

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.

Uses of Death.

Death is the great law of all organized beings. Neither animal nor vegetable is exempt from it. It is the stern fate, the inexorable doom of everything that lives. The same agencies by which the bodily structure is built up and the vital processes are constantly maintained, at length undermine that structure and bring those processes to a termination. Nor are we able to conceive of any change by which under the present constitution of things such a result should be prevented or to any considerable extent delayed. What miraculous interposition would have taken place in favor of our own race had the first human pair remained innocent we know not; but that man was not designed for a physical immortality—to live forever on this earth all the provisions of his constitution abundantly show. The remains of the innumerable animal tribes which preceded him in the zoological series while they attest the former prevalence of life in our world are equally monuments of the reign of death. But although thus connected with life and as far as our knowledge extends inseparable from it, death is of all evils that which we most dread. Whether regarded in itself or in its attendant circumstances, it is indeed the king of terrors. It disposes the elements of our being, making the evils incident to the present state—inseparable it may be from it—tributary to good, casts its dark shadow over the whole face of human society.

The very mention of it is sufficient to sober the gayest spirit, and calls up images at which the stoutest heart grows sick and the ruddiest cheek pale. It is the rude severing of the dearest connections and most intimate relationships of life, the sudden extinction of all our worldly interests, the final setting of every earthly hope. It is the removal forever from the light of day, from the warm precincts of human affections and sympathies, and from this bright and beautiful world which we have known so long and loved so well, and which, however marred and seathed with sin has still so many charms for our delighted senses. Its ministers are pain and wasting sickness, and sore disease, and in its train of attendants are the shroud, the coffin, and the tomb. Such is death; so chilling to every natural sensibility are the sad images awakened by its contemplation, and yet, besides being the appointed means of introducing us to a more exalted state of existence, it subserves the most important ends in connection with the present life. It is the great equalizer of the diversities of human fortune. It, at the same time, reconciles the poor man to his poverty and makes the rich feel of how little value is his wealth. It supports the confirmed and hopeless invalid under the wearying sense of his bodily infirmities, and humbles in the strong man all pride of strength, as looking upon his wasted and suffering fellow he remembers how soon they must lie down together and the sods of the valley be alike sweet unto them. It chastens aspiration, moderates desire, subdues selfishness, quickens benevolence, strengthens duty, and disposes to the exercise of every Christian virtue. It is the great moral ballast of society. But for the restraining and steady influence emanating from this source its noble institutions, freighted with the best hopes of our race, would be quickly dashed to pieces upon the rocks of interest, or whelmed beneath the billows of passion. It deserves also to be remembered that death is rendered still further subservient to the beneficent designs of our Creator by the means adopted for meeting its ravages, and still continuing our world the abode of life and happiness.

The wonderful provisions of our nature, organic and spiritual, having respect to this end and securing it with as much certainty as gravity the motion of the spheres, are the foundation of the most beautiful relationships—the well-spring of the tenderest sympathies and sweetest charities of life. Gathering the otherwise isolated individuals of our race into households and families, they furnish in these not only schools for the acquisition of every civil and social virtue, but nurseries in which immortal spirits are reared for the purity and beauty of heaven. So graciously and so wonderfully has the all-wise Creator disposed the elements of our being, making the evils incident to the present state—inseparable it may be from it—tributary to good, and building upon the foundation of suffering, disease and death, so large a portion of the entire fabric of our earthly happiness.—*Bibliotheca Sacra.*

THE HEROISM OF JUDSON.—As an illustration of the self-sacrificing devotion of Dr. Judson to the work of evangelizing the heathen, it was mentioned that for his services as an interpreter during the English and Burman war, he received a present of between four and five thousand dollars, and this entire amount he placed at the disposal of the Board of missionary purposes, and though penniless insisted on its acceptance. He had also received, upon the exceedingly popular memoir of his second wife, Sarah B. Judson, written by the accomplished

and now desolate widow, Emily C. Judson, the sum of nearly fourteen hundred dollars; this, too, he cheerfully laid upon the altar, and died a poor man. "Poor, yet making many rich."

No One Prays for Me.

A writer in the New York Evangelist says:

"Whilst a meeting of much interest was going on in a certain country town in Virginia, Mr. K. a pious young man, selected a young lawyer who was a noted scorners, and made him the subject of special prayer. About two days afterwards the young lawyer came to the house where the pastor was. I myself was in the house at the time, but being particularly engaged I requested the pastor to speak to him. 'Oh,' says he, 'he is not serious.' Yes, I replied, he must be, or he would not come here. 'I know him better than you do,' said the pastor, 'he is a scorners. There is no hope for him.' The young lawyer was permitted to depart. I believe without a single religious remark having been made to him. My conjectures were true. He was then under awakening influences, and a few days afterwards he professed conversion.

Perhaps two weeks after that, this young lawyer was riding along, the road on his way to a protracted meeting about to be held in an adjacent county. Before he reached the place he fell in with another man, Mr. P., going to the same meeting. Religious conversation was introduced, the hopefully converted sinner spoke quite freely of the change of views of feelings which he had experienced, and ascribed them under God, to the prayers of his friend, Mr. K. who selected him as the subject of special prayer. 'Ah,' said Mr. P., 'I had friends once who used to pray for me; but I have been so careless, so wicked, they don't think it worth while to pray for me now. They have all given me up. There is not one, I suppose, on earth who remembers me in prayer.'

"O yes," replied the young lawyer, "there is one I know." "Who is it?" quickly inquired Mr. P. "The very same who prayed for me has made you the subject of special prayer." "Is it possible?" said Mr. P., and throwing himself back, he had well nigh fallen from the horse upon which he was riding. From that moment he waked up to the claims of his undying soul. A few days after, with great joy, he was telling to all around what a dear Saviour he had found! Blessed be God, the effectual fervent prayer of a righteous man availeth much.

The Hidden Talent.

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

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

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

"Time is money," as well in celestial as in terrestrial currency, and the same is true of many other things. In fact if we consider it well, we shall be surprised to find how much we have that belongs to the Lord. The sum is immense. It has come in frequent and increasing instalments, and has swelled beyond our computation. But the account has been kept with exactness, and when "the books are opened," as they will be in the great day

of final audit, we shall see the sum of the whole matter. How many will be found insolvent, without hope of discharge.—*Macedonian.*

From the Baptist Register.

Good Manners.

The Bible, while it unfolds the way of life and becomes the power of God unto salvation, contains a code of morals more pure and elevated than is any where else to be found.

It stands, or should stand equally high as a manual of politeness or good manners, and if its principles and precepts in this regard were properly observed, the effect would be highly favorable upon every department of society. No small share of the infelicities of families, neighborhoods and churches, is to be laid to the account of ill-breeding. Not a few who profess religion, seem not to know how they ought to behave themselves in the house of God. Their conduct in many cases is neither orderly nor decent. Unpleasant consequences are the result, but it will hardly do to charge the annoyance to perverseness and wicked intention; it is rather the lack of good manners.—And because this impairs the beauty of Christian character, and is often viewed as a disparagement to religion itself, it is highly important that the remedy should be applied.

The books that have been written on the subject of manners may be well enough, though it is not to them, but to the word of God, the New Testament especially, that the Christian looks for his rules of living.

If the inspired scriptures are adapted to make the man of God perfect, they must be able to invest him as a member of society, with gentleness, urbanity, refinement, in a word, with all the excellences of which the human character is susceptible in the present life. And that it can do this seems evident, because,

1. It rectifies the heart, depressing the lower nature, and giving ascendancy to high and holy principles, refining the sensibilities and leading to a just appreciation of relations, of rights, of persons, and of things. A person possessing such a heart may be expected quickly to perceive and readily to observe the proprieties of conduct wherever he may be placed.

2. Because its precepts, not less than its spirit, urge a deportment at once unblamable and lovely. They discourage, nay, forbid those evil communications which corrupt good manners, and enforce the friendly regards, attentions and offices essential to true politeness.

What less than this is the scope of such instructions as the following, "Be ye kindly affectioned one to another with brotherly love, in honor preferring one another. Condescend to men of low estate. In lowliness of mind let each esteem others better than themselves. Look not every man on his own things, but every man also on the things of others. Do all things without murmurings and disputings. Be pitiful, be courteous. Use hospitality one to another without grudging. Be ye kind one to another, tender hearted, submitting yourselves one to another. The servant of God must not strive, but be gentle unto all men, patient. Give none offense neither to the Jews nor to the Gentiles, nor to the church of God." No rules of etiquette laid down in the books, no elegance of address derived from them and displayed in fashionable life, can equal these divine precepts and produce a character so dignified and so lovely as the true Christian gentleman or lady. In proportion as the spirit of religion is enjoyed, are obeyed, such a character will be attained. *Mores.*

Mission at the Feegee Islands.

The Missionaries at these Islands, once the seat of Cannibalism, are offering thanks to God for the wonders of his grace in that field. The Rev. R. B. Lyth, stationed at Lakemba, Feegee, writes in his journal under date of October 19th, 1849:—"We praise God for what our ears have heard this day. Tuinayau, the King, has made a public profession of Christianity, and with him five others, including the only remaining priest, and others of his near friends. There has been great joy in the city, and in the whole Island.

Sunday, October 21st.—A memorable day in Lakemba—the King for the first time after professing himself a Christian, attended the house of God, and joined with his people in worshipping him who is "King of kings and Lord of lords." Tui Tambou, another influential chief, bowed for the first time before the Lord, the Chief of the Town of Nassankalan, on hearing the other day, that the King had *lotted*, (that is, openly professed his belief in Christianity,) ordered the chapel drum to be beaten, and immediately went to the house of prayer, and with several of the remaining heathens of that town, knelt before God in token of his coming his willing subject, and his people God's people.

If you wish to be happy, give freely.

Active Benevolence.

All the ends of God's love to man are comprehended in his transformation from supreme selfishness to supreme love to God, and impartial love to man; and this aid is not secured without much exercise in acts of love. So all human suffering that pleads for human charity, is suffered to exist, among other purposes, as a means of developing benevolence in us. The wants of the poor and of the heathen are among our most important means of grace—means not to be dispensed with, means without which our Christian progress would be sadly defective. This being the case, our *own spiritual good*, to be secured by our own benefactions, should be held forth as a *prime motive* for our benevolence. And if this be a leading reason why we should give, we see the great adaptedness to the end of that rule of action given by Paul in 1 Cor. xvi: 1, 2.

For if the sole purpose were to train a person to such habits as should enlarge the heart with love to God and man, we see it exactly adapted to the end. It requires one to enter at once on systematic habits of giving; to repeat his gifts as often as once a week; to extend them to the limit of the ability which God gives; to recognize God's hand in all gifts from week to week; to deposit the gifts on the Sabbath out of a heart warm with prayer and praise; and to make the Sabbath devotions tributary to a more effective giving, and the gifts tributary to the devotions. Thus we see the blended wisdom and goodness of God in the very structure of this rule, aiming to the promotion of our growth in grace. And they, who treat this rule as a nullity, are neglecting a means of spiritual growth which they can ill afford to lose. God has appointed that his children shall have their spiritual thrift by this means, and we shall sadly diminish that thrift by a neglect of these means. We might almost as well blot the Sabbath from the calendar, and resolve that we will go on our way to Christian perfection without the advantages of the sacred rest, as without the advantages of this mode of cultivating active benevolence.

Arminianism and Calvinism.

A minister, some time since, in private conversation, maintained that a change from Arminianism to Calvinism, argues a declension in vital piety; that he who is guilty of it, is already a backslider; and that his error, in all probability, will increase unto more ungodliness." The writer replied that he had somewhere met with a concession, from the pen of an Arminian, to the effect, that a change in the contrary direction, was more likely to terminate in false and pernicious doctrine. Unable, at that time, to recall the author, he promised to do so on some future occasion. The present article is written, in redemption of this pledge.

In Book III., chapter IV., of the Life of Wesley, by the most impartial and judicious among his Methodist biographers, (I mean, Rev. John Whitehead,) the passage in question occurs. Let the reader ponder it. "Experience, I think, will warrant the following observation: A speculative Calvinist, who, convinced of the errors of his system, becomes an Arminian so called, is in much greater danger of falling into low, mean, unscriptural notions of Christ and of the Christian salvation, than a speculative Arminian who becomes a Calvinist." (Boston edition, volume 2, p. 242.)

