feebly, but smilingly said, "Able to save to the uttermost! there I must rest my hope."—After again commending this dying man to the riches of divine mercy, I left not without hope, but such a hope as I would not, for ten thousand dying words, risk as my dying solace.

Instructive Incident.

The last report of the British and Foreign Bible Society mentions this interesting incident: One of the Society's colporteurs in France, went with his Bibles into a house of Ardennes. The mistress had been a considerable time looking about in a shop for some trifling article which was given her wrapped up in a leaf of the New Testament. Her husband, to pass away time, picked up the leaf and fell to reading it. "A man must be very wicked and profane," cried he, "to lay no store whatever by the book to which this page belongs, for in it is contained an account of the most wonderful things that man can conceive." It was a fragment of the fourth chapter of Luke, and among the rest the page contained the following verse: "It is written that man shall not live by bread alone but by every word of God." "Poor as I am," continued he, "what would I not willingly give to be become possessed of this interesting book!"

Scarcely had he uttered these words, when the colporteur made his appearance at the door, with the New Testament in his hand. As soon as the man discovered what book it was that the stranger thus offered him, he ran to his cupboard and feebly out the page which he had carefully put away for preservation, he produced it, and immediately sought the corresponding page in the Testament. Oh! how great was his joy when he found that it formed a part of the Sacred Volume! He first wept for joy, then laughed outright like a child; and in the midst of all, blessed and praised the Lord for having rendered him possessor of such an invaluable treasure!

There are truths which some men despise, because they have not examined, and which they will not examine, because they despise.

Incidents in the Life of Dr. Bascom.

For several years Dr. Bascom's labors were assigned to the wild and unsettled frontiers of Virginia, Kentucky, and Ohio. The hardships and privations to which he was subjected on these circuits would have crushed the spirits of any ordinary man. He frequently had to travel forty miles a day through solitary forests, and after the fatigue of such a journey, deliver a sermon at night. The roads, at that time were scarcely broken, and there were no bridges over the streams which in the winter were often swollen by rains, beyond the banks. But this was but a slight obstacle to the noble pioneer of the cross. He would force his horse daringly forward, and swim across the foaming billows. To a soul like his, a wet suit and a few hours of chilliness were trifles not to be avoided. On one occasion, while swimming a small stream in Kentucky, which had been swollen to an unusual height by recent rains, the current was so rapid that he was forced some two hundred yards below the ford. The drift was whirling furiously around him, and on either side, the banks were too steep to ascend. He saw his danger, but, with cool self possession, he clung firmly to his faithful horse, and the noble animal taking a downward course, finally merged safely from his perils. What a contrast does this present to the smooth and luxurious life of most clergymen of the present day!

The country through which Dr. Bascom's duty led him was wild and very thinly settled. The forest was filled with ferocious wild beasts. He was once followed several miles by a large panther, which threatened at every step, to bound upon him, and from which he was rescued by reaching just at nightfall the cabin of a settler. At another time he had gone some distance from the house of a friend, where he was stopping in the forest, and was lying quietly perusing a book, and unconscious of all danger, under the broad spreading branches of a tree, when he heard the voice of a man crying to him, and telling him to lie still till he fired, on the peril of his life. Quickly glancing his eye in the direction whence the voice proceeded, he saw his friend with his rifle elevated, and pointing toward the branches of the tree under which he was lying. Perfectly familiar with backwoods life, Dr. Bascom knew that some terrible danger was hovering over him, and, without the least perceptible motion of his body, he instantly turned his gaze upward, when he saw on the limb of a tree, not more than twenty feet above him, a majestic panther, whisking his tail, and just ready to leap upon him. What nerve it required to retain his self-possession, and thus save his life! for the least motion on the part of Dr. Bascom would have hastened the spring of the panther and sealed his fate forever! And in that fearful moment, when death seemed inevitable, with a self-control and a courage truly wonderful, he laid perfectly quiet, till the keen crack of the rifle was heard, and the ferocious beast, pierced by the unerring aim of the backwoods man, fell lifeless by his side.

While on the circuit of western Virginia, I think it was, Bascom stopped, at noon, at a logcabin, recently erected by the road side. He sat down, by invitation to dine with the family. A lovely little child, about three years old, which had attracted his attention by its sweet smiles and fair beauty, was playing in front of the door, while the family were engaged around the homely repast, when suddenly a heart piercing cry, was heard from without.

"My child! my child!" screamed the mother, and, quick as thought, all rushed to the door.

Father of mercies! what a sight was here presented to the gaze of a doting mother! A terrible panther had sprung upon her unwary darling, and was ascending a tree, bearing the child in its mouth.

"The gun! quick! for God's sake, the gun!" frantically exclaimed the father. Dr. Bascom rushed into the Cabin, and seizing the gun from the rack, rapidly returned; but alas! it was too late! He was only in time to see the innocent, lovely, babe, torn to pieces, in the presence of its frantic parents, by the infuriated beast. Completely unnerved by the appalling sight, it required several shots before Dr. Bascom was enabled to bring down the blood-thirsty animal. "I can never forget that awful scene," said Dr. Bascom, when relating this incident to the writer, some years since. And well might he say so; for a more deeply affecting scene has seldom been recorded in the history of adventurous pioneer life.

CONFISCATED BIBLES.—A correspondent of the N. Y. Tribune, writing from Havana under date of Dec. 17, says that a few days previously a package of Bibles, brought there with the baggage of Rev. Mr. Parsons, and intended for use under the "Bethel Flag," among the American shipping, was seized as contraband goods by the Custom House officials, and they will probably be put to "the stake," as

Mr. P. will decline paying duties and fine for the permission proffered to permit him to return them to the United States. Mr. Parsons has intended no fraud upon the revenue or the religious prejudices of the people, but under the auspices of the "Seamen's Friend Society," in the cause of an enlightened benevolence, with the main implement of his profession in various languages, to meet the comprehension of his audience—to those who are humble employees, under the flag of the Union. He has, however, been forbid the distribution of Bibles in the English language, on board of American or other vessels in the harbor, and cautioned, from high authority, that the command must be respected.

Divine Decrees.

It is asserted that God, from all eternity, ordained every sin that is committed, but yet is neither the author nor approver of it. How can these things be reconciled? The following remarks, it is thought, will aid us to arrive at a solution of the question:

A distinction is to be made, as existing in the Divine mind, between the sinful act and the result to be attained by it. The one may be abhorrent to God and forbidden by Him, and is sinful, because it is a violation of His law; the other may be good and infinitely worthy of accomplishment. Thus, eating the forbidden fruit was a sinful act, because forbidden by God, and, as such, was infinitely abhorrent to Him; while the result attained by it was in part, at least, (and who will venture to say it was not as a whole, taking all things into consideration,) a good infinitely valuable. It gave occasion for the advent of Christ; for the manifestation of the divine excellences; and for the bestowal of that glorious grace which will constitute the theme for the praises of the redeemed throughout eternity. Again, the outrage upon Joseph was, in the perpetrators of it an unnatural sin, and, as such, offensive in the sight of God; but the result obtained by it was good, and extorted the gratitude of all those affected by it. Joseph's brethren "meant" it for evil, but God meant it for good, to save much people alive. Finally, the crucifixion of Christ was not only a violation of the command of God against the shedding of innocent blood, but was infinitely heinous as a manifestation of the Jew's hostility to Christ's holiness, and was, therefore, an awful act of wickedness, but what Christian is unconscious of the glorious consequences of the crucifixion of Christ? What humble soul does not adopt the language of the apostle, and say—"God forbid that I should glory save in the cross of Christ, by which the world is crucified unto me, and I unto the world."

It follows, from the above, that, if God knows that any thing will result in infinite good, (as the wicked crucifixion of Christ, for instance,) it is not unworthy in Him to decree that it should occur; on the contrary, it is infinitely worthy in Him to do so.

Luther in Affliction.

The following account of the manner in which Luther bore the loss of a beloved child, is taken from a translation in the New York Christian Inquirer. We have here a fine example of religious resignation, and an interesting comment on the domestic character of the Reformer.

In her fourteenth year, Magdalena was taken by her Heavenly Father from her earthly parents. Courageously and steadily she passed through death, and Luther at the bedside of his dying child was the same hero that he appeared before the Electors and the Diet. During her illness he said, "I love her very much, but, Father, if it be thy will to take her hence, I bow entirely to thee." Standing by her bed he said, "Magdalena, you are happy to stay with your father here, and willing to go to your Father there." And she said, "Yes, dear father, as God wills it." Then he said, "Dear child, the spirit is willing, but the flesh is weak;" and turning around, he added, "I love her very dearly; if the flesh is so strong what will the spirit be?" As she became weaker and was dying, he fell upon his knees at her bedside and wept bitterly, and prayed God to deliver her. Soon after she breathed her last in her father's arms.

On the day of the funeral Luther could not tear himself away from the coffin in which the child's body had been placed. He stood by it, and said, as he looked at her, "Dear Lena, you will rise again and shine like a star, yes, a sun. Now that she has gone, I am happy in spirit, but in the flesh I am very sad. The flesh will not be put down, and parting grieves me very much. It is strange, that while I know that she is certainly at peace and that all is well with her, I should yet be so sorry."

When his friends told him that they were grieved for his loss, he replied, "You should rejoice that I have sent a saint to heaven; yes, two," (Elizabeth

throwing the earth upon the coffin, he said, "There is a resurrection of the body;" and on his way to the house he spoke very earnestly to his friends: "My child is sent away, body and soul, and our Father in heaven has two saints from my body. If my Magdalena could return to life and bring me the wealth of the Ottoman Empire, I would not have her. O, it is well for her! Blessed are the dead who die in the Lord. • Who dies so, has certainly everlasting life; and I would that I and my children and all of you might go, for evil times are coming."

The mother was plunged by this event into the deepest grief, and Luther comforted her most affectionately. "Dear Kate, remember that where she has gone she is very well, but flesh and blood do as flesh and blood; it is the spirit that is full of praise and is willing. Children do not argue, but believe as they are told; all is simple with them; they die without pain or anguish, and without contention with death or bodily distress, just as they fall asleep."

Fanaticism.

A young woman, who was a member of my church, came to me with the urgent request, that I would visit her sister, who was in a very anxious state of mind, and would be glad to see me. Learning that her sister had been a communicant in another denomination, and very seldom attended our church; I declined going, as I was unwilling even to appear of a proselyting spirit. But she was so urgent that I finally consented.

She lived in a neighborhood some miles distant where most of the people belonged to another denomination. I immediately rode to her house. She entered the room where I was, and her sister, after introducing her to me, left us alone, that she might speak freely to me. I perceived she was very much agitated, trembling and sighing I said to her:—"You seem to be very much troubled.—What is it distresses you?"

Says she, "I have been converted three times, and I feel as if I needed it again!" "Take care," said I, "that you do not get converted again in the same way. All that has done you no good. Has it?"

"No," says she, "not at all!"

"Then, do not get converted so again. You want a religion that shall last—a religion to die with; and I advise you to get an entirely new kind."

I conversed with her for some time, aiming to teach her the nature of religion, and to quell the excitement of her mind, which appeared to me to arise more from an agitation of her sensibilities, than from real conviction of sin.—Her affections, more than her understanding and conscience, were excited. I visited her afterwards; and for some time her impressions appeared to me to become more scriptural and deep, and to promise a good result. But she was drawn away again among her old associates, at an exciting assemblage, in the evening, where she professed to have become converted again. She was as joyful and happy as she had been before, and her religion lasted this time about six months.

The heart that has once been drunk with fanaticism, is never afterwards exposed to the same evil. It will mistake excitement—any fancy, for true religion. Fanaticism is not faith.

When the affections, or mere sensibilities of the heart are excited, and the understanding and conscience are but little employed, there is a sad preparation for false hope; for some wild delusion or fanatic faith. The judgement and conscience should take the lead of the affections; but when the affections take the lead, they will be very apt to monopolize the whole soul, judgement and conscience will be overpowered, or flung into the background; and then the deluded mortal will have a religion of mere impressions—more feeling than truth—more sensitiveness than faith—more fancy and fanaticism than holiness. Emotions, agitations, or sensibilities of any sort, which do not arise from clear and conscientious perception of truth, will be likely to be pernicious. The most clear perception of truth, the deepest conviction, is seldom accompanied by any great excitement of the sensibilities. Under such conviction feeling may be deep and strong, but will not be fitful, capricious and blind. To a religion of mere impressions, one may be "converted three times," or three times three; to a religion of truth, one conversion will suffice. In my opinion, my young friend was all along misled by the idea, that religion consisted very much in a wave of feeling. Her instructors ought to have taught her better.—*A Pastor's Sketches.*

SOUNDING BOARDS FOR PULPITS.—A distinguished artist has recommended that the canopies of pulpits be formed of strained sheepskins inserted in a wood frame and then suspended from the ceiling. Thus a great increase of reverberation will be gained, and the speaker's voice be heard in the further part of the room without exhaustion.

TERMS:

The terms of our paper will be as follows:—and as during the last year.

Any subscriber forwarding an additional new name and \$5.00 in advance, shall have two copies for one year.

Any two new subscribers, paying \$5.00, in like manner, shall have two copies for one year.

Those who subscribe during the last year, and whose volume has not yet expired, shall be allowed the same advantages as were offered to others at the beginning of the present volume—\$3.50 strictly in advance shall be received in payment for a new volume.

Observe, that our terms are all and always in advance.

Observe also, that those who have not paid strictly in advance, can still enjoy the benefit of our reduced terms, by sending us a new subscriber in addition. This is to a small remuneration for their delay, while it pays them well for their trouble.

All Ministers of the Gospel, Agents of Benevolent Societies, and Post Masters, generally, are requested to act as our Agents.

CONCERT OF MUSIC.

THE Twenty-Fifth SEMI-ANNUAL CONCERT of the JUDSON INSTITUTE, will be given in the Town Hall, on Thursday, the 27th inst., at 7 o'clock, P. M.

The Second Term of the present Session will commence on Monday, the 3d of March, affording a convenient opportunity for the admission of new Pupils.

Feb. 5th, 1851.

M. P. JEWETT.

Texas Baptist State Convention.

Those Brethren and friends who have subscribed to the Baptist State Convention of Texas, can enclose the same (or such portion as is convenient) to James W. Barnes, Esq., Tr. B. S. C. Texas, at Anderson, Grimes county, Texas, or to myself at Huntsville, Walker county, Texas.

J. W. D. CREATH, Gen. Miss. Agent B. S. C. Texas.

P. S. New Orleans Notes, or Williams & McKinney or Mills Notes of Galveston, Texas, will be received as current.

J. W. D. C.

Through the carelessness of some Post Master, the package of papers for McKinley, Ala., of week before last, was returned to this office broken open, in the mail. The package has been again sent.

MISSISSIPPI MINUTES.—Any brother who may have them, will greatly oblige us with a copy of the following Minutes of Associations in Mississippi, for 1837:—Bear Creek, Central, Chickasaw, Ebenezer, Paines, Pearl River, Union, Zion, and any new bodies formed in the last year.

N. B.—A few copies of the proceedings of the last Convention, at Jackson, will be thankfully received.

WE have two uses for the above Minutes and all others: (1.) To notice, for the good of all, what has been done in the cause of Christ. (2.) To announce when and where these bodies will hold their next anniversaries.

HELP WANTED.—We would invite the particular attention of our Texas brethren to the notice of Rev. J. W. D. Creath, in another place, and request them by how much they are interested in the cause of benevolence in their midst, to take early steps to supply their Board with the requisite means to carry out the measures for which they have been appointed. Brother Creath writes us that they are much in need of funds to carry on their Missionary operations. Brethren help, and help quickly. The King's business is urgent, and requires despatch. Souls are perishing for lack of knowledge, and whatever you do for their rescue must be done early.

CHANGE OF ADDRESS.—Rev. W. M. Christman has removed from Port Adams, Miss., to Bostrop, Texas, to which place he wishes his correspondents to direct their communications.

NOTICE.—This is a new town on the Montgomery and West Point Rail Road, about forty miles from the former place. It has a considerable trade, and as a depot for an important section of the State, affords good facilities for disseminating the word of life. We are glad to learn that our brethren have early seized upon it as a central point of influence, and have already a large Baptist church built up, the members of which, it is hoped, will be "valuable stones"—firm, but active in the cause of righteousness. It is to the head quarters of Satan's kingdom in Alabama—the location of Universalism—its very nature of every thing but truth. To counteract this, every Baptist in the place should take their State paper and read and circulate it. This will be an efficient auxiliary in rooting out the pernicious errors which the adversary is busily engaged in scattering broadcast among them.

THE CAUSE IN NATCHEZ.—The Baptist church in Natchez, Miss., has for many years labored under embarrassment from the want of a suitable house of worship. From some cause with which we are not acquainted, while they have had a pretty considerable band of members, and some of them of independent means, nothing decisive was ever done towards the erection of a good meeting house, until the latter part of the last year. That is now nearly completed, and, if we are correctly informed, the church has sufficient funds raised to finish it in handsome style, without leaving them a dollar in debt. In addition to this, they have recently settled among them an able and efficient pastor, for whom they will provide a competent support. Brother B. B. Gibbs, their Pastor, is a graduate of Hamilton University, New York; a man of considerable experience in the ministry, and of high esteem in the churches in Mississippi and the denomination generally. Under such circumstances, with a settled pastor, of talents and piety, and with a beautiful house of worship, nearly ready for occupancy, we regard our cause in this important city as decidedly hopeful. May God prosper his people here, and give our brother success.

ABERDEEN FEMALE COLLEGE.—Brother Keeney writes us that this institution is still flourishing, "having 180 pupils in actual attendance." The institution is furnished with a good Chemical and Philosophical Apparatus, and the young ladies perform experiments daily with their own hands, till they become familiar with the manipulations of the laboratory.

REV. L. H. MILLIN.—It was noticed a few weeks since that this brother, late of Tennessee, had accepted an invitation to the pastorate of the Baptist church at Aberdeen. We are glad to be informed that he has entered on the discharge of his office, and by the excellence of his ministry is winning golden opinions for himself among all denominations. May he always be successful.

Church Discipline.

There are few things in our judgment, of greater consequence to the prosperity of a church than wholesome discipline; and by this we mean, not only careful instruction, but especially the infliction of proper censures on delinquent members. It were to expect too much of corrupt human nature, to suppose that censure is never needed; and it were to be criminally unfaithful, to suffer a needed censure to pass unnoticed. As well might it be imagined that the human body can never become diseased, or that its diseases may be passed over with inattention. It is the experience of all that, both bodies corporeal and ecclesiastical have their infirmities, and require a prompt and decisive treatment. Weaknesses in the one, and offences (scandals) in the other demand the healing art; and, rest assured, that he best understands the nature of the offence and is readiest to apply the remedy, when necessary, who takes the shortest and straightest method to correct it.

The offices of church members are of two kinds—public and private. By the latter is understood the insults or injuries which one person inflicts on another in their private intercourse, and which are wholly unknown to any besides themselves, individually. The law of their settlement is that contained in Matthew XVIII, 15-18; and a departure from this rule, in such cases, were an irregularity to be reproved. Public offences, on the contrary, include all notorious scandals, whether of a personal or general character; and these should be brought before the church at once for action. That all may see the force of this, remark.

The object of Church Discipline. The discipline of the church is not a matter of caprice. It rests, for its authority, on the firm foundation of divine truth, and by this truth it is made solemnly imperative. Nor is it more absolute in its requirements, than salutary in its ends. Its object is three fold—to secure the good of the offender, the good of the innocent, and the glory of God.

1. The benefit of the offender. Not, indeed, his imaginary good—his temporal interest and standing in the world; not his temporal gratification—but his real, spiritual and eternal well-being. It is to teach him "not again to blaspheme," and "that the spirit may be saved in the day of the Lord Jesus."

2. The benefit of the innocent. It is to be an admonition to those who are also exposed to temptation, and as far as possible to deliver them from the infectious example of a notorious transgressor. "Evil communications corrupt good manners." "Know ye not that a little leaven leaveneth the whole lump? Therefore, purge out the old leaven that ye may be a new lump." "That that sin rebuke before all, that others also may fear."

3. The benefit of the Christian cause. The honor of religion in general is, perhaps, the highest, as it certainly is the ultimate object of all things relating to the church. This is to be "the alpha and the omega—the first and the last," in all her actions. On this account it is, that she is commanded to "have no fellowship with the unfruitful works of darkness, but rather to prove them,"—to "let her light so shine, that men seeing her good works, may glorify her Father which is in heaven"—and "in all things to walk worthy of the Lord unto all pleasing."

These designs contemplated in the discipline of the church, suggest the following rules as to the manner in which it should be done.

1. It should be prompt; and this we oppose to that ceremonious postponing of church action so prevalent in some places. Discipline is the church's reprobation of nefarious wrong; and if the objects specified above can render it necessary at all, they do equally render it necessary at once. Accordingly, it is the concurrent judgment of those who are most distinguished for their wisdom and skill in church polity, that as soon as the offence is clearly proved, the offender should be placed under a merited censure. Nay, the inspired apostle himself, fixing his eye upon the weekly assemblages of the church, strictly charges, "In the name of the Lord Jesus Christ, when ye are gathered together and my spirit, with the power of the Lord Jesus Christ, to deliver such an one to Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus."

2. It should be tender; and this we oppose alike to a haughty rashness, and to an effeminate weakness. The discipline of the church should be firmly maintained; but maintained with mildness and affection. We should not wink at sin; nevertheless, we should "not break the bruised reed, nor quench the smoking flax." "Any man," said the apostle, "they not our word by this epistle, note that man, and have no company with him, that he may be ashamed. Yet count him not an enemy; but admonish him as a brother." Look well to the nature of the offence, and to the circumstances of the offender; and let the flagrantcy of the one and the intelligence of the other determine the severity of the rebuke; but let the rebuke itself be administered, with the meekness and gentleness of Christ.

3. It should be impartial. What though such an one "is of reputation," in the world?—What though he is "near akin" to yourself? In the church of God, we may "know no man after the flesh." "There is neither Jew nor Greek; there is neither bond nor free; there is neither male nor female; but all are one in Christ Jesus." Here we may know neither father nor mother; neither husband nor wife; neither son nor daughter; neither brother nor sister. "Whatever reason renders discipline necessary in any case, must render it equally necessary in every similar case. No one should fear it, if he remain innocent; and no one should expect to avoid it he commit sin. It is not good to have respect of persons in judgment. He that saith to the wicked, 'Thou art righteous,' him shall the people curse, nations shall abhor him; but

to them that rebuke him shall be delight, and a good blessing shall come upon them."

4. It should be in concert. The discipline of the church, is not the business of the pastor alone, nor of the pastor and deacons conjointly. It is the business of the church—the whole church. The duty is equally imperative upon one, as upon another—upon all, as upon any, to see to it, that "the old leaven be purged away from the lump"—to see to it, that "the wicked person be put away from the body." If the good of the offender; the good of the innocent; and the glory of God, are sufficient reasons to justify this action in any, it is not less sufficient to justify it in all. No man may from motives of selfishness and interest, of friendship and popularity, of moral cowardice and fear, absent himself or otherwise decline to sustain the action of his brethren. "We must act in concert or we had as well do nothing. Members who violate this rule, are partakers of other men's sins; and themselves deserve the rebukes of the church, for contracting her measures.

Communications.

We omitted a week or two since to make our compliments to D. P. B. for his handsome review of "Irving's Life of Goldsmith." But so elegant a writer needs not our commendation. His meed of praise will be given by the pleased hearts of thousands who read his brilliant productions. He will confer a favor on the public by many more such.

The *Exegesis* by Rev. C. F. Sturgis in the present issue, though a little too long, will be read with interest and profit. Brother S. is a fine writer, and to the censurers of his pen many are indebted for valuable reflections, the authorship of which they have not always known at the time. He is now an Agent for the Board of Domestic Missions, for the S. B. Convention, and it is hoped his close observation and his ready pen will furnish us many items of religious news.

Malapert will awake up an interest in many minds by his present and forth coming letters. We can assure all our readers that he is a highly intelligent writer, and a better spirit they will find it difficult to maintain than he breathes in his communications. Read his articles carefully, and stricture them, if need be, in a good temper. We want free discussion on religious topics, but in a christian like manner. As to ourself, we dissent from our brother's logic, but at present shall take no part in the controversy, reserving it for others, quite competent to set him right. Hear him through and reply.

Brother K. Hawthorn's notice of Mr. Johnson's School would have been charged at our advertising rate, had it come from any one less willing and active than himself in the service of our paper. The pecuniary interests of a school, benefiting no one more than the Principal himself, should not be sought at our expense. We notice denominational schools gratuitously, especially where they advertise in our columns; but others, that do not, (and even print their handbills at the North,) should, in justice, pay for the benefits they receive from our expense and labor. This remark is general. In the present instance, we waive our right, from considerations of personal regard to brother Hawthorn, and on account of his zeal in our cause.

Our readers will be glad to know, in this connection, that we have the promise of a number of able pens to enrich our columns the current year. Besides several who have assured us of regular aid, within the limits of our own field, we have one of the best writers in the country now under contract in Europe, from whom we expect early communications. Will our brethren hasten their remittances, that we may make corresponding improvements in the mechanical execution of our paper. Depending on our receipts for means to do so, we dread to move until the where-withal is in hand. In fact, CASH is the only thing that will buy type, paper, ink, &c. With all, let us see if we can not double our list of patrons this spring. If such efforts, as some have made, were made by all, it could easily be done. In proof of this, we need only refer to the following language of one of the most intelligent and popular ministers of Alabama. Having obtained several new patrons for our paper he says: "Your paper so commends itself that I find but little difficulty in getting subscribers—more from my own forgetfulness than from any other cause. You are in the ascendant as an editor—he not lifted up above measure—but continue by your prudence and moderation to commend yourself—(your paper)—yet more. I desire your success," &c. Thank your brother. We shall pursue our former course, by the help of God, and thus continue to make the paper a blessing to the whole family of South Western Baptists. Their zeal in our cause does not so much elate us, as excite our gratitude.

Sunday School Union Association.

It may be remembered that the Sunday School Convention, held at Mt. Pleasant church in August last, resulted in the formation of a permanent organization of the above title. The object of this notice is to make the announcement that the next meeting of the body will be held with Big Creek church, seven miles West of Tuscaloosa, commencing on Friday before the second Lord's day in April next. A constitution will at that time be adopted, and other matters necessary to a permanent organization will be attended to. Sunday Schools and churches of the several denominations throughout the State, are affectionately and earnestly invited to send delegates to co-operate in this good work.

C. F. STURGIS, President.

S. M. NORRIS, Secretary.

I would state that I have been privately informed that Governor Collier has kindly consented to prepare a constitution for this body.

C. F. S.

The South Western Baptist.

The Journal & Messenger, published in Cincinnati, taking a survey—currente calamo—of the Baptist work of the country—North, South, East and West, says:

"In the Athens of Alabama, we find the South Western Baptist, under the popular direction of Bro. Chambliss—a Southern paper—sound to the core. With all its excellence, we cannot forget its merciless attack on the inoffensive Smith, one of the proprietors of the Christian Secretary," &c.

"Thank you, brother Batchelder, for the compliment. We are happy to know that our paper is, indeed, popular, and becoming more so every day; and one of its chief excellencies, as we think, is that, while it earnestly contends for the faith once delivered to the saints, it is a 'Southern paper, sound to the core.' Sincerely do we wish that, in this respect, we could reciprocate the commendation of the Journal & Messenger; and the fact that we cannot, both explains, and accounts for, what our brother is pleased to denounce as a 'merciless attack on the inoffensive Smith, one of the proprietors of the Christian Secretary'—a paper that is wont to show as little justice, as mercy, to Southern institutions. Upon this subject, the Journal & Messenger were as 'sound' and as able, as in its defence and support of the peculiar views of the denomination at large, we should take great pleasure in saying for it, all that, in conscience bound, it says for us. As a strictly religious Journal, our brother's is an interesting and good paper—worth a great deal more than its cost; but when it touches on the civilizations of the country, it is, in our judgment, neither sound nor conservative. Pardon us, Bro. B.—we only wish to invite you to a second, sober thought, with the earnest hope that in so doing, you may get fully right; that you may no longer mix up with your well authenticated baptistical doctrine, that 'every soul should be subject unto the higher powers' (the civil magistrates), and that 'servants should be obedient unto their own masters,' 'not only to the good and gentle, but also to the forward'—the 'patriotic abolition doctrine of a 'Higher Law,' and that slaves may rightfully abscond from their legal owners, and demand their time and service. Set the Journal & Messenger right on these and kindred points, and then we shall have no complaint to utter against it, then it will be at least popular with us.

Education in Camden.

Dear Bro. Chambliss.—I am not only interested in the cause of religion, but in the cause of education, and my interest in this cause has placed me in the midst of a refined and intelligent community, surrounded with the best of schools, and every thing that is necessary for the education of youth.

Camden contains three large schools; but the one in which I am particularly interested, containing one hundred and twenty pupils, is conducted by the able and talented Mr. and Mrs. Johnson, formerly of Selma. Mr. and Mrs. Johnson are well known as teachers fully competent for the station they maintain. Their mode of instruction is somewhat different from the institutions of learning generally. When difficult principles come in the way of their pupils, the ease with which they explain them, and render them so simple, that the smallest child cannot fail to comprehend the explanation; cannot but excite the admiration of any one who might be present. As disciplinarians, Mr. and Mrs. Johnson cannot be excelled by any in the Union, and yet their discipline is such, as to create the warmest love of every pupil. The order, neatness, and regularity in which the school rooms kept, we must attribute to the young ladies of the Institute, and such qualities in a lady, will certainly cause the greatest admiration in every one with whom she is acquainted.

The Musical Department, having 60 pupils, is conducted by the distinguished Prof. J. C. Andrews, formerly of Troy, New York. Prof. Andrews, as a musician, cannot be excelled by any in the South. I had the pleasure of attending, last night, a Concert given by the pupils of Prof. Andrews, and their beautiful performances, both in vocal and instrumental music, well illustrated the merits and ability of this distinguished musician. The ease with which they came forward on the stage, and sang and played, was truly gratifying to witness. Among the number who came forward, was Miss Abby Johnson, (daughter of the Principal) about 4 years of age, and Miss Sally Strick, 5 years of age. They sang and played with such dignity as Queen Victoria. Such institutions of learning should be patronized by all both far and near. Success to all such noble institutions!

Yours in the bonds of love,

K. HAWTHORN.

Camden, Ala. January 25, 1851.

FRANKLIN, LA., January, 15, 1851.

To the Editor of the South Western Baptist:

DEAR SIR:—By a Resolution of the Louisiana Conference of the Methodist E. Church, South, passed during its session in New Orleans, held in the latter part of December last—I am directed to forward the following for publication in your paper.

P. M. GOODWYN, Sec'y.

WHEREAS, The duty of Christian masters to their slaves is one that deeply interests us as a Southern church—and, whereas, a sister denomination has offered a prize for the best Essay on that subject, which has elicited many Essays, two of which have received the prize, awarded by distinguished members of different denominations; And, whereas, the Essays are about being published by a sister denomination; Therefore, Resolved, by the Louisiana Annual Conference, that we highly approve this effort of the Baptist Church to have this subject fairly and ably presented to Southern Christians,—that so soon as the work shall be published we will endeavor to obtain it, and if it meet our expectations will heartily recommend it to our people.

THE SORROWFUL TREE.—In the Island of Goa, near Bombay, there is a singular vegetable—the "sorrowful tree"—because it only flourishes in the night. At sunset no flowers are to be seen, and yet, half an hour after, it is quite full of them. They yield a sweet smell; but the sun no sooner begins to shine upon them than some of them fall off, and others close up; and thus it continues flowering in the night the whole year.

Validity of Immersion.—No. 1.

BY A PEO-BAPTIST.

Dear Bro. Chambliss:—Will you kindly permit one who has not heretofore had any epistolary communication with your readers, to present to them some thoughts, on a subject, which has within a few years, elicited a considerable degree of interest among the members of that religious denomination with which it is our honor and happiness to be identified? I trust, that in the proposed discussion, nothing unkind, illiberal, or acrimonious, will escape me.—Should any reply be made, breathing a different spirit, I shall deeply regret it. I allude to the subject of the validity of immersion, performed by a PEO-BAPTIST minister.

This, we must all allow, is a matter of great importance, and one with the true merits of which, my brethren must pardon me for saying that, in my humble opinion, many of them are but imperfectly acquainted. The influence of venerated names in the South and South-west has had an overwhelming influence; and, I trust, it will not be thought invidious to add, that many have been tempted to suppress their honest convictions, when those convictions have been in opposition to the views of the brethren with whom they were immediately associated. For these reasons some have not given their intellects fair play, and others have studiously concealed their real opinions, or at least have not stood boldly forth in their defense. Thus it has happened, that the minds of great numbers in our portion of the Union, have been, to a considerable extent, unenlightened on this question.

The tendency of a large portion of mankind to bow implicitly to the decision of authority has doubtless its uses. It serves to check the spirit of needless and rash innovation. As in the material world, the power of gravitation serves to balance the centrifugal force; so in the moral world, prejudice serves as a counterpoise to daring recklessness. Whilst, however, it may be true, that the influence of one class of unsound minds acts beneficially on society, by neutralizing that of another; it surely becomes all the votaries of truth, to avoid as far as possible, the extremes, both of a foolish and superstitious contempt for the opinions of others, and of a blind and degrading mental vassalage. The true philosophic spirit is compounded alike of fearlessness and sobriety. Such was, in an eminent degree, the spirit of Francis Bacon, the father of modern philosophy. Such has been the spirit of all the eminent benefactors of mankind. Whilst the timid and the bigoted have been crying out, "there is a lion in the path, there is a lion in the path," they, with unblenching cheer, have calmly replied, "Let us not be frightened before the lion appears, and should he appear, we have already prepared means to vanquish him." Such men never fear the contest of truth with error. They are convinced that truth is of celestial origin, that the shafts of falsehood can never penetrate her heavenly armor; and that she is, in her very nature, immortal. Reason alone is their polar star. "He that will not reason," says an English writer, "is a bigot, he that dares not reason is a coward, and he that cannot reason is a fool." But I will not judge so harshly of any of your readers as to suppose that they are either fools, or bigots, or cowards.

I will suppose that they are the lovers of truth, and that they are prepared to bow to the decisions of Scripture and reason, and to their decision alone. It has been our proud boast that the banner of intellectual freedom has ever waved over our denomination. Whether in the valley of Piedmont, or the mountains of Wales, or in the "Lollards' tower in England, or banished with Roger Williams to Providence, every genuine Baptist has been the undivided advocate of the right of every human being to form his own religious opinions. This great principle has exposed them to the persecution of priests and tyrants, and endeared them to the wise and the good. Much as I love immersion as a most striking emblem of the Saviour's burial and resurrection, and of the burial and resurrection of all his followers; I must confess that the great principle of religious freedom involved in *believer's baptism*, has ever appeared to me as a matter of still greater importance. I will hope, therefore, that your readers recognize not only the right that the obligation of every man to think for himself on all religious subjects; and to such I address myself.

About forty years ago, when Benedict published his first edition of the "History of the Baptists," he states the decision of the Georgia Association in regard to this question. "That decision was adverse to the validity of immersion, performed by a PEO-BAPTIST minister, even upon a profession of faith and repentance. The writer of this article, however, knows from undoubted tradition, that the opinion of the Association was entirely disregarded by the church whose action had given rise to the query. In the Circular Letter of that body for the year 1811, their reasons, or perhaps it would be more correct to say, the reasons of Jesse Mercer, D. D., (the writer), are set forth. An abstract of Dr. Mercer's views may be found in Mallory's Memoirs of Mercer. Since that time, it seems to be but the part of candor to admit, that Dr. Mercer's views have generally prevailed in Georgia and the States west of it. It is not true, however, that their prevalence has been by any means universal. Some few years ago, a case involving this question, presented itself for the decision of the church in Beaufort, S. C., of which Rev. Richard Fuller, D. D., was then pastor. Dr. Fuller, either for his own satisfaction for that of the church, requested the views of a number of his most distinguished ministerial brethren, both in the North and the South.—Among them, were Dr. Wayland, of Brown University, Dr. Johnson, of S. C., Dr. Manly, of Ala. Dr. Cone, of New York, and quite a number of others, not now recollected. Dr. Manly's views were not given to the public, and for obvious reasons it would appear to be im-

proper, now, or at any time, to drag him into the controversy. Of the rest, with the exception of Dr. Cone, they were diametrically in opposition to re-baptism on account of the first administrator's having been a PEO-BAPTIST. Dr. Wayland distinctly stated that his opinion was coincident with those of his brethren generally, in New England. In the Western Baptist Review for 1848, it is affirmed by the Editor, that he had lately been in company with about a score of the most able Baptist ministers in Kentucky, among whom the subject was discussed, and that they were about equally divided in opinion. In England, and, indeed, throughout the British Islands, I presume, the question would scarcely be made. None acquainted with the views of Robert Hall, or Alexander Carson, in regard to communion, could suppose that either of them would have sanctioned re-baptism. The like observation is true of that almost inspired peasant, John Bunyan, whom McCaulay classes in point of creative genius with the immortal Milton. From the expressed views of Andrew Fuller, in regard to re-ordination, it is clearly inferential that he would have been opposed to re-baptism.

In the sequel, I will show what were the opinions of the early English Baptist.

I have made these observations, not because I intend to rely upon the opinion of any man, however exalted in character or intellect; but to dissipate the strange mistake into which some of our brethren appear to have fallen, in supposing that the Baptists of all ages and nations have, with scarce an exception, denied the validity of any baptism, unless performed by one of their own ministers. I hope to show that, such has not even been generally the case. If, however, I can but induce my brethren to look at the question solely, in the light of reason and scripture, without any reference to any man's opinion, I shall have accomplished my whole desire.

MELANCTHON.

Exegesis.

"I am the light of the world," Jesus.

"That (the word) was the true light," John 1, 9.

BY REV. C. F. STURGIS.

That there are things on earth which have their original or antitypes in heaven, is a thought in the highest degree consolatory to the pious mind.

It reminds us, that had as earth is, and bad as society is, they are yet not entirely without some faint likeness to their once glorious originals.

That there are such resemblances, is plain from very many passages of the blessed word of God. "See," saith the Almighty to Moses, "that thou make all things according to the pattern showed thee in the mount." And it is a cheering thought, that the tabernacle, and its appurtenances, were not the only things earthly that were made to bear an analogy at once striking and delightful to things heavenly.

It may be branded as a mere fancy, but it is a thought I love to indulge, and my inward perception assures me that it is not a mere fancy. I do love to feel that there are earthly things, which are constituted as they are, with the especial design, at least in a degree, to adumbrate or typify things heavenly and divine.

"Our Father who art in Heaven." Thus did the Son of God teach his disciples to call upon the Great, the Infinite, the Eternal Creator and Preserver of all things. And who will undertake to maintain that the sweet, the endearing relation we sustain to our little ones, that cling around us, or look up to us for protection and support, for instruction and sympathy, may not have been constituted as it is, with the specific design, thereby to teach us the relation we sustain to the Great Eternal Father of all.

There are still other relations of which I feel strongly inclined to entertain the same sentiments; viz: That they may have been constituted as they are, and especially designed of God, as antitypes of heavenly things. In other words, that their employment as resemblances, was not consequent upon any aptness to typify discovered in the one, but conversely the intention in the divine mind to use them as resemblances, constitutes the reason why they were created with such aptness.

A few of them, which to me, are invested with a peculiar and delightful interest, I will specify:

First, the marriage relation. "I have," says St. Paul, "responded you as a chaste virgin to Christ." And again, the Evangelist St. John, in the Apocalypses, calls the New Jerusalem "the Bride, the Lamb's wife."

Another of these relations, which to my mind is invested with this delightful interest, is "The Family." St. Paul in speaking of the Lord Jesus uses such language as this: "Of whom the whole family in Heaven and Earth is named." O tell me not that it is but a fond conception. I love to think of the great brotherhood of angels, and the spirits of just men made perfect, as constituting one vast community, united to each other, and to their great Covenant Head, by such bands as are most fully represented to our imperfect conceptions, by the metaphor of a family. I love to contemplate the family as a type or emblem of my heavenly home.

That such a doctrine is capable of misapprehension is not to be denied; but what of that? What doctrine was ever more shamelessly abused than the doctrine of grace as preached by the Apostle Paul. (Rom. 3: 8.) All that duty requires in such cases, is to state the doctrine with prudent caution, and such it is our purpose to do on the present occasion.

Biblical critics seemed aware of this danger, in laying it down as an established canon of interpretation, that when earthly and sensual objects are employed to typify heavenly things, and particularly the divine nature and attributes, these qualities only of the objects are to be understood, which by reason of their dignity, are appropriate, as emblems of such heavenly things. As when, the Almighty is compared

the stability of the divine nature is to be maintained; therefore that quality of the rock which is its hardness, its insensibility, and its immutability, are its most valuable attributes. It is not only its stability, but its hardness, its insensibility, and its immutability, which are its most valuable attributes. It is not only its stability, but its hardness, its insensibility, and its immutability, which are its most valuable attributes. It is not only its stability, but its hardness, its insensibility, and its immutability, which are its most valuable attributes.

passage consists. So also in the metaphor of light. In relation to the vine and the branches, and its application to the Redeemer and his people; two or three ideas suggest themselves, as being very obviously in the mind of the Lord Jesus in the employment of the figure. First, I am he in whom the relation of the vine to the branches is seen in its real, spiritual and hidden nature; or in the near and intimate relation subsisting between the vine and its correlatives, the branches. You may see the vital union that subsists between me, the head, and you, the branches. Again, as the vine passes by such insensible degrees into the branches, that they are but the prolongation of it; so in the union between me and my people. Again, as there is such a sympathy subsisting between the vine and the branches, that the one cannot be wounded, without the other sympathizing with the hurt; so again with me and my people.

thing it is for the eye to behold." And whilst we admit it all; yea feel it all, state to the soul whose spiritual perceptions, are quickened to feel the glories of the Redeemer, there is a small, sweet voice that saith, in accents of unutterable endearment and love, "I AM THE TRUE LIGHT." All that oftentimes tell, all that the heart has felt, all that the imagination can conceive, is but the type or emblem of the inexpressible glorious reality, the Son of God is, "the light of the world," *to the eye to behold*, "THE TRUE LIGHT."

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Niche for the Poets.

My Father.

My father raised his trembling hand,
And laid it on my head;
"God bless thee, O my Son, my Son!"
Most tenderly he said.

He died, and left no gems or gold,
But still I was his heir—
For that rich blessing which he gave
Became a fortune rare.

Still in my weary hours of toil
To earn my daily bread,
It gladdens me in thought to feel
His hand upon my head.

Though infant tongues to me have said,
"Dear Father!" oft since then,
Yet when I bring that name to mind,
I am but a child again.

Mother's Voice.

My mother's voice I hear on a dithyramb
And see on my lonely hours,
Like healing sent on wings of sleep,
I might forget her soothing prayer.

While the sun's pulses beat my life;
But in the still unbroken air,
Her gentle voice come stealing by—
A year of sin and ungodly life,
And leave me at my mother's knee.

Miscellaneous.

How to Prepare Sermons.

Dr. Griffin was once at the house of a friend, and spent the Sabbath. On Sabbath morning he went into the study and began to read over his sermon; he called for ink and sand. He began to strike out and pour on the sand. The manuscript was already black with erasures and insertions, but the work went on, the paper growing darker every moment. One of the little children coming up and looking on the blotting and blurring manuscript, corrected and rechecked, said, "How can you read your sermon? It is all scratched out." He was peculiar in covering with ink every word erased so that it could not be read.

The remark of the child led him to speak of his custom, and, said he, "This I regard as one chief excellence of my preaching, if I have any." He continued, "I have a plain figure which I use in the study; it will not do for the public ear; it serves to illustrate my point. If you put a string upon a larch, you can ride to Boston on it; but if you pull out the tow, holding up his fingers to represent the process, and let the points stick up they will prick." "So," said he, "you may cover up the truth with ornaments and words, till the conscience cannot be reached. You must pull out the tow, the points are the truth; pull out the tow and let the points stick up." A better illustration was never given. If our sermons had less "tow" and more "naked points," they would do more execution.

Rev. Dr. Stanford, in one of his lectures addressed to his students, on the composition of sermons, says: "I cannot deny myself the pleasure of stating, that many years ago I met a plain, yet good old minister, who, in conversation with me on the subject of the composition of a sermon, very pleasantly said: 'I know of no better rule than the proportions observable in the structure of the human body. Let your introduction be short, like the head of a man, round, and full of expression. Make up the body of your sermon of the solids of divine truth; but be sure that Christ be the heart, and the Spirit of God, like the lungs, to produce respiration, the legs to run after every class of your hearers; and a pair of arms tenderly to embrace them.' This may appear to you a little fanciful, but I must confess, however singular the description, yet in my mind it seemed worthy of being remembered."

Poverty in Europe.

It is difficult for an untravelled American to comprehend the degradation of the European peasantry, and their destitution of the ordinary comforts of life. The following extract from an exchange may fill our hearts with gratitude for manifold national blessings.

In this country, very few have just conceptions of the actual state of the dense masses of European population. It is a fact that strikes a traveller from abroad as remarkable, that here the condition of various classes of men is scarcely marked by their articles of diet. We well remember the surprise expressed on this point, by Gen. S—, of the Russian army whose company we once enjoyed as a travelling companion. While partaking of breakfast on board the Mediterranean steamer, the following conversation occurred: "Pray, sir, on what do you generally breakfast when at home?" "On such things as are here before us: bread, meat, or eggs, and coffee." "And on what do the common people breakfast?" "The very same." "Ah," said he, "I see how it is, you have no common people in America!" He had reason for his exclamation, for in Russia, the nobles own all the land, and of the peasantry, few have any better food than black bread and cabbage, without butter or meat.

In Denmark their condition is similar. In travelling through Hungary, one's attention is often called to the fact that the nobles form a large proportion of the population, and pay no taxes, while the laboring classes build all the public works, repair the roads and bridges, pay one tenth of all their produce to the church, one ninth to the lord of the soil, and live, of course, on miserable fare. In Wallachia and Moldavia, being dressed in skins, they have a savage aspect, and their livid faces indicate their scanty means of living. In Sweden the peasant's dress is prescribed by law; he lives on hard bread and dried, fish, and salmon and cream. Not long ago, as the same statements showed that even in France, 7 1-2 millions lived on 7 1-2 cents a day, 7 1-2 on 6 cents, and 7 1-2 on 5 cents a day. What spectacle of more absorbing interest can the world present

than that of immense masses in such a physical condition, without education, ideas combined and skillful leaders, passionately bent on organic changes, and charmed and fascinated with the gay illusion of the social theory?

Sugar, and its Effects on Man and Animals.

BY JAMES H. FENNELL.

Sugar is one of the most ancient productions of India. It European names, sugar, sucrose, &c., are evidently derived from the Sanscrit *sukkar* and *kand*. The cane is most extensively cultivated in the West Indies; and it was not until lately that it was introduced into the East Indies; but it has spread rapidly there, and the climate all over India seems perfectly adapted to it. The canes of the West Indies may be said to be almost wild and primitive, but those of the East Indies are really cultivated, and the great superiority of their sugar affords an excellent proof of the importance of culture. When the cane had been introduced into Bourbon and Oahu, the same superiority of the quality and quantity of the crops in comparison with those of the West Indies, on similar extents of ground, or from a like number of canes, was remarkable. A tent on being called to this fact, the West India proprietors actually obtained the cultivated canes of Bourbon and Oahu, and planted them to very great advantage, about the close of the last century. In Afghanistan the cane thrives well and yields an excellent sugar, but the people are ignorant of the mode of crystallizing it, and therefore they are indebted to Hindoostan for their large supplies of sugar candy. The Afghans cut the fresh cane into small pieces, which they eat as sweet-meats. The cultivation of the cane has lately been introduced into the island of Singapore, and promises to become one of the most important branches of commerce. Some French capitalists have purchased land at Algiers, on which they are growing it. In Sicily, Spain, and Italy, it was formerly cultivated; but, we believe, its culture is now abandoned in those countries.

The traveler, Spencer, has given us an account of the sugar which the Circassians procure from the walnut trees that flourish in extraordinary perfection on the Caucasian Mountains. During spring, just as the sap is rising, they pierce the trunk of the tree, and leave a spout in it for some time. When the spout is withdrawn, a clear, sweet liquor exudes which they allow to coagulate, and sometimes they refine it. They sometimes use, as a substitute for sugar, clarified honey, that has been perfectly bleached in the sun.

In France, the manufacture of sugar from cane is going on very promisingly. Some of the proceeds give fourteen per cent, which is above the mean proportion extracted from beet root.

It has been obtained from the leaves of the ash tree, and from the stems of the birch tree, and of some species of plants. It is well known that it is yielded largely by the roots of carrots and beets. In Russia, there are upwards of thirty beet-root sugar factories in full operation. This manufacture is also thriving in Germany. A few years ago, Messrs. Pies and Stenward, of Ouedtburg, Westphalia, discovered a process, whereby, in twelve hours, ten pounds of pure sugar, perfectly crystallized, may be extracted from 190 lbs. weight of beet root.

The secret was immediately purchased by M. Berkhoff, of Wismar, for 20,000 francs on condition that it should not be used beyond the Rhine and Westphalia. A beet-root sugar manufactory has been established in Essex; and, in 1837, some refined samples of English beet-root sugar, of good quality and color, were sold in the London market at 25 per cent. Mr. Rooley states that forty tons of Margate-wax, raised upon a single acre, yielded three tons and a half of molasses.

Sugar extracted from pumpkins is equal, in every respect, to that from beet-root. Potatoes, wheat, barley, beans and peas, have also been found to contribute to the "sweets of life," and have been found to yield the greatest quantity while immature.

It is remarkable that it is yielded in the greatest quantities by plants, previous to their attaining perfection, or after they have had their flowers plucked off, or have had their assimilating powers affected by disease or injury. Even in the human being, suffering under certain morbid states, sugar is found to be secreted in the system.

In all parts of the globe mankind evince a fondness for sugar, which, in many cases, proves wholesome to the constitution. Mr. Montgomery Martin observes that:—"A small quantity of sugar will sustain life, and enable the animal frame to undergo corporal and (as I can add from personal experience) mental fatigue, better than any other substance. Often have I traveled with the Arab over the burning desert, or with the wild African through his romantic country, and when weary with fatigue and a scorching sun, we have sat ourselves down beneath an unobscured canopy, and I have shared with my companion his traveling provender—a few small balls of sugar mixed with flour. Invariably have I found two or three of these balls and a draught of water the best possible restorative, and even a stimulus to renewed exertion. During crop-time in the West Indies, the negroes, although then hard worked, become fat, healthy and cheerful. In Cochinchina, the body-guard of the King are allowed a sum of money daily, with which they must buy sugar-canes, and eat a certain quantity thereof, in order to preserve their good looks and *embonpoint*. There are about five hundred of these household troops, and their handsome appearance does honor to their food and to their royal master. Indeed, in Cochinchina, rice and sugar are the ordinary breakfast of people of all ages and sta-

tions; and they not only preserve all other fruits in sugar, but even the greater part of their leguminous vegetables, gourds, cucumbers, radishes, artichokes, the grain of the lotus. I have eaten in India, after a six months' voyage, mutton killed in Lendhall market, preserved in a cask of sugar, and as fresh as the day it was placed in the shambles. In the curing of meat, a portion of sugar is often mixed with the salt and saltpetre. The Kandians of Ceylon preserve their venison in earthen pots of honey, and after being thus kept for two or three years, its flavor would delight Epicurus himself.

In tropical climates, the fresh juice of the cane is the most efficient remedy for various diseases, while its healing virtues are felt when applied to ulcers and sores. Sir John Pringle says the plague was never known to visit any country where sugar composes a material part of the diet of the inhabitants. Drs. Rush, Cullen, and other eminent physicians are of opinion that the frequency of malignant fever of all kinds is lessened by the use of sugar; in disorders of the breast it forms an excellent demulcent, as also in weakness and acid reflexions in other parts of the body. That dreadful malady once so prevalent on ship board, scurvy, has been completely and instantaneously stopped by putting the afflicted on a sugar diet. The diseases arising from worms, to which children are subject, are prevented by the use of sugar—the love of which seems implanted by nature in them. As to the unfounded assertion of its injuring the teeth, let those who believe it visit the sugar plantations, and look at the negroes and their children, whose teeth are daily employed in the mastication of sugar, and they will be convinced of the absurdity of the statement.—"History of the British Colonies, Vol. II."

Suppression of Lotteries.

Observing the deleterious influence of the sale of lottery tickets, upon the public morals, a number of the citizens of New York city, have memorialized the Constitutional Convention of Maryland, to suppress the lottery schemes, which have been authorized by the Legislature of that State, and which have established agencies in New York.

We take an extract from their memorial, as applicable to the state of things in our own community. It will be a real benefit of the State who will rouse public attention and concentrate public opinion against this growing evil. The memorialists say:

"We, the undersigned, citizens of the city of New York, respectfully represent that the drawing of lotteries, and the vending of lottery tickets, in the State of New York, is prohibited by our State Constitution, but that, in defiance of law, hundreds of persons in this and neighboring cities, are constantly employed in the clandestine sale of lottery tickets and policies, predicated upon the lotteries daily drawn in Maryland and elsewhere, to the serious injury of every community in which such tickets and policies are sold.

"And we would further represent, that, in the city of New York alone, there are about seventy lottery offices, besides some three hundred and fifty places, especially kept for vending lottery policies; that they are located in every part of our city, so as to accommodate all classes of our citizens, from the most wealthy and respectable to the most degraded and vicious; and that in addition to the stationary vendors, there is a large number of male and female travelling agents, who penetrate our workshops, counting houses, and even the family circle, for the purpose of secretly vending lottery tickets and policies, and that, at least, five thousand dollars are daily expended by the people of this city, for lottery tickets and policies, thereby annually ruining hundreds of families, and greatly increasing our almshouse expenditures, and the cost of the administration of criminal justice, thus affording the most conclusive testimony that lottery and policy gambling are fruitful sources of poverty, wretchedness, and crime; and we therefore earnestly solicit your honorable body to incorporate in the organic law of your State, a provision, entirely and forever prohibiting the drawing of lotteries within the State of Maryland, that the citizens of your own commonwealth, as well as those of neighboring States, may be protected against the consequences of a vice, which has already wrought so much ruin in the world."

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HOWARD COLLEGE,

MARION, ALA.

FACULTY.

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

ADMISSION.

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

Course of Study.

The following text books are used in this institution, preparatory to the regular classes: Ballou's English Grammar, Mitchell's Geography, Thompson's Arithmetic, Davies' Reading, Whittier's History of the United States, Raschbarger's Series of "First Books in Natural History," Andrews' and Stoddard's Latin Grammar, Arnold's first and second Latin Books, Andrews' Latin Reader, Anthony's Caesar, Sallust and Virgil, Sophocles' Greek Grammar, Anthony's Greek Reader, Greek Testament.

FRESHMAN CLASS.

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

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

SOPIHORE CLASS.

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

Second Term.—Mensuration, (Davies); Surveying, (Davies); Analytical Geometry, (Davies); Differential and Integral Calculus, (Davies); Latin, (Terence); Greek, (or, Major's); Logic, (Hodge); French, (Charles XII. or Telemaque).

JUNIOR CLASS.

First Term.—Mechanics, Hydrostatics and Pneumatics, (Oulton); Chemistry, (comprehended, (Draper); Greek, (Homer's Iliad); Latin, (Terence); French, (Charles XII. or Telemaque).

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

SENIOR CLASS.

First Term.—Geology, (Hatchell); Astronomy, (Oulton); Mineralogy, (Dana); Moral Science, (Wayland); Greek, (Homer's Iliad); Latin, (Terence); French, (Charles XII. or Telemaque).

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

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

First Year.—First Term, English Grammar and Arithmetic reviewed, Natural Philosophy and Algebra.

Second Term, Natural Philosophy, Physiology, Geometry, History, and French or Latin.

Second Year.—First Term, Geometry, Trigonometry, Chemistry, Rhetoric, and English Literature.

Second Term, Surveying, Navigation, Analytical Geometry, Chemistry, Logic, French or Latin.

Third Year.—First Term, Moral Science, Geology, Astronomy, Mineralogy, French.

Second Term, Political Economy, Intellectual Philosophy, Philosophy of Rhetoric, Evidence of Christianity, Constitution of the United States.

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

Students having the money 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 Purpose of God—Election, &c. 3. Moral Accountability, 4. Natural Moral Agency, 5. Man as a Sinner, 6. The Fall, Depravity, 7. Salvation by Grace—The Covenant of Redemption; Atonement; Regeneration; Justification by Faith; Perseverance of the Saints, 8. Resurrection—Future Rewards and Punishments, 9. The Church—Baptism, Communion, Officers and Discipline of the Church.

Third Year.—First Term, Moral Science, Astronomy, Ecclesiastical History, Preparation of Plans, Criticism of Sermons.

Second Term, Philosophy of Rhetoric, Evidence of Christianity, Ecclesiastical History, and Criticism of Sermons, continued, Pastoral Duties.

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

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

In Sacred Literature and Exegesis, Hebrew, and a more critical examination of all the books of the Old and New Testaments.

In Systematic Theology, a more extensive course of study, with the preparation of Essays, on the principal topics of Natural Religion, doctrines of Revelation, and Constitution, Ordinances and Discipline of the Christian Church.

In Church History, a critical examination of the history of the more important Heresies and Errors, and the preservation of the true Christian faith and practice.

In Sacred Rhetoric, more time and attention will also be bestowed on the preparation of Plans and Criticisms of Sermons.

EDUCATIVE LIBRARY, APPARATUS, &c.

The College Library is large and commodious, containing Chapel, Laboratory, Recitation Rooms, Dormitories, &c. The 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 Collegiate year contains one session of ten months, which is divided into two terms of five months each. The first term begins on the first Monday in October, and terminates on the first day of March.

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

COMMENCEMENT AND DEGREES.

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

other exercises may have been assigned him; nor will 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 \$3 per month for room and servant to attend upon it, per term, 10 00

Board, per month, from \$8 to 9 00

Washing, do, from 1 to 1 50

Fuel and lights of course vary with the season, and will at all times depend much upon the economy of the student.

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

The necessary expenses of this institution are moderate. Each student of clothing, they need not exceed \$150 or \$200 per annum. But if the student is allowed the free use of money, and is disposed to be extravagant, he may spend much more here as well as elsewhere—though it is believed that Marion presents fewer temptations to extravagance than any other town in Alabama.

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

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

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

BAYLOR UNIVERSITY,

LOCATED at Independence, Washington County, Texas, one of the most beautiful and healthy portions of Texas, will commence its Fall Session on 1850, on the 15th of July, and close on the 13th of December following. The Spring Session for 1851, will commence on the 13th of January, and expire on the 13th of June following.

FACULTY:

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

TERMS PER SESSION.

Elementary English Branches, \$8

English Grammar, Geography and Arithmetic, 13

Ancient Languages, Natural and Mathematical Sciences, Moral and Intellectual Philosophy, 14

French Language, 10

German Language, 10

Music on Piano Forte, with use of Instrument, 24

Music on Guitar, 24

Painting, 10

Embroidery, 10

Fee in Collegiate Department, 24

Boarding, including Fuel, Washing, Lights and Lodging, per month, 7 to \$5. Tuition payable in advance. No deduction, except in cases of protracted sickness.

JOSEPH GARRETT,
Aug. 14, 1849. President Board of Trustees.

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