

South Western Baptist.

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

A. W. CHAMBLISS, Editor and Proprietor.

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

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Religious Miscellany.

Ceylon and its Missions.

The island of Ceylon, situated at the entrance of the bay of Bengal, and separated from the Peninsula of Hindoostan by a narrow, rocky strait, is a direct dependency of the British crown, and under the control of the East India Company. Its maritime provinces have been possessed by Europeans for more than 300 years, having been taken by the Portuguese in 1518. In 1606 the Dutch succeeded in driving the Portuguese from the country; they were, in turn, dispossessed by the English, who held the coasts and in 1815 the whole island came under the protection of the British government. Its population is a little over one million, consisting chiefly of Cingalese, who inhabit the northern or Jaffna district.—Besides these there are a few Moormen, supposed by some to be descendants of Arabs who once possessed one or two maritime towns, by others to be the same as the Mussulmans of India; the Ved-dahs, an extremely wild and savage race who live in the jungles and among the mountains; and some Maylays and Caffres, the latter imported by the Dutch from the Cape of Good Hope. The Cingalese profess Buddhism, and it is believed that this superstition was introduced into Burmah, Siam and China, from Ceylon. The Tamil people are supposed to have come from the continent, and like the kindred race there, are subject to Brahminism.

Christianity was nominally introduced into Ceylon by the Portuguese and Dutch, and a considerable number of the people professed the faith. The specimens of this class now found there, some of whom are said to have assumed the Christian name for political purposes, while they continued to practice the rites of heathen worship, are not distinguished above their heathen countrymen.—That they should be ignorant is by no means surprising, when we consider that it was reserved for English and American Protestant missionaries to translate the Scriptures into their vernacular languages.

The proximity of Ceylon to the continent naturally led to the extension of Indian missions to the adjacent island. Accordingly in 1812, Mr. Chatter, a member of the English Baptist Mission at Serampore, who had been before associated with R. V. Felix Carey in his attempt to establish a mission at Rangoon, commenced his labors among the Cingalese at Colombo, where he labored many years with constancy and success. The Wesleyan Conference, in 1814, sent out the venerable Dr. Coke, and six others; Dr. Coke died on his passage. His associates, in that and the following year, founded two stations among the Cingalese, at Colombo and Point de Galle, and two among the Tamil people at Jaffna and Batticaloa.

Meanwhile, Rev. Sam'l Newell, who was sent out by the American Board in 1812, among their first missionaries, and met with such opposition from the authorities at Calcutta as compelled him to leave the country, repaired to Ceylon, where he remained about a year, studying the language and preparing to labor there. Subsequent events led him to join his brethren at Bombay, although in his judgment Ceylon offered excellent advantages for their work. In 1815 the Board despatched four missionaries, who arrived early in the following year, and established two stations among the Tamil people in the district of Jaffna.

Of the societies connected with the Church of England, the Church Missionary Society occupied two stations among the Cingalese in 1818, and more recently, in 1840, the Society for the Propagation of the Gospel commenced operations among the same population.

The general character of missionary labor in Ceylon does not differ materially from that in Continental India, and the success that has attended it is in about the same proportion to the labor expended. The English Baptist Missionary Society maintains two stations, with two missionaries and about twenty assistants; in connection with which are two churches with nearly 500 communicants. The English Wesleyan Missionary Society has ten stations among the Cingalese, under the care of three missionaries and nine native ministers, aided by several native catechists and assistants. There are nearly 1,200 accredited church members. Among the Tamil people it has five stations, six missionaries and one native minister, 325 church members.—The American Board of Commissioners has eight stations, eleven missionaries, one assistant missionary, one physician, one printer, two native preachers—and other native helpers. There are 345 church members. The educational operations of this mission have been extensive, thorough, and productive of important results. The English Church Missionary Society has six stations, ten missionaries, three native preachers, and over 300 communicants. The Gospel Propagation Society has three stations and three missionaries. All the missions

have schools numerously attended. The thorough education thus communicated, the preaching of the word, the number of native laborers who can most surely reach the hearts of their countrymen, an active press,—these instruments of good, with the divine blessing, cannot fail eventually to extend the domain of Christ over all the races of Ceylon.

L. E. S.

The Death of Moses.

DEUTERONOMY XXXIV.

The pen has now dropped from the hand of Moses, and silent is his tongue; and another, not himself, must tell us what he is and how he died. Every scene in the life of this illustrious man is singular, and instructive as singular; and his latter end is not the least interesting and useful. He had now completed his one hundred and twentieth year, without having become subject to the usual infirmities of that advanced age.

The death of Moses, then, was not in the ordinary course of nature; it was not preceded by its usual harbingers; it was not occasioned by a failure of the radical moisture, by the stroke of violence, or the malignity of disease, but by a simple act of the will of God. Moses has fulfilled like a hireling his day, has written, has spoken, has judged, has prayed, has blessed; the business of life is ended; he has glorified God on earth; it only remains that he glorify him by submission to his sovereign will in dying. Behold him, then, solitary and solemnly advancing to encounter the last enemy; he has passed through the plain, and again he begins to climb up into the mount to meet God. The eyes of all Israel are rivetted to his footsteps. Who is not ready to cry out, "Would to God I could die for thee." Every step he advances plants a dagger in the heart.—The distance begins to render vision indistinct, his person is diminished to a speck, they fondly imagine they see him still, the eyes strain for another and another glimpse, they are suffused with tears, they can behold him no more.—But he still beholds their goodly tents, he sees all Israel collected into one point of view; Jehovah dwelling in the midst of his people, the tabernacle with the pillar of cloud resting upon it; his affection with his sight is concentrated on the happy spot, his whole soul goes out in one general departing blessing. As he ascends, the prospect expands and brightens to his ravished eye. He can trace Jordan from its source till it falls into the sea; he wanders with delight from hill to hill, from plain to plain. He sees on this side Mount Lebanon losing its lofty head in the clouds; on that, the ocean and the sky meeting together to terminate his view. Beneath his feet, as it were, the city of palm trees and the happy fields which the posterity of Joseph were destined to inhabit. The land which Abraham had measured with his foot in the length and breadth of it; in which Isaac and Jacob had sojourned as strangers; which God had fenced and cultivated, and planted, and enriched by the hand of the Canaanite for his beloved people; which the sun irradiated with milder beams, the dew of heaven refreshed with sweeter moisture, and the early and the latter rain fattened in more copious showers. "And the Lord said unto him, this is the land which I swore unto Abraham, unto Isaac and unto Jacob, saying, I will give it unto thy seed; I have caused thee to see it with thine eyes, but thou shalt not go over thither."

But what is the glory of this world? It passeth away. What is the felicity of man, who must die, and the son of man who is a worm? It cometh quickly to a period. The eye which age has not made dim, must nevertheless be closed in death at length; the strength which a hundred and twenty years had not been able to impair, is in a moment, by one touch of the finger of God dissolved; the heart which God and Israel had so long divided, is now wholly occupied with God. In the midst of a vision so divine, Moses gently falls asleep; and he who falls asleep in the bosom of a father needs be under no anxiety about his awakening. "So Moses, the servant of the Lord died there in the land of Moab, according to the word of the Lord."

But oh, what a blessed transition! from the fairest earthly prospect that eye ever beheld to the enjoyment of a fairer inheritance, eternal in the heavens; from the tents of Jacob to the encampment of angels under Michael their prince; from glory confined and transitory, to glory unbounded, unchangeable; from the symbol of divine presence, in the pillar of fire and cloud, to his real presence, where there is "fulness of joy," and "where are pleasures for evermore." Behold Abraham, and Isaac, and Jacob, rushing from their thrones to welcome to the realms of light the shepherd of Israel, who had led the chosen seed from strength to strength, from triumph to triumph, while the voice of the Eternal himself proclaims, "Well done, good and faithful servant, enter into the joy of thy Lord."

Such was the latter end of the most

ancient and authentic of historians, the most penetrating, the profoundest, sagest of legislators, the prince of orators and poets, the most excellent and amiable of men, the firmest and faithfullest of believers.—Henry Hunter, D. D.

From the Presbyterian Herald.

"The Lord Turned the Captivity of Job."

I believe the more common opinion respecting Job's affliction is, that he lost all his children and property, and that the children and property afterwards mentioned, were different from the first. I am of opinion that this is a mistake.—The children, I suppose, were the same; and the property in part the same, but enlarged greatly through God's blessing. It will be noticed that in both cases the children are ten, and of these seven are sons, and three daughters.

My reasons for the above opinion, may be thus stated, the phraseology at the close—"The Lord turned the captivity of Job," followed with a statement of what was restored; his ten children, and property, seems fairly to imply that they had been in captivity. The expression turn the captivity, bring back the captivity, restore the captivity, is many times used in Scripture, and always as I believe, to be taken literally in the following passages to which others might be added.—Psalms xiv. 7. Psalms xxxv. 1. Psalms cxvii. 1, 4. Jer. xxxix. 14.—xxx. 3.—xxxii. 4.—xxxiii. 7. Sam. ii. 14. Hoseah vi. 11.

It appears to me a forced construction to make the captivity, here, mean that God gave Job other children and other flocks and herds. Could we therefore find no facts in Scripture or ancient history, which threw light on the matter, we ought as I think, admit the fact stated, that Job's returning prosperity, was made up in main part, by the recovery of his children and property from captivity.—There are however, facts in Scripture, which carry a strong confirmation of the case.

Job at the time of his affliction, had ten children, whom we infer were grown, from the fact that they made entertainments in their own houses. He must therefore have been from 60 to 80 years old. He lived 140 years after that. His whole age must have been from 200 to 220 years, comparing this age with the table of longevity after the flood; and we must place him about the time of Abraham (See Gen. ii.) Terah, Abraham's father, lived 205 years, but no one after him lived as much as 200 years. Abraham lived 175 years, Isaac 180, Jacob 147, Joseph 130, Moses 120.

The fair inference is, that Job lived near the time of Abraham, and the fact that we have in Job no reference to the seed of Abraham, as God's peculiar people—no reference to the plagues of Egypt—none to the giving of the law, all are in favor of placing Job not later than the times of Abraham.

Now, about the time of Abraham, there lived in Mount Seir, which lies East from Palestine, a Houte, a leading man among that people, called Job, or Jobab. The name is substantially the same, varying not more in the spelling and pointing than is found as regards other Hebrew names. See Gen. xxxvii. and 1 Chron. i.

That Jobab, or Job (the Houte,) must have lived near the time of Abraham, we infer from this fact. The Houte occupied Mount Seir, under a succession of eight leading men, called Dukes, before they were expelled by Esau. See also (Deut. i) The expulsion of the Houte by Esau, seems to have, taken place about the time that Jacob and family were down to Egypt. See Gen. xxxvi. 6, 8. Job or Jobab, was the second Houte Duke, six others followed him, and then the nation was expelled by Esau, or his children. This seems to show that this Job or Jobab, was probably cotemporary with Abraham.

Now, in the second or third year, after Abraham entered Canaan, the countries East of Palestine, including Seir, then possessed by the Houte, was overrun and plundered by the four kings from the valley of the Euphrates, including the Caldeans. They carried off, as we learn from the case, Lot and the cities of the plain, captives and property. Abraham pursued them North of Damascus, and defeated them, and brought back and restored all the prisoners and property.

Now, in Job, the Sabaeans and Chaldeans, are named as plundering and driving away property, and the plundering kings whom Abraham defeated, were from the Euphrates, the land of the Chaldeans.

Now, the time which must have intervened after sweeping over Mount Seir, plundering the Amalekites, subduing and plundering the cities of the plain, and getting off as far as Damascus, and then the time it would take for the captives to return home to Mount Seir, would be ample enough for all the trials of Job, and his discussions with his friends to take place.

Abraham refused to take any part of the plunder, and with noble generosity set all the captives free. The captives, both persons and things, seem to have

been brought first to the cities of the plain. Lot and the people of those cities, took what was theirs—as many tribes and cities to the South, had been plundered, the rest would pass South—and as the Houte was one of the more important tribes in the South, property and cattle which were not claimed—of which the owners may have been destroyed, may have remained in the hands of Job or Jobab, the Duke of the Houte.

We give the above, as to us a probable explanation of the case. Who will give a better?

A BIBLE READER.

Prussian Christening Law.

The following case, which has just occurred at Magdeburg, is worth relating, as an example of the operation of some of the old laws and powers of the state, which the constitution has left undiminished. A man, at Seehausen, in the Altmark, took his child to be baptized in the church, demanding that he should receive the names of "Jacobi Waldeck."

The clergyman refused to allow the infant to bear names which have a party sound, though one is that of an eminent physician, the other that of a great jurist and judge of the superior tribunal of Berlin; their names hardly imply any mockery of religion, or deliberate insult to Christian and social feeling which might justify a clergyman in refusing to baptize them. The father declined to have the child christened by any names but those selected by himself. The clergyman took proceedings against him, and the court of law, exercised its power, appointed a curator, or guardian, to act for the child. But the curator appears to have been a friend of the family, for he demanded of the consistory that the baptism should be completed in the names chosen. This was again refused, and the curator required to have the child christened in "usual" names. The parents would not comply; and, as it was notified that a compulsory baptism (or Zwangsstaufe) would be performed, the mother left the place with the infant, and for some time eluded the inquiries of the police. At last she was discovered in the little town of Arendsee, arrested, and brought under an escort of gendarmes to Seehausen—the infant, as the corpus delicti, snugly packed in a handbasket or bag, and carried by two men, in safe custody, but happily unconscious of his nearly collision with the authorities. Arrived in Seehausen, the mother was taken to the prison, and the infant to the church. The burgo-master and the gendarmes were in attendance as witnesses, and with locked doors the rite was performed; the child being taken back to the parents, named as their "superiors" pleased. But even this was not the end of the affair. The mother, for refusing to give up the child and absconding with it, was charged with "resistance by act to an officer of the authorities or Obstruktion in the discharge of its orders," and was condemned to two months imprisonment. Against this sentence she appealed, but the Court of Magdeburg has within the last few days confirmed the decision, and the mother is now in confinement. The whole case is an illustration of the pedantic despotism of the German system of government, interfering in the most petty details of life, irritating the people for no purpose, and setting a formidable legal machinery in motion against matters that have no affinity to crime. Count Brandenburg's name has often been given to children by his admirers, and the clergyman would not have refused to bestow that of "Maus-tauffel;" why should not the other party do the same? By a special article of the constitution it is stated that no person can be compelled to perform any religious act by force; all rituals are free, the commentary is a "compulsory baptism," literally at the point of the sabre, and persecution and imprisonment to the parents who object to it.—Berlin Correspondent of the Times.

The Blind Sailor and his Bible.

At a meeting of a Bible Society in the north of England, one of the active agents who was present, when he had moved the first resolution, said, "I shall not call on any individual to second it, but, seeing that I am surrounded by so many sailors, I shall leave it to one of them to come forward." There was a death-like silence of some moments. At length a sailor, with a great deal of confidence, and in a harsh tone of voice, said, "Sir, there is not an individual present who has greater reason to second your resolution than the person who now addresses you. Before I had arrived at 20 years of age in every species of vice and immorality I led the van. Our ship was ordered to the coast of Guinea; a violent storm came on, the vivid lightning flashed around, at last it struck my eyes; from that time to the present I have not beheld the light of day; but, Sir, tho' I was deprived of sight, I was not deprived of sin; I was very fond of having books read to me, but, alas! only bad books. At length a Scotchman came to

my house, and said, I know you are fond of hearing books read; will you hear me read? I said I had no objections; he read the book to me—I felt interested, and at the end of his reading, I said tell me what book you have read. Never mind, said he, I will come again and read more; and he came again, again, and again. At last the tears gushed out of my blind eyes, and I earnestly exclaimed, O, Sir, what book is this? This is the Bible. From that time though blind, I see, I can discern the way of salvation by a crucified Saviour; from that time to this I have been enabled to follow my Lord and Saviour; and I come forward to second this resolution, knowing the advantages of circulating the sacred volume."

Subsequent to this, he obtained a few shillings per week, which he divided in various proportions to different religious societies; and gave six-pence a week to a little boy to read to him the sacred Scriptures, and to lead him about from house to house, and from cellar to cellar, to tell sailors what God had done for his soul.

Dr. Carey's Early Struggles.

Carey was a journeyman shoemaker, in the small hamlet of Hackleton, a few miles from Northampton; and when, as a "consecrated cobbler," (the term of reproach applied to him by Sydney Smith in sneering at his missionary efforts,) he removed to the neighboring village of Moulton, it was to preach to a small congregation of Baptists, for a salary under £20 a year, and to teach a school besides, that he might eke out a scanty livelihood. To Sydney Smith, as to nine tenths of the British population at that time, it looked ridiculous enough that such a man should not only trouble his own mind, and try for years to trouble the minds of others about the conversion of 420,000,000 of pagans; but that he should actually propose that he himself should be sent out to execute the project. He succeeded at last, however, in obtaining liberty to bring the subject before a small religious community, of which he was a member; and on the 24th of October, 1792, at a meeting of the Baptist Association at Kettering, was resolved to form a missionary society, but when the sermon was preached and the collection made, it was found to amount to no more than £12 13s. and 6d. With such agents as Carey, and collections like this of Kettering to support them, Indian missions appeared a fit quarry for that shaft, which none knew better than our Edinburgh Reviewer how to use; and yet, looking somewhat more narrowly at the "consecrated cobbler," there was something about him, even at the beginning, sufficient to disarm ridicule; for if we notice him in his little garden, he will be seen motionless for an hour or more, in the attitude of intense thought; or if we join him in his evening hours, we shall find him reading the Bible, in one or other of four different languages, with which he has already made himself familiar; or if we follow him into his school, we shall discover him with a large leather globe, of his own construction, pointing out to the villageurchins the different kingdoms of the earth, saying, "These, are Christians, these, are Mohammedans, and these, are Pagans;" his voice stopped by strong emotion as he repeats, and re-repeats the last mournful utterance. Carey sailed to India in 1793. Driven by the jealousy of the East India Company out of an English ship, in which he was about to sail, he took his passage in a Danish vessel, and chose a Danish settlement in India for his residence; yet he lived till from that press which he established at Serampore, there had issued 212,000 copies of the sacred Scriptures, in forty different languages—the vernacular tongues of 330,000,000 of immortal beings, of whom more than 100,000,000 were British subjects, and till he had seen expended upon that noble object, on behalf of which the first small offering at Kettering was presented no less a sum than £91,500.—Dr. Hanna.

Robert Hall.

The excellent and learned Robert Hall, an eminent minister of the gospel in England, was the youngest of fourteen children. His nurse taught him his letters from the grave-stones in the burying-ground, where she often took him to play upon the grass, and be out of the way of noise and danger. He became so much attached to the place, that he used to resort to it in the interval of school hours, after he became old enough to attend school, and it was his custom to lie down on the grass and read, it is supposed that this habit laid the foundation of the disease which caused him such excruciating suffering all his days. Who would have supposed that the choice which a nurse made of a play-ground for her infant charge, was of so much consequence.

TRACTS ARE NO TRIFLES.—Some idea may be formed of the extent of the American Tract Society's operations, by the following summary.

A dozen or more steam presses are kept

in constant motion. The number of persons employed is as follows: In the bindery, 138 girls and 40 men; in the composition room, 14 men; in the press room, 18 men and 21 boys; in the engraver's room, 3; in the general depository, sales-room, messenger office, &c., 19;—making a total of employees in the Tract House of 253. The circulation of the American Messenger, the monthly newspaper of the Society, is 186,000 copies in English and about 15,000 in German.—The number of Colporteurs, including those for the German, Irish, French, Spanish and Norwegian population, is 400.

Clocks.

LETTER FROM REV. H. F. BUCKNER,

Dated Creek Agency, January 11th, 1851.
Christmas Meeting.—Baptisms.—Brother Lewis McIntosh, Licensed to Preach.—Building a New Meeting House, &c.

DEAR BROTHER DYER:—The Muskoke Baptist church held a meeting at their old meeting house, including the 24th and 25th of December. Many came forward; some were restored; and four baptized by Elder Jacob. By a unanimous vote of the church, brother Lewis McIntosh was licensed to preach the gospel. This brother has just returned, a short time since, from Washington City, where he was sent by the Creek Nation as a delegate; and now enters with zeal upon the glorious work of preaching the gospel to his people. He can preach either in Creek or English, and enjoys the advantage of a liberal education. We have great reason to hope that his labors will be abundantly blessed. It affords me pleasure to state that our brethren have already engaged lumber, and are preparing to have a new framed house, 40 by 30, erected at their own expense. I know of no people more ready to contribute for the spread of the gospel, and for the support of the church, than the Christians of the Creek Nation. Many of them are now urging the expediency of sending, at their own expense, a missionary to the West.

I have not been able to preach for five weeks, on account of an inflammation of the lungs; but I trust that by the next Sabbath, I will be enabled to resume my labors. May the Lord smile on our efforts.

LETTER FROM REV. S. WALLACE.

Dated North Fork, January 21, 1851.

Interesting Meetings.—Baptisms.

Our meeting at Tuckebatcha, mentioned in my last, was well attended. I reached the place on Sunday morning, by hard riding, a little before the hour of service. Brother C. McIntosh had preached to them the evening before, and they appeared well prepared for meeting on Sunday. I spoke to them from these words of the Saviour: "Come unto me, all ye that labor, and are heavy laden, and I will give you rest." &c. The congregation gave good attention, and at the close, fifteen came forward for prayer.

After preaching, David Barnett, late delegate to Washington, gave a dinner to the whole congregation, two or three hundred in number, and requested that meetings should be regularly kept up at the place. The next Lord's-day, we expected to preach at Hopothleycholo's, and the river raised too high to cross.

The next Saturday and Lord's-day, which was the first in this month, was the time of our monthly meeting. We received one for baptism and restored three. A number came forward for prayer. Indeed, we have had few meetings, which we think were more profitable than the last.

The second Lord's-day, being at the General Council at the Agency, I preached in brother Buckner's church. Brother B. was able to attend meeting, though he has not recovered enough to preach.—The congregation was very respectable. Very few of the Chiefs left the Council, which was continued on the Sabbath day, because of the scarcity of provisions and the danger of bad weather.

Last Saturday and Lord's-day, I held meeting at Took-pof-ka, near the Western part of Tuckebatcha; eighteen came forward to the mourner's seat, seven of whom gave good evidence of a hope in Christ. We feel truly thankful for these manifestations of God's blessing.

The prospects are beginning again.—May God in his mercy continue it to his own praise and glory.

Next Lord's-day, I expect to be at Fort Smith, if the Lord will; that is certainly an interesting field for the Baptists.—Brother Smedley attends there when health will permit.—Ind. Adv.

SLAVE DEBTS.—No man, says the Boston Transcript, who is able to pay, ought to say to a poor man, call again, when the payment of a few dollars would make his creditor and family comfortable.—This is sound morals. Delay in payment obliges the creditor to lose time in running after the money, which is equivalent to so much value deducted from the debt. Where the debt is of small amount, two or three errands after it, would cost to the creditor more than its whole value.

THE BAPTIST.

MAKON, ALA.

WEDNESDAY, APRIL 2, 1851.

TERMS:

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

Observe also, that those who have not paid strictly in advance, 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.

The Minutes of the Alabama Association have been ready for delivery for some time past.

STANDING NOTICES.—See standing notices in another place.

PREMIUMS.—At the desire of many brethren we again insert our premium notice. Notwithstanding the shortness of the time allowed before, and the disadvantages under which many labored at that period, we received from the active efforts of our brethren at least two hundred names to our list. We thank them for the past, and hope they will not be weary in well doing.

It will be perceived that we have made a few slight alterations in our notice, and extended the time to July. Those who did not make up a full complement to obtain a premium under the former arrangement, will now have an opportunity to add the balance.

TEXAS DEPARTMENT.—It will be gratifying to our Texas brethren to learn, that we are at present in the midst of negotiations with the Rev. R. C. Burleson, of Houston, to superintend a department in our paper, devoted to the special interest of the churches in that state. This has been a desideratum with us for a year past, but not until recently have we seen the way fairly open to accomplish it; and if we now announce the measure in advance of its full maturity, it is because we understand enough respecting it, to authorize a conclusion that ought but a most direct providential interference can frustrate our hope. But more anon.

ITEM FROM TEXAS.—Rev. Noah Hill, writes us from Matagorda, Texas, March 20: I have just returned from Galveston and Houston, where I found brethren Burleson and Stutler in fine spirits, and their churches in a prosperous condition. The brethren at Galveston are much pleased with brother Stutler, their new Pastor.

I went up to make some arrangements in reference to a mission among the blacks in this part of Texas.—I regard it as one of the most important fields of labor in the State, and think I shall enter upon it about the first of April, the Lord willing.

I heartily concur with our brother in this judgment, and wish him abundant success in his labor of love. "The poor shall have the gospel preached unto them." (Obituary next week.)—(Cp.)

TUSKEGEE FEMALE COLLEGE.—By a private letter from Rev. Samuel Henderson, we learn that the prospects of this Institution are flattering. In the neighborhood of \$17,000 have been already secured towards the erection of suitable buildings and the purchase of necessary apparatus. It is confidently expected that \$10,000 more will be secured by the time it is needed, so that no other thought is entertained than that the College will go into operation by the opening of a new year.

BAPTIST PRIMER.—As we expected this admirable Hymn-book, compiled by brethren B. Manly, D. D., and R. Manly, Jr., is rapidly finding its way to the hearts and homes of Southern Baptists. Already the first edition of two hundred copies is well nigh exhausted, and the main difficulty the publishers complain of, is that they cannot get them bound fast enough to meet the public demand. By universal consent, it deserves to supplant all other books of the sort in use in our churches. We copy the following expression of a distinguished Methodist divine, regarded as authority in such cases on the subject of its merits. He says:

"The arrangement is philosophical—the variety is ample—and the tone evangelical. The mechanical execution is highly creditable to the publishers. We do not hesitate to say that this is by far the best Baptist Hymn Book that has come under our notice, and we have carefully examined not a few. Of course, it will be adopted forthwith, by all Baptist churches in the South—except those of the anti-missionary type."

Forward your orders to the Southern Baptist Publication Society, Charleston, S. C.

SOUL PROSPERITY.—Our readers will gladly recognize Dr. Manly among the contributors to their edification and profit, the present week. His theme—"Soul Prosperity"—is one of paramount importance to every Christian; and in all our acquaintance, we know no man whom we would sooner read on the subject than himself. No man better understands what is imported in "Soul Prosperity," what is necessary as a means of "Soul Prosperity," or what are the happy fruits of "Soul Prosperity," than he; and no man can better make others understand these. May he who first taught him the value of a soul, by the price paid for its redemption, spare the feeble health of our dear brother to complete the good work in which he is engaged, and render the word of his servant effectual in the Soul Prosperity of his people.

FREDERICK G. THOMAS, SEN.—We learn with deep regret, by a private letter from Macon county, that this eminently pious and useful Christian, residing near Aberfool, is no more. He died on Sabbath, the 9th ult., at the advanced age of 80 years, without a struggle or a groan, while sitting engaged in reading and conversation with his family. Bro. Thomas was one of the most truly estimable men of our acquaintance, and we hope some such notice will be taken of his death, by one familiar with the events of his life, as may serve to instruct and edify those who need the force of a worthy example in the cultivation of religious and manly virtues.—He has left a large family of children and a wide circle of friends to mourn his sudden, unexpected demise.

A New Paper in Mississippi.

A Communication will be found in another column, from one of the most enlightened and judicious members of the Baptist denomination in Mississippi, in relation to a new paper which is sought at this moment to be established in the Northern part of that State. This communication was accompanied to us with a copy of the Prospectus of said paper, on which we find, as a "Committee"—(of advertisement, as we suppose) the names of twenty-seven Baptist ministers; and as several of these are specially addressed by our correspondent, it may be proper for us to add a few remarks in this place.

We regret the origination of this measure, as we think it unnecessary, and founded in a mistaken policy; yet, it has not taken us wholly by surprise, since it was originated some six months ago, or more. True, recent developments had well nigh led us to conclude it was entirely abandoned; and even now there is good reason to suspect, that several names annexed to the Prospectus, either never approved the enterprise, or have been induced to change their opinion of its expediency. We have pleasure in saying, for example, that in no part of Mississippi has the South Western Baptist more steadfast, active, and openly avowed friends and supporters, than brethren Davis, Lattimore, Quinn, Freeman, &c., &c., whose names stand prominent on the Prospectus before us—none who have contributed more freely to its columns, or taken a deeper interest in its circulation among their churches. One of this number writes us under date of March 22nd: (sending a new subscriber at the same time): "I have recently received the Prospectus of the 'Missionary Baptist,' to be published at Houston, Miss., and I have written them a faithful letter on the subject, which, I hope, will prevent the issue of the first number." and adds, "I leave this afternoon for Aberdeen, to be gone some ten days; if I can do any thing for you in my trip, I will do it." How little does this indicate a desire for a new paper in Mississippi! On the one hand, it is hoped the first number of that paper will not be issued, and on the other, pledges are given of the influence and exertions of the writer to the South Western Baptist. Similar expressions have been repeatedly made by other members of this "Committee" within the last few months—showing conclusively, that whatever their views and feelings were at one time, they have since had reason to adopt ours as their organ. This was doubtless unknown to brother T. C. Greenwood, who appears to have issued the Prospectus; and we regret it the more, since, besides misrepresenting the views of his brethren on this subject, (a thing he would not intentionally do) the measure has thus received the apparent sanction of brethren who are in fact decidedly opposed to it.

In truth, we can not see on what ground a new Baptist paper could, at this time, be desired in Mississippi—except for the name of the thing, and this was a poor equivalent for the expense and sacrifice at which it must be had. The Prospectus before us says, indeed, "The Baptists of the State of Mississippi are now without an organ; there is no convenient medium through which they can hold converse with each other, and of course, no means of concentrating or directing the energies of the denomination to any good purpose." But we would fain hope, this was also said in ignorance of the extent to which the South Western Baptist circulated in Mississippi, or of the extent to which its columns are used among the Baptists of that State as a medium of intercourse, as a means of concentrating and directing their mutual energies to every good purpose. Whether such things could be innocently affirmed by one familiar with the facts, we submit to the thousands of our readers in Mississippi to decide. It is not the locality, but the circulation and use of a paper that fairly entitles to the honorable distinction of an "organ" in any community; and on these grounds the South Western Baptist is not less an organ for the Baptists of Mississippi, than for those of Alabama. Its circulation is nearly equal in each of these States, and we appeal to our readers whether its columns have not been as much appropriated to the local interests of the one as the other. There has been scarcely a number of that paper, for months past, which has not contained from one to half a dozen well written articles, on the local interests of Mississippi Baptists. Did any other paper, published in the State or out of it, ever furnish more than this? It is likely that any paper will ever uniformly do better? What then will be gained by a new paper?

Perhaps it will be said that the location of our paper is not central to the two States, Alabama and Mississippi. What if it were not? It should be remembered that Alabama and Mississippi are not the only States for which our paper is to a large extent, the sole religious organ; and that since the burden of our communication in both of these States, with Louisiana, Texas, and Florida, is by way of Mobile and New Orleans, any removal Westward, towards Mississippi—must be at a corresponding detriment to other portions of our field. Just as any removal eastward—towards those States—would be at a sacrifice to Mississippi.

We have had repeated solicitations to take our paper eastward; and valuable considerations have been offered as an inducement to do so—in one instance amounting to one thousand dollars annually. At that time we did not know certainly that Mississippi was likely to have a new paper of her own soon—we had not seen this prospectus; but we knew this, that such a removal would greatly embarrass the Baptist interests of Mississippi, by compelling our brethren of that State—with divided ranks—to support a paper, single handed, or to follow us some two or three hundred miles farther off. What did we do? Did we begin to ponder the question of a few miles in our own favor? Did we for a moment weigh the consideration of a thousand dollars in our pocket, annually? Our answer can be had in no necessary—we did not. We declined. On what ground?—This mainly, that thereby we should greatly prejudice the interests of our Mississippi brethren.

We make public, this act for no other purpose than to evince to our brethren of Mississippi—to most of whom we are personally a stranger—the fidelity and self-sacrifice with which we have looked to their pleasure and interest, when they knew it not; and that we may ask on what pretext any will henceforth speak to us of localities. At the moment of deciding in their favor, to remain where we are, we did not know, (what however turns out to be a fact on careful measurement) that Marion is perhaps within fifty miles of the real geographical center of the territory embraced in Mississippi and Alabama; so that it is not true that our location is not central in these two States.

It is doubtful whether a spot of earth, provided with facilities for carrying on a publishing business, can be found nearer central to this territory, than that we now occupy; so that every advantage sought by going West, must be had at the expense of our patrons East, et vice versa.

But we repeat, we had not looked carefully into the subject, and did not know this, at the moment of deciding against the liberal offer of friends to go elsewhere, and acted, (thank God that we are able to say it) from the glorious promptings of that divine sentiment that "looks not every one on his own things, but every one on the things of another," that "seeks not one's own, but another's wealth." How far we were right in this, let all our brethren decide. If in their judgment we were wrong, we will cheerfully bear our wrong in their withdrawal from us; but if in their judgment we were right, they will reward that act by a measure of regard and support not less generous, not less liberal.

That this new enterprise will be abandoned, we have confident expectations; and if it is not, it will early fail. A large proportion of the denomination of the State are already supplied with religious papers, quite as convenient as this will ever be, and affording as much satisfaction as this will ever do; and these will not exchange an old friend for a new one, will not run the hazard of being early without a paper, merely for the sake of experimenting a little in something new. A religious paper cannot live with less than two thousand paying subscribers. If it has not these it will be a continual drain on the private capital of the publishers. This is the experience of all who have had any thing to do with such papers; and the question which it behooves our brethren to ask themselves is, whether they can hope to get up two thousand subscribers in Mississippi, or whether they are prepared in the event of a failure to advance the surplus from their own pockets every year, to carry it on. The paper at this place has now been in existence nine years—six years of which it was edited gratuitously; and yet it has never refunded the money invested in the original purchase of the type. This is a plain, significant fact. The documents are in hand to prove it, and our brethren may make just such use of it as they think proper. If they have any ambition to enjoy the *organ* *dignity*—the ease and dignity of publishing a paper for the name of the thing, we will give them a chance at our office. We have no special desire to sell, nor any expectation of the sort, but in this public way, we please ourselves to take cash, or receivable paper, for the entire establishment, (and throw in our books), a sum equal to the gross accounts of our office for one year, at the present rate of our business. This was decidedly better than starting a new interest, and yet we ask who will accept it? If any, he is our hand; if none, then let no man trouble you, let no man henceforth trouble us.

History of Mississippi Baptists.

We accidentally omitted last week to call attention to the article under this head, and we insert it again in to-day's paper, with a sincere desire that it may be attentively read by all, and that brother Crane may be early furnished with every item of interest connected with the Baptist cause in Mississippi, and every facility for the preparation of a suitable history of the rise and progress of the denomination in that State. It is clearly the duty of every man and every community so to act, as that their deeds may be worthy of permanent record; and that community is blessed, that has within its own bosom an individual fairly competent to the task of preserving its deeds, and trials, and conquests, from the wasting hand of time, from the darkness of the grave. There is enough in the early struggles of Baptists in Mississippi, the rise and progress of their churches, Associations, and benevolent enterprises, to make a deeply interesting volume, and will hardly be questioned by any one, that brother Crane is the man for the work. Having resided in the State a number of years and participated freely in all her religious, benevolent, and educational schemes; being a close observer, an industrious reader, and a ready and graceful writer, and above all possessing a memory as tenacious as wax, of names, dates, places, and events, and the facility of arranging these to the best effect; no man could possibly be selected better suited than himself, to the task he has assumed; and if our Mississippi brethren do not universally cooperate with him in the enterprise, they will stand greatly in their own light. For our part, every item of intelligence we can give, shall be furnished, if we can find out what it is; and we wish our brother the happiest success in his good work.

GERMANS IN CINCINNATI.—The Central Christian Herald says there are in Cincinnati forty thousand Germans, two-thirds of whom are Roman Catholics. The spiritual condition of this class of our population, remarks the Herald, is distressing indeed, though some are becoming now Americanized and liberal. The state of the Protestant Germans is more hopeful. Though greatly under the influence of Rationalism, they are more accessible to the Bible.—The Methodists have three German churches in the city, which are growing, and which number near six hundred members. There are, also, a few small congregations, connected with German ecclesiastical organizations, by which the truth is held and taught. Their numbers are small. The large congregations of Protestant Germans or Rationalists, denying the truth, and living without godliness. They have neither doctrine or discipline.

ORDINATION.—At the call of the Auburn Baptist church in Macon county, Ala., Elders Reuben Thornton, James Cadenhead, James P. W. Brown, Willis B. Jones, Albert Williams, and James M. Ward, assembled at Auburn on the 23d inst., for the purpose of setting apart, brother Mark A. Westmoreland, to the work of the gospel ministry. On the 24th, he was accordingly ordained to the work with the usual forms and solemnities. And he is now commended to the confidence and respect of the churches and brethren.

WILLIS B. JONES, Pastor.
Auburn, Ala, March 26th, 1851.

To the Baptists of the Southern States.

Dear Brethren:—Although you have received repeated calls from the feeble and destitute, in various places, and have given a liberal response to those calls, we feel disposed to apply to you again, in behalf of this place and the millions of Mexico, and to ask you to look upon us and lend us a hand, to help us onward; as you have looked upon others and assisted them.

The Board for Domestic Missions of the Southern Baptist Convention, has determined in its wisdom, and prudence, and zeal, to establish an interest, if possible, at this point, which shall tell in future time upon the thousands living in the Rio Grande valley, and upon the inhabitants of a whole nation, which extends from us to the great Pacific ocean.

We disavow not the claims and importance of other plans, but we feel authorized to say that the Board for Domestic Missions has never before engaged in occupying a more important field. This field is not only important now, but it is destined to increase in importance a hundred fold. This opinion is not mine alone; those who have traversed the plains and mountains of Mexico, visited its cities, and seen the manifest tendency of the nation to become Americanized, hold the same opinion, and look upon the matter in the same light.

