

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.

From the New York Observer.

The Old Apostate.

Messrs. Editors:—The "Anecdotes of Thomas Paine," by "Laurie Todd," in the last number of the Observer, have recalled an incident in my pastoral experience of some interest. The conversation with Thomas Paine took place, as your correspondent relates, at the house of William Carver, in this city, in the year 1805.

On the 2nd day of February, 1835, a member of my church, who had been converted only a few months previously from the doctrines taught by Francis Wright and Robert Dale Owen, called upon me in the afternoon, to request me to visit a poor old man, in whom he felt a particular interest. I ascertained that his name was William Carver, that he was a confirmed infidel, and had been in early days an associate of Thomas Paine. It was the same individual to whom Mr. Thornton refers, as the host of Mr. Paine.

He resided at that time in a house of ill-fame, in Walnut street, near Grand street, and occupied a small back room in a miserable tenement, and of most forbidding appearance. The room was just large enough for a narrow bedstead, a table and a stool, destitute of carpet or curtains, or any such comfort. A filthy mat rags, with some wretched covering, lay upon the bedstead; while, under it, and in open sight, was an old pine coffin, designed as a receptacle for the remains of him who occupied the bed above. A more gloomy abode it has never been my lot to enter. It was cold, cheerless, horrible.

The occupant was a short, wrinkled, sour-looking old man, whose habiliments and general appearance were in perfect keeping with his establishment. He received us with a most forbidding sullenness; as if he wanted to hold no conversation with us, and cared not, how soon we were gone. He appeared to be very destitute both of money and friends. He had outlived them all, and was then more than four-score years of age. He had so long been shut out from sympathy, that he looked upon all mankind as his enemies.

We entered into conversation with him, however, and gradually drew from him much of his former history, especially in respect to his connection with Thomas Paine. He told us that Paine had boarded with him about eighteen months, that he was a scoundrel, a villain, a drunkard, and everything that was vile. He did not hesitate to bestow upon him the most opprobrious epithets, and to speak of his principles with contempt. The very name of Paine seemed to stir up all the rage of a heart that for many long years had not known a kindly sentiment, nor bent but in hatred to mankind.

During the hour that we conversed with him, we endeavored to ascertain the state of his mind in reference to the Bible, and the nature of his future prospects. We spoke of his departure from the world; and he affected not to be afraid of death; but to desire it. In the most querulous manner possible, he would say again and again, "I don't know what I have done to suffer as I do. I wish God Almighty would kill me, and put me out of misery." When asked if he believed the Bible, he would break forth in a strain of scolding, without sense or reason, that was most pitiable and shocking. He had no faith in Thomas Paine, none in Francis Wright, none in Robert Dale Owen, and none in the Bible. Moses was a great scoundrel, and so were all the rest. He believed in God, but complained bitterly of the manner in which God had treated him. He seemed to have no sense of sin, or at least no penitence for it, and yet was as full of horror as any creature could be.

Several loose scraps of manuscript were lying on the greasy table before him, which appeared to have been written upon, in order to divert his mind, and for mere employment. I took up one of them that lay before me, and found upon it these words: "All the hell that the priests preach up is not a feather in the scale to that which I already suffer from my thoughts and poverty." Such were the thoughts that occupied the solitude of this most miserable apostate. Such was the horror of conscience with which the man was visited, and by which he was daily tormented, who had renounced the religion of the cross, and cast the Bible into the flames. He could not say that he did not want the Bible, and yet he hated it, and raved at its doctrines.

As we left him and returned to our homes, I could not but wish, that every young man who was endeavoring to free himself from the restraints of the Gospel, and to drink in the poison of infidelity, might spend an hour as I had done with "Old Carver," and learn from such an example, the miserable end of the infidel and the apostate. He survived but a few months, or at most a year or two, I think, after I saw him, and died as he lived, forsaken of God and man.

EDWIN F. HATFIELD.

The Sin of Moses.

"Hear now, ye rebels! must we fetch you water out of this rock?" Upon closely inspecting the narrative, we find various circumstances on which the imputation might rest, and which, taken together or separately, may have constituted the offence. It is true that Moses only appears in them, whereas Aaron also shares the blame. But Aaron was present, and, considering the office he bore, sanctioned by his silence whatever was wrong in the proceedings of Moses. On such an occasion as this, it behooved him to speak, if a wrong against the Lord's honor were committed. First, we take notice of the immoderate and unbecoming anger which Moses expresses; then his speaking to the people when his orders were only to speak to the rock; then his smiting it at all, when he should only have spoken to it; his smiting it twice in the heat and flame of anger; and his smiting it with the rod, taken "from before the Lord," in the tabernacle, being no other than the rod which had blossoms, buds, and almonds, and which was therefore wholly unfit for striking, and which might be injured thereby, although its preservation was probably the reason why he was ordered not to strike, but to speak. Then, from his having been said to have spoken "unadvisedly," it may be doubted whether he ought to have spoken at all to the people, having no authority to do so, whereas he not only spoke, but spoke vehemently to them, in words involving more than one distrustful application. It has been even thought that the words, "Must we bring you water out of this rock," is a dangerous assumption of the credit of the miracle; and although we dare not suppose that Moses had any meaning, it must be allowed, if the emphasis claimed for the personal pronoun be conceded, that the words might be easily so misapprehended by a generation which had not the same acquaintance as their fathers with the spirit in which earlier miracles were executed. As eminent scholars, following the Jewish commentators, has suggested that the particular fault may have been that Moses expressed his resentment at the Israelites that their murmuring had occasioned another rock to be opened, which he regarded as portending a new and long stay in the wilderness, at a time when he and Aaron were expecting to be permitted to conduct them into the promised land. And, indeed, when we consider the long period which had been passed in waiting for this consummation, it is very conceivable that there may have been a deep anxiety on the minds of the two brothers, lest any fresh misconduct on the part of the people, should occasion the term of wandering to be still further prolonged.

All these particulars are sufficiently suggestive and indicative. But it is possible that we have not so much to look for an explanation in any one or two of them, as in that general air of impatience and petulance, and want of calm dignity and placid confidence in God, which thus betrayed itself in their nets and language, and very possibly in other particulars of their conduct which are not recorded.—*Killo.*

The Two Givers.

A collection for foreign missions was being made at a church door. Up walked the richest man in the congregation, and laid a five pound note on the plate. The people admitted the gift and praised the giver, but it gave no thrill of joy in heaven. Directly after him there came a little, pale, poor girl, meekly clad, and poverty written out in all her looks, yet with a countenance full of sweetness, and a tear trembling in her eye, and laid beside the rich man's note a single penny. The crowd pushed her rudely by. No one noticed or cared for her gift. But Jesus and his angels, who were looking on, and accepted it, as far more precious than the rich man's note, and made a record of it to her honor.

You will ask, How came this difference? That same morning the rich man had said within himself, "What shall I give to the collection to-day for foreign missions? I must give a five pound note, for that is what will be expected of me, and I wish my donation to be above all the others."

That same morning the little girl had been reading her Bible, and had seen the story of the love of Jesus, and loved him in return. She thought within herself, "If Jesus did so much for me, ah, what can I do to show my love to him? There is to be a collection for foreign missions this day, and I have only a penny; but I will give my penny for Jesus' sake, and it may be he will accept it from me, for I love him very much."

The gentle girl took her penny and laid it on the chair before which she was kneeling, and prayed thus for a blessing: "Oh, my God! here is a penny which I will give unto thee. Take it, Lord, although I am not worthy to give it, and bless it, so that it will do good to the poor heathen." Then rising from her knees, she took it to the church and gave it as we said.

Reader, bear in mind, it is not *what* we give, but *how* we give that makes the service acceptable. The poor widow's mite was declared more precious than the great man's gold, by Christ, and your single penny will be held of greater value, and perhaps do more good, than many pounds wrongly presented, if only given in the exercise of faith and love.—*Miss Newspaper.*

Dr. Chalmers on Infidelity.

"The truth of Christianity," says Dr. Chalmers, "is neither more nor less than the truth of certain facts that have been handed down to us by the testimony of reporters. Let the historical evidences on which it rests be made to pass in review, and become the subject of sober, inductive examination; let the question be decided by a fair and patient inquiry; let the enemies of our faith show the world that their infidelity rests on higher grounds than a stale invective against the jugglery of priests, or the perversity of a flippant wit; let them bring along with them the spirit of cool and candid reflection, an anxiety after truth, and a ready submission to evidence. How little do they think, as they strut along in the pride of their infidel philosophy, how little of the spirit and temper of true philosophy is in them; of that humble, cautious spirit which Bacon taught, and on which Newton rests the immortality of his genius!"

There is a puppyism in infidelity, for which I have no patience. I thought that now-a-days both gentlemen and philosophers would have been ashamed of it. At the commencement of the last century, one had some credit in sporting the language of unbelief and infidelity; for they were supported by the countenance of Shaftesbury and Bolingbroke, who, in addition to their being peers of the realm, had a sufficient acquaintance with their mother tongue. But infidelity, like every other fashion, has had its day; and since the masterly and triumphant defences of our English divines, it has been generally abandoned by the superior and more enlightened classes of society; and to use the words of an Oxford professor, is now rarely to be heard but in the language of bakers, and brewers, and bricklayers, and bell-menders, and bottle blowers, and blackguards."

I revere Christianity, not because it is the religion of my fathers—I revere it, not because it is the established religion of my country; I revere it, not because it brings to me the emoluments of office; I revere it, because it is built on the solid foundation of impregnable argument; because it has improved the world by the lessons of an ennobling morality; and because, by the animating prospects it holds out, it alleviates the sorrows of our final departure hence, and cheers the gloomy desolation of the grave."

A Just Man.

A just man is always simple. He is a man of direct aims and purposes. There is no complexity in his motives, and hence, there is no jarring or discordancy in his character. He wishes to do right, and in most cases he does it; he may err, but it is by mistake of judgment, and not by perversity or intention. The moment his judgment is enlightened, his action is corrected. Setting before himself always a clear and worthy end, he will never pursue it by any concealed or unworthy means. We may carry our remarks, for illustration, both into private and public life. Observe such a man in home; there is a charm about him, which no artificial grace has ever had the power to bestow; there is a sweetness, I had almost said, a music, in his manners, which no sentimental refinement has ever given.

His speech, ever fresh from purity and rectitude of thought, controls all that are within its hearing, with an unfeigned, and yet resistless sway. Faithful to every domestic duty, as to religion and his God, he would no more prove recreant to any loyalty of home, than he would blaspheme the Maker in whom he believes, or than he would forsake the Heaven in which he hopes. Fidelity and truth to those bound by love and nature to his heart, are to him most sacred principles; they are imbedded in the life of his life; and, to violate them, or even think of violating them, would seem to him as a spiritual extermination, the suicide of his soul.

Nor is such a man unrewarded; for the goodness that he so largely gives, is largely paid back to him again; and though the current of his life is transparent, it is not shallow; on the contrary, it is deep and strong. The river that fills its channel glides smoothly along in the power of its course; it is not the stream which scarcely covers the ruggedness of its bed, that is turbulent and noisy. With all this gentleness, there is exceeding force; with all this meekness, there is imperative command; but the force is the force of wisdom; and the command is the command of love. And yet the authority which rules so effectively, never gathers an angry or an irritable cloud over the brow of the ruler; and this sway

which admits of no resistance, does not repress one honest impulse of nature, one moment of the soul's high freedom, one bound of joy from the heart's unbidden gladness, in the spirits of the governed."—*Rev. Henry Giles.*

Parallels Passages.

TO UNDERSTAND THE SCRIPTURES.

Examine carefully the parallel passages. By these are meant, texts which relate to the same subject, teach the same doctrine, or relate to the same historical fact. They should be accurately collated, that one may supply light to the other, and fill up what is wanting to the perspicuity of the whole. We perform this operation constantly—in reading the most familiar letter, or the simplest story. Its value in the study and explanation of Scripture can hardly be expressed. It not only enables us to enter into the meaning and force of particular expressions, but places us on a commanding eminence, where we may survey the whole field of divine truth, and admire the harmony of its several parts. All systems of theology should be built on this alone. "I will not scruple to assert," says the learned Bishop Horsely, "that the most illiterate Christian, if he can but read his English Bible, and will take the pains to read it in this manner (studying the parallel passages) without any other commentary than what the different parts mutually furnish for each other, will not only attain all that practical knowledge which is necessary to salvation, but will become learned in every thing relating to his religion. He may safely be ignorant of all philosophy, and all history, which he does not find in the sacred books."

Parallels are of two kinds, verbal and real; verbal, are those in which the very same word or phrase is used, though the meaning in one may be much clearer than in the other, and consequently give light to it. Thus in Joel 2: 28, God promises that he "will pour out his Spirit on all flesh." Doubtful how to understand "flesh," in this passage I shall compare it with Gen. 6: 12, which says that "all flesh corrupted their way." As the whole mass of mankind is here meant, I feel authorized to give the same extent of meaning to the word in Joel. In Matt. 1: 20, the angel of the Lord declares that Mary shall "conceive of the Holy Ghost." Struck with the peculiarity of the expression, I go to the corresponding passage in Luke, and find him using it also, but adding another which is evidently intended to be exegetical, viz: "Power of the Highest," Luke 1: 35. The Holy Ghost, therefore, is here equivalent to the Divine energy. In 1 Cor 7: 1, Paul says, "It is not good for a man to marry." A little startled at the squinting of the great apostle towards matrimony, I look further down the chapter for an explanation, and find it in the 26th verse: "It is not good for the present distress." Marriage is an excellent thing, but may be very inexpedient in times of severe persecution.

Real parallels are a correspondence in the thought or subject, although the words are different; and is still more important than the other. It is twofold, *historical* and *doctrinal*. *Historical* parallels are those which occur in the relation of matters of fact. The four gospels are full of these, and a careful collation of them is of unspeakable use in interpretation. One evangelist fills up the outlines briefly sketched by another, supplying some circumstance of time, place, or occasion, which throw a flood of light on the whole transaction. From a diligent and minute comparison of their accounts, harmonies are constructed, which deserve to be well studied. There are similar coincidences in the Old Testament, (ex. gr.) between the books of Chronicles and Kings.

Parallelism of doctrine is found, where the same principles are taught in two or more passages. The great business of the didactic theologian is to investigate this class of correspondences. All sound knowledge of christian doctrines, depends on the faithful and judicious comparison of Scripture with Scripture. Does the student want clear views concerning man's relations to his Creator, original corruption, the person and work of the Redeemer, justification, the connection between it and the renewal of the soul in holiness, the happiness and misery of a future state—his course is plain and easy. He must find the great classical passages on each point, and bring them in juxtaposition; he must compare (asking no other assistance but God's grace and a good dictionary) Isaiah with Matthew, Paul to the Romans with Paul to the Galatians, and both these with James—the author of the Apocalypse with Daniel and Ezekiel, the Epistle to the Hebrews with Genesis and Leviticus. Let him do this in the fear of the Lord, with a single desire to know the truth; he will not probably come from his labor a hair splitting metaphysician or cunning rhetorician—but he will prove something more and better, a good steward of the manifold grace of God."

Besides the coincidences above mentioned, there is in Scripture what is called

the poetic parallelism, with which every reader of Hebrew is acquainted. It consists in a mutual correspondence of the two members of a stanza; the one being a sort of echo to the other, as in Isaiah 1: 3.

The ox knoweth his owner,
The ass his master's crib,
Israel doth not know,
My people do not consider.

Sometimes the answering clause is synonymous with the first, as in the example just cited.

Sometimes antithetical, or opposed to it, as in Prov. 12: 1.

A wise man makes a glad father,
But a foolish son is the grief of his mother.

At others it contains only a farther development of the thought, as in Psalms 118: 2.

Praise the Lord upon the earth,
Ye dragons and all deeps;
Fire and hail, snow and vapor;
Stormy wind fulfilling his will;
Mountains and all hills;
Fruit trees and all cedars.

These parallels are of excellent use to the interpreter. They often enable him to decide important questions concerning the meaning of words and propositions, when deserted by all other hermeneutical aids. Nor is their use confined to the Old Testament. The same rhetorical construction everywhere prevails in the New, which in this, as in many other respects, has resolved a decided tinge from the Hebrew writings.—*S. S. Treasury.*

The Lovelier World.

Conceive a man to be standing on the margin of this green world, and that, when he looked toward it, he saw abundance swelling every field, and all the blessings of profusion through every family, and the light of the sun sweetly resting upon all the pleasant habitations, and the joys of human companionship brightening many a happy circle of society. Conceive this to be the general character of the scene upon one side of his contemplation, and that on the other, beyond the verge of the goodly planet on which he was situated, he could descry nothing but a dark and featureless unknown. Think you that he would bid a voluntary adieu to all the brightness and to all the beauty that were before him upon earth, and commit himself to the frightful solitude away from it? Would he leave its peopled dwelling-places and become a solitary wanderer through the fields of nonentity? If space offered him but a wilderness, would he for it abandon the home-bred scenes of life and of cheerfulness that lay so near, and exercised such a power of urgency to detain him? Would he not cleave to the regions of sense, and of life, and of society? and, shrinking from the desolation that was beyond, would he not be glad to keep his firm footing on the territory of this world, and take shelter under the silver canopy that was stretched over it?

But it, during the time of his contemplation, some happy island of the blessed had floated by, and there had burst upon his senses the light of its surpassing glories and its sounds of sweet melody, and he saw clearly that there a purer beauty rested upon every field, and a more heart-felt glow spread itself among all the families, and he could discern there power, and piety, and benevolence, which put a moral gladness into every bosom, and united the whole society with each other rejoicing sympathy with each other and with the beneficent Father of them all—could he further see that pain and mortality were unknown, and, above all, that signals of welcome were hung out, and an avenue of communication was made for him—perceive you not that what was before the wilderness would become the land of invitation, and that now the world would be the wilderness? What unpeopled space could not do, can be done by space teeming with beautiful scenes and beautiful society. And, let the existing tendencies of the heart be what they may to the scene that is near and visibly around us, still if any other stood revealed to the prospect of man, either through the channel of faith or through the channel of sense, then, without violence done to the constitution of his moral nature, may he die unto the present world, and live for the lovelier world that stands in the distance away from it.—*Chalmers.*

"I Thought on My Ways."

And he thought to good purpose. As he purposed to do, so he did. He made haste, and delayed not. Thought brought his sins to view; and thought led him to the point of his conviction—to repentance and reformation. He turned his feet unto the testimonies of the Lord. He was not offended with the truth. It was solemn, alarming, humiliating; yet he did not reject it. He turned not away his ear from hearing the law. He listened to it. He yielded his heart up to its admonition.

Here was a purpose formed by calm reflection, not by the excitement of the

moment. His passions were not wrought upon, so much as his judgment and conscience. His reformation commenced in a thorough change of heart.

And yet it did not end there; there was a great change in his life. This gave evidence of a change of heart.—His works were evidence of an inward change. By his fruits—his life, he was known to be a true penitent. His life was in accordance with the testimonies of God. These were his guide—his counselors—his standard of holy living.—His own opinions—his impressions or his prejudices, were not his guide. Nothing but the testimonies of God should govern him.

A great defect of our piety is that we do not think enough about the law of God, nor make that our guide. In our repentance, if we do not turn unto the testimonies of God, we shall surely fail of heaven in the end.—*N. Y. Evangelist.*

The Anabaptists and the Baptists.

By a sort of pious fraud, easier accounted for than justified, the Baptist body at large have been confounded with the Anabaptist sect that revolted from their lords in the time of Luther. Baptist authors have again and again shown that this name was applied to these people simply because they held the true doctrine, that no man can by a possibility make a profession of religion by proxy, or before he becomes a moral agent.—Persons that were sprinkled in their infancy, they required to make a profession of faith in Christ when they became of age, and to indicate it by what they considered baptism. This gave them the name of "ana," or rebaptizers. This doctrine they held in common with the Baptists; but in all other things—in their general mode of administering the ordinance, in their doctrines, their government, they were as near a dozen other sects as the Baptists. A few years ago Rev. Parson Cooke wrote a book deducing the English and American Baptists from these revolutionists in Germany. The statement has been set forth in every variety of form. The last reiteration of it was by Rev. Drs. Pond and Hall in a work on Baptism that we noticed a short time since. The movement of the German Anabaptists was a political one in every sense of the word. Excited in some degree by religious opinions, the first manifesto of these oppressed peasants was calm and just; but the ignorant masses were soon goaded into fanaticism by their powerful lords and misled by unprincipled leaders, and the revolution ended in defeat and misery, just as nine tenths of the revolutions ended which took place in Europe in 1848. The revolution being unfortunate, the name "Anabaptist" has been used as a name for ever since. In Germany it has been used an excuse for the persecution of Ocken and his devoted brethren, and to prejudice the minds of the community against their principles. The following extract of a letter from a learned German clergyman, a pupil of Neander, which a friend has given us, shows the popular effect which the memory of the Anabaptists still has in Germany. The story of the "Iron Baskets" may be familiar to many of our readers. This gentleman says:

"I am a native of Westphalia, that part of Germany where, three hundred years ago, the Anabaptists had their chief seat. My father, a Lutheran minister, well versed in history, from the early days of my life used to tell me of the gross extravagance and atrocities committed by the Anabaptists at Munster. When a boy, twelve years old, I came for the first time in my life to Munster, which is the capital of Westphalia.

"I cannot forget the intense interest with which I then looked at the three iron baskets, on the high steeple of St. Lambert's Church, in which the three leaders of the Anabaptists were hung up after their execution. As every body told me, they had received the just reward of their most vicious deeds; and my mind was filled with a deep prejudice against a sect like this, who, under the name of religion, had perpetrated such black crimes."

He afterwards obtained more enlarged views of Church history under the instruction of Neander, and began to examine the Bible on baptism, and became partially convinced of the correctness of our views. Having come to New York, his partial convictions were strengthened and confirmed by attending on the worship of our German brethren in this city, in connection with the instructions of their excellent pastor, Rev. Mr. Eschmann.—*N. Y. Recorder.*

Whatever you think proper to grant a child, let it be granted at the first word, without entreaty or prayer; and, above all, without making any conditions.—Grant with pleasure, refuse with reluctance, but let your refusal be irrevocable, let not importunity shake your resolution, let the particle no, when pronounced, be like a wall of brass, which a child after he has tried his strength against it half a dozen times shall never more endeavor to shake.

THE BAPTIST.
MARTIN, ALA.
WEDNESDAY, FEBRUARY 12, 1851.
CONCERT OF MUSIC.
The Twenty-Fifth Semi-Annual Concert of the
JULIUS INSTITUTE, will be given in the
Tenth 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.
These Brethren and friends who have sub-
scribed to the Baptist State Convention of Texas,
and enclosed the same, (or such portion as is con-
venient) to James W. Barnes, Esq., T. B. S. C.
Texas, at Anderson, Grimes county, Texas, or to
myself at Huntsville, Walker county, Texas.
J. W. D. CRAWFORD.
Gen. Miss. Agent B. S. Con. Texas.
P. S. New Orleans Notes, or Williams & McKim-
ney of Mills Notes of Galveston, Texas, will be
received as current. J. W. D. C.

OUR TERMS.—We hope that those good
brethren who send us new subscribers will bear
in mind that the published terms of our paper are
all "in advance," and as far as possible abide
by this rule. There are several important reasons
why this should be so: (1.) Every thing that
about a printing office requires cash.—
We can't get type, paper, ink, or workmen
without it. (2.) Men never appreciate a paper
so well, unless it is first paid for. They always
read it, we fancy, with feelings of discontent and
sourness, and unless they are in a good humor with
themselves, they will likely not be with the ed-
itor. (3.) Men are much more apt to discon-
tinue when they are in arrears than when in ad-
vance. We have not had twenty advance pay-
ers to discontinue in two years, to the best of our
knowledge. (4.) Where persons do not pay in
advance when they commence, they will, more
than likely, always be behind, and at last be dis-
satisfied about the first year's payment. We
make these remarks at this time, because we
have had a larger number of non-advance paying
subscribers, this week than we have had before
since we have been in the office. We know
that it cannot always be strictly otherwise, but
let the advance rule be adopted as near as pos-
sible.—We will be sure not to send the names of such
as are slow and doubtful, at best.

