

# South Western Baptist.

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

W. CHAMBLISS, Editor, Publisher and Proprietor.

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

[R. C. BURLISON, Corresponding Editor,

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**TERMS.**  
The terms of our paper will henceforth stand thus: Single copy, \$2 50, if paid strictly in advance. Three copies, \$3 00, if payment is delayed three months. Present subscribers, not paying strictly in advance, may, nevertheless, enjoy the benefit of advance payment, by furnishing a new subscriber in addition, paying \$5 00, for the two copies. The number of new subscribers, clubbing together, will be furnished the paper at the rate of one copy for \$2 50, paid in advance. Advertisements will be done at the following rates, per line: First insertion, fifty cents, per square, of ten lines. Each subsequent insertion, twenty-five cents, per line, of ten lines. Reasonable discounts will be made on yearly engagements. All letters for publication, or on business connected with the office, must be addressed, post paid, to the South Western Baptist, Marion, Ala.

## Religious Miscellany.

### Illustrations of Faith.

I. S. TINSLEY

It has pleased God, for purposes of his wisdom and glory, to accomplish, through the agency of his servants, under the influence of faith in his name, in different dispensations of the church, a train of stupendous achievements, at which the eyes of the world gaze with surprise and wonder. I speak not of conquered realms—of gory fields—of slaughtered nations—and vanquished heroes. These are not the peculiar triumphs of which it boasts. On the bloodless folds of the white waving banner of faith is inscribed, in letters of living beauty, this motto—"ON EARTH PEACE AND WILL TOWARD MEN."

Every revolution which, through the instrumentality of faith, has been accomplished, whether among nations or in the condition of individuals, has been for the glory of God, and the eternal happiness of mankind. Dark and mysterious have been the trials through which many of the subjects of faith have been led, but bright and glorious are the honors which they have won.

We are referred to Abraham, who in obedience to the Divine will, did not hesitate to surrender all the early attachments of life, and to surrender all the sacred associations and endowments connected with the home of his youth and the land of his nativity, and became a houseless wanderer in a strange land, "not knowing whither he went," because God had said to him, "Get thee from thy country, and from thy kindred, and from thy father's house, unto a land that I will show thee." And yet these trials of his faith, and these personal privations, were trifles, in comparison with the glory which followed. He became the special friend of God, and the father of the faithful.

We are referred to the history of Moses as an illustration of the triumphs of faith on earth. Moses was the appointed instrument of Heaven, through whose agency God designed to deliver his people from suffering and oppression. Under the influence of that faith which sheds its light of an eternal world over the prospects of the righteous, and brings the rewards of the faithful into view, Moses, when he came to years of discretion, did not hesitate to relinquish the respective pleasures and glories of an Egyptian prince, for a life of self-denial and affliction among the people of God. But the part which he was to perform, which he had been designated as the champion of Israel, required a still greater degree of confidence; it was not without unfeigned difficulties and fear, that he was made willing to encounter the stern decrees and the relentless despotism of Egypt's haughty monarch. "Who am I, that I should go to Pharaoh, and that I should bring forth the children of Israel out of Egypt?" he exclaimed. But the Lord said unto him, "I will be with thee;" and Moses went. He contended with Pharaoh long and earnestly, concerning the people of God; but such was the hardness and stubbornness of Pharaoh's heart, that he would not let them go, until the Lord, as by sovereign command, bid them depart from his dominions. They had journeyed as far as the Red Sea, a place which the dispensations of Providence seem to have been reserved for the greatest trial of Moses' faith. The sea, with its extended waste of waves, was rolling before them, and Pharaoh with his armed hosts was pressing close in the rear. At this moment the armies of Israel stand in awful suspense, as they look upon the awfulness of the one, and think of the threatening dangers of the other. Alas! I hear the voice of complaint uttered from a thousand lips at once, "Because there were no graves in Egypt, hast thou taken us away to die in the wilderness?" But the man of God is unshaken in his confidence, and firm to his purpose. He lifts the mystic wand to heaven, the emblem of his power, and as he stretches it over the deep, the murmuring floods roll back upon themselves in wild confusion, and stand like a wall on either hand; the armies of Israel pass through in safety, but Pharaoh and his hosts perish in the waters. On the distant shore I see them landing, with faces gleaming with joy, and hearts of overflowing gratitude, while with songs of praise and triumph they sound the loud timbrel o'er Egypt's dark sea."

Little did the proud and cruel king of Egypt think, while he was reveling in wickedness, and while his bloody mandates were tearing the screaming infants from the heaving bosoms of their defenceless Hebrew mothers, that in a slender ark of bulrushes, the work of woman's delicate fingers, and entwined with the tenderest solicitude of a woman's heart, there lay a little helpless babe upon the banks of the Nile, that should one day rival his power, and lead the armies of Israel forth to their promised inheritance; while his horsemen and chariots were sunk in the bosom of the deep.

We are referred to Gideon and Barak to Simon and Jephthah, to David, Samuel, and the prophets, "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword." And what are the boasted advantages of the worldly mind, in view of such achievements as these? How do the bays of intellectual chieftainship, or the laurels of military conquests, sink into insignificance, when brought into such comparison?

Nor is the present world the only theatre on which the wonders of faith shall be displayed. As over the broken waves, and through the stormy elements of time it guides our bark, we are steering for eternal worlds. And often as the mist and darkness around us are cleared away, we are enabled to look far beyond the dim circle which bounds the dark valley of the shadow of death; as the hills of our heavenly Canaan rise before us in an ever-blooming prospect and undecaying beauty. Nor will the work of faith be accomplished, until we shall have been conducted to the haven of eternal repose; and shall, with the father of the faithful, and all the heirs of promise, have obtained an ever-enduring inheritance on the cloudless continent of immortality.

O that each of us present may have that faith which will qualify us to live, and prepare us to die! With it, and the attendant graces of the Divine Spirit, we shall be blessed on earth, and happy in heaven. Without it, we must remain strangers to God in this world, and be lost forever in the world to come.

### Who wants Young Men?

1. Satan wants their strength and vigor, to help him rivet the chains more strongly upon the slaves of sin, and bind them down in a more hopeless and miserable debasement. But Christ wants those young men to aid him in breaking every yoke, and removing every burden of sin, and thus giving the gladness of the free and happy sons of God in place of the groan of the prisoner and the sigh of the captive.

2. The prince of Darkness wants young men to help him build up an empire whose growth will open new mountains of woe, and multiply the victims of guilt and despair. But the King of Zion summons those young men to aid him in establishing a dominion founded in truth, cemented by love, and to increase forever in strength, beauty and happiness.

3. The great Deceiver wants young men, to help him multiply falsehoods and lies, increase the number and power of delusions, and thus betray and destroy the precious souls of men. But "He that is true" wants young men, to aid him to sweep away all the relics of lies, unmask all hypocrisy, destroy every delusion, and make every dark part of a fallen world radiant with the beams of truth.

3. He that "goeth about as a roaring lion" wants young men, to help press forward the work of war, battle bloodshed, strife, malice and revenge, so that, as wide and far as possible, may be driven the ear of desolation, for he is a murderer from the beginning. But the Prince of Peace wants young men, to aid him in an enterprise, in the triumph of which nation shall not lift up sword against nation, nor learn war any more, all the malignant passions of men's hearts having yielded to the dominion of peace and love.

5. Satan wants young men; to aid him in making more complete that destruction of human happiness which he has begun, by causing a deeper alienation of the soul from God, a greater stupefaction of conscience, and a more thorough corruption of all the moral affections of the soul. But Christ invites them to the work of repairing this frightful ruin, recovering the fallen and the lost, staying the march of destruction, and bringing back to holiness, purity, love and happiness, the fallen and ruined human soul.

6. Satan wants those young men, not only that they may help him in destroying others, but that he may debase and pollute their minds, rob them of the peace of an approving conscience, lead them in paths which will ensure the keenest pangs of remorse, and get them ready, as being co-workers with him, for being his companions in that woe prepared for the Devil and his angels. But Jesus Christ wants those young men to bring their warm and vigorous hearts to him, that He may purify and elevate them, stamp his own likeness upon them, secure them the joys of an approving conscience, and, as co-workers with him, finally to be

with him, that they may forever see his glory.

Satan wants young men—Jesus Christ, the King of Zion wants them. Whose claims are the highest? Whose service is the most honorable, safe and happy? Which will give the amplest and best reward? With which will it be most happy to dwell forever? Let the young men who may chance to read this article, ponder well this great subject. They are wanted, and will belong to one or the other of the applicants. To the voice of which will they listen?—N. Y. Evangelist.

### Modes of Preaching.

AS DESCRIBED BY THE REV. ROWLAND HILL.

**Bold Manner.** The man who preaches what he feels without fear of dislodgement.

**Self-confident.** A man who goes by nobody's judgment but his own.

**Rash.** A preacher who says what comes uppermost, without any consideration.

**Rambling.** A man that says all that pops into his mind without any connection.

**Self.** One who pins himself down to think and speak by rule, without any deviation.

**Powerful.** The man who preaches from the bottom of the heart, the truths of the gospel with energy to the consciences of his hearers.

**Finical.** Muses out fine words with nothing in them.

**Sober.** The man who tells you fast asleep.

**Elegant.** The man who employs all his brains upon dressing words, without ever aiming at the heart.

**Concited.** Vainly aims at every thing and says nothing.

**Welshmanner.** A man that bawls out very good things till he can bawl no longer.

**Dogmatic.** A man who goes by his own brains, right or wrong.

**Peevish.** One who picks into every body's thoughts, and thinks no one right but himself.

**Fanciful.** One who instead of being led by wisdom, runs after a thousand visionary whimsies and conceits.

**Genial.** The vain fool that is fond of dressing up words without meaning.

**Self-important.** Thinks nobody like himself.

### Infant Communion.

Mr. Editor:—In the Christian Review for September, 1848, appeared an article in favor of Infant Communion, which has appeared to me to be worthy of more general circulation. I have, therefore, drawn off its principle arguments, for your paper, and I wish very much that the article might be condensed and published as a tract.

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 initiatory ordinance. It is 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, &c., 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 Saviour 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 practised 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, Maronites, the Copts, &c.

6. If infant communion did not commence with the Apostles, no one can tell when it did commence. And is it not incredible that such a practice should be introduced into the Christian church at any 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 privilege 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.

### Preaching the Doctrine of Election.

Sometime since, we were assisting an Old School brother, in a church to which he had been ministered, at a communion season, and in one of our discourses we were led by the text to speak passingly and briefly of the doctrine of election. Though we said but little, and did not give the doctrine, by any means, much prominence, as our general subject did not require it, he seemed to be glad that we had said no more, and expressed rather an aversion to the discussion of the topic to any considerable extent. The feelings of this brother were by no means singular; and the occurrence suggested to us the question, Why the doctrine of divine sovereignty, as exhibited in electing grace, is so much avoided? It cannot be because it is so plainly revealed, for it stands out clearly on the pages of the Bible. I cannot be because it is not important, for, if it had not been, God would not have revealed it so prominently. Properly understood and believed, it has a most important influence on Christian experience and practice, and, indeed, it is impossible to form the highest description of Christian character without it. It may be preached so as to produce much vain jangling, or so that some will "wrest it as they do the other Scriptures to their own destruction;" and yet again, it may be so presented as to exalt God and humble man, and wake up hope in his ruined heart. The Scriptures never present the doctrine as a mere matter of speculation, but always in its practical or experimental bearings. The apostle Paul, after discussing it thoroughly in the ninth, tenth, and eleventh chapters of the epistle to the Romans, closes with the practical application, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy and acceptable, which is your reasonable service." This truth is here classed among the mercies of God; and rightly, too, for if there were no election there would be no salvation. If God did not choose man, and call him, he never would come, and there would be no encouragement to preach the gospel. But we write not to explain or discuss the doctrine just now, but to urge our brethren to study and preach it more. Properly understood and presented, it awakens the warmest gratitude in Christian hearts, and will break down the proud confidence of a sinner, when other truths seem to fail.—Central Herald.

### From the Watchman and Reformer.

#### "Rub up Their Memory"

This phrase is Dr. Barrows' new translation or paraphrase of Titus 2:1—where the present version reads, "Put them in mind." Certainly it is a very expressive description of an important part of a bishop's duty. And in the connection in which it occurs, there are several subjects which seem to be very appropriate to the present times. Men generally, and church members among them, are so very forgetful of their practical duties, even sometimes of fundamental truths, that it is essential to a faithful discharge of the ministerial functions very frequently to "rub up their memory."

"Rub up their memory"—to be ready to every good work." How much rubbing the memories of some Christians require. To an occasional good work they think they are not averse, but to require good works so often, especially if they cost any money, is a very great annoyance. And then to be always ready, without any agent, any urging, to be prompt, forward to engage in every good work—where there are so many of them in progress—and where calls and opportunities are so greatly multiplied, is a feat of Christian benevolence to which, alas, few aspire. Well, bishop and deacon, never mind the grumbling of the slothful, or selfish, or covetous, but keep rubbing up their memory and conscience.

"Rub up their memory," to speak evil of no man." Very broad is this prohibition. It is astonishing how often it is forgotten. It demands a deal of rubbing to get this idea thoroughly into the memory, and sometimes, when you think it is fixed, out spurs some slanderous, censorious word, that convinces you that you have all the work to go over again. Some memories are so porous that it needs prodigious and persevering rubbing to solidify them sufficiently to hold this injunction.

"Rub up their memory," to be "no brawlers." An ugly word this. But not half so ugly as the thing it imports. There are unhappily a great many brawlers at the church, and not a few in it.

"Rub up their memory," that they "be gentle, showing all meekness unto all men." The minister that rubs gentleness and meekness into the hearts of his congregation, in these exciting days, must be very assiduous and faithful. There are many—and even some ministers—who seem to have entirely forgotten that there are any such words in the book.

"Rub up their memory." GLANIS.

#### "There's me Strife Here."

In one of Scotland's northern towns, a family were seated around the breakfast table, waiting for "the father," and wondering why he was later than usual. At length he appeared; his step was heavy, and his brow cloudy. Having asked a blessing, he sat resting his head on his hand, wrapped in melancholy thought.

This unhappy looking man was one of the elders in a neighboring chapel, he possessed much energy and zeal, and it was hoped rich piety; but alas! he was governed by a naturally bad temper, and two often forgot the words of the wise man—"He that ruleth his spirit is better than he that taketh a city;" and in consequence of his unbridled temper, the meetings for the chapel business were the constant scenes of anger and noisy strife.

The venerable minister, being a true disciple of the Prince of Peace, deeply lamented his elder's unchristian spirit. On the previous day a meeting had been held, which was even more contentious than usual; for the elder had been particularly angry and quarrelsome. The good minister's heart sunk within him while he sat amidst this strife of tongues, and most thankful was he that evening to retire to a friend's house some miles from town, for the peace and quiet of the country is soothing to a wounded spirit.

It was on the following morning that the elder came down to breakfast in so melancholy a mood. His wife, after looking anxiously at him for some minutes, said, "Are you ill, my dear?"

"No."

"Then what has happened to make you look so sad?" He slowly raised himself up, and looking earnestly at her, said, "I have had a most extraordinary dream."

The look of anxiety vanished from his wife's face as she said, with a smile,—"Why, you always laugh at my dreams." "Yes, but mine was so remarkable. I dreamed I was at the bottom of a steep hill, and when I looked up, I saw the gate of heaven at the top; it was bright and glorious, and many saints and angels stood there. Just as I reached the top of the hill, who should come out to meet me but our aged minister! and he held out his hand, saying, 'Come away, John, come away, there's me strife here.' And now I can't help thinking of the grief my contentious spirit has given to the dear old man."

The husband and wife sat for some time in mournful silence, which was broken by the entrance of a servant, with a letter. The elder hastily read it, whilst an expression of the deepest grief overspread his face; then dropping it from his hand, he covered his face, as if to hide from those around him the bitter anguish of his soul.

His wife took up the letter, which was from the minister's host—its contents were as follows:—"My dear —, we had the great pleasure, yesterday, of receiving our dear minister, little thinking it would be the last time we should welcome him to what he called his peaceful retreat."

"When we sat talking together in the evening, he spoke with much grief of the chapel meeting. 'Indeed,' he added, 'I am so tired of all this strife and turmoil that I wish my dear Lord would take me home.'"

"In the morning, as he did not come down to breakfast, I ran up and knocked at his door, but receiving no answer, I went down stairs again, thinking a longer rest than usual would do him good."

"After returning to his door once or twice, and hearing no sound, I went in. He was in bed, and apparently asleep. I spoke to him, but received no answer. Yet it was long, very long, ere we believed it was the sleep of death; for a heavenly smile rested on his placid face, and his snowy locks lay untroubled on the pillow; but he slept in Jesus; for his dear Lord had taken him home."

### Scriptural Illustrations.

MATTHEW II.—Cap. iii, ver. 7.—But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers! who hath warned you to flee from the wrath to come?

An irreligious young man went to hear Mr. Whitefield, who took the above passage for his text: "Mr. Whitefield," said the young man, "described the Sadducean character; this did not touch me,—I tho't myself as good a Christian as any man in England. From this he went to that of the Pharisees. He described their exterior decency, but observed that the poison of the viper rankled in their hearts. This rather shook me. At length, in the course of his sermon, he abruptly broke off, paused for a few moments, then burst into a flood of tears; lifted up his hands and eyes, and exclaimed, 'Oh my hearers! the wrath to come! the wrath to come!' These words sunk deep into my heart, like lead in the waters. I wept, and, when the sermon was ended, retired alone. For days and weeks I could think of little else. Those awful words would follow me wherever I went, 'The wrath to come! the wrath to come!' The result was, that the young man soon after made a public profession of religion, and in a short time became a very eminent preacher.

Chap. viii, ver. 24, 25, 26.—And, behold, there arose a great tempest in the sea, inasmuch that the ship was covered with the waves; but he was asleep. And his disciples came to him, and awoke him, saying, Lord, save us; we perish. And he said unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea and there was a great calm.

Some time ago, in a dreadful gale of wind, in which a vessel called the Betsey, was lost, and all hands perished except the master and carpenter, there was one of the ships whose master was often at the prayer meetings, and his vessel was always open for these social exercises. The gale was so severe, and the ship so much injured by it, that she became almost a wreck, and quite ungovernable; the master gave up all for lost, as every human effort seemed in vain, and nothing but a watery grave awaited them. There were two little boys in this vessel; one cried very much; and said he should be drowned; the other said, "Don't cry, Jack; I am not afraid—it is now eight o'clock, and they are praying for us on board some ship in the Thames; you know they always pray for us when we are at sea."

The captain heard the remark; it seemed to invigorate him; he and all hands used every exertion; and it pleased God to abate the severity of the gale, and in thirty-eight hours afterwards they were safely moored in the river; when they hoisted the signal flag for prayer, and had a meeting for praise and thanksgiving for their great deliverance. A friend who was on board at the time, and spoke to the boys, said to the one who made the above remark, "was it you, Dick, that cried during the gale, and was afraid of being drowned?" "No, it was Jack; I was not afraid. Don't you always pray for our ships in London?" "Yes, and did not you pray?" "Yes, I did." "And what did you say, my lad?" "I said, 'Oh Lord! save my master! Oh Lord! save the ship! Let Daniel's God save the ship!'" "I trust you always pray." "Yes, ever since the prayer meeting was held on board our ship; I never got into my hammock without having first prayed; but Jack won't, although I tell him he ought."

Chap. xx, ver. 21, 22.—She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. But Jesus answered and said, To know not what ye ask.

A fond father was in great distress for a favorite child, whom he apprehended to be dying in its infancy. Several of his friends endeavored to assuage his grief, but he refused to be comforted. At length the minister on whom he attended offered to pray with him, and desired him to compose his mind, and give up his favorite son to the divine disposal, since there was no probable hope of his recovery. He replied, "I cannot give him up; and it is my importunate request that God would spare this child to me, whatever may be the consequences. He had his desire; the child recovered, and grew up, if possible, more and more his darling; but he lived to be a thorn in his side, and to pierce his heart with many sorrows. For just as he came to maturity, he robbed his excellent master, whom before he had often injured. He was seized by the hand of justice, tried, condemned, and died one of the most hardened wretches that ever went out of life in that ignominious manner. Upon the fatal day of execution, the mourning father was made to remember his rash petition with grief and tears; and humbled in the dust, confessed his folly and his sin.

Enjoyment is more durable than pain. The one is the immortal firmament, the other the transient clouds which darken it for a time.

Better by far not start an object, if its pursuit is to be abandoned at the first difficulty.



WEDNESDAY, MAY 14, 1851.

The Mississippi Baptist Education Society, will hold its third annual meeting, with the Baptist church at Canton, on Friday before the fifth Lord's day in June next. Introductory sermon by Rev. D. L. Russell, of Vicksburg.

S. J. CALDWELL, Cor. Sec.  
Canton, Miss., April 22nd, '51.

Rev. Elias Caldwell is our authorized Agent in Louisiana; he will receive money and forward names of subscribers for our paper.

Rev. John Caldwell is our authorized Agent at St. Louis; he will receive money and forward names of subscribers for our paper.

All Missions of Association are authorized to receive money and obtain subscribers for our paper. We hope they will, without further specification, favor us with their services in the matter.

ENCOURAGING.—A brother writing us from Mississippi, sends twelve new names, and says, "I am striking for the Comprehensive Commentary. I shall not wait till I obtain the names requisite to command it; but shall send on five or six at a time as I get them. I think I shall have them all before the first July."

That is right, brother; the Comprehensive Commentary embraces a large, quiet volume, of about 850 closely printed pages of reading matter, reaching, or more than 5000 pages in all. This magnificent work, which costs from \$12.00 to \$15.00 to be it down in Mobile or New Orleans, it will be remembered we proposed as a premium for thirty cash subscribers. Our object was, while we solicited the co-operation of our ministering brethren, particularly in the wider circulation of our paper, to give them the most valuable consideration for their services. How easy a matter it must be for everyone to obtain it, if he will try—and nothing good can be effected without trying. This is the result of brother Prescott's experiment, and there are several others who are making up the requisite number to secure the work. Are there not at the lowest possible estimate, fifty ministers in the circle of our patronage who can by the first of July next, solicit thirty persons to take a religious paper? Are there not this many who will try? Brethren bring the subject before your churches; tell them the advantages of a religious paper, and ask their patronage. This is the way to do; and a little direct effort will swell our list up to five thousand.

Don't say, however, that you can't get thirty, and therefore you will not try to get them. We have premiums for fifteen, ten, five, two. If you can't do the best thing you would, do the next best thing to it you can. If you can't get thirty, get some.

Dr. Wm. Pettigrew's friends will receive attention if they address him at Charleston, S. C. Shall be glad to hear from our brother often. Wish him great prosperity.

SABBATH SCHOOLS.—Our excellent brother, Rev. Charles Stewart, writing us on private matters, adds the following incidental allusion to his labors and the cause of Sabbath schools in his churches: "I am preaching to four churches—Big Creek, Cross-Roads, and South Carolina, in the Union Association; and Bigby Valley church, in the Choctaw Association. In three of these we have flourishing Sabbath Schools now organized. At the Cross-Roads, we organized a school of 54 scholars and 5 teachers on the 4th inst.; at Big Creek our school is very promising, and also at South Carolina. This is a Union S. S., of Baptists and Methodists."

THE NEW VERSION.—An aged minister has the following note put to a private letter: "I greatly fear the consequences of the anticipated new version of the Bible—especially the one now projected. It seems to me, it must be an entering wedge to lamenable discord in our churches; and even now infidelity is seizing on the occasion to speak reproachfully of the very foundations of our beloved Zion. May God preserve his people from disgracing themselves."

Letters from Maulmain, dated Jan. 21, announce that Mr. Mason has completed his great work of translating the scriptures into the Karen, a result in view of which Christians everywhere join in reading and devoutly thinking to God. Also that the first part (English and Burmese) of Dr. Judson's dictionary has been printed.

CHANGE OF ADDRESS.—Rev. J. T. S. Parks has removed to Oak Grove, Montgomery county, Ala. and requests his correspondents to address him at that place.

Rev. W. H. BAYLIS has removed to Mount Lebanon, La., and requests his correspondents to address him accordingly.

REV. W. HILL, SR.—We regret to learn by a private letter from bro. Mezzion, of Clarke county, that this venerable and esteemed minister of Christ is no more. His death, the particulars of which we are not informed of, took place on the 7th ult. Bro. Hill was an excellent and pious man, and had for many years sustained important relations in the Bethel Association, of which he was a regular member; and it is hoped that some one familiar with the events in his life, will prepare a suitable tribute to his memory for our columns.

FUNERAL.—Public services in commemoration of the life and labors of the late Rev. Dr. Judson, were appointed to take place in the Tabernacle Baptist Church, N. Y., on Sunday evening last—Dr. Babcock to deliver the discourse.

REVIVAL.—The Religious Herald has an account of a revival in the First Baptist church, of Richmond, Va., in which 37 persons have made a public profession of religion. Eight were baptized on the last Sabbath, ult. It will be remembered, this church is under the pastoral charge of our young brother Manly, of precious memory in Alabama.

Professor Emy has gone to the West Indies to inquire into the habits of hurricanes in that section of the world.

## The Fall of Man.

It is not the design of the present article to enter into an examination of the various conjectures which have been instituted respecting the extraordinary personage by whom our first parents were seduced into sin. Some maintain, that no real serpent was intended; but that their seduction was effected immediately by the Devil, in person. Others, with equal warmth, contend that Satan had no hand in the temptation; but that it was wholly effected by a natural serpent. That opinion, which to us seems more probable, and which is most commonly held, is, that Satan was the agent; and that a serpent was the instrument. There is the less reason to doubt this, since we know that Satan is represented in Scripture as an implacable enemy to God and man; and since he is particularly styled "that old serpent, called the Devil and Satan, which deceiveth the whole world." (Rev. xii. 9.) Be this as it may, however, their fall was actually accomplished, and with them, that of their entire posterity. Their sin with its consequences, is that in which we are most deeply interested, and demands our special attention.

## I. THE SIN OF ADAM.

(1) A contempt of the divine authority. Adam was placed upon probation under a positive law. The main difference between a moral and positive precept, is that the former is commanded because it is right; the latter is right because it is commanded. The obligation of the one, arises principally from its inherent character; that of the other arises solely from the authority whence it emanates. For this reason it is, that positive precepts are reckoned the most proper trial of obedience; and for this reason, also, the violation of a positive precept is esteemed more heinous conduct, and a stronger evidence of the divine contempt, than might be found in a transgression of some moral obligations. In this instance, obedience and disobedience must be measured by the same rule; and as obedience, in the one case, had been the highest mark of respect for the divine authority; so disobedience, in the other, was the highest mark of disrespect for that authority. Here was the crime of Adam. He not only disregarded all the sentiments of the moral law graven on his heart; but he also trampled beneath his feet the sovereign authority of the great original of his being.

(2) A contempt of the divine veracity.—"The Lord is a God of truth"—his word is true from the beginning." On this account he demands the implicit confidence of his creatures; and in this character, he presented himself before Adam in the garden of Eden, forbidding him to "eat of the tree of the knowledge of good and evil;" saying, "In the day thou eatest thereof, thou shalt surely die." In opposition to this, the tempter said, "Thou shalt not surely die." To this latter declaration he hearkened; and, despising the veracity of God not less than his authority, he partook of the interdicted fruit, and did eat. This offence involved the malignity of a disbelief of the divine word—the malignity of charging God with falsehood. "He that believeth not God, hath made him a liar."

(3) A deliberate crime. It is worthy of special remark, that the inspired apostle says, "Adam was not deceived." By whatever surprise the woman was taken—however ignorant she may have been of the character of the person by whom she was tempted, and of the important consequences which her act was to involve—nothing of this can be supposed of the man. The essential elements of an unwary act, were all wanting in his case. He saw, not through a glass darkly, all the relations he sustained to God, and to his subsequent posterity—he beheld with open face the divine command and the counsels of the tempter—he distinctly understood what were to be the rewards of his fidelity, and the penalty of his unbelief and sin—he deliberated upon the one and the other, and, with calm and measured steps, he transgressed the limits which the infinite sovereign had placed for his feet. "He took of the fruit of the tree and did eat." For this act there were none of the extenuations of ignorance—none of the apologies of deception. Whatever contempt of the divine veracity, or the divine authority it showed, the iniquity of his deed was heightened by the consideration, that it was performed deliberately and knowingly.

II. THE CONSEQUENCES OF ADAM'S SIN. The consequences of Adam's transgression, as they relate both to himself and his posterity, so, they are distinguishable into those which were natural and immediate, and those which are penal and remote. Of the former we remark,

(1) The loss of the divine image. It is not certain how long Adam retained his uncorrupted innocence. But it is presumed, that, had he done so for a certain length of time—perhaps until the identical period when "he heard the voice of the Lord God walking in the garden in the cool of the day"—he and his posterity had been confirmed in a state of holiness and happiness forever. But alas! he sinned and the felicity was lost, eternally lost. In the stead of a perpetual confirmation in holiness, he and they were registered in the annals of eternity, as sinners in the divine government. The moral likeness of God was effaced from his heart, and a transcript of the infernal tempter was drawn in the stead thereof. "Righteousness and true holiness," insulted and aggrieved, abandoned the earth. The divine knowledge was obliterated from the soul; and man, a miserable, moral wreck, was left to wander an alien from God and from Heaven.

(2) The corruption of his nature. The line of virtue once crossed, there are no bounds to sin. The flood gates of iniquity, broken up, vice, like an ever swelling tide, rushes in upon the soul. The first step of revolt corrupted the judgment, seared the conscience, estranged the will, and poisoned the affections. "The whole head became sick, and the whole heart faint." Having cast off his rightful allegiance to God, man became the abject and servile panderer to every foul and loathsome passion. Malice, envy and rage—deceit, hypocra-

sy and guile—covetousness and sensuality—abominations, claimed him as their vassal, and led him a willing captive into captivity. "He that committeth sin is the servant of sin."

(3) The withdrawal of the divine smiles and approbation. A smile of benignant pleasure and complacency, rested upon the divine countenance, as he beheld man wearing his own image, and breathing his spirit. Nor did that smile create a small part of the bliss of Eden. The recognition of his Father's love, imparted "innumerable joy to the heart of the man, and converted the solitary place into a paradise below; and had he retained his integrity, that joy had abode as a river, and increased as the waves of the sea. But man created in honor, abode not; and with his fall, a dark cloud passed over the bright source of his bliss. In expression of his displeasure at sin, God withdrew the smiles of his love, and man, rebellious and fallen, was driven a miserable exile from his native garden. With cares and sorrow, and labors multiplying upon his heart, he was commanded to go from him, the light of whose countenance alone could dispel the sorrows of the mind, and give even affliction a joy.

(4) The disorganization of the natural and physical world. We set down the irregularities and miseries of the present world among those effects of sin, which are not so much its penal consequences, as its concomitant and natural result. They are to sin, what the rigors of the dungeon are to capital offence; not the punishment of crime, but God's method of bringing men to the retributions of the last day. How incalculably great are the miseries of life—miseries superinduced by sin! O man! how fatal to the universal peace of animated nature, was thy transgression. How deep the agonies and pains, with which thy posterity enter life! How abject the state in which they pass it through! And what heart rendings and tears do they end it! From the cradle to the grave, all is contention and strife—all is labor and anxiety—all is vanity and vexation of spirit.

## The Independence of Baptist Churches.

This very important subject is now being much agitated in the North, in consequence of the extraordinary abuse of it, as it seems to us, by the First Baptist church in New York, of which Dr. Cone is Pastor.

The facts of the case as far as they have come to our knowledge, are as follows. The House of Worship in which this church assembles, cost some \$70,000, and is legally under the control of nine Trustees, about half of whom are members of the church, the other half being pew-holders merely. The whole of these are, we believe, elected by the corporation, consisting of the whole body of pew-holders.

A numerical majority of the church, wished the Bible Union to hold its first Anniversary in their house and passed a resolution to that effect. A respectable minority of the church and several of the pew-holders, protested against the use of the house for this purpose, and requested the Trustees not to grant it. On Dr. Cone's application for the house, the whole subject came up before right out of the nine Trustees, one being absent. Four were for granting, four for refusal, whereupon the motion to grant was declared lost. At a subsequent meeting, the ninth Trustee being present, voted for one of the Trustees who had voted against the use of the house, as Treasurer. This gentleman, Mr. John Durbrow, was a member of the church, so were Messrs. Nathan C. Platt and John M. Bruce, Jr. two of the Trustees who voted against the use of the house by the Bible Union. Messrs Durbrow and Platt, perhaps, were Deacons.

They were eventually cited to appear before the church charged with disorderly conduct in four specifications.

1. For opposing the wishes of the church in regard to the use of the house for the Anniversary of the Bible Union.

2. For not resigning their offices as Trustees when admonished to do so.

3. For removing the Treasurer.

4. For attending and favoring meetings of the minority of the church and congregation, which were adjudged to threaten the peace of the church and the permanency of the Pastoral relation.—A certified copy of the charge and citation was served by the Clerk of the church on each of the three members.—(The charges against Mr. Durbrow being confined to the third particular.) Before this was done, however, Mr. Platt called on the Pastor, and proposed arbitration. This was declined by the church. He then went to the church meeting and offered to resign his trusteeship and take a letter of dismission. This he subsequently withdrew, on y to save it from being laid on the table. All the parties appeared and presented their answers in writing.—They were told that written answers were inadmissible. They were expected to reply orally to such questions as the Pastor might propose. Replying that they had been cited in writing and were prepared to make no other than a written answer they were at once excluded.

On this they applied to the Tabernacle church stating the circumstances. It, through Deacon Colgate, a warm friend of Dr. Cone, and of the New Version, sent to the First church asking them to call in the advice of a mutual council.—This was declined, and of a second request that they would send any information to a council called to advise the Tabernacle church as to their duty in the case, they took no notice. The council invited was comprised of all the churches in New York and the neighborhood, the first churches in Boston, Providence, Philadelphia and Newark. It was one of the most important councils of Baptists that ever assembled in America. A committee of the following were appointed to draft resolutions: William R. Williams, Rollin H. Neale, James N. Granger, William Hