

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.

Abrahamic Covenant.

Mr. Editor:—I never felt a great interest in the controversy about the Abrahamic covenant. Many of the arguments that I have heard or read, on this subject, seem to me to be more bewildering than edifying; especially John Rankin's jumble of the Scriptures on this subject. To my mind, there is but little in such arguments as his, on this subject, that is tangible. This subject has been forced on my attention, and have formed my opinion of it. In the following propositions I have great confidence, as important, true and strong.

First. That the church, under the first dispensation, was national and defensive; and that under the second, it is congregational and aggressive. In looking over the old Testament, I see no traces of any religious organization but a theocracy, or national church. In looking over the New Testament, I see an account of churches or congregations of believers, all over christendom. The churches in any country or province, are not called a church, *not the church*. All believers, collectively are called the church—and a single congregation of believers are called the church in such a place. Hence it is evident, that the church under the new dispensation, is neither national nor provincial, but congregational. Inference—If a national and congregational church can be identical, then may the churches under the two dispensations be identical—not otherwise.

Second. That the church, in Abraham's family either became extinct, remained a separate organization from the Jewish nation, or became a nation. As I find, in the Bible, no trace of it as a separate organization from the Jewish nation, I conclude that it became a nation, and that it was a national church in its incipient state; and also, that circumcision in Abraham's family had in view a future religious national organization, and was designed, not for family, but for national distinction. Reason 1st: Circumcision could not distinguish Hebrew families apart, if it was common to all of them. 2nd. Had it been confined to believers, pious heads of families, I think that some families would have been circumcised and others not, throughout all Israel. Was there ever such a mixture of circumcised and uncircumcised families in Israel? 3d. Paul speaks of circumcision, and the ordinance of the old dispensation, as a middle wall of partition between believing and unbelieving Hebrew families. 4. Infant membership is indispensable in all national organizations, and is as subservive of a spiritual congregational church as the want of it would be to a national church. Hence the reason, (in my opinion) for its being required under the old dispensation, and laid aside under the new.

Lastly. Circumcision is not said to be a seal of any covenant, and is not said to be a seal of the righteousness of faith generally, but to be a seal of the righteousness of Abraham's faith. "That he might be the father of all them that believe," &c. Rom. iv. 11. The object of circumcision's being administered as a seal is plainly stated: that is, that he might be the father of all them that believe. If all other circumcised persons were the fathers of all believers, there were very many fathers of all who believe. Very many shared this honor with Abraham. Why have Pedo-baptists asserted, thousands of times, what the Bible does not say, of the design of Abraham's circumcision; and why do they entirely overlook what it does not say? Circumcision was intended to be administered mainly to infants. The adults of a family being circumcised ever afterwards, circumcision was confined to their infant posterity, if they were circumcised according to law. Infants being capable of regeneration is one thing, and their being regenerated is another. The infants of believers are known generally to be destitute of faith until it comes by hearing. Hence, in ninety-nine cases out of a hundred, circumcision was administered to persons who had no faith. Surely circumcision was not a false seal.—What else would it have been, had it, in its general application, been administered as a seal of the righteousness of faith?

It does not shrink from toil or peril. It does not put the laboring ear into others' hands. It is ready to every work essential to its ultimate end. Nor is it given to fault-finding—the favorite work of idlers. It is too intent upon its work to watch and criticise other laborers, or to let that work cease in order to contend with friends, or parley with enemies. It denies itself, it endures, it perseveres, and commonly it triumphs. The hand of the wisely diligent is seldom put forth in vain. A mind to work has reaped all the harvest of this world. Discoveries in science, improvements in art, the educational, political, social, and charitable institutions which have blessed a world, are its own. It has wrought reforms in laws and morals; and useful revolution in opinion, and government. It has planted, vindicated and diffused the religion of the Bible. And now, in a thousand ways, it is giving to the world civilization, freedom, education, christianity. In a word, it is the protegee, and the instrument, of God. When guided by his law, and depending solely upon his blessing, earth and heaven are its own.

Look now at the opposite. No mind to work. It is a dead thing. You may warm it with outward appliances; but when these are withdrawn it is cold again. Within, there is no fountain of warmth, no living breathing heart. You may place it on the stream, and it will move, but only with the current. Galvanize it by electricity or by eloquence; and it will make spasmodic motions for the time, like those of life; but yet it is a corpse, and when the artificial excitement is removed, you see the plain, sad tokens of death. No mind to work is a genius inventing excuses. Work is very inconvenient, or it does not feel like work, or it has not time to work, or some one else does not work, or works in a wrong way. Or it exclaims "there is a lion in the way, I shall be slain in the streets." What work cannot refuse to do it is ever ready to procrastinate. "Go thy way, for this time," is its reply at every urgent call of duty. It magnifies difficulties. The ant-heap on the way grows into a mountain, the streamlet across the path swells into a river. It is always hoping for a better time to do its work. It shrinks from effort and exposure. It tires and faints in the day of difficulty and adversity; and easily abandons the begun enterprise. It leaves to others the harvests of this world, and the harvests of Heaven.—It has no reliance on itself, nor any confidence in God. Its sphere of duty is "the field of the slothful, and the vineyard of the man void of understanding." The curse of God is on it. Wherever it stands on the world's common, or in the Lord's enclosure, it is a fruitless tree that "umbereth the ground, whose end is to be burned." Reader, in regard to the great interests of your soul, and of the kingdom and cause of Jesus Christ on earth, which of these minds actuates you?

Dialogue on Predestination.

"I hope you will not be offended," said a gentleman, "if I declare, notwithstanding all you advance, I do not, I can not believe in this doctrine of Predestination."

"And I hope," rejoined Mr. C., "that you will not be offended if I declare I am quite of opinion you do believe it."

"I beg, Sir," said the other, "you will explain yourself."

"If you will favor me with the short answer of Yes or No, to a few explicit questions I shall take the liberty to propose," replied Mr. C., "I have no doubt but I can prove what I have affirmed."

"It will afford me great satisfaction," said the other, "to comply with your proposal."

Mr. C. then began, "Are you of opinion that all sinners will be saved?"

"By no means," said the gentleman.

"But you have no doubt," added Mr. C., "it will be formally and finally determined, at the day of judgment, who are to be saved and who are to perish?"

"I am certainly of that opinion," replied the stranger.

"I would ask, then," continued Mr. C., "whether is 'the great God under any necessity of waiting till those awful assizes, in order to determine who are the righteous that are to be saved and the wicked who are to perish?'"

"By no means," said the other, "for he certainly knows already."

"When do you imagine," asked Mr. C., "that he first attained his knowledge?"

Here the gentleman paused, and hesitated a little, but soon answered, "He must have known from all eternity."

"Then," said Mr. C., "it must have been fixed from all eternity."

"That by no means follows," replied the other.

"Then it follows," added Mr. C., "that he did not know from all eternity, but only guessed, and happened to guess right; for how can Omniscience know what is yet uncertain?"

Here the stranger began to perceive his difficulty, and after a short debate confessed, it would seem it must be fixed from eternity."

"Now," said Mr. C., "one question more

will prove that you believe in predestination as well as I. You have acknowledged what can never be disproved, that God did know from eternity. If then it was fixed, be pleased, Sir, to inform me who fixed it?"

The gentleman candidly acknowledged he had never taken this view of the subject before, and said he believed it would be the last time he should attempt to oppose predestination to eternal life.—H. BOWEN.

The Welsh Letter on Church Discipline.

Published by the Ministers and Messengers of the several Churches of Jesus Christ, in South and North Wales. Met in Association in the County of Radnor, June, 1790.

DEAR BRETHREN:—As it is the wish of this Association to divide itself into three, with a view to the spread of the gospel, and the convenience of the churches, we wish affectionately to animate you to hold fast the faithful word, and to keep the unity of the Spirit in the bond of peace; with this desire we place in your hands the following directions:

1. What is a Church according to the Scripture? It denotes all God's elect. Heb. xii: 23. All that are redeemed by Christ, Jews and Gentile. Matt. xvi: 18. Eph. v: 25, 26, 27, 32. Beloved of God and called to be saints. Rom. i: 7. In this sense we call it the *invisible church*, not known unto the world. 1 John iii: 1.
- Secondly. A congregation of professing people, as a nation; so Israel according to the flesh were accounted a church. Acts vi: 38.
- Thirdly. A congregation of persons under the New Testament, Jews and Gentile, professing faith in Christ, and repentance towards God; as the Church at Jerusalem, at Corinth, and the seven Churches of Asia. In this sense good and bad constitute the church. Matt. viii: 47, 48, xxii: 10. Some foolish virgins are among the wise, and some unprofitable servants without the wedding garment.
- But the professed order, by which they came into the church is this; they first gave their own selves unto the Lord, then to his church, 2 Cor. viii: 5.
- In this view we call it a *visible church*.
2. It has been, and still is, necessary to have officers in every church. Acts xiv: 23. (1.) Elders, or ministers to preach the word, and administer the ordinances. (2.) It is convenient also to have other elders, as *helps*, to preserve due order. 1 Cor. vii: 28. (3.) Deacons are likewise necessary in the church. 1 Tim. iii: 8, &c., to serve tables. Acts vi: 2, 3. To see that the ox which treadeth out the corn be not muzzed. 1 Cor. ix: 9, 10. And that the poor are not neglected. The qualifications of the officers should be according to the Scripture. 1 Tim. iii: 1, &c. And their number according to the number and extent of the church.
- It is proper that the members of a church bind themselves to the Lord, and to each other, by covenant. We often find that the people of Israel entered into covenant and bound themselves by vows. And we have reason to conclude that under the New Testament, some engaged by covenant; for they are mentioned as *truce breakers*, under the form of godliness. 2 Tim. iii: 3, 5. Reason and experience show, that no society can be supported orderly, and peaceably without it. This covenant implies at least these things. (1.) To strive against sin and for the faith; or in other words, to lay aside the service of sin and Satan, and cleave to the Lord, his worship and service; and adhere to the people of God, the excellent of the earth, especially to those of the same fellowship, remembering that the new commandment is to love one another. (2.) To watch over one another, in love, to exhort each other; and if needful, to reprove and rebuke one another, but in the spirit of the gospel and according to the rule of God's word. (3.) That he who is overtaken in any fault should receive reproof, rebuke, or advice, in humility, confessing his fault, and forsaking it. (4.) That none should behave as busy bodies and tale bearers, mentioning the business of the church to the world. (5.) That all should endeavor to keep their place in the church, not forsaking the assembling of themselves together, as the manner of some is. (6.) That they should be willing and ready to contribute what may be necessary and meet for the support of the cause of Christ, and that according to what they have, and not according to what they have not.
4. Should any one of the church, through hardness of heart, undervalue and forget

God; and despise his word, his church and the above covenant, and return to his former sinful practices, or become worse than before; with such we are directed not to keep company, no not to eat. The place of such is to be without the camp; and should it appear that the plague is in his forehead, he should be driven out in haste, although he were a king. 2 Chron. xxvi: 20. But if any member has fallen through a sudden and fiery temptation, as Peter, and manifests godly repentance for sin as he did, such a person is an object of piety and compassion. "Restore him in the spirit of meekness, considering thyself, lest thou also be tempted." Gal. vi: 1.