This place is less than three years old as a town, yet its population, fixed and transient, exceeds four thousand, and is daily increasing by arrivals of actively enterprising persons, accompanied by their families. Society is fast assuming form, and morality advancing, churches are being organized and strenuous efforts made to build up interests; institutions, beneficial and literary, are gaining patronage and multiplying advocates. All these present inducements and reasons soberly wise, why we should build a house of worship, becoming the place, capable of containing the congregations meeting to hear the truths of the gospel, and attracting to the eye of those who have been educated under the influence of imposing pagantry. There is both truth and philosophy in these reasons, too plainly apparent to need potating out.

A suitable lot for a church and pastor's residence could be *not* secured in a good locality, and on reasonable terms. Brick are low and attainable in any quantity, lumber can be procured, and workmen employed. We have presented here reasons for building; the labor and materials are on the spot, it now remains to count up the cost and see whether the amount can be obtained.

The cost of lot, church, and pastor's residence, would not exceed \$10,000; this amount would place us above board, and actually prove a saving to the denomination, inasmuch as the price of land at this time would, in a few years, pay the price of a lot, and build a comfortable house to live in.

Can this amount be raised? It certainly can. How? My each one of the Baptists in the South giving two cents; or by one thousand giving ten dollars; or by ten of those in easy circumstances giving a thousand dollars each; or by two of the wealthy giving a tenth part of their income for one year in their lives; or by one who has been blessed of the Lord until he owns hundreds of thousands, giving the whole amount, saying, "I will be represented in evangelizing Mexico, and in furnishing a house in which multitudes of my fellow beings can hear the pure words of the Gospel of the grace of God."

What time will be allowed to give a response to this call? Only the present, while the call is sounding in the ear and knocking at the door of the heart, and liberal feelings are untiring the pulse strings, and a commendable spirit is whispering, give, give.

Shall you occupy comfortable houses and seat yourself in cushioned chairs, in pleasant parlors, and the Lord not have a temple in which His elect can worship His holiness? Shall you sing the songs of Zion in beautiful churches, and no ceiling here be found to echo back the anthem of Redeeming love? Aye, shall you delight in hearing the voice of a living and holy ministry, and feast upon faith's visions of unceasing bliss, while hundreds, and thousands, and millions, perish for lack of that knowledge which saves, and hear no voice but that of the tempter, and feast upon no food except the poison of sin?

I propose that the treasury of the Domestic Board at Marion, Alabama, be made the receptacle of half-century offerings for this object, and that the agents of the Board in the different States, forward to that place immediately, all sums thus contributed.

Finally, brethren, pray God, in the behalf of this mission, that it may be sustained, and that the missionary in charge may be bold, fearless and successful, in making known to this people the pure word of God, the true church of Christ, and the proper ordinances for believers submission.

I am dear brethren, yours in Christ,
J. H. WOMBWELL.

The Tennessee Baptist, Baptist Banner, Religious Herald, Biblical Recorder, Southern Baptist, and Christian Index, will publish.

J. H. W.
Brownsville, Texas, March 1st, 1851.

THE PUSEYITES AND THE GREEK CHURCH.—Rumors are floating about in London, to the effect that 1800 clergymen of the church of England are going to form a Greek Church in this country! It is said that printed circulars are in existence, and that Mr. Bennett is the moving power. There is a material difference between the Roman and Greek church. The latter rejects celibacy, purgatory, the practice of the communion in one kind, and apocryphal books of Scripture, indulgences, supererogatory works; it also repudiates private masses, the doctrine of judicial absolution, and does not withhold the sacred Scriptures from the people. There are a good many of Mr. Bennett's way of thinking, married men, and that is undoubtedly one reason why they prefer Greece to Rome in this instance.—London Paper.

Board of Domestic Missions.

SOUTHERN BAPTIST CONVENTION.

In a former communication the Board endeavored to explain that part of its operations which refers to the assistance of feeble churches.

There is, however, another species of labor embraced in the plans of the Board. This is to supply newly settled and growing parts of the country, where there are at present no churches with the preaching of the gospel. Many portions of Louisiana, Texas, Arkansas, and New Mexico, present fields of this description.

The classes who emigrate to these new lands, and settle there, are, for the most part, the young and enterprising, the bold and stout-hearted. They are often, also, men of substance and education; or men who, if now poor, will soon be rich by the simple increase of their herds and the value of their lands. Even where ignorant themselves they will educate their children so as to fit them for posts of the highest influence.—Some of these are already members of our churches, others, persons who have grown up under pious influences, for whom many prayers have been offered up in our churches and by their members.

These form a class of persons who, if pious, will make strong, enterprising, energetic Christians in the highest degree, forming the character of the whole inhabitants of these territories to remote generations; but if neglected,—if destitute of grace, they will become strong and bold in crime, in violence, in blood shed, the slaves of fierce lusts and ungovernable passions.

And yet these settlements, so great in their elements of future good or evil, most without some system of Domestic Missions, be left utterly destitute of the means of grace. The inhabitants have often little or no money in proportion even to their real property, they cannot at present pay a Minister any stipulated sum of money. In many cases there are scarcely any ministers in large sections of the country.—Seldom do they hear a sermon in months, often not in years. Their children grow up all careless and without pious instruction or hearing a single gospel sermon. Families that have always been Baptist in their views not only go to other evangelical denominations for their religious guidance, but even to the Roman Catholic for the offices of religion.

In the meantime it often occurs that those who in youth when the means of grace were abundant, neglected and despised them, now where they are scarce are willing to make great sacrifices to obtain them. The Board, it is proper to remark, in every case acts in cooperation with the friends of religion on the spot with whom they always correspond, assisting them in every way to take the necessary steps to obtain for themselves the supply of what they most need. It does not act independently of them.

The Board, also, conducts in the same way its colportage of Bibles, and its Sabbath school operations. In connection with this last, we will simply make a short extract from a recent report of one of our Missionaries:

"In our Sabbath-school five of the most intelligent scholars, girls, between the ages of eight and thirteen give evidence of a change of heart. One of these, a girl of eight, has interested me by her deep and active piety, evidenced in a degree rare in one so young. She makes the influence of her religious character felt every where among her associates in a remarkable manner. Last summer, or rather October, God deprived her of her father; (her mother and an infant sister having died a few weeks before.) A few days previous to her father's death she wrote him a letter praying him to become a Christian, and prepare to go and meet her dear mother and little children in heaven. Providentially the letter reached him in season, exerted a very powerful influence over his feelings and hastened a timely preparation for the change that awaited him."

R. HOLMAN, Cor. Sec'y.

TUSKEGEE ASSOCIATIONAL BOOK CONCERN.

The Executive committee of the Tuskegee Baptist Association, have the pleasure of informing their brethren and the public generally, that at the last session of the Association, the book concern was placed under their control. And they have procured the services of brother James M. Watt to act as Librarian and General Agent, who will give his personal attention to the purchase and sale of books, and keep constantly on hand, at his store in Auburn, Macon co, Ala., a well selected supply of Bibles, Testaments, denominational and other religious books. He has now on hand a good supply recently purchased. All of which will be sold for cash, at only a small advance upon the original cost.—Their supplies will be obtained from the Southern Baptist Publication Society at Charleston, and consequently all the publications of that Society will be kept constantly on hand, besides a great variety of other works.

In addition to the services of the Librarian, we have employed brother Mark A. Westmoreland, to travel throughout the bounds of the Association, as missionary and colporteur, who will go preaching and disposing of books according to opportunity.

It is the object of the Executive committee to prosecute the work with energy, and by the blessings of God supply the destitute with preaching, Bibles, and with religious books. Persons wishing books of any kind such as are kept on hand, can procure them from the Librarian or colporteur; or have them ordered by leaving their orders and money with the Librarian.

WILLIS B. JONES, Chr.
Auburn, March 26th, 1851.

Such is the cheapness of printing in China, that a translation of the Bibles is sold at Hong Kong for three pence sterling. So the friend of India is informed.

To the Friends of Education in Mississippi and the Adjoining States.

At a recent meeting of a joint committee from the Aberdeen and Chickasaw Baptist Associations, in the town of Pontotoc, a location was made for a Female Seminary, to be under the supervision of those Associations. We have the location in the town of Pontotoc. The citizens and friends have donated fifty-seven acres of land, with a commodious building on the premises, worth five or six thousand dollars, and suitable for commencing operations immediately. Some sixty or seventy young ladies can be very well accommodated. We are to get possession in October next.

Pontotoc is one of the most pleasant towns in the South; no place can present a better state of morals. There is not a dram-shop in the place, and for refinement and intelligence, it cannot be surpassed. A more healthy location could not have been selected. It is situated on the dividing side between the waters of the Tombigby and Mississippi, entirely free from miasmatic influence, or any other local cause of disease.—The immediate ridge running North and South, about one half mile from the court house, is the place upon which the College Edifice will be erected, which will overlook the Tusculumia and Ripley roads, surrounded by a beautiful grove of trees, in a word, we have the most desirable place that could have been selected.

We have resolved to raise \$20,000 for building purposes, and \$60,000 for an endowment fund. Dear friends, we have taken hold of this great enterprise, and have determined to build an Institution of high character, and we now appeal to you for your aid and influence, and particularly, do we call on our Baptist friends (this will be a Baptist Institution) to come up to our help. Other denominations are building up Institutions of learning in almost every part of our country—and shall we sit still? We answer for you, no. We believe that it is now in your hearts, and hope it will soon be in your hands, to accomplish this great enterprise.

Dear brethren, God has blessed many of you with much of the wealth of this world, and will you not contribute liberally for the education of your daughters? We live in an age that the march of intellect is progressive—thrown in the midst of a country luxurious and healthy, surrounded with every convenience that heart could wish, blessed with social and religious associations, no people on earth possess greater advantages to assist in such an undertaking as is presented for your consideration. We live not in an age in which ignorance and superstition hang its gloomy pavilion over the human mind—thus chaining the female in idolatrous vassalage to a cruel lord, looking no further than his interest, seeking no benediction but from her iron hearted despot, thus dragging out a life of misery, degradation, and wretchedness, unconscious of her real existence; the gift of eternal life, communicated through the benign rays of divine truth, excited not her hope, gilded never her future prospects with the boon of immortality; no. But God has blessed you with the Bible, the lamp of life, and with religious and national liberty. Thus having within your power the means to give your daughters a well grounded education, and to place within their power the Alchemy that will turn the course of thought to the intellectual fountain whose waters purify and refine moral and intellectual nature. We call upon you, fathers, who have immortal spirits in training, to recollect the weighty responsibility that devolves upon you. We present the moral, intellectual, and eternal interest of your daughters; you know not the high destiny that awaits them; you know not, but that that intellect which brightens up that youthful eye, may illumine the path of the wanderer on the heathen shore, enlightening his pathway to a future home of blessedness. You know not but that you may have a Mrs. Atkin, Adams, or Judson, being reared under your parental roof. What transported feelings would exhilarate your bosoms in your way worn and dotted age, to hear of that benevolent daughter bending in arduous duty, over the benighted mind, of the degraded heathen, dispelling the gloom that surrounds them, dispensing the light of gospel truth, distilling the ray of hope that scintillates from the transcript of God's divinity; administering the tread of life to perishing souls; rearing them up in preparation for the union and harmony of kindred spirits in the paradise of God.

Surely your prayer would be, "now let thy servant depart," my eyes have seen the desire of his heart. If this be the prospect in the distant future; give us your assistance, that the bright destiny may await them, assist us by your contributions and prayers, let the rising generation feel your benevolence—serve God while living, that you may have an approving conscience, and a smiling God in death.

P. H. RODESTS,
W. H. HOLCOMBE,
WM. YOUNG,
Committee.

P. S. Christian Index please copy.

THE PAPAL AGGRESSIONS.—The first vote in Parliament on the Papal aggression occurred on Friday the 14th ult. The number was 395 in favor of the Government measure, and 63 against it, leaving a majority 352. The great majority by which leave has been given to bring in the bill regarding against further Papal aggressions appears to have caused some excitement in Ireland, as was to be expected. Petitions condemnatory of Lord John Russell's policy were placed on Sunday (16th ult.) at the doors of all the Roman Catholic chapels, and a vast number of signatures were obtained in the course of a few hours. The Roman Catholic prelates were to assemble in Dublin to take counsel respecting the present emergency in the affairs of the Irish church.

Dear Brethren—Within the range of your faithful papers there are many of my old Christian friends, with whom in time past I have taken frequent counsel, upon whose countenances I would gladly gaze once more in the land of the living. I am most of whom I shall not behold again till I meet in a better world. I have been thinking of late that I would make an humble attempt to commune with them occasionally through your pages, hoping that thereby I might be able to awaken in my own bosom and in theirs, some pleasant recollection of the past, and to add a (with God's help) to their edification and comfort. For some time past my mind has been considerably drawn out in its meditations on a particular subject, and as it is one which cannot so deeply impress on my own heart, and the hearts of my brethren, I have concluded, should my life and strength be spared, to address some of these meditations in numbers of suitable length for your pages, and which you may feel at liberty to spread before your readers, provided you approve (not otherwise) of their contents. The subject is **SOUL PROSPERITY**. Who can doubt its importance? A vastly increased measure of vital godliness, of fervent, humble, self-denying piety, in the ministry and the churches, is the *great want of the age*. On this subject I do not flatter myself that I shall be able to present anything striking or original—nothing but what has been better said by others a thousand times; but there are some lessons so vitally important as to demand perpetual repetition and enforcement; and to which the people of God should ever be content to listen.—Sometimes the consideration of old acquaintanceship will gain a patient hearing for simple and unpretending instruction; this emboldens me to say a few plain things—and then I again remember that most Christians have occasionally their hungry noods, when the homeliest fact can be eaten with a good relish, and not without some real advantage. This is to me another item of encouragement. May I not hope that some of my imperfect preparations may now and then find my old Christian acquaintances in these propitious moods; and that a few at least of those whom I have never seen nor known, may gather up an occasional crumb that may promote in some small degree their spiritual health. With these preliminary suggestions, I commit to your disposal, dear brethren, the fragments which my leisure and strength may enable me to arrange from time to time, with the prayer that God would somewhat honor his great name by my poor endeavors.

Yours in the blessed Redeemer,
C. D. MALLARY.

SOUL PROSPERITY.—No. I.
THE SUBJECT INTRODUCED, AND GOD'S BLESSING SOUGHT.

"Even as the soul prospereth."—3 John 2.

Our motto is contained in the short Epistle of John which he addressed to a pious Brother, who he styles the "well-beloved Gaius." If it were important, we might dwell for a moment on the question, who probably was this Gaius? In 1 Cor. 1:14, the Apostle Paul speaks of an individual bearing the same name then residing at Corinth, and whom he had baptized. This may have been the Gaius referred to in Acts 19:29, and also in the 4th verse of the 20th chapter, as a companion of the Apostle in his travels.—And it was probably the same person that Paul speaks of in terms of commendation in Romans 16:23—"Gaius mine host, and of the whole church." The Gaius of John was probably the Gaius of Paul; though this is not a matter of absolute certainty. It is not however, a point of special moment; for he was not the same, he was nevertheless a Christian brother of a kindred spirit, whose piety had gained for him a name better than the odors of precious ointment.—Though probably delicate and feeble as to bodily health, he possessed a beautiful, prosperous soul. The wish expressed in his behalf by the Apostle John is quite remarkable. "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." The Apostle does not rest upon his external, temporal prosperity as the standard by which he measures out his desires for the health and ennobling of his soul; but on the contrary he desires him to be blessed in bodily health, and other earthly advantages, as God had favored him in spiritual blessings. As though he had said, "Should God be pleased (which is my most earnest prayer) to prosper your bodily health, and other worldly interests, as he has blessed you in soul, you will be amply provided for; what more, my brother, can I desire you to possess?"

I greatly fear, my beloved brethren, that if our good wishes for one another were to be regulated by this standard, and we were to be blessed according to the wishes thus expressed and measured, our temporal mercies would often flow in upon us through a narrow channel. Many of us who are sickly, I fear I would be scarcely raised from our infirm condition; and if all our churches in their temporal resources were brought strictly to this proportion, how many might we not expect would be sadly depeopled of worldly goods, and brought down to a condition of mortal indigence. But Gaius, fortunate Gaius, would not have been the worse for the fulfillment of the Apostle's wishes. No; his bodily health would have been restored to vigor; and his worldly possessions would no doubt have been bountifully increased. Happy man! honored disciple of the Savior! He possessed an eminent measure that which transcends all earthly good; he possessed **SOUL PROSPERITY**. The original word, rendered *prospereth*, signifies, to prosper, properly signifies, to be on the right road, though often in classic and scriptural use, it means to be fortunate in any respect. The

transition from the etymological import of the word to its more settled and general meaning, would seem to have been perfectly easy and natural. To be on the right road with reference to any particular journey, enterprise, or occupation, is to be in the route that ordinarily conduces to success. Such is the connection between the right road and a favorable issue, that the word which first described with accuracy the propitious route, would naturally be applied to its fortunate results. In the highest possible sense the beloved Gaius was on the right road. He was not standing still, nor moving backwards; but as a prosperous traveler, he was moving on with a steady, healthful, fortunate progression. In things of high eternal interest he was pre-eminently fortunate. According to the testimony of John, the truth abode in him, and he walked in God's blessed truth. With true Christian fidelity and affection, did he minister to the brethren and to strangers, who bore honorable witness of his charity before the church. And no doubt the Apostle deemed it needless to commend such a brother to further deeds of charity, but quite enough just to say with reference to certain pious brethren that needed his generous attentions, "whom if thou bring forward on their journey after a godly sort, thou shalt do well."

I propose in this series of articles to speak:
I. OF THE NATURE OF SOUL PROSPERITY;
II. OF SOME OF ITS BLESSED EFFECTS; and
III. SUGGEST SOME MEANS FOR ITS PROMOTION.
And now as we are about to enter on the contemplation of an important and delightful subject, will the reader regard it as an impatient suggestion that he greatly needs the illuminations of Divine grace, and that it would be highly appropriate to fill up the heart in prayer to that gracious Friend, who graciously freely of his favors to the humble seeker, and upbraided not. Endeavor my friend to bring your desires, as far as you may be able into harmony with the following petition.

"Thou that dwellest in pure and glorious light, and art the source of all true light and wisdom to thy creatures, shine graciously upon my dark mind, and guide aright my present meditations. Holy Father, condescend to favor me with right apprehensions of thy blessed word, that in its light I may clearly see what constitutes my highest prosperity; and give me right apprehensions of my own spiritual state, that I may know whether I have ever been made a partaker of this precious and ennobling blessing. I hitherto I have been deceived as to my true condition, and have been crying peace, peace, when there is no peace, drive far away this awful delusion, and grant me true repentance, and a free pardon for all my aggravated offenses. But if through the riches of thy grace, my feet have been rescued from the paths of sin and folly and set in the right way, if I have been blessed with joy and peace in believing, and a scriptural hope of everlasting life, I would humbly and gratefully acknowledge thy favors vouchsafed to a sinner so vile and unworthy. Still does it become me to mingle my hearty thanksgiving with lowly and contrite confession. Since first I knew thy goodness, I have grieved thy Holy Spirit, broken my solemn vows and often fallen, I fear, into sinful declensions. For the sake of thy well-beloved Son, my gracious Mediator, who bore my sins in his own body on the tree, pardon all my wanderings, and grant me grace that I may return with established purpose and renovated love to thy delightful service. May my present investigations be made eminently subservient to my spiritual good. Grant unto me heavenly discernment that I may rightly test the reflections that may pass under my review, and so strengthen me that my mind and heart may retain for their reproof, instruction, and comfort, whatever may be true and excellent and improving. Grant unto me a meek, submissive, and teachable spirit, and as a new born babe may I desire the sincere milk of the word, that I may grow thereby. Guard me against all error, guide me into all truth, establish me in every holy virtue, and fill my soul with true prosperity, for the Redeemer's sake, Amen."

The Sabbath.
The following statements and resolutions were adopted in a Report on "The Observance of the Sabbath," by the late Mississippi Baptist State Convention. We commend them to the careful study of all Christians:

"The Holy Sabbath, like the marriage relation, is coeval with the origin of our race; and is hallowed by the great and glorious fact, that God himself is represented as resting after the labors of creation. Take the laws that govern the sun and systems of the visible creation, it is imperishable and changeless, except by the will of the great Creator himself. No prophet, no law, no lawgiver can release man from his binding obligations, though by Divine inspiration the time of its observance may have been changed. It is a great necessity of the moral government of God. It belongs to no dispensation as such. It is rather the great fundamental statute on which rests the worship of God, in all dispensations, Patriarchal, Jewish, and Christian, and perhaps reaches in its perpetual recurrence to the full development of all dispensations in Heaven itself where there remaineth a rest for the people of God. To be ignorant of the Sabbath is to be ignorant of God's first law to man. To neglect the Sabbath is to be insensible to the wonders of creation and to pour contempt on the conduct, the example of God on that sublime occasion.

"To violate the Sabbath knowingly and habitually is not merely to break a law of Christianity, but it is rebellion against all worship of the true God, and all the spiritual interests of mankind.—The Sabbath breaker seeks to rob God of his glory—man of his rest from toil and ease—his period of thought and study—and hearing—and devotion to God and recollections of his relations to time and eternity. In conclusion your Committee would recommend the adoption of the following resolutions:

Resolved, That the Sabbath, by being changed from the seventh to the first day of the week, has not been abrogated, but perpetuated, to com-

memorate, not only rest from the labors of creation, but the more glorious rest of the Lord of the Sabbath, after the labors of redemption.

Resolved, That the Lord's-day, as the continuation of the original Sabbath, should be kept holy by all men, but more especially should be sanctified by all the Disciples of Jesus Christ.

Resolved, That Christians ought to devote each and every Sabbath to the worship of God, and abstain from business, amusements, or traveling, which is not absolutely required in the discharge of Christian duty.

Resolved, That the law of the Christian Sabbath or Lord's-day, extends to all the members of Christian families, children, servants, and even visitors; and the heads of families should endeavor to maintain its observance by all under their control.

Resolved, That the three great fundamental institutions in the kingdom of Christ, are the Holy Sabbath, the Bible and the Living Ministry, which in the economy of Divine Grace, are inseparably connected, and are essential to the spiritual welfare of the human race.

Resolved, That the Lord's-day is widely and fearfully desecrated, and the Church ought to awake to a sense of her obligations.

D. T. DUPREE.

To Rev's. Brethren James Davis, S. S. Lattimore, W. H. Holcombe, and others, Committee of the Mississippi Baptist.

Dear Brethren:—A prospectus directed "to the Baptists of Mississippi," has recently been placed in my hands, and my opinion asked concerning it. There was no intention of drawing forth a public opinion, yet the matter is of a public nature, and must benefit or injure us, as a denomination, and I therefore reply in this form. I have not had the good fortune to be personally acquainted with more than one of the committee, except through report or the press, and at the outset, I hope you will pardon anything that may be construed into want of respect, or love; for I assure you brethren I love even the name too well to offend the children, much less the fathers, of our honored cause.

It may be that you have not been practically acquainted with the printing press in Mississippi, and are not, therefore, fully aware of the chances against sustaining a religious paper in the State. Having had my fingers burnt by publishing, I would advise caution to others. I would also beg to ask, what advantages can you offer over and above what the S. W. Baptist now offers to our brethren? If your paper is published at Houston, or even at Columbus, it will not reach much of our State even 24 hours sooner than will the S. W. Baptist. That paper has now struggled along until it bids fair, by the joint aid of Mississippi and Alabama, to live and flourish as the bay. Would we not do far better to have one paper fully supported, and therefore well edited? I notice a well fed animal can do better work than two starvelings.

I take pleasure in saying as many others have said, that the S. W. Baptist is improving very fast, and I think for the very reason—that no editor can work with proper devotion, unless well sustained. I am no sectional Baptist. I hope I am one who will always cheerfully support every good word and work, yet I declare to you, I do not like to see good labour lost.

We can start a paper of our own; we can support a paper; we can have "an able and efficient journal of our own, in our own State;" but to do all this, we must have more unity than in the last poor starved bantling—and more than is shown in our Conventions.

From the committee, I would judge that North Mississippi must be the birth place of this new enterprise; have a care brethren. No division in the ranks is intended I trust. South Mississippi cannot father one, and if I remember aright, the Mississippi Baptist was never intended to be a South Mississippi paper. If, however, it aimed at being a State paper, and failed from inattention—how will yours fare as a Northern paper?

I do not say, nor do I wish you to infer, that I particularly prefer Marion as the location of our organ. But the S. W. Baptist, at that place, is already becoming muscular and vigorous; and by our help it can expect to go on prosperously; but suppose all Mississippi, or a large part drop off, will it not be injured, and thus we may, grasping at the shadow, lose the substance, lose what we now have. If as a denomination we would unite, we can succeed, but my dear brethren this thing of starting with a "suitable place in North Mississippi," together with some hints of a Northern Convention, will certainly alienate a part of our brethren.—I am for a Mississippi paper, or none. For a Mississippi Convention, or none. If we must divide and sink, I prefer resolving into Associations, or churches, and to support a paper that is certain to go on—preferring to hear sometimes from some brethren, than not to hear of any.

I have no acquaintance with Bro. Chambliss, more than with you all. I love him, and so do you, and I hope I love all Baptists. Certainly I do not want you to injure him, and yet benefit no one. Brethren, the publishing business is one thing, but collecting is another. I think I can hunt up about my house some four thousand dollars of subscription paper that I would give fifty per cent to have collected. I do not charge Baptists with not paying; but somebody did not pay. And somebody has lost, and believe me not only I, I warn you in love. No interest have I, nor have I had in some ten years, may be, in a paper, but a burnt child dreads the fire.

Yours, in Christian bonds.
A BROTHER.
Mississippi, March 1851.

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 it 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 doctrine; 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, Mobile; 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 intended to divide the profits (if any) arising from this work, between the endowment funds of Mississippi College, Clinton, Hinds county; and the Mississippi Female College, Hernando, D. Soto 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 Ministers, Clerks and preachers of Introductory sermons. I hope to be able to obtain the materials needed before the Convention assemblies, next November, at Aberdeen. Brethren lend your aid.

WM. CAREY CRANE.
Hernando, Miss., March 8, 1851.

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 minutes 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 South 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 Publication 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 lines? The Register contains 76 pages, and furnishes at \$8.00 per hundred, \$1.00 per dozen, and 10 cents a single copy.

All the minutes of Associations in Alabama for 1850, wanted except Tallapoosa, Chocoma, 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, Soda Lake, and Trinity River. J. R. GRAVES.
Address "Tennessee Baptist, Nashville, Tennessee."

Mortality.

DEED—At his residence at Elm Grove, De Soto Co. Mississippi, Feb. 12th, 1851, JAMES ALFRED WOOLLEN. The position which he held in the church, and the world, and the strong hold he had upon the circle of his immediate friends, entitled him to a brief biographical sketch. He was born in Greene Co. Georgia, April 20th 1801, and sustained during his entire life, a high character for probity and moral honor. Like the gently undulating river, which winds its course through the valley, unobstructed, without cascades, and with little variation to rattle the serenity of its flow; so our dear brother's life flowed quietly on through its course, with small variation on its unclouded surface. In the discharge of domestic duties, and in maintaining the most honorable relations with all men, he acquired the good will and high esteem of all who knew him best. The most important change to him, was his conversion. During a protracted meeting held at the Mountain creek Baptist church, Harris Co., Ga., in the month of August 1833, he was hopefully converted, and joined the church. That he adorned his profession is apparent, from the fact that on his removal to this State, he was ordained a Deacon of the Bethel church, De Soto Co., Sept. 1840.

For a few years past, he has been a member of the Hernando church, and enjoyed to the day of his death the full confidence of all its members. He departed this life in the bosom of his family, and in the blessed hope of a glorious immortality.

The church of which he was a member, deeply deplores the loss sustained in his death, and his numerous acquaintances sincerely regret that they shall see him no more on earth. But human loss in this case is heavenly gain.

"There is a world alone, where parting is unknown.
A long eternity of love, formed for the good alone;
And faith beholds the dying here,
Transported to that glorious sphere."
Written by order of the Hernando church.
HENRY M. JETER, } Committee.
R. T. SANDERS, }
W. C. CRANE, }

☞ The Christian Index will please copy.

Domestic Missions, S. B. C.

Rec'd of Dr. Blakely, Alabama,	\$20 00
Dr. C. Battle,	25 00
Miss Battle,	5 00
D. H. Brame, Alabama, by J. Lockheart,	25 00
Rev E. Talbot, " by J. H. Wombwell,	5 00
Rev W. T. Brandy, Georgia,	50 00
Rev W. P. Hill, Agent for Georgia,	200 00
Mrs J. S. Brown,	3 00
F. Minter, Mississippi, subscription to J. C. Keeney,	5 00
	\$340 00
BIBLE FUND.	
Rev Lewis-DuPre, S. C.,	\$10 00
Rev M. Haggard, La.,	25 00
	\$35 00
WM. HORNBUCKLE, Treas.	

Special Notices.

Magnificent Premiums.
We are anxious to complete our list of five thousand subscribers at an early season this year. Those who get together practicable with a little more effort on the part of our present patrons. Our list of subscribers has more than doubled itself, each year since our connection with the office, and at no time has the prospect of rapid increase been so flattering as now. Without ever having heard a syllable to the prejudice of the paper, as an organ for South Western Baptists (and with the cordial recommendation and support of a large majority of Associations, Conventions, and prominent individuals in Alabama, Mississippi, Louisiana, Texas, and Arkansas, there is no reason why its circulation may not be extended indefinitely. And as an encouragement to all our brethren to engage in this good work, we propose the following magnificent premiums:

1. Every brother furnishing us *ten cash* subscribers, by the 1st of October, shall have a copy of the *Catechism* of the Baptist Church, and a copy of the *Principles of the Baptist Church*, by the editor, at the direction of the Alabama Baptist Convention. It contains a complete system of theology, and has received the unqualified approval of almost every distinguished Baptist minister in the South. Nearly 4,000 copies were sold the first year.
2. Every brother furnishing us *five cash* subscribers, shall be presented with *Crowell's Church Member's Manual*, Fuller on Baptism and Communion, and Howell on the Deaconship. These are all superb works, of permanent interest.
3. Every brother furnishing us with *ten cash* subscribers, shall be presented with *Carson on Baptism*, Howell on Communion, and Jenkins on Symptomatology of the Atonement. These also are works of rare merit.
4. Every brother furnishing us with *fifteen cash* subscribers, shall receive a copy of the *Baptist Library*.—This work, containing an account, making 1357 quarto pages, contains the best collection of Baptist Literature in existence, being a reprint of more than 30 different productions. It would cost at least \$20 00 in any other form than the present.
5. Every brother furnishing us *twenty cash* subscribers shall have a copy of the Baptist Library with *Crowell's Large Concordance of the Bible*. This is admitted to be the best Concordance in the world.
6. Every brother furnishing *twenty-five cash* subscribers, shall have a copy of the Baptist Library, 1427 pages, with a copy of *Benedict's History of the Baptists*, 976 pages, or any other works of equal value.
7. Every brother furnishing us with *thirty cash* subscribers, shall receive a copy of the *Comprehensive Commentary on the Bible*. This work contains 6 vols., making more than five thousand, doubly columned, pages. It is the best work of the sort in the world.

Meeting of the 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. BASIN MANN, D. D. of Alabama, to preach the sermon on Foreign Missions; or J. B. JERRE, D. D. of Missouri, his alternate.
Rev. THOMAS H. HARRIS, of Virginia, to preach the sermon on Domestic Missions; or Rev. T. G. KNEES, of Alabama, his alternate.

The following are the terms of membership as prescribed by the Constitution:—"An annual contribution of one hundred dollars for two years next preceding the meeting, or the contribution of two hundred dollars at any time within said two years, shall entitle the contributor to one representative; an annual contribution of two hundred dollars as aforesaid, shall entitle the contributor to two representatives; and so for each additional hundred dollars, an additional representative shall be allowed; provided, however, that when application shall be made for the first time by bodies or individuals to be admitted into the Convention, one delegate shall be allowed for each one hundred dollars."

The following delegates were appointed by the Mississippi Baptist State Convention viz:
J. J. Slader, J. Barnes, J. C. Keeney, H. B. Hayward, J. T. F. Moore, of Starkville, E. Green, S. H. J. A. B. Lee, of Campers, J. K. Chilton, D. P. Dyer, J. M. Knight, H. E. Jordan, W. M. Farrar, James S. Oliver, Russell Warner, P. P. Sanders, Wm. H. Taylor, S. S. Lattimore, P. M. Whitfield, W. C. Crane, Jno. Sigon, Thos. G. B. Watt, Wm. L. Baidou, L. B. Holloway, J. B. Stuber, B. B. Gibbs, M. W. Phillips, W. J. Danson, S. I. Caldwell, Geo. Stokes, Wm. H. Polk, S. I. Russell, S. L. Russell, R. Pendleton, E. C. Eger, W. B. Wall, J. B. Owens, C. S. McCloud, G. H. Martin, T. N. Ward.

The following delegates were appointed by the last Alabama Baptist State Convention:—T. Chilton, W. P. Chilton, E. B. Teague, H. E. Taliaferro, W. T. Hendon, A. A. Connell, H. Talbird, S. Henderson, J. Moody, A. VanHoose, B. Manly, Sr., D. P. Bestor, M. B. Clement, P. H. Lundy, T. G. Keen, D. R. W. Melver, E. Prince, J. R. Malone, J. S. Ford, E. D. King, L. Haygood, P. M. Musgrave, K. L. Hartson, J. R. Haggard.

The following were appointed by the Alabama Baptist Bible Society:—J. H. DeVotie, A. G. McCraw, A. W. Chambliss, R. Holman, A. M. Breaker.
G. W. BAINES, by the Texas Convention.

It is highly important the delegates should attend, if possible. Questions of vital interest will be presented at that meeting. Alabama took a prominent stand in the organization of the Convention, and has been entrusted with one of the Boards. Let us maintain, with becoming zeal, the position then taken, prove ourselves worthy the trust confided to our care. Churches should make up a contribution to defray the expenses of their Pastors. The Convention does not pay the expenses of any of its delegates. Those who do not go, should be willing to bear a portion of the burden of those who do.

It is hoped many will go who were not appointed by the Convention. The delegates are authorized to supply the places of any who may be absent, by such as may be present, or fill the list to the extent of the contributions of the State.

Notice.
THE undersigned have appointed JOHN MOORE, Esq., their authorized agent, during their absence; and have placed all their notes and accounts in his hands for collection. All persons indebted to the firm of Billingsley & John, or to either of them individually, will please call and settle immediately.
CLEMENT BILLINGSLEY,
SAMUEL W. JOHN.
April 5-50.

Business Department.

Letters Received.

Bro J. J. Pitts, having recently volunteered in our cause, is doing excellent service. If each of our patrons should send us as many new names in the course of this year as he has done in the last two months, we should have the largest circulation of any religious weekly in the United States; and most of them might do this. Many thanks to our brother for the noble example he has set in the case.

Bro W. W. Day, in the midst of overwhelming calamity, neither forgets the bodily wants of the printer nor the spiritual wants of the people.—Thank him for new names and remittances. He has our sympathies in his misfortunes.

Rev W. C. Morrice, an old friend, has again reminded us of his high regards, by substantial sympathy. Names are entered and papers forwarded. Wish he may live a hundred years, if they are all usefully employed.

Rev Noah Hill is widening the sphere of our operations in Texas, for which we have our thanks. Where we cannot preach in person, we are glad to do so with our pen. Hope he will send us many other new names from the extended field of his labor.

Rev J. Lea, whose two efforts have justly entitled him to a premium, will perceive that his letter and remittance are in hand. The condition of our mails is horrid, but how to remedy it, we do not know. Hope our brother's kind regards may always continue.

Rev E. L. Kerin has obliged us with a new name and other valuable service, which is duly appreciated. May the Good One give him success. A thousand tender remembrances to the friends of our youth near by him.

Rev S. S. Lattimore has again made us debtor for a highly interesting letter, extending at the same time the limits of our usefulness in Mississippi. He will find all things right, and wish abundant success may attend our brother in every good work.

Rev G. Longneir also verifies his professions of friendship by substantial aid, adding a little more strength to our cause in his vicinity. Many thanks to our brother, and wish him every good blessing.

Rev W. H. Taylor will perceive that his amusing letter, with its contents, is in hand. You are right brother—we always "praise" the bridge that takes us over a sea, who would not? You will be a cheerer fellow; too, if you "will send us a good list of new subscribers"—can't you do it? Try.

Rev K. Harthorn visits us this week with a handsome remittance in one hand and a good sound lecture in the other. Well, they are both profitable, but the former is more pleasant to take; and we therefore thank him for both. As to the School, my dear brother, we are fully agreed; but as to the person of whom you speak, each man will, of course, make his own opinion.

Bro D. C. Henderson's interest in the enlargement of our sphere of labor in Mississippi is grateful.—Thank him for additional strength. Will he oblige us with others?

Rev Samuel Thigpen will obtain the desired information by reference to our receipt list of last week. Thank him for kind attentions.

Rev D. R. W. Melver's letter is in receipt. The mistake was one of our own, and corrected with pleasure.

Bro M. E. Gary will find a full response to all his questions by remarking to what time his payment extended on our last list week. We have received to money from him by any hands, which is not there recognized.

Rev James Davis has our thanks for generous aid, which we trust he may always continue. Wish his College success, and him success in laboring for it. Hope to hear from him often.

Rev J. Moore, W. Burns and W. M. Farrar, have each made us a remittance for which our grateful acknowledgments are hereby tendered.

Brethren Piat, Sims, Waldrop, Kilpatrick and McKimney will accept our thanks for a continuance of their aid in our good work.

Dr. Wm. P. Ferris has amused us much, by his letter. We sympathize in his misfortune, but rejoice at the happy turn of his mind in a given case. Would not discontinue his paper for five times its cost. Where shall we send it?

Rev H. Simmons will accept our kind regards for his attentions to the interest of our paper in the extreme Southern portion of Mississippi. May God bless him in every good word and work.

Rev F. L. Geary's highly gratifying letter, with communication, is in hand. The letter will appear next week. Glad to hear of his safe arrival. We shall write him on the first leisure.

Dr. M. Talbot will please accept our thanks for his remittance. Directions followed.

Bro W. R. Gandy sends us a new name with other valuable services, for which his well accepted our kind regards.

Bro W. M. Lindsey, an old cherished friend, will observe that his letter with its contents is in hand. Thank him for a new name and valuable suggestions.

Bro W. Coleman's remittance is in receipt, and suggestions attended. Thanks to our brother.

Rev Thos. Ringgold has obliged us with substantial sympathy, for which we make due acknowledgments to him.

Rev L. H. Miliken's commendation of our paper is highly appreciated, as are his promise of generous aid in its support. Will he allow us to acknowledge a few communications from his pen?

Bro Jas. D. Teague will perceive that his remittance closes up the last volume, and extends his credit to the end of the present one.

Rev S. Henderson has obliged us with a letter full of interest, accompanied by a copy of his late eloquent address on the Life and Character of the Late President Taylor. We read with thrilling interest, but shall notice it in another place hereafter. A few communications, brother H., would be very acceptable.

Notice.

THE undersigned have, for several years, indulged their numerous customers in both town and country, on their notes and accounts due us, from year to year without suing. We have, and are injuring ourselves by this indulgence. We trust all indebted to us, either by note or account, will take heed of this notice, at least call and see us, if not you may find them in the hands of an attorney or agent for collection.

A. P. & J. C. LANGDON.
April 1, 1851. 5-4f.

Administrator's Notice.

NOTICE is hereby given, that letters of Administration were this day granted to the undersigned, as 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. C. SMITH, Adm'r.
March 5th. 1-6w.

DRUGS & MEDICINES.

New Store and New Goods!

J. G. HUCKABEE, having taken the Store lately occupied by I. S. Hurt, offers to the citizens of Marion and vicinity, a large and extensive assortment of genuine Drugs, Medicines, Chemicals, Paints, Oils, Candles, Dry-stuff, Groceries, Window-glass, Stationery, Perfumery, &c.; selected with great care and designed particularly for the Retail Trade. To which he invites the attention of Physicians, Planters, and others.

Physicians' prescriptions accurately and carefully compounded, by an experienced Pharmacist.

Marion, Ala., Feb. 26th.

Niche for the Poets.

Seven.

It may be a useful exercise for children to point out the Passages in the Scriptures in which the sacred number SEVEN is used, in the following allusions.

Seven is a number not complete,
Seven years compose the jubilee;
Seven days compose the Christian week,
Seven attributes the Deity *
Seven eels revolve around the sun,
Seven colors do the rainbow grace,
Seven wonders in the world were done,
Seven devils were of Mary's race.

Seven lamps adorned the golden bowl,
Seven burners shone from every one;
Seven eyes to Joshua shone on stone,
Seven eyes with Zerubbabel's plumb.

Seven trumpets round Jericho compassed,
Seven trumpet's of rams' horns to sound,
Seven days gave forth the thrilling blast,
Seven brought the walls fall to the ground.

Seven churches ancient Asia graced,
Seven candlesticks therein were placed;
Seven seals were once upon the book,
Seven were by Judah's lion broke.

Seven horns were seen upon the Lamb,
Seven were the heads the dragon bore;
Seven angels flew at God's command,
Seven vials of his wrath to pour.

Seven times with oil the sprinkling priest
Sprinkled before the throne of God;
Seven times that finger, type of Christ,
Sprinkled the mercy seat with blood.

*This statement is to be regarded as merely arbitrary. A strict theological analysis might conclude either more, or less. The attributes referred to are as follows: Being, wisdom, power, holiness, justice, goodness, and truth.
*Modern discovery has added several others.
*Different authors enumerate different objects as the "seven wonders of the world."

Miscellaneous.

Fruits of Sabbath School Instruction.

"One day," says Mr. Robert Raikes, of Gloucester, the instructor of Sunday Schools, "I overtook a soldier just entering the church door. This was on a week-day. As I passed him, I said it gave me great pleasure to see that he was going to a place of divine worship." "Ah, sir," said he, "I may thank you for that." "Me?" said I; "why, I do not know that I ever saw you before." "Sir," said he, "when I was a little boy I was indebted to you for my first instruction in my duty. I used to meet you at the morning service in this cathedral, and was one of your Sunday scholars. My father, when he left this city took me into Berkshire, and put me apprentice to a shoemaker. I used often to think of you. At length I went to London, and was there drawn to serve as a militiaman in the Westminster militia. I came to Gloucester last night with a deserter; and I took the opportunity of coming this morning to visit the old spot, and in the hope of once more seeing you." He then told me his name, and brought himself to my recollection by a curious circumstance which happened whilst he was at school. His father was a journeyman carrier, a most vile profligate man. After the boy had been some time at school, he came one day and told me that his father was wonderfully changed; that he had left off going to the alehouse on Sunday. It happened soon after that I met the man in the street, and said to him, "My friend, it gives me great pleasure that you have left off going to the alehouse on Sunday; your boy tells me that you now stay at home, and never get tipsy." "Sir," said he, "I may thank you for it." "Nay," said I, "that is impossible: I do not recollect that I ever spoke to you before." "No, sir," said he; "but the good instruction you gave my boy, he brings home to me; and it is that, sir, which has induced me to reform my life."

The First Printed Book

It is a remarkable and most interesting fact, that the very first use to which the discovery of printing was applied, was the production of the Holy Bible. This was accomplished at Mentz between the years 1450 and 1455. Gutenberg was the inventor of the art, and Faust, a goldsmith, furnished the necessary funds. Had it been a single page, or even an entire sheet, which was then produced, there might have been less occasion to have noticed it; but there was something in the whole character of the affair, which if not unprecedented, rendered it singular in the usual current of human events. This Bible was in two folio volumes, which have been justly praised for the strength and beauty of the paper, the exactness of the register, and the lustre of the ink. The work contained twelve hundred and eighty-two pages, and being the first ever printed, of course involved a long period of time, and an immense amount of mental, manual, and mechanical labor; and yet, for a long time after it had been finished, and offered for sale, not a single human being, save the artists themselves, knew how it had been accomplished.

Of the first printed Bible, eighteen copies are now known to be in existence, four of which are printed on vellum. Two of these are in England, one being in the Greenville collection. One is in the Royal Library of Berlin, and one in the Royal Library of Paris. Of the fourteen remaining copies, ten are in England—there being a copy in the libraries of Oxford, Edinburgh and London, and seven in the collections of different noblemen. The vellum copy has been sold as high as \$1,300.

Thus, as if to mark the noblest purpose to which the art would ever be applied, the first book printed with moveable metal types was the Bible.

A Father's Prayers.

A few years ago, when Dr. Judson was in this country, some one asked his little daughter, who accompanied him "if she was not afraid when coming over

the great ocean to America?" "Why, no," said she; "father prayed for us."—How sweet the sense of safety and protection that this little girl felt, even amid the dangers of a long voyage, believing so heartily as she did, that God would hear her father's prayers, and take care of them all the way! She felt the blessing of a praying father, and when, recently, she received the sad news of his death, do you not believe that while she mourned the loss of so excellent a parent, she also grieved for the loss of his prayers?

Fruits of Good Manners.

The following anecdote is related by Mr. Walker in his amusing and instructive publication, "The Original," as affording a fine instance of the value of good breeding or politeness, even in circumstances where it could not be expected to produce any personal advantage: "An Englishman making the grand tour towards the middle of the last century, when travellers were more objects of attention than at present, on arriving at Turin sauntered out to see the place. He happened to meet a regiment of infantry returning from the parade, and taking a position to see it pass, a young captain, evidently desirous to make a display before the stranger, in crossing one of the numerous water courses, with which the city is intersected, missed his footing, and in trying to save himself, lost his hat. The exhibition was truly unfortunate—the spectators laughed, and looked at the Englishman, expecting him to laugh too. On the contrary, he not only retained his composure, but promptly advanced to where the hat had rolled, and taking it up, presented it with an air of unaffected kindness to its owner. The officer received it with a blush of surprise and gratitude, and hurried to rejoin his company. There was a murmur of surprise, and the stranger passed on. Though the scene of a moment, and without a word spoken, it touched every heart—not with admiration for a mere display of politeness, but with a warmer feeling for a proof of that true charity "which never faileth." On the regiment being dismissed, the captain, who was a young man of consideration, in glowing terms related the circumstance to his colonel. The colonel immediately mentioned it to the general in command; and when the Englishman returned to his hotel, he found an aide-de-camp waiting to request his company to dinner at head quarters. In the evening he was carried to court—at that time, as Lord Chesterfield tell us, the most brilliant court in Europe—and was received with particular attention. Of course, during his stay at Turin, he was invited every where; and on his departure he was loaded with letters of introduction to the different States of Italy. Thus a private gentleman of moderate means, by a graceful impulse of Christian feeling, was enabled to travel through a foreign country, then of the highest interest for its society, as well as for the charms it still possesses, with more real distinction and advantage than can ever be derived from the mere circumstances of birth and fortune, even the most splendid."

Mirabeau's Funeral Oration on the Death of Franklin.

The recent celebration of the anniversary of Franklin's birth day has brought out some interesting reminiscences. Among the rest is the funeral oration on his death pronounced by the eloquent and gifted Mirabeau, in the National Assembly of France, on the 11th of June, 1790. Mark Anthony's oration over Caesar's dead body can scarcely surpass it in simple, soul-thrilling eloquence. "Franklin is dead!!—[A profound silence reigned throughout the hall.] The genius, which gave freedom to America, and scattered torrents of light upon Europe, is returned to the bosom of the Divinity!"

"The sage, whom two worlds claim; the man, disputed by the history of the sciences and the history of empires, holds, most undoubtedly, an elevated rank among the human species."

"Political cabinets have but too long commemorated the death of those who were never great but in their funeral orations; the etiquette of courts has but too long sanctioned hypocritical grief. Nations sought only to mourn for their benefactors; the representatives of free men ought never to recommend any other than the heroes of humanity to their homage."

"The congress hath ordered a general mourning for one month throughout the fourteen confederate states, on account of the death of Franklin; and America hath thus acquitted her tribute of admiration in behalf of one of the fathers of her constitution."

"Would it not be worthy of you, fellow legislators, to unite yourselves in this religious act, to participate in this homage rendered in the face of the universe to the rights of man, and to the philosopher who has so eminently propagated the conquest of them throughout the world?"

"Antiquity would have elevated altars to that mortal, who, for the advantage of the human race, embracing both heaven and earth in his vast extensive mind, knew how to subdue thunder and tyranny!"

"Enlightened and free Europe, at least owes its remembrance and its regret to one of the greatest men who has ever served the cause of philosophy and of liberty."

"I propose, that a decree do now pass, enacting, that the National Assembly shall wear mourning during three days for Benjamin Franklin."

M. M. de la Rochefoucault and La Fayette, immediately rose, in order to second this motion.

The Assembly adopted it, at first by acclamation; and afterwards decreed, by a large majority, amidst the plaudits of all the spectators, that on Monday, the

14th of June, it should go into mourning for three days; that the discourse of M. Mirabeau should be printed; and that the President should write a letter of condolence upon the occasion, to the Congress of America.

The Chimney Sweep.

A poor chimney sweeper's boy was employed at the house of a lady of rank, to cleanse the chimney of her chamber.—Finding himself on the hearth of the lady's dressing room, and perceiving no one there, he waited a few moments to take a view of the beautiful things in the apartment. A gold watch, richly set with diamonds, particularly caught his attention, and he could not forbear taking it in his hand. Immediately the wish arose in his mind, "Ay! if thou hadst such a one." After a pause, he said to himself, "But if I take it I shall be a thief." "And yet," continued he, "no one sees me. No one? Does not God see me, who is present every where? Should I then be able to say my prayers to him, after I had committed this theft? Could I die in peace?" Overcome by the thoughts, a cold shivering seized him.—"No," said he, laying down the watch, "I had much rather be poor, and keep my good conscience, than rich and become a rogue." At these words he hastened back in the chimney.

The Countess, who was in the room adjoining, sent for him the next morning, and thus accosted him:—"My little friend, why did you not take the watch yesterday?" The boy fell on his knees speechless and astonished. "I heard everything you said," continued her ladyship; "thank God for enabling you to resist this temptation, and be watchful over yourself for the future; from this moment you shall be in my service. I will both maintain and clothe you; nay, more, I shall ever guard you from similar temptations." The boy burst into tears; he was anxious to express his gratitude, but he could not. The Countess kept her promise, and had the pleasure to see him grow up, a pious and sensible man.

Management and Profit of Fowls.

Since the exhibition of fowls in November, 1849, there has been a great interest shown in regard to the different breeds of hens and their management.—It is a subject of more or less interest to every reader of your paper. Most persons are trying to obtain the largest hens. I think that small hens are much more profitable as layers. They will lay more eggs than those of the large breeds, and they can be kept at half the expense of those that are extremely large. My object is to obtain the hens that will yield the most eggs according to the expense. I have purchased a pair of Poland Top-nots, from which to raise stock for the next year. They weigh about seven pounds to the pair. I will now give you an account of my management the last year. I kept twenty five hens and a protector, of the native breed. My pullets that were hatched in April commenced laying in November, and those hatched in May began to lay in December. I have not kept an account of the number of eggs laid during the winter. The first week in January they laid ninety one eggs. In the first two weeks in February, they laid one hundred and ninety-two eggs. I sold the eggs at fifteen cents per dozen; and, during the winter, the cost of keeping the hens was only equal to two fifths the value of the eggs. I give my hens corn and cob meal every day, mixed in milk or hot water. I kept corn, barley, and oats by them all the time; I also kept by them ashes, lime, and oyster shells. Raw meat was given them all the time. I also kept all the egg shells during the summer and gave them to the hens in the winter. I kept my hens in a house twenty by fifteen feet, with a large window in the south side. I find no difficulty in making my hens lay in the winter; most people fail by neglecting to supply animal food, as a substitute for numerous insects which they devour in summer.

Hens should be left out a few hours every day when the ground is bare. The best layers should be selected as breeders, and the protector changed every year.—Grain should be kept by hens all times during the year. The principal reason that some farmers find no profit in keeping hens, is because they only half feed them; therefore they are always in mischief, scratching for food. When farmers plant corn, they should give their hens a good supply, and they will not scratch it up. If hens are well managed they afford more net profit than any other stock. Young hens should always be kept over, as they will lay better in the winter than old hens.—*Massachusetts Ploverman.*

Remarks on Wheat Culture.

The following is taken from Mr. Pow's address before the Mahoning county, Ohio, Agricultural Society:

"All lands with a subsoil impervious to water, will leave out wheat on the breaking up of winter. It is caused by the surface soil be surcharged with water, which the night frost congeals, forming an infinity of icy pillars raised two or three inches in them, and torn up by the roots; the succeeding day thaws the ice, and leaves the wheat on the surface to perish. Whenever wheat is much heaved out, it rarely escapes the rust, and the crop is either destroyed or greatly injured. The first object of the agriculturist, in such soils especially, should be to draw off the surplus water. He will so plow the fields in lands, that the last furrow on being opened by the plow, after harrowing, will drain off the water. No water should stand on a wheat field.—The spade and shovel should both be freely used. But after all this is done, he will find it only a partial preventive. Sub-soil plowing would be highly beneficial in such cases; as that would give a

greater depth for the water to sink from the surface. The sub-soil plow is an important implement of the age. But the most effectual, though it is the most expensive preventive, is under-draining.—All the superabundance of water can be readily discharged by underdrains.

Early sowed wheat is less liable to freeze out, than late, but is more subject generally to the attacks of the fly. The Rochester wheat, called in this county, the white chaff bearded, requires to be sowed early—from the first of September till the 20th. The red chaff may be sowed much later on an inferior soil, and succeeded well; but the fly is more destructive to it than any other. The Mediterranean wheat so far as it is known to me resists the fly better, than any other kind, and being about 10 days earlier is not liable to rust; but it is much endangered by late frosts in the spring, and it would be advisable, if it be rank in the early part of March, to feed it off with sheep or calves. I greatly prefer the Rochester wheat to the Mediterranean, on a wheat soil that is in good order. But it should never be sowed on field, which have out wheat much; or, late in the season. It is highly important to sow wheat in good season, that it may have time to take deep root to resist heaving out, and I recommend it to be done if your ground should be considerably too wet. The succeeding winter will prevent its baking. But the same practice would be very deleterious in the spring.

A Family Scene.

The following little scene is by Mrs. Signourney. It should teach our young readers the importance of being able to render themselves useful in the time of misfortune. Such conduct is truly noble.

"I have lost my whole fortune," said a merchant as he returned one evening to his home: "We can no longer keep our rage; we must leave this large house. The children can no longer go to expensive schools. Yesterday I was a rich man—today, there is nothing that I can call my own."

"Dear husband," said the wife, "we are still rich in each other and in our children. Money may pass away, but God has given us a better treasure in active hands and loving hearts."

"Dear father," said the children, "do not look so sober. We will help you to get a living."

"What can you do, poor things?" said he.

"You shall see—you shall see!" said several voices. It is a pity if we have been to school for nothing. How can the father of eight children be poor? We shall work and make you rich again."

Such a wife, and such children, are true riches to any man.

Notice.

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

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

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

THE subscriber has constantly on hand a large supply of

Baptist Publications,
For Sunday Schools, &c.
PUBLICATIONS of the Am. S. School Union.
PUBLICATIONS of the Am. Tract Society.
BIBLES AND TESTAMENTS, large and small, in plain and fine binding, Hymn Books, &c., all very low for cash.

SCHOOL BOOKS, in large quantities. Merchants and Teachers would do well to call before purchasing elsewhere.

STATIONARY, Staple and Fancy, viz: Gold Pens, Steel Pens, a large supply of cards and in boxes; Pen Holders, Quills, Lead Pencils, Slate do. Writing Inks, Drawing Pencils, Camels Hair do., Sable do., Water Colors, Drawing Paper, of various sizes, Bristol Boards, &c. Note Paper, Plain and Fancy do., Envelopes, Letter and Cap Paper, ruled and plain, Slates, Diaries, Pass Books, Memorandum Books, &c.

BLANK BOOKS, viz: Day Books, Journals, Ledgers, &c. Plain and Full bound, and Half bound, of various sizes and qualities.

PRINTING PAPER, Tuscaloosa paper for which the subscriber is Agent. Also, a large stock of the very best quality from other mills. In this article he is not to be out done in this market, either in price or quality.

PRINTERS INKS, viz: News, Book, and colored Job Inks, of different make. He is agent for the sale of J. D. McCrory's Ink, but does not confine himself to vending these Inks only.

PRINTING MATERIALS, John T. White's Type, &c. sold on commission.

FIRE PROOF SAFES. The subscriber is agent for S. C. Hennessy's Splendid fire proof Salamander Safes, Widlers Patent.

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

BLANK BOOKS, Manufacturing and book binding—Blank books are manufactured, and Paper Rules to order in any pattern, printed books bound with neatness and despatch, and at very low rates.

E. T. WOOD,
No. 29, Water Street, Mobile.
December 20th, 1850. 43—Gm.

ANTHONY, Chambers Co. Ala.,
October 18, 1850.
THE subscribers take pleasure in certifying that Mr. Morris' Grammar class at Antioch, which had been perusing knowledge in Grammar.

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

HENRY M. LUMKIN,
M. W. MATTHEWS,
Teachers.
Nov. 27, '50.

COPARTNERSHIP FORMED,
THE business of PUBLISHING and BOOKSELLING, in all its branches, will be continued as heretofore by the subscribers, under the style and firm of GOULD & LINCOLN, at the Old Stand, No. 59, Water Street.

CHARLES D. GOULD,
JOSHUA LINCOLN.
Boston, Nov. 1, 1850.

JOB PRINTING
OF EVERY DESCRIPTION, NEATLY EXECUTED AT THIS OFFICE.

G. H. FRY,
W. G. STEWART,
J. L. BLISS,
J. M. TAYLOR.

FRY, BLISS & CO.
WHOLESALE GROCERS,
Nos. 12 and 14 Commerce-street, Mobile.

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

March, 847
THOS. ANDERSON, | WM. BURKS, | GEO. P. KELLY
ANDERSON, BURKS & Co
Factors and Commission Merchants,
MOBILE, ALA.

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

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

ROBERT A. BAKER, Summerfield Dallas Co.
LEVI W. LAWLER, Mardisville, Talladega Co
Sep. 10, 1850. 3841f.

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

No. of Students during the past School year, 104.
No. Boarders 58,
No. Classical Scholars 34.

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

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

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

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

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

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

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

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

J. H. BAKER, A. M. Principal.
IRA G. DEASON, A. B., Assistant.
T. CARROLL, Primary Department
Address, J. H. BAKER, Jonesborough.
Sept. 11, 1850. 284y

GOLBY'S BOOK CONCERN.
THE OLD STAND, 122 NASSAU STREET
AT THIS PLACE may be obtained at wholesale sale and retail at the lowest prices and on the most accommodating terms, every variety of

RELIGIOUS AND DENOMINATIONAL BOOKS. The proprietor's own publications embrace some of the most valuable works in the language, and he is constantly adding to them. He will also furnish ALL NEW PUBLICATIONS.

Whether American or Foreign, keeping a constant supply of the same. ALSO, SCHOOL AND BLANK BOOKS, STATIONARY, SERMON PAPER, MARRIAGE CERTIFICATES, BIBLES, HYMN BOOKS, &c. Just published, a book for the times.

THE ALBION CHRISTIAN DISCOVERED.—By Rev. MATTHEW MEAD. Introduction by Rev. Wm. R. Williams.
"It is a searching treatise on a most important subject, —Christian Character."

"We had this comedy reprint with increased gladness, the more especially as it is very appropriate to the times, there being reason to fear that very many have a name to live while they are dead. For searching fidelity it ranks with the experimental treatise of Baxter and Owen."—Christian Mirror.

CHRISTIAN BAPTISM; by NOLLE. With an accurate and elegant Portrait—an exact reprint of the London edition without mutilation or comment.
BAPTISM AND COMMUNION. By Rev. Richard Fuller D. D.

Particularly favorable terms will be given to Agents.—

Notice.
THE subscribers having succeeded Messrs. CASE & WILSON in the disposition of general Merchandise, offer, upon the most liberal terms, a choice selection of

DRY GOODS,
Grocery, Hardware, Cutlery, Boots Shoes Saddlery and Hollow-Ware,

All of which are direct from Importing Houses and Domestic Manufacturers. The public are invited to call and examine our goods and avail themselves of the benefits of our prices.

Particular attention given to the Cash trade.
CATLIN & BRO.
Marion, May 22, 18 0. 134f

Medical Notice.
DR. BILLINGSLEY & JOHN, have associated in the practice of Medicine and offer their services to the citizens of Marion and vicinity. Applications during the day may be made at their office in the 2nd story of the building south of Langdon's Brick Store or at the drug store of H. F. Golden, and at night at the residence of Dr. Billingsley.

Marion, Feb. 20th 850.
DRUGS! DRUGS! DRUGS!!
C. M. HIGH,
DEALER IN DRUGS, MEDICINES, AND CHEMICALS, PAINTS, DYE-STUFFS AND GLASS WARE, PERFUMERY, AND FINE SOAP, STEEL PENS, SUPERIOR WRITING INK, PATENT MEDICINES of all kinds, and WINES FOR MEDICAL PURPOSES.

Physicians Prescriptions carefully put up.
Physicians and Planters will always find at this Establishment, FRESH AND UNADULTERATED MEDICINES—which have been selected with great care for this Market. All purchasers are invited to examine my Stock, which is being constantly re-supplied.

Marion, April 30, 18 0. 31
Baptist Family Almanac for 1851.
THIS valuable little work, printed by the American Baptist Publication Society, is much superior to the issue for 1850. It contains 48 pages, is printed on the finest white paper. The calendar of time is computed for Boston, New York, Baltimore and Charleston. Price 60 cents a dozen, or \$4 50 a hundred.

GEO. PARKS & CO. Ag'ts So. Bap. Pub. Soc
Oct. 30. 41, Broad-st. Charleston.

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

Jan. 22, 1851. 474f

Notice.
MR. ALFRED H. YARRINGTON is no longer my Agent in any shape or form whatever.
Marion, Ala. Dec. 15, 1850. 474f

M. W. SHUMAKE.

NEW STORE.
WEAVER, MULLIN & CO.
No. 25 St. Francis Street,
MOBILE.

Dealers in Staple and Fancy Dry Goods.

A GENERAL ASSORTMENT, consisting in part of Cloths, Casimeres, Satinets, Ky. Jeans, Ties, Diapers, Bleached Sheetings and Shirtings, Bed Blankets, Jackonet, Swiss, Book and India Muslins. A variety of the latest styles of fancy Dress Goods. Embroidered, Figured, Cheud and Chamois Silk, very rich; French and English Merinos, Orleans and Hungarian Cloths; Black and Colored Alpaca Sutures, Casimeres, Black and Colored Mullin DeLanes, Embroidered and Hem Stitched Linen, Cambric Handkerchiefs, Muslin and Laced Capes and Collars, Embroidered Edging and Lace, Bonnet and Silk Gloves, Thread Edging and Lace, and Muslin Belt Ribbons; Shawls, Maroon, Cashmere and Mullin DeLane Shawls, Cape Shawls, and Scarfs Plain and Embroidered. A good assortment of plantation goods, heavy Cotton Stripes, Osnaburghs of several styles, Brown Diaperes and Drillings, Russel Brogans, heavy Boots, Kid Brogans, Glazed and Wool Hats, &c., &c. It is entirely new and we intend selling at the lowest market prices.

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

ISAAC N. DENNIS,
Attorney at Law,
MARION, PERRY COUNTY, ALA.

WILL attend to all business entrusted to his care in the Counties of Perry, Marengo, Bibb, Autauga and Dallas.
Jan. 1, 1851. 414f.

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

MARION, Jan. 29th 1851. 484y.

H. H. HANSELL & BRO
24 Magazine Street, New Orleans, La.
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