Now, what is the philosophy of Rev. Mr. Whitehead's fact? Which is the more reasonable conclusion—that Arminianism is true, and that a change from error to truth is more likely to betray men into "low, mean unscriptural notions of Christ and of the Christian salvation," than a change from truth to error? or, that Arminianism is false, and that there is a *logical connection* between it and "low, mean, unscriptural notions of Christ and of the Christian salvation?" Let the reader choose for himself.—*Religious Herald.*

EVER COMPANY.—The following beautiful allegory was translated from the German:

Sophronis, a wise teacher, would not suffer even his grown up sons and daughters to associate with those whose conduct was pure and upright.

"Dear father," said the gentle Eulalia, to him one day, when he forbade her, in company with her brother, to visit the volatile Lucinda, "dear father you must think us very childish, if you imagine that we should be exposed to danger by it."

The father took in silence a dead coal from the hearth, and reached it to his daughter. "It will not burn you, my child, take it."

Eulalia did so, and behold, her beautiful white hand was soiled and blackened, and as it chanced, her white dress also.

"We cannot be too careful in handling coals," said Eulalia, in vexation.

"Yes truly," said the father, "you see, my child, that coals, even if they do not burn, blacken; so with the company of the vicious."

The Pious Mother, or the Infidel Silenced.

A pious mother who was in the habit of catechizing her children every Sabbath evening, had gathered them about her in the nursery for that purpose, when an infidel physician who was attending her husband entered the room and seated himself at the bedside. For some moments he listened to the children repeating answer after answer to the mother's questions, when at length he interrupted her with the inquiry, "Madam, why do you teach your children stuff like that?" Fixing her eyes steadily and seriously on him, she replied, "Sir, that it may keep them from scepticism, and save them, and nourish their souls when I am dead, so that through grace they may meet me in heaven!" The scoffer was silenced, and soon left the room, awed and impressed with her earnestness, and the power of her faith.

The incident suggests a lesson to PARENTS. It urges the importance of teaching, and early teaching your children the great truths of religion, first of all from the Bible, and next, from a catechism of your own choice. Every Sabbath let your children, like those of that pious mother, be taught the great principles of religion, by the familiar and engaging method of question and answer, and you will confer upon them the richest of earthly blessings. You may leave them wealth, but you cannot make it sure. Pleasure may gratify them for a season, but it will ruin in the end. Worldly honors might make them forgetful of that honor which cometh from God only. But store their minds with the great principles of divine truth—let them be able to look back from future years to the Sabbath hours when they were taught it from a father's or a mother's lips, and you will have done very much to guard them from scepticism and immorality, and train them up to virtue on earth and happiness in heaven.—An aged man of wealth and influence, who had never made a profession of religion, as he was trembling on the verge of fourscore, once said to the writer with tears, "I shall never forget the catechism which my now sainted mother taught me in my childhood;" and not long after, he died, expressing hope in that Saviour to whom he had been so faithfully pointed by that mother's teachings. If you would meet your children in heaven, be faithful, Oh, be faithful; train them up in the ways of truth.

The incident, too, has a lesson for CHILDREN. Rejoice, beloved youth, if you have Christian parents to teach you. Never grow weary of their instructions.—Remember their teachings, and count them a richer treasure than gold or jewels. Now, perhaps, you may not see the full meaning and application of all they teach; but hereafter you will. Many a time, in the midst of temptations and trials, the toils and afflictions of life, they will rise to your thoughts as holy maxims to direct and comfort, and dawn upon your path as stars of joy and hope and peace. They will be the means, through grace, of saving you from scepticism and error, and immorality and vice, and of guiding you to respectability and usefulness, to God's service and to heaven. As you would meet that pious father or mother at God's right hand, and not be severed from them forever, take fast hold of their instructions, let them not go, keep them, for they are thy life. Forsake them not, and they shall preserve thee; love them, and they shall keep thee. They shall be to thine head an ornament of grace, and a crown of glory to thy soul—your safety for this world, and your salvation for the next.

E.

Millions for Mars and Mites for Messiah.

By a volume recently published in London, entitled 'The Year Book of Christian Missions,' it appears that there are no less than twenty-five large denominational societies in the several Protestant countries of Europe and America, devoted entirely to Foreign Missions. Of these, nine are found on the Continent, ten in England and Scotland, and six in the United States. The aggregate amount annually expended by these Societies, for the objects of their organization, is estimated in round numbers at £592,000, of which about £32,000 are contributed on the Continent, £400,000 in England and Scotland, and £100,000 in the United States. "The enterprise," says an American writer, "is the offspring of the noblest and most comprehensive form of Christian charity, and though now, scarce half a century old even in its oldest operations, it has produced the most magnificent results, and is already beginning to change the destinies of the human race."

There is something encouraging to the Christian in these facts and statements, and there is much therein to suggest reflection and pensive musing. It is not a matter of trivial or commercial estimation to ascertain precisely the dimensions of the "noblest and most comprehensive form of Christian charity," which this late age and generation of the world have produced. It is a fact of sad significance, that this enterprise, which is beginning to change the destinies of the human

race, is scarcely half a century old, though the divine command that ordained it was given eighteen centuries ago. Then, the sum total of all the contributions of Protestant Christendom to this enterprise, though liberal and yearly increasing, seems small when compared with the annual contributions of Christian nations to enterprises of an opposite character.—For instance, these Christian nations of Europe and America expend every year in preparations of war, £300,000,000.—This amount, when compared with "the most comprehensive form of Christian charity," stands thus:

For preparations of war, per day, £548,000. For preaching the gospel of peace to the heathen, £1,640; or to make the comparison more distinct, one pound sterling for preparations of war between Christian nations against one half penny for evangelizing the pagan world, and bringing myriads of benighted idolaters to bow to the sceptre of the Prince of Peace! Or, millions for Mars and mites for Messiah.

"A Church on which the Sun never Sets."

Our readers may not all be aware of the diversity of nations which finds representation in our Bethel churches. The distinct formation of these bodies is of recent origin. Their influence on the evangelization not only of mariners, but of the world, remains to be fully proved. We cannot doubt that their agency must contribute powerfully to give the Gospel universal dissemination, and to commend it to every human being.

It was lately stated in our hearing by one pleading for the religious interests of seamen, that in Rev. Mr. Stewart's Mariner's church, New York, are the representatives of sixteen different nations of mankind. Describing this body of believers, the speaker used the expression standing at the head of this article.—"Here," said he, "is a church on which the sun never sets."

Elegant is the thought which connects itself with the mission of such a church. In the expressive language of the founders of Christianity, its "light cannot be hid." The heaven of its influence works through a living example at the same time in all the quarters and meridians of the world. Its beams are well nigh as omnipresent as those of the sun. The truth that receives circulation through such a church, like that spoken to the numerous kindreds at Pentecost, has "freedom" over the seas and through the earth.

What other body equally with this, can be influential on the destinies of mankind? The thought of "a church on which the sun never sets," sufficiently commends the importance of Bethel enterprises for the salvation of men.—*Ex.*

O Let me be Like a Star!

How cheerful a star is! Its neighbors may glitter ever so brightly, and the queen of night be ever so dominant, it does not seem to be at all jealous. The clouds beneath may be ever so ill-natured, the lightning ever so fierce, the hurly-burly thunder ever so threatening, it is not in the least degree frightened. Now sometimes I am a little envious, and sometimes fearful. I wish I had the cheerfulness of a star.

How consistent a star is! It looks as kindly on a prison as on a palace—on a laborer as on a courtier—on a beggar as on a king. Now, sometimes I look one way on my master, and another way on those who have to obey; speak one way to the rich, another way to the poor; seem one thing to those who visit, another to those who live with me. I wish I had the consistency of a star.

How harmless a star is! However far or fast it travels, it never jostles or discomforts those it approaches. Now, sometimes I hinder others, sometimes I come into collision with and injure them. Oh it is a sad thing to injure a fellow creature. I wish I had the harmlessness of a star.

How spotless a star is! Wise men who look through telescopes can see specks on the sun, and we all see marks on the moon; but wise or simple cannot see streaks on a star. Now, sometimes I and others see defilement cleaving to me; once I seemed desperately vile, but at length was cleansed; just then I thought I should never be so again; but ever as I proceed I see my need of purification. I wish I had the spotlessness of a star.

How enlightening a star is! Within and circling round is illumination. Now sometimes I have light and smother it; sometimes with it I only bewilder others; sometimes I am dark—very dark, and grope in heavy shades. I wish I was as enlightening as a star.

One, only one on earth maintained the contentment, the consistency, the harmlessness, the purity, and the enlightenment of a star. I wish I was like the Bright and the Morning Star.

The stars have shone a long, long time; they sparkled on the new-made earth, on father Abraham—and they sparkle now; but they shall vanish; yet there are those, who like them, shall shine for ever and ever. I wish immutably to glisten as a star.—*N. Y. Weekly Chronicle.*

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TERMS:

The terms of our paper will henceforth stand as during the last year.
 A single subscriber \$3 00.
 Any present subscriber forwarding an additional new name and \$5 00 in advance, shall have two copies for one year.
 Any two new subscribers, paying \$5 00, in like manner, shall have two copies for one year.
 Those who subscribe during the last year, and whose volume has not yet expired, shall be allowed the same advantages as were offered to others at the beginning of the present volume—\$2 50 strictly in advance shall be received in payment for a new volume.

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

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

L. Alexander Duncan, is our authorized Agent for Mississippi, Louisiana, and Texas.

Rev. J. W. D. Creath, General Agent for the Texas Baptist State Convention, will receive money on our account, and forward names of subscribers.

Rev. Wm. Farrar, Agent of the Domestic Mission Board, S. B. C., for Mississippi, will receive money on our account and forward names of subscribers.

Rev. C. F. Sturgis, Agent of the Domestic Mission Board, S. B. C., for Alabama, will receive money on our account and forward names of subscribers.

CONCERT OF MUSIC.

The Twenty Fifth Semi-Annual Concert of the JUDSON INSTITUTE, will be given in the Town Hall, on Thursday, the 27th inst., at 7 o'clock, P. M.

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

Feb. 5th, 1851. M. P. JEVETT.

Texas Baptist State Convention.

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

J. W. D. CREATH, Gen. Miss. Agent B. S. C. Texas.
 P. S. New Orleans Notice, or Williams & McKinney or Mills Notes of Galveston, Texas, will be received as current.

THE DISCIPLINE OF CHILDREN.—We seldom refer to our own editorials, leaving our readers to dispose of them to their own liking; but on the present occasion, we refer to the article under this head for two reasons, (1.) To request that it may be carefully read and digested; and, (2.) To ask pardon for its length. It is not our custom to indict on our brethren long communications from our pen, except under special emergencies; and our apology for doing so at this time is the paramount importance of the subject. We have used as much brevity as possible, to make ourself understood, and even omitted many things which we would gladly have said, had time allowed. But we trust, that what is said may be suggestive to others, and that more frequent attentions may be given to this grave matter among our writing brethren, in future.

MELANCTHON'S third letter is before the reader in today's paper. It will doubtless begin to awaken in all minds an idea of the untenableness of his ground; for thus far our brother has continued to dodge the question. We fancy he will not prove a positive by arguing a negative—will not prove the validity of immersion by an unauthorized administrator, from the silence of the Scriptures, and from the discrepancies of testimony against it. The question, Brother M., is not what the Bible does not teach; but what it does teach—what fallible men have done, but what the Divine Lawgiver has commanded. This is the point we understood you to set out with, and this is the point we wish you to clear up.

PREMIUMS.—Our brethren are discovering a most commendable interest in the circulation of our paper the present season. Even before we had announced our premium notice some weeks ago, quite a number of them had sent us new subscribers; and since that time no less than six have reported the requisite amount to command premiums. Doubtless, there are many others who have made up the number, from whom we shall hear by due course of mail. This is right brethren, go ahead. We ought to have at least ten thousand subscribers to the South Western Baptist, and with proper efforts we shall do so.