5. It is proper that meetings should be supported in the church every Lord's day, for prayer, reading, singing praise, and preaching the word; on which occasion the minister, the officers, and every other member should carefully attend. There are also more private occasional meetings to be kept on other days, as prayer meetings, preparative meetings for the Lord's Supper; and besides those, it may be proper and useful to keep meetings to declare and hear what God hath done for our souls.

6. When members are not prevented by any lawful impediment, arising from sickness, restraint of superiors, distance or badness of roads, and yet neglect filling up their place in the church, while they can travel otherwise for pleasure, or business, it is right to reprove them for their neglect of assembling themselves together, that thus they may be brought back into the bonds of the covenant.

7. Should any member neglect his communion, it is right to call him to an account, or to inform one or more of the officers, that they may enquire why he doth not walk in the commandments and ordinances of the Lord blameless.

8. Should a person willfully continue to neglect his place, after frequent warning; such a one virtually separates himself, and therefore should be excluded.

9. Church members should have great love for each other maintaining a continual fellow feeling, as belonging to the same body; then there would not be too much haste in the one to exclude the other.

10. Church members should be without respect of persons, and very self-denying; then the rights of the poor and rich would be mutually regarded, and it would be as easy to bear as to do wrong, to forgive as to expect forgiveness.

11. As some things may happen, which may not appear so plainly (to the weak in understanding) to be included in the above covenant; that is, should any matter of importance arise, which it is difficult to adjust, so as best to promote the honor of God, and benefit the person concerned, without giving offence to others; in such a case, the judgment and advice of the church should be asked, and given according to the word of God; if the advice be according to the Scriptures, and rejected, such reject the word of the Lord, and what wisdom is in them?

12. Let us observe that no person should be received into the covenant, or communion, without being baptized after the example of the primitive church.—Acts ii: 41, 42.

13. It is proper for young preachers to be kept within the limits of the church to be tried. 1 Cor. xiv: 29, until the church in general judge them to be qualified, with respect to their understanding, prudence, gifts, and conduct, for more public and extensive service. And then let the church they belong to certify it by a letter, that all things may be done decently and in order. 1 Cor. xiv: 40. And let other churches, which they may visit, require such young preachers, to produce their letter of recommendation, and see likewise that it be not of very old date, lest the bearers should have forfeited their character since it was written.

14. When two churches meet near each other, it is right not to receive one member from the other, till the two churches first consult together and take time to consider the matter well, especially if the two churches hold the same principles, that there may be no occasion of offence given to the church of God.

15. It is not proper to receive persons from a distant place into occasional communion, without good evidence that they are orderly members of the church to which they belong; and no testimonial should be satisfactory, but what is recently given.

16. When a member is likely to settle at a distance, it is proper for him to have a letter of dismission, in order to enjoy the privileges of a regular church, that may be more conveniently situated for him.

VAIN REPETITIONS.—"When ye pray use not vain repetitions as the heathen do, for they think they shall be heard for their much speaking." How do the heathen use vain repetitions? I recently went into a temple in Shanghai, in one room of which is the goddess of mercy. On an altar before this idol, were burning lamps and fragrant wood, the offering of four women who had come in to seek some blessing. For a while two

Boodhist priests recited prayers, often bowing to the idol and beating a drum, while the women listened attentively.—Then priests and women slowly marched round and round the altar, devoutly saying, "O mee doo yeh, nan mee doo yeh," (the names of the gods) and counting off the number of words pronounced on a circular string of beads. I am told it is their custom to continue thus for hours. "They think that they shall be heard for their much speaking."—Rev. J. L. Shack—Miss. Journal.

A Leper.

"And he went out from his presence a leper as white as snow."—2 Kings v. 27.

The following will give an idea of a leper:—Mr. Caunter, when in India, gives the following account of a leper with whom he met: "One evening, as I was strolling along the sea shore, I saw such an extraordinary object before me, that I could not take my eyes off it. A man was seen coming towards me, whose only clothing, like that of all the lower orders of India, was a piece of cloth wrapped round the body from the waist downward. His skin was perfectly white, and it seemed glazed, as if seared with a hot iron. His head was uncovered, and his hair, which was of precisely the same color as the skin, hung down in long strips upon his lean and withered shoulders. His eyes, except the eyeball, were of a dull, murky red, and he kept them fixed on the ground, as if it were painful to him to look up, which I found to be the case. He walked slowly and feebly, and he was so frightfully thin, that he seemed to stand before me a living skeleton. He did not at first venture to come within several yards of me. I moved towards him, but he walked farther from me, beseeching me to give the smallest trifle to a miserable man, to save him from starving to death, as he was an object of universal scorn, and an outcast from his home and friends. He told me not to come near to a polluted creature, for whom no one felt pity. He told me he had, during many years, suffered dreadfully from the leprosy, and though he was now cured, it had left upon him these marks of pollution, which would prevent his ever being allowed to go near his fellow creatures again. The color of his skin was changed to a corpse like white, and none could mistake that he had been a leper."

Prayers and Works.

As the faithful servant of Christ, the more he works, the more he will really pray, since by engaging in work, he will learn his weakness, dependence, and need of heavenly help, and learn to value his object more; so, on the other hand, the more any one prays, the more he obligates himself to work, since by praying he professes a supreme interest in his object, and most solemnly and unreservedly commits himself to it. Hence,

He who prays to be made holy, obligates himself to use all holy discipline with himself;

He who prays to be forgiven of God his own trespasses, thereby promises to God to forgive his fellow-men their trespasses;

He who prays to God to pour out his Spirit and revive his work, obligates himself to engage in every good word and work in his own family, among his friends and acquaintances, in the church of God, and wherever he can bring his influence to bear;

He who prays to God to relieve the destitute, to comfort the afflicted, and bind up the broken-hearted, obligates himself to go about doing good, as an angel of mercy, contributing of his substance, and visiting the dwellings of sorrow and misery.

He who prays, "Thy kingdom come," obligates himself to make it the great interest and end of his being, to establish upon earth that kingdom of love, life and peace, for which the Saviour died, and for which he now reigns.

In fine, as work demands prayer, so prayer obligates to work. No one can truly engage in the Lord's work without prayer; his hearty interest in the work will impel him to hearty prayer. So, too, it holds good, that no man can heartily pray for any good end without engaging heartily in every proper work to accomplish it. But then, zealous, consistent, and sustained work is the most palpable and certain test of character, since by their fruits ye shall know them; while there may be much apparent praying, which would go to deceive many, were it not exposed in this way, that it is all praying, and no work. Those, however, who lay out their religion in mouthing and heartless prayers, do not escape from the obligations which the fact of praying always imposes, any more than he who insincerely makes promises, and assumes vows, escapes from the obligations of fulfilling them on the ground of his hypocrisy. And as the more we truly pray, the more we shall correspondingly work, so the more we pray in mere pretense, or on the insincere utterance of words of prayer, the more do we bind ourselves to works of duty. To pray is really to make solemn professions and vows.—N. Y. Evangelist.

How the Heathen Cheat their Gods.

"What!" you say, "cheat their gods! how can that be?" It is strange, that people should try to deceive a being that they worship, but they do. The Hindoos have no love to their false gods, for they are described as very hateful beings; but the people fear their anger and make them offerings to avert it. If they loved their gods they would worship and offer sacrifices cheerfully, but as they really hate and despise them, they do all they can to cheat them. It is very easy to do this, for what does a block of wood or stone know about their prayers?

A Hindoo who was in great peril, prayed to his god and promised to give him a *lac*, if he was delivered from the danger. But when he found himself safe, he thought he would play a trick upon the idol. Now a *lac* means a hundred thousand rupees,—nearly fifty thousand dollars; and it also means a stick of sealing wax. When he promised, he meant the sum of money, but when he came to pay,—he gave the stick of sealing wax, and went away laughing to himself, at the cunning manner in which he had cheated the simple god.

But you may ask, if the people hate and despise their idols, why do they not give them up and serve God? Well, I suppose it is for the same reason that so many people in this land, who look down upon the heathen, are yet not willing, or not ready, to love and obey God. They are sinful, and they love their sins; of course they do not love God or seek the Saviour. I hope that no one of my young readers will be like the heathen.

God, the only true God, cannot be deceived. But some persons behave as though they thought he could be. Do you think that is impossible? that nobody would dare to mock him? I am afraid they do. Sometimes, when they are in trouble, when they fear their souls will be lost, they pray; and they promise that they will seek God and give themselves up to the Saviour. Then they forget: their promises, but God never forgets; and though many years pass away, He still remembers them; they may think it is a small matter, but the Great God is angry with them every day. My dear young friends, a Hindoo may cheat a block of wood, for that cannot know any thing or do any thing, but what will become of you, if you should dare attempt to deceive the living God!—Macedonian.

Hindoo Penances.

Among the means of salvation used by the Hindoos, penances hold a chief place. The penance most in favor with the people, is pilgrimage to the temple of some of their idol gods; and on these occasions they will go many hundred miles to visit what they consider the most holy places.

But solitude in the deserts or forests, with bodily torture, is regarded as the highest degree of piety. Home is left; families are deserted. The penitent is stripped naked, and covered with cow-dung and mud. He bears, without complaint, sun and rain, heat and cold, light and darkness, hunger and nakedness. He gives up every pleasure, every comfort, and feeds on the most disgusting and filthy food. Yet this is not all.

One wears round his neck, for years, a broad iron plate, with a hole in the middle, through which his head protrudes, so that it is impossible he should ever rest it on a pillow, or sleep in a lying-down posture. Another forces spikes through his lips and cheeks. Another stands upright in the forest till his legs swell, become diseased, and refuse to sustain the weight of his body; then, to keep himself from falling, he will have a rope attached to a branch of a tree, and fastening to it a pillow, will lean upon the pillow, and thus keep his position. One holds up his hand above his head till the arm stiffens, and he cannot put it down again. Another looks backward over his shoulder, till his head, becoming fixed, cannot be turned or moved. One walks on sandals in which are placed iron spikes, with the points upwards; another buries himself in the ground up to his neck; another carries on his head a fire. One, more holy than the rest, will seat himself on an elevated stage. After several hours' devotion, he will rise, stand on one leg, and gaze steadfastly on the scorching sun.—Meanwhile, his companions will kindle fires around him large enough to roast an ox—the penitent counting his beads, and from his incense pot, throwing such things on the fires as will increase the burning flames. Still keeping his eyes on the sun, he will next for three hours stand on his head, and at last will seat himself, with his legs crossed, and sustain till sunset the raging heat of the sun and the fires.

Such are the follies and crimes of which idolaters are guilty. They know not the precepts of the pure and gentle Saviour, nor the way of salvation through faith in his precious blood. May God bless greatly the labors of his missionary servants to their everlasting blessedness!—Juv. Miss. Herald.

TERMS:

The terms of our paper will henceforth stand as during the last year. A single subscriber \$3 00. Any person forwarding an additional name...

Observe also, that those who have not paid strictly in advance, can still enjoy the benefit of our reduced terms...

REV. ELIAS GEORGE is our authorized Agent in Louisiana; he will receive money and forward names of subscribers to our paper.

REV. JOHN CALLEE is our authorized Agent at Sylva, Georgia, Ala.; and will receive money and forward names of subscribers to our paper.

ALL MISSIONARIES of Associations are authorized to receive money and obtain subscribers for our paper. We hope they will, without further specification, favor us with their services in this matter.

Sabbath School Convention.

The friends of the Sabbath School Cause, will please remember that the next meeting of the S. S. Association will be held 7 miles from Tuscaloosa, and that the meeting will take place on the second Friday in April next.

C. F. STURGIS, President of the S. S. Association.

CHANGE OF ADDRESS.—The correspondents of Rev. Albert Williams will observe that he has located at Auburn, Ala., and henceforth address him at that place.

REV. C. F. STURGIS.—It will be perceived from the report of brother Sturgis, in to day's paper, that he is succeeding finely in his agency for domestic missions. Should he continue in the field...

REV. A. B. CABANIS.—This brother, under appointment to go as Foreign Missionary to China, the approaching summer, is now in our midst, and by his intelligent zeal in the cause of missions is winning golden opinions for himself among our brethren.

MISSIOARY APPOINTMENT.—We notice that at a recent meeting of the Board of the Indian Mission Association, Rev. Isaac F. Herrick, a member of the Theological class of Howard College, was appointed as a missionary of the Association.

A NOBLE RESOLVE.—A ministering brother from Mississippi writes: "I intend making a vigorous effort to obtain, early, at least fifteen new subscribers for your paper."

P. S. Another minister proposes to raise us thirty new subscribers, and obtain, as a premium, Neander's Ecclesiastical History.

RELIGIOUS PRIVILEGES IN SAN FRANCISCO.—A letter received from a Baptist brother by a minister in N. York city, speaks of the religious privileges enjoyed in San Francisco as altogether exceeding his expectations.

Systematic Contributions.

It has been with us a question sometimes, whether all Christians really considered their talents, their influence, and their wealth dedicated to God in the hour of baptism.

1. It brings our work of charity within the Sabbath, causes our gifts to be weighed in the balance of the Sanctuary, and our prayers and alms to go up together as a memorial before God.

2. There is great advantage in the frequent repetition of the act, secured under this rule. If as often as the Sabbath comes, the mind is called to exercise itself in a gift of property to God, or his poor, there must be more exercise of the heart.

3. It facilitates our doing the work "heartily as unto the Lord." It turns the direction of gifts first to him. If we give for charities when there is no distinct solicitation nor object of charity before the mind, God himself is near as the object of the gift.

4. This provision secures the advantage of beneficence to every one, if he will. "Let every one of you lay by him in store, as God hath prospered him." This assures us that God hath prospered him.

5. This rule further commends itself by its superior efficiency in raising funds. Thus, endow a second ary branch of God's great work of benevolence upon this world, is as important to the conversion of the world.

6. Every Christian ought to enter into the habit of systematic beneficence, under this divine rule, in order to qualify himself to do what he can to remedy one of the greatest deficiencies in the present habits and actions of the churches.

Baptist Psalmody.

The following letter from the Rev. Dr. Manly, was probably intended for our private eye alone; and, if so, we humbly ask our brother's pardon for laying it before the public.

My Dear Brother:—I have no interest, of a pecuniary nature, in the sale of the Baptist Psalmody. But the Publishers look to me to assist the circulation in Alabama.

Mr. Wallace, who will set up a book store here shortly, will take the selling of those that I have ordered. At present they are in the hands of Bro. Slade at the printing office.

Bro. Willis B. Jones writes me that they had lately received an importation, at Auburn, from Charleston. He says, "the book is just such a one as some of us hoped and expected it would be."

If you wish a deposit in Marion, you must get some of your Merchants to order them. The demand is so pressing and active that, after filling each order, they have not more than a specimen on hand.

The publishers of the Psalmist have never sent any order for sale to agents, on their own account. They invariably sell for cash, or on short time, to those who buy to sell again.

University of Ala., April 1st, 1851. Our brother has, perhaps, seen a principal part of that notice in our paper.

Three cent pieces are now being made at the Philadelphia United States Mint. They are three quarters silver and one quarter copper, and about the size of a Spanish sixteenth, though considerably thicker.

Texas Correspondence.

Dear Brother Chambliss: The spring has fully set in upon us. Peach and other fruit trees are in full bloom. The corn crop is rapidly being planted.

During the whole of fourteen years residence in Texas, I have never known the community in any thing like as prosperous a condition as at present; and I am pleased to add there are many circumstances connected with this prosperity which a Christian philanthropist can contemplate with much complacency.

In the presentation of the claims of the A. S. S. Union at Galveston, I was nobly aided by the recently elected pastor of the Baptist church in that city—Rev. Mr. Stiteler. He opened his church—regularly for a public meeting in behalf of the Union—made a very interesting address at the meeting, and a liberal contribution, in money, to aid the cause.

Much interest is being manifested throughout the State, in behalf of common School education. We think the TEXAS LITERARY INSTITUTE has been greatly instrumental in awakening an interest on this all important subject.

I was much pleased to see the handsome complimentary notice in your paper of our fellow-citizen—the highly respected pastor of the Baptist church in this place. His friends at a distance can not know the high estimation in which he is held by all denominations in the city of his residence.

As the character of the Press is generally considered an indication of the moral, literary, and mental taste of the community it is gratifying to us, and complimentary to the taste of our citizens, to state that the two papers having the largest circulation in the State are those devoted to the cause of morals, literature, and religion.

The Rio Grande valley is attracting much of the attention of emigrants. Miss Malinda Kaukin's new book, "TEXAS IN 1850," is the best work I have read on the subject.

Yours, truly, J. B.

Southern Baptist Convention.

We again invite special attention to the appointment of Delegates to this body. Not only those who are already appointed, but such others as can make it in their power to go would do so.

The approaching session is to be the most important one ever held since the organization was formed. Aside from the ordinary business connected with the Boards of Foreign and Domestic Missions, several new objects will be presented.

It has also, been intimated that the Indian Mission Association, and Southern Baptist Publication Society may make application to be admitted as constituent members of the Convention.

Ever truly, yours, B. MANLY, Sr. University of Ala., April 1st, 1851.

PREACHING TO THE SLAVES.—Seventeen thousand seven hundred dollars have been raised by the South Carolina Methodist Conference within its boundaries, the most of which is to be expended in sustaining missionaries for the slaves.

Unreasonableness of Unbelief.

Bro. Chambliss:—I have often thought the course of the skeptic or unbeliever in the Scriptures, most unreasonable, and have drawn two characters from the Bible with which to illustrate my thoughts on the subject.

"And Nathaniel said unto him, can there any thing good come out of Nazareth? Philip, said unto him, come, and see." Here are two persons under different convictions.

Now, I have thought, with respect to these two friends and their honest difference of opinion, what a pity it is, that all persons dissatisfied with the claims of Christ, are not equally reasonable on the subject as was Nathaniel; for, like him, they can not positively know that they are right in their doubts.

The testimony of one credible witness, to a fact which he himself has observed, is sufficient to overturn the negations of the whole world; for a negation in the law of evidence is nothing. It simply opposes nothing to something.

The backwardness of the infidel or unbeliever, to enquire, shows the unreasonableness of unbelief. It men would take a one thousandth part the pains to understand and believe the truth as they take to create doubts in their own minds.

2. The backwardness of the infidel or unbeliever, to enquire, shows the unreasonableness of unbelief. It men would take a one thousandth part the pains to understand and believe the truth as they take to create doubts in their own minds.

We see the same spirit and the same result in another case—the woman of Samaria—as in Philip. "Come," said she, "and see the man that told me all things that ever I did; is not this the Christ? Here those who honestly sought the truth became satisfied.

The course pursued by Philip and the woman of Samaria, is that pursued by all true believers in order to bring men to an acquaintance with him of whom Moses in the law and the prophets did write; and that infidels and all unbelievers should yield a ready assent to these pious efforts of their friends to guide them into all truth is the more reasonable, since in so far as men usually take their own course, independent of divine revelation, they are sure to indulge in fallacious reasoning, and come at last to worship the creature of their own imagination.

I wonder if men ever think how much they are indebted to the Son of God, for the honorable place they hold in the world? But for the Bible, they had been heathens. If indeed they think of this and still fight against him, and their present and future interest, I know not what they should be likened unto, unless to the viper in the fable which exhibited its returning life first in a deadly stroke at the heart of its benefactor.

On Saturday before the second Lord's Day in this month, the Board of Central Association was to have met here, whether, or not, they had a quorum, I have not been informed.

Benton was, previous to last year, the county seat of Yazoo Co., but the Court House has been removed to Yazoo City, a place of considerable note on the Yazoo river.

Your brother, in Christ, ELIAS GEORGE.

Mississippi Correspondence.

For several weeks after penning my last I was detained in the vicinity of Antioch, owing to a renewed visit of the "Ague and Fever"—else you should have heard from me, again, long since. In consequence of this unlooked for visitation, it has been out of my power to give as much information in regard to the state of our churches as could be wished.

On the Lord's Day succeeding my departure from the Antioch neighborhood, I was in attendance on Divine service at Mont Alban, where we were entertained with a discourse by the Rev. Mr. Benton, Methodist, whose remarks, methought, were pretty good, but applied equally as well to himself as his congregation.

At Flower Hill we found a new House of Worship in course of erection, which, by the way, is nearly completed, or at least, sufficiently so for occupancy. This is a pleasing fact, for although they do not at present enjoy regular preaching, they are still disposed to engage in the Lord's service, by using all their efforts to the furtherance "of every good word and work."

From here we journeyed northward, again visiting Hebron, which as before stated, has secured the services of Rev. S. W. Sexton, for one fourth of his time. It has been but a short time since this church was first constituted, and it has been supported from the commencement by a small though faithful band of brethren.

Ogden is yet without a pastor, and their prospect for obtaining one, at the time of my visit, was dull, though some hope was entertained of procuring bro. Dupree. As, however, there was no certainty of that being the case, they were still on the look-out and would be glad to find a suitable person to fill the vacancy.

Time and again have I been compelled to report the Benton church as almost, if not quite dead; it therefore gives me the greater pleasure, on this occasion, to say that a complete revolution has been wrought in their affairs, and matters have been put to rights.

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Benton was, previous to last year, the county seat of Yazoo Co., but the Court House has been removed to Yazoo City, a place of considerable note on the Yazoo river.

STATISTICS OF COLLEGES.—At a recent meeting held in Boston, for offering prayer in behalf of Colleges, it was stated, according to the Tribune, that in the year 1849, there were five revivals in various Institutions; and since 1741, when the first revival occurred in Yale, there have been about one hundred revivals in thirty seven different Colleges, in eighteen States, but mostly in New England.

three sides alike, with beautiful porticos, and an entrance at each; the height is two stories, and its steeple is neat and suitable. Meeting Houses of the following Denominations are to be seen:—Baptist, Methodist, Presbyterian, Episcopalian and Catholic—all of which are near Edifices—the first named I have previously described, the others it is unnecessary to notice further.

The country over which I had now travelled was diversified, though it might be improper to call it hilly, as it seems at times to be one extended ridge, the valleys on either side being frequently of very great depth. Were it not for the common custom of "circling," it would be impossible to cultivate the steep, yea, almost perpendicular sides of the lofty ridges: indeed, some of them it has been impracticable to plough and they have been broken and planted entirely with the "hoe." This may seem strange but it was nevertheless the fact. Before reaching Benton, however, I had gotten out of this kind of land, and, though now finding it equally as productive, it lay in a much better position. It is 70 miles from Vicksburg to Yazoo City.

About ten miles east of Benton there is another Church, Bethel, which is in the enjoyment of peace and a moderate degree of prosperity, having again procured Rev. J. M. Knight to labor with them on Lord's Day in each month and the Saturday previous. Their contemplated new meeting House has not yet been put under contract, though, we trust, all matters will be gotten ready ere long. We hope not long hence to report a "revival of pure and undefiled religion in this part of the Lord's Vineyard."

Still pursuing my proposed route, I was soon near the village of Richland, having passed through a thickly settled and exceedingly productive country. Lands about here are generally very rich, though some of them are worn out; yet, in days gone by, the neighborhood was thought to be unhealthily, owing to the Big Black swamp, which ranges close at hand. Richland is a small inland town, containing, I presume, about twenty families; it is the seat of the Masonic College, and, besides, supports a large female school, which latter, however, is without a principal. In addition to the buildings of these institutions, there are Baptist and Methodist Meeting Houses—both of which are completely being thoroughly painted and furnished with benches—the former, however, is the neatest in appearance and most convenient for use. A large and flourishing Church has been built up at this place within the past three years. Four years since, but few Baptists were to be found in the town or its vicinity; now, the whole will fall but little short of one hundred and twenty-five. The church was constituted October 12th, 1847, with only sixteen members. Rev. J. K. Clinton, through whose instrumentality this work was done, has been the pastor from the first, and continues to act in that capacity, preaching twice per month, or rather every alternate Lord's Day. Where once the Methodist influence was by far the most powerful, the Baptists now sway the sceptre, as it were, and their influence is gradually extending. This point is situated some twelve miles below the county site, Lexington, in Holmes county.

I thus I have given an account of the country and a site of the churches in those parts over which it has been my privilege to ramble; but, on some points, it is possible, I have not been sufficiently clear, being compelled to condense so much. My next will embrace Attala, Winston, Neshoba, &c., Providence permitting me to travel. I. A. D. Holmes Co., March 12th, 1851.

Rev. Albert Williams. At a meeting of the Board of Trustees of the First Baptist church of New Orleans, held Monday evening, March 17th, 1851; the following Preamble and Resolutions were unanimously adopted: WHEREAS, The Rev. Albert Williams, of Auburn, Ala., in consequence of feeble health, has tendered his resignation as agent of this Board in which capacity he labored several months of the past year, declining any compensation for his services; therefore,

Resolved, That this Board, deeply regretting the cause, accept his resignation, and on behalf of the church and congregation, tender to him their grateful thanks for his fidelity, and for his generosity in thus serving the church without charge.

Resolved, That a copy of these proceedings be sent to the Rev. Albert Williams, and also, to the South Western Baptist and Christian Index for publication.

A copy from the Minutes of the First Baptist Church New Orleans. JOHN JUDEN, Chairman. W. M. PERDUE, Secy.

STATISTICS OF COLLEGES.—At a recent meeting held in Boston, for offering prayer in behalf of Colleges, it was stated, according to the Tribune, that in the year 1849, there were five revivals in various Institutions; and since 1741, when the first revival occurred in Yale, there have been about one hundred revivals in thirty seven different Colleges, in eighteen States, but mostly in New England.

The number of Colleges in the United States, is 121, and number of students, 11,000. In our 43 Theological Seminaries, 22 law schools, and 45 medical schools, we have 6,000 more. In Great Britain, there are 60 Colleges, and 381 Professors. Oxford and Cambridge have 41 Colleges, and nearly 13,000 students; and in other Colleges, one third more, in all making 17,000 training in these schools. In the Universities of Germany are 18,000 students. In France, 12,000 students; 7,000 in Paris alone. In the Spanish Universities and European Universities, some 80,000. These are important statistics if true; and probably as they were presented on this particular occasion, on prayer day in behalf of Colleges, they were prepared with special care and may be relied on.

BIBLES AT THE FAIR.—It is said that the British and Foreign Bible Society have obtained space in the great crystal palace, for the exhibition of the Bible in one hundred and fifty different languages.

Soul-Prosperity.—No. II.
 BY C. D. MALLARY, D. D.
Foundation of Soul-Prosperity laid in Regeneration.

Even as thy soul prospereth.—3 John 2.

The foundation of Soul-Prosperity is laid in gracious and wonderful work wrought by Spirit of God which we call regeneration. This work evinces itself in sincere repentance, plain, humble and cordial reliance upon the Lord Jesus Christ, and true love for the character, laws, and service of Jehovah. Before this, all disorder and ruin in the soul. It is an utter stranger to true prosperity. A blinded mind, a polluted will, affections alienated from God, a selfishness, are the occupants of the bosom.— There are no holy desires, no spiritual joys, no principles in exercise that rightly control the passions, and press them on in the pursuit of heavenly objects. Previous to this mighty change, men are the children of disobedience, and the children of wrath; the prince of the power of the air reigns in them and over them with malignant and despotic sway. Nothing dims the pure and all-reaching eye of Jehovah discern in their nature upon which it can rest with complacent love. Some may possess and exhibit many pleasant and amiable virtues, and on this account they may verily think, and others may concur to aid the deception, that their condition is sound and their prospects fair; but as long as they refuse to relinquish their sins and take the oath of allegiance to heaven at the foot of the crucified Redeemer, what are they but amiable rebels, supremely swayed by the central mind, which is enmity against God? There is no true prosperity here.

Some may lean upon their close, orthodox, comprehensive, speculative convictions of truth; but if they progress no further in their attainments, their notions will prove as empty and profitless as the creed of the unclean spirit which cried out, "I know these who thou art, the Holy One of God." Some under the awakening power of truth may be shaken by many alarms and heart-tremblings; for this we are often thankful, hoping that it may end in permanent good; but if this distress does not lead its subjects to the cross of Christ, and terminate in that peace and hope which are sealed to the bosom by its infinite virtues, we are yet to make a further search for the elements of soul-prosperity.— Some fancy that they are in a prosperous road, because with a strong persuasion of the truth of the gospel, and the necessity of religion they resolve upon repentance at some future day.— This they deem a most praise-worthy resolve, almost equal to one-half of the religion which they need. Filled with such a noble purpose, how can we resist (they are ready to say) on their utter desolation? How can we strike so severely at their cherished hopes, and hurl our uncharitable rebukes at their self-complacent resolves? Deluded ones! The thing of which they boast goes far to reveal the depth of their wretchedness; for with some just views of the claims of heaven, and what is absolutely needful to their eternal peace, they write down the purpose of future amendment, the true import of which is this—*for a while longer via it to be loved, the devil served, the God of heaven insulted, and the interests of the immortal soul hung up in fearful jeopardy!* Are these wretched Christians the truly prosperous in soul?

But it may be that others think us prosperous. This is enough for many. Fond of flattery, or too busy, or too indolent, to look thoroughly into their own cases, they bow with deference to the decisions of their fellow men, and cheat and cheat again these charitable decisions to their own unsuspecting bosoms. Here again is a false standard, the soul may be fearfully bankrupt, whilst others may deem it rich and increased in goods.

There must be a deep, and thorough, and radical change in our moral nature. This change takes place in regeneration; and in regeneration, as already intimated, is sown the precious seed of soul-prosperity. This work performed, a new era dawns upon the condition and prospects of the soul. It is now in Christ Jesus, and is a new creature. Old things have passed away, and behold! all things have become new. The soul has passed from death to life; Satan is dethroned, the Saviour is elevated to supreme dominion in the bosom; his laws are put into the mind and written in the heart. The eyes of the understanding are open to the sweet perception of divine truth; the will, once rebellious, now submits to its rightful Lord, and the affections begin to act in delightful harmony with the nature of Jehovah. Sin is hated, and holiness is loved; all the powers begin to return to their proper sphere, responding to the voice of right reason and to the voice of God, proposing to themselves high and heavenly ends, and yielding themselves up with a consent more or less complete to the impulse of heavenly motives.— That sweet, celestial music of the faculties which moved on so harmoniously in Adam's breast, but was broken and ruined by the fall, strikes up again its notes in the bosom, not indeed in a perfect strain, yet in humble imitation of the primal song, giving pledges of improving melody through future years, and of perfect harmony to be regained in the mansions of the blessed. Here then is the beginning of soul-prosperity.

DEPARTURE OF MISSIONARIES.—An interesting Missionary Meeting was held last Sunday evening, in the Plymouth church, Brooklyn, on occasion of the departure of the Rev. Rollin Porter, and Mrs. Porter, for the Gaboon Mission, in Southern Africa. Dr. Anderson, senior Secretary of the American Board, delivered the instructions of the Prudential Committee. We owe, said he, to Africa an immense debt, and blessed be God we have something to pay; something which will recompense her for all her injuries—the gospel of Jesus Christ.—Y. F. Evans.

Domestic Missions.
 The Agent for the Southern Domestic Mission Board acknowledges the receipt of the following contributions in cash—TUSKALOOSA:

Edmund Prince,	\$10 00
Swan Skelton,	5 00
Arthur Foster, Sen.	5 00
Samuel Quarles,	2 00
Sister Jane Hays, to be used in Tuscaloosa county,	5 00
W B Seebur,	1 00
David Woodruff,	50
B Manly, D. D.,	5 00
Jo Caldwell,	5 00
Stephen Miller,	2 00
A friend in the Methodist church,	50
Rev Dr Jennings, Sen.	1 00
Washington Moody, Esq.	2 00
W Sims,	1 00
Dr Hays,	2 00
J P Turner,	1 00
	\$48 00

MOUNT PLEASANT—Collected on the 2d Sabbath in February.

Rev T F Curtis,	\$5 00
Pres S S Sherman,	5 00
S Fowkes,	2 00
Mr Houston,	2 00
W Hornbuckle,	5 00
Sister Barron,	5 00
Dr C Billingslea,	20 00
Sister Lockheart,	10 00
Genl E D King,	20 00
Sister Abraham, Jr.	1 00
F Billingslea,	10 00
Dr Griggs,	10 00
Sister High,	2 00
Sister Hinton,	25
Brother Pleasant,	1 00
Master Joseph E Chambliss,	25
JA Chambliss,	25
Collection on the Sabbath,	19 40
	\$110 15

GASTON, SUMTER COUNTY.

Jonathan Gresham,	\$10 00
James Gresham,	5 00
Pleasant White,	5 00
Collection on the Sabbath,	10 00
	\$30 00

NEAR GREENSBORO.

Col Alexander McAlpine,	\$10 00
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FORKLAND.

Estate of Bro. Wm Fleming,	50 00
R Fleming,	5 00
Sister Fleming,	2 00
Brother Brooks,	85
Wm M High,	5 00
Sister Randolph,	1 00
Sister Jeter,	50
Dr M Johnston,	3 00
Rev James McDonald,	5 00
Collection on the Sabbath,	8 65
	\$78 50

JONES' CREEK, SUMTER COUNTY.

Brother McInnis,	\$20 00
Jeremiah H Brown,	50 00
James Brown,	5 00
Brother Pate,	10 00
	\$85 00

SUMTERVILLE.

Jno E Brown,	\$20 00
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GAINESVILLE.

Sister Jeter,	\$2 00
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NEWBERN.

T G Huckabee,	\$7 00
	\$397 95

Besides the above amount raised in cash, the Agent is happy to acknowledge in subscriptions to be paid at some early date.

	\$654 00
	\$1051 95

C. F. STURGIS.

Appointments for Rev. A. B. Cabaniss.
 Brother Cabaniss, who is a missionary elect of the Southern Baptist Convention to Shanghai, China, will lecture on the subject of Missions at the following places:

Greensboro—Thursday night, the 10th inst.
 Newbern—Sunday the 13th, at 11 o'clock.
 Clinton—Tuesday the 15th, at night.
 Gainesville—Wednesday the 16th, at night.
 Sumterville—Thursday the 17th, at 11 o'clock.
 Jones Creek—Friday the 18th, at 11 o'clock.
 Providence—Sunday the 20th, at 11 o'clock.
 He has a large Missionary map on which the stations will be pointed out, and an account of their success given.

He will also exhibit a number of images worshipped by the heathen, and explain the systems of idolatry in the East.

FEMALE TEACHERS FOR OREGON.—The Boston Traveller mentions the departure of five young ladies from that city, last week, for Oregon, under the protection of Mr. Thurston, delegate to Congress from that Territory. The names of these enterprising self-denying pioneers of education are Miss Lincoln, from Portland, Me.; Miss Gray, from Townsend, Vt.; Miss Wands, from New Scotland, N. Y.; Miss Smith, from Lima, N. Y.; and Miss Miller, from Argyle, N. Y. They go out as teachers, under the patronage of the Society for Promoting Popular Education at the West, of which Governor Slade (of Vermont) is the superintendent and head.

Mortuary.
DIED—At his residence, in Macon county, Ala., on Sunday, the 9th of March, 1851, brother **FREDERICK G. THOMAS, Sen.**, in the 80th year of his age.

The subject of this notice was born in North Carolina, April 8th, 1771. His father moved to Georgia, when he was very young. After his marriage, he became a member of the Baptist church, in the year 1825. In 1836 he moved to Russell county, and in 1840 to Macon county, Ala., and united with the Baptist church in Aberfoil, called Lydia. Here he maintained the character of a pious, devoted christian through all the vicissitudes of life, down to his death. Our brother was a Deacon of the church during his entire connection with us at this place, and the church can say, in truth, his loss is irreparable. He had been afflicted for many years with the gout, but was in good health otherwise. He eat his dinner as usual, and was sitting in his chair reading the South Western Baptist, (at intervals, a religious book.) In a moment he dropped his head and expired without a struggle or a groan, as though he had fallen asleep.

Brother Thomas died as he had lived, in the full assurance of faith. It was delightful to be in his company, his whole life and conversation being a striking exhibition of christian fortitude and humility, such as made all love him who knew him. 'Tis painful to record the departure of one so much esteemed, so much beloved; to date the fall of a bright light from the firmament of our Zion. Though dead he yet speaketh. His example remains to allure us in the way of life everlasting.

In the discharge of every duty of life our brother was an example worthy of imitation. I have no disposition to eulogize the departed unduly; but there are those through whom the grace of God has shone more conspicuously than in others; and whose conduct should be held to sweet remembrance. Such was the life of our departed brother. He would often laud that grace which held in subjection the irregularities of our nature; and in him the power of divine grace shone conspicuously. His christian life was a lucid exemplification of the doctrines of the Bible. As a citizen, he stood high in the community; as a christian, he was eminent.— His christian virtues he ascribed to the grace of God. Depth of feeling distinguished his religious character, and because it was deep it exerted a transforming influence on all around. To serve God was his delight. He was, in a word, a practical christian carrying the spirit of Christ into every thing. He was an ardent friend to missions, and the bible cause, and proved his friendship by his liberality towards them. He was charitable. The distressed and the poor always went from his house full, and thankful for his bounty.

The deceased left a widow and many children, most of them well settled in life, and all in easy circumstances. They will bow with grief and the tears of affectionate regret, and his numerous acquaintances will embalm his memory in their hearts. In the language of the Poet we may say,

Dearest brother thou hast left us,
 Here thy loss we deeply feel;
 But 'tis God who hath bereft us,
 He can all our sorrows heal.

But again we hope to meet thee,
 When the days of life are fled;
 And in heaven we hope to greet thee,
 Where no farewell tear is shed.

The following resolutions, as a tribute of respect, were adopted by the Lydia church, on the occasion of our brother's death:

1. Resolved, That we mourn the loss of our beloved brother and deacon F. G. THOMAS, sen. who departed this life on Sunday, the 9th of March, 1851. In this afflictive Providence we lament our own loss; we also deeply sympathize with his bereaved companion and children, on whom it has pleased God to lay his hand, by the removal from their midst an so affectionate husband, tender father and ever kind neighbour, whose unceasing attendance had remarkably endeared him to their esteem and love.

2. Resolved, That we set apart the 4th Saturday in April next, as a day of special fasting and prayer to God, that he may uphold and sustain us as a church, and that he may guide and support us under our great loss in the death of brother Thomas; and that we may always bear in mind the advice given and example he set before us.

3. Resolved, That we invite Rev. J. C. McWhorter, to preach a sermon to the church and congregation appropriate to the funeral of our bro. Thomas.

4. Resolved, That these resolutions be spread on the minutes of our church, and that a copy be sent to the editor of the South Western Baptist for publication, by order of the conference.

DIED—On the 10th day of March, 1851, **CATHARINE W. WHITTEN**, wife of A. E. Whitten.

Sister Whitten died of bronchitis, after a long protracted illness. She bore her afflictions with becoming patience and resignation, dying as she had lived, trusting in Jesus. Sister W. joined the Baptist church at Little River, Franklin county, Georgia, in the year 1828, since which time she lived a devoted christian. In her the church has lost one of its best members.

The deceased was an affectionate wife; tender and devoted mother, and a kind mistress. She has left her husband and a large family to mourn an irreparable loss; but their loss is her eternal gain. Our sister died, rejoicing in confident hope of a blessed immortality. She sleeps in Jesus.

"Where she shall bathe her weary soul
 In seas of heavenly rest;
 And not a wave of trouble roll,
 Across her peaceful breast."

A FRIEND.
 Wharton, March 20, 1851.
 ☞ The Christian Index please copy.

Special Notices.
Magnificent Premiums.
 We are anxious to complete our list of five thousand subscribers at an early season this year, a thing altogether 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 of the prejudice of the paper, as an organ for South Western Baptists; and 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 with ten cash subscribers, by the 1st of July, shall have a copy of the Catechetical Instructor. This work, of 365 pages, was written 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 with 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, Communion, and Jenkyn or Symington on 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, 3 volumes in one, making 1337 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 with twenty cash subscribers shall have a copy of the Baptist Library with Cruden's large Concordance of the Bible. This is admitted to be the best Concordance in the world.

6. Every brother furnishing us with thirty cash subscribers, shall have a copy of the Baptist Library, 1327 pages, with a copy of *Benedict's History of the Baptists*, 970 pages, or any other works of equal value.

7. Every brother furnishing us with forty 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.

REMARKS.—It will be observed that we have limited the time to three months, that all our brethren have full opportunity to see their names in two years, never proceeding to 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 one 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. Sledge, J. Barnes, J. C. Keeney, H. E. Hayward, J. T. Freeman, of Starkville, E. Greer, Wm. J. A. Poon, Lee Comper, J. K. Clinton, D. T. Dupree, J. M. Knight, H. L. Jarman, W. M. Farrar, James S. Oliver, Hanson Warner, R. T. Sanders, Wm. H. Taylor, S. S. Lattimore, Benj. Whitfield, W. C. Crane, Jno. Micou, Thos. G. Bissett, Wm. L. Balfour, L. B. Holloway, J. B. Stetler, B. B. Gibbs, M. W. Phillips, J. J. Denson, S. I. Caldwell, Geo. Stokes, Wm. H. Holcomb, J. T. Russell, D. L. Russell, B. Pendleton, E. C. Eager, W. B. Wall, B. Owens, C. S. McLeod, G. H. Martin, T. N. Ward.

The following delegates were appointed by the Alabama Baptist State Convention:—T. Chilton, W. P. Chilton, E. B. Teague, H. E. Talbair, S. Henderson, A. A. Connelly, H. Talbair, Sr., D. P. Boston, M. B. Clement, P. H. Lunty, T. G. Keen, D. R. W. Melver, E. Prince, J. R. Malone, J. S. Ford, E. D. King, E. Haygood, P. M. Musgrove, K. L. Harratton, J. R. Huggard.

The following were appointed by the Alabama Baptist Bible Society.—J. H. DeVotie, A. G. McGraw, A. W. Chambliss, R. Holman, C. M. Breaker.

G. W. BAINE, by the Texas Convention.

Business Department.
Letters Received.
 Rev. A. T. M. Handy will observe that his letter, with its contents in hand. Thanks to our brother for new names, and good wishes for many others of the same sort. He shows his desire for the prospectus of our paper in the right way. Hope he will not weary in well doing.

Bro. Edwin W. Folkes will accept our grateful acknowledgments of his aid in the wider circulation of our paper in Miss. Hope he may succeed in obtaining many other names soon. Bro. L. A. D. will not be at his place this season, and the money had as well be remitted to us at once.

Rev. J. Q. Prescott is informed that his highly acceptable letter is at hand, name entered, money received, &c. Wish him abundant success in the "vigorous effort" he proposes to make for our paper. How many copies of the Catechetical Instructor are wanted? This known, we can devise a plan of sending them, may be.

Rec. Albert Williams has occasioned us singular pleasure and pain by his letter. Regret to hear of his poor health; but rejoice to hear of his permanent location in Ala. Should be exceedingly pleased to meet our brother and renew those fraternal regards which were cherished in years bygone.

Bro. H. G. Breunler will accept our thanks for remittance. We close up his arrears with the S. W. B. Chronicle, and pass the balance to his credit on our books.

Rev. B. B. Smith has an acknowledgment of his favor. Thank him for active efforts in our cause. He will reap in due time if he faint not.

Bro. H. W. B. Price has made us debtor for remittance. His former letter never came to hand, and as he is uncertain whether it was sent, we suppose it was not. See receipts elsewhere. Hope to hear from our brother often this year.

Bro. James E. Lott will find his receipt in another place. Thanks to our brother for his kind attentions. Hope he will send us some new names from his place.

Brothers Daughdrill and Cox will see that we are in receipt of their letter and remittances. Many thanks to them. May the good One make them as prosperous and happy as they delight to make their fellow-creatures.

Bro. C. C. Shannon will perceive that his remittance is before us. That portion of it which was designed by the old Alabama Baptist will be paid over as soon as we can do so.—Mr. Bradford

not being at present in town. Many blessings attend our brother.

RECEIPT LIST.
 Receipts for the South Western Baptist

NAMES.	AMOUNT.	VOL. NO.
A W Berry,	\$2 35	3 5
M R Brassfield,	2 50	3 2
Rev M B Cleaveland,	2 50	3 52
W M High,	2 50	3 52
Robert Fleming,	2 50	3 52
Mrs A E Wells,	2 50	4 3
Rev E E Kervin,	2 50	3 52
W R Burk,	2 50	3 52
Mrs Jane E Wallace,	2 50	3 52
J Y Pistole,	2 50	3 52
Wm Coleman,	2 50	3 13
Mrs F N Venable,	2 50	3 50
J E Buck,	2 50	4 3
Wade H Sims,	2 50	5 52
Rev David Butler,	2 50	4 3
Rev G Longmire,	2 50	4 8
G C Hodges,	2 50	5 52
Enoch Fagan,	2 50	3 42
Dr M Talbot,	5 00	3 45
Thomas Ringgold,	5 00	4 44
Rev E T Atkins,	1 00	3 52
Evan Colfee,	5 00	4 12
James D Teague,	3 00	3 52
W A Jolley,	2 50	4 4
Rev B B Smith,	2 50	4 4
H G Brewerton,	5 00	4 15
C C Shannon,	15 00	3 52
A J Battle,	2 50	3 52
Wm Huff,	2 50	4 4
Clark Carter,	2 50	3 52
James Scott,	1 50	2 22
F M Goodwin,	3 25	3 5
I W Pickens,	3 00	3 5
S B Wall,	3 00	3 5
Rev J W Williams,	1 25	3 16
H P Cox,	3 00	3 30
James E Lott,	2 50	4 13
Mrs M T H Watkins,	2 50	4 4
John Daughdrill,	5 00	4 23
Rev J Q Prescott,	2 50	3 52
S C McNeese,	2 50	4 5
George Miller,	5 00	4 12
Jesse Thompson,	3 00	3 21
Rev W B Lacy,	2 50	3 28
Wm P Bryan,	2 50	3 28
Wm T Hatcher,	2 50	3 52

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 seeing. We have, and are injuring ourselves by this indulgence. We treat all indebted to us, either by note or account, will take heed of this notice, or 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. 5-11.

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

March 5th
 C. C. SMITH, Adm'r. 1-6w.

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 Billingslea & John, or to either of them individually, will please call and settle immediately.

CLEMENS BILLINGSLEA
 SAMUEL W. JOHN.
 April 5-5t.

DRUGS & MEDICINES.
New Store and New Goods!
 J. G. HUCKABEE, having taken the Store lately occupied by L. S. Hart, offers to the citizens of Marion and vicinity, a large and extensive assortment of genuine Drugs, Medicines, Chemicals, Paints, Oils, Varnish, Dye-stuffs, Brushes, Window-glass, Stationery, Perfumery, &c.; selected with great care and designed particularly for the Retail Trade. To which he invites the attention of Physicians, Dentists, and others.

Physicians' prescriptions accurately and carefully compounded, by an experienced Pharmacist.
 Marion, Ala., Feb. 26th.

Notice.
The South Western Baptist Chronicle.
 By the recent fire on Magazine Street, on the morning of the 4th inst., we have lost nearly all of the books, accounts, letters, and files of papers, relating to the late Chronicle; besides the whole of the books contained in the depository.

Those who are indebted to us by subscription or otherwise, will confer a favor by remitting to us the amount due, immediately. We can be found at 61 Gravier Street, New Orleans.

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

Latest Issues from the So. Bap. Publication Society.
THE BAPTIST PSALMODY. A collection of 12 Hymns for the worship of God, by B. Manly, D. D., and B. Manly, Jr. 1296 Hymns.
 Pew Size—Plain Sheep, Retail price, 80
 do Colored Sheep, " 81 00
 do Turkey Morocco, full gilt, 1 00
 Pocket Size—Plain Sheep, 60
 do Colored Sheep, 75
 do Turkey Morocco, full gilt, 1 50

A discount of 25 per cent made to Churches, or individuals, purchasing 20 at a time.

THE WAY OF SALVATION. Second edition. By Rev. R. B. Howell.

This favor with which the first edition of this work has been received, has induced the Board of Publication to stereotype it. The present edition is printed from stereotype plates, upon fine white paper and clear type. The price has been reduced from 87c to 50c. Pages 332.

THE GOSPEL, THE INSTRUMENT OF HUMAN SALVATION. Its exclusive efficacy, and the method of its diffusion. By Prof. J. S. Mims, of Furman Institute. Pages 84. Paper covers. Price 10c.

THE ADVANTAGES OF SABBATH SCHOOL INSTRUCTION. By Rev. C. D. Mallory. Second edition. Pages 84. Paper covers. Price 6c.

A DECISIVE ARGUMENT AGAINST INFANT BAPTISM, furnished by one of our own proof texts By Rev. John L. Dagg. Second edition. Pages 52 Paper covers. Price 6c.

Five of each of the last three will be sent by mail when one dollar is remitted.

GEORGE PARKS & CO.,
 Agents S. B. P. Society, Charleston, S. C.
 March 5th.

Latest Publications.
 MARCH 5th 1851.
BUNYAN'S AWAKENING WORKS, 75 cents
 Foster on Missions, 40 "
 Law's Call to Christians, new edition, 40 "
 Life of Alexander Carson, 50 "
 Afflicted Man's Champion, 50 "
 Churches and Sects, 84 "
 Christian Professor, James, 1 "
 The Soldier of the Cross, 1 "
 Foot-Prints of the Creator, 1 25
 Old Red Sandstone, 1 25
 Annual of Scientific Discovery, 1 25
 Religious Progress (Williams), 80 "
 Lectures on Lord's Prayer, (do.), 50 "
 GEORGE PARKS, & CO.
 Agents, S. B. P. S., Charleston, S. Carolina.

JUDSON FEMALE INSTITUTE,
 Marion, Perry County, Ala.

Faculty.
 PROFESSOR MILO P. JEWETT, A. M. Principal and Instructor in Moral and Intellectual Philosophy, &c.
 DR. F. AUGUSTUS WURM, A. M. Professor of Music.
 Miss L. E. SMITH, English, Embroidery & Wax.
 Miss L. D. SALISBURY, French, Drawing and Painting.
 Miss D. L. MERRILL, English.
 Miss M. A. GRISWOLD, English.
 Miss H. L. HURD, Music.
 Miss E. A. JEWETT, Music.
 Miss D. W. TUPPER, Primary and Preparatory Departments.

Governess.
 MISS M. A. GRISWOLD.
 Matron and Nurse,
 MRS. H. C. EASTMAN,
 Steward's Department.
 WM. HORNBUCKLE, Esq. AND LADY.

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

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

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

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

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

The Teachers in the other departments possess the highest qualifications for their respective duties. They have all been engaged, for several years, in their profession, in the Judson, or in other Southern Institutions. The Governess is admirably fitted by her high moral and intellectual attainments, and her intercourse with polished society at Washington City and other parts of the South, to mould the character and form the manners of the Pupils.

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

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

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

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

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

MONTHLY REPORTS of Scholarship and Deportment are forwarded to Parents.

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

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

Board and Tuition are payable, one half in advance.

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

REFERENCES.
 IN MISSISSIPPI.—Col. Thos. G. Blewett, H. Talbert, Esq., Gen. T. N. Ward, Rev. Benj. Hodges, Rev. J. B. Sibley, A. M. West, Esq., Rev. Benj. Whitfield.
 IN ARKANSAS.—Rev. J. Hartwell, D. D.
 IN LOUISIANA.—Silvester Bennett, Esq., William S. Prethro, Esq., Capt. J. W. Mundy, Rev. Elias George.
 IN TEXAS.—Rev. R. C. Burdick, Jas. R. Jenkins, Esq., Rev. James H. Harkins.
 N. B. Payments can always be made by Acceptance on New Orleans.

M. P. JEWETT.
 January 8, 1851.

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

Dr. G. may be found in his office at any hour, unless professionally absent.
 Office over Law's store, fronting the Public Square, N. P. All work, warranted, and charges reasonable.
 Feb. 12, 1851. 15-50.

A New and Philosophical Grammar, OF THE ENGLISH LANGUAGE, rendered intelligible and practical, in which words are classified according to their meaning and use. By J. J. Morris, A. M., late Principal of the Montgomery High School, Ala. This is the title of a little of a text book which the author has recently sent to us. We have looked through its pages with some care, and from this examination, together with what we know personally of Mr. M., as a gentleman and a scholar, we are disposed to judge very favorably of his merits. Mr. Morris is the son of a Baptist clergyman in Alabama, and a graduate of the Tusculum University. He has taught school in Montgomery and Salem, and has established the reputation, we believe, of a careful and devoted instructor. Recently, he has been giving lessons in Grammar, to large classes, both in Alabama and Georgia. Those who have had the pleasure of examining his pupils, speak in high terms of the proficiency. We wish him all the success which the merits of his new system deserve.—Madison Family Visitor. 3-11

T. M. BENSON. JAMES ROGUE. D. R. HOOD.
BENSON & HOGUES,
 Commission Merchants,
 Corner of Canal and Magazine Streets,
 NEW ORLEANS.
 ORDERS for any description of Merchandise filled with despatch, under the personal supervision of one of the Firm.
 Jan. 1. 41-11.

Niche for the Poets.

The Land which no Mortal may know.

Though earth has full many a beautiful spot, As a poet or painter might show;

There the crystalline stream bursts forth from the throne, Flows on and forever will flow;

And there, on its margin, with leaves ever green, With its fruits healing sickness and wo,

There the pale orb of night, and the fountain of day, Nor beauty nor splendor bestow;

Oh! who but must pine in that dark vale of tears, From its clouds and its shadows to go,

Miscellaneous.

The Huguenots.

We find in the Newark Sentinel, says the Central Christian Herald, a report of a lecture on this subject, delivered by the Rev. Mr. Vermilye.

A writer of celebrity has said that the great reformation began in France. We could hardly assert this; but there it made great progress, and found noble adherents.

In 1520 the first French Bible was published, and a Protestant congregation was formed about the same time.

In 1523 an edict was published against them and many were killed. In 1528 six were burned at the stake, and the king himself headed the procession.

In 1540 appeared Marot's version of the Psalms, which, though rough and uncouth, was adapted to the popular metres of the day.

In 1548 Henry succeeded his father, and contended, by his presence, many funeral piles, at one of which he was horrified by seeing an old servant of his father in the flames.

In 1559 Francis II. began his reign. He died in 1560, and was succeeded by Charles IX., who was then eleven years old.

From this time began scenes of terror that make the brain reel when thinking of them. The Protestants had become so numerous that concessions were made to them.

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ble act for the world! scattering through the earth noble-minded men. The revocation not only destroyed their rights, but with a refinement of cruelty, forbade their emigration: 1,600 churches were thrown down.

The first attempt at settlement in America was made in the Rio Janiero, 1555, under Coligny, which was unsuccessful. A second was made near Charleston, S. Carolina, in 1562, and in 1564 still another, which were also failures.

The Ruined Daughter. AFFECTIONATE MOTHERS:—It is your duty to remember, that Providence has laid the earliest, the heaviest, and most important, part of education, upon you; but it has alleviated and sweetened the task by many peculiar affections and endearments.

But surely both your heart and conscience tell you that you have not yet done with them. Female children in particular are an anxious and a lasting burthen upon the mother.

You must be, therefore, what you wish them to become. Will a daughter learn to be industrious, from an idle, indolent mother? Will she learn to be sober-minded, by seeing you habitually carried away by the pride of life?

Will she catch the spirit of piety from one whose every Sabbath are devoted to dissipation and pleasure? I will not insult you by supposing that a positively bad example has been set, or that your darling charge may have grossly deviated from the paths of virtue; but let me suppose for a moment, a case that may, and does, happen every day; that your daughter has grown up with a vain, light, worldly mind; has acquired a taste for dress and amusement; has become a perfect mistress of the usual accomplishments of the day and place in which we live; has become an object of attention and admiration.

Let me suppose her attacked with disease, and that disease, perhaps, the effect of levity and dissipation. See, the roses are fading upon her cheek, her beauty is wasting like a moth; all her vivacity is reduced to the sudden glow of the hectic, which is gone, before it is well come; she feels the witness of death at her heart, she looks up to you with clouded, wistful eyes, and says, "Ah, my mother, you were too indulgent to me. You assisted the tongue of the flatterer, and taught me to forget myself. I was made to believe myself an angel, and now I feel that I am a worm. Seeking to shine in the eyes of man, I have neglected the means of finding favor in the sight of God. I now wish that I had frequented the house of prayer more; I wish I had not frequented the company of the giddy, the thoughtless, and the profane. I do not accuse my dear mother of designedly misleading me; but, would to God she had better understood her own duty and my real interest. Life had been more respectable, and death less frightful than I find it to be. O my God, have mercy upon me."

It had been easy to have added to the strength of this address; but even from this, the maternal heart recoils, and deprecates with horror, an hour so dreadful. Well, blessed be God, it is yet a great way off; and what is more, it is in your power to prevent it; I do not mean the stroke of death; but the arrow of death dipt in the poison of remorse.—God grant that you may never feel it.—Hunter.

Hiring Preachers. The following anecdote, which we have received as authentic from the lips of a clergyman of great distinction, sets forth in a very pleasant way the folly of reproaching preachers as hirelings because they receive temporal support from their congregation.

At the meeting of a Presbytery in an eastern State, it fell to the lot of one of the ministers to be quartered with a man belonging to a denomination which does not allow of salaried preachers. He was soon accosted by his host as follows: "What is thy name, friend; I mean the name thy parents gave thee?" "John."

"Has thee any objections that I should call thee by that name?" "Certainly not; my mother always calls me John."

"Well, John, I understand thee belongs to the class of hiring preachers." "You are greatly mistaken, sir; I do not belong to that class."

"I mean thee is one of those preachers who receive pay for preaching." "No, sir, I receive nothing for preaching to my people."

"How then," said the interrogator, evidently surprised and disconcerted, "does thee manage to live?" "Why, I work for my people six days, and then I preach for them on Sunday for nothing."

The dialogue ended here, since it was too manifest to be denied that if a man worked for a people six days of the week, he was fairly entitled to a living.—Ohio Observer.

The Yankees.

The word Yankees is probably derived from the Indian word Yonkees, for English. It more appropriately belongs to the inhabitants of New England, and such is the predominance of this character that the other States are becoming like the Yankees while the Yankees are keeping like themselves. Cape Cod, which is but a heap of sand, maintains thirty thousand people, and not a beggar among them.

All the tariffs that could be devised, would not ruin them. They will hold their own, let politics twist about as they will. Shut their industry out of one corner, and it will force itself into another; and when a Yankee says, "I'll try," the think is done. A Yankee is emphatically a civil man, though his civility may not produce bows and graces. A stirring spirit, stirring deeds, a stirring life for the common theme of his praise—he puts every man upon his usefulness. If a man be called good in his presence, then comes the question good for what? And yet, the liberal sciences and the fine arts, receive nowhere in the country so much encouragement as in New England. The cities, towns, villages, country seats, and private dwellings exceed in elegance, and taste, those of any part of the Union.

The Yankees too are distinguished above all others for what is called contrivance. A Yankee farmer is a kind of Jack at all trades—he not only delves the soil and goes to market, but he is a carpenter, shoemaker, weaver, cooper, soap-boiler, and more trades than these. He turns wooden bowls, makes baskets, sets up shops, manufactures brooms, and invents various kinds of washing machines. It is his main study to improve every thing, and the Patent office at Washington is loaded with his inventions. No other man is like him. It has been said that he is made for all situations, and can manage to work his way in all places. Place him on a rock in the midst of the ocean and with his penknife and a bunch of shingles he would work his way to the shore. He sells salmon from the Kennebec to the people of Charleston—Haddock fresh from Cape Cod to the planters of Matanzas—raises coffee in Cuba—swaps horses and mules like Arnold, for molasses in Porto Rico—retails ice from fresh pond in Cambridge in East Indies—takes nut from Brighton to New Orleans and South America—manufactures multicaulis for the governor of Jamaica—becomes an Admiral in a foreign nation—starts in a cockle shell craft of fifteen tons loaded with onions, mackerel, and "notions," for Valparaiso—bait his trap on the Columbia river—catches wildbeasts in Africa for Macomber's caravan—sells granite on contract to rebuild St. Juan de Uloa—is ready, like Ledyard, to start for Timbuctoo "tomorrow morning"—exiles himself from home for years to sketch in their own wilderness the wild men of the woods, and astonishes refined Europe with the seeming presence of the untutored savage. Introduced to Metternich he asks, "What's the news?"—says "How do you do marm?" to Victoria—prescribes Thompson's eye water to the mandarins of China—and if he pleases make the scouting Southerners rich with cotton inventions. He is found foremost among those who sway the elements of society—is school master for the country, and missionary for the whole heathen world. He is unequalled in fact, and instead of going over round about ways starts across lots for any desired point.—If perpetual motion is ever discovered he will be sure to be the lucky contriver, for he is the fac totum for the whole world. Surely such a people are not to be subdued by any thing.

Rowland Hill, and the Captain.—Once when I was returning from Ireland, (says Rowland Hill) I found myself much annoyed by the reprobate conduct of the captain and mate, who were both sadly given to the scandalous habit of swearing. First the captain swore at the mate—then the mate swore at the captain—then they swore at the wind—when I called to them in a strong voice for fair play, "Stoy! stop!" said I, "if you please gentlemen, let us have fair play: it's my turn now." "At what is it your turn, pray?" said the captain. "At swearing," I replied. Well, they waited and waited, until their patience was exhausted, and then wanted me to make haste and take my turn. I told them, however, that I had a right to take my own time, and swear at my own convenience. To this the captain replied, with a laugh, "Perhaps you don't mean to take your turn?" "Pardon me, captain," I answered, "but I do, as soon as I can find the good of doing so." My friends, I did not hear another oath on the voyage.

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

CHARLES D. GOULD, CHARLES S. KENDALL, JOSHUA LINCOLN. Boston Oct. 31, 1850.

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

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

SCHOOL BOOKS, in large quantities. Merchants and Teachers would do well to call before purchasing elsewhere. STATIONARY, Staple and Fancy, viz: Gold Pens, Steel Pens, a large supply on cards and in boxes; Pen Holders, Quills, Lead Pencils, Slate do, Writing Inks, Drawing Pencils, Camel's Hair do, Sable do, Water Colors, Drawing Paper, of various sizes, Bristol Boards, &c. Note Paper, Plain and Fancy do, Envelopes, Letter and Cap Paper, ruled and plain, Slates, Diaries, Pass Books, Memorandum Books, etc. BLANK BOOKS, viz: Day Books, Journals, Ledgers, &c. Plain and Full bound, and Half bound, of various sizes and qualities.

PRINTING PAPER, 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. McCreary'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. Henney's Splendid fire proof Salamander Safes, Wilders Patent. This superior article is undoubtedly fire proof, has a splendid lock, and will not sweat. In addition to the above mentioned articles, many others in the stationary line, &c., are constantly on hand. BLANK BOOKS, Manufacturing and book binding.—Blank books are manufactured, and PAPER RULED to order in any pattern, printed books bound with neatness and despatch, and at very low rates.

No. 29, Water Street—Mobile. December 20th, 1850. 43—6m.

ANTIOCH, Chambers Co. Ala. October 18, 1850. THE subscribers take pleasure in certifying that Mr. Morris' Grammar class at Antioch, which had been studying but fifteen days, appeared to have a most superior knowledge of Grammar.

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

HENRY M. LUMKIN, 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, Washington Street. CHARLES D. GOULD, JOSHUA LINCOLN. Boston, Nov. 1, 1850.

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

well that the law will kill him if the creditor cuts his own throat, as every man is held guilty who causes the death of another. If but half the Ceylon fashions prevailed in this country some pettifoggers we wot of might kill themselves as soon as they pleased—but the last part of the fashion would not be so agreeable.—N. Y. Sun.

A NEW METHOD FOR COLLECTING SALARY.

—A pastor in a neighboring State had, for a long period, made ineffectual appeals to his society to induce them to pay him portions of his salary, which from time to time, had been withheld. At length his last cent was gone, and though the amount due to him from church and society had reached \$800, the prospect of receiving any part of it to meet present necessities was a forlorn one. Much disheartened, well nigh discouraged, he resolved to tender his resignation when the Presbytery should next convene. In the mean time he adopted the following expedient:—It was useless to carry empty purses. He folded and enclosed them, and sent them to the President of the Board of Trustees, accompanied with the following request:—"Trusted to the Trustees of the Presbyterian Church in—until the pastor has further use for them." The appeal thus made was irresistible. Like the mantle of Caesar, those furnished purses told a tale which moved to pity, hearts which seemed unfeeling before. The pastor soon received his dues, and still remains at his post, it is hoped, with purses full.—Puritan Recorder.

Rowland Hill, and the Captain.—Once when I was returning from Ireland, (says Rowland Hill) I found myself much annoyed by the reprobate conduct of the captain and mate, who were both sadly given to the scandalous habit of swearing. First the captain swore at the mate—then the mate swore at the captain—then they swore at the wind—when I called to them in a strong voice for fair play, "Stoy! stop!" said I, "if you please gentlemen, let us have fair play: it's my turn now." "At what is it your turn, pray?" said the captain. "At swearing," I replied. Well, they waited and waited, until their patience was exhausted, and then wanted me to make haste and take my turn. I told them, however, that I had a right to take my own time, and swear at my own convenience. To this the captain replied, with a laugh, "Perhaps you don't mean to take your turn?" "Pardon me, captain," I answered, "but I do, as soon as I can find the good of doing so." My friends, I did not hear another oath on the voyage.

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

CHARLES D. GOULD, CHARLES S. KENDALL, JOSHUA LINCOLN. Boston Oct. 31, 1850.

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G. H. FRY, J. L. BLISS, W. G. STEWART, 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 6-ly

THOS. ANDERSON, | WM. BURKS | GEO. P. KELLY ANDERSON, BURKS & Co Factors and Commission Merchants, MOBILE, ALA. ARE prepared to grant the usual facilities to A 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, Mandeville, Talladega Co. Sep. 10, 1850. 38-ly

SALEM SCHOOL 44 miles on the road leading from Tuscaloosa to Huntsville. No. of Students during the past School year, 104. No. Boarders 56. N. Classical Scholars 31. THIS School will again open on the first Monday in January, 1851, being the 9th year.

Terms. Tuition—Elementary department, per session, 20 weeks, \$10 00 More advanced, 15 00 Highest, 20 00 Board, washing, fuel, servant hire, beds, room, rent and lights, 2 00 The house is large and commodious, with five rooms four fire places, and three stoves. The location is as healthy as any in the State—nothing to allure or entice the student from his books or corrupt his morals. It is intended to 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 less than one session from the time of entering to the close of the session. None need apply who do not intend to be studious and moral, and after trial is made, if a student does not advance, whether from indolence 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, every variety of. 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 its bounds of the Canaan Association. J. H. BAKER, A. M. Principal. IRA G. DEANSON, A. M., Assistant. T. CARROLL, Primary Department. Address, J. H. BAKER, Jonesborough. Sept. 11, 1850. 28-ly

COLBY'S BOOK CONCERN. THE OLD STAND, 122 NASSAU STREET AT THIS PLACE may be obtained at whole 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, SEMIOTIC TABLES, MARRIAGE CERTIFICATES, HUSBANDS' NAMES BOOKS, &c. Just published, a book for the times. THE AL-OST CHRISTIAN DISCOVERED.—By Rev. MATTHEW MEAD. Introduction by Rev. Wm. R. Williams. "It is a searching treatise on a most important subject."—Christian Chronicle. "We had this coming reprint with increased gladness, 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. CARISTIAN BAPTISM; by Noel. With an accurate and elegant Portrait—an exact reprint of the London edition without mutilation or comment. PARABLES OF JESUS, with notes by the author. BAPTISM AND COMMUNION. By Rev. Richard Fuller D. D. "Particularly favorable terms will be given to Agents." 4-ly

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, Grockery, 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 23, 18 0. 13-ly

Medical Notice. DR. S. BILLINGSLEA & 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. Billingslea. 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. 3-ly

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 \$1 50 a hundred. GEO. PARKS & CO. Agents. No. 41, Broad-st. Charleston, S. C. Oct. 30, 18 0. 4-ly

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 47-ly

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. Jean Tweeds, Prints, Gingham, Irish Linens, Table and Bed Linens, Embroidered and Plain Laced Capes and Bed Blankets, Jacket, Swiss, Book and India Linens. A variety of the latest styles of fancy Linens. Embroidered, Figured, Chend and Changeable Silk, very rich; French and English Merino Orleans and Hungarian Cloths; Black and Colored Linen DeLanes, Embroidered and Plain Starched Linen Cambric Handkerchiefs, Madras and Laced Capes and Collars, Embroidered Underclothes, Kid and White Silk Gloves, Thread Edging and Laces, Bonnet and Belt Ribbons; Shawls, Marano, Cashmere and DeLane Shawls, Crape Shawls, and Scarfs Plain and Embroidered. A good assortment of plantation goods, Negro Blankets, Kerseys, Plaid and Plain Linens, heavy Cotton Stripes, Onaburgs of several styles, Brown Domestic and Drillings, Russet Brogans, heavy Boots, Kip Brogans, Glazed and Wool Hats, &c., &c. We invite the public to call and examine our stock, it is entirely new and we intend selling at the lowest market prices. W. H. WEAVER, J. N. MULLIN, ISAAC WILLIAMS. December 18, 1850 43-ly

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, Antain, and Dallas. Jan. 1, 1851. 44-ly

A CARD. P. 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. If his residence and office are at the house formerly occupied by Mr. Wm. Huntington. Marion, Jan. 29th 1851. 45-ly

H. H. HANSELL & BRO. 24 Magazine Street, New Orleans, La. W. S. HANSELL & SONS, 28 Market Street, Philadelphia. MANUFACTURERS OF SADDLERY, AND IMPORTERS OF SADDLERY HARD WARE. Purchasers are invited to an examination of our large and well assorted stock. We are prepared to furnish them with the latest style of Saddles, Harness, Trunks, &c., and with every article appertaining to Saddlery and Saddlery Hardware trade, at a very small advance on our Philadelphia prices. New Orleans, Jan. 15, 1851. 47-ly

BAYLOR UNIVERSITY, LOCATED at Independence, Washington County, Texas, in one of the most beautiful and healthy portions of Texas, will commence its Fall Session on 1850, on the 15th of July, and close it on the 13th of December following. The Spring Session for 1851, will commence on the 13th of January, and expire on the 13th of June following. Faculty: REV. HENRY I. GRAVES, President, A. M., Mr. WARREN COWLES, Mr. DANIEL WITT, Professors, Mr. HENRY STRIBLING, Tutor, Mr. AUGUSTUS HORTON, Professor of French and German Languages, and Pedagogy, Mrs. LOUISA BUTLER, Teacher of Music and Embroidery. TERMS PER SESSION. Elementary English Branches, \$8 English Grammar, Geography and Arithmetic, 13 Ancient Languages, Natural and Mathematical Sciences, Moral and Intellectual Philosophy, 14 French Language, 10 German Language, 10 Music on Piano Forte, with use of Instrument, 24 Music on Guitar, 24 Painting, 10 Embroidery, 10 Fee in Collegiate Department, 24 Boarding, including Fuel, Washing, Lights and Lodging, per month, 4 to 58. Tuition payable in advance. No deduction, except in cases of protracted sickness. HOSEA GARRETT, President Board of Trustees. Aug. 14, 1840.

Boarding House. BOARDING by Mrs. J. CAROLINE EZZELL, on Royal Street, between Dauphin and St. Francis, No. 28, Mobile, Ala. Nov. 6, 1850. 36-6m.

To Country Merchants. DAVID TAYLOR & CO. (SUCCESSORS TO TAYLOR & RAYNE.) HAVE on hand a very large and superior stock of Boots, Shoes, Hats and Caps, which they will sell at unprecedented low prices for cash or approved paper. Purchasers will please call at the old stand, sign of the Mammoth Red Boot, 25, Custom House Street, New Orleans. July 1, 1850. 18-ly

GROCERIES!! GROCERIES!!! BATTELLE & WOODHULL, No. 32, Commerce Street, MOBILE, ALA. TENDER their thanks for the very liberal patronage bestowed upon them by their friends during the past season, and solicit a continuance of the same, pledging themselves to use every exertion to please. We will have constantly on hand a complete and well selected stock of Groceries, consisting of all the various articles usually kept in our line, all of which will be sold on the most reasonable terms. BATTELLE & WOODHULL. Sept. 25, 1850. 30-ly

S. P. FERGUSON, FORMERLY OF BUNTON, LOWMEDE COUNTY, is engaged in the above house, and most respectfully solicits the patronage of his friends. All orders entrusted to him shall receive his special attention. To his friends who have formerly ordered their Groceries through the Commission Merchants, he would say, order direct, thereby saving extra charges. New Supply of Books at the Baptist Depository. THE Agent of the Southern Baptist Publication Society, has just returned from the New York and Philadelphia Trade sales, where he has been able to purchase at the LOWEST RATES, a large and valuable stock in the Depository is much more complete and valuable than at any previous time. Orders from the country can now be filled upon the most satisfactory terms and with promptness. Large cash orders filled at a more liberal discount than the established rate. GEO. PARKS & CO. Agents. No. 41, Broad-st. Charleston, S. C. Sep. 25, 1850.

McRAE & COFFMAN, Commission Merchants, NEW ORLEANS. 23-ly. Aug. 7, 1850.

Notice. MR. ALFRED H. HARRINGTON is no longer my Agent in any shape or form whatever. Marion, Ala. Dec. 15, 1850. M. W. SHUMAKE.