

South Western Baptist.

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

A. W. CHAMBLISS, Editor and Proprietor.

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

[DENNIS DYKOUS, Printer.]

VOLUME III.]

MARION, (PERRY COUNTY, ALABAMA,) MARCH 26, 1851.

[NUMBER 4.]

Religious Miscellany.

A Papist and Pseudo-Baptist Usage Compared.

It is said that "comparisons are odious"; and said upon the authority of Dr. Samuel Johnson. In the present instance, therefore, I will throw the odium upon him; for I propose only to quote a comparison of which he has the author. It is thus recorded by Boswell.

"He argued in defence of some of the peculiar tenets of the church of Rome. As to giving the bread only to the laity, he said, 'They may think that in what is merely ritual, deviations from the primitive mode may be admitted on the ground of convenience; and I think they are, as well warranted to make this alteration, as we are to substitute sprinkling in the room of the ancient baptism.'" (Bos John Vol. 2, p. 383.)

A word may be allowed with respect to the manner in which Croker, the editor of Boswell, attempts to invalidate this comparison. He approves the observation of the Bishop of Ferns, that the Lord's Supper "is not merely ritual," but "a solemn and specific ordinance of our Saviour himself, which no church can justifiably alter." This is, certainly, a full and complete condemnation of the Papists; but is not the Pseudo-baptist transfixed by the same spear? Immersion "is not merely ritual," says Calvin; speaks truthfully when he says that "the very word baptize signifies to immerse;" or Martin Luther, when he maintains that "the etymology of the word evidently requires complete immersion;" or Professor Anthon when he declares that "the primary meaning of the word is to dip, or immerse," that "its secondary meanings, if ever it had any, all refer, in some way or other, to the same leading idea;" and that "sprinkling, &c., are entirely out of the question." Now, if such be the meaning of the word, "both in sacred authors and in classical," as Dr. Campbell assures us, then, most evidently, immersion is "a solemn and specific ordinance of our Saviour himself, which no church can justifiably alter;" and the usage of the Pseudo-baptist, in "substituting sprinkling in the room of the ancient baptism" is as flagrantly indefensible as the usage of the Papist, in giving the bread only to the laity.

Mr. Croker, however, proceeds to the defence of Pseudo-baptist usage, by informing us that he "does not recollect any Scriptural authority that primitive baptism should necessarily be by immersion;" to which, perhaps, it is a sufficient reply, that his memory must be woefully at fault, and needs to be refreshed by a careful perusal of the sacred volume. But when he adds that the baptism of 3,000 persons in Jerusalem in one day, and the baptism of the jailor of Philippi, and his family, hastily at night, "could hardly have been by immersion;"—we are constrained to ask why the verities of the Holy Ghost should suffer so wanton an impeachment? and why, since (in the language of Beza) "to be baptized in water, signifies no other than to be immersed in water;"—it should be thought a thing incredible, that the net should have been performed, of which the Holy Ghost records the performance in the most express and unambiguous terms? Is not this, to "wrest" the Scriptures? and that, too, in things which are not "hard to be understood?" Oh, that Jerome might but rise from the dead, to see with what painful emphasis the character which he has given to his own times bears upon ours, while men, every where, are busy "fashioning the mysteries of the church out of their own private fancies!" Nay, would God that the eyes of our brethren—that the eyes of us all—were opened upon this grievous faultiness, until neither prejudice, nor passion, could prompt us to "pervert the right ways of the Lord!"

Concerning this matter at least one thing is certain. The Romist to justify his refusal of the cup to the laity, alleges the change of baptism into sprinkling; as proof, that, if he be in error, Protestants are portakers of his sin. The argument is just. This, like his, is the hand of Uzzah.

A DILEMMA.—The Papists have got themselves into a most awkward dilemma in England. Having their eye wholly intent on those persons still in communion with the Church of England, who are supposed to have a yearning and leaning towards Rome, they have shaped their whole policy and all its adjuncts, so as to operate on this class of men—to arouse them to some decisive step.—Hence the pomp and parade in introducing the "new hierarchy;"—hence the boastful declaration of the Tablet, that the Pope had now at last spoken, and that all baptized persons in England must obey under pain of damnation;—hence Mr. Newman's high sounding words about England's now returning to the "Catholic faith," &c. All this and much more was intended to arouse the class of persons to whom we have referred, but it has had an effect they did not dream of. It has waked up the wrong person; it has aroused John Bull. Yes, John has not been so fully waked up in 1790—

tainly not in 200 years. What shape events will ultimately take, no one can now foresee. By the last accounts, the No Popery feeling is more intense than ever. One result it must produce. It cannot but draw the line broad and distinct between Anglo-Catholicity and Popery. Every man's position must now become known. The isthmus ground of transition will suddenly rise up, bold and rugged as the Andes, between England and Rome; and those who are unsteady must be entirely on one side or the other. —*Calendar.*

Thoughts on Religion.

Religion, I think, may well be termed the saviour of human woe—the beautifier of human character, and the comfort of human life. Under all circumstances, the gentle influence of Religion is the same. It will soothe and cheer the poor and afflicted—it will give new claims to the rich blessings of earth; it will purify and lift the heart up to that bright celestial Paradise above. Let us mark the effect of this gentle and benign influence. We will look into yonder superb mansion; there in a richly furnished apartment, sits one highly gifted with intellect; with noble and manly beauty; he is surrounded with every earthly comfort—even magnificence; blessed with many kind and noble friends; seemingly, these lack nothing to constitute him a happy man. But that noble brow is marked with sadness and discontent—a look of sorrow—yea even of anguish beams from those dark and lustrous eyes; but look again, a sudden change has come over him; that fine manly countenance is now beaming with happiness and content; the look of sorrow and anguish has given place to one of deep pure joy; but what has wrought this change? Ah! did you not see that bright and beautiful Seraph enter! Her name is Religion. She decks his brow with chaplets, fresh from the Celestial garden—she whispers in his ear, "Peace and joy; I will give you joy, that fadeeth not away." Let us go a little farther; we will enter the abode of wretchedness and want, there reclining on a low couch of straw, is a poor emaciated fellow being. The sunken cheeks, the wasted form, gives evidence that sickness and sorrow have done their work; he has followed to the grave his last earthly friend. But a look of ecstatic bliss beams from the eye; a smile of heavenly joy plays around the colorless lip—why is this? Ah! this same bright Seraph, has been here too, with her soft angelic voice; she has soothed the troubled spirit. She whispers to this lone and desolate one, "Yet a little while, and thou shalt go to that bright world above—shall mingle with Celestial beings." "There flowers never fade and loved ones never die." Truly may Religion be called a bright Seraph, for Seraph like, she delights to enter the abodes of misery and want, and by her soft and gentle influences, soothe the poor and distressed. She, too, delights to enter the roseate bowers of youth, and by her pure and holy teachings, guide him in the way of purity and peace. She will strew his pathway with the bright flowers of innocence and virtue, and point him to that Amaranthine bower above, where all is joy, peace and love.

From the Presbyterian Herald.

Scripture Illustration.

The Apostle to the Gentiles pronounces *conscience, idolatry, and idolatry* excludes from heaven. Conscience signifies an inordinate love to, or desire for the world. We must be careful how we regard even lawful things. The Saviour, speaking on the same subject, asks the question: "How hardly shall they that have riches enter into the kingdom of heaven?" as though it were more difficult for a rich person to be saved than for a poor one. Again, he declared, "that it is easier for a camel to go through the eye of a needle, than for a rich man to enter the kingdom of heaven." Taking this passage literally, it would seem to exclude the rich entirely from entering heaven. To understand some portions of Scripture, it is necessary to have a knowledge of some of the customs prevalent in the days of the Saviour & his Apostles. It is said, that across the highways there were large gates erected, and in these large gates, were smaller ones, which could be opened and closed without interfering with the larger ones. These small gates were called the *wicket* or *needle's eye*; should a footman pass along, he could open and go through the little gate or needle's eye with ease. But suppose a camel should approach with a burden upon it, could it pass through? Not in that condition; but let the burden be taken off, and cause the camel to get down upon its knees, even it could go through the little gate or needle's eye. Hence we see now a rich man may enter heaven, let him disburden himself of his riches, and humble himself before God, confessing and forsaking his sins and he also may enter the kingdom of heaven. A most beautiful and withal a reasonable illustration of an otherwise exceedingly difficult passage of holy writ.

The Reformer Zwingle.

Zwingle was born at Wildhaus, in the district of Tocklenburg, Switzerland, on the New Year's day 1484. At the age of twenty two, he became a parish priest in Glarus, when he first became familiar with the word of God, and commenced that faithful study of it which led him to gradual discoveries of the pure religion of the Gospel. He copied the epistles of St. Paul in the original Greek, and even committed them to memory—an acquisition which afterward proved of great service to him in his public discussions.

In 1516, Zwingle became a preacher of the convent of Einsiedlen, the celebrated shrine of the Virgin Mary, to which, even in more modern days, multitudes of pilgrims have resorted. From the Roman Catholic parts of Switzerland, it was not long before his mind became sufficiently convinced of the abuses and idolatry practiced by the votaries of the "marvellous image;" and soon Zwingle raised his voice in bold warning and denunciation against the superstitious mania which surrounded him. "Christ alone saves, and he saves every where," was, in the words of Merle d'Aubigne, the great theme of his discourses.

The fame of Zwingle soon spread to the city of Zurich, where the election of a preacher in the cathedral occupied the attention of the citizens. After much opposition, he was elected to that office; and on entering upon it, he commenced, on the first day of the year 1519, his preaching against the errors and abuses of the Romish Church. His projects for the purification and reformation of religion were gradually developed in his own mind by the study of the Scriptures, and by intercourse with the other reformers. His efforts were seconded by the magistrates of Zurich; and by the year 1525 that city witnessed the establishment of a pure evangelical form of worship, and the free circulation and preaching of the word of God.

The portrait of Zwingle is thus drawn by the well-known author we have already named: "His character and behaviour toward all men contributed no less than his sermons to win men's hearts. At once a true Christian and a true republican, the equality of all men was no cant phrase in his mouth; but as it was written on his heart, so it displayed itself in his life. Poor and rich, he treated alike. He was affable toward all whom he met on the streets, or in the public haunts; he would often be seen at the places where the trades' corporations met, explaining the chief heads of Christian doctrine to the bourgeois of the city, or engaged with them in familiar talk. Peasant or patrician were received by him with equal cordiality.

Zwingle perished in the year 1531, in a contest between the Canton of Zurich and some of the Roman Catholic cantons. He died calling upon his countrymen to trust in God. It was the error of his times to believe that truth might be defended with the sword. Yet Zwingle, though not the most talented, was perhaps the most moderate, charitable, and purely evangelical, of the reformers of his day. His last great mistake was one which he expiated with the sacrifice of his own life.—*Christian Union.*

Religious Prospects of Germany.

The Southern Christian Advocate quotes from the London Watchman some interesting particulars with respect to a general assembly of evangelical churches, consisting of nearly two thousand persons, convened not long since at Stuttgart.

Besides the German representatives there were visitors present from various European countries. The subjects discussed had reference principally to the Home Mission for all Germany. That which was a year previously only a project, has now become a fact. A central Committee forms the bond of union between different Christian associations which have attached themselves to the general work. The committee has at present 150 agents actively employed in various parts of Germany, and about 30 correspondents. These keep the Committee informed of every thing that passes, and communicate to the laborers such advice and direction as are suggested from time to time by the aggregation of knowledge and experience, which the Committee has collected. The central Board also supplies missionaries prepared for special services. Sixty one Home Missionary Societies, thus associated, are already in active operation. Numerous publications of religious works, distribution of the Scriptures, colportage, fairs, days of itinerant preachers, foundation and support of orphan asylums and schools, and such like matters, also occupy their attention. The results of the year's work reported to the Assembly, justify the conclusion that an important religious awakening has already taken place in Germany. "We want a new Reformation in Germany," said M. Wischni; "there are its beginnings. As for the rest, the times and the means are in the hands of God."

Isiah.

"I felt," says Sir W. Herschell, after a considerable sweep through the sky with my telescope, Sirius announcing himself from a distance; and at length he rushed into the field of view with all the brightness of the rising sun, and I had to withdraw my eyes from the dazzling object." So have we, looking out from our "spectacular tower," seen from a great way off the approach of the "mighty orb of song"—the divine Isiah—and have felt awe-struck in the path of his coming. He was a prince amid a generation of princes—a Titan among a tribe of Titans; and of all the prophets who rose on aspiring pinions to meet the Sun of righteousness, it was his—the evangelized eagle—to mount highest, and to catch on his wing the richest anticipation of his rising. It was his, too, to pierce most clearly down into the abyss of the future, and become an eye-witness of the great events which were in its womb inclosed. He is the most eloquent, the most dramatic, the most poetic—in one word, the most complete, of the bards of Israel. He has not the haughty majesty of Moses—the gorgeous natural description of Job—Ezra's rough and rapid vehemence, like a red-orient from the hills seeking the lake of Galilee in the day of storm—David's high gusts of lyric enthusiasm, dyed away in the low wailings of penitential sorrow—Daniel's awful allegory—John's piled and enlarded thunders; his power is solemn, sustained—a once measured and powerful; his step moves gracefully, at the same time that it shakes the wilderness. His imagery, it is curious to notice, and all its profusion, is seldom noticed from the upper regions of the Eternal—from the terrible crystal, or the stones fire—from the winged cherubim, or the fiery wheels—from the waves of the glassy sea, or the blanched locks of the Ancient of Days; but from lower, through lofty objects—from the glory of Lebanon, the excellency of Sharon, the waving forests of Carmel, the willows of Kedron, the flocks of Kedar, and the fens of Nebaioth. Once only does he pass within the walls—"in the year that King Uzziah died"—and he enters trembling, and he withdraws in haste, and he bears out from amid the surging smoke and the tempestuous glory, but a single "hve coal" from off the altar. His prophecy opens with a sublime complaint; it frequently irritates into noble anger, it subdues into irony, it melts into pathos; but its general tone is that of victorious exultation. It is one long rapture. You see its author standing on an eminence, bending forward over the magnificent prospect of commands, and with clasped hands, and streaming eyes, and eloquent sobbing, indicating his excess of joy. It is true of all the prophets, that they frequently seem to see them to foresee, but especially true of Isiah. Not merely does his mind overflow with images, and take up centuries as a "little thing;" but his eye overlaps them too, and seems literally to see the word Cyrus inscribed on his banner—the river Euphrates turned aside—the cross, and him who bore it. We have little doubt that many of his visions became objective, and actually painted themselves on the prophet's eye. Would we had witnessed that awful eye, as it were piercing the depths of time—seeing To Be glancing through the thin mist of the Then!

How rapid are this prophet's transitions! how sudden his bursts!—how startling his questions! how the page appears to live and move as you read! Who are these that fly as a cloud, and as the doves to their windows?—"Who is this that cometh from Babel, with dyed garments from Bozrah?" Who hath believed our report?" "Lift up ye a banner upon the high mountain!"—"Awake, awake, awake, put on thy beautiful strength, O Zion!" "Ho! every one that one that thirsteth, come ye to the waters!" He is the divine describer of a divine panorama. His sermons are not compositions, but cries from one who "sees a sight you cannot see, and hears a voice you cannot hear." He realizes the old name which gradually merged in that of prophet—"seer." He is the seer—angey running to and fro throughout the future; and as you contemplate him, you feel what a power was that sight of the olden prophets, which pierced the thickest veils, found the true time and the truestone transparent, saw into the darkness of the past, the present, and to come—the most hidden recesses of the human heart—the folds of Destruction himself; that sight which, in Ez-kiel, bare the blaze of the crystal and the eyes of the wheels—which in Daniel, read at a glance the hieroglyphics of heaven—and which, in John, blenched not before the great white throne. Many eyes are glorious; that of beauty, with its mirriferous or melancholy meaning; that of the poet, rolling in its fine frenzy; that of the sage, worn with wonder, or luminous with mild and settled intelligence; but who shall describe the eye of the prophet, across whose mirror swept the shadows of empires, stalked the ghosts of kings, stretched in their loveliness the landscapes of a

regenerated earth, and lay, in its mirror, red and still, the image of the judgment seat of almighty God? Then did no sigh—the highest faculty of matter or mind—come culminating to an intense and dazzling point trembling upon Omnipotence itself!

Pray for an Increase of Laborers.

We commend the following important suggestions, taken from that excellent Magazine of the Presbyterian church, the Home and Foreign Record, to the prayerful attention of our readers.

1. "Because the harvest is plenteous and the laborers are few. Many organized congregations are destitute of the steady administration of the word and ordinances. Large tracts of territory densely peopled in our land, are but very partially supplied with the ministrations of the Gospel. And from heathen countries the repeated, urgent, importunate cry is heard: Send those who will aid us in breaking to the perishing multitude the bread of life—send quickly, and send many, for the harvest is ripe for the sickle.

2. "Because it is the very object for which our Lord Jesus directed special prayer to be offered. The circumstances being similar, the Church will be guilty of neglecting his particular injunctions if she fails to do it. And the sin of omission, no less than the sin of commission, incurs his frown.

3. "Because compliance with his direction in this respect is a test of discipline—under the general rule, 'if ye love me, keep my commandments.' The love of Christ should, therefore constrain us to obey him.

4. "Because the ministry is the gift of God—'No man taketh upon himself this honor, but he that is called, as was Aaron.' His special gifts to his Church should, therefore, be the subject of special regard.

5. "Because the hearts of all men are in his hands, and he can bring thousands and tens of thousands who are straying in the market places all the day idle, into his vineyard, and find them ample employment.

6. "Because the ministry is the chief instrumentality which God has appointed for the conversion of sinners and for the edification of the Church. It is but reasonable, therefore, that we should offer special prayer for large accessions to the number to whom this work is committed.

7. "Because God will be inquired after by the house of Israel for those very blessings which he has it in his heart to bestow.

8. "Because there is no reason to anticipate the promised glory of the Church, until the multitudes are greatly increased, who shall publish the salvation of the Gospel; and no reason to anticipate this increase, but in answer to the prayers of his people.

9. "Because these gifts are more highly valued when they are bestowed in answer to prayer.

10. "Because ministers, like other men, are mortal. And one congregation that has a pastor to-day may be vacant to-morrow. If, therefore, there be not an increase of laborers, it may be very difficult to obtain a supply.

11. "Because to pray for an increase of laborers, is to pray for the best interests, temporal and eternal, of a dying world.

Madagascar.

CHRISTIANS SENTENCED TO DEATH.—In June last, eight thousand Christians at Imerina, being assembled together one evening in different places, engaged in religious exercises, were all arrested and condemned to death. Eighteen of them had already been executed, when all the rest found means of escape, fled to the palace of the prince and implored his protection. The prince took them under his care. The fact having come to the knowledge of the Queen, she ordered her grand marshal and first minister, Rimbaharo, to convey her orders to the prince, her son, to surrender all these Christians for execution. The grand marshal proceeded to intimate this order to the prince, who refused to obey it, declaring that the Christians were under his protection, that if any one had the hardness of to force his place, with a view to their seizure, he would put them instantly to death.

High words then took place between the prince and the grand marshal, the latter intimating to the former that he was acting in open rebellion to the Queen his mother. The prince becoming impatient, and having strong motives for resentment against the grand marshal, drew a sword, and aimed a blow at his head. It struck him on one side of the head, and cut off one of his ears. The generals present came to the rescue of the grand marshal, as the prince was about to put an end to him. When the Queen heard of what had taken place, she quashed the whole affair, fearing a revolution at Imerina, for she knew that all the Ankova youth are partizans of the prince, and that he is beloved by all the people and the army. The Chris-

tians are now in safety, and assemble themselves together in the evening, the government shutting its eyes upon every thing. Rimbaharo trembles before the prince. This young prince, who has completed his 21st year, and who has been brought up by General Ratsimbambe, his governor, promises to establish his throne as it was under the late king Radama his father. He has been several times at the prayer-meetings of the Christians, and makes every effort to comfort them. It has become very difficult to get access to the ports of the Queen since, in 1845, she drove away all the foreign merchants, and put an end to all trade with the country. We can only hope, therefore, the way will be opened as soon as the prince, her son, shall ascend the throne after his mother's death.

Theodore De Beza.

Theodore de Beza was born in 1519, at Vezelay, a small town of Burgundy, of a noble family. He was confined to the care of the celebrated professor, Melchior Wolmar, who taught him the Scriptures, and by his example, as well as by his precepts, planted in his soul the first seeds of piety. Thirty years after, Beza testified his gratitude, calling him by the name of father, when he sent him his Confession of Faith.

But these pious instructions seemed at first smothered under the passions of youth. Surrounded in Paris with alkath could lead astray, amiable, rich, and full of spirit, he lived as a man of the world published a volume of light poetry, under the name of *Juvénalis*, and contracted a secret marriage. He wished to conceal his marriage, because one of his uncles, who was in orders, had bequeathed to him the revenues of some ecclesiastical benefices.

A severe sickness awakened his conscience. "Hardly had I strength to rise," he writes to Wolmar, "when, breaking all ties, and picking up my small effects, I left at once my country, parents, friends to follow Christ. I exiled myself voluntarily, and retired to Geneva with my wife." His marriage was publicly consecrated in the Church, and he renounced all his youthful sins. This occurred in the month of November, 1548. He was then twenty-nine years and four months old.

The Jesuit Garrasse, the Jesuit Maimburg, and what surprises us more, Cardinal Richieu, seized on the poetry of the student only twenty years old, to attack the memory of the Reformer. Do they not understand, then, the sacred rights of repentance?

Being reduced to poverty, because he had sacrificed all to his convictions, Theodore de Beza, the elegant and accomplished gentleman, resolved to become a printer, by joining John Crespin, author of the History of Martyrs. But if he was humble enough to take this position, he had too much merit to remain there. He was appointed professor of the Greek language at Louvain, and afterward professor of theology, rector of the academy, and a pastor of Geneva where he formed his intimate acquaintance with Calvin. Both loved by the same faith and the same hope; both showed the same zeal to propagate in France the doctrines of the Reformation. Calvin had a more masculine and a vaster genius, a closer logic, a more penetrating glance, a more profound learning, and a stronger will. He was the guide and master of Theodore de Beza. But the latter had a more copious and fluent expression, more amiable manners, and was better adapted to the relations of social life. The one was fitted to rouse and govern men, the other to treat with them. It has been sometimes said that Beza was the Melancthon of the new Luther. There is truth in the comparison. Put the German reformer would seem to have had much more need of Melancthon than the Geneva reformer of Theodore de Beza. Melancthon was the counsellor, the support of Luther, and his complement; Beza was only the most illustrious of Calvin's disciples.

We love to see with what modesty he places himself behind the Reformer, listening with deference, and seeking no other honor than that of showing his master's picture. "He was so strongly attached to Calvin," says his biographer, Anthony de la Faye, "that he hardly ever quitted him." The conversation of this great man was so profitable, that he made incredible progress, both in doctrine and in the knowledge of ecclesiastical discipline.

He composed many writings, mostly of a polemical character. His largest works are commentaries on the New Testament, collections of sermons, the translation into French verse of a part of the Psalms, and the history of the Reformed Churches of France to the year 1562.

MASSACRE IN MADAGASCAR.—At Imerina, Madagascar, in June, a large assembly of Christians were arrested while at worship, and eighteen were executed. The rest fled to the palace of the prince, who protected them against the rage of the Queen, his mother, and in doing so cut off the ears of the grand chamberlain.

TERMS:

The terms of our paper will henceforth stand as during the last year.
 Single subscribers \$3 00
 Any person subscribing for 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, subscribed 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.
 Observe also, that those who have not paid strictly in advance, can still enjoy the benefit of our reduced terms, by sending us a new subscriber in addition. This is to 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.

Notice

The South Western Baptist Chronicle.

By the recent fire on Magazine Street, on the morning of the 14th inst., we have lost nearly all of the books, accounts, letters, and files of papers, relating to the late Chronicle; besides the whole of the books contained in the depository.

Those who are indebted to us by subscription or otherwise, will confer a favor by remitting to us the amount due, immediately. We can be found at 51 Gravier Street, New Orleans.

DUNCAN, HURLBUTT & CO.
 March 6th, 1851.

LETTERS, PUBLICATIONS, &c., will receive attention next week, the crowded state of our columns forbidding it this.

DEATH'S DOINGS.—Our paper this week contains an unusual number of obituaries, and we notice that among the bereaved are two of our ministerial brethren, dearly beloved. May the hand that afflicts, mercifully sustain the afflicted, and cause their present light afflictions, which are but for a moment, to work out for them a far more exceeding and eternal weight of glory.

PREMIUMS.—We have ordered about thirty dollars worth of new books, as premiums, for those good brethren who so nobly responded to our calls some weeks since. There are quite a number of others who have well completed the list proposed in our notice, to all of whom we hope to furnish a like reward before long. Our notice is still open, and we shall republish it next week that our brethren generally may understand its conditions.

SOUTHERN BAPTIST CONVENTION.—The next meeting of the Southern Baptist Convention, will be held in the city of Nashville, Tenn., on the second Friday of May next.

Rev. BASIL MANLY, D. D., of Alabama, to preach the sermon on Foreign Missions; or J. B. JETTER, D. D., of Missouri, his alternate.

Rev. THOMAS HUME, of Virginia, to preach the sermon on Domestic Missions; or Rev. T. G. KERN, of Alabama, his alternate.

INDIAN MISSION ASSOCIATION.—The Eighth Annual Meeting of this Association will convene in the city of Louisville, Ky., on Thursday, April 6th, 1851, in the new church edifice of the Walnut Street Baptist Church. The Sermon will be preached by Rev. R. B. C. HOWELL, D. D., of Richmond, Va., or Rev. J. M. PECK, of Rock Spring, Ill., alternate.

Delegates, on arriving, will find a committee to locate them during their stay, at the Lecture Room of the Church, Corner of Fourth and Walnut Streets, consisting of brethren, Rev. G. GATES, F. HEGAN, Wm. GARNETT, J. H. BAGBY, C. QUERRY.

MOBILE COTTON MARKET.—The sales of Cotton for the week ending March 21st were 10,000 bales, the market closing quiet and firm at 14 1/4 cts. for Middlings. The receipts of the week were 7,000 bales; exports 16,000 bales; leaving the stock on hand 165,000 bales.

GEN. GEO. McDUFFIE died on the 9th inst., at the residence of Richard Singleton Esq., of Sumter District, South Carolina.

SOUTH CAROLINA COLLEGE.—The Charleston papers notice that on the 17th inst., a fire occurred in the west wing of the College at Columbia, by which that portion of the building was destroyed.

INTERESTING FROM TEXAS.—Rev. Noah Hill, writing us from Matagorda, Texas, says: "I settled in this field of labor about four years ago. There had been no Baptist minister, nor of course had there been organized a Baptist church, previous to that time in this vast field of more than one hundred miles square. We have now five churches organized,—three whites and two blacks. The church at this place organized with 13 members, now numbers about one hundred—56 of whom are whites; that at Wharton, about 55 miles from this place, on the Colorado river, organized with 13 members—2 of them whites,—now numbers 120 members; that organized last November, on Cedar Lake with 19 members, is moving on pleasantly—at present erecting a neat house of worship. Thus you see we have been doing something here; but not half what the wants of the people demand. In truth, I am unable to meet the demands to their full extent, and there is not besides myself another Baptist minister located in all this vast field!! During the last year I had his happiness to baptize one hundred souls."

TO CLERKS OF ASSOCIATIONS.—Your attention is particularly invited to the request of brother J. R. Graves of the Tennessee Baptist, found in another place. For several years past brother Graves has supplied our denomination with an "Almanac and Register," containing, besides the usual calendrical tables and a good share of polemical divinity, much valuable information in relation to Baptist statistics. These are gathered wholly from the annual reports of Associations, and in order that they be correct it is necessary that a full supply of data, of the latest date, be furnished. We hope that our brother will early receive a copy of the proceedings of every Association in the United States, especially of the South West.

We will send our brother a copy of our paper with the title in full, that in his next annual, it may be seen, in the list of Baptist Periodicals, that ours is not the "S. W. Baptist," but the "South Western Baptist." Had we particularly desired our title abbreviated in a permanent Register, we should hardly have been at the expense of having the engraver to cut us a fine head. Bro. G. will understand this. We had our attention called to this summary way of disposing of our annual self, a few days since, and, really, we felt almost ashamed of the figure we cut on his pages, as if our Baptistical character had been posted on two sticks. —Mope he will do us better justice next year.

Query and Answer—The Testimony of Colored Persons.

Mr. Editor.—I have been for some time a careful inspector of the columns of your paper, and have both read and heard the opinions of others on various subjects; but there is one question which, in all my travels and reading, I do not remember to have seen or heard discussed; and you will oblige me, and doubtless others also, by a free expression of your views in relation to it:

Whether should the testimony of a slave be received in the church against white persons—his master or others? Yours, truly,
 Sparta, Ala. March 8, 1851. FULVIA.

In responding to this query, we depart somewhat from our usual custom, of requiring the name of the writer; for the reason that no facts are predicated involving responsibility, but only information sought, which may be of general use.

The usage of Baptist churches in the case proposed by Fulvia, has not been strictly uniform; nor is it important to refer to this. The point at issue is, not what has heretofore been customary, or what may hereafter be customary; but what the line of duty should be; and in the examination of this, it were well to divest ourselves of every extraneous prejudice, and view it in the clear light of scripture and reason.

Our opinion is that the witness of every man should be received in testimony, where it is attended with proper marks of credibility. The object in the introduction of testimony is to ascertain truth, and if there were no moral injustice in rejecting the testimony of a credible witness, still the candor of an honest inquirer after truth would lead him to admit the statements of any witness, whom, on no account, he might distrust. The church of God, especially, may no more respect the persons of men, in a citation of witnesses, than in pronouncing sentence of acquittal or condemnation on their deeds. The question then is resolved into this, whether a slave can be a credible witness.

There are three things to call to affect the credibility of a witness—a general character for veracity; an intelligent cognizance of the facts to be testified; and an exemption from improper motives in giving testimony. A person may be generally truthful, without having any positive acquaintance with the facts under investigation; or he may have a generally veracious character, and may also have been an eye witness of the facts in question; but if he is known to possess prejudice against the accused, his deposition should be rejected, or received with qualification and doubt. If a witness, on the contrary, is understood to be truthful, it is not requisite that he should understand more concerning the point at issue than the simple occurrence of the facts, and if he is clearly cognizant of these, and is not known to have a prejudice for or against the accused party, his testimony should be held admissible.

This rule, we think, must be set down as correct, both in the church and out of it, both as it respects white men and colored. The testimony of a white man is not reliable, if he is understood not to be a person of veracity, or if he is unacquainted with the facts in hand, or if, lastly, he is suspected of being influenced to any extent by improper prejudices or prepossessions; nor is there any sufficient reason for setting aside the testimony of a colored man, where the opposite of this is manifestly apparent. The question then again, resolves itself into this, whether a slave can attain to a character of general truthfulness among his acquaintances; can be observant of facts that transpire in his presence, can be divested, to the usual degree, of improper motives in giving his testimony against a person of a different color.

It will be observed that this question does not affect the social relations of the slave and his master; but only his competency to fulfill the duties of his station—that it does not look to his being less a slave, but to his possessing the character of an intelligent and accountable slave. If he is incompetent to know what transpires around him, or to state facts as they occur, then he can be neither accountable to God or his master for any part of his conduct; if he can be accountable to the one or the other, he must be competent to state, in truth and honesty, whatever may have fallen under the observation of his senses; and remarking the extent to which his testimony conforms to the general rules affecting the credibility of a witness, there can be little danger in allowing it, in any case. In truth,

1. If the testimony of a colored person may not be received against a white person, it may not be received in any case. On what ground could it then be taken against one of his own color? It is not the complexion of the accused that gives testimony its credibility; nor is it the equality of the parties, in their general standing among men. A peasant may testify against a king, the dwellers on the dunghill may bear witness against the inmates of a palace. Purple and fine linen do not place their fortunate possessor out of the reach of the poor and the down trodden, in the halls of justice. The credibility of a witness is derived from sources altogether independent of these adventitious casualties; and he who has not something more reliable in the character of his testimony than the color of the person accused, or the height of his standing in the world, is incompetent to depose in any case. If a negro can not have sufficient veracity to state facts as they occur in relation to a white man, if he cannot know such facts when they take place in his presence, if he cannot possess sufficient purity of motives to tell the truth; then he can not have these in sufficient degree to convict one of his own color. If he can be reliable in the latter case, he may be in the former.

2. If the testimony of colored person may not be received against white persons, then many instances of crime would go unrebuked. The time was, within our memory, when none but the testimony of a church member could be received in the church. What was the effect of this?

An individual might go to any excess, only provided he locked himself in a room with the abandoned and corrupt alone. General rumor might early report him to have spent his nights and his days around the gambling table, or in the haunts of profligacy; but since no reliable and worthy member of the church would, of course, follow him to such places of debauchery and vice, and since none but the testimony of a good church member was allowed to be heard in the case, his crime could not be rebuked. Thus were it, if it were set down as a principle, that the testimony of none but white men could be received against white men, in their church relations. Then might the vicious and insincere go to every extent in crime among negroes, only provided they eluded the vigilance of those of their own color. Who could be safe to live under such circumstances in a community, not to say a church, where there are slaves and designing and vicious white men? Who could have any guarantee, when he sat at Lord's table, that his next neighbor might not be in league with the worst blacks of the community? This might indeed be known to pious and truthful slaves; slaves whom their ungodly masters would confide with their entire estates; but as the testimony of such was inadmissible in the church, it must go unrebuked, and the miserable hypocrite be permitted to pass in the garb of angels. It is not supposable that consistent white members of a church will be in every place where negroes are found; and if none but the testimony of such can be accredited in the discipline of white persons, then much heinous wrong must necessarily pass unrebuked.

We might notice in this connection, that the law of Jesus Christ, however it recognizes the distinction between masters and slaves, and enjoins the respective and relative duties of each, makes no such distinctions in their church relations. Here the same character is required of all; the same christian duties are enjoined on all; the same ordinances are to be observed by all; and the same church rights and privileges are given to all. But we pass over this and come to a conclusion. Our judgment is, that the testimony of every church member, which is accompanied with equal marks of credibility stands on precisely the same level, and should be received with equal reliance. In every case it should be received, not on the ground that he is a white man or a black one, that he is rich or poor, fond or free; but on the ground of the truthfulness of the witness, his acquaintance with the facts, and the integrity of his motives in giving testimony. Whether he were a white man or a black one, a rich man or a poor one, a wise man or a fool, if his testimony have not these marks, it should be rejected.

The Baptist Psalmody.

We notice with pleasure that this work has received the concurrent approbation of all the Baptist presses of the South. It richly merits it, and if the Publication Society would now adopt some speedy method of supplying it to our brethren, they would do all parties a favor. Within the last month, we have had numerous applications for the Baptist Psalmody, and numerous letters inquiring where it could be had short of Charleston—to all of which we have been compelled, either to make no reply, or to confess our ignorance—a thing an Editor does not like to do, even of non-entities. By the last Southern Baptist, we perceive that a box of the S. B. Pub. Society's books has been forwarded to Dr. Manly, at Tuscaloosa, and it is probable that he has received a lot of the Psalmody among them, and can supply a few copies.—This we say is probable, but of course, we do not know.

In this place, we suggest to the Society, whether both its own interests, and the pleasures of the denomination might not be greatly subserved by making a deposit of its books generally, at this point. Certainly, Marion is the center of Baptist operations in Alabama, and a radiating center of Baptist intelligence to a large portion of the South West; and it is exceedingly annoying to receive inquiries almost every week as to where this or that book, advertised in our columns, can be found; or to be compelled to return moneys, forwarded to us for such or such books, referred to our pages, with the sad addendum, "they can't be had this side of Charleston, S. C." We have, perhaps, had fifty applications for the Society's books at different times—to which we have been able to make but this single response. Now, really we do not see the utility of telling every body throughout the land, what valuable books the Society has got in the Depository, unless at the same time, that information is accompanied with an additional item—how and where they can be obtained by the people.

It is possible that brother Stout, the General Agent of the Society, at Richmond, Dallas county, may have a good supply at his residence; but how do we know this? or how do we know when to address him at home, on the subject of a brother's request? or how do we know that from a small interior village, with only a horse-mill, passing once a week to and fro, he has the facility of transmitting bound books to distant persons? At this point we have a daily coach, East and West, and since, by the recent Post Office law, bound books are transmittable by mail, it would be quite convenient to supply many demands by that means, in addition to almost endless other facilities for sending them into every section of the country. If proper attention were given to the subject, a suitable person could be found in Marion to take charge of the books, and for a small profit receive and fill orders, greatly to the advantage of the Society; and if this is not done the Society must still enjoy the benefit of advertising without selling its books. We, of course, cannot supply books we have not got, and do not know where to get. We have sent the only copy of the Baptist Psalmody we have received, or seen, to an intelligent minister in Mississippi, for the reason that we had no other means of gratifying his desire to see it, and introduce it among his brethren. A goodly number of others might have been disposed of in the same manner, if we had had them—and a goodly number of The Way of Salvation, &c., &c.

History of Mississippi Baptists.

A few years since a Committee was appointed by the Mississippi State Convention to collect materials for a denominational history; but up to this time, so far I know, no progress has been made in this work; and inasmuch, as I regard this object as a most desirable one, and, as I fear materials may be lost, which can at present be secured, I have concluded to undertake the compilation of such a history. In order that I may succeed, I solicit the co-operation of every minister and deacon in the State. The plan of the work as now in my mind's eye will exhibit, three parts: First, a brief introduction, developing prominent points in our general history and doctrines; Second, the rise, progress and present condition of the denomination in the State, detailing the history of each Association and the most prominent churches, together with such statistical tables as will show the ratio of increase; Third, an appendix, containing biographical sketches of ministers and prominent laymen, who have died in this State.

To fill out this plan, I shall need the assistance of every church in the State. Files of the Minutes, of every Association; newspaper notices of ministerial character; accounts of revivals; biographical notes; anecdotes; registers of debates and fragments of history are all desired. I beg therefore, all my brethren to aid me. Letters may be addressed to me at this place, post paid. Minutes, documents, or books, either given for this purpose or loaned, may be deposited, with Charles J. Shepherd, (firm of D. Wheeler & Co.) or Thomas P. Miller, Mobiler, J. B. Valentine, Jr., (D. Taylor & Co.) Custom House Street, New Orleans; Ira Carpenter, or B. Pendleton, Natchez; Wm. H. Sparks, Vicksburg; A. N. Jones, Columbus; and Rev. P. S. Gayle, Memphis, Tennessee.

When published, it is designed to devote the profits (if any) arising from this work, between the endowment funds of Mississippi College, Clinton, Hinds county; and the Mississippi Female College, Hernando, DeSoto county.

Clerks or Moderators of Associations, can aid greatly in this work, by writing out brief histories of their respective bodies, concluding with a statistical table, showing the numbers in communion each year, the names of Moderators, Clerk and preacher of Introductory sermon.

I hope to be able to obtain the materials needed before the Convention assembles, next November, at Aberdeen. Brethren lend your aid.

WM. CAREY CRANE.

Hernando, Miss., March 8, 1851.

Wants of the World and Deeds of Christians.

Bro. Chambliss.—Nate in Alabama, I made you a promise to communicate some observations for your paper; at the time, I thought of keeping a sort of journal, noting things that were interesting, and giving the whole to your readers from this point. Since that I have come to the conclusion that enough journalizing has been done by others, and plenty of descriptions, given about stage travel, city appearances, river banks, farm houses, steamboat incidents, ocean waves, flaming suns, and dangerous bars; so I have determined to transmit for your columns, observations of a different character, which have been made, and are now forwarded at the request of esteemed brethren in the ministry and valuable church members.

OBSERVATION 1ST.—In travelling through the Southern States I have seen and heard of many places destitute of the word of God and unblest by the preaching of the Gospel of reconciliation; and from our missionary publications I have observed that there are several millions of people who have never heard the glad sound of redeeming grace. All these are perishing and hastening to perish forever, and they know not the way to escape the awful doom.

OBSERVATION 2ND.—In my journeyings through the same region, I have frequently found two, three, and sometimes four ministers of the Gospel, located in the same neighborhood or village, for the purpose of prosecuting secular business profitably, or for intellectual enjoyment. And as frequently have I met with wealthy brethren and churches who seemed to be wholly uninterested concerning the destiny of their fellow beings, living in those destitute places and those millions of perishing souls.

Now, I am unable to make these observations come together. There appears to my own mind to be a broad gulf between them, and yet, unless there shall be a striking together of hands among those occupying either side, as inevitably as they who are ignorant of the way of salvation must perish, so equally must they suffer death and damnation, who have talents and will not put them out to be increased.

Have ministers who are engaged in teaching, editing papers, mercantile or agricultural business, made these observations; in all probability they have many a time, for I do not think that I have discovered anything new.

Have those wealthy brethren and churches forgotten the precept of Jesus, "Lay up for yourselves treasures in heaven, and the great commission, "Go preach the gospel to every creature?"

On their tables and altars is found the Bible; they profess to be Bible students, and Bible Christians, and New Testament churches. Are they sincere? Do they tell the truth? Are they not deceived and engaged in mocking God?

Remember, brethren, the scripture which says, "Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap."

I wish not to write with a caustic pen; to mark with an iron rod, nor to chastise with scorpion stings; but I do most ardently wish to pierce with the sword of the spirit, to the dividing of joint and marrow, and to the discerning of the thoughts and intents of the heart.

Say not that I am cruelly severe against my brethren, my betters! Say not that I judge harshly, and am too hard-hearted to forgive fault in God's children! But tell me! O, tell me! if those that stand beyond the sea, now turning their weeping eyes toward heaven and crying, God send I now looking towards us and stretching out their hands like Ethiopia shall, saying, come! if those crying from Western forests, lost! if millions of souls going to eternal death, do not awaken thoughts about the immediate necessity of leaving all to follow where a crucified Saviour has bidden us go.

Shall this stretching out of hands, this weeping, these cryings be seen and heard, and yet ministers be found who have been called of God to the work, who have been set apart by their brethren, whose heads were lately pressed with ordaining hands, who are thinking of teaching, publishing, merchandizing, cultivating the earth, and cultivating their minds; yea, found in Alabama, Georgia, and many of the States; found about Marion, Auburn, Penfield, Albany and other towns; let these ministers think again before they cease to preach the Gospel; let them remember the feelings of St. Paul on the subject, "We be unto me, if I preach not the Gospel."

What shall be said to those wealthy brethren and churches who are uninterested in the progress of Christ's kingdom? I may say, talents unused shall be taken away, wealth misemployed is an incubus and a snare, treasures on earth shall be rusted, and eaten, and corrupted, and broken into and stolen; and I may add, "where your treasure is there will your heart be also."

When these observations and the remarks on them, shall have elicited the desired reflection, I will continue the list.

Yours in the Gospel,

J. H. WOMBWELL.

Brownsville, Texas, Feb. 28, 1851.

Board of Domestic Missions.

SOUTHERN BAPTIST CONVENTION, MARION, ALA.

To the Editor of the South Western Baptist.

—In view of the approaching biennial session of the Southern Baptist Convention, which is to assemble at Nashville, on the second Friday in May next, the Board of Domestic Missions, takes this opportunity of explaining to the churches in all candor, the plan of its operations and of inviting their continued and increased co-operation in this most important enterprise. This it proposes to do in the course of two or three communications to your valuable Journal.

1. As to the plan of our operations. One great object which this Board has in view is to assist feeble churches throughout the southern and southwestern States and Territories, to obtain the stated preaching of the gospel.

A church in some new city, or rising town, or village, frequently becomes acquainted with a minister. They desire to have him settled among them. They hope and believe that if supported at that post for one year, or two, the town, the congregation, or at least the church will grow and be able easily to bear the expense itself. But if neglected for a year or two, that church will dwindle and the congregation disperse to other denominations. They make their utmost efforts, and thus can raise enough for the bare support of the Minister they have chosen within \$50, \$100 or \$200—enough perhaps to support him in the country, but not enough to pay also an expensive rent in the city. If the rent is not raised the minister cannot live there.

It is clear that the Board by assisting them to the amount of that deficiency, will make all the difference to the spiritual interests of that place of the whole amount raised; all the difference, between a preached gospel and none, between a church established and one dispersed. Each dollar thus given also multiplies itself at once tenfold, by leading others to contribute to that amount, who otherwise would not give at all.—And further, very shortly that church will probably be able to support itself, and will continue to do so for hundreds of years or as long as the city lasts, while without temporary aid, the materials of this congregation would have been scattered and the church have come to nothing; nipped in the very bud.

Nor is this all; in a very few years that church will be able to contribute both of its wealth and also of its members to form other colonies and churches, and thus assist the Board to do further good. Besides all this if we consider the influence of its Sabbath school, its congregation, its example, we shall see by a single instance, the importance to our denomination, and the whole cause of Christ of this feature in the plan of the Domestic Missionary Board.

In the city of New Orleans the Presbyterian church was supported some twenty years ago, by a Missionary Society. Now, it not only maintains itself, but raises over and above, for Missionary and other benevolent purposes, about \$12,000 a year. If a Baptist church had been properly fostered at the same time, it would probably have been equally successful now.

Since the establishment in 1845, of the Board of Domestic Missions, probably not less than one hundred and fifty churches have been thus assisted. About \$35,000 have been appropriated to their assistance. A large number of these churches have ceased to require our aid. Some have even begun to return money into the treasury, and full 3,500 members have been added by the missionaries of the Board to their communion. These churches are situated in different places all over the southern States.

There is scarcely a State or Territory embraced within the field of the Board, that has not thus been assisted at some point. New and growing communities have, however, the great claim, as being more emphatically missionary ground, and as affording the best prospect of the speedy and sure establishment of self-sustaining churches. Nor is aid ever afforded unless in the hope of the church being able to maintain itself in a few years.

In a future No. other operations of the Board will be presented.

R. HOLMAN, Cor. Sec.

European Correspondence.

Embarkment on the James Tipton—Getting out at Sea, and Coming Sick—Navigation of the Gulf—Reading and Staying in the Gulf—The Ben mudabs, the Azores, and Storms at Sea—The Ocean in a Rage, and Commotion on Shipboard—The Ocean Deck Passage—Rising at Sea—Approaching the Straits of Gibraltar—The Passage—Gibraltar—Mt. Dinel Moussa—Disappointment at not Seeing the Fortresses—Arrival at Marseilles, etc., etc.

[CONCLUDED.]

A long-cherished desire of mine to see the ocean in a storm, had abundant opportunity of being gratified, both on the Atlantic and on the Mediterranean. It would all be well enough could one witness the tumult of the waters without himself partaking of the agitation, and with entire freedom from apprehensions of danger. Undoubtedly few exhibitions can be more soul-stirring than that of the ocean when the winds have rushed over its surface with fell swoops, and piled its billows wildly together in a confused and undulating mass. I have taken my station in some comparatively safe position and looked upon it at such a time as safe and steadily as my ears could endure the tumult. On every side, as far as the vision extended, were spread out mountain-like billows, careering heavenward with whitening crests, and between them yawning innumerable terrific chasms which seemed to reach the very foundation of the sea—the whole heaving and successively changing place under the onward roll of the ocean. Meantime our ship would be battling stoutly with the rushing waters, cutting its way onward before the gale now mounting to the summit of a wave, and now sinking, as though never to rise, into the abyss beneath. Truly, a noble sight is a gallant bark fighting manfully with the ocean surges. As she braves their fury she is beaten and battered by many a cruel blow, and sends forth from her bosom groans so human like, that we are irresistibly forced to sympathize with her as with a thing of life. Every fresh quiver in her timbers, wakened in us a livelier pity, while every fresh triumph she gains over encountering billows, is heralded by the heart-felt exclamation, "well done, nobly breast, gallant ship!" Sublime though it is, few persons I apprehend, will desire often to behold such a sight. Man feels powerless in the brawny hug of ocean, and is forced to acknowledge that, compared though he may be at times, he is its resistible when he rises in his majesty and calls into action his hitherto passive energies. Along with amazement, emotions of terror are stirred in the bosom of the beholder, and he would fain be delivered from the necessity of looking frequently upon old ocean when its foundations are broken up, and its surface is heaving and rocking under the mighty agitation.

There were only three passengers on board our ship, and a Frenchman who was returning to his native city, Lyons. We had engaged a cabin passage; I was content with a small room in the fore-cabin, and furnished it with my own provisions. At one time we had contemplated the same mode of transit to Europe, and afterwards had some reason to regret that we had not adhered to the resolution. Our cabin, it is true, was more comfortable than the recess in which he was confined, and we had not the annoyance and trouble of seeing to the preparation of our food. But he had the advantage of regarded the kind and quality of victuals which he should consume on the way, and could suit his own taste; whereas we were forced to partake of the usual ship stores or go without our meals. They were not at all inviting to the appetite of the landmen, and were frequently detestable. Nevertheless, we managed not only to live, but actually to increase in flesh on ship's fare; and now and then could eat a hearty meal, when we had a chicken, or a fresh piece of pork for dinner. We brought with us from New Orleans, four medium sized pigs, the killing of each of which constituted an anniversary in the life we led on shipboard, looked forward to with as much pleasure as a youngster feels on the approach of Christmas holidays. We knew then that for a few days there would be some relief from salt provisions in the shape of hard corned beef, herrings and mackerel. In spite of all however, we were not thoroughly disgusted; for the bread which the cook prepared was really quite edible and spread with the butter we had, which lasted nearly all the voyage; and washed down with coffee, was enough to furnish forth a tolerable breakfast. It was at dinner we most felt our need of fresh supplies; yet even here we were relieved by the presence of an occasional ill-done pudding; or a plate of flour cakes fried in lard, either of which might have been more easily stomachached had they been served in clean platters, and in a manner somewhat more in accordance with the proprieties of the dinner table.

After passing the Azores on their northern side we bore down towards the straits of Gibraltar, at first with a favoring wind, but afterwards with a breeze too light and variable to produce much head way. At length, however, on the 13th of Jan'y, we were in longitude 9° off Cape St. Vincent, with a freshening wind, which before night was accompanied with heavy falls of rain. Tuesday morning, the 14th set in stormy with a stiff breeze from the South and South West. The rain fell in torrents flooding the deck, and seeking for entrance at every chink of the vessels sides. As the evening approached the storm raged with increased violence clouds hung thick and blackening over head, and on every side the rising mist obscured our vision. "The observations of the sun taken yesterday," reads the entry in my journal for the day, "which gave us 35° 58' for our latitude and 9° for longitude, showed that we must now be near the entrance of the straits of Gibraltar.—All on board were anxiously looking out for the land, but long no eye could pierce the impenetrable obscurity." Darkness was hurrying on apace, and the captain was already beginning to make preparations for "heaving off" the day.

light, when, suddenly from our fore deck was heard the joyful shout of "land ahead!" Every eye was turned to windward, where, far in the distance, was seen a dim outline of the African shore stretching away towards the east and west. We were within the straits, coasting along the highland of Barbary. Night threw her canopy over the world; but the full moon afforded sufficient light to preserve us from unwished-for total darkness. The wind rushed in fearful gusts through the channel, threatening to tear out the very masts from our sturdy ship. Gallantly, however, we swept along under the close reefed mainmast, running through the pass at the rate of ten miles an hour. As we advanced, the mountains that skirt the African coast, reaching down to the shore and far within the waters beyond, became more and more clearly visible. Wrapped in overcast and cloak, with my hat tied fast beneath my chin, I stood upon the deck, and clinging to the bulwark, gazed upon the misty enveloped mountains with feeling, such as one experiences when he looks for the first time upon a foreign land, and scenery of which he has often read, and reading longed to see. The wind blew with fury into my face, as the vessel staggered groaning onward, and coming in fitful gusts would at times almost tear loose my grasp and dash me to the deck; but I could not turn away my eyes from that chain of mountains, nor my mind from its rich associations. There they stood in faint and misty outline, grand and majestic, not, indeed, when compared with the Alps or Cordilleras, but strikingly so when contrasted with the monotonous level to which I had become accustomed as a resident of the Mississippi Delta. At last about midnight, we passed through the straits, leaving the rock of Gibraltar and its impregnable fortress, unseen on our left, first Tangier then Ceuta on our right, while in the distance Djebel Moussa (Apes' Hill) loomed upon the mainland of Africa in rugged but not forbidding proportions. Djebel Moussa, long will I remember thee, and the emotions that thrilled my heart as I gazed that stormy midnight on thy noble form! Perhaps, one day, my feet may climb thy precipitous side, and my voice salute thee from thy rocky summit!

We had entered the Mediterranean, and yet Gibraltar, which we had ardently desired to look upon, was passed unseen. Though our passage had been protracted already to an inhuman length, I would cheerfully have been delayed a week, if I might thereby have obtained a good view of the fortress and the rock on which it is situated, of whose solid structure, indeed it is mostly formed. Independent of its interest as being one of the pillars of Hercules, the rock had for me another and, perhaps, a higher charm. It was the birth-place of my maternal grandmother, who was born within its fortress in the latter part of the 15th century, while her father, a British soldier, was fighting his country's battles against the allied armies and fleets of France and Spain. Nor did he and his comrades contend in vain. Their valiant defence of the fortress emboldened the name of George Elliott, Lord Heathfield; and England will long remember a triumph which effectually secured to her the command of the sea on which the entire commerce of Southern Europe with the Western World must be conducted, and from which no hostile fleet can issue without her consent. Often has the kind-hearted old lady spoken to me of the spot on which the first five years of her life were spent, and expressed the hope that I might some day visit it in person, and relate to her on my return the impression left on my mind by the sight of that stern and rugged rock. Could I have but caught a glimpse of it as we plunged through the straits, I should have been content; but to pass it by unseen as it lay long to behold it, was a disappointment not easily endured.

We arrived at this port on the 26th ult., but being ordered out to quarantine for three days, we did not disembark until the 29th. An acquaintance of my sail on the Mediterranean, a description of Marsala, etc., I must defer till my next.

W. C. D.

Marseilles, France, Feb. 1st, 1851.

Dear Bro. Chambliss:—Our Rev. Bro. Geo. T. Freeman, of Starkville, under date February 10, writes me he has paid over to a kinsman of mine, for Treasurer of Baptist Convention, the following amounts as collected by him. I beg leave to report the same, that all may have due notice thereof.

FOR DOMESTIC MISSIONS.

Wm D Perkins,	\$2 00
TAJOAENS,	4 00
Jonah Perry,	2 00
Rebecca Cooper,	2 50
E A Hogan,	2 00
Martha J Yeager,	1 00
A J Maxwell,	2 00
William J Cress,	2 00
Simone Pierce,	1 00
Jno T Freeman,	2 50
Mrs David Montgomery,	1 00
C R Gamble,	50
Andrew McKen, (free negro),	1 00
	\$23 50

FOREIGN BOARD.

Wm H Wilson,	\$1 00
Josiah Perry,	5 00
J W Caldwell,	5 00
	\$11 00

INDIAN MISSIONS.

Rebecca Cooper,	\$2 50
-----------------	--------

I have also received from Bro. Rev. Warner, \$5 for Baylor Institute, Texas, on account of subscription of Mr. J. A. Davis. I do not know who is Treasurer of Baylor Institute nor the Post-Office, can you inform me.

I am with profound respect,

Your brother in Christ,

M. W. PHILLIPS, Treas. of Con.

Mortuary.

William Bond.

The "Vicksburg Whig," of Feb. 18th, contains the following notice:

"DIED.—On the 23d, ult., at the residence of his sister, Mrs. D. W. Bond, in the city of Philadelphia, William Bond, of this city.

The death of Wm. Bond, although not unexpected, will cause much sincere sorrow in this city, where he had long resided, and in other portions of the State where he is well known. Upright and skillful in the discharge of business, generous and affectionate in his feelings, chaste and his humane in his intercourse with the world; and governed by the strictest principles of Christianity, we can emphatically say of him that, as a citizen and a Christian, he was without reproach and without guile. His disease was consumption. A few years since he visited France; but feeling no relief he returned here, and remained until he was admitted that his career was drawing to a close. He repaired to Philadelphia, to die in the arms of his sister, and they who knew him on earth will join us in saying that he is now enjoying the company of the just and perfect."

The announcement of this fact, will be sad intelligence to those Mississippi Baptists who were privileged with an acquaintance with Wm. Bond, but how much more painful is it to those who knew him intimately, and knew him to love him. A more conscientious, honest, noble minded, unselfish, pure man, I honestly believe, did not live. Were I to express my feelings only, I should be accused of sentiments towards a deceased brother unwarranted, perhaps, by the severe exactions of Christianity. And yet I feel that it is fitting and just that I, who was his last pastor, when he could discharge duty in active life; enjoyed his confidence, received his advice, and was indebted to him for more acts than received from all others, (with two only exceptions) should say especially as I had the melancholy satisfaction last July of travelling with him from Vicksburg to Memphis, a few words about him. Were he on earth now, his unobtrusive spirit would shrink from any public presentation of his name and character. But William Bond was no ordinary man, as he was no ordinary Christian. They who knew him well appreciated him most, and with such friends and supporters of our cause in Mississippi as the Balfors, the McGills, the Snodgrass, the Coleman, the Scales, the Stacks, the Grubbers, the Sparks, and Stephen's he stood in the front rank of men. I do not know many particulars of his life, and shall not therefore speak of them in detail.

1st. He was a well informed man. His early education was accurate and based upon correct principles. In the elementary branches of English Literature, he was a severe and uncompromising critic. Few men had a more perfect conception of the intricacies of language, and knew better how to express, in the fewest words rich and sublime thought. He cordially despised all bombast, and admitted only those specimens of composition which are formed upon the most rigid criticism of strong logic. His contributions to the "Mississippi Baptist," and occasional articles for Periodicals, his documents prepared for Associations, of which he was a member, and his business papers, all display a thoroughly disciplined mind. The charter of the Vicksburg church which he drew up as it passed the Legislature in 1843, and his correspondence evince powers of mind alike forcible and profound.

2. He was scrupulously exact and systematic in his dealings. During the past few years of his life all his personal affairs were periodically and regularly arranged and balanced, so that if God in his Providence were suddenly to call him away, no time should be lost in adjusting his business. It was the only Deacon of the Vicksburg church, having reluctantly consented to serve as such, because of the earnest entreaties of the church and the undersigned. In this office he was most punctual and faithful. Everything that could be done for a pastor's support and comfort he consented to have done, and during the period of the pastorate of the writer the salary was paid to him as the treasurer, monthly. But it was not only in this respect that he was prompt. The monthly concert of prayer, the Sabbath school, the Juvenile Missionary Society, and last though not least, his prayer meetings, were all attended faithfully. Never shall I forget his fervent, Scriptural and consistent prayers, that seemed to reach from earth to the very throne of God, and never, I hope, will the Vicksburg church forget them. From November, 1846, to November, 1849, he was the Treasurer of the Mississippi Baptist State Convention, and it will be safe to say that, never was a trust more sacredly preserved, and never were duties more faithfully and liberally discharged. And had he been Secretary of the Treasury of the United States he would have exhibited undiminished those qualities of head and heart, rendering him equal to the station.

3. He was a benevolent man. His sense of duty impelled him to benevolent exertions, even when his health was insufficient for his charge. While every Sabbath witnessed him first at the Sabbath school, then at the 11 o'clock service, then at the 3 o'clock service for colored people, and again, at the evening service; every day witnessed the sympathies of his nature, with all the fallen and distressed sons of men. He was ever ready to visit the sick, to bury the dead, to educate the orphan, and protect the widow.

4. He was remarkable for his wise sense of propriety. Though a favorite with the ladies, he would never marry, believing that he was peculiarly affected, and it would be unjust for him to marry. But this sense of propriety was most evinced in his religion. He never sported forth in the streets or in the shops. He never announced it ostentatiously in tavern halls or in restaurants; and yet, nobody ever doubted his religion. Although no preacher, his daily life preached and among the young men of Vicksburg he will be long cherished and remembered for his unaffected, fervent warm hearted piety. The best commentary on his piety, is found in an incident related last year. A young man of Yazoo City who had neglected and despised religion, was taken sick at the "Prentiss House" and brought to death's door. He had long known Bro. Bond, and, although he had never heard anything from him upon the subject of religion, he still cherished such a reverence for his piety, that when asked as to what minister should be called to see him, he replied: "Mr. Bond, preacher," accordingly Rev. D. L. Russell visited him. That young man had learned that the religion of such a man as Wm. Bond must be real, and he died with his hope and joy.

5. He was an ardent friend, as well as a liberal Christian. Who of all his friends could testify to the warmth of his attachments, and wherever he was sincerely attached, he was sure to exercise a friendly

influence in giving reproof. Faults he had, but all lent to truth and goodness. But his liberality was unsurpassed. A clerk in a large Book & Drug Establishment at a salary of \$1,500 or \$1,800 per year, he gave yearly from \$100 to \$200 to the church, proportionate sums to the cause of benevolence, and contributed to the support of a sister at the North. His contribution to the church in Vicksburg to erect the house was over twelve hundred dollars.

His liberality for the promotion of true religion, for the diffusion of correct principles in our State and throughout the world, his intelligent views of all doctrinal questions rendered him the most valued auxiliary of a pastor. In mental powers, in moral affections, in business habits, in liberality, in energy, his whole constitution was balanced as equally as human characters ever attain unto in the brief periods of our earthly existence. In the thorough discipline of all his powers, and the perfect system of all his doings of whatever nature, I never saw his superior. The church of which he was lately a deacon, has sustained an irreparable loss. Runney, his compeer, in the dark days of our cause in Vicksburg, a man of God was gone, sometime since, to his reward, and now Bond, the old man of peace, the young man's monitor, the colored brother's advocate and agent, the preacher's friend; the widow's friend; and the friend of God, has gone, too. May God in his infinite wisdom raise up another Bond, that all our churches may be filled with men of similar spirit and devotion.

Wm. CASEY GRACE.

Hernando, Mississippi, March 5th, 1851.

DIED.—At his residence, in Perry county, on Thursday the 29th ult., Mr. LEONARD BUTLER, of Typhoid Pneumonia.

The subject of this notice was born in South Carolina, June 5th, 1808, and when a youth, emigrated to this State with his father Dr. E. Butler.

He was blessed with pious parents, and his early training was sanctified by God's grace to his salvation. In December, 1829 he united with the Ocmulgee Baptist church, of which, he remained a consistent member, until called by his Father, God, to join the church triumphant. During the twenty three years of his sojourn in the Militant church, he gave the best evidence of the genuineness of his faith, in the great Redeemer of men, by his uniform devotion to the duties of practical religion. The orphan, the widow and the poor, with his memory for the benevolence of his heart and hand, which so often relieved their distressing wants. The Missionary on the opposite side of the Globe has shared his liberality, as well as the Missionary in his native land.

The little depressed band of Baptists in Selma, have been cheered, and their hearts gladdened by his timely aid, in connection with other noble spirits, in the rescue of their house of worship from the hammer of the auctioneer.

In short, Mr. Butler was a good neighbor, a faithful friend, a kind husband, an indulgent parent and master. "Society can but lament the loss of one so useful, and sympathize with the bereaved wife and children. "Help, Lord, for the godly man ceaseth; for the faithful fail from among the children of men." A. G. Mc.

DIED.—Near McMinn, Tuscaloosa county, Ala., on the 7th of February, 1851, Mrs. ANNA C. CARROLL, wife of Rev. W. H. Carroll, aged 23 years.

Sister Carroll had been for several years an amiable and consistent member of the Baptist church. She was an affectionate daughter, and took special delight in always gladdening the hearts of her parents. From the time of her marriage to brother Carroll, she bore with great fortitude the trials and privations to which the minister's life is usually incident, and even rejoiced, that in sharing them with her husband, she was permitted to do something for the dear Redeemer she loved. She was ready by her encouragements and counsels to sustain and cheer him forward in the work of his office; and by her uniform piety and devotion to the cause of Christ and the well being of her fellow creatures, she won the esteem and confidence, the Christian regards of all who knew her. She anticipated death with great composure, and often expressed a willingness to depart and be with Christ which is her better. A short time before she expired, she observed that she distinctly saw the beautiful, blood washed throne of the heavens, and exclaimed, in the language of the Poet,

"Farwell! vain world, I am going home,
The Saviour smiles, and bids me come."

Our departed sister has left an affectionate husband, a father and mother, and numerous relatives and friends to mourn their loss; but they sorrow not as those who have no hope. Their loss is her everlasting gain. "Blessed are the dead that die in the Lord; yea, says the Spirit, that they may rest from their labors, and their works do follow them."

Deparated this life, at half past 4 o'clock, on Sunday the 2nd of March, 1851, at the residence of James Larkins, of Marion county, Mrs. ANN BROWN, consort of Samuel N. Brown, of Montgomery, Ala.

The deceased had been for many years an exemplary member of the Baptist church, first at Eufaula, and then in Montgomery, to which place she removed with her husband in 1848. Her life was a practical exhibition of the religion she professed, creating for her the universal esteem of those who enjoyed her acquaintance. As a neighbor, she was attentive and obliging; as a wife, kind and endearing; as a mother, affectionate, indulgent and tender. She has left a bereaved husband and five children, together with many relations and friends to mourn the loss they have sustained, in common with the church of which she was a member. But they sorrow not as those who have no hope; for if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him.

The writer of this notice had frequent interviews with sister Brown during her last illness, in which he always found her cheerful and happy. She bore her affliction with extraordinary fortitude. She had a deep conviction of the depravity and weakness of human nature, an unflinching awe and reverence for the God in Christ Jesus. On the evening before her death she became unusually composed, and expressed a desire to take her final leave of her husband and children, and friends, shaking hands with each separately, and bidding them a last farewell—in all of which she seemed as much collected as if she had been only going from one apartment of the house to another. This done, she desired a special interview with the writer of this; and on approaching her bed side she took him by the hand, exhorted him to press forward in the Christian course, and offered up to heaven a fervent and heartfelt prayer that grace might be given in every hour of need, that he "might run with patience the race set before him, looking unto Jesus, the author and finisher of his faith." From this moment, she seemed only to wait for the hour of her departure, which, as we have said, came at 4 o'clock P. M., on Sabbath of the 2nd inst. As the dim twilight of night faded from

her sight and the dazzling glories of eternity burst upon her enraptured vision she exclaimed, "Wonderful! Wonderful!" These were her last words, and with them on her lips she passed into the presence of the Ineffable.

The mortal remains of our departed sister lay in the burying place of the Lydia Baptist church, Marion county, where they will rest until the summons be no more. "Blessed are the dead, that die in the Lord."

JAMES LARKINS.

DIED.—In this city the 10th inst., Mrs. HARRIET E. T. KENNEY, wife of Rev. T. C. Kenney. The deceased was a native of South Carolina. She made a profession of religion when quite young, and maintained that profession without wavering, to the close of life. No one, perhaps, ever met death with more resignation, steadily and cheerfully, as God might direct she was perfectly happy. At times she even expressed a wish to depart and be with Christ. No doubt is entertained of her ransomed spirit being received of the Lord Jesus. "We sorrow now as those that have no hope." L. H. M.

ABERDEEN MISS., March 14th, 1851.

Business Department.

RECEIPT LIST.

Names.	Amount.	V. No.
Solomon Smith,	\$2 50	3 52
Geo Hopper,	2 50	4 18
Mrs A M Richardson,	6 00	3 52
Isaac Riser,	3 00	3 13
Rev T H Armstrong,	3 00	2 52
H McKenry,	2 50	3 02
Edith Meaton,	2 00	3 43
D C Henderson,	2 50	3 13
Wm Bran,	2 50	4 02
Jesse Jones,	5 00	4 07
Rev A A Connell,	2 50	4 09
Mrs G E Duncan,	2 50	4 11
Miss C Daggett,	2 50	3 52
Thos Logan,	2 50	3 41
Jno R Alexander,	2 50	3 49
Ezekiel Couch,	2 50	3 45
David McNeely,	2 50	3 45
Catherine E Loveless,	2 50	3 45
Rev J Veazey,	2 50	4 03
Wiley R Gandy,	2 50	3 52
Thos H Gandy,	2 50	3 52
Turner H Goodwin,	2 50	3 52
Rev Wm L Cochran,	2 50	4 02
Mrs Alex Worthington,	2 50	3 52
Rev Jos Moor,	2 50	3 02
Rev J P W Brown,	2 50	4 02
L T Eubanks,	2 00	4 02
Wm Day,	5 00	4 04
M E Gary,	6 00	2 52
T F Waldrup,	2 00	3 41
G W Biney,	2 50	4 03
Ei Mewer,	2 50	3 14
W M Montgomery,	2 50	3 35
J L Wise,	2 00	3 31
Rev W H Taylor,	2 50	3 13
Henderson Lowry,	2 50	3 35
J R Hawthorn,	2 50	4 02
Hon A D Cary,	2 50	4 02
Mrs M A Farrant,	2 50	4 02
Henry Talbot,	2 50	3 24
Richard Hardy,	2 50	3 13
A B Whitton,	2 50	3 13
Philip Smith,	2 50	4 02
James S Clark,	2 50	4 02
Nesbit Coward,	2 50	3 13
James M Miles,	2 50	4 02
Mrs C M Pamolet,	2 50	4 02
E H J Maloney,	2 50	3 52
Rev K Hawthorn,	1 50	2 34
Mrs Nancy Corn,	2 50	3 38
Robert Kipstick,	2 50	3 31
Jared N Bunkley,	2 50	4 02
Nathaniel Booth,	2 50	4 02
G M Cowerson,	2 50	4 02
Thos W Cottonson,	2 50	4 02
Edwin Allen,	2 50	4 02
Rev J B McLeish,	2 50	3 15
Wm Aycock,	2 50	3 35
Rev James Davis,	2 00	2 52

To Clerks of Associations.

I am now compiling the Southern Baptist Register for 1852, and do most earnestly solicit each Clerk of the following Associations to send me the names of his Association for 1850, so soon as possible, as the Register will be issued prior to the meeting of the Biennial Convention in May next, so as to fill all orders which may be sent by the delegates.

The minutes below will enable me to give in the Register for 1852, the perfect statistics of each State in the whole, only for 1850. The importance of co-operating in getting up the statistics of Baptists, South, will be seen from the fact that the Southern Baptist Register is the only work published in this country which gives the annual statistics of Baptist Associations. The Register published by the American Baptist Education Society having discontinued the practice.

Our brethren must co-operate in a Southern Register, in future, or be deprived of the statistics of our denomination.

Will Baptist editors, South, aid in this cause by publishing this notice, and the Associations wanted in his State, a few times?

The Register contains 76 pages, and furnishes at \$2.00 per hundred. \$1.00 per dozen, and 10 cents a single copy.

All the annuities of Associations in Alabama for 1850, wanted except Tuscaloosa.

All the Minutes of Associations in Mississippi for 1850, wanted, except Aberdeen, Chickasaw, Cold Water, Panama, and Mississippi.

All the minutes of Associations in Louisiana for 1850, wanted, except Mississippi River and Red River.

All in Texas, except Colorado, Sola Lake, and Trinity River.

J. R. GRAVES,
Address "Tennessee Baptist, Nashville, Tennessee."

Latest Publications.

SEARCHED JAN 1851.	75 cents
BUNYAN'S AWAKENING WORKS,	75 "
Foster on Missions,	40 "
Law's Call to Christians, new edition,	40 "
Life of Alexander Carson,	50 "
Afflicted Man's Champion,	50 "
Churches and Sects,	63 "
Christian Professor, (James),	51 "
The Soldier of the Cross,	1 25
Foot-Prints of the Creator,	1 25
Old Red Sandstone,	1 25
Annals of Scientific Discovery,	80 "
Religious Progress (Williams),	80 "
Lectures on Lord's Prayer, (do.),	80 "
GEORGE PARKS, & CO.	
Agents, S. B. P. S., Charleston, S. C.	

Adm. Istrator's Notice.

NOTICE is hereby given, that letters of Administration were this day granted to the undersigned, on the Estate of Leonard Butler deceased by the Judge of the Probate Court of Perry county. All persons indebted to said Estate, are notified to make payment, and those having claims against said Estate will present them duly authenticated within the time prescribed by law or they will be barred.

C. S. SMITH, Adm'r.

To those yet in arrears to the late Alabama Baptist.

Dear Brethren and Friends:—Circumstances will not justify us in keeping open our office longer. Our accounts have been due two years—some portions of them a much longer time. We very much need the money due us from you; and this is to urgently request you, dear friends, to satisfy our claims as soon as possible. It is paid time they were settled, if they are ever to be paid. Please to send by mail, to the undersigned, and much obliged, affectionately,

J. J. BRADFORD,

Marion Ala. In behalf of the concern.

NOTICE.

To the Merchants of Greene, Perry, Dallas, Mirango, Chetaw, Suater, Pickens, Tuscaloosa, and Bibb Counties:

The subscriber takes this method of informing his old friends and patrons that he is now prepared to furnish them with T. N. WARE, of every kind, on the most favorable terms, and he flatters himself, from his long experience in the trade, to be able to give satisfaction to all who may favor him with their custom.

Houses gathered in the most reasonable terms. Satisfaction, a way on hand. Orders from any part of the county will be filled and delivered at the shortest notice.

R. Y. WOODS.

New Prospect, Ala. Feb. 23, 52 41.

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

WOULD respectfully inform the citizens of Perry and the adjoining counties, that he has located in Mahan, and is as well prepared as any man in the United States to perform all operations on the Teeth, with the best and most safe principles of Dental Science, he will insert 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 over Lawson's store, fronting the Public Square. N. B. All work, warranted, and charges reasonable.

Feb. 12 1851. 150.

JUDSON FEMALE INSTITUTE,

Marion, Perry County, Ala.

Faculty.

PROFESSOR MILOP JEWETT, A. M. Principal and Instructor in Moral and Intellectual Philosophy &c.

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

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

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

Miss D. L. MERRILL, English.

Miss M. A. GRISWOLD, English.

Miss H. L. HURD, Music.

Miss E. A. JEWETT, Music.

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

Governess.

MISS M. A. GRISWOLD, Matron and Nurse.

MRS. H. C. EASMAN, Steward's Department.

WM. HORNBUCKLE, Esq. and LADY.

This Institution has now entered upon its TENTH 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 Wurm is a Graduate of the University of Munich, in Bavaria. He is a gentleman of high and varied acquirements, and has devoted himself chiefly, for the last twenty years, to teaching the science and art of Vocal and Instrumental Music. For ten years, he was Supreme Director of Music in Bavaria, under appointment of the King of Bavaria. For three years past, he has been a distinguished Teacher of Music and Instructor in the German, French, Spanish and Italian languages, in Philadelphia. He speaks English fluently. He is a composer, and a splendid performer on the Piano, Harp, Guitar, Violon, 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 the thorough training, and the most accurate and brilliant execution.

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

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

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

The Faculty are admirably fitted by both moral and intellectual attainments, and her numerous course with polished society in Washington City, and other parts of the South, to mould the character and refine 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 sick, or health, the tender care of an affectionate mother.

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

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

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

In DISCIPLINE, the love of Kindness prevails, and with complete success. It is of order, system, punctuality and economy are assiduously inculcated. Pupils are allowed to spend only fifty cents a month, for Pocket money. Expensive Jewels 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, over and above 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.

JOB PRINTING
OF EVERY DESCRIPTION, NEATLY EX-
ECUTED AT THIS OFFICE.