Baptist Library.

We have offered this magnificent work, containing
1327 double-columned, quarto pages, three volumes
in one, as a premium for fifteen advance paying
subscribers; and that our readers may see its val-
ue, we here state a table of its contents:
"A General View of Baptism, by Thomas West-
lake; Wilson's Scripture Ministry; Booth's Vindication
of the Baptists; Biographical Sketches, of
thirty-two distinguished Baptists of former times;
Beck's History of the Baptists; The Watery
War, by an unknown author; Pennington's Scrip-
ture Guide to Baptism; J. G. Fuller on Commu-
nion—in reply to Robt. Hall; Booth's Pede-Bap-
tism Examined; Cox on Baptism; Grace Abound-
ing to the Chief of Sinners, by John Bunyan;
Practical Uses of Baptism, by Andrew Fuller; The
Backslider, by A. Fuller; The Discouragements
and Supports of the Christian Ministry, by Robt.
Hall; Address to the Rev. Estlin Carey, by Robt.
Hall; Hall on Modern Infidelity; Exposition of
Genesis, by Andrew Fuller; Bunyan's Holy War;
Review of Foster's Essay on Decision of Character;
The Gospel Worthily of Acceptation, by
A. Fuller; Dialogue on Close Communion, by
G. F. Davis; Essay on Decision of Character, by
Foster; Origin of Infant Baptism, by Dr. Channing;
The Travels of True Gullivers, by Benj. Keach;
Help to Zion's Travellers, by Robert Hall; The Death
of Little Hope, by A. B. Smith; Come and Welcome to
Jesus Christ, by J. Bunyan; Phil. Ripley's Re-
view of Dr. Griffin's Letters on Communion; Mem-
oirs of Robert Hall, by Gregory; Statutes on
Sabbatarianism, by A. Fuller; Memoirs of Samuel
Pearce, by Fuller; The Covenant of Circumcision
not just for Infant Baptism, by Dr. Bentley;
Reasons for the Formation of the American and
Foreign Bible Society, by Cowell; Terms of Com-
munion, by Dr. Cowell, &c., &c.
Now this entire list of works is included in the
Baptist Library, and are offered for the service we
proposed. It is not worth a month's active labor
to any minister of the gospel, and in half that time
it can be obtained. If our brethren would have
books on better terms, we do not know how they
could get them. How many of our
shall we order?

MELANCTHON.—Our brethren have a second let-
ter from Melancthon this week, both the logic and
theology of which, we think, will greatly astound
them. If our brethren, with all his intelligence and
goodness, is not completely out of the track, we
have studied to little advantage. But hear him
through. Two remaining letters will make up his
present series.

MISSIONARY APPOINTMENT.—Rev. W. H.
Roberson has been appointed Domestic Mission-
ary for the Columbus Association, and we take
great pleasure in commending our brother to the
affectionate regards of all persons within the
field of his labor. He is a good man, possess-
ing the entire confidence of his brethren gen-
erally.

We take the liberty also to appoint our brother
an agent for our paper, and to authorize him
to receive money and obtain subscribers. In this
department, we affectionately request the pas-
tors of the churches and others to give him any
aid they may consistently do.

CHANGE OF ADDRESS.—Rev. Joseph R. Ham-
ilton has located at Chulahoma, Marshall coun-
ty, Texas, and desires his correspondents to ad-
dress him at that place.

Rev. W. Jacob Parker has removed to Push-
mataha, Choctaw county, Ala., and requests his
correspondents to direct their communications
to him at that place.

Rev. D. P. J. Murphy has removed to Hayne-
ville, Lowndes county, Ala., and requests his
correspondents to address him at that place in
future.

Endowment of Howard College.

Dear Brother Chambliss:—It will not trespass
too much on your other duties, you will oblige
many good brethren in this part of the State, and
perhaps render valuable service to Howard College,
by making a full explanation, through the columns
of the S. W. Baptist, of the intent and object of the
fund you were raising some years ago, while Gen-
eral Agent for that College. Whether the propo-
sition then to raise one hundred thousand dollars,
was solely for the purpose of educating young
men for the ministry, or for the general purposes
of education in the College; or for any and all
demands of that Institution?

There is some difference of opinion among our
brethren on these points, and since the action of
the last Convention, to endeavor to raise an addi-
tional sum of thirty five thousand dollars, for the
separate endowment of the Presidency of the Col-
lege, there has been considerable inquiry on the
subject. Some think the former hundred thou-
sand was for the special purpose of educating
young ministers; others, that the main object was
the education of indigent young men generally, in-
cluding board &c., at the time; others still, that
that sum was raised for the support of professors
&c. and the indefinite demands of the College; and
as the annual interest of that amount would be
\$8,000, which, added to the tuition of such young
men as had not a scholarship in the institution,
would seem to be sufficient for all ordinary
purposes; they, in common, find it difficult to make
out the necessity of raising the additional \$35,000
for the Presidency. I should be glad if you would
set us all right on this subject.

Yours affectionately, W.

Jan. 23d, 1851.

In reply to the above communication, which
came to hand too late for a notice in our last issue,
we submit the following statement:

1. That the hundred thousand dollars which
it was resolved, in 1846, to raise for the permanent
endowment of Howard College, was never obtain-
ed, and is yet unsecured. If we remember
rightly, (for our books, having been turned over to
the Treasurer of the College, are not now before
us) up to the time that failing health compelled us
to resign our agency, we had received only about
\$27,000, of the desired sum. Of that amount the
Board found it necessary to appropriate several
thousands in liquidation of debts, occasioned by the
burning of the old College edifice, and in purchas-
ing apparatus. This deducted from the amount
raised by myself, and other small sums obtained
occasionally through other agencies, leaves the
present Literary endowment fund of the institution
only \$22,247 91, as reported at the last Con-
vention. (See Minutes, p. 12.)

From hence, it will be perceived, that while, if
the one hundred thousand dollars, which it was
proposed to secure to the College, were in hand,
there might seem no immediate necessity for add-
ing to it another sum of thirty five thousand dol-
lars, for the endowment of the Presidency; yet this
necessity now becomes imperative, from the fact,
that there is but little over one-fifth of the original
amount in hand—only twenty two thousand dol-
lars, that can be made available in the support of
the Faculty. It is the absence of four-fifths of the
contemplated hundred thousand, that renders the
present demand of thirty five thousand dollars indis-
pensable, and not that this latter amount is to be ad-
ditional to the former.

2. The object of the one hundred thousand dol-
lars was to meet the general purposes of education
in the College. This remark, however, is of wide
import; and connected as is the Literary depart-
ment of the College with the Theological, and as
education generally with a supply of buildings, li-
brary, apparatus, laboratory, &c., &c., it covers the
whole ground of the demands of the Institution.—
Strictly speaking, indeed, it did not contemplate
the education of young men for the ministry, except
as an auxiliary to the Theological department—
which has a separate endowment of \$20,000; (see
Min. p. 12.) neither did it contemplate any other
supply of the College than actual necessities in
literary education. Its specific design, as we
then understood, and as we now understand it, was
the support of the Faculty, from interests accruing
yearly, and the furnishing of such other appan-
ages in the matter of instruction, as might be con-
sidered from the surplus—never touching the prin-
cipal.

The interest of one hundred thousand dollars,
(\$8000) added to the amount of tuition from such
students as might not on the ground of scholarship,
be entitled to gratuitous instruction in the College,
it has always appeared to us, would be amply suf-
ficient to meet its current expenses. If prudently
managed; and from our knowledge of the benevo-
lent disposition of the Baptists of Alabama, added
to the fact that it were nearly as easy to instruct
one hundred students as ninety, we have ever
thought the benefits of the College would be ex-
tended to some poor young men, who had not the
means of obtaining an education otherwise; and
this statement was often made by us, while an
agent, as an inducement to our brethren to push
the endowment at once. In this, however, it was
not understood by us, that young men indiscrimi-
nately would be received; nor even that the A. B.
S. Convention, or the Trustees of Howard College
had pledged themselves to any specific course of
action in the case;—least of all, that any thing be-
yond their tuition would be given. We say, it was
never even our impression, that many poor young
men of promise will receive the charities of the
College, (and at this moment several are doing so),
whenever it shall have been placed in a condition,
by endowment, to bestow its favors gratuitously;
but this impression is not based on any act of the
Board, so much as on our knowledge of the bene-
volent disposition of the founders of the College,
—(the Baptists of Alabama) added to the compara-
tive ease with which it might be done. But the
College is not endowed, and is not, therefore, in a
condition at present to require or justify any act
looking to that end, on the part of the Board of
Trustees, or of the Convention. Whenever the pe-
riod shall arrive—which may heaven hasten—
that shall justify an act on that subject, we pledge
our influence, to the last degree, to an object so de-
sirable, so divine.

Having now, as we hope, sufficiently explain-
ed the matters referred to by our brother, we
ask a moment's indulgence in pressing the
claims of the College on all the friends of edu-
cation and of humanity. There is no object in
life which commands itself with greater propi-
ety to the piety, the patriotism, the interest of
the South than the erection of Literary Institu-
tions. Baptists particularly should enlist every
energy in the work. They are a sect every-
where spoken against, and necessity is laid upon
them to use all appliances of honorable emula-
tion and triumph. Their doctrines and their
ecclesiastical polity, are objects of bitter oppo-
sition from every quarter, and for a successful de-
fence of these, in years to come, their hope, un-
der God, is on their sons, mainly. These sons,
then, should be thoroughly educated, and well
disciplined in the arts of discussion. Indeed, if
what a distinguished moralist has said be true,
that "God, first of all, has placed men in fami-
lies, that ideas of correct government might there
be incorporated with the earliest thoughts of
youth, and grow with their growth and strength-
en with their strength;" it is equally true, that
the independent democratic principles which
permeate every baptistical institution, impose on us
a responsibility commensurate with our love of
like principles in our national government, to
seize on the strong holds of the future, and by
the education of the young, prepare them to ex-
tend to posterity those republican principles
which were first suggested by the discipline of
an obscure Baptist church, and which, in their
application to the affairs of the nation, have
claimed for the American republic the admira-
tion of the world. This responsibility, we fear,
is but imperfectly appreciated, by our brethren
generally. "Fit education forms the common
mind." A Jesuit, of the first water, has said,
"give us the training of your children, and you
may have them as men." If Baptists do not edu-
cate their own sons in their own schools, other
sons will in theirs; and it is a question worthy
of serious consideration, how far they will
surrender the formation of the minds of the youth
of this age to the hands of those, on every fea-
ture of whose religious discipline, or whose poli-
tics, there is that which is objectionable. A ce-
lebrated Methodist clergyman once remarked to
us, "It is impossible for an Arminian to preach
on any subject without giving that subject an
Arminian shape and coloring." This is true;
and it applies not less to education. It is im-
possible for any man whose whole mind is mould-
ed in a certain shape, to teach the simplest
truths, where he is required to lecture and ex-
plain, without giving his instruction a shape and
a fashion suited to his own mental predilections.

These remarks apply with peculiar force to
College education. Here, more than in any
other place, the opportunity is fairly offered to
make what bias is thought desirable, either as
it respects religion or government. Here, for ex-
ample, comes up a critical study of languages, es-
pecially that language in which the New Testa-
ment, the charter of our faith, was written; and is
it supposed that there may not be employed a
mode of interpretation which shall give direction
to the religious creed of the student? Next comes
up universal history; and he must be little read in
history himself, who cannot see what abundant
opportunity is here presented, to make just
what denominationalist or what politician is de-
sired. A distinguished Prof. of History in a
European University, though himself subject to
the crown, was engaged for years previous to
the Hungarian war, in infusing into the minds
his classes democratic principles. Who can
tell how much that ill-fated revolution was in-
debted to his well meant efforts! In the Col-
lege course, also, comes up Moral Science; and
let any one open a text book, and glancing his
eyes over the topics here introduced, tell us, what
opportunity is not offered to make a young man
any, or every thing desirable in Ethics. Finally
come up, in turn, Geology, Political Economy,
the Evidences of Christianity, &c., &c., afford-
ing the most ample scope for a word here and
a word there, which, like the continual droppings
that wear away the stone, give to the plastic
mind of youth the precise shape of its proto-
type. If these opportunities are not improved,
the teacher is unfaithful to himself and to his pa-
trons; if they are, they are abundantly sugges-
tive of the danger of every son placed in improp-
er hands. Teaching is poetically defined,
"learning the young idea how to shoot;" but
he that teaches will be sure to learn to shoot
in his own direction. Who would risk the edu-
cation of his son in the hands of an adroit abo-
litionist? Who would commit the mental train-
ing of his child to the hands of a Jesuit? The
error, however, is only modified in degree, by
committing that child to the hands of one who
either has no fixed religious principles, or whose
principles are adverse to our own. All great
differences begin in small, almost imperceptible,
divergences. Theories commence with single
suggestions; as overwhelming cataraacts sparkle
first in a drop, or the terrible storm is seen first
in a cloud not larger than a man's hand. We
tell you the truth, dear reader, there never was
devoted on a parent a heavier responsibility,
than when he places his son under his own
supervision, and commits his College training
to hands that he dare not trust to speak out fully
all he knows to his child; and this responsibil-
ity on Baptist parents is correlative with another
—to establish their own Colleges, and supply
them with adequate means of instruction. Will
the Baptists of Alabama do this? They have
the ability, and we have greatly mistaken their
spirit, if they have not the disposition. Our
experience and observation in years past has
fully satisfied us that all that is wanting, is to
have the matter fairly set before them by a ju-
dicious agent. But for the want of such an
agent, the Howard College, in our judgment,
had long since been amply endowed; and we do
hope the day is not far distant when this disem-
power shall have been supplied.

The Wicked.
"Upon the wicked he shall rain snares, fire
and brimstone, and an horrible tempest:—this
shall be the portion of their cup."
What an accumulation of wrath! How cer-
tain, how dreadful, the ruin. He shall rain
snares first, then fire and brimstone, and last an
horrible tempest.
1. Upon the wicked.—It is no disparagement
to a wise and good governor that he should dis-
tinguish between obedient and disobedient sub-
jects, rewarding the former and punishing the
latter; thus, it is no reflection on the divine ex-
cellence, that it should discriminate between the
good and the bad, the virtuous and the vicious,
the righteous and the wicked—between him
that serveth God and him that serveth him not.
So it is:—God is no respecter of the persons of
men; nevertheless "the righteous Lord loveth
righteousness and hateth iniquity." He is an-
gry with the wicked every day; if he repent
not he shall be turned into hell with all the na-
tions that forget God." "If thou forsake him
he will cast thee off; but if thou forsake him
he will cast thee off forever."
2. He will rain snares.—If sin is criminal, it
is also dangerous. It not more provokes the
wrath of God, than jeopardizes the soul. The
perpetration of crime, is the formation of crim-
inal habits; and habits matured are not less dif-
ficult to reform than for the Ethiopian to change
his skin or the leopard his spots. The indulgence
of sinful desires, is the creation of sinful propen-
sities, which like the horseleech cries contin-
ually "give, give." Moreover adhesion to vice is
to depart from God; and to depart from God with
a heart fully set to do evil, is to challenge the
Almighty to perform his strange work—to visit
his creatures with judicial wrath. "God knoweth
how to deliver the godly out of temptation and
reserve the unjust unto the day of judgment
to be punished; and he waiteth not means to
do so." "Because men receive not the love of
the truth, therefore he will send them strong de-
lusions that they may believe a lie and be
damned." That which is adapted to their good,
—"their table shall become a snare and a trap
and a stumbling-block unto them;" yea, "false
teachers shall arise, and with damnable heresies,
draw away many after them."
3. Fire and brimstone.—It is a great mistake
which men conceive, that it is of little moment what
they believe, if so be they are sincere. If this
were true, then to believe a lie were innocuous.
Faith, genuine faith, indeed, without works is
dead; how much more a false faith. That
which behooves all is to believe correctly, and
to show their faith by their works. The ab-
sence of these brings hell—"fire and brimstone."
It matters not that we fully comprehend the import
of this; whether this language is to be under-
stood literally or figuratively. The truth is the
same. If it is taken literally, then such is the
condemnation of the wicked; if figuratively,
then there is in the fact that which corresponds
to the figure. Its literal import was executed
on Sodom and Gomorrah, and the cities of the
plain, which, in suffering the vengeance of eter-
nal fire, adumbrates to all men the portion of the
cup of the incorrigible wicked, "O that men were
wise, that they understood this, that they would
consider their latter end."

4. And an horrible tempest.—Here is the cli-
max of woe, the aggregate of all the wrath to come.
What thoughts of direful wretchedness these
words import! A soul immortal consumed in
flames of liquid fire, tempest tossed on a burn-
ing lake! A sea of fire and brimstone lashed
into fury by the breath of the Almighty; and in-
cessant lurid waves dashing on the adamantine
coasts of hell, wrecking hopes, happiness, and
all, to them that knew not God and obeyed not
the gospel. This is the portion of their cup,
forever.
"Beneath I saw a lake of burning fire,
"With tempest tossed perpetually and still
"The waves of fiery darkness, against the rocks
"Of dark damnation broken, and music made
"Of indelibly sort; and over head
"Of all around, wind warred with wind, storm
"Howled
"To storm, and lightnings forked, lightnings crossed
"And thunder answered thunder, muttering sounds
"Of sudden wrath; as far as sight could pierce
"Or down descended in caves of hopeless death,
"Through all that dungeon of unending fire,
"I saw most miserable beings walk,
"Burning eternally, yet unconsumed;
"Forever wasting, yet enduring still;
"Dying perpetually, yet never dead."

CONSOLIDATION.—We observe with great
pleasure that brother McDaniel, the editor of
the Religious Intelligencer, published in Wil-
mington, N. C., has voluntarily discontinued his
paper, and transferred its list of subscribers to
the Biblical Recorder, at Raleigh; expressing at
the same time, an earnest desire that the Bap-
tists of that State will adopt the Recorder as
their denominational organ, and give it a liberal
support. This is a noble instance of christian
generosity on the part of brother McDaniel, and
we sincerely wish the Recorder much success.
It is at present conducted by Rev. T. W. Tobey,
late Missionary to China, with commendable
skill and ability.

POPE IN IRELAND.—Amongst other arti-
cles of domestic news, we find the following in
the Mayo Constitution of Tuesday:—"On Friday
night, at Partry, a multitude of people broke in-
to the house of a man named Staunton, and cut
off one of his ears, because his children were
going to a Protestant school. Again, the same
night, a party of men broke into the house of
Biddy Berry, at Drimcoffy, and took her out of
bed and swore her to go to mass on Christmas
day, and pay the priest 2s. 9d. She was in the
habit of going to a Protestant church."

METHODIST COLLEGE.—The Methodist Pro-
testant church has been formed twenty years,
and has yet no college. A charter is now ob-
tained for an institution at Cambridge, Guernsey
county, Ohio, and a movement is in preparation
for its endowment.—N. C. Int.

Validity of Immersion by a Pede-Baptist.
No. 2.
In my former communication, I had two ob-
jects especially in view. One was to impress
upon the mind of the reader the vast importance
of mental independence. All the corruptions
that have clustered round Christianity, and dis-
figured her heavenly features, may be traced to
the fact that men have not approached the study
of the Scriptures with the pure feelings and the
artless simplicity of a little child. The revela-
tion of God, which of itself beams with celestial
light, is but too apt to be obscured by the cor-
rupt passions of any one human being; but if
we view the Scriptures through the medium not
only of our own innate depravity, but of the su-
peradded corruptions and weaknesses of others,
how vain the hope that we shall ever enjoy that
glorious radiance which emanates from the word
of God! Ah! it was not in vain that our bless-
ed Saviour gave this injunction, "call no man
your father which is upon earth; for one is your
father which is in Heaven."

The other object especially aimed at, was to
convince our brethren, that many of them were
entirely mistaken as to the unanimity which, in
their apprehension, had prevailed almost from
time immemorial, in regard to the question un-
der discussion. I wished to deprive them of the
vantage ground of prescription, and, if possible,
induce them to view the question abstractly, and
upon its true merits.

Having done this, I will now proceed to ex-
amine the views of the late venerated Mercer,
and, I trust, that I shall do so with all proper re-
spect. If there be an old Georgia Baptist, who
will do me the honor of reading these lines, let
him know that I, too, was brought up with a
reverence for that name. But though the name
of Mercer be dear to me, yet the cause of truth
is still dearer. We sometimes hear it said of
late, that the question of Apostolical succession
is not at all involved in this matter; but Mer-
cer openly argued the question upon this very
ground, as any one may see by a reference to
Mallory's Memoirs, page 146. I have not the
space for copious quotations, but I will give the
very words of a sentence of two. "Our rea-
sons, therefore, for rejecting baptism, by immer-
sion administered by Pede-Baptist ministers are,

I. That they are connected with churches
clearly out of the Apostolical Succession, and
therefore clearly out of the Apostolical Commis-
sion.

II. That they have derived their authority
by ordination from the Bishops of Rome, or
from persons who have taken it upon themselves
to give it." Again, speaking of Apostolical Suc-
cession, he says, "the Pede-baptists, by their
own historians admit that they are not of it, but
we do not, and shall think ourselves entitled to
the claim, until the reverse be clearly shown." Did
the most bigotted Successionist in the Epis-
copal church, even Dr. Pusey himself, ever use
stranger or more unequivocal language? The
truth is, Mercer had far too much acuteness
not to see that Apostolical Succession was ne-
cessarily involved, and too much honesty not
distinctly to avow what he meant. Any one
can see that if it were essential that Jesse Mer-
cer should have received his baptism and ordi-
nation from Baptists, that it was equally so for
all his predecessors not only for five hundred or
one thousand years back, but even to the very
time of the Apostles. What is essential now,
was equally so one thousand years ago. He
admitted it, and said his title ought to be accom-
panied good, until his unsoundness was clearly
shown. The law very wisely permits an origi-
nal defect of title to be cured by lapse of time;
but he had no idea of putting in any plea of that
sort. He claimed that there was not a link
wanting in his chain of title. That he con-
tended for an unbroken chain is perfectly evi-
dent from his first proposition. "The Apostol-
ic church, continued through all ages to the end
of time, is the only true Gospel church." Now
in the first place, an humble enquirer after truth
would respectfully ask of those of his brethren,
who have adopted the sentiments of this useful
and distinguished minister, upon what principle
do they invite into their pulpits "those who are
clearly out of the Apostolical commission?" The
Apostolical commission reads, "Go ye therefore
and teach all nations, baptizing them." &c.—
For my part I am utterly unable to comprehend
how we can consistently invite Pede-baptists to
preach to our congregations, and then utterly
repudiate their baptism when we have not the
slightest objection to any thing but the adminis-
tration. Christ, in the commission, expressly au-
thorized those whom he authorized to preach,
also to baptize. It would have been passing
strange, if he had directed one set of men to
make converts, and another set of men to bap-
tize those converts. How shall we dare to sepa-
rate what Christ, our law-giver, has joined to-
gether? It is just as clear as noon-day that
Christ never authorized any to preach whom he
did not also authorize to baptize. To be con-
sistent, our brethren must imitate the example
of Roman Catholics and High church Episco-
pals, and treat ministers of all other denomina-
tions as aliens and strangers from the com-
monwealth of Israel; though even they do not
treat the baptism of heretics as a nullity. Our
brethren, however, do not act upon this principle,
and I rejoice that they do not, for I would rather
see men inconsistent, than undisciplined of
christian kindness and courtesy. Upon what
principle are Pede-baptists invited into our pul-
pits? Our brethren will doubtless say upon
the ground that we do not expect them upon such
occasions to inculcate any doctrine which is by
us considered erroneous, but to confine them-
selves to the discussion of doctrines in which we
all agree. In other words, we receive their doc-
trines because we believe it consistent with the
Scriptures. What reason then can be assign-
ed, why we should not also receive their baptism,
when it has also been performed in accordance

with the teachings of God's holy word? These
questions will scarcely be answered.
But after all, it may be said that this is a mere
argumentum ad hominem, or one addressed to
our consistency. Both practices may be wrong.
Well, let us go to the law and the testimony.
In the ninth chapter of the gospel by Luke, we
are informed that "there arose a reasoning
among the disciples of Jesus, which of them
should be greatest." Jesus perceiving their
thoughts, rebuked them by means of a little child
and a few appropriate words. After this, we
are told "John answered and said, Master we
saw one casting out devils in thy name, and we
forbade him because he followed not with us.—
And Jesus said unto him, Forbid him not, for,
he that is not against us is for us." The infer-
ence from this passage is, to me at least irreas-
onable. If our Lord himself, during his personal
ministry, recognized all those as his friends who
were doing good in his name, on the very com-
prehensive principle that he that is not against
us is for us, it seems to me that we are bound in
like manner. We are bound to receive those as
his servants and ministers who are doing good
in his name. The presumption is always in
their favor. Whenever we reject them as the
ministers of Christ, we must show that they are
against Christ. Another idea seems to be intim-
ated, that as far as men do the commandments
of Christ, they have his sanction, and should al-
so have our sanction, although their obedience
may be imperfect. We have at least no right
to oppose their performance of any duty, which
Christ has enjoined upon his disciples, unless
we are positively certain that Christ has forbid-
den them to perform it. Otherwise we might
convict ourselves of the same unamiable jealousy
of which the disciples were guilty. The Apost-
le Paul has set us an example of a very differ-
ent temper. In the first chapter of the epistle
to the Philippians, he tells us that he rejoices that
Christ was preached, even though it was done
through such motives as envy and strife. Should
we not also rejoice both that Christ is preached,
and that his last command is obeyed in the bap-
tism of penitent believers, and especially so,
where we have no reason for the imputation of
unworthy motives. Another case in point would
seem to be the rebuke which Paul gave to the
members of the Corinthian church for arrang-
ing themselves in parties according as they had
been baptized by one or other of the Christian
teachers. Says the Apostle: "Was Paul cruci-
fied for you, or were ye baptized in the name
of Paul? I thank God that I baptized none but
Crispus and Gaius; lest any of you should say
that I had baptized in mine own name." That
they were baptized in the name of Christ was
the important matter with this great Apostle;
who it was that baptized them was a matter of
no moment. The Apostle thanked God that he
had baptized but two of them, lest it should be
said that he had thus sought, to form a party;
shall we re-baptize for the very purpose of en-
rolling the disciples of Christ under the banner
of a particular religious party? It seems to me
to be flying right in the face of Apostolical author-
ity, and making our name of more importance
than the name of Christ. In one word, the in-
vocation of the name of Christ in the baptism of
a true believer, would seem to give to the bap-
tism its efficacy. God in his wisdom has not
seen fit to give us the first hint in regard to the
indispensable qualifications of the administrator,
and we are told "not to be wise above that
which is written." Christ authorized those who
preached the gospel to baptize. Of that we are
certain. Can we doubt that Whitfield and thou-
sands of other pious Pede-baptists have received
a commission to preach the gospel from an au-
thority higher than human? We believe that true
ministers of the gospel have derived their com-
mission from the King of Kings; and if the evi-
dences of that commission are presented in a
holy life, a godly conversation, the conviction
and conversion of sinners, and the upbuilding of
saints in their most holy faith, I would say in
the language of Peter on a memorable occasion:
"who are we that we should withstand God?"—
I behold a man of exemplary piety, whose whole
life testifies, that he has drunk deeply of the spir-
it of my divine master. I hear him with
"thoughts that breathe and words that burn," and
tears of love, directing the penitent sinner to the
Lamb of God. I see before my own eyes the
blessed effects of his labors; and yet I am to
deny his ministerial character; others may do
it, I will not. Our brethren themselves will not
do it. Let us then concede to him the functions
of a minister.

Domestic Mission.
Receipts from the 13th January to the 1st of
Feb. 1851, inclusive.
Rev Wm. C. Mynatt, \$17 45
Rev. M. W. Chrestman, on J. C. Keeney's
Subscriptions, Mississippi, of
A. Deloach, 20 00
J. Glass, 10 00
Rev. M. W. Chrestman, 10 00
John Downs, 5 00
Fl. Adams Church, 3 00
Hannibal church, Missouri, by
Rev. Arthur Day, 12 00
Friends in Louisiana, by
Rev. E. B. Carter, 3 00
W. B. Harrulson, Ala., 66 00
Baptist church in Green county, Ga.
by Rev. — Peck, 15 50
Miss Turpin, Augusta, Ga., 13 87
\$176 32
W. HORNBUCKLE, Tre^r.
B. D. M. S. B. Convention.

BAPTISTS OF TENNESSEE.—The General As-
sociation, at its late meeting, voted to support
two missionaries in China, and recommended
to the next Southern Baptist Biennial Con-
vention, the organization of a Southern Home and
Foreign Bible Society, at its next session.

L. A. D. again enters the field—New Orleans, Louisiana and extend public buildings—Custom House—United States Mint—Religious buildings of the City—Catholics, Presbyterians, Methodists, Dutch Reformed, Campbellites, Baptists, &c., &c.

Although for the past four years the "little L. A. D." or "Alessandro," has been almost constantly travelling, as circumstances seem to require his presence in the field, he will continue to visit among the churches and resume his usual plan of reporting. In this communication he will endeavor to give a concise statement of matters and things as they exist in the Great Commercial Metropolis of the South-West, with his arrival at which point, if I mistake not, my last closed.

New Orleans proper, as most of the readers of the *South Western Baptist* are undoubtedly aware, is situated on the Mississippi river, about one hundred and twenty miles from its mouth; being on a curve in the stream, from which its poetic name of the "Crescent City" is derived. Immediately in the rear is Lake Pontchartrain, which is connected with the business portion of town by a rail road and two canals, a terminus of each being in a different Municipality. Of the three divisions of the City, the Second Municipality is the most populous and probably enjoys the greatest prosperity, the main part of its citizens being Americans, while the remaining two are inhabited chiefly by the French. Several attempts have been made, of late, to consolidate these sections, but they have signally failed, the only thing in which they are united being, in electing but one Mayor, who presides over all. The vast improvement in this place within the past twenty years can scarcely be imagined, and it continues to increase in wealth and population. Its advance is continual, and for the most part up the river, having taken into its limits, so far as appearances are concerned, the City of Lafayette, which, however, has a separate corporation, it being in another Parish—the whole number of persons residing in the two places combined, being over one hundred and sixty thousand.

Among the most noted public buildings are the St. Charles, St. Louis and Verandah Hotels; University of Louisiana; U. S. Mint; the Old Capitol; Charity Hospital, &c.—besides a number of Church Edifices and several Theatres. But we will not attempt to describe these, preferring to make a more full notice of the New Custom House and 2nd Municipality Hall, neither of which are yet entirely completed, though progressing rapidly.

The former is the property of the United States, and will cost an immense amount—it is said, when completed it will be one of the noblest structures in our whole country. Such are its dimensions that the foundations are laid some twelve or fifteen feet in depth, from four to six in width, with heavy brick arches to equalize the pressure of the different parts of the building, and were the whole extended in a straight line, the length would be not less than one mile. It is built of deep granite facings, being nearly square, having a front on each street, and in the centre a vacant space. All the granite used is brought from the New England States, and as the building covers the entire square of ground and is to be about five stories in height, it will require much to finish it—the four sides, or fronts rather, are to be precisely alike. We must now, however, pass on, and take of the view at last named edifice. This you will find on St. Charles Street, opposite Lafayette Square. As in the Custom House, the principal part of the work is brick, though its front is of imported marble, that is Marble brought from New York, and its large portico is supported by heavy columns of the same costly material. Surmounting this is a group of three Marble images, the centre one, being dame Justice, in her usual costume.

Let us next take a glance at the religious condition of this mighty City—but, alas, what shall we say? the majority of this vast community are either under the influence of Infidelity, or of the no less destructive delusion of Popery. There are surely not less than eight or ten large Cathedrals, erected in the most public places of the various portions of the City, and an almost incalculable number of priests, who exert so powerful an influence, that it is next to impossible to reach their followers with any kind of religious instruction whatever. In fact, the policy of Catholicism is to keep its rotaries in complete ignorance—they will refuse Tracts and carry Bibles, that are distributed among them, to their priest to burn. From year to year we see new monuments of their success springing up in various places in the shape of Cathedrals, as they are called, and many of them are unrivaled in splendor and costliness. St. Peter's is the oldest of these, I presume, which is now being repaired, or more properly speaking, rebuilt; it faces the "Place d'Armes"—and generally goes by the name of the "Old Cathedral." The next in order is St. Patrick's, which is built of brick, located on Camp Street, and can be seen from the river before reaching New Orleans, its steeple is of such height. Of these the former will be by far the most handsome and costly structure. Much more might be said in regard to their management and success, but we must proceed to other matters.

Notwithstanding all this, the Protestants have succeeded in gaining a foothold, and they are still advancing at a moderate pace. Among the strongest of these denominations rank the Presbyterians, Methodists, Episcopalians and, I believe the German Reformed; of all these, however, the first named seem to be the most prosperous, having some nine organizations, the most important being that denominated Dr. Scott's Church, which has erected a large and elegant House of Worship, near Lafayette square. Our Methodist brethren, also, have

finally proved rather successful, though they at first had a hard struggle. They have, likewise, a fine Church Edifice, situated on Poydras St., called the McGhee Church; in this the main branch or class assemblies from week to week and enjoys the pastoral labors of Rev. J. E. Keener. From this body, I understand, some eight smaller branches have emanated, many of them having since put up Meeting Houses. On Canal St. may be seen a large and commodious edifice, with a towering spire which seems to reach far above any other in the City; its gothic structure and neat appearance soon attract one's attention; it is the house once occupied by the celebrated Dr. Hawks, and belongs to the Episcopalians. Neither is this their only building, for their forms and mode of worship appear to place a certain class of people, and they have seven distinct branches. The German Reformed have several places of worship; and even the Jews have a fine Synagogue.

Rev. Theodore Clapp, of considerable notoriety, preaches to, or addresses overflowing congregations at the Congregational Universalist Meeting House, which almost adjoins the St. Charles Hotel. Besides these there is a small congregation or Society of Reformers or Campbellites, who have stated meetings but no house of their own; of their condition and prosperity I know but little.

Now it would seem after all this that surely the Baptists are in the back ground; well, such is indeed the fact. Come with me up St. Charles St., to within a block of Tivoli Circle, and I will show you a small neat lecture room built across the farther end of a pretty lot, a blank space is between it and the street, left for the erection of a good and substantial House of worship, as soon as the church can get out of debt and raise a sufficiency of funds;—this is the place where the Baptist church meet every Lord's day for worship. For several years has the church been endeavoring to cast off their debt, in order that they may proceed to erect the main building, but in the death of their beloved pastor, Rev. I. T. Hinton, they sustained a heavy loss and were thrown back upon their own resources at an unfortunate time. From that period until the call of Rev. L. Fletcher, the present pastor, but little or nothing, comparatively speaking, was done—though prospects are now beginning to brighten and we hope soon to be unembarrassed and trust that an all-merciful Jehovah will condescend to draw near and pour out His richest blessing upon this branch of His Zion. Another small body, being that which was once under the control of Rev. Frederick Clark, is to be found in the City; its present pastor being Rev. J. H. Sadley—its standing is now, I presume, in regular order.

Though we have to mourn the weakness of our cause among the white population, there is abundant cause to praise our indulgent Father for his kindness and rich mercy to the colored people. Many years ago an independent church was constituted, entirely of blacks, but it dwindled nearly away, and some time elapsed ere it was reconstituted. God in His Providence, however, eventually sent a number of his followers, members of the Richmond, Va. African church, to this point, and through their zeal, with the Divine blessing, a large and flourishing independent colored Baptist church sprung up, to which there has been continual additions until their whole number of communicants is over six hundred. The Lord has continued with them; the efforts of their pastor, brother Sanders, a colored man, have been much blessed; they have purchased and paid for a lot; built a house of worship, and all without aid from the whites. They are strict disciplinarians, permitting no offence against the truth or the church without censure, and have obtained liberty to assemble without being molested by the police, such is their peaceable manner and behavior. A secession from this body was constituted into a Second African church, during the time brother Raymond had charge of our church, which is under the control of ours, but it has no pastor at present, Rev. Wm. Hoadley having left them. So much for the cause of Zion at this important post—but I perceive this letter has gone far beyond the bounds of propriety in length, so I must beg your pardon for this intrusion, promising to be more careful in future. In my next I shall give some notice of the churches in Mississippi to which State I immediately proceed.

L. A. D.
New Orleans, Dec. 1850.

At a recent meeting of the London Tract Society, it was stated that there are no fewer than ten stamped newspapers of an infidel tendency, the circulation of which, throughout the country, is no less than eleven million, seven hundred thousand. There are six unstamped newspapers, of which the circulation is six million, two hundred and forty thousand. Of miscellaneous publications of evil tendency, there is a circulation of not less than ten million, four hundred thousand. Of the worst class of all, the circulation amounts to five million, two hundred and fifty thousand. In this country there are, doubtless, as many as in Great Britain, when the population is taken into account.—*Bap. Banner*.

DOCTORS OF DIVINITY.—In the list of ordained ministers, attached to the Minutes of the Presbyterian Church (Old School) there are one hundred and fifty seven names, with the title of Doctor of Divinity. As there are but 1926 ministers in that denomination, the proportion of Doctors of Divinity is about one twelfth of the whole number.

MISSIONARIES.—A few missionaries have been lately sent to the interior of Borneo, up the country beyond Cutch, on an exploring expedition. They report the natives as being far advanced in the arts of civilization, and anxious to establish intercourse with England.

My Reasons for Becoming a Baptist.

On a certain occasion I stood, as a spectator, on the water's edge, where the solemn ordinance of baptism was to be administered by a Baptist minister. He declared that *believers* are the only subjects, and immersion the only mode, of baptism, known in the New Testament; and although I had heard as much affirmed many times before, on this occasion a powerful impression was made on my mind. Is it a fact that the Scriptures furnish neither precept nor example of baptism by sprinkling or pouring, nor of infants as subjects? Would Baptists constantly and openly affirm such a thing, and no one be able to put them to silence, if they have not the Word of God to sustain them?—Is the prejudice of education—is the force of circumstances of associations—sufficient to shut our eyes to facts, as plain and palpable as Baptists say they are, in this case? Thus, perplexed and reflecting, I turned to the New Testament and sought carefully, patiently, and, I think, honestly for the truth, willing to know and practice it as far as capable. The result of that investigation was, I came fully and satisfactorily to the following conclusions:

1. The Baptism of John, the disciples of Christ, and the apostles was, without the least possibility of successful contradiction, immersion only, and that of *believers*, in the name of the holy Trinity.

For instance the baptism of Jesus in Jordan—John baptizing in Enon near to Salim because there was much water there—Philip and the eunuch both went down into the water, &c. In short wherever the manner of the baptismal action is hinted at, it is most clearly to my mind immersion. And as to the proper subject, The Bible contains not one most distant allusion the baptism of infants, or any but *believers* in the Lord Jesus Christ. But *believers*, "both men and women," Acts 8:12—"those who had received the Holy Ghost, Acts 10:47—Lydia, hearing Paul preach by the river side," and her household," in which it is not likely there were many infants, and certainly no proof, Acts 16:14, 30—the *Jailer* with all his house repaid believing in God, 31—*Christians*, "believing in the Lord with all his house," Acts 18:8—*Stephanas*, and his house, who dedicated themselves to the service of the saints," 1 Cor. 1:16—these were baptised, and such as these, but no infants, in apostolic times.

2. There being no Bible authority for infant baptism, or any other mode of immersion, the usage of the Baptist church, in this respect is consistent and Scriptural.

I am acquainted with the logic of learned Pedobaptists; but it can not satisfy minds that take an intelligent and impartial view of both sides of the question. But I do not say this to question or impeach the candor and honesty of my brethren whom I have left. I doubt not their honesty; but I think they have looked at only one side of the question, or looked through colored glasses as I did.

3. With these views, honesty and candor compelled me to dissolve my connections with the Methodist Episcopal church, and seek a connection with that church which clings to the Bible and repudiates the doctrines and commandments of men, in ecclesiastical faith and practice.

Thus, beloved brethren and friends, I have given in a few words, my principle reason for becoming a Baptist, and I think honestly, as in the sight of God. For the last twenty years I have been a Methodist, and nine years of that time have been trying to preach the Gospel. I was contented in that church, satisfied with her usages and doctrines, and enjoyed the consolations of religion as well as I expect to in the Baptist church; but a sense of duty, and a conviction of truth, have influenced me in this step, and I feel that God is with me, and his word sustains me in the confident belief that I am right.

I do not, by any means, discard infant baptism, because I do infant baptism. Baptism is no Saviour—Christ the Lord of glory crucified, is the only Saviour; and we must obey him as King in Zion, and Head of all things to the church, even if his commandments do clash with our prejudice and education. Unconscious infants *cannot* obey, nor is there any commandment in the Scriptures addressed to them, or obligatory upon them till they are capable of understanding something of its import; and a proxy obedience to a divine law or requirement, is either inconsistent, or else for all I can see, might be extended as in the Catholic church, to *supererogation*, so that the son or daughter might be saved for the righteousness of sponsors or parents.

May the Lord help us by his Word and Spirit to live to his glory, and when our pilgrimage is ended, save us in his kingdom.

STEPHEN HILBEN.
Brooklyn, Ala., Jan. 30th, 1851.

ARCHBISHOP HUGHES AND THE GRAND TURK.—Archbishop Hughes says that ten Protestants cannot be found, having the same opinion in religious matters, while, on the contrary, all Papists have precisely the same creed. This puts us in mind of the Grand Turk, who boasted to an American, a short time ago, that he had upwards of five hundred ladies in his harem, whom he had no difficulty whatever in managing; whereas, he understood, that frequently among us, poor citizens could not manage one wife. Our citizen merely asked if they never put any of the ladies in a sack to be thrown into the sea. "Certainly," replied the Turk, "if any of them should presume to think for themselves." The Pope manages his flock in pretty much the same manner.—*Christian Times*.

POPEY IN ENGLAND.—It is a well known fact that the late Mr. Taylor, in whose cemetery at Weybridge are deposited the remains of Louis Philippe, was induced on his death bed, to disinherit his son, and leave his large property of nigh £300,000 a year to Cardinal Wiseman.

Mortuary.

DIED.—At his residence, twelve miles north of Marion, on the 10th of January, of inflammation of the bowels, Bro. GEORGE B. TUBB, son of the Rev. James and Hinson H. Tubb, aged 24 years, 5 months, and 16 days.

Bro. Tubb was a member of the Baptist church for several years; he left a wife, one son, and a daughter, and a large circle of friends and relations to mourn his departure. "Many are the afflictions of the righteous; but the Lord delivereth him out of them all."

DIED.—At the residence of her husband, 13 miles north of Marion, Mr. James Derrin, of Consumption, Sister ELIZABETH DERRIN, aged 20 years.

Sister Derrin was a member of the Baptist church for number of years. She told her friends she had no fears of death. Sister Derrin left a husband and four children; and a large circle of friends and relations to mourn her loss. "The Lord giveth and the Lord taketh away; blessed be the name of the Lord."

Tribute of Respect.

At a meeting of the Students of Howard College the following gentlemen were appointed a Committee to draft resolutions relative to the death of Condy R. Billingslea:

W. D. Lee, J. F. Herrick, G. W. Chase.
The following Resolutions were presented and unanimously adopted:

Whereas, it has pleased Almighty God to remove by death one of our number, Condy R. Billingslea, a member of the Sophomore Class, therefore,

Resolved, That we bow with humble submission, to this afflicting dispensation of an Allwise Providence.

Resolved, That in this sad event, our institution has lost one of its most exemplary and talented students, the Church one of its brightest ornaments, and the community one of its most promising young men.

Resolved, That we deeply sympathize with the afflicted family and friends in this melancholy bereavement, and in token of our respect for the memory of the deceased, we will wear crape on the left arm for thirty days.

Resolved, That a copy of the above be sent to the family of the deceased, and that the same be published in the papers of this place, and also in the Tuscaloosa Monitor.

RICHARD MONTAGUE, Chm.
WILLIAM HOWARD, Sec'y.
Howard College, Marion, Feb. 5th 1851.

Business Department.

Letters Received.

The Post Master at Demopolis has a satisfactory response to his letter. Money by mail is always at our risk, and it lost on the way, after starting, credit will be given as though it had come safely to hand.

Rev. D. P. J. Murphy has obliged us with a new name, and a promise of other aid soon. Hope he will be successful. Requests attended to.

Rev. S. Henderson has our thanks for remittance. That portion relating to Bro. Simpson's note will be paid over our sight of the Treasurer. The advertisement will be copied as directed. Kind words are grateful, and hope his promise may be duly realized.

Rev. E. Vining's communication is before us, in relation to which he will hear from us again. Hope for the influence kindly promised.

Rev. H. Lee will observe that his letters, &c., are in hand. Sorry to hear of his poor health. In relation to business matters, our motto is "the best thing, if possible; and if not possible, the next best, that is."

Rev. J. Vasey has again obliged us with new names for which he has our thanks. Hope he will make up thirty and get our best premium. Remember our terms, and as far as possible, let those be the rule.

Rev. J. Reeves has also sent us additional aid.—He is a good hand to get subscribers, and we hope he will serve us and himself, too, by soon getting thirty, and obtaining a magnificent premium. See receipts elsewhere.

Rev. S. S. Lattimore has placed us under strong obligations to him of late, by making continual additions to our list of patrons. Many thanks to our good brother. Names entered, and money received. Shall send the accounts referred to.

Post Master at North River will perceive that we are in receipt of his letter with its contents.—Thank him and the brethren who remit through him.

Rev. M. C. Curry has pleased us much by the information given. We will write forthwith on the subject. Be sure that nothing shall be wanting on our part to make all things agreeable. Can't he send us some communications, new subscribers, &c.? Hope he will try.

Rev. L. Boydston will have a full response early.

RECEIPT LIST.

Receipts for the South Western Baptist				
NAMES.	AMOUNT.	Vol.	No.	
Rev M W Chestman,	\$4 50	3	52	
J R Newell,	10 00	4	52	
Rev S A Sawyer,	3 00	2	48	
Jos B Smyth,	3 00	3	19	
B H Lamb,	3 00	2	40	
J G Robertson,	2 50	3	52	
Rev J R Hamilton,	2 00	2	52	
Edmond Wood,	2 50	4	12	
S J Huey,	2 50	3	50	
E R Moor,	2 50	3	14	
B M Robertson,	2 50	3	48	
John Timmons,	2 50	3	48	
Lewis Forrester,	2 50	3	48	
Abel Hagerly,	2 50	3	48	
Daniel Holt,	2 50	3	48	
Rev J M Hill,	2 50	3	48	
F S Culbertson,	2 50	3	48	
Mrs F C Lull,	2 50	3	48	
Rev L H Millikin,	2 50	3	48	
A D Carraway,	2 50	3	20	
Rev M Clements,	2 50	3	20	
F G Thomas, Sen.	2 50	3	46	
S Lanier,	2 50	3	52	
Dr E W Jones,	2 50	4	3	
Rev S Henderson,	2 50	3	52	
Rev G Everett,	5 00	3	52	
Thos Trigg,	2 50	3	46	
J D Brooks,	2 50	3	46	
Lee Lipscomb,	2 50	3	52	
W W Watson,	2 50	1	43	

G. W. GRIGGS, D. D. S.

WOULD respectfully inform the citizens of Perry and the adjoining counties, that he has located in Marion, and is as well prepared as any man in the United States to perform all operations on the Teeth, upon the best, and most safe principles of Dental Science, he will insert Artificial Teeth, according to latest improvement in the Art, and either fastened by Atmospheric Pressure or Clasp, and with or without Artificial Gums, as the case may require.

Dr. G. may be found in his office at any hour, unless professionally absent.

Office over Lawson's store, fronting the Public Square, N. B. All work, warranted, and charges reasonable. Feb. 12 1851.

A CARD.

F. A. BATES, M. D. respectfully informs the citizens of Marion and its vicinity that he is located in town, and offers his professional services at all hours. His residence and office are at the house formerly occupied by Mr. Wm. Huntington. MARION, Jan. 29th 1851.

H. H. HANSELL & BRO.

24 Magazine Street, New Orleans, La.
WM. S. HANSELL & SONS,
28 Market Street, Philadelphia.

MANUFACTURERS OF SADDLERY AND IMPORTERS OF SADDLERY HARDWARE. Purchasers are invited to an examination of our large and well assorted stock. We are prepared to furnish them with the latest style of Saddles, Harness, Trunks, &c., and with every article appertaining to Saddlery and Saddlery Hardware trade, at a very small advance on our Philadelphia prices. New Orleans, Jan. 15, 1851.

Notice.

MR. ALFRED H. YARRINGTON is no longer my Agent in any shape or form whatever. Marion, Ala. Dec. 15, 1850.

ISAAC N. DENNIS,

Attorney at Law,
MARION, PERRY COUNTY, ALA.
Will attend to all business entrusted to his care in the Counties of Perry, Marengo, Bibb, Autauga and Dallas. Jan. 1, 1851.

JUDSON FEMALE INSTITUTE,

Marion, Perry County, Ala.

Professor MILO P. JEWETT, A. M. Principal and Instructor in Moral and Intellectual Philosophy, &c.

Dr. F. AUGUSTUS WURM, A. M. Professor of Mathematics.

Miss L. E. SMITH, English, Embroidery & Wax.

Miss L. D. SALISBURY, French, Drawing and Painting.

Miss D. L. MERRILL, English.

Miss M. A. GRISWOLD, English.

Miss H. L. HURD, Music.

Miss E. A. JEWETT, Music.

Miss D. W. TUPPER, Primary and Preparatory Departments.

GOVERNORS.
MISS M. A. GRISWOLD.
MILTON AND NURSE.
MRS. H. C. EASTMAN.
Steward of the Department.

WM. HORNBUCKLE, Esq. AND LADY.

THIS Institution has now entered on its THIRTEENTH year, under the direction of the same PRINCIPAL. It has always enjoyed a high degree of prosperity, without any interruption. At the present moment, it has One Hundred and Forty Pupils, from the States of Alabama, Tennessee, Mississippi, Arkansas, Louisiana and Texas.

At no period, has it been favored with an able Faculty.

Professor WURM is a Graduate of the University of Munich, in Bavaria. He is a gentleman of high and varied acquirements, although he has devoted himself chiefly, for the last twenty years, to teaching the science and art of Vocal and Instrumental Music. For ten years, he was Supreme Director of Music in Kempten, and appointment of the King of Bavaria. For three years past, he has been a distinguished Teacher of Music and Instructor in the German, French, Spanish and Italian languages, in Philadelphia. He speaks English fluently. He is a Composer, and a splendid performer on the Piano, Harp, Violin, Violoncello, Double Bass, French Horn, Tuba, &c. &c. His learning, taste, experience and tact, industry and energy, insure to his pupils the most critical and thorough training, and the most accurate and brilliant execution.

For Young ladies wishing to learn the Harp, or to secure brilliancy of execution on the Piano and Guitar, will do well to finish their Musical studies under Professor Wurm.

The Lady Teachers of Music are eminently worthy to be associated with the distinguished Head of that Department.

The Teachers in the other departments possess the highest qualifications for their respective duties. They have all been engaged, for several years, in their profession, in the Judson, or in other Southern Institutions.

The GOVERNOR is admirably fitted by her high moral and intellectual attainments, and her intercourse with polished society in Washington City and other parts of the South, to mould the character and form the manners of the Pupils.

The MATRON and NURSE have had experience in the same position, in a celebrated institution in Maryland. Her kind and motherly heart will secure to the young ladies, in sickness or health, the tender care of an affectionate mother.

The STEWARD and LADY are well known as deservedly occupying a high position in this community. They have always furnished a pleasant home to the Pupils of the Judson.

This COURSE OF STUDY is elevated and extensive. DIPLOMAS are conferred on those who complete the Regular Course. Young ladies, however, may pursue any branches they prefer.

The Institute is furnished with a Library; Apparatus, Cabinets, &c. It has one Harp, twelve Pianos, six Guitars, and a variety of other instruments.

In DISCIPLINE, the law of Kindness prevails, and with complete success. Habits of order, system, punctuality and economy are assiduously inculcated. Pupils are allowed to spend only fifty cents a month for Pocket money. Expensive Jewelry is forbidden. Simplicity and uniformity of Dress is prescribed.

MONTHLY REPORTS of Scholarship and Department are forwarded to Parents.

EXPENSES.—Two hundred and twenty-eight dollars per annum, cover all charges for Board, Tuition, Books and Stationery, for the highest English branches, and Music on the Piano. Tuition on the Harp is Eighty Dollars a year.

Two hundred dollars, per annum, meet all the expenses of a Pupil, desiring to Graduate, and studying only English with Latin or French, instrumental music being excluded.

Board and Tuition are payable, one half in advance.

There is but ONE Session of Ten months, each year, always commencing about the first of October. Pupils, however, can enter at any time, paying only from the date of entrance.

REFERENCES.
IS MISSISSIPPI.—Col. Thos. G. Blewett, H. Talbot, Esq., Gen. T. N. Waul, Rev. Benj. Hodges, Rev. J. B. Suter, A. M. West, Esq., Rev. Benj. Whitfield.

IS ARKANSAS.—Rev. J. Hartwell, D. D.
IS LOUISIANA.—Silvester Bennett, Esq., William S. Prothro, Esq., Capt. J. W. Maudy, Rev. Elias George.

IS TEXAS.—Rev. R. C. Burleson, Jas. R. Jenkins, Esq., Rev. James Luckins.

N. B. Payments can always be made by Acceptances on New Orleans.

M. P. JEWETT.

January 8, 1851.

Just from the Press!

THE BAPTIST PSALMODY. A collection of Hymns for the worship of God, by B. Manly, D. D., and B. Manly, Jr. Published by the Southern Baptist Publication Society, and for sale at the Depository prices.

The compilation of this work originated in a felt necessity. It was undertaken in accordance with the request of numerous Associations in the State of Alabama. The Board of the Southern Baptist Publication Society had received repeated solicitations to publish a Hymn Book for our Southern Churches, indicating quite an extensive conviction that no Hymn Book in use among us was likely to become the Book of the Day, devoted to the South. While they were deliberating in relation to the matter, it became known that the brethren Manly had compiled their Book. It at once suggested itself as desirable, if this book should be found adapted to their design, to adopt it, rather than bring out another almost simultaneous work with the publication of this collection. At the solicitation of the Board, the MSS. was submitted to their inspection, and arrangements having been entered into by them for securing the copy right, the whole work was subjected to a rigid examination, under the direction of the publishing committee, and in connection with one of the compilers. All the alterations that seemed desirable to render it such a Hymn Book as the Society should publish, were made, and the result of these labors are now respectfully tendered to our brethren and the churches, in the hope that they may find it an acceptable offering; and with the earnest prayer that the great Head of the Church will bless it to the comfort and improvement of Zion.

It has been an object to restore the hymns of our standard authors, as far as might be, to their original form, and also to give a new Hymn Book in such a form as to be a literary excellence, are eminently adapted to the great purposes of sacred music. The cultivation, and the expression of pious sentiment and feeling, will add to the interest and value of the volume. It contains 1,296 hymns. That it will please the taste and meet the wishes of every one, is not supposed, but we can confidently recommend it as an excellent Hymn Book.

Niche for the Poets.

The Wreckers.

When the wild winds moan mid the naked rocks,
And the waves their ragged work scourges,
And the billowy clouds go rolling by
Through the darkling gloom of the midnight
sky,
And the shoals are swept by the curling locks
Of the ever dashing surges;
When the sea-gull screams to the wailing blast,
And flutters the dark clouds under,
And the lightning waves her fiery hair,
And dances and laughs through the murky air,
While her sailor scowls as she flies so fast
And grinds his teeth in thunder;
The false beacon burns on the towering cliff,
And the moving light is glancing,
While far away on the stormy sea,
A noble ship struggles mightily,
But is tossed about like an insect's skiff
On a rapid brooklet dancing.
As the storm for a moment lulls, the boom
Of a signal gun comes over;
And another still, another more,
Rolls heavily to the fatal shore,
And the treacherous light through the awful
gloom
The seamen at last discover.

Then swift to the strand the vessel bounds
Where the beacon light is glancing,
And the wrecked flung and flaps his wings
As the fast ship o'er the billows springs,
And the minute gun flings its rounds,
And the tattered shrouds are streaming.

For a moment, now, winds are still,
And Hope sings sweet to seamen;
And the wild heart throbs in the longing breast,
To think of the one it worships best,
But in vain, for on a watery hill
Comes blown by the black storm demon.

As the vessel wades through the stormy foam,
And ploughs thro' the angry billows,
The gate of mercies wrath unbars
And bursts on the deck and shattered spars,
That split on the rocks and find a home,
With sand and crags for their pillows.

From the cliffs above, where the beacons burn,
Is heard the cry of the swimmer;
But no mercy moths those hearts of stone
Where the thirst of love burns alone;
To his ashes sink in the ocean's urn,
Midst the storm, and the lightning's glimmer.

The winds howl on o'er the stormy sea,
And the fern and rock-rose shiver,
And the mountain dash of leaping surge,
Seems a dancing, a merrily dance,
For the calm which whorls peacefully
Among those rocks forever.

THE MINSTREL.

Miscellaneous.

Relation of Puseyism to Infidelity.

It is a strange, but significant fact, that of two brothers, educated at Oxford, and ordained to the ministry of the church of England, one went over to the Puseyites, and ultimately to Popery, or very near it, and the other to rationalism, or modern infidelity—the two Froudes. Again, of two brothers, distinguished at Oxford for their intellectual powers, ornaments of their college, one passed from the pulpit of the Protestant church into the closest embraces of Popery, while the other went, wide and far, into the cold, icy, mythical school of Strauss, the Corypheus of all the modern antagonists of Christ—the two Newman. It is a significant fact, we say, for it shows that the Church of England is in two directions open to the storm, and whether it beat from Rome or Germany, it enters through the cracks that every day yawn wider in her sides, giving an emphatic warning that may well be heeded, that a skillful mason is wanted to repair a State-supported church. Nor is the publication of the four books, or five, for Francis Newman had already, though anonymously, published his "History of the Hebrew Monarchy"—anything more than the breaking forth of a few foul pustules on the diseased body. Every one knows that Puseyism is rampant at Oxford, but every one has not yet learned what Dr. Vaughan, the head master of Harrow School, has recently declared, that one third of the students there are infected with Rationalism. Thus there are two forces contending adverse in their influence, but equally destructive, for the downfall of the church of England.

Riches for our Children.

BY JONATHAN DIXON.

Nothing is more common than for parents to labor industriously for the accumulation of property in order to bequeath it to their children. It would seem as if they deemed it their peculiar calling to amass a fortune for their descendants, and were giving all diligence to make their "calling" sure. We commend to such the thoughts contained in the following article:

Large possessions are in a great majority of instances injurious to the possessor—that is to say, those who held them are generally less excellent, both as citizens and as men, than those who do not. The truth appears to be established by the concurrent judgment of mankind. Lord Bacon says, "Certainly great riches have sold more men than they have bought out. As baggage is to an army, so are riches to virtue. It hindereth the march, yea, and the care of it sometimes loseth or disturbeth the victory." "It is to be feared that the general tendency of rank, and especially of riches, is to withdraw the heart from spiritual exercises." "A much looser system of morals commonly prevails in the higher than in the middle and lower orders of society." "The middle rank contains most virtue and abilities."

"Wealth hoarded on wealth, nor truth nor safety buys,
The wagers gather as the treasures rise."
"There is no greater calamity than that of leaving children an affluent independence. The worst examples in the Society of Friends are generally amongst the children of the rich."

It was an observation of Voltaire's, that the English people were, like their huts of beer, froth at top, dregs at bottom—in the middle excellent. The most rational, the wisest, the best portion of mankind, belong to that class who "pos-

sess neither poverty nor riches." Let the reader look around him. Let him observe who are the persons that contribute most to the moral and physical amelioration of mankind; who they are that practically and personally support our unnumbered institutions of benevolence; who they are that exhibit the worthiest examples of intellectual exertion; who they are to whom he would himself apply if he needed to avail himself of a manly and discriminating judgment. That they are the poor is not to be expected; we appeal to himself whether they are the rich. Who then would make his son a rich man? Who would remove his child out of that station in society which is thus peculiarly favorable to intellectual and moral excellence?

If a man knows that wealth will in all probability be injurious to himself and to his children, injurious too in the most important points, the religious and moral character, it is manifestly a point of the soundest wisdom and the truest kindness to decline to accumulate it. Upon this subject it is admirable to observe with what exactness the precepts of Christianity are adapted to that conduct which the experience of life recommends. "The care of this world and the deceitfulness of riches choke the word;"—"choked with cares, and riches, and pleasures of this life, and bringeth no fruit to perfection;"—"How hardly shall they that have riches enter into the kingdom of God?" "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition." Not that riches necessarily lead to these consequences, but that such is their tendency; a tendency so uniform and powerful that it is to be feared these are their very frequent results.

It will be said, a man should provide for his family; and make them, if he can, independent. That he should provide for his family is true; that he should make them independent, at any rate that he should give them an affluent independence, forms no part of his duty, and is frequently a violation of it. As it respects almost all men, he will best approve himself a wise and kind parent, who leaves to his sons so much only as may enable them, by moderate engagements, to enjoy the conveniences and comforts of life; and to his daughters a sufficiency to possess similar comforts, but not a sufficiency to shine amongst the great, or to mingle with the votaries of expensive dissipation. If any father prefers other objects to the welfare and happiness of his children—if wisdom and kindness towards them are with him subordinate considerations, it is not probable that he will listen to reasonings like these. But where is the parent who dares to acknowledge the preference to his own mind?

Endorsing a Note.

A friend who has suffered rather grievously in consequence of putting his name on other people's promises to pay, thus writes us, warningly, on the subject. We are happy to find him in so pleasant a vein, after passing through the fiery ordeal of paying other men's notes. Few could meet so grave a matter in his philosophical spirit.

"Did you ever endorse a note, or notes for a friend? If you never have, take my advice and do not. Say plainly so! to any such application, and make that your standing point. But, perhaps, you don't know what a note is? Well, then, I will tell you. It is a narrow, oblong, piece of paper, whereon is written, at such, or such a time, I promise to pay to John Nokes, or Tom Stiles, a certain specified sum of money."

"If it has been ascertained that a certain place notorious for its intense heat is paved with good intentions, I have not the least doubt that future explorers will discover that its walls are papered with promises to pay."

"But this note business; what a pretty conception it was for the first inventor! It is so pleasant to write one's name as a sort of private banker, issuing your manuscript slips to the public, and finding the oblong things graciously received, delicately handled, prettily folded, and alas! often too diligently taken care of. The worst feature about these things is, that like chickens, they will come home to roost. If they would only stray off, and get lost, and be forgotten, the invention would be perfect. But they seem to partake of the nature of earlier pigeons, for no matter at what distance from the dove cote you let them fly, they are almost morally certain of coming back to you. In one thing, however, they differ: the coming of your scattered promises is usually heralded by square bits of paper, with certain cabalistic words in black letters, among which, NOTE DUE, and BANK, are provokingly conspicuous."

"Young silly people put a piece of bride cake under their pillows for the purpose of dreaming on, but the most efficacious things I know in producing dreams—especially if one's exchequer is well nigh empty—are those square bits of paper—those disagreeable 'avant couriers,' those tiny but terrifying heralds of 'coming events' that literally do 'cast their shadows before.' All this, however, has reference to the creator of dubious promises to pay; but he who endorses such promises—otherwise than in the way of legitimate business, is a—very, very foolish and inconsiderate man who by so doing, invites another man's chickens—Hawks, rather let me call them, for they are predatory birds—to come and perch upon a roost, which perhaps scarcely affords room enough for his own pecuniary fowls."

"If, therefore a friend comes to you, and casting his eyes modestly down says—'Just oblige me by putting your name to this piece of paper?' Thrust your hands deep into your pockets, look him straight in the face, and answer bluntly, 'I won't.' Perhaps, however, you prefer to use lady lan-

guage, and so beat about the bush, and say 'Very sorry, indeed, but my dear Smith, my engagements are such—that is—my wife—promised her—you understand—would serve you with pleasure—perhaps some other time—relax her scruples—excuse me! &c. &c.' Bah! Bah! this in and out and round about kind of apologetic negative is unmanly; the best word, and the shortest you can say is, plain, blunt, no! There! that is what I call enforcing a good precept in a popular way—the best mode in the world whenever it can be done. Dry didactics have usually too much of the saw-dust quality for general reader to swallow easily. Keep a man in good humor with himself, and he will assent and fix firmly on his mind many a serious truth, which if offered with dogmatic solemnity, he would very probably shut his heart against. The old fable tells us that the sun's rays won the traveller to throw off his overcoat, while the most bitter blasts of the North wind made him grasp it only the tighter. So it is with all truths, you may slide them into the heart with a smile after the boldest denunciation have knocked at it without avail.

"But this is getting into metaphysics, and, my head is too feathery for such a ponderous philosophy, I shall leave it to those who believe that the most profound truths are such as he who writes about them does not understand, and he who reads about them does not comprehend."
—Arthur's Home Gazette.

A Prairie on Fire.

A RACE FOR LIFE.

The fires always run before the wind with an advanced tongue or fork in two receding flanks, and in a high wind so rapidly do the dancing, curling, careering flames leap from point to point of the dry grass, that it is sometimes difficult for the swiftest horseman to escape. The sight, especially in the night, is always beautiful beyond description. But after awhile we become familiarized to it and look upon it without emotion, as all of us learn to do upon the glorious sun, the most splendid object in nature.

At the time I refer to, I had been two or three days' drive to the town of C—, with my horse and buggy, and was on my return home. All day I had noticed signs indicating fire on the prairie—masses of smoke in the distance, lying like white clouds upon the horizon, and a hazy atmosphere—but these gave no trouble so long as they were far away; and busy with my own thoughts, for hours I would pay no attention to them whatever. At length, after some of these periods of abstraction, I observed with some apprehension that the conflagration was drawing near, and had actually worked around in my rear, until it had crossed the path by which I had traveled; that all behind me was fast becoming a sea of fire, and for the first time the thought of danger, that I might be overtaken or possibly surrounded, occurred to me.

My horse was a powerful one, but not very fleet nor yet fresh; but without the loss of a moment I applied the whip, and quitting my direct route, bore to the left because that placed me more squarely before my enemy.

Soon the tongue of fire, the advance guard of my terrible foe, became distinctly visible on my right, at about two miles distant, as near as I could judge, stretching on with a speed that was really frightful. I knew the struggle was to be with that, and pushing my horse to the utmost, kept my eye fixed upon it, like the wily racer, intent on measuring the power of his antagonist before the final effort. For a few minutes the result was in doubt, but not long. Shews of flesh were no match for the wind, which bore on that fleet and terrific column of fire, and I was satisfied that it was outstripping me with a feeling of indifference; for I thought for the moment that my last hope was gone, and was bracing my heart and nerves for the final event of life.

It was now twilight, and as the day departed, and the shadows of night fell around, the cordon of fire seemed to magnify its terrors, and like a vast serpent, to extend itself behind and on both sides, and to be closing up its fold to encircle me. I was no stranger on that part of the prairie; its general localities, though one portion is very much like another, were familiar to me; and in recalling them to mind, I recollected a little rugged mound or hill, some twenty or thirty feet in height, and was satisfied that I was no great distance from it. With my hopes revived a little, I taxed my sight to the utmost on every swell of ground that I passed, and at length detected the faint outline of the eminence in advance. But the fire was making for it too, and the subtle leaping tongue on my right hand, now quite ahead of me, already seemed almost between us and prepared with a single leap to cross my path and secure its victim. Still with my almost exhausted horse, I pressed on with an energy and despair so mighty as almost of themselves to wreck the powers of life. I have not recovered from the effects of that mental struggle to this day—but, as you have no doubt concluded, the mound saved me. In the race for life, I was obliged, as it were, to place myself side by side, with that giant and awful sword of flame, and for the last half mile, the contest was doubtful, hopeless and dreadful. But God nerved my horse with an unnatural strength, as it seemed to me, and guarded his footsteps so that every effort told; and at last I dashed upon the bare side of the mound where there was no fit substance for the devouring element to follow, and all was safe. The flame swept by with a dull, heavy roar, and a hot, sweltering, suffocating breath, burning with an intensity and grandeur which realized to the imagination my ideas of the final catastrophe of nature, encircled and passed the little eminence on which I stood, and stretched off in two long lines as far as

the eye could reach. I fell upon my knees; since that terrible night I trust I have been a more thoughtful and thankful man.—Godey's Lady's Book.

Convention of Planters.

We copy the following from the Montgomery Advertiser & Gazette; and on account of the interests involved we commend it to the attention of all our readers:

TO THE PLANTERS OF ALABAMA.

An attempt to incite Insurrection!

It has become a solemn and imperative duty to lay before you the particulars of a recent and bold attempt to overthrow and subvert the fidelity of slaves in a section of our State. Aside from other causes that are now agitating the public mind throughout the South, matters of local importance to all of us who are in daily intercourse with the black population of this country, are urging on us the necessity of some concerted action. If the present tendency of things is not in some way arrested, not only the property of planters, but also the safety of all we most dearly value in life must ultimately be destroyed, even the lives of our families. It should be our aim, as it is our duty, to speak plainly, to state facts and call things by their right names. On a plantation in South Alabama, the overseer was taken suddenly ill and died in the early part of the past summer. Soon after this occurrence, two men met on the place, and in its then unprotected condition, commenced a conversation with the negroes after the following fashion. The white men stated that an election was to come off when the negroes were to be made free. That the white men, their friends, would rejoice at it—and when the time for throat-cutting arrived, they would be on the side of the negroes.

They also asked the negroes "what they thought of it." The proprietor was absent at the time, and the overseer having recently died, the faithful negroes reported the above conversation to the neighbors, the friends of the owner.

These are facts for your consideration. Negro testimony, as we all know, is of no avail against a white man, be he native or foreigner—hence, the only remedy is violence, which at all times is to be deprecated. As a matter of self-preservation, we now propose that a convention of planters be held on the first Monday in May, in the city of Montgomery, to take such counsel as may effectually arrest this agitation. We respectfully suggest that the planters of Alabama hold their own separate convention, and that they appoint delegates to represent them by regular elections.

We would suggest that other classes of our fellow-citizens hold separate conventions, if they think proper to do so, and in suppressing at once and forever the evil spirit that is surely abroad in the land. In a late published report of the abolition society of New York, it is asserted that the "more must be kept up on the cotton States." We of the South, therefore, must bring to bear on this subject all the influence we possess as far as personal action, property and friends will accomplish our purpose.

If need be, force must be liberally applied to suppress these assaults upon our peace and safety, and to this end we indignantly and collectively desire the aid and countenance of our class and others of our friends who are honestly with us.

If we unite with a determination to act promptly, great good must be the result, while on the contrary, if we are regardless of the constant warnings and gradual approaches of the incendiary, all will ultimately be lost by culpable indifference.

We should remember that we are not merely acting for ourselves, but our families are appealing to us in language far removed from the mean and dishonest party claims of the day.

The Register and Advertiser of the city of Mobile, and all papers in the interior, are requested to insert this call and urge the propriety, if they think proper, of holding a convention of planters.

MANY PLANTERS.

N. B.—Should the plan meet with the approbation of planting interest, other and important disclosures will be made, which at this time it is deemed not advisable to publish, but which could be more properly disclosed to the delegates assembled, and through them to their country constituencies.

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December 20th, 1850. 43—6m.

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October 18, 1850.

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They corrected false Grammar with great readiness, and the sentences regarded by the prevailing systems, as idioms, anomalies, and intricacies were parsed by the smallest in the class, with surprising fluency and accuracy. Many of the class had never studied Grammar before, and some were less than twelve years of age.

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December 18, 1850. 42—H

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Nov. 6, 1850. 36—6w.

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[From the Primitive Church Magazine, London.]

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EDITED BY DR. EDGAR.

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