CLOSE OF THE VOLUME.—Our next number will close the second volume of the South Western Baptist. How rapidly time flies away! Only yesterday, as it were, we came into the office, and already two years have fled! On many accounts these have been to us two years of great pleasure; especially as we have moved on so harmoniously with all our brethren. We came among them, a total stranger to many; but our intercourse has been peculiarly agreeable. Scarcely an incident has occurred to occasion a moment's disquiet, and not a single incident of serious character. Our list of patrons has steadily increased almost every week from the first day until the present. From a mere handful, it has swelled to thousands, giving us at least one of the widest ranges, if not the very widest, held by any Baptist paper in the country—and still they come. From every quarter we receive the most flattering commendations of our course, with the most cordial assurances of continued support. What then is the reason of our office? We must work for God, and as well here as any where. Did circumstances permit, we might perhaps prefer to return to the pulpit, or to some other sphere; but there is little hope of the for, and if God so determines and our brethren are satisfied, we are content. We preach regularly as much as our duties will allow, and we make up the deficit with our pen. This is enough for one man, and we shall continue to change while this can be done agreeably to all concerned. All we ask now is, that our patrons who are in arrears will pay up their dues promptly, and every thing will be right. Many have nobly done so, and if the rest will follow their example we shall be enabled to meet our engagements honorably, punctually, and pleasantly. Come brethren, we wait to hear from you.

CHANGE OF ADDRESS.—Rev. T. G. Freeman has located at La Fayette, Chambers county, Ala., and requests his correspondents to address him at that place.

Mrs. Sarah Hale, of Newburyport, has given five thousand acres of land in Illinois, to Beloit College, Wisconsin. The interest to support a professorship of mathematics and natural philosophy, styled the Hale Professorship.

MERCER UNIVERSITY.—The Spring Term of this institution opened on Saturday the 1st inst. On Tuesday evening, when we received an interesting report of twenty nine new Students had been admitted.

The Discipline of Children.

We use the term discipline in this connection, as in every other, to include both instruction and government; and we propose the following suggestions on the discipline of children, as a timely hint to parents.

Whatever society is to be in ages to come, whatever our children are to be a few years hence; depends, under God, almost wholly on their early training and culture. On this account, it is, in part, that we are wont to consider the duty of parents to educate their children with special care, as among the most serious responsibilities in life. If the yearnings of parental tenderness would occasionally remit the claims of wholesome discipline, or the continuity of those claims would exhaust parental patience; the demands of society and the future well-being of their children, forbid them to turn forth a progeny upon the world, unaccustomed to obedience, and untaught in the lessons of virtue. No parent has a right to do in relation to others, what others have no right to do in relation to him—to send out on society "a seed of evil doers, children that are corrupters." But this is not all.

It should be remembered, that children are, strictly, angels or demons in embryo. The present is but the dim twilight of their existence—eternity alone defines the admeasurement of their years. They are immortal beings, destined to live, move, and act,—to rejoice or weep, to exult or agonize—when time shall be no more. They are now passing, as we may say, through a mere chrysalis state, and will early burst forth, full fledged, on an endless duration, far beyond the confines of this mundane being, to soar aloft in gorgeous light, or to descend in caves of hopeless death, as their present habits shall have been good or bad, virtuous or vicious. Whatever is done in the formation of youthful character, by the implantation of purposes and principles, is done for immortality; and as there is no such thing as neutrality in morals and religion; so there is no such thing as parental intercourse with children, without making impressions decidedly good or decidedly evil. From hence it is proper to inquire, what are the best rules to be observed in the training of children?

1. **Begin in time.** This rule is of service through the whole period of culture and discipline, whether it is sought to engrain principles on the mind, to reform habits, or to break up alliances, and at this point, there is often a radical defect in the management of children—permitting the period to pass when the desired object was attainable. The inspired counsel of Solomon is, "Train up a child in the way he should go, and when he is old he will not depart from it;" and this maxim is laid in sound philosophy. It is infinitely easier to teach a lesson rightly at first, than to unteach what has been learned amiss—just as it is less difficult to train the twig while young and pliant, than after it has grown to a sturdy and brittle oak. No judicious man would permit his garden to be overgrown with thorns, and thistles, and noxious weeds, that he might afterwards better cultivate its fruits and flowers; so a judicious parent will not be content to allow the improper habits and dispositions of his child to become first matured, and then attempt to correct them. The adage is exceedingly apt in this place, "Take time by the forelock"—that is, commence the work of cultivation while yet the mind is receiving its first impressions; and it is remarkable how early children receive ideas, as is apparent in their readiness to distinguish one countenance from another, and one voice from another. These are the first dawns of intelligence, and this is the fittest season to begin the task of training the young immortal for eternal life. Just as soon as a child is capable of understanding "yes" or "no," or any words of one syllable, it is susceptible of training, and the responsibility of parents there begins.

2. **Maintain uniform and absolute authority.** It is not perhaps best to lay down too many rules for the observance of children; lest in enforcing obedience, discipline comes at last to seem severe; nevertheless, there is one rule which should be maintained inflexibly and invariably—that is, prompt, literal and unhesitating obedience. The propriety or impropriety, the importance or unimportance of the requisition, is not now a question to be considered; nor is it any part of a child's business to inquire into this, when directed to perform it. The simple fact that a parent—who is supposed to have considered its propriety and importance,—has commanded it, should be to him a sufficient reason why it should be done, and done promptly. Parental authority should be supreme and absolute, from which there should be no appeal, and against which there should be no demur. This is perfectly compatible with the utmost kindness and affection; and as he should never be in so pleasant a mood as to allow the smallest disobedience, so he should never have so morose a disposition as to constrain obedience from slavish fear. If he choose to explain the "whys and wherefores" of his demands, this is his privilege; but a child should never be allowed to ask it as a condition of obedience. When told what to do, he should ask no questions about it; least of all, he should be linger and hesitate to act when commanded.

This principle should be universal, both as it respects children and duties. Different dispositions will, of course, require different treatment; but in every case the same rule—prompt obedience—should be maintained. Obedience may be secured from the naturally docile and gentle, by milder means; while the more obstinate and self-willed may demand a severer remedy; but still, nothing necessary should be spared to enforce authority. The neglect of this, on the part of parents at home, is, we fear, the secret cause of the many cases of insubordination reported in schools, and afterwards in States. If the truth were fully known, there is reason to apprehend, that those miserable renegades from virtue,

who terminate their lives on the gallows or in States prisons, first acquired their habits of lawlessness around the domestic hearth-stone; and surely no parent has a guarantee that his child will not so end his days, who has not learned him obedience to wholesome laws and regulations at home.

3. Avoid all improper speech among children.

The proper culture of children looks to the elevation of their intellectual and moral character; and subsidiary to this, a good conscience, high self-respect, and an example worthy of imitation, are appliances not to be overlooked. If once the moral sense of a child becomes corrupted or his feelings of self-respect destroyed, there is no protection against, at least a secret indulgence in crime, which, like the pent up fires, may at last break forth in the most destructive conflagration; and if he sees not a proper example of purity, veracity, and veneration for the supreme Good, in his natural guide, it can hardly be imagined that he will respect these virtues in himself. To say nothing of that constitutional feature in youthful minds, to imitate the words and acts of those around them, especially of parents, nothing sooner obtunds a sensibility to right and wrong, than the use of indelicate and impure speech in their presence, as nothing sooner discourages every attempt in them to do right than ill-natured and opprobrious censures,—characterizing them as "mean," "vulgar," "fools," "liars," "villains," and the like. If they are clearly and manifestly guilty of such improprieties, some such mode of punishment as shall prevent a repetition of the deed in future, should be immediately adopted; if they are not, it is decidedly unjust and wrong to charge it upon them. It should be sedulously remembered, that words are both suggestive and modifying—that crimes never before conceived are often suggested by a word, and that the mind, moulded and fashioned by ideas received, easily adopts any course to which its ideas look. This is especially true, where by a false representation of character, every motive is taken away to do right. A child represented as generally bad and wicked, or charged with specific crimes, as prevarication, profanity, cruelty, and revealing, etc., early comes to feel that he has nothing to gain or loose by his conduct in such cases—that if he refrains from such acts he is none the better; or if he does them he is none the worse—and with little hesitancy, therefore, he surrenders himself to any impulse that may prompt his future conduct. These are facts in the philosophy of mind, and they forcibly illustrate the strictness which should be observed in promising, threatening, censuring, judging or condemning, the acts of children.

In this connection, it is proper to allude to the associations and studies of children. "Evil communications corrupt good manners." It is a great indiscretion in parents to allow their children to mingle freely with others whose speech or deportment is unguarded and groveling; especially to allow them to mingle in night scenes. A judicious writer, who has taken much pains to observe the tendency of things, remarks that "night revels are the high-road of ruin to the young, and that no parent with proper regard for the well-being of his child will admit them to such recreations." There is infinite truth in this opinion, and the caution cannot be out of place here. Good morals are seldom respected on such occasions, and no young person is safe where immorality predominates. The principle which we would sedulously enforce is, that no companionship is safe for children, but that which tends to moral and intellectual improvement. If their associations, their general reading, their recreations cannot be made such, as we know they can be, they had better have none. Impurity in speech or manners directly tends to debase the intellect, and endanger the future standing and usefulness of the person; and therefore, everything of that bearing should be guarded with intense care.—This leads us to remark, finally,

4. **Train up children Religiously.**—that is to say, instruct children in the principles of the Christian religion. We have often been utterly astonished at the infrequency with which parents generally, counsel their children in the sublime truths of the Bible, and especially when those truths lie so near at the foundation of all that contributes to the respectability, the usefulness, and the ultimate happiness of those children in life and in death. If there were no reality in the doctrines of grace—no heaven or hell, no atonement, no Saviour, no repentance and faith—still the maxims contained in the Bible, relative to the business affairs of life, are most abundant and most suggestive with respect to the future. Let any father take up the Psalms of David, the Proverbs of Solomon, or the precepts of Jesus and his Apostles, and day after day read them in order to his children, expatiating on such portions as relate to their deportment as men and women, and our word for it, he will give them better lessons in domestic and political economy, than can be found in any of our school-books; and these incorporated by degrees with the first thoughts of youth, cannot fail to make them wiser, more honorable, and happier in years to come. The Bible is a never failing mine of the richest wisdom, and was given to man in his diversified relations. It has God for its author, eternity for its end, and infallible truth for its subject. Its examples are the purest and most exalted; its style the most symple and dignified; its spirit the most divine and ennobling. Like the sun in the firmament, it sheds a resplendent light on all objects placed in contact with it, and like that same brilliant orb, it imparts life and energy to all on whom it pours its sacred lustre.

But we must absolutely close this article.—We would gladly extend it indefinitely, did time and space allow: for our heart is enlarged within us. When we behold the eagerness with which most parents press forward in the accumulation of wealth for their children, to the neglect of their

moral and religious cultivation, our inmost soul would declaim against the injustice done them. Who would not rather his son should be wise than wealthy, should be good than rich? Who would not rather leave him a legacy in character than in dollars and cents? What is money beside a soul, and what is a soul without wisdom or goodness? Can trinkets and jewels live forever? Can they fit a man for the presence of God and the society of angels? O! it must lacerate the spirit of a father as he stands by the dying couch of his son, when he remembers with what interest he sought all but the highest good of that son; with what indefatigable zeal he strove to make him rich in perishable dust, to the utter neglect of his immortal being.—Nay, how it must lacerate the spirit of the dying father, when from the verge of the grave he looks back and remembers how little he has done to fit his child for real usefulness and happiness in life, and for the felicities of the just in the paradise of God! May we be delivered from such dying regrets, from such death-bed agony.

MOTHERS' JOURNAL.—Sometime during the last year, this excellent periodical was merged into the Mothers' Magazine—a Pedit baptist monthly—which gave to its friends and supporters a just cause of dissatisfaction. We are glad to perceive, however, that that alliance has been early broken, and that the Journal, in its own proper character has been re-commenced, under the editorial management of Mrs. Mary G. Clark, wife of the Rev. Minor G. Clarke, Financial Secretary of the American and Foreign Bible Society, assisted by a number of highly intelligent and valuable correspondents. The 34 number of the Journal now lies before us, and after surveying its contents, we take great pleasure in recommending it to all our female friends, as an instructive and entertaining work. As its title purports, the Mothers' Journal is indeed mainly addressed to the gratification and improvement of the ladies; but it is entirely free from that fulsome sentimentalism which some writers slanderously suppose to be best suited to female minds. Its articles are all grave, dignified and important, written with taste and beauty—such as any mother might read with pleasure and profit. The present number has fourteen articles of reading matter, with several pictorial embellishments. It contains 29 octavo pages, is published monthly, by E. H. Fletcher, 141 Nassau street, N. York—\$1.00 in advance.

BAPTIST PREACHER.—We are in receipt of the January number of this highly valuable monthly Periodical. It contains two discourses: 1. "The Resurrection of the Dead," by Rev. J. P. Tustin, of Savannah, Georgia, 2. "To the Christian Death is Desirable," by Rev. R. B. C. Howell, D. D., of Richmond Va. Both fine sermons.

There is no work of the kind in the country which we would be so glad to see widely circulated among our brethren as the Baptist Preacher, for the special reason that it contains nothing but the best of sermons from the best of our ministry. Our church members, who enjoy but monthly preaching, could not spend a dollar better than in the purchase of this Periodical—take our word for it. It contains uniformly about thirty pages in book form, neatly covered, is published once a month, and can be had for \$1, in advance. Address Rev. H. Keeling, Richmond, Virginia.

Texas Methodists.

We received a few days since a communication from a perfectly reliable authority, in Jasper county, Texas, showing off in ludicrous style certain absurd antics in vogue among the Methodists of that section of the State; but which, although too common on similar occasions in other parts of the country, we think it hardly proper, for Christ's sake, to publish. True, some of our Methodist friends, especially the Texas Wesleyan Banner, are not always wanting, in disposition, to say hard things of Baptists—with or without reason; and, therefore, they could not justly complain if we should retaliate by noticing their own objectionable features.—Nevertheless, we have not so learned Christ; and so long as they infringe not on fundamental principles in the gospel, we rather choose to allow them a free use of their peculiar Methodist maneuverings. Certainly it accomplishes no real good to the cause of the Redeemer, for Christian denominations to bite and devour one another, on mere points of personal decorum; and whenever we are ourselves incautiously betrayed into such references, or even in the use of improper speech on grave subjects, we never fail, on reflection, to feel a poignant grief. Our motto is truth, and truth in love; and beyond this we care not a jot about personalities. It is neither more our business to war against men, nor to war for men,—to make them appear hateful in the eyes of others, or to bolster up any beyond their religious merits. There is enough of what is inconsistent and bad among us all, if it were rightly understood, to humble our vanity; and there is enough that is good among all, if it were appreciated, to excite our gratitude and praise of the divine grace. Communications, relating to principles of truth and righteousness, in one form or another, are always acceptable; but those which may be thought abusive we must choose to decline publishing. We disapprove them in other religious papers, and we are sure that all good men—and our patrons are such—would disapprove them in ours. Let us discuss doctrines, and leave men out of the question.—Christ and his cause should be our theme, and in a Christ-like spirit, and if others depart from this let us not make ourselves as bad as they, by following their example. "Be not overcome of evil, but overcome evil with good."

BAPTISTS.—A late number of the Tennessee Baptist reports the baptism of 156 candidates, eleven of them Pedobaptists, including a minister of the Methodist Episcopal church.

Validity of Immersion by a Pedit-Baptist.

No. 3.

I have, heretofore, insisted that Pedit-baptists, as ministers of the gospel were authorized to baptize those converted by their instrumentality; but I will now take a still stronger view of the subject. Suppose it could be demonstrated beyond the shadow of doubt, that there was something informal or imperfect in a baptism administered by a Pedit-baptist, does it necessarily follow that that sacred rite should be repeated? Do we not all humbly acknowledge that there is imperfection in our best performances, in our most fervent and holy prayers? If none but perfect services are accepted by the Almighty, then, vain is the hope that any of our offerings will ever receive the approving smile of our Heavenly Father. It would not, therefore, be sufficient to show imperfection, but such an imperfection, as according to God's express declaration, renders the act void. Every informality does not invalidate the substantial obligation of a legal instrument. Our laws recognize, in some instances, the validity of a marriage contracted in direct violation of law. The minister or the magistrate may be punishable, and yet the marriage binding on the parties.—Every one conversant with our system of laws knows the distinction between defects of form and defects of substance. Men do not usually treat as a mere nullity every act or instrument which has any defect whatever; but it must be shown to be a substantial defect. Now I do not see how it is that immersion performed by a Pedit-baptist loses any portion of its significance. Whatever it may be intended to symbolize it is just as clearly exhibited in that case as if the immersion had been performed by a Baptist.—Certainly, God has not told us in express words, nor as I conceive, by necessary implication, that in order to the validity of baptism it is essential that the administrator should himself have been baptized. He has not only not told us so, but from that very omission, he has, as I suppose, designed that we should learn an important lesson. We may learn the will of God from the omissions of Scripture, as well as from its express declarations. Wherever the Scripture is silent, we should learn to be silent.—Wherever God has omitted to give us a law upon any subject on which we might reasonably expect him to give us explicit instruction, we may safely conclude that the omission itself was designed for our instruction.

I will now attempt to show that if such a law had been given as that to which I have just alluded, no one could have been certain of his baptism. The case of Roger Williams has been often referred to. He was the founder of the Baptist denomination in the United States. Roger Williams, it is admitted on all hands, was not in the line of Dr. Mercer's "Apostolic Succession." But, say our brethren, it has so happened in the providence of God, that none of us have derived our ordination from Roger Williams. Very well, if it please them to give up one of whom we have so much reason to be proud, we will pass him by, and cross the Atlantic. They will not deny, at any rate, that our ancestors came from Great Britain, and that our "Apostolic Succession," if we have any, must be traced through them. The English Baptists do not pretend that they have had a lineal succession from the Apostles. On the contrary, they tell us that the first regular Baptist church of which they have any account, was founded about the year 1303, by Mr. Smyth who had been a minister of the church of England. The first particular Baptist church was formed in 1633. Verily, this does not bring us much nearer to the Apostles. Smyth's church which was founded on General Baptist principles, was only twenty two, and the first particular Baptist church was only six years in advance of the church at Providence. The Encyclopædia Americana says "the persecution of dissenters under the reign of Elizabeth, gave rise to the first regular church of this sect, though their principles had prevailed much earlier." This does not differ substantially from the account which I have quoted from the circular letter of an English Baptist Association, for the reign of Elizabeth terminated in 1533. Here it is important to notice some facts in regard to the formation of the church of 1603. Kiffin, a princely merchant of London, was a member of this church, and left a manuscript history of its formation. It seems that it was formed by a friendly secession from a body of Independents. Some of the members were very desirous of receiving baptism in a manner the least objectionable; and though there were Baptists in England who could have administered the ordinance to them, they chose to send to the Netherlands where there were those whose baptism was said to have descended from the Waldensian Christians. One of their number, Mr. Richard Blount, was, therefore, deputed for this purpose. On his return he baptized Rev. Samuel Blacklock, and these two baptized the rest, amounting to fifty-two. Most of the baptists in England, however, it is said, regarded this as "needless trouble, and what proceeded from the old Baptist doctrine of right to administer the sacraments by an uninterrupted succession, which neither the Church of Rome, nor the Church of England could prove to be with them. They affirmed, therefore, and practised accordingly, that after a general corruption of baptism, an unbaptized person might warrantably baptize, and so begin a reformation." I have quoted the words of Crosby the historian of the English Baptists, and a deacon in the church of which Dr. Gill was pastor.

From the united testimony of Kiffin and Crosby, these facts may clearly be made out; first: That with the exception of a single church, the early English Baptists made no pretension to a lineal Apostolic Succession; Secondly, that they utterly repudiated the doctrine, as Pedit in its tendency; and, thirdly, that they not only held, but acted upon the doctrine, that all

unbaptized persons might, in certain circumstances, administer the ordinance of baptism.—They were doubtless aware that the advocacy of such sentiments as have obtained currency among us of late years, would have been perfectly suicidal. They would have had no churches, no ministers, and no baptism. Ah! but, say our brethren, the true Apostolic church was preserved in its purity among the mountainous recesses of Wales. Well, it so happens that there exists no authentic history in proof of this supposition, and much that renders it exceedingly improbable, to say the least of it. Roger Williams, it is well known, under the influence of this same doctrine of lineal succession, left the church, which he had founded within a few months after its constitution, and became what was called a Seeker, that is one who having come to the conclusion that the divinely authorized ministry of the church was best, conceived that a new Apostleship was necessary, in order that any one should be empowered to administer the sacraments. Now, it seems very strange that Roger Williams, a native of Wales, with a most earnest desire to find this supposed chain, was utterly unable to do so. Hume in his History of England states that the first law for burning heretics in England, was passed in the year 1401. That there had been hitherto no penal laws against heresy, was an omission which he attributes not to a spirit of toleration in the Romish church, but to the fact that until the appearance of Wickliffe, the people had been involved in such stupid ignorance that they had never dreamed of rebelling against their ecclesiastical superiors. The truth is that whilst there is ample proof that our distinguishing tenets were held by many of the dissenting sects during the middle ages, there is not the slightest reason to suppose that the Baptists either of England or America have received their baptism or ordination through them. Their course does not resemble that of the Nile or the Mississippi; but like the fabled fountain of Arethusa, they have disappeared in one country only to rise again in another, and a distant land. In the noble language of an American poet;

"Truth, that comes to earth will rise again,
 The eternal years of God are hers;
 Whist! Eternal wounder writhes in pain,
 And dies amidst her worshippers."

Here, I cannot forbear quoting a most splendid passage from one who, in his day, was denounced as a "pestilent Anabaptist;" I mean Milton, the philosopher, the patriot, the poet:

"Truth, indeed, came once into the world with her Divine Master, and was a perfect shape most glorious too look upon; but when he ascended, and his Apostles after him were laid asleep, then straight arose a wicked race of devils, who as the story goes of that wicked Typhon with his conspirators, how they dealt with the good Osiris, took the virgin Truth, bewitched her with a thousand pieces, and scattered them to the four winds. From that time ever since, the sad friends of Truth, such as first appear, are like the mangled body of Osiris went up and down gathering up every bit which they could find them. We have not yet found them all, Lords and Commons, nor ever shall do till her master's second coming. He shall bring together every joint and member and shall mould them into an immortal feature of loveliness and perfection."

MELANCTHON.

Yalobusha Baptist Female College.

Bro. Chambliss:—In the last number of the South Western Baptist, I notice an article from the pen of Rev. James Davis, with regard to a Female College, which is being gotten up by the joint efforts of the Aberdeen and Chickasaw Associations. I have seen some notice of this enterprise heretofore; and have been much delighted at the undertaking. And, in as much as the Committees to whom this enterprise has been entrusted, by said Associations, have appointed me Agent to canvass the Yalobusha and Zion Associations, I feel it my duty to submit to them some information, which I suppose they are as yet, without. About the close of March 1850, in a Ministers and Deacons meeting, held by the Ministers and Deacons of the Yalobusha Association, at Trenton, Yalobusha County—the propriety and importance of establishing a Female College in the bounds of said association, was mentioned as a subject justly and urgently demanding our attention. At a subsequent meeting of the above named body, this subject was discussed at length, and suitable steps taken to bring it prominently before the Association, at its last session. The enterprise was duly brought to the notice of the Association, and it was unanimously determined:

That we would, by the blessing of God, build up such an Institution, in the town of Grenada, Yalobusha Co. A lot of forty acres has been purchased for building purposes, and ten thousand dollars have been already subscribed, for the same purpose. Our enterprise is now placed beyond doubt. And we have good reasons to suppose that the Zion Association will unite her efforts with ours, since the location of our school is so very convenient to her.

Owing to these circumstances, I am of opinion that it will be rather a waste of time and effort, for the above named Committee to send their Agent into the Yalobusha and Zion Associations. I suppose our brethren of the Aberdeen and Chickasaw Associations are not aware of our project. I have therefore felt it my duty as already stated, to inform them of it.

Yours in the love and labor of Christ,

G. W. MARTIN.

Agent of the Yalobusha Baptist Female College.

GERMAN BAPTIST CHURCH, ST. LOUIS.—It will interest the friends of the German Mission Society to learn that efforts are being made to erect for this church a house of worship.—Most of the congregation are poor; but in proportion to their means they have subscribed liberally for the object. When we last heard from the subscription, they had obtained, with the aid of a few liberal friends in the Second Baptist church, about \$1,700; and we doubt not the amount necessary to accomplish the object will be readily furnished by the friends of the cause.

Mississippi Correspondence.

Village to Vicksburg—Meeting at Antioch Church—Harmony Church—Vicksburg Church—Yazoo City—Beecham—Mount Albion—Flower Hill—Hebron—Ogden—Concord—Mound Bluff—Cause of religion in this part of the State.

The steamer "Mohican," soon bore me up the rapid current of the noble stream that bears upon its bosom the vast products of the West and South, to the City of Vicksburg—here I concluded to remain a day or two in order to attend to some business matters. It was near the Christmas holidays, and you might see the streets thronged with people; some looking at various kinds of goods; others purchasing articles for presents, or perhaps loading themselves down with fruits and confectionary. Time was precious, however, and I could not remain long, so taking the cars I was soon back to Bolton's Depot, and through the kindness of a brother there, was enabled to proceed to Brownsville, where for several days we had some extremely unpleasant weather. As soon as possible, I proceeded on my route, passing down by Edwards' Depot to the vicinity of Harmony; thence across the Big Black river at Baldwin's Ferry, through that portion of the Mount Albion neighborhood, to Antioch church, which is in Warren county, about twelve miles from Vicksburg—its pastor is Rev. E. C. Eager, who supplies them with regular ministrations twice a month. Here we spent the first Lord's day in January, it being their stated time for meeting. This church has of late been refreshed from the presence of the Lord and sinners were converted, some of whom have been led down into the baptismal grave. Brother E. was assisted by a brother Keese, lately from the West, but who has now gone to take charge of the church in Clinton, La. On Saturday we were entertained with a discourse by brother Bolles, who has just been licensed to preach the Gospel—he did remarkably well under the circumstances, and as he contemplates attending College soon, we have no doubt but that he will prove a faithful minister of Jesus Christ. Rev. A. Moffit preached to us on Lord's day, his text was XII chapter of John 32 verse—from which we trust many of us gained instruction. After the sermon, the pastor gave the charge to some newly received members, explaining to them the relation they sustained, and the duty they owed to the church. We all then united in partaking the Lord's Supper, according to the command and example of our blessed Redeemer, "to show forth his death till he come."

Of Harmony Church, near which we passed, I wrote you some weeks since, and will, therefore, simply add, that they continue about the same, though their pastor, Rev. J. H. Simms had returned and resumed his labors.

Vicksburg Church—Rev. D. L. Russell, pastor, enjoys the privileges of weekly meetings, and their house of worship is nearly completed. Like in all our river towns the Baptists have had to struggle hard to maintain themselves here, and even yet they are weak, though endeavoring to get relieved from debt.

Having left Antioch, we now commenced a journey northward, up what is called the "Ridge Road," and after visiting among the churches contiguous, at last reached Yazoo City, where we also have a small church, and it deserves much credit, for notwithstanding its weakness, it has completed a handsome brick church edifice, equal, if not superior to any in the place.

Their pastor, Rev. W. Carey Crane, resigned his charge about the first of the year, and has gone to Hernando to take charge, as President, of the "Mississippi Female College." This is one of the few churches in Mississippi, or this portion of it, which is entirely out of debt.

Neither is this the only body near which we came, that we found destitute of regular preaching, for we will now enumerate a number of churches which have no pastors, and many of them have a poor prospect of soon obtaining a supply, as in the whole country which I have named but three ministers reside, and all their time is employed.

Beecham, located near Brownsville, owing to the resignation of Rev. J. M. Knight, who has supplied them for some time past, is left without stated preaching—he residing at too great a distance to continue his visits.

Owing to deaths and removals this body has been much weakened within a year or two, and only the other day, one of its most devoted members, a deacon, brother P. Good, left this world of "sin and sorrow for the bright realms above"—leaving an affectionate wife and children, besides a number of friends and acquaintances to mourn his loss. Such is life.

Mount Albion, Warren county, near the Rail Road—is probably destitute, brother Rev. E. C. Eager having left them. Although one of the oldest churches in this part of the country, it does not seem to prosper as well as some of its neighbors. The Lord forbid that "their candlestick shall be removed out of its place," but grant to build them up in His most holy faith.

Flower Hill, about eight miles farther North—since the resignation of Rev. B. B. Gibbs, has not enjoyed regular preaching. Like Beecham this body has sustained considerable losses—they are anxious to procure a supply. This church, as likewise have Harmony, Antioch and Vicksburg, have a Sabbath School, which, I believe, is well attended. May an overruling Providence watch over them, and send a pastor to their wants.

Hebron, Yazoo county, is in a like condition, much weaker in members, having been in the arm of Ogden, a year or so since. Bro. Gibbs was the regular supply of this, also, but having accepted the call of the Wall Street Baptist church, Natchez, leaves them entirely destitute. The Heavenly Father prosper them.

Ogden, same county, is another church which was supplied by Rev. B. B. Gibbs, and is there without a pastor. Removals have much

weakened this body also, but many of its members are devoted to the service of their Lord and master, and endeavor to continue in good works. In this respect, Hebron takes after it in a great measure.

Concord, ten miles from Yazoo City, having once been supplied by the Rev. W. Carey Crane, has been without Divine service since his departure for a new field of labor. It is a small but efficient church, and always tries to do its duty—particularly in maintaining stated preaching. We pray that the most Holy may shortly visit them with an outpouring of His spirit and strengthen them by adding many sincere followers to their little band.

Mound Bluff, Madison county, near Vernon, has been long without a pastor, although previous to last summer, they were supplied for a short time, by our beloved brother, Rev. G. W. Allen; through whose efforts and instrumentality, we trust, much good was done. Gracious Father, thou from whom all spiritual and temporal blessings come, draw near unto this time of thine own planting, and water it with the dew of Heaven, that its members may grow and increase in the knowledge of our Lord and Saviour Jesus Christ.

The cause of religion in all the churches in this part of the State, is at a very low stand, just now; in truth nearly all complain of coldness; what can be the matter? Ah, it is because the people of God, or those who profess His name, are not in the regular performance of their duty. Prayer, public and private, is neglected; the members fail to attend the stated meetings of the church, and many seem to take no interest in the affairs of the Redeemer's kingdom; and how can they expect sinners to manifest any concern for salvation, when all is so cold, apparently, within the pale of the church? No, brethren, let us arouse from our lethargy, "put on the whole armor" of Christians, and work while it is day, for the night soon cometh when no man can work." Let us make this firm resolve, "that let others do as they may, we will endeavor, by the grace of God, to perform our duty"—then, and not till then, can we expect the "Saviour to visit his plantation."

L. A. D.
Vernon, Miss., January 15, 1851.

Collections for the Texas Baptist State Convention.

Dear Bro. Chambliss:—You and Bro. Graves will please acknowledge the following sums collected by me for the last quarter, commencing October 1st, and ending December 31st, 1850, and also as paid over to the Treasurer, J. W. Barnes.

Collected at Columbia,	\$4 50
" " Richmond,	3 00
" " Quintana,	25
" " Matagorda,	10 10
F. F. Gibson,	5 00
Mrs. E. H. Horton,	5 00
J. L. Farquhar, Life Member,	25 00
Collected at the Union Association, in Oct.	66 85
By a friend,	30
In all,	\$120 00

Yours affectionately,
J. W. D. CREATH,
Gen. Miss. Agent B. S. C. Texas.
P. S. In addition to the above I have raised in subscription, \$140.
J. W. D. C.
Huntsville, Texas, December 31, 1850.

Rev. H. B. Hayward.

Whereas a wanton and unprovoked attack has been publicly made in the "Attala Democrat," under the editorial management of W. D. Roy, upon the moral and religious character of the Rev. H. B. Hayward a minister of the Yallobusha Baptist association and a member of the Executive Board of said association;

Charging said H. B. Hayward with an effort to produce dissatisfaction and insurrection among the slave population. And whereas the said Rev. H. B. Hayward has been thirteen years in the South and for the last eight years a member of the Yallobusha Baptist association; during which time the said H. B. Hayward, has labored actively and devotedly, engaged in preaching to large congregations of both Whites and Blacks. And whereas as ministers and laymen, we have been associated with said H. B. Hayward, in his ministerial labors and having heard him repeatedly express his opinions of the abolition agitation and movement at the North, we unhesitatingly declare the said charges false and untrue. These charges cannot injure Bro. Hayward in this community where he is known, but may injure him in other portions of the community.

Therefore Resolved, By the executive Board of the Yallobusha Baptist Association that the said charges are false and malicious.

Resolved, Further that the said H. B. Hayward has our entire confidence as a Southern man in feeling and sentiment, as an active and devoted minister of Christ, worthy of the confidence of the community.

Resolved, That these proceedings be furnished to the "Tennessee Baptist," "South Western Baptist," "Southern Appeal" and "Grenada Republican," of this country, and the "Kosciusko Chronicle," with a request that they give the same a publication in their respective papers. Other papers friendly to the cause of truth and justice are also requested to copy.

T. SIMMONS, Char.
G. H. MARTAIN, Sec.

At a meeting of the ministers and Deacons of the Yallobusha Baptist Association, held at Preston on the 29th of December 1850.

Resolved, That we fully concur in the above preamble and resolutions of the Executive Board of the Yallobusha Baptist Association vindicating the character of the Rev. H. B. Hayward from the malicious charges of the "Attala Democrat."

J. G. HALL, Char.
H. L. WHITE, Sec.

There are 22,000 miles of Telegraph now in operation in this country. In a year, probably, it will reach San Francisco.

Tribute of Respect.

Dear Brother Chambliss:—It is made my duty to communicate to you the sad intelligence of the death of our beloved brother and Pastor, Rev. William N. Cone, who departed this life on the 2d of January, ult., of which perhaps you have already been informed. The church met in conference to-day and adopted the following resolutions, to which you will have the kindness to give publicity through the columns of your paper.

Yours affectionately,
THOS. ANTONY.

1. Resolved, That we mourn the loss of our beloved brother and Pastor, Rev. William N. Cone, who departed this life on the 2d of January past, after a protracted illness of 27 days, and that while in this afflictive providence, we lament our own loss, we also deeply sympathize with his bereaved family, on whom it hath pleased God to lay his hand in a more insupportable manner, by the removal from their midst of an affectionate husband, and a kind, indulgent father, whose unceasing attentions had remarkably endeared him to their esteem and love.

2. Resolved, That we invite two or more ministers to attend with us at this place on the 3d Sabbath in March next, and that one of whom be requested to deliver a discourse to the church and congregation appropriate to the funeral of our dear brother.

3. Resolved, That we set apart Saturday before the 3d Sabbath of the present month, (February), as a day of special humiliation, and fasting, and prayer to God, that he may uphold and sustain us as a church, and that he may direct and guide us in procuring a suitable Pastor to go in and out before us, in divine things.

4. Resolved, That these resolutions be spread on the Minutes of our church, and that a copy of the same be forwarded to the Editor of the South Western Baptist for publication, inviting our ministering brethren to visit us in our oppressed and destitute condition.

By order of the conference.

T. ANTONY, Ch. Clk.
Fair Prospect, Montgomery Co. Ala.
Feb. 1st, 1851.

P. S. We this day have had the pleasure of receiving a daughter of our dear brother, Mrs. Nafel, to baptism.

EFFAULA, ALA., Jan. 23, 1851.

Dear Bro.—Some short time ago I saw it stated that, it was reported, our Southern Missionary Board, had refused the offer of \$1000 from the American Bible Union. This I took to be a fabrication, put out for a little mischief. But on looking over the Index of the 9th inst., I find it was no false report, if the Missionary Journal is to be credited. I must confess I was surprised and much mortified. Though I don't know that I ought to be surprised at any thing after 1846. Great men make great errors sometimes. Our honorable Board seem to have been driven to this act by "consistency!"

Well, if the Board were determined to receive no funds out of the bounds of the Southern States, they ought to have announced it long ago, in their many appeals for funds, to the public, and so have prevented any unpleasant feeling, from a refusal of any proffered benefice.—The Bible Union tendered the donation in good faith no doubt, and with a desire to aid us in a good cause, and would have done us much good—bought as many books, as if given by an individual of Virginia, or any other Southern State—Nor did the Bible Union ask any thing in return—not the least intimation, that I have learned. I ask, was the refusal to receive it, even courteous, in Christian brethren? Admitting there are prejudices at the North against us, can this refusal to accept, tend in the least to do them away? I think not. If the Queen of England or the President of France were to offer us for the same purpose \$50000 each, I ask, would our Board receive it? Both are alike hostile toward slavery. I fear however the Board's hostility to the American Bible Union had some share in their late strange act—the rejection of the liberal offer. And may not those of us who are friendly to the American Bible Union and their principle object—the faithful translation of the Holy Scriptures in all languages, also meet with the same rebuff?—"O! consistency! thou art jealous." But they declare however, that "they rejoice at the success of all Bible Societies, which aim at the spread of pure translations of God's word in all lands." Well, how much do they rejoice? I rejoice and have proved it, by giving \$100, it being the only Bible Society determined on a pure translation in all lands. And if it is carried on to please me, I expect (Deo. vol.) to give hundreds more. Again our Board state, that the same reasons bear with equal force against our reciprocating Bible agency, as against Domestic and Foreign Mission Agency. I think not. Have we any Bible Society professing the same objects as the American Bible Union? Show it to me, and I will give it \$500 at the first. I love the South. No agent from the American Bible Union has been to see me. I cannot consent again to aid in sending out a partial Bible to the world—to other nations a pure Bible, and to my neighbor an impure one. Are Baptists in this country afraid to give a pure translation in English? Thousands of Baptists have died—burned at the stake for the truth.—Shame upon us. What—give and continue to give a book called the Holy Bible, to the world, and at the same time believing and acknowledging it to be imperfect, and not (in all its parts) the plain truth of God? O! my soul, come not thou into this secret.

The one Lord, one Faith and one Baptism Bible must go to the world, before all will see "eye to eye"—and all speak the same things. The battle has to be fought, and the sooner the better.

Our present King James' Episcopal Bible is not the entire plain truth of God, and it must be corrected—and when done it forms an important and glorious era in the history of the church, and the world. I take no pleasure in opposing the acts and views of wise and beloved brethren, but I feel interested in this matter, and thus have written—hope you will give it a place in your paper.

Fraternally,
C. BATTLE.

HENRY LONG IN ATLANTA.—We observe by the Intelligencer, that Henry Long, the fugitive slave, whose recovery in New York gave him so much notoriety, is offered for sale in Atlanta, by Mr. Clifton, who purchased him in Richmond Virginia.

ALABAMA.—A recent decision of Chancellor Mason of Alabama, has established the right of slaves to the benefits of *habeas corpus*, upon the petition of any free white person. The object and extent of the writ is to release them from any illegal confinement in which they may be held. This decision is based mainly upon the construction that the term "person," in the Bill of Rights, and the Constitution, embraces slaves.

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Business Department.

Letters Received.

Bro John J. Pitts has volunteered in our cause, bringing a sufficient number of new names with him to claim a premium, which shall be forth-coming in due time. This is a first rate beginning brother P., and we hope you will not let it end here. We ought to have many more subscribers at your place. Shall we do so?

Rec Noah Parker has also entitled himself to a premium by his active efforts in the circulation of our paper. Many thanks to our brother. Hope he will still enlarge the number, and receive an additional reward. We shall order books for his benefit.

Bro Abner Williams accompanies his remittance with several new names, and adds, "I hope to make you my debtor soon, at least for the first of your magnificent premiums." That is right brother W., we shall be pleased to acknowledge that debt. A few more of the same sort, and it will be done.

Rec J. R. Haggard sends us new names with the cash. As he has gone to Apalachicola, Florida, he has probably not seen our proposition; but he will see the books if he will send us three more subscribers with the cash.

Bro John Clabough is still adding to his list, and we see plainly he intends to make us his debtor. Many thanks for his various attentions to our interest. He has a private letter in full response to matters and things.

Dr B. A. Blakey will accept our thanks for his handsome remittance, with a new name. Should be pleased to have a long letter from our good brother. Can he think of any body else at his place that ought to take our paper and does not? Can't he send a son to Howard College? He has some good boys, whom we should be glad to see here.

Rec G. G. Baggerly has shown a gratifying interest in our paper in Texas—by adding to our list of new subscribers. Hope he will send many more of the same sort. Should be pleased to order some good books for him. He has a private letter.

Rec J. H. Stribling obliges us by remittance for a new patron, and promises others soon. Hope his success will entitle him to one of our best premiums. Shall be pleased to hear from him often.

Bro E. L. Childers permits us to record his name among our new subscribers, paying in advance. Thanks to our brother for his remittance, and kind words.

Bro A. T. Thompson's letter is in hand with its contents. Rec receipts elsewhere. As we had not the books of the old Chronicle, by us, we were obliged to pass the money to his account on our books; but it will be all right, as brother L. A. Duncan will perhaps call at his house sometime during the year, and allow him to pay to the Chronicle which he had intended for us.

Rec M. Lyon will observe that his letter with its valuable is in receipt. Thanks for his attentions. Brother A. C. H.'s, subscription extends to May 15th, 1852,—that is, Vol. 4, No. 12.

Rec W. C. Hare is informed that his Minutes are out of press and will be forwarded to J. B. Harrison, Selma, subject to his order. We wrote him some days ago.

The Post Master, at Carlisle, has again obliged us by kind attentions for which we have thanks. We have written him all the particulars.

Rec H. E. Talliferro's letter is highly satisfactory.—Money passed to his credit. Should be pleased to have a few conversions from his pen for our columns.—Will he oblige us in this?

Bro John Daniel will accept our acknowledgments for his continued aid. See receipt in another place.

RECEIPT LIST.

Receipts for the South Western Baptist			
NAMES.	AMOUNT.	Vol.	No.
Wm Hill,	\$1 70	2	45
J. L. Jennings,	1 70	2	45
O Jennings,	1 70	2	45
Rev F. S. Dew,	2 50	3	48
Mrs Harriet Pope,	2 50	3	48
R Stratford, Sen.	2 50	4	9
Dr B. A. Blakey,	2 50	4	35
Reuben Blakey,	2 50	4	40
John Jones,	2 50	4	43
R Andrews,	2 50	3	18
T J Jackson,	2 50	3	39
Dr M B Bennett,	2 50	3	35
John Y Jackson,	2 50	3	18
Robt Sturdivant,	2 50	2	52
Alexis Howard,	2 50	3	50
John P Williams,	2 50	3	38
Charles McGee,	2 50	3	52
Col W Curry,	2 50	4	7
Abner Williams,	2 50	3	49
J C Curry,	2 50	3	49
O Elston,	2 50	3	49
E G Morris,	2 50	3	49
John J Pitts,	2 50	3	49
Jonathan Thomas,	2 50	3	49
E Taylor,	2 50	3	49
J A Browning,	2 50	3	49
Rev J C McWhorter,	2 50	3	49
F A Lee,	2 50	3	52
U Bass,	2 50	3	13
J J Nash,	2 50	3	13
A F Thompson,	2 50	3	12
Rev A C Haynie,	2 50	3	52
John Daniel,	2 50	3	15
Rev N Parker,	2 50	3	52
W H Talbot,	2 50	3	45
E L Childers,	2 50	3	50
W E Stewart,	2 50	3	50
D G Martin,	2 50	3	50
J McWilliams,	2 50	3	50
J D Clary,	2 50	3	50
Wm Gues,	2 50	3	50
E W Oakes,	2 50	3	48

Mortuary.

Died on Thursday the 30th of January, of typhoid fever, Condy R., son of Dr. C. B. LAMBLE, in the 17th year of his age.

He was universally beloved in the community, for his amiable, modest, and winning deportment. To uncommon ripeness of mind, and peculiar native loveliness, he had added faith in Jesus Christ, the beauty of holiness, adorning all his other excellencies, by an unostentatious exhibition of the graces of the Christian discipline. About eight months since he made an open profession of his faith in the Divine Redeemer, and united with the Shalom Baptist Church. He died leaning with unwavering trust, upon the promises of his Covenant God, through the merit of the Great Mediator of Calvary. He said it is not hard for a Christian to die, and expressed a resigned willingness to depart, in view of his being called into the presence of his Saviour, to be associated with the spirits of the just made perfect, and the angels of God. Unspeakingly dear to his bereaved father, brother, and sisters, cherished with the warmest affection by his Pastor, and his church, ardently esteemed by his teachers, and fellow students, and honored with the highest token of love and respect by the Cadets of Temperance, his death has occasioned a profound sorrow through the entire circle of his acquaintance; but the pious mourn not as those who have no hope. His example of virtue, and youthful piety, commends itself to all the young of the community as worthy of imitation.

To soothe the parent's stricken heart,
From God thou may'st descend,
The promised Guardian angel now,
His heavenward way to attend. D.

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 of Dental Science, upon the best, and most successful plan of the Teeth, upon the best, Artificial Teeth, according to the latest improvement in the Art, 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 corner Lawson's store, fronting the Public Square. N. B. All work, warranted, and charges reasonable. Feb. 12, 1851.

JUDSON FEMALE INSTITUTE,

Marion, Perry County, Ala.

Faculty.

PROFESSOR MILQ. JEWETT, A. M. Principal and Instructor in Moral and Intellectual Philosophy, &c.
Dr. F. AUGUSTUS WIRM, A. M. Professor of Music.
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 M. L. HURD, Music.
Miss E. A. JEWETT, Music.
Miss D. W. TUPPER, Primary and Preparatory Departments.

GOVERNORS.

MISS M. A. GRISWOLD.
Matron and Nurse,
MRS. H. C. EASTMAN.
Steward of the Department.

WM. HORNBUCKLE, ESQ. AND LADY.

THIS Institution has now entered upon its THIRTIETH 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 abler Faculty.

Professor Wirm 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, Kommandant, under appointment of the King of Bavaria. For three years, 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, Guitar, 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.

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 Wirm.

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 GOVERNORS are admirably fitted by their 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 has had experience in the same position, in a celebrated institution in Maryland. Her kindness of 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.

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.

IN MISSISSIPPI.—Col. Thos. G. Blewett, H. Talbot, Esq., Gen. T. N.

Niche for the Poets.

Lines to an Only Brother.

BY MRS. S. S. SMITH.

While the silent shade of evening
Folds her curtain round the sky,
And the pale moon softly beams,
Hangs her silver lamp on high:
Tis the hour lone to wander
Neath the moon's pensive ray,
And on bygone moments ponder,
Musing while on those away.

Those whose love have ne'er grown weary,
Those whose kind kindness knows no change
While some have made life's path more dreary,
With chilling looks and hearts estranged!

There was one who parting gave me,
This little bird of golden hair;
Whose pale high forehead gleams before me,
Traced with many a line of care;
Long weary years I scarce can number,
Have passed away since last we met!
Some have gone down to their last slumber,
Whose cheeks that morn with tears were wet.

Life's dearest joys, with thee departed,
A shadow o'er my pathway came—
I missed the strong and noble hearted,
Whose lips ne'er uttered words of blame.

Reared mid the solitudes of nature,
Our lives were peaceful as our dreams;
We learned to worship the Creator,
Beside her sylvan founts and streams.
Amid her silent glens we wandered,
In ecstasies contemplative mood—
And themes of thrilling import pondered,
While seeking berries in the wood.

The orient's sheen, the summer blossom,
The sheep that lay among the hills—
The golden sunset clouds whose bosom,
Heaven's loveliest Iris hues distils:

And the blithe song of birds singing,
And the oriole and the dove,
In sweet harmonious concert ringing,
Attuned our hearts to praise and love!
We watched the stars peep from their places,
And questioned of their mystic source;
These early dreams have left their traces,
As streams of shape the river's course;

So they have shaped our future being,
None dwellers we have been apart—
Feeling the glance of the All-seeing,
Ever upon our inmost heart.

Time that ever will be stealing,
The fairest blossoms of earth away,
Hath changed us both, yet more in feeling,
Since last we met, in life's young day.
Yet brother, still thy memory lingers,
On my heart's tabernacle warm and bright,
Thou wert the cold effacing fingers,
That spied that page of golden light!

Thou I adore, by many a token,
Of love that crown'd our childhood years,
By all the treasured words then spoken,
Enshrined in memory's tears.

Come to thy home—tho' sad and lonely
May seem the old forsaken nest—
Yet brother, might I clasp thee only
One moment to this yearning breast,
And shed with thee the tear of sorrow,
Upon the hallowed graves that lie
Half hidden by the household yarrow,
And funeral flowers that fade and die,

Then would I hold my robe about me,
And with meek suffering lay my head
Where the tall grass and spreading yarrow,
Will blossom o'er my lowly bed.

—VIRGINIA, Md., Jan. 1851.

Miscellaneous.

Memor of John James Audubon.

JOHN JAMES AUDUBON, the deservedly renowned naturalist, died in this city on Monday last, at his residence on the banks of the Hudson river, in 155th street. He arrived at the age of seventy-six, and has gone down to the grave, leaving a name distinguished among the scientific men of every nation—a name earned by a steady perseverance in the beautiful field of ornithology, the cultivation of which demands fancy, taste and judgment and a general love of nature.

Mr. Audubon was born on a plantation in Louisiana, near New Orleans. His parents were French, his father being an admiral in the navy of France, and it is said, a friend of Washington's. The Audubon family still preserve the likeness of the Admiral and of our first Command-in-Chief, which were painted in the Camp of Valley Forge. It was on that occasion that Washington sat for the first time for a painter. After passing his early boyhood in Louisiana, young Audubon was taken by his father to France, where the rudiments of his future education were imparted to him.

On arriving at years of maturity, his father gave him a residence on the fruitful banks of the Schuylkill, and all that wealth and luxury could do to blind his ambitious love for nature there surrounded him. He heard in the warm sunshine of his fancy, the songs of the winged inhabitants of the western wilds, or pictured to his imagination the still brighter plumage of the myriad birds of the American tropics. We find him accordingly, in 1810, in an uncovered skiff, accompanied by his wife and infant son, floating down the stream of Ohio, in search of a home more romantic than that selected by his father. He fixed upon a point in the State of Kentucky, whereon to settle, and having there established a new home, pursued his favorite studies in every direction, roaming through the forests, crossing and sailing over every river, and sketching the yet undescribed birds, which tell beneath the keen shot of his rifle. The result of his early experiences was given to the world in five volumes of his "Ornithological Biography." It has been said that he saw over one of our Northern lakes a large bird, far beyond his reach, and that he was ten years in finding another of the same description, which he found three thousand miles from the place where he had the first sight of the species. The history of his perilous adventures for a period of twenty years, in which he passed every degree of habitable latitude constantly exposed to the varied alternations of heat and cold, is but a portion of the monument to his zeal, his ardent love of nature, his constantly recurring self-sacrifices, his painful privations, and his ultimate success in the objects of his ambition. It was his fortune to meet, in these excursions, others like himself whose minds were drawn by the allurements of science and nature, from the luxurious indolence of civilized society, whose best pleasures could only cloy the senses of one who has learned to look upon the treasures of

the highest reward of human exertion. In 1824 his pursuits took a commercial aspect. Lucien Bonaparte proposed to buy his drawings. Audubon hesitated and then resolved to publish them himself. For this purpose he visited England, where he landed as a stranger. His name, however, had gone before him, and the first men distinguished in the sciences and arts, were happy to welcome him. On the Continent, Herschel, Cuvier, and his old friend Humboldt, who had penetrated the same tropical regions with him, were delighted to honor him. In the "Cosmos" of the latter, his talents have not been forgotten. The publication of his great work was soon in a fair way. Brewster, Scott, Jeffrey and Wilson, encouraged him. After fourteen years it was completed, and more than satisfied the world that had awaited its appearance. One hundred and seventy-five subscriptions, at one thousand dollars each, paid him the price of his labor. Eighty of his subscribers, we are proud to say, were found in our country—a very good offset to the neglect often visited upon those who enter the fields of literature and of art.

Of course, such a work—so magnificent in design and execution—a portfolio of great dimension—enriched with the details of a life's experience among forest birds—could not but stimulate the great societies of Europe to do him honor. He was made the subject of dissertation in the Royal Society of London, all the members of which gladly contributed to acknowledge his talent by the highest distinction in their power.

A synopsis of this work was published in Edinburgh, and readily commanded an extensive sale, as did also, a New York edition, in Octavo; and in 1830 Audubon returned to this country, where he soon established himself, on the banks of the Hudson river, in a place of peaceful retirement. Here he labored with Dr. Bachman, in preparing "The Quadrapeds of America"—a work published last year. In some of his works his two sons have ably assisted in the designs and purposes of the two naturalists, who has among scientific men an imperishable name—a name, as the editor of "The Gallery of Illustrious Americans" has said, "not in the keeping of history alone. From every deep grove the birds of America will sing his name. The wren will pipe it at our windows, the oriole carol it from the meadow grass—the turtle-dove roll it through the secret forests—the many voiced mocking-bird pour it along the evening air—and the bird of Washington from his craggy home far up the Rocky Mountains, will scream it to the tempest and the stars."—N. Y. Weekly Chronicle.

Extinction of Races.

In what way, and on what nations, will be executed the doom, uttered by the spirit of inspiration—that the nation that will not serve God shall perish—is more than we are informed. But the expectation that, attending the advance of the gospel among the nations, there will be strange turns of the hand of Providence, laying in the grave once powerful nations—if not warranted in the Scriptures, has been very prevalent, and by no means confined to those holding peculiar theories respecting the next coming of Christ. Indeed, in all the history of the world, the birth and death of nations have come somewhat according to an established law of providence. Some nations, indeed, whose origin was identified with that of the true religion, have been stamped with immortality. And some that have derived their strength and sway from Christianity, and have their being identified with it, seem destined to live in its life, and grow with its expansion. But one of the most remarkable features of Providence affecting the present position of the nations, appears in the depopulation of some portions of the earth, to make way for a different race. And where these changes are now in progress, the gain to Christianity seems to be as clearly the result, and result intended, as was the gain to true religion, in exterminating the Canaanites and giving their land to the Hebrews. What the gain has been in sweeping off from the face of this country, a population perhaps more numerous than the present, and planting the race of the Puritans here, is manifest. And the depopulation which is now in progress through the Pacific Islands to give place to a similar race, is tending to a like gain.

And the hand of Providence is more apparent in this, from the fact that the natural causes are the more latent. The whole of this change does not come by the same class of causes which have melted away the Indian tribes of this country. To some extent, especially in the South Sea Islands, the British colonization has kindled the fire that is sweeping off the native tribes. But the decrease in other islands is not so easily accounted for. Take, for instance, the Sandwich Islands. There has been no colonization of Europeans there, nor bloody wars waged by foreign invaders. The fearful depopulation began long before our missions opened the islands to the better knowledge of the civilized world. In 1778, Capt Cook estimated the population at 400,000. Mr. Ellis, in his Polynesian researches, gives his opinion in confirmation of that estimate. In a half a century after, Mr. Ellis, then residing on the Islands, from his own observations, put the number down at 140,000. That is a decrease of nearly two thirds in fifty years. By the official census of the present year—that is in twenty years from the last estimate, it has come down to 84,165, an average decline of two per cent a year. Such a rate of decline would extinguish the race within thirty or forty years.

It was hoped that the spread of Christianity would have eradicated the seeds of this decay. But Providence appears to have ordered it otherwise. The similar course of depopulation over other

Pacific Islands, proceeds from similar hidden causes, and is, doubtless, fulfilling similar hidden purposes of God.

From these Islands it is natural to glance at their neighbors in China.—There the elements appear to be hatching a devastating storm. A writer from thence to one of the London papers, says: "The general dissatisfaction prevalent in China, and the demand for reform, are now manifesting themselves. The principles of Socialism are progressing, and the day is rapidly approaching when civil strife shall have torn the empire in pieces." Rebellion is now in progress in some of the provinces. But opium is doing more than rebellion for the destruction of the Chinese. And the sweeping off of that whole population is an event no more improbable in itself, than other instances that have occurred of the extinction of nations.

But be it as it may, that nation will present no insuperable obstacle to the christianizing of the world. The resources are with God to convert or to take it out of the way. Whether the Chinese race, or a race reared under his gospel, and brought in to occupy the ground, are to constitute his church there, he only can decide.—Puritan Rec.

A Niece of Black Hawk.

A New York correspondent of the Baptist Register, communicates to that paper, the following interesting account of a niece of Black Hawk, who is now visiting in that city:

Last Sunday evening, at the Union church, after a valuable discourse, the (first of a series on the children of the Bible) an Indian convert went up with the pastor into the desk, and sang a missionary hymn in her own language. She is the niece of Black Hawk. Her modesty, gentleness, and her simple eloquence, touched every heart as she recited her experience. There were few indeed in that intelligent audience, who could surpass her in the selection and sweet toned utterance of her words, and still fewer who could speak of nature in words so beautiful. "When a child," she said, "I enjoyed the presence of nature in the woods and in the mountains; the heavens and the frozen lakes were a delight to me. But as I grew older, every thing around me seemed to change, and wherever I went I was sad; when I looked upward, the bright sky and the clouds made me sad, and the moon and stars by night. When spring came with the voice of birds and streams, and planted flowers in the desolate wild, she brought no joy for me, and I wept because I knew not God. This Indian girl had gone into the forests and prayed before she knew of Jesus and his gospel. She said she should like to remember those prayers, but she had forgotten them forever. In the providence of God she came within the influence of a missionary lady, by whose interest in her she learned English, and was enabled to read the Bible, experiencing thorough conversion beyond all doubt. The lamp, as she stood wearing a blanket, and her long, dark, hair streaming down her shoulders, shone in her face, and revealed the solemn beauty of her countenance.—It was full of a holy sincerity, and the power of a soul redeemed by grace, unconscious of earthly ambitions and serving no impulses but those of the truth in simplicity. The genius of Guido himself would have found in the face of that regenerated child of the woods, a model worthy of his pencil.

THE LEARNED PRINTER.—Mr. John Patterson, of Albany, New York, is represented to be one of the most extraordinary men in America. He is a journeyman Printer, working daily at his case, while he is one of the most profound mathematicians and best linguists in the country. His great work, "The Calculus of Operations, has been just issued from the press, and is, in the opinion of scientific men, says the Albany Dutchman, one of the most profound productions that the mathematical world has yet given to society. He is not only thoroughly versed in every branch of mathematics, but can read and write Greek, Latin, Hebrew, and Arabic, with as much ease and fluency as he can the English; besides which he can converse in every language spoken in Europe. With no aid but industry, and no higher salary than that which is bestowed on a journeyman Printer, Mr. Patterson has become not only thoroughly acquainted with every department of human knowledge; but has acquired a handsome property and a library of some three thousand volumes. Mr. Patterson is a native of New Jersey, and is 51 years of age.—Springfield Republic.

Have a Trade.

By all means have a trade. Don't go up and down in the world, and find nothing you can put your hand to. No matter if you don't have to work for a living. You may not always be prosperous as you are now. This is a mutating plan. That man who is up to day may be down to morrow. Thank Heaven, we live in no land of primogeniture, no hereditary succession. Each man is morally bound to labor.

Have a trade, we repeat. Educate your hands. Have something you can turn your energies to when times pinch. It will be an everlasting resource. We never knew a man who, with a trade, could not get a good living—and much more with a right application. What though you are going to college, or into a profession? The case is not altered. You need it just as much. It will come in play every day of your life. It is much the better. Discipline of the hand should always go before that of the head. We never knew a college boy who wasn't better for a substantial trade. He always graduates with the highest honors. He is sure to be a scholar. The story is, he knows how to worm—to pore—to con-

quer. He but transfers himself from the shop to the study.

Young man decide at once to learn a trade. Apply yourself with all your mind and heart, and be its master. And when you graduate and ask your diploma, if you do not want, or are not obliged to work at it, you have laid by no much; and such a kind of wealth can never be lost or taken from you.—Selected.

THE REASON WHY.—A little fellow came running into the house exclaiming, "Oh! sister Mary, I've such a pretty thing. It's a piece of glass, and it's all red. When I look through it every thing looks red too, the trees, houses, green grass, and your face, and even your blue eyes."

"Yes, John," replied Mary, "it is very beautiful; let me show you that you can learn a useful lesson from this pretty thing. You remember the other day you thought every body was cross to you. You said father, mother and I were all the time finding fault with you. Now you were like this piece of glass, which makes everything red. You were cross, so you thought every body round you was cross too. But when you get up in the morning in a good humor, loving and helping every body, they, too, will seem kind and loving toward you. Now, remember brother, and always be what you wish others to be—be kind, gentle, loving; and they, seen through the beautiful color of your disposition, will seem more beautiful than ever."

MODE OF BURYING THE DEAD IN AUSTRALIA.—One morning, when a party of aborigines had their huts near our house, they came and asked us for a spade to dig a grave for one of the women, who was then lying dead. My father and myself followed to see their manner of burial.—They had tied together a few sticks, on which the body was to be borne to the grave, but on seeing this rudely constructed bier would not sustain the weight, we lent them a sort of a hand-barrow for the purpose. The body was tied in the shape of a ball, with rags and straw bands, and thus carried to the grave—a round hole little more than knee deep. In the bottom they put some small branches and rags; along with all the trifling articles which the woman had possessed in life was placed at the head, and the body covered with pieces of bark and more branches, the hole was then filled to the top with dirt, and brushed over as smoothly as a flower border. They stayed near the spot for about half an hour and peeped and peered to see if anything moved the dirt, as they fancied the spirit would then take its flight. Some tribes of the natives bury their dead in an upright position, thinking they will be able to rise with less trouble. They believe that after death they go to Van Dieman's Land, and return white people.

Medical Notice.

DR. GEO. S. BRYANT, having located in Marion, offers his services to the citizens of the town and surrounding country, in the various branches of his profession. When not professionally absent, he may be found during the day at his office under the King House, third tenement west from the bar-room, and at night, at the residence of Mr. W. R. Brown.

Jan. 23, 1851. 47.4f.

Notice.

THE Copartnership heretofore existing between the subscribers, under the firm of GOULD, KENDALL & LINCOLN, is, by mutual consent, this day dissolved. The business of the late firm will be settled by CHARLES D. GOULD and JOSHUA LINCOLN, who are authorized to use its signature in liquidation.

CHARLES D. GOULD,
CHARLES S. KENDALL,
JOSHUA LINCOLN.

Boston Oct. 31, 1850.

E. T. WOOD,
WHOLESALE AND RETAIL DEALER IN
BOOKS AND STATIONERY;
No. 29, Water Street, Mobile.

THE subscriber has constantly on hand a large supply of
Baptist Publications,
For Sunday Schools, &c.
PUBLICATIONS of the Am. S. School Union.
PUBLICATIONS of the Am. Tract Society.
BIBLES and TESTAMENTS, large and small, in plain and fine binding, Hymn Books, &c., all very low for cash.

SCHOOL BOOKS, in large quantities. Merchants and Teachers would do well to call before purchasing elsewhere.
STATIONARY, Staple and Fancy, viz: Gold Pens, Steel Pens, a large supply on cards and in boxes; Pen Holders, Quills, Lead Pencils, Slate do. Writing Inks, Drawing Pencils, Camel's Hair do. Sable do. Water Colors, Drawing Paper, of various sizes, Bristol Boards, &c. Note Paper, Plain and Fancy do. Envelopes, Letter and Cap Paper, ruled and plain, Slates, Diaries, Pass Books, Memorandum Books, etc. BLANK BOOKS, viz: Day Books, Journals, Ledgers, &c. Plain and Full bound, and Half bound, of various sizes and qualities.
PRINTING PAPER, Tusculooosa paper for which the subscriber is Agent. Also, a large stock of the very best quality from other mills. In this article he is not to be out done in this market, either in price or quality.

PRINTER'S INKS, viz: News, Book, and colored Ink jobs, of different make. He is agent for the sale of J. D. McCrory's Ink, but does not confine himself to selling these Inks only.
PRINTING MATERIALS, John T. White's Type, &c., sold on commission.
FIRE PROOF SAFES: The subscriber is agent for S. C. Hennessey's splendid fire proof Salsamander Safes, Wilders Patent.

This superior article is undoubtedly fire proof, has a splendid lock, and will not sweat.
In addition to the above mentioned articles, many others in the stationary line, &c., are constantly on hand.

BLANK BOOKS, Manufactory and book binding.—Blank books are manufactured, and PAPER RULED to order to any pattern, printed books bound with neatness and despatch, and at very low rates.

E. T. WOOD,
No. 29, Water Street, Mobile.
Antioch, Chambers Co., Ala.,
October 18, 1850.

THE subscribers take pleasure in certifying that Mr. Morris' Grammar class at Antioch, which had been studying but fifteen days, appeared to have a most superior knowledge of Grammar.

They corrected the 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.

Henry M. Lumkin.

HENRY M. LUMKIN,
M. W. MATTHEWS,
Teachers.

A Teacher Wanted.

Wanted a teacher immediately, at DeKalb, Kemper county, Miss., to take charge of the DeKalb Female Academy. None need apply but those who can produce the best testimonials, and who are gentlemen with families.

JAMES F. BOHANNON,
President of the Board of Trustees.
Jan. 5, 1851. 47.

NEW STORE,
WEAVER, MULLIN & CO.
No. 25 St. Francis Street,
MOBILE.
Dealers in Staple and Fancy Dry Goods.

A GENERAL ASSORTMENT, consisting in part of Cloths, Cambrics, Satinets, Ky. Jeans, Tweeds, Prints, Gingham, Irish Linens, Table and Bedding, Diapers, Bleached Sheetings and Shirtings, Bed Blankets, Jackonets, Swiss, Book and India Muslins. A variety of the latest styles of Fancy Dress Goods. Embroidered, Figured, Chend and Changeable Silk, very rich; French and English Merinoes; Orleans and Hungarian Cloths; Black and Colored Alpaca Sutures, Cashmires, Black and Colored Muslin DeLanes, Embroidered and Hem Stitched Linen, Cambric Handkerchiefs, Muslin and Laced Capes and Collars, Embroidered Undershirts, Kid and Twisted Silk Gloves, Thread Edging and Laces, Bonnet and Belt Ribbons; Shawls, Marins, Cashmires and Muslin DeLance Shawls, Cape Shawls, and Scarfs Plain and Embroidered. A good assortment of plantation goods, Negro Blankets, Kerseys, Plaid and Plain Lensesy, heavy Cotton Stripes, Onaborgs of several styles, Brown Domestic and Drillings, Russet Brogans, heavy Boots, Kip Brogans, Glazed and Wool Hats, &c., &c. We invite the public to call and examine our stock, it is entirely new and we intend selling at the lowest market prices.

J. B. WEAVER,
ISAAC MULLIN.
December 18, 1850 42-4f

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

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

TERMS PER SESSION.
Elementary English Branches, \$5
English Grammar, Geography and Arithmetic, 13
Ancient Languages, Natural and Mathematical Sciences, Moral and Intellectual Philosophy, 14
French Language, 10
German Language, 10
Music on Piano Forte, with use of Instrument, 24
Music on Guitar, 24
Painting, 10
Embroidery, 10
Fee in Collegiate Department, 24
Boarding, including Fuel, Washing, Lights and Lodging, per month, 7 to \$8. Tuition payable in advance. No deduction, except in cases of protracted sickness.

HOSEA GARRETT,
President of Board of Trustees.
Aug. 14, 1840. 36.6w.

To Country Merchants.

DAVID TAYLOR & CO.
(SUCCESSORS TO TAYLOR & RAYNE.)
HAVE on hand a very large and superior stock of

Boots, Shoes, Hats and Caps,
which they will sell at unprecedented low prices for cash or approved paper.
Purchasers will please call at the old stand, sign of the Mammoth Red Boot, 25, Custom House Street, New Orleans.

July 1, 1850. 18.1y

GROCERIES!! GROCERIES!!!

BATTELLE & WOODHULL,
No. 32, Commerce Street,
MOBILE, ALA.

TENDER their thanks for the very liberal patronage bestowed upon them by their friends during the past season, and solicit a continuance of the same, pledging themselves to use every exertion to please.

We will have constantly on hand a complete and well selected stock of
Groceries,
consisting of all the various articles usually kept in our line, all of which will be sold on the most reasonable terms.

BATTELLE & WOODHULL.
Sept. 25, 1850. 30.1y

S. P. FERGUSON,
FORMERLY OF BENTON, LOWMEYER COUNTY,
Is engaged in the above house, and most respectfully solicits the patronage of his friends. All orders entrusted to him shall receive his special attention.

To his friends who have formerly ordered their Groceries through Commission Merchants, he would say, order direct, thereby saving extra charges.

ALEXANDER CARSON L. L. D.
THE KNOWLEDGE OF JESUS.
The Most Excellent of the Sciences.

BY DR. CARSON.
THIS is a book, not for the Scholar only, but for every Christian; and is among the best of the productions of its distinguished author.—trusting that it will have the wide circulation it unquestionably deserves, the publisher has affixed an extremely low price, while he has endeavored to make it tasteful and pleasing in typographical execution.

Persons at a distance from book stores, may receive fifty cents, (in postage stamps) for one copy or \$1.00 (bank note) for two, and they will promptly receive them, in paper covers, by mail.

RECOMMENDATIONS.
[From the Primitive Church Magazine, London.]
"In illustrating this glorious theme, the author's mind expands in the full strength and vigor of his conceptions, and pictures realities of Divine truth almost too brightly to be beheld with the eye of faith, undimmed."

"The present volume ('The Knowledge of Jesus') is full of valuable principles, cast in an attractive mould. Every page lives with interest; there is nothing dry, nothing tedious. Its style flows transparent and free as the mountain stream."

[From the Orthodox Presbyterian, Belfast.]
"On matters of church order, it is well known we differ from him; but as a scholar we honor him—as a Christian brother we embrace him. In the knowledge of the philosophy of the language, he is far in advance of the present age; and with respect to metaphysical acuteness and powers of reasoning, he has been called 'the Jonathan Edwards of the nineteenth century.' His character as a philosophic theologian, and a profound, original, independent thinker, stands in the very highest rank; and he is only justly designated, when called one of the most philosophic reasoners of the present age."

EDWARD FLETCHER, Publisher,
141 Nassau St. N. Y.

New Supply of Books at the Baptist Depository.

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

GEO. PARKS & CO.
Agents So. Bap. Pub. Soc. 41 Broad-st. Charleston, S. C.
Sept. 25, 1850.

G. H. FRY,
W. G. STEWART,
FRY, BLISS & CO.

WHOLESALE GROCERS,
Nos. 12 and 14 Commerce-street, Mobile,
OFFER to their friends and customers of Perry county, a large supply of carefully selected
Choice Family Groceries.
And to their many friends throughout Alabama and Mississippi, tender thanks for former liberal patronage, and ask a continuance of their favors, as their prices will be shaped to mutual advantage.

March, 847 6-ly

THOS. ANDERSON, | WM. BURKS, | GEO. P. KELL
ANDERSON, BURKS & Co.
Factors and Commission Merchants,
MOBILE, ALA.

ARE prepared to grant the usual facilities to Planters who are disposed to give us their business, and respectfully solicit patronage.
Mobile, March, 5, 18 0.

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

ROBERT A. BAKER, Summerfield Dallas Co.
LEVI W. LAWLER, Mardisville, Talladega Co.
Sep. 10, 1850. 38.4f.

THOS. P. MILLER & Co.
Nos. 8 & 10 COMMERCE STREET
MOBILE, ALA.,
CONTINUE the GROCERY BUSINESS, and solicit a share of their friends patronage.
Mobile, Nov. 27, 1849.

SALEM SCHOOL
44 miles on the road leading from Tusculooosa to Huntsville.

No. of Students during the past Scholastic year, 104.
No. Boarders 56.
N. Classical Scholars 34.

THIS School will again open on the first Monday in January, 1851, being the 9th year.

Terms.
Tuition—Elementary department, per session, 20 weeks, \$10 00
More advanced, 15 00
Highest, 20 00
Board, washing, fuel, servant hire, beds, room-rent and lights, 2 00

The house is large and commodious, with five rooms four fire places, and three stoves.
The location is as healthy as any in the State—nothing to allure or entice the student from his books or corrupt his morals.

It is intended to enrich the school with Chemical and Philosophical Apparatus and books as soon as the permanency of the school will justify.

There are two sessions in the year. The first, seven months; the second, three months.
No student received for a less time than one session from the time of entering to the close of the session. None need apply who do not intend to be studious and moral, and after trial is made, if a student does not advance, whether from idleness or want of capacity, will be sent home.

Young men can be prepared at this school for any class in the University of Alabama. Text books used, will be such as to accomplish that object. Books can be had at Tusculooosa prices.

Young men who wish to prepare themselves for teaching common schools, will find this school inferior to none for that purpose, and they will be instructed and prepared especially for teaching.

Six young gentlemen, preparing for the ministry, will be instructed at this Institution free of tuition fees, one of whom shall receive his board also, provided, after his education is completed he will locate within the bounds of the Canaan Association.

J. H. BAKER, A. M. Principal.
IRA G. DEASON, A. B., Assistant.
T. CARROLL, Primary Department.
Address, J. H. BAKER, Jonesborough.
Sept. 11, 1850. 28.1y

COLBY'S BOOK CONCERN.
THE OLD STAND, 122 NASSAU STREET
AT THIS PLACE may be obtained at wholesale and retail at the lowest prices and on the most accommodating terms, every variety of
RELIGIOUS and DENOMINATIONAL BOOKS. The proprietor's own publications embrace some of the most valuable works in the language. He is constantly adding to them. He will also furnish ALL NEW PUBLICATIONS.

Whether American or Foreign, keeping a constant supply of the BIBLE, ALCOHOL AND BIBLE BOOKS, STATIONARY, SERMON PAMPHLET, MARRIAGE CERTIFICATES, BIBLES, HYMN BOOKS, &c. Just published book for the times.
THE AL OLD CHRISTIAN DISCOVERED
By REV. MATTHEW MEAD. Introduction by Wm. R. Williams.

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