

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.

Love of the Truth.

I think it is John Newton who somewhere says, that he never knew any person who appeared to be actuated by a sincere love of the truth, who did not come right after a while, however far off he might be when he began to feel this motive operating. The case of the Rev. Thomas Scott is a remarkable illustration of this remark. When he commenced his correspondence with Mr. Newton, he was a Socinian, and was solicitous to engage his correspondent in a controversy on the points of difference. Mr. Newton, however, while he avoided controversy, still entertained and expressed the hope that Mr. Scott would come to a right belief, because he thought he perceived in him a sincere desire to know the truth.

It seems to me, that this is one of the best lessons which they learn, who are taught of God. The Holy Spirit, when he would lead any one to the saving knowledge of the truth, produces in him a spirit of humble docility. The soul led by the Spirit thirsts for the knowledge of the truth. This is a very different thing from ardent attachment to particular opinions which have been imbibed from education, or from the connection with a particular sect. Such attachment cleaves to error as tenaciously as to truth. A man may be willing to lay down his life in defence of his opinions, and yet may be destitute of the love of truth. The genuine love of truth makes its possessor willing to relinquish his most cherished opinions as soon as it shall be satisfactorily demonstrated that they are not true. The love of the truth renders a man not only earnest in the pursuit of the beloved object, but impartial in his judgment of evidence. He fears deception, and admits new opinions only after the evidence has been thoroughly sifted and weighed.

This disposition is commonly accompanied with a deep sense of our ignorance and inability to error. The lover of truth cannot be satisfied with mere plausible appearances; he must have solid ground to rest upon; he therefore digs deep until he comes to a rock. And as the Holy Bible is the treasure of divine truth, he searches the Scriptures daily to find out what God has revealed. But conscious of his inability to be misled by ignorance or prejudice in interpreting the oracles of God, he is incessant in his prayers for divine illumination. Such a one trusts little to his own reason or human authority; he wants to hear what saith the Lord. And they who search for truth as for hid treasure, shall not be disappointed. There is a gracious promise that if we seek, we shall find. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not; and it shall be given him."—*American Messenger.*

Infant Communion.

1. The advocates of infant baptism contend that the Christian Church is a continuation of the Jewish; that baptism takes the place of circumcision, as an initiating ordinance. If this be so, the Lord's Supper takes the place of the Passover, as Paul says, Christ our Passover is sacrificed for us, let us keep the feast, etc.; and as all circumcised persons were required to partake of the Passover, so all baptized persons, by parity of reasoning, must partake of the communion.

2. If the Jewish Church and the Christian Church are the same, and the ordinances of the Christian Church take the place of the Jewish, by what right can we shut out infants from the holy commemorative ordinance of the Christian Church, when they were unquestionably admitted to the corresponding ordinance of the Jewish Church? Who has ever excluded them? Who has authorized us to exclude them?

3. When the Savior instituted the Lord's Supper, he said to his disciples, "Eat and drink ye all of it." These expressions were addressed to the Church. If, then, infants belong to the Christian Church under the Christian dispensation, as they did under the Jewish, how can we question their right to partake of this ordinance? Can the command, "Drink ye all of it," be obeyed without admitting them? How can all the Church drink of it, when some are not allowed to come?

4. Every Jewish convert who would have complained if infants were not baptized, would have equally complained if his children had not enjoyed the privilege of partaking of the Lord's Supper, as freely as they had of the Passover. They would not have submitted to the deprivation, and it is safe to conclude that every baptized child was admitted to the communion.

5. There is abundant evidence that infant communion was practiced in the early ages of the Church. To this, Jerome, Austin, and other Christian Fathers, bear witness. Infant communion and infant baptism were never separated. And infant communion is to this day the practice of the Greek Church, of the Russians, the Armenians, the Maronites, the Copts, etc.

6. If infant communion did not commence with the apostles, no one can tell when it did commence. And it is not incredible that such a practice should be introduced into the Christian Church at any one age after the apostles, and no mark be found from which to date its beginning?

7. What a grand privilege it is for a parent to bring his family all with him to the table of the Lord, and feel that they are not only his family, but members of the same Church, bound in the same covenant and sharing in the same privileges as himself!

8. Objections may be brought against the introduction of children to this ordinance, but they are such as lie with the same force against infant baptism; and, of course, could prevail nothing with the class of persons to whom this argument is addressed.—*Christian Review.*

Hope, the Angel of Life.

Hope is a passion, which is implanted in the breasts of all intelligent beings, and is perpetually raised and excited. In whatever circumstances man may be placed—whatever trials he may have to endure, he is sustained by hope, and is kept by it from sinking beneath the oppressive burden of sorrow.

Hope is the antagonist of despair; the prevents the latter from taking possession of our minds; and when at times despair is ready to subject us to its direful sway, hope alights, and like a true deliverer, rescues us from the grasp of the foe.

It is this "angel of life" that animates the husbandman while sowing the seed, that sustains the captive amidst the gloom and solitude of the dungeon, and that keeps up the desponding heart of the mariner when his bark is threatened by the fury of the storm. Who does not find some support in hope? If trials disturb our domestic peace, and clouds intercept the light of prosperity, hope anticipates the termination of our troubles, and the breaking forth of sunshine again. Without this "propitious power," every sorrow would rest heavy upon our spirits, and every shadow that settled over our heads would appear as a "thick darkness."

However protracted be the night of adversity, it is not long for hope to console us through its watches, nor too dark for this bright star to cheer us by its soft and encouraging light.

Though all men hope, the greater part hope in vain, while the realization of it is the portion only of the few. The thousands of this world who chase its fleeting assurances, perish in vain, and in vain. While on the giddy path of earth, they fondly imagine they discern in the distant prospect something that is to satisfy with delight the desires of their hearts; but as they approach onward to it, it vanishes like the cloud of morn.

How different the case of those to whom is given the apostolic injunction, "Hope to the end!" They have a hope in common with others, which is set on "things of the earth;" but the one which is their anchor when "tempests rise and billows roll" is fixed beyond the reach of change and death. This hope differs from every other, inasmuch as it has consoling, with it the certainty of realization. If our hope be set upon an earthly object, we may or may not realize it. The tender infant on whom a mother's eye looks anxiously, and for whose maturity her fondest hopes are ever ardent, may become an early inhabitant of the tomb. But the hope of the gospel is to meet with no disappointment—experience no blight, but is to grow and flourish till heaven, the object of it, is beheld in all its unclouded glories. We cannot yet the land of promise—we have only read of the beauties there; the melody of the song which the "new-born sing" our ears have never heard. None have returned to tell us of its pure river, or its tree of life; but hope anticipates it all; and even now "Christ crowns the soul, while yet a sufferer here, With wreaths like those angelic spirits wear."

Reader! Let the hope of the gospel be yours; and as it is indeed a "good hope," rejoice in it to the end.

Choice of Companions.—We are told by a Pagan poet, that "evil communications corrupt good manners," and by a sacred writer, "he that walketh with the wise shall be wise, but the companion of fools shall be destroyed." To judge men by their associates is an old maxim, and a dictate of common sense; for if we are not first determined in our choice of companions by congeniality of disposition and character, intimate association will soon mould and assimilate us to their opinions and practices. Religious parents should have a careful eye to this, in the connections which they seek for their children. If they prefer gay, ambitious, or worldly views for their children, they must not be surprised to find them conforming to all the fashionable vices and follies of the age, speaking half in the language of Canaan and half in the language of Ashdod.

Creeks.

ANNUAL REPORT OF REV. H. F. BECKNER.

Creek Agency, January 18, 1851.

With pleasure I comply with your request, by sending an annual report of this Mission. My last embraced the time from January to June, 1849, inclusive.—The baptisms at the Muskoke church alone, had been: Mar. 13; Jan. 7; Feb. 8; Apr. 4; May 4, and June 6.—Total 42. From that time until now, Elder Jacob and I have baptized at the churches connected with this mission, as follows: July 3; August 8; September 12; October 5; November 12; December 5; February, (1850) 5; March, 7; April, 5; May 2; June 10; July 2; September 10; October 4; December 4.—Total, 94. During the same time brother Perryman has baptized at the different churches, 39, making a total of 124. Of the 94 baptized by Elder Jacob and myself, 69 were Creeks, 22 blacks, 2 in the Choctaw nation, and one white man. Of the same number, 3 belonged to the Second Baptist Church, 2 to Pleasant bluff, 2 to Choseka; and 85 to the Muskoke Baptist Church. In June, 1849, the number of members belonging to this church was 312; and by adding the 85 baptized since then, we have 397. As to the numbers excluded, dead, dismissed by letter, restored, and received by letter, I have kept no account. In March, 1850, we built a comfortable meeting house at Broken Arrow, in which town there is an arm of the Muskoke church containing 30 members. During the past year, I have assisted in the constitution of 1 church, and in the ordination of 1 minister.

D. N. McIntosh and his brother Lewis, who were baptized in November, 1849, have been licensed to preach. The former has been preaching with great acceptance more than a year, and the Muskoke Church, by a unanimous vote, has invited a presbytery to inquire into the propriety of ordaining him to the Gospel ministry. The latter has been absent, as a delegate to Washington, since a short time after his baptism, until a few months ago.

In December last, he also accepted license to preach the Gospel, and is laboring with great promise of success, in Broken Arrow and the adjacent towns.—Brother Lafayette Marshall (a half breed) has been licensed to preach the gospel, by the Baptist Church at Choseka. Each of these brethren enjoy the advantage of a liberal education; understand both Creek and English and possess great influence, both on account of his mental attainments, moral worth, and his relationship to the chief men of the nation. Besides these, we have one other licentiate (brother Yatohah, a full blooded Creek) who has rendered valuable assistance. He can read portions of the New Testament that have been translated into Creek; has a general knowledge of the scriptures, and possesses a zeal that is made effective by his long established reputation for unwavering perseverance. I have kept no memorandum of the amounts contributed by our churches during the past year for benevolent purposes, but I know that they have been large in proportion to the number of members. I can remember that we have purchased a horse and saddle for brother Yatohah, and that we have given him \$5 00.

We have given to an interpreter \$20, and to Elder Jacob one horse. On several occasions we have collected \$30 for church expenses, (this is about an average collection at the Muskoke church) besides supporting one association and two camp-meetings. I ought also to state that such meetings here are far more expensive than in the States. From ten to twelve hundred people sometimes stay at the place of worship for two or three days, who are wholly dependent upon the accommodation of the church. In short, I know of no people more willing than the Creeks to obey the divine commandment, "freely ye have received, freely give."

In regard to prospects, encouragement, &c. I can only repeat the language of my monthly report. The field has never appeared more inviting than at present. Opposition to the Gospel daily becomes less formidable. Our congregations continue to be large and attentive, while some are baptized almost every month. Nothing discourages me so much as the want of health. I have been hindered greatly from attending to my missionary labors by the sickness of myself and family, and recently, my lungs have become seriously injured from preaching in the open air by night and day, (which I have been forced to do for want of large houses,) and from other exposures; but I am so interested that I cannot quit the field. May the Lord smile upon all who take an interest in Indian Missions.

No Bishop or Haver.—It is stated that the Pope has refused the earnest request of his Majesty Faustin I, to send a Bishop to reside near him. His holiness was pleased to answer that the Archbishop of New York, Mr. Hughes, might, if he judged it proper, appoint a vicar for the island, or a black abbe, who is at present living in Paris.

Weas.

ANNUAL REPORT—F. MISS S. A. OSGOOD.

HARVEY INSTITUTE, Feb. 15, '51.

Dear Brother:—Again it becomes my duty to report to you the progress of this school since your last anniversary meeting; its present condition, and our hopes and encouragements for the future. With a few exceptions, our pupils have been regular in attendance; and the result is a perceptible improvement, both in their manners, and the various branches of learning and labor, in which they have been taught.

Specimens of needle work from the girls, and of penmanship from the boys, will enable you to judge of their capacities. In the sewing department, four little girls, from eight to twelve years of age have rendered much assistance.

Four girls, whose advancement fitted them for usefulness in the school, are absent, and will not return here, but will attend the school at Miami, where they now live.

Our most interesting little girl was taken from us, last June, by death, and now reposes beneath a lone tree, in view of the school room window; but her spirit has joined the happy throng in heaven.

Our eldest girl, Ananda, married about a year ago, and went from us cherishing for us a kind regard, and an abiding interest in the school. Her department as a Christian has ever been gratifying to us; and we hope she will exert a good influence in her family. The feelings of our eldest boys you will learn from letters which they have written, and which you will receive without any change or correction. Their broken, artless style will be more interesting than I could make it by criticism. I suggested to them the interest their friends would feel in receiving some expression of their feelings in regard to what they have received, and they at once desired to write. These two were baptized two years ago; and were there no other fruit of our labor, their improved condition compared with the untaught, abundantly compensates every sacrifice I have made for the Indians.

In two years those boys will be capable of going into some business, and we can but feel anxious for their future welfare. With us, their habits are all that we can desire; away from us, they may fall into vice; yet we trust that the work begun in their hearts will continue to the glory of God and to the good of their race. The number of pupils and their advancement, you will find in the accompanying exhibit.

More than twenty daily recite passages from the word of God, and read every Sabbath in that precious Book.

When our expectations, in regard to a Mission Station at Miami are realized, our circle of Missionaries will be enlarged, and I trust we shall pursue our toils with renewed zeal, and that a new impulse will be given the work, and O, may a blessing be poured upon the Indians in answer to the united prayers of the Church of Christ. I have greatly desired that some member of the Association might visit our little field, that they might see for themselves the amount of good which this poor people are receiving from your hands, though the laborers are imperfect.

My health is very good, and I have many hopes of being more useful than in the first years of my stay here.

While I was last year contemplating the relinquishment of the mission, the indications of Providence led me to doubt the propriety of so doing, and while I was hesitating, the timely and unexpected restoration of my health decided me in favor of remaining. Yet with the approbation of the Board, I should be much gratified to visit home, and to spend a few months with my mother, from whose society I have been mostly absent for more than twelve years.

South Africa Missions.

The London Missionary Society has been for a long time actively engaged in carrying forward the missionary work in this vast field for labor. The most recent accounts from the Cape of Good Hope are gratifying, and although they have been impeded by internal wars, yet success attends most of the missionary efforts.

The good Dr. Philip, at the Cape, is now in the 75th year of his age. Although enfeebled by age, he is still looked upon as the general head of the mission. He was the first who established the infant school system in Africa.—There are now eleven infant schools at Cape Town, giving instruction to twelve hundred children.

The Rev. Mr. Freeman, who has recently made a tour into the interior, says that after he had proceeded beyond the colonial boundaries, he found the gospel had done much good for the Griquas.—On one occasion, at the first missionary station, he had a large congregation of Griquas and Bechuanas; not less, he thinks, than seven hundred, and at the Lord's table he sat down with about four hundred communicants. He held a missionary meeting, and many of the people addressed the audience in the Dutch language. Promises of contributions were

made to the amount of about £100, including donations of cattle and sheep.

Mr. Fuller extended his tour to the station of the well known missionary Moffatt, nearly one thousand miles to the north of Cape Town. Mr. Moffatt's chapel, he says, would be no disgrace to the environs of London. He has good congregations and a large number of communicants. He has also a printing press "hard at work." He proceeded still further North, until he came to the station of Dr. Livingstone, well known for his great discovery of the great lake Ngami.

Broken Resolutions.

The world of despair, it has been said, is paved with resolutions. This is a solemn thought, whether it be the language of poetry or prose, imagination or fact, figurative or dread reality. Broken resolutions are no trifling matters, where God and the well being of the soul is concerned. And yet, how many such resolutions are recorded in every mind's book of remembrance, which will one day wake up from their slumbers of forgetfulness, and call the heart to a painful account. A recent author in writing on this subject, says:

"Men, through apprehension of ill, are not more forward to make good resolutions than to break them the moment their fears have subsided. Thus, let one be seized with sickness in consequence of his intemperance, and he will secretly resolve to change his habits; but with returning strength his passion returns, and his resolution is forgotten. Or let one through dishonest expedients expose himself to a civil prosecution, and he will resolve to change his course; but as his alarm passes off, he is again prepared to yield to the first temptations. So it is with men, in general, in relation to their eternal interests. Be they ever so worldly and thoughtless—it matters not if they are avowedly skeptics—only place them in circumstances of peril; let them be exposed to the fiery bolt which in an instant may hurl them into eternity! let the waves threaten to engulf them or the pains of fierce disease take hold on them, and they have undergone an instant change in all their views. Fear has brought them to a sense of their folly in having neglected religion. Fear has pressed home the thoughts of God and eternity! Oh! what would they not give to be delivered from their fears! A cry of mercy breaks from those pallid lips.—The resolution is formed—is repeated: 'Yes, I will live to Thee, wilt thou only spare my life!'

There is one who was thus wrought on by his fears; yet who would suspect it on witnessing his devotion to the world? He himself has almost forgotten how he then felt, and prayed, and vowed. The danger has long since passed away; and with his fears all his better purposes have vanished. Or we can recall a person who was once awakened by the preached word to a sense of sin, of righteousness, and of judgement to come.—As the preacher went on, it seemed to him as if his day of grace were ended, and he summoned to give up his final account—so vividly were the terrors of the law depicted; in such fearful accents did conscience speak and bring before him the terrors of a lost eternity! What relief to him when he heard there was hope for the chief of sinners! O glorious tidings of great joy! And as the preacher urged his hearers to flee for refuge to the hope set before them in the gospel, he resolved to give himself to the work of immediate repentance! but instead of going from the house of God to his closet, he went out amid the wonted scenes of sense, and the world speedily shut out from his view the fearful realities he had been contemplating; and now, who would suppose—so indifferent has he become to his soul's interest! that he had ever heard of God—much less been driven by his fears to resolve on repentance and a better life!"

An Incident and a Lesson.

Returning from a pleasant walk, a trifling article took me into a store of ordinary appearance. Behind the counter stood the lady-merchant, with her slate in hand calculating accounts. Whilst waiting for the article which I wished and had called for, I heard a little voice pronouncing loudly and distinctly—"Follow peace with all men, and holiness, without which no man shall see the Lord."

Turning, I beheld at my side a very small boy, his head scarcely high enough to reach the counter, with his little hands stretched up so as to rest his blue cotton-bound Testament, turned upside down, upon the top. "My little son," I said, "that is a very good text, and I hope you will always remember it." "Hush your noise," cried the mother. Turning to her I said, "My friend, do not rebuke your child, but rather encourage him." "Yes," she replied, "if he will only put things in their right places." "I presume he goes to Sabbath School." "No," said she, "he does not; but his elder brother and sister go to a school during the week,

where they are taught to read the Bible; he hears them learning their lessons, and catches all these things, and the whole day he is repeating them." Saying to her, that it was a blessed privilege to have our children's memories stored with the word of God, I bade her good morning, and returned home.

This incident, so small and simple in itself, served to strengthen my faith which has never wavered, in the propriety, the importance, nay, the positive obligation in a Christian land, of introducing the Holy Scriptures into our common schools, and regulating our whole system of education according to divine teachings.—We cannot calculate the importance and value of even this one truth engraved upon the memory and heart of this little immortal being—"Follow peace with all men, and holiness, without which no man shall see the Lord." Through all his after life, it may be to him a governing principle—regulating his relations and intercourse with his fellow creatures, and awakening him to a sense of his duty and obligations to that Holy Being who cannot look upon evil with the least allowance. The first sentence which I ever remember to have read in my youth was from Noah Webster's spelling book—"No man may put off the love of God;" and here it rests in my memory as fresh as yesterday, undisturbed by the passage of more than twenty years; and often in that period has it echoed and re-echoed in the chambers of my soul, as conscience stood debating whether I should obey God, rather than man.

"I will not send my child to a school where the word of God is taught, and religious influences are exerted, for fear that he will become a bigot." Is a sad fallacy. Then you would rather place him where no fear of God is set before his eyes, and his unrebuked depravity, and his unoccupied mind will be best prepared to admit the poisonous influences of a lawless infidelity, or a corrupt and perverted faith. You would rather have your child the thorn and thistle of the hedge, the bramble running wild with its own luxuriance, than the pleasant plant of the garden, nurtured by the hand of diligent care, and pruned and cultivated for beauty and usefulness here, and if watered by Divine grace, made meet for the Master's service, and prepared for the paradise of God.

Give me, for ever give me, that system of education, which from his birth recognizes my child as an immortal being, and through all the period of youth feel accountability, is training him to fear God and keep his commandments. This links him to the skies by a chain which is seldom severed in his passage from time to eternity.—*Presbyterian Magazine.*

Murder of a Swedish Missionary.

Mr. Collins, Superintendent of the American Mission at Fuh-Chau, China, under date of Dec. 9th, 1850, gives the following account of the murder of Rev. C. J. Faust, a pioneer missionary of the Swedish Lutheran Church:

"On the 3d of November last, accompanied by his colleague, Rev. Mr. Elquist, he went in a small Chinese boat, to the mouth of the river, for the purpose of cashing their bills of exchange at the ships lying there. They effected their object, and set out on their return with the money. They had not proceeded more than a mile, when they were attacked by a large boat filled with armed men, first with stones, and then with spears. Hoping to intimidate their assailants, each fired a pocket pistol he had with him, but with no effect. Mr. Faust, mortally wounded by repeated spear thrusts, fell overboard and has not been seen since. Mr. Elquist, after several severe blows, leaped into the river, reached the shore, and attracting the notice of persons on board the English ships, whence they started, was rescued. The boat and money fell into the hands of the robbers.

Immediately on receiving intelligence of the robbery, the officers took measures for arresting and punishing the offenders. It was ascertained to what village the murderers belonged. Police officers, with an escort of 500 soldiers, proceeded there. About fifty houses belonging to parties implicated were burned down; five persons were arrested, and will probably be executed."

"A NAME ABOVE EVERY NAME."—When the pious Bishop Beveridge was on his death-bed, he did not know any of his friends and connections. A minister with whom he had been well acquainted visited him; and when conducted into his room he said, "Bishop Beveridge, do you know me?" "Who are you?" said the bishop. Being told who the minister was, he said that he did not know him. "Well," said one, "Bishop Beveridge, do you know the Lord Jesus Christ?" "Jesus Christ," said he, reviving, as if the name had upon him the influence of a charm, "Oh, yes, I have known him these forty years. Precious SAVIOUR. He is my ONLY HOPE."

TERMS:

The terms of our paper will henceforth stand as during the last year.
 A single number \$3 00.
 Any present subscriber forwarding an additional new name and \$5 00 in advance, shall have two copies for one year.
 Any two new subscribers, paying \$5 00, in like manner, shall have two copies for one year.

Corresponding Editor.

It was announced a week or two since, that negotiations were pending with the Rev. Rufus C. Burleson, of Houston, Texas, to become our associate Editor from that State. We are happy to inform our readers that this object, so greatly desired for a year past, has been at length consummated.

There is no portion of the West in which our brethren, generally, feel a deeper interest, than in the physical field of Texas, either on account of its physical advantages, or its social and religious wants. It is the home of many a loved one, in whose future well-being there is a cherished solicitude, and it is destined to be the home of many an enterprising spirit, yet quietly enmeshed in the land of the fathers. Its present condition and future hopes, its agricultural, educational, and religious prospects—these all possess an interest which is felt in every section of the country, and which cannot fail to make it a desideratum that every item of intelligence from that far off land should be strictly authentic and reliable.

Brother Burleson has advantages over many, for the responsibility he has assumed. Having resided long at, perhaps, the most prominent position in the State, and being personally acquainted with most of its important interests, social, commercial, and religious, no man is better qualified than he, to afford all desired information, as far as man is capable of doing so, in an agreeable and attractive form. The objects at which he will aim, and the spirit in which it will be done, are thus expressed in a letter, received just as we are going to press:

"My first and chief object will be to adapt the 'South Western Baptist,' to the peculiar wants of our brethren and churches in this new and interesting State.

In order to do this most successfully, attention will be given to the following subjects:

1. It will be my highest aim to promote "evangelical" and practical holiness in our churches; for without this, religion is a vain show—a worthless dream.

2. The Endowment and prosperity of Baylor University, and Ministerial Education;

3. The operations and claims of the Baptist State Convention of Texas—especially reports of our missionaries;

4. The annual proceedings of all the Associations in Eastern and Western Texas;

5. Interesting news from our Preachers and churches, especially of Ordinations and Revivals; and

6. The great doctrines for which our venerable church has toiled so long and suffered so much, will be explained and defended with Christian kindness and courtesy. Among these, the doctrine of Total Depravity, Salvation by Grace alone, Regeneration by the Holy Spirit, the Baptism of Believers, the Communion of Baptized Saints; the Republican Government of Christ's Church, will occupy a prominent place. But while I shall fearlessly avow Baptist sentiments, nothing will be more grateful to my heart than to "follow peace with all men," especially with all who love the Saviour.

In all this, I hope to be able to interest also some of your readers who are not Texans—especially those who are looking for homes in our genial climate and fertile plains. I expect, as occasion allows, to visit the most interesting portions of the country, and will endeavor to describe briefly and accurately, its moral and social condition, as well as our Texas soil, climate and scenery."

In closing our notice of this arrangement, we simply remark, that we have been much influenced in forming it, by diverse assurances that it would give utmost satisfaction to the entire Baptist family of Texas. Brother Burleson's piety, intelligence, prudence, and orthodoxy have the undivided confidence of his brethren of the South-West, and of the amiability and zeal with which he will defend their principles and advocate their cause, they will have ample opportunity to judge hereafter.—Ed.

Our Texas exchanges will please address their papers to Rev. R. C. Burleson, Houston, Texas.

WANTED.—We want the names of one hundred ministers or laymen who will, each, undertake to furnish fifteen new subscribers to the South Western Baptist by the 1st of July. Shall we have them from Alabama, Mississippi, Louisiana, Texas, and Arkansas? We know several who will be of that number, and we know more than a hundred who can easily furnish that many new names, with a little extra effort. We will give a copy of the Baptist Library, containing about thirty different publications, for every fifteen cash subscribers. What an immense good can be thus accomplished!

Including the reading matter of one hundred copies of the Library, and fifteen hundred copies of our paper, near a million and a half of pages of Baptist religious reading would be thus put in circulation. Is there a pastor, a deacon, a Christian—male or female—who will not put forth his efforts in such a work? Brother, I speak to you that read, will you be one of the hundred? Say I'll try.

CHANGE OF ADDRESS.—Rev. Wm. Manning has located at Deer-Brook, Miss., and requests his correspondents to address him at that place.

Rev. A. B. Couch has removed to Clarksville, Arkansas, and requests his correspondents to address him at that place.

Rev. P. B. Chandler has located at Fayetteville, Fayette county, Texas, and requests his correspondents to remember him at that place in future.

The Texas Wesleyan Banner and the Deaconship.

A recent number of the Texas Wesleyan Banner devotes two entire columns to the ordination of Bro. Wm. McMahon to the Deaconship of the Houston (Texas) Baptist church, for which, if not for the beauties of his composition, yet for the value of his discoveries and the force of his logic, the Editor deserves a premium at the hands of the public; and that all men may appreciate the literary and theological beneficence so generously bestowed upon them, we propose to notice, a little in detail, his sapient lucubrations.

First of all then, with his uniform candor, the Banner notifies his readers that Baptist churches, as it respects the deacon's office, have quite departed from the faith, and in this branch of their ecclesiastical polity, can lay small claims to apostolic connections. "If so," he says, "why does not every Baptist church have seven deacons, in imitation of the seven in the church at Jerusalem, referred to as the model, instead of a less number. And why do they not have deaconesses also, as some of the Apostolic churches had?" Again, why do not their deacons preach and baptize, as the Apostolic deacons did? Why do they not wash the disciples feet and have a community of goods also?"

But will the Banner allow us to hint that thus saying, he condemns himself—that in this beautiful flourish he has dug a pit for his own feet, and wove a net for his own head? Has every Methodist congregation seven deacons, after the model of the church at Jerusalem? Have they deaconesses also, "as some of the Apostolic churches had?" Do they observe "feet washing" as a religious ceremony, or have they among them sought approaching to a community of goods? Either all this is essential in the formation of a gospel church, or it is not. If it is not, its absence from the constitution and usages of Baptist churches, cannot, as the Banner pretends, imply that these are not strictly apostolic in their forms and customs; if it is, its absence from Methodism—from first to last—demonstrates that society to be destitute of the essential features of apostolicity. Which horn of the dilemma will brother Richardson take? Will he deny his own to be a gospel church; or will he admit Baptist churches to be such? This is a hard, unpleasant question to decide, we allow; but may be, if he cannot solve it, he may at least do justice to his Baptist brethren, by frankly confessing that in order to prove them anti-apostolic in their usages, he is content to throw Methodism also out of the kingdom of Heaven.

The Banner's embarrassment, in this instance, originates in an over-weening desire to bolster up a favorite theory—that there are diverse orders of ministers in Christ's kingdom, of which deacons are a subordinate class. He says: "In our opinion there are clear and strong proofs that the deacons in the apostolic churches, were preachers of the word—a subordinate part of the regular ministry." Elsewhere, as if doubtful whether they were subordinate or superordinate, he tells us "it is evident that the deaconship comprised the entire apostolic ministry."

In support of this opinion, as if to intimidate his hapless adversaries, reference is had, (1.) To the use of the original terms rendered deacon and deaconship, in the gospel; (2.) To the solemn ceremony of ordination, observed in the apostolic church; and (3.) To ecclesiastical history, in the first ages. We say reference is made to these, in proof; and it must be conceded that, if sustained by such an array of authorities, there would indeed be "strong proof" in favor of his bantling. But there is a material difference between even the most absolute assertion, and invincible argument—between vociferating that these authorities establish diverse orders of clergy in the church of Christ, and a clear development of the method by which they do so. The former is done by the Banner without reserve, the latter he carefully declines.

4. Now, it is frankly conceded that the terms *diaconos* and *diakonia*—rendered deacon and deaconship—are in some instances applied to ministers and the ministerial office, in the N. Testament; but that this is so with any sufficient uniformity to authorize the assumption, that deacons were a subordinate class of preachers in the apostolic age, there is abundant reason to deny. In a majority of instances, we think it will be found, on examination, these terms are employed in connections that wholly forbid such an idea. For example, civil magistrates, bearing the sword of vengeance, are in the N. Testament, denominated deacons, not less than ministers of the gospel; (Rom. 13: 3, 4.) angels of heaven are said to fill the deaconship; (Heb. 1: 14) and Jesus Christ himself is described as a deacon. (Rom. 15: 8.) If *diakonos*, a deacon, signifies a preacher, then there is no reason why *diakonos*, a deaconess, may not signify a female preacher! If because, when St. Paul says, "I was made *diakonos*, a deacon, according to the gift of the grace of God," we are to understand that the deaconship and the apostleship were one and the same office, then, in like manner, when he says "Phoebe was a *diakonos*, a deaconess, of the church at Cenchrea," he must be understood to mean that she was a female apostle in that church! The truth is, the term only signifies a servant, either of the public or of an individual, and in the language of a judicious writer, "according to the *usus loquendi* of the Scriptures, all ministers or servants, ordinary and extraordinary, political, ecclesiastical, angelic and divine, are familiarly called *deacons*."

2. To those who are familiar with the great remove, sedulously maintained, between the imperial highness of the clergy and the humble, down-trodden state of the laity, in the Methodist connection, it is not a matter of astonishment, that the Rev. Mr. Richardson should infer, from the solemn ceremony of ordination, employed in setting apart the "seven" in the church at Jerusalem, that they must have been clergymen, and that all ordained deacons are clergymen. He says:—"Though our Baptist friends confine the deaconship to the laity, they have in this instance endeavored to throw around it some pomp and show of ceremony."—"But, 'The mode of the ordination of the apostolic deacons is peculiarly expressive of their clerical character.'"

Indeed! How so, brother Richardson? We were not before aware that there was anything in the essential nature of Christianity, or in the precepts and doctrines of the Bible, which necessarily forbade the institution of more than a single office in connection with the behests of heaven, or which made it a sacrilege to consecrate the humble officers of the church with sacred solemnity; we were not aware, we say, that there was an abstract wrong in regarding the laity of the

churches equal with the clergy—in supposing God might ordain an office to be filled by the former, and that when so ordained, its incumbents might be set apart to this office with the most profound ceremony. And even yet, we are tempted to think, when the Banner infers from the solemn circumstances of their ordination, that deacons were clergymen, in the apostolic churches, he does so, rather from certain contemptuous notions with which his "cloth" is want to look down on the laity, than from any thing in the nature of the two institutions, or recorded on the subject in the sacred oracles. For this mistake, however, he must not go about to hold other men responsible. Let our brother first unlearn his false ideas in relation to the designs of ordination, and come to think as he should do, that a man is not made intrinsically better, nor raised an inch higher in the scale of importance, by having passed under the imposition of hands; let him understand, that it is not the purpose of ordination to metamorphose the humble, weeping disciple into a proud, haughty, self-important lord of God's heritage; and then, perhaps, he will be less apt to conclude that the simple circumstance of imposition of hands and prayer, however solemn, may lift one from the level of his brethren to the dignity of the robe and the mitre. It is all a notion of your own, friend Richardson, "that the mode of the ordination of the apostolic deacons should be more peculiarly expressive of their clerical character, than of their own true character as deacons, charged with the finances of the church."

3. The Banner says:—"That the church generally has maintained from the apostolic times, the office of deacon in its clerical character, no man versed in ecclesiastical history will deny. And we challenge any man to designate the time in which it was perverted from a lay to a clerical character."

This looks a little spunky, but if our brother will keep cool, we will show him the opinions of his own standards on the subject. There is now lying before us a volume, titled "History of the Church, by Martin Ruter, D. D." in honor of whom if we are correctly informed, the Rutgersville (Methodist) College, of Texas, was called, and over which the Rev. Mr. Richardson, of the Texas Wesleyan Banner, formerly presided. On page 26, of this work, we read, in relation to the church in the first century:

"An inferior order of ministers called deacons was appointed from the first institution of the church, whose office it was to assist in the administration of the Lord's supper, to carry the elements to the sick, and absent, to receive the oblations of the people, to rebuke those who behaved irreverently during divine service, to relieve the distressed, and to watch over the conduct of the people. In some churches they, also, read the gospel, and were allowed to baptize and to preach."

This History, we are told, was "compiled from the works of Dr. G. Gregory, with numerous additions and improvements," and "published for the Methodist Episcopal church, in 1834," and the reader will observe how dissonant its testimony is from the views of the Banner. The author does indeed denominate deacons an inferior order of ministers; but in describing their office, their legitimate business, he never once intimates that it was to preach, except by permission, and that not generally—only in some churches.—Hence, also, in the same connection, he describes the office of the deacons as contemplating like things among the female portion of the church as the deacons among the men.

But let us bring to the notice of the Banner the words of Mr. Wesley. We quote from his Notes on Acts 6: 2. He says: "In the first church, the primary business of the apostles, evangelists and bishops, was to preach the word of God; the secondary, to take a kind of paternal care for the food, especially of the poor, the strangers and the widows. Afterward, the deacons of both sexes were constituted for this latter business; and whatever time they had to spare from this, they employed in works of spiritual mercy. But their proper office was to take care of the poor. And when some of them afterward preached the gospel, they did this not by virtue of their deaconship, but of another commission, that of evangelists, which they probably received, not before, but after they were appointed deacons; and it is not unlikely that others were chosen deacons, or stewards, in their stead, when any of these commenced evangelists."

Verily, brother Richardson, it would seem this were sufficient. Why fight under a Wesleyan banner and yet contradict what Mr. Wesley taught in such unambiguous terms. We appeal to no authorities but your own; your own oracles have decided against you. Mr. Wesley asserts that the primary business of the deaconship, in the first church, was not to preach, but to take care of the poor; that when some (not all) preached, they did so, not by virtue of their office as deacons, but of another, subsequent and distinct appointment; and that in such cases, it is likely, they abandoned the deaconship altogether and others were constituted deacons in their stead. Whether, however, Dr. Ruter and Mr. Wesley were "versed in ecclesiastical history," we will leave the Banner to decide.

In conclusion, there are two irrefragable arguments against the supposition of the Banner, that deacons were a subordinate class of preachers in the apostolic age, which our space will allow us only to mention at the present time.

1. The specified object of their appointment in the church at Jerusalem. This was clearly to disengage the hands of the ministry from worldly entanglements, by taking the full charge of the temporalities of the church themselves. (See Acts 6: 2-4.) Now, on the supposition that they were preachers of the gospel, how could they at the same time have had charge of these temporalities, and yet have been free from every entanglement, and given continually to prayer and to the ministry of the word?

2. The instructions of the apostle, in his epistles to Timothy and Titus, relative to the qualifications and duties of the deacons. If there were three orders of ministers in the apostolic church, as the Banner supposes, it is remarkable, that while St. Paul so carefully describes the qualifications and duties of two, he passes over the other in utter silence; and if the deacons were a class of preachers, differing from the bishops only in respect of their age and influence, it is equally remarkable that he should have given a separate set of instructions to these, as though they were entirely distinct. This he did, and the inference is irresistible, that the deaconship was a distinct and independent office, not a branch of the ministry but separate from it; and that which becomes all men, deacons and ministers, is to understand the duties of their respective offices and discharge them faithfully.

Letter from Miss Sarah A. Osgood.

The following communication, addressed by Miss S. A. Osgood, to the *Ladies of the Sioam Baptist Church*, will be read with interest.— Sister Osgood is one of the oldest Female Missionaries of the Indian Territory, and one of the most tenderly beloved. It will be remembered that little more than a year ago, she was adopted by the Ladies of the Baptist church in this place, as the means through whom they might bestow charities on the Indians of the West. Her letter is a reply to theirs on that subject, and will speak for itself.

The Ladies of the Sioam Baptist Church:

DEAR SISTERS.—With sincere pleasure I received your kind and truly sympathizing letter; to which, during the weary months that have since elapsed, I have had no time to reply. If, as I suppose, you read the "Indian Advocate," you are already acquainted with what were our destitute and afflictive circumstances for some time past. Sister Lykins has recovered so far as to be able to take the principal care of her little family; and since the 1st of October, we have had domestic help, so that Miss Simewell and I have devoted most of our time to the care of the school. Since the decline of my health two or three years since, I have not been able to endure constant confinement in the school room; yet I retain the general supervision of the school, and am constantly and perhaps profitably employed in the clothing department. So soon as the children are comfortably clothed for winter, I shall re-enter the school, and spend a portion of each day in imparting instruction, so long as my health, which is now quite good, will permit.

In a school of from thirty to forty children, several of which have been given to us as young as at four or five years, there is sufficient employment to occupy all the time of two teachers. One of us must be with them out of school to watch their deportment, and to instruct them to do their work rightly; and the facility with which they learn every thing we attempt to teach them is encouraging in the highest degree. Would that you could see our little girls, from six to twelve years, seated at their work, and mark the rapidity with which they ply their needles; and the uniform neatness of their stitches.—You would be both surprised and delighted.

One little girl past six, who has been with us less than a year, was at first the most unteachable girl of our number; and so frequently did she elude our vigilance and escape from us, sometimes to the prairie on her way home, that we thought the task of training her almost as hopeless as that of domesticating the fowls which fit over the plains.

She is now a quiet, industrious and affectionate child; often she asks for sewing as early as the dawn of day. She learns our language rapidly, and will if she lives, I hope, grow up for usefulness.

I know that those whose hearts are opened to send the gospel to this poor people, are anxiously awaiting tidings of "a nation born in a day." But as the farmer looks not for harvest during the period of seed-time, so we must not expect many conversions until the now rising generation shall have become well taught in the doctrines of the Gospel.

Pleasant indeed would be the work if we could weekly see and hear evidences that precious souls were being adopted into the kingdom of our blessed Redeemer. Few Christians would, I think, shrink from the privations and trials of so glorious a work.

But so gradual is our work of improvement, that often, to keep me from discouragement, I review and contrast the past and present condition of both children and parents; and the pleasing change in both, incites me to continued perseverance. Often, as I have felt, in view of entire prostration of health, and various trying circumstances, that I must retire and leave my place to be supplied by others; separation from these children would have been a bitter trial.—And now in prospect of suspension or abandonment of our school, by the Board, for want of means to sustain it, I feel that I cannot see these affectionate ones dispersed to their homes to follow their former habits, and to be exposed to the vices of their people.

If I knew in what manner to write, or where I might seek the sympathy, prayers and aid of a benevolent public, I would sit long at my table, and every mail should bear a cry for help, until means were granted to relieve our pressing necessities.

Most warmly do I thank the dear sisters of Sioam church for their benevolent remembrance of me. You are perhaps aware that one hundred dollars, per annum, is all that is appropriated in money for my support. From friends I occasionally receive presents of clothing, else this allowance would have been barely adequate to meet my wants. For Bro. Lykins' embarrassment, pecuniarily, I feel much regret; and trust that he will share largely the Christian sympathy of his brethren abroad. His accounts against the Board for the expenses of the Mission, amount to near \$900, and they have neither money nor encouragement to afford; and all this is standing against him in the hands of creditors. He has labored to conduct the affairs of this station with the strictest economy; and it is hard that he should be pressed by demands which he cannot meet. The failure of crops of every kind will increase the year's expenses beyond any former year, and yet including salaries, provision and clothing for the school and all the outlays, it will not exceed \$1,600, for the year. Our average will be from thirty to thirty-five pupils. Compare the number and expenses with any other Indian school, and you can appreciate his efforts. Pray for us, dear sisters; and that many spiritual blessings may be poured upon you, your pastor and church, is the earnest prayer of

Yours sincerely and gratefully,
 SARAH A. OSGOOD.
 Harvey Institute, Ind. Ter., 1850.

Mrs. M. Foster Crawford.

We have seldom had our sympathies more deeply excited than in connection with the following letter from the estimable lady whose name stands at the head of this notice. We had the pleasure of forming a slight personal acquaintance with Mrs. Crawford, (then Miss M. Foster,) last summer, at the house of Brother Paschall, to whom her present letter was addressed, and by whose kindness we are permitted to lay it before the public. She is a native of Alabama, of Tuscaloosa county—where her parents and numerous relatives still reside. In point of personal attractions and mental cultivation she stands much above the great mass of our young ladies, as in fervent piety, expansive benevolence, and noble self-sacrificing devotion to the glory of God, and the well-being of souls, she will hence be placed on a level with those whose names are enshrined by the church of Christ, in the sweetest, tenderest recollections.

The circumstances of Miss Foster's marriage to the Rev. Mr. Crawford, Missionary elect to Shanghai, China, would be to those who have less confidence than Baptists have in the special providence of God, a most romantic affair; but viewing it, as it should be viewed, in the light of a Divine providence, it will be, if ever made public by her friends, one of the most interesting items of the sort yet known, and most beautifully shows that

"God moves in a mysterious way
 His wonders to perform."

Sister Crawford has long entertained an anxious desire to go as a missionary to the Heathen, and, through a friend, was in correspondence with the Foreign Board, at Richmond, on the subject, at the time of meeting with brother Crawford, whom she has now married, and with whom she will sail (God willing) in the summer for the far distant East. Her letter, dated at Mobile, on her way to Tennessee, from her native State, (which she will see no more) was addressed, as we have said, to brother Paschall, of Clinton, Ala., with whose family she had boarded some time, while engaged in teaching. It affords a touching idea of the strength of her attachments, her deep interest in the charge formerly entrusted to her hands, and the spirit of cheerful piety with which she surrendered all for God. May the grace of the Ever Living, Ever Present be sufficient for her. May her aged parents, in laying their beloved daughter a living sacrifice on the altar of true devotion, feel a comfortable assurance that the God of the faithful will keep them and keep her till the day of joyous meeting in heaven. But we must not detain the reader longer from the letter.

To W. W. Paschall.

MY DEAR FRIEND:—When I wrote you last it was our design to pass through Clinton in our stage route to Memphis, Tenn.; but we afterwards concluded to take the river, and found it impossible to visit you. We came down on the Empress, which arrived in port about one o'clock on Sunday, and expect to leave for New Orleans at one to-day. We attended service last night at the St. Francis Street church, and were introduced to the Pastor, Mr. Keen, and several of the brethren.

I bore up under the parting scene better than I anticipated. I felt the necessity of restraining any violent emotion; and I preserved a calm exterior, while my heart was almost bursting with anguish. I have often nursed little sorrows into great ones, but this was a mountain already. More keenly than anything else, I felt the grief of my parents. It seemed "the sorrows of death" had overtaken them; and nothing but the invisible power of Omnipotence, could support me in those dark hours. "I know in whom I have trusted," and He who has said "I will never leave thee, nor forsake thee," was never false to a promise. If in the conscious discharge of duty—enjoying communion with the Holy Spirit—if still supported by this friend in the most overwhelming afflictions I cannot be unhappy. "It lightens the stroke to draw near to him who handles the rod"—and indicated by a kind Father for our own good, we can bow in cheerful, joyful submission. I know trials await me, in every shape and form, but we have a promise of strength according to need.—"God is faithful who will not suffer us to be tempted above what we are able to bear."

I hope Miss Drusilla continues the school with success. I rejoiced to leave the school in the hands of one so well qualified for the station in every respect. Tell her she will have much inward fighting to do. I can sum up in a few words all the advice I would give her:—"Live near to God—trust in Him."

I could say but little to my dear girls at our parting—my heart was too full. How it would fill my heart with joy to hear of one of them becoming a Missionary—or filling any station of usefulness. No one knows how much I have wrestled for them at a throne of grace; and not one of them is forgotten in my prayers now. Give my love to all of them, and make one earnest request in my name—that they will all seek the pearl of great price—they will go to the source of all joys; for what Christian does not know that only a Christian knows true happiness? I hope you still continue the Sabbath school. Urge upon the people its importance. Say for me, to Miss Drusilla and Dr. Webb, to exert themselves in getting up a Bible class.—They cannot but feel the importance of the station they occupy as servants of Christ, and their duty to promote the spiritual welfare of those around them.

I am writing in haste—it is between eleven and twelve o'clock, and our boat leaves for N. Orleans at one. Besides this my room has no windows, and I am writing by candle light. Tell Dr. Webb he need not be surprised to receive a collection of Chinese curiosities. My respects to all the boarders. My love to my dear little sisters and friends. Mr. Crawford's compli-

ments. Write me soon—at Nashville—we expect to be there in May. My kindest love to Mr. Paschall and your children.

Sincerely your friend,
 M. FOSTER CRAWFORD.

Mobile, March 17, 1851.

New Paper in Mississippi.

Dear Bro. Chambliss:—A communication published in your paper of the 2d inst. from "Brother," has determined me to say a word through your columns, on the subject referred to in that letter, viz: the starting of a paper in North Mississippi. I fully concur with your correspondent, in his apprehensions, that the project might bear the construction of sectionalism, a feature, to which "A Brother" knows I have entered my uniform and stern protest in all our operations in this State.

But again, I am decidedly opposed to attempting even a *Convention*, State paper, while we have so able and convenient a general organ, as the "South Western Baptist." We have in the *Baptist paper*, of which I can justly boast; and let me say once for all, and to the public, while it sustains its present character, I sustain it.

I think it proper, before I close this note, to say, that the first intimation I had of "the Missionary Baptist" project, was the receipt of the prospectus, with my name as one of a "committee," for what purpose I have never known, and on the receipt of this, I forthwith wrote several of the committee earnestly entreating them to abandon the scheme. This I have thought it proper to say, in justice to myself, and to the common cause.

In conclusion, permit me to shake "A Brother's" hand, all the way to the shoulder, and pledge that, to the utmost of my poor abilities, I will "go as far as who goes farthest," in sustaining our present organ—the S. W. Baptist—an in preventing sectional tendencies, (our former bane,) at home.

Sincerely and affectionately
 Your brother,
 S. S. LATTIMORE.
 Macon, Miss., April 9, 1851.

Dedication of Wall St. Baptist Church.

Bro. Chambliss.—In pursuance of a notice which appeared in the Baptist some two weeks since, it was the pleasing privilege of the Wall Street Baptist church of this city, to consecrate to the service of the Lord, their new House of Worship on yesterday, April 6th.

The house is complete except the non-continuance of the obelisk and spire; and this we hope to put up during the ensuing year. If work is worth doing at all, it is worth doing well.—This we believe, and are industriously pursuing our onward way.

Through the aid of our citizens the city, with our own efforts, the house has been built completely furnished; and it was to us a sacred privilege, which filled our hearts with joy, to give it to the Lord. Although the first Baptist that ever preached on these heights, was also the first Protestant that ever defended the truth here, yet our church has never before had a neat and commodious house. There was years ago, a building, the first house of worship ever in Natchez,—put up for the Baptist church. This was a mere enclosure, however, and, if I have been rightly informed, our Presbyterians brethren worshipped in it when they first began to preach here.

The present, 1st Baptist church of this city, was organized in January, 1837.

Our membership is small yet; but we live in the hope that more blessed days are dawning. The state of feeling on the part of some worshipping with us encourages the expectation that mercies are in store for us. May God speed the hour! Yours in Gospel bonds.

Natchez, Miss., April 7, 1851. B. B. G.

GRATIFYING.—It is pleasing to be informed, as we are, by a private letter from Rev. P. Stout, General Agent for the S. B. Society, that that institution is receiving special favor among our brethren, and that they are contributing its objects with becoming spirit.

Our readers will be glad to learn also, that brother Stout's health has been materially improved, of late—that it was perhaps never better than at present. We trust it may continue thus.

BAPTISM OF METHODIST MINISTERS.—It has become so common to read of the baptism of Pedobaptist Ministers, that we scarcely think of recording all the cases that are mentioned in our exchanges. The Tennessee Baptist announced the ordination of Rev. N. S. Bastian, formerly Superintendent of a Methodist Mission in Africa, and recently a Presiding Elder of that Church in Illinois. Several months ago, his mind became unsettled upon the subject of baptism, the church government under which he was living, and the doctrines he was preaching. At the result of his enquiries he embraced Baptist sentiments and was baptized in November last.

The New York Recorder states, that on the 1st Sabbath in March, Rev. John Sage who had been during some 13 years a highly respectable and useful preacher in the Troy Conference was baptized into the fellowship of the 1st Baptist Church of Troy, by Rev. G. C. Baldwin, the pastor.

SAILING OF MISSIONARIES FROM NEW YORK.—The New York Evangelist says, Rev. Rollin Porter and his wife sailed on Friday, the 21st ult., from this city, in the bark Gem, Capt. Lawlin, for the Gaboon Mission, West Africa. Appropriate religious service were held on board, conducted by Rev. Dr. Campbell, with remarks from Rev. John D. Parris, a missionary from the Swedish Islands. The last farewell was given, and the noble bark moved like a thing of life, bearing the missionaries onward to the dark land of Africa.

Soul-Prosperity.—No. IV.

BY C. D. MALLARY, D. D.

A sweet and vigorous discernment of divine things is an element of Soul-Prosperity. But it is not every regenerated person that is fairly in the ranks with "the well-beloved Gains." Every believer has the germ of soul-prosperity in his bosom, the capital stock, to speak, which, with diligent improvement, and the divine blessing superadded, could receive a happy and abundant increase. Soul-prosperity implies a healthy and vigorous position in piety. It is not simply the work of Spirit begun, but that sustained, deepened, quickened, carried successfully forward by the power of the Holy Ghost. There are many persons, alas, that there should be so many! From our indulgent charity is inclined to rank with the people of God, that cannot strictly be nominated prosperous Christians. They may have chosen the one thing needful; but yet they garden their hearts, and choke their piety with any unbarrenness. Their spirits often lie in barrenness, they find no refreshing voice in the world, neither with joy do they seem to draw water out of the wells of salvation. Like the Ephesians they have left their first love, and they seem almost doomed never to regain it; like the Laodiceans they have fallen into a lukewarm frame, and it seems hard for them to open the door to the imploring Saviour, that he may turn to their bosoms with the refreshings of his grace. If they have life, it is scarcely life; if they have hope, it is scarcely hope, it seems a kind of sickly, quivering gleam betwixt quietude and despair. The symmetry of their affections is often marred; the beauty of their walk is often broken. They are too much like the thrifty farmer, who if he has succeeded in raising one wheat, is still annoyed with many tares; like the unskillful merchant whose books are badly kept and whose engagements are badly met; whose gains are as often doubtful as his losses, and even when apparently most decided and hopeful, are soon eaten down to a scanty measure by the canker of many losses. But there is not such a thing as true, solid soul-prosperity! Most assuredly; and to the more direct and full delineation of this will we now proceed.

1. *Acute, active, and direct discernment of the beauty and glory of divine things constitutes an important element in what we understand by soul-prosperity.* A greater or less degree of this discernment is possessed by every believer; indeed it is an essential part of spiritual knowledge, and is necessary to our progression in a heart-affecting acquaintance with the word of God. There is heavenly light in it enabling us to perceive what is excellent, and a spiritual relish or taste that binds the affections in sweet bondage to the things of the Spirit. This view seems to be embraced in the expression of the Psalmist, "O taste and see that the Lord is good;" Ps. 34: 8; and also in the words of Peter, "If so ye have tasted that the Lord is precious;" 1 Peter 2: 3. "Spiritual knowledge," says Edwards, "primarily consists in this sense or taste of the moral beauty of divine things, so that no knowledge can be called spiritual any further than it arises from this source, and partakes of it. But in the second place, it includes all that discernment or knowledge of the things of religion which flows from such a source." It is the primary branch of spiritual knowledge; as we referred to, viewed with reference to its important practical results, that I am now considering. This discernment or taste of the glory of spiritual things is embraced in what the scriptures so often denominated *understanding*. "I am thy servant," says David, "give me understanding that I may know thy testimonies;" Ps. 119: 125. "And we know that the Son of God is come and hath given us an understanding that we may know him that is true;" John 5: 20. It was this understanding that the Psalmist desired when he so fervently prayed, "open thou mine eyes, that I may behold wondrous things out of thy law;" Ps. 119: 18. This sweet, and refreshing perception of the glory of Christ, of trust and holiness, by nature to man possesses. He is "darkness," he is under "the power of darkness." "But the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." 1 Cor. 2: 14. A divine influence is needed to enlighten the eyes of the understanding; "God who commanded light to shine out of darkness, must shine in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ." Though as already intimated, every child of God possesses in a greater or less degree this heavenly discernment, yet it does not always exist in a lively and healthful state. Frequently it seemed to manifest itself in a very feeble manner in the Apostles themselves. They were slow in heart to believe—dull in spiritual discernment. Yet gradually did the Saviour remove their blindness, sharpen their spiritual perceptions, and fire up their bosoms with a soul-affecting knowledge of divine things. What a precious interview was that which the Saviour had with the two disciples that went to Emmaus! Thus do they speak of the refreshing season—"did not our hearts burn within us, while he talked with us by the way, and while he opened to us the scriptures?" Luke 24: 32. The wonders of the post-crescent day did not consist merely in the miraculous gifts and revelations of the Spirit, but in a great degree no doubt in the enlivened and strong perceptions with which the disciples were blessed as to the moral sweetness and glory of the things pertaining to Christ and his kingdom. This spiritual discernment is the golden clue leading us into the joyful recesses of truth—the master key to a satisfying acquaintance with the oracles of God. It may exist in a whole-some degree, especially in the earlier stages of Christian experience, where attainments in divine knowledge are comparatively limited, as a sound understanding in earthly things may be

connected with limited acquisitions; but as this sound understanding is the noblest instrument for the acquisition of useful knowledge, so the spiritual discernment of which we speak will accompany us in our religious hearing, and reading, and meditations, as our most efficient helper, driving back the clouds of darkness, and bringing to our bosoms the precious and abundant stores of heavenly wisdom. "Knowledge is easy to him that understandeth." Prov. 14: 6. This blessed discernment may be blunted, and then, O then, how does the soul languish!—Pride, prejudice, bigotry, and all their kindred affections chill this gracious sensibility of the soul; an eager and selfish communion with earthly objects, and the neglect of prayer for the Spirit's enlightening influence, God takes as a great affront, and in his displeasure he withholds the illuminations of his grace. Does not our own experience, my brethren in a degree more or less emphatic, bear testimony to the truth of these positions? Have we not often fallen into that unhappy state, when our minds seemed to lose their heavenly penetration and relish; when the most soul-ravishing truths could not seriously engage us, reading and hearing were dull, and perhaps burdensome formalities, where the light and the music and the odors of the celestial Canaan, that played so sweetly around us in the sure promises of God, failed to awaken our spiritual senses? Surely our souls were not prospering then. But at other times how different it has been with us! Coming to the contemplation of heavenly themes with a revived relish and invigorated perceptions, how have old and familiar truths brightened up before us into new and heart-captivating beauties, and doctrines less familiar and more difficult—how have they thrown open their gates of pearl, and drawn us, as it were almost irresistibly in, to survey their vast heaps of wealth and glory. Then could we truly say, "I rejoice at thy word as one that findeth great spoil—thy testimonies are wonderful—more to be desired are they than gold, yea, than much fine gold; sweeter also than honey and the honey-comb." Then we felt that, through divine grace, our souls were prospering.

How wonderfully does such a discerning frame assist us to consider well the question, "what is the chaff to the wheat?" to hunt out by the light of truth the secret lusts of the heart, to detect false frames and feelings, to tear away the specious glosses which our corruptions sometimes seek to throw upon the commands of God! to pierce and scatter the deceptions with which Satan would lead us from the simplicity of the gospel, and to serve as they merit all soft, spongy, flesh-pleasing systems of theology? Where there is the most simple, gospel truth, there is it the most delighted. It seems to lay needless stress on things really unessential. With a plain, homely, pious exhibition of solid gospel truth, it can be well content. It strikes for the people of truth and is less concerned about the artificial rind in which mortals may happen to wrap it up. "I am in search of the precious dainties of heavenly wisdom," it cries, "nor with less will I be satisfied;"—and when it finds, it does not stop to descant forever upon the foam, and color, and odor of the earthen dishes in which the dainties are served up; but seizes joyfully upon the gathered food, and appropriates it to the strengthening of the soul. Is not this soul-prosperity?

And it may be further remarked that this spiritual sensibility that so sweetly and readily responds to the teachings of the word of God, tends greatly to keep the soul alive to the suggestions of nature and the voice of Providence. In a sense it makes the whole Universe around, the soul's bible. In its healthful and lively exercise it readily and joyfully catches the voice of God, wherever it sounds forth. God speaks in his dealings, he speaks in his works. "The Lord is known by the judgments which he executeth;" Ps. 9: 16. He answers mortals out of the whirlwind, and communes with the lily of the valley. Through a thousand things does he touch the soul of that man whose spiritual discernment is awake and active, inspiring precious thought and heavenly meditation. To such a one the heavens indeed declare the glory of God, and the firmament sheweth forth his handy work. To him all nature is vocal with the praises of Jehovah. "To him the days and the nights hold with each other high discourses of Deity; though they utter in this sublime colloquy no audible voice, yet is their silent eloquence still loud and refreshing to his attentive soul, speaking forth the eternal power, wisdom, and goodness, of the Godhead. In such a frame, his soul-prosperity."

Wanted,

A FINE MINISTER.

A church in ——— has made application to the Board of Domestic Missions, S. B. C., for a minister. They say, "Our object is to secure one who is well educated—whose heart is engaged in the cause, who delights in it and is apt to teach—a man of piety, with sufficient talent to sustain himself and retain a good congregation. One who is a Baptist in fact—a full-blooded Baptist, who is willing and able to defend the Baptist cause in this region of country. A man who understands the government of churches, a good disciplinarian, so as to preserve order in the churches. A man of a family would be preferred."

If you have such a one in your country, be kind enough to inform us who he is, and what he can be gotten for, to come into this country as a Missionary and preach for us. We will then let you know what we can pay him.

We wish it distinctly understood that he must be such a man as we have stated, for us to come under any obligations to pay him. Not knowing any man answering the above description, we make this important call public, so that should any reader know a person who fills the pattern, we can make necessary communication.

European Correspondence.

The Summits of the Sierra Nevada—An Artists' First Attempt—The Spanish Coast—City of Carthagena—Alente and Cape St. Antonio—The Cabin Boy's Penic Sketch—Supposed arrival—Beating about the Gulf of Lyons—Uncomfortableness—First view of Marseilles Bay—Entrance into the Harbor and Speedy Reception.

From this time (Friday, the 17th,) we sailed slowly Northward and eastward up the Mediterranean, often becalmed, until we arrived on the ensuing Tuesday morning at a point opposite Cape St. Sebastian. Toward evening we were fairly aloft on the Gulf of Lyons, with a fair prospect of speedily reaching our desired haven. By the following day, however, the wind had shifted from the northwest to the east, and began to blow threateningly. The sky was overcast with clouds, and showers of cold drizzling rains fell at intervals. Still, we had hopes of entering Marseilles harbor before another sunrise. Soon after dinner land appeared on the weather bow—a low shore unrelieved by high grounds of any kind, from which, away to the east, arose a tall white tower-shaped building which many on board conjectured to be the light-house on Planier island, situated at the entrance of Marseilles bay. The lowness of the land, however, was proof that they were wrong in their supposition; for Marseilles is surrounded by a chain of rocky highlands. The light-house was, no doubt, one of those erected at the mouths of the Rhone, some miles west of our port of destination. Our French deck-passenger, sure of his port, had cast away the remnant of his provisions, and made ready his boxes preparatory to landing. Alas, for his hopes, that night a north-easter sprung up, and we were driven far out to sea.

Not till the next Sunday did we reach Marseilles. During three entire days we were occupied in beating up to land against a strong head wind. This was, upon the whole, the most unpleasant part of our voyage. The thermometer stood at 48°, and rain fell almost continually. We had no means of making a fire; and, to crown all, provisions had become scarce, our butter, molasses, sugar, pigs, salt, etc., being by this time entirely consumed. Thursday and Friday I passed in my berth, wrapped up in the bed-clothes, now listening to the dashing of the storm-waves without, and now sedulously engaged in avoiding the flood which was pouring in through the imperfectly-fastened dead-light into my bunk, and cursing down the ship's sides into that of my friend below. He himself lay stretched on the cabin transrail, enveloped in Indian style in a blanket which he had abstracted from his couch, and under which he seemed to have accumulated a comfortable degree of warmth. As soon as the sun was well up on Saturday morning, its light revealed a line of coast directly in our front. It was recognized towards evening as certain high land lying east of our port. A couple of steamers coming from opposite directions passed in full sight around the headland, and disappeared from view; confirming our belief that the land before us was Cape Croisette, a promontory situated on the southeast of Marseilles bay. While we were watching the movements of these vessels, the sun had broken out from the cloud which had obscured it all day, and as though promising a clear morning, cast, as it sunk to rest, a mild and golden radiance upon the projecting shore.

I was on deck betimes next morning. Before me lay the rugged steep of Croisette. Not far to the north-west, Planier light-house, whose lamp had directed our course during the night, rose like a pillar of marble from the placid waves. Before dinner a pilot, for whom we had signalled, was on board. In a few hours, passing round and leaving Croisette to the right, we were gliding over the waters of Marseilles bay. Keeping close to Pomegue island on the left, which hung steep and tower-crowned, over us, we sailed on between the isles of Ratoneau and St. Nicholas. Hence to the harbor the bay is clear of islands. At 3 o'clock we entered the mouth of the harbor. The entrance is about one hundred yards in width, and confined on each side by a projecting rock. The rock on the left side is occupied by St. John's fort; that on the right by fort St. Nicholas. These two command the harbor. Beyond St. Nicholas stand the dismantled fort of Notre Dame de la Garde, situated on a rocky eminence commanding both harbor and city. St. John and St. Nicholas were crowded with soldiers of the garrison, and numerous Sunday visitors, arrayed in holiday apparel; all of whom cast many an inquisitive glance at the Titcomb as she moved slowly along making her way amid thickening pleasure boats. On arriving about mid-way into the harbor, our anchor was cast loose, and the captain went ashore to report his ship at the Health office. In a few minutes, which F. and myself had spent in congratulating ourselves on the termination of a wearisome voyage and in preparing to step ashore, our captain returned in a raging passion, announcing to our astonishment that we were quarantined. It was even so. A few cases of cholera had been reported in N. O. before we left; and the health officers thought the fact a sufficient reason for ordering us out to spend three days in quarantine. A shakely steamer soon towed us out of port; and by dusk we were anchored about four miles from the city, in the channel of Friou, between the isles of St. John and Ratoneau.

W. C. D.

Marseilles, Feb. 5, 1851.

To those yet in arrears to the late Alabama Baptist.

Dear Brethren and Friends:—Circumstances will not justify us in keeping open our office longer. Our accounts have been due two years—some portions of them a much longer time. We very much need the money due us from you; and this is to urgently request you, dear friends, to satisfy our claims without farther delay. It is high time they were settled, if they are ever to be paid. Please forward by mail, to the undersigned, and much obliged, affectionately,

J. J. BRADFORD,

Marion, Ala. In behalf of the concern.

Arkansas Correspondence.

Arrival—Extensive destitution—Organization of the Union Church—Scattered flocks—Dardanelle—Clarksville—Character of the population—Preaching to an old man—Reflections, &c.

DEAR BRO. CHAMBLISS:—We arrived here on the 5th ultimo. This place is the centre of a large scope of country, say from 100 to 200 miles square, in which there is not, to my knowledge, or the knowledge of any one with whom I have conversed upon the subject, a Missionary Baptist church, except "the Union church" at this place, which was organized by the writer on the 8th instant, and not a Missionary Baptist minister actively engaged in the work of the ministry, except myself, and indeed none to my knowledge, except one at Charleston, Franklin county, who is engaged in merchandizing and preaches only occasionally. There are a plenty of Antinomians, Presbyterians, Methodists and Campbellites, and a good many Missionary Baptists scattered about like "sheep without a shepherd"—some of whom have joined other denominations because there was no Missionary Baptist church within reach with whom they could unite and enjoy church privileges. A few of those who came in the constitution of "the Union church" at this place, had united with the Cumberland Presbyterians, but returned home the first opportunity.

I expect to constitute a church at Dardanelle, Yell county, on Saturday before the 4th Sabbath in next month. Dardanelle is a new and flourishing place situated on the river, and is the best landing for all Yell county, said to be one of the best farming counties in the State. The site is one of the prettiest I ever saw, affording a splendid view of "the Dardanelle Rock," which rises several hundred feet above the river that sweeps immediately at its base. The town is built on a beautiful level, extending five miles in length and is only fourteen miles from "Dardanelle Springs."

Clarksville is situated in a valley, commanding an extensive view of a part of the Ozark Mountains on the North, and of the Magazine Mountains on the South. This is a very mountainous country; the scenery is truly picturesque, and in many places awfully sublime.

We will have to commence every thing here at "the beginning," and have to work with the view of establishing a new Association, as there are none near enough for us to unite with. It may be truly said of this field, "the harvest is great and the laborers few."

The people here are generally intelligent.—There is a Division of the Sons of Temperance in this town, numbering some 120 members.—The Circuit Court is now in session in this place. I am told it generally holds from 6 to 10 days. I was in the Court House, Register's and Receiver's and Clerk's office a few minutes yesterday, and the appearance of things exhibited a good deal of intelligence and good order.

A few Sabbaths ago, I preached on "Horse Head," a thickly settled neighborhood some ten miles above this place. I dined with an intelligent gentleman, a member of the Methodist church, who said that he was 47 years of age, and never heard a Missionary Baptist preach before. I am kindly received every where I go; and the people give respectful attention to the word spoken.

When riding over the mountains and meditating upon the grandeur, power and glory of the great Creator, I am filled with a deep sense of my own weakness and the greatness and importance of the work in which I am engaged. I hang upon the precious promises of God's word. I know that without Christ I "can do nothing," but through him strengthening me, I can do all necessary things. His strength is made perfect in our weakness. "When I am weak, then am I strong." "A Paul may plant, and Apollos water, but God giveth the increase."

Yours in the Love of Christ,

A. B. COVEN.

Clarksville, Ark., March 20, 1851.

Special Notices.

Meeting of The Convention.

The next meeting of the Southern Baptist Convention, will be held in the city of NASHVILLE, Tenn., on the second Friday of May next.

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

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

The following are the terms of membership as prescribed by the Constitution:—"An annual contribution of one hundred dollars for two years not exceeding 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. B. Hayward, J. T. Freeman, of Starkville, E. Greer, Wm. J. A. Boone, Lee Campers, J. K. Clinton, D. T. Dupree, J. M. Knight, H. L. Jarnagin, W. M. Farrar, James S. Oliver, Ransom Warner, R. T. Sanders, Wm. H. Taylor, S. S. Lattimore, Benj. Whitfield, W. C. Crane, J. No. Micou, Thos. G. Bewett, Wm. L. Balfour, L. B. Holloway, J. B. Stibler, B. B. Gibbs, M. W. Phillips, W. J. Denson, S. I. Caldwell, Geo. Stokes, Wm. H. Holcomb, J. T. Russell, D. L. Russell, E. Pendleton, E. C. Eager, W. B. Wall, J. B. Owens, C. S. McCloud, G. H. Martin, T. N. Waul.

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

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

G. W. BAINE, by the Texas Convention.

Business Department.

Letters Received.

Bro. E. M. Pettigrew has our thanks for his aid in the wider circulation of our paper in Mississippi. Hope he will send us other names soon.

Bro. W. W. Matison has also made us debt or for a little more substantial sympathy. Thank you brother M. for enlarging our borders in your vicinity.

Bro. W. Gresham evinces his cordiality in the work of righteousness by circulating our paper among his friends. That is right brother G. Every new subscriber you send us, is equivalent to putting 1,500 pages of religious reading into circulation.

Rev. Platt Stout will accept our thanks for the active interest he discovers in our cause. Hope he will send us yet many more new names.—The finances will be right.

Rev. P. B. Chandler will observe that his letter, with its contents, is in hand. Shall be glad to hear from him often. Hope he will send us much help from his portion of Texas.

Bro. A. J. Tindall has our kind acknowledgments of his letter with remittance. Glad to recognize him among our South Carolina friends.

Rev. D. T. Dupree has our sympathy in all his sorrows, trials and misfortunes. His remittance is in hand for which he will accept our gratitude. Hope he will furnish a few thoughts on the topic he speaks of.

Bro. D. C. Henderson will perceive that his letter is in hand. His active zeal in our behalf is exceedingly grateful. We have not stated the amount received for us on the name mentioned, for the reason that he did not specify it. Hope he will send us many other names.

Rev. J. H. Taylor's letter and remittance are at hand. Can't our brother increase the list at his office? Hope he will send us fifteen new names by the 1st of July.

Brethren Smith and Pylant have greatly obliged us by their favor. See receipt in the proper place. Hope to have their influence in Coosa county.

Rev. F. Callaway will accept our thanks for his kind letter with its contents. He owes us nothing, but good will. Hope he will continue his exertions as heretofore. Will our dear brother send us fifteen new names from his region this spring. He can do it with great ease. Shall thank him for his influence.

Bro. S. Lanier, an old and valued friend, has sent us another new name, for which he will please accept our sincere thanks. Glad to hear of the prospects of your Female College, brother L., wish it success. Many kind wishes to the faithful in your place.

RECEIPT LIST.

Receipts for the South Western Baptist			
NAMES.	AMOUNT.	Vol.	No.
E. M. Pinson,	\$1 00	3	7
Guy Smith,	3 00	3	7
J. A. Pylant,	3 00	2	17
Malinda Strickland,	2 50	3	47
Rev F. Callaway,	1 50	3	52
Dr M T Moore,	3 00	3	7
J. A. Thompson,	2 00	3	7
Silas H Wood,	3 00	3	7
Guy B. Jones,	5 00	3	17
A. J. Tindall,	3 00	1	52
Wm Scallorn,	5 00	4	13
Miss M L Keitt,	2 50	4	7
Miss Sarah Gent,	2 50	4	7
W W Mattison,	2 50	4	17
Wm Gresham,	2 50	4	6
Henry W Johnson,	2 50	4	7
J. B. Hamblin,	2 50	3	13
Rev J H Taylor,	2 50	3	52
Rev D T Dupree,	2 50	3	13
Thomas S Wright,	2 50	3	31
James T. Marfield,	2 50	4	7
Mrs Nancy Weaver,	2 50	3	52

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Apr. 6-4.

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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 87 1/2 to 80c. Pages 332.

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March 5th.

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J. G. HUCKABEE, having taken the Store lately occupied by H. S. Hurt, offers to the citizens of Marion and vicinity, a large and extensive assortment of genuine Drugs, Medicines, Chemicals, Paints, Oils, Varnish, Dyestuffs, 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, Planters, and others.

Physicians' prescriptions accurately and carefully compounded, by an experienced Pharmacist.
Marion, Ala., Feb. 25th.

Noice.

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.

A Teacher Wanted.

A LADY of undoubted qualifications and experience may obtain a desirable situation by early application to the subscriber.
W. S. BARTON.
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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 prior to his last, 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.

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

Miscellaneous.

Female Names.

The following interesting article is from the Southern Literary Gazette. Our lady readers will find it peculiarly pleasing, we are sure:

MARY.
The sweetest of female names, may not inappropriately stand at the head of our list. It is from the Hebrew, and signifies "exalted." Its French form is Marie. It is, we hardly need say, a famous name in sacred and profane history. The name has, literally, been exalted. It has been linked with titles and power, with crowns and coronets, and adorned by goodness and beauty. Mary has ever been a favorite name with the poets. Byron, as he assured us, felt an absolute passion for it. It is interwoven with some of his sweetest verses. The peasant poet, Burns, seems to have been as much attached to it as the author of Child Harold. It is still the theme of bards and bardings unnumbered. We might fill a column or two here with songs, sonnets, and ballads, in the melody of whose verse the most musical syllables are those which form the charming name of Mary. But where so much presents itself, we can quote nothing. We need quote nothing, for

"The very music of the name has gone into our being."

Let the motto, or the toast, if you will, be the single line of Bryan Waile Proctor:

"Here's a health to thee, Mary."

SARAH.
is almost as common a name as Mary, but it lacks the prestige which its historical and poetical associations throw around the latter. It is also from the Hebrew, and signifies a princess. In poetry it takes the name of Sally or Salie, and is found in many a love song and ballad. Sally is sometimes contracted to Sal, which is neither poetical nor euphonious.

"Laughing, sporting, prattling, Salie,
Now tell me what shall be
Thy lot, or sky, sun, or starry,
To which I'll liken thee,
The softest shades of heaven's own blue,
Those lustrous eyes seem melting through."

SUSAN.
another name of Hebrew origin, signifies a lily. In poetry it is usually seen in its contracted form of Sue. It is a pretty name, and is immortalized in Gray's well known ballad. The significance of the name is very happily introduced in the closing line:

"Adieu she cried, and waived her lily hand."
Ralph Hoyt, in a very graceful poem, entitled "My Sue," has the following lines:

"And how often have I strolled
With the lads along the lea,
And with many a pretty maid,
Yet, ah! no maid for me,
For if she whom I love best
The groups could not be seen,
No contentment in my breast,
No delight upon the green;
But there was a garden nigh,
With its tower just in view,
And still carved my heart and eye
That sweet lily there—my Sue."

MABEL.
is probably derived from *ma bella*, signifying my fair, though some suppose that it is contracted from *amabilis*, lovely, or amiable. It is a good name in either case, and worthy of being perpetuated. Mary Howitt has a ballad commencing—

"Arise, my maiden Mabel,"
which is the only poem we now recollect in which the name occurs.

USULA.
a name associated in our mind with homeliness of face and goodness of heart concealed under the veil of a nun is from the Latin, and signifies nothing more amiable than a female bear! Who, knowing this, will give a name to a child?

BLANCHE.
one of the sweetest names ever borne by woman, is from the French, and signifies white or fair. Mary Howitt makes the orange flower its floral type:

"Ab, cousin Blanche, let's see
What's the flower resembling thee,
With those dove-like eyes of thine,
And thy fair hair's silken twine,
With thy low broad forehead, white
As marble, and as purely bright;
With thy mouth so calm and sweet,
And thy dainty hands and feet:
What's the flower most like to thee,
Blissful of the orange tree?"

LUCY.
in its French from *Lucie*, signifies lucid, and comes from the Latin.

"Lucy is a golden girl,"
says Bryan Proctor, and many will echo the line. Lucy is a favorite name with almost every one. Wordsworth has made it one of

"Names wedded unto song,"
And lovely indeed is the maiden bearing that sweet name, whom nature proposes to mould, at will, and to her own taste:

"She will be sportive as the fawn
That wild with gleam across the lawn
Or up the mountain springs;
And her's shall be the breathing balm,
And her's the silence and the calm
Of mute-insensate things,

"The stars of midnight shall be dear
To her and she shall lean her ear
In many a secret place,
Where rivulets dance their wayward round,
And beauty born of murmuring sound
Shall pass into her face."

"And vital feelings of delight
Shall tear her from to state height,
Her virgin bosom swell:
Such thoughts to Lucy I will give,
While she and I together live,
Here in this happy dell."

BEATRICE.
is another name derived from the Latin. It signifies one who blesses or makes happy. No name can be more appropriate for a lovely, affectionate and amiable woman. Beatrice has been honored

above all others by the poets. Dante, Shakespeare and Shelly have, in turn, thrown around it the charm of their numbers, and linked it with thoughts both lovely and tragic:

"Don Beatrice ch'io faccio andare."

CAROLINE.
is the feminine form of Charles, or rather of its Latin equivalent, Carolus. It comes from the German, and has the significance of brave-souled or valiant. The name has been borne by women who have proved themselves worthy of the name. It is not in the manly breast alone, that valor is found or needed. There are those who, having learned

"How sublime a thing it is
To suffer and be strong."

have displayed a courage which shames that of the warrior on the battle-field. Caroline is sometimes abbreviated to Carrie, Callie, and Cal:

"I know a fair young girl,
With an eye like the sky's own blue,
Or a sweet spring-dew when its azure leaves
Are bright with the early dew—
Oh, a thing half earth and half divine
Is she, the fair young Caroline."

Indian Customs and Superstitions.
A Californian correspondent of the Geneva Gazette, detailing the events of his overland journey, thus writes about some of the Indian tribes he encountered on the route:

A day's journey or a little more from the Indian village at the crossing of the Kansas, brings the traveler to the Pawnee country. This nation of Indians lays no claim to the least tint of civilization. They are truly barbarous in all their habits and customs. They are treacherous, treacherous, filthy, and indolent. They either go entirely naked, or cover one shoulder and the body with the skin of some animal slain in the chase.

Their cowardice makes them friendly to the whites, but whenever they can get the advantage, they are blood thirsty and cruel.

The Potawatomes and Pawnee are frequently at war—indeed, almost constantly. Their mode of fighting is either by skulking behind trees and rocks, using their rifles, bows and arrows, or tomahawks, to the best advantage they can in close action—or they take to the open plain, in which case they form in single file and make a perfect circle. The opposing party does the same. They begin their march, and when a warrior in marching, comes opposite to his foe he fires on him. Those of the opposite party to do likewise—they continue the battle in this way, until one or the other party deems the storm of bullets to severe to endure longer, when a retreat is begun. But too the retreating party, for but a few minutes elapse before their pursuers come on them like a tempest, when death and destruction closes the scene. The conquering party returns with songs of triumph and horrid gesticulation, each warrior having one or more scalps in his hand. The conquered return to their people in silence and sadness.

Among their peculiarities is the burial of the dead. This is done by erecting a scaffold about eight feet from the ground, and placing the dead upon it, enveloped in many skins and bare blankets. Six or eight feet above the corpse is suspended a little satchel with food for a few days' march, and the choice trinkets of the deceased. Many, I am told, attend the grave for several days and nights after burial, beseeching the soul or spirit of the deceased to be kind to them, and not use its newly-invented power to their disadvantage. They think the soul can go where it pleases, and do whatever it likes, especially if well behaved in this life.

When the Potawatomes bury their dead they place them in a sitting posture; i. e. the dead is placed in his grave with his face toward the East; by his side is his bow and some parched corn; sometimes a white dog is killed and placed at his feet. A hole is made through the earth laid over him, extending from his head to the West end of the grave. Through this hole the spirit is supposed to make its exit in from three to five days, and mourners sit by the grave during that time to mourn, and entreat the departed spirit to be kind to surviving friends and use his influence with the great Spirit to avert the ills that threaten them.

AN EXAMPLE FOR BOYS.—We have a contribution for the education of heathen children in our Sabbath-school once a month. Nearly all the children give something—one cent at least. They step lively, and their eyes sparkle when they bring their money to the box.

At the last contribution, two half-dollars were put in. They were given by two poor boys who live in an old log-house, where I have often seen the woods through the crevices between the logs; and when I looked up, I could see the clouds or sky through both chamber floor and roof. They got their half dollars by gathering nuts and selling them. The next day one of them was at our monthly concert.

Another boy raised some melons last summer, and sold them for three or four dollars. He brings a silver piece or two to put in our box each month; or if he cannot come, he sends it.

Another boy moved away a month ago, but he left a contribution for those heathen children.

I mention these things to show how it does children good to be doing good. Our contribution has been a help to our Sabbath School, increasing the attendance and the interest in it. Benevolence is the noblest and best quality of the human soul, and therefore it should be cherished and encouraged.

Let boys who would become good and useful, follow the example of these young contributors, and their parents encourage them; and let pastors consider whether they may not do good by leading children and youth under their care, to

contribute of their earnings or savings for the good of the heathen, or others needing their aid. Ohio Pastor.

LAMP GLASSES.—Kohl, in his "Russia," mentions the following curious anecdote. The emperor wishing to illuminate the Alexander column, in a grand style; the size of the round lamps was indicated, the glasses bespoken at the manufactory, where the workman exerted themselves, in vain, and almost blew the breath out of their bodies in the endeavor to obtain the magnitude. The commission must be executed, that was self-evident; but how? A great premium was offered to whoever should solve the problem. A gain the human bellows toiled and puffed—their object seemed unattainable; when at last a long bearded Russian stepped forward and declared he would do it; he had strong and sound lungs—he would only rinse his mouth first with a little cold water, to refresh them. He applied his mouth to the pipe, and puffed so much purpose, that the vitreous ball swelled nearly to the required dimensions—up to it—beyond it.

"Hold, hold!" cried the lookers on, "you are doing too much, and how do you do it all?"

"The matter is simple enough," answered the long-beard; "but first, where is my premium?" And when he had clutched the promised bounty, he explained. He had retained some of the water in his mouth, which he had passed thence into the glowing ball, and there, becoming steam, had rendered him this good service.

Orcharding.

Raising Fruit Trees from Cuttings.—Cut a scion of the last year's growth from the tree early in spring, and divide it into lengths of three or four inches each; dip the ends in resin or grafting wax; plant the pieces in good orchard soil, first putting a little clean sand around them, and a shoot will start from each bud. Select the most thrifty of your standard, and lop down and cover the others with sand and earth to form roots. Out-door culture, at the South, will produce trees in this way, two years sooner than from seeds, particularly from apples, pears, and quinces. Roses and many other garden shrubs are propagated in the same way. At the North, artificial heat and moisture may be required.

Planting a Nursery.—Select a deep, rich soil and manure with decayed wood and leaves; plow deep, at least fifteen inches, and see the ground well drained. Plant the rows North and South, six feet apart; cultivate between the rows for two or three years, some broad crops, as potatoes, carrots, bush beans, &c., and be sure to keep the young trees clear of weeds. Stone fruits always grow with more certainty, if planted while the seeds are moist, or with the meat adhering.

When trees are one or two feet high, run a sharp chisel under and cut the tap roots; this facilitates removal when ready to set in the orchard, and enables the operator to do the work with less danger of injuring the roots—a very important matter, which is too much neglected.

Resetting Trees.—Be careful to place the trees just as they stood in the nursery, and do not cut away all the roots and tops. If your land is dry or not inclined to heave by frost, set out your trees in autumn; otherwise, in spring, as soon as the ground is free from frost, or sufficiently dry. Cover the earth with straw, chips, singletow, hemp shives, pine straw, or leaves, to keep it moist.

Pruning.—Commence the first season after setting your trees and go over them regularly every year, and your work will always be light. The best time for pruning is when the sap is circulating most freely. Commence early to form a round head, for that is the most beautiful as well as the most productive shape, particularly for apple trees. It is the practice of some orchardists to prune mature trees when in blossom; our own experience in this matter with peach trees, is in favor of such pruning. Large wounds, made by pruning or accident, should be covered with grafting wax. Fruit buds upon apple and pear trees are usually upon short, stout shoots, upon the sides of branches, two or more years old, though we sometimes see them upon the very ends of shoots one year old.

The quince fruit buds are usually upon the ends of spurs. The fruit buds of peaches, apricots and nectarines are almost exclusively found upon shoots of the previous season's growth; and care should be taken in pruning, not to remove too many of these. The same shoots rarely produce but one.

To Prevent Mice from Injuring Young Trees.—Remove all the weeds, leaves, or trash from around the bole, and when snow falls fast to any considerable depth, tread them down firmly for the space of a foot or two, and they will form an effective protection.—*American Agriculturist.*

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Marion, March 12th, 1851. 2-11.

Notice.

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

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J. W. D. C.

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April 1, 1851. 5-11.

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Marion, Feb. 20th 1850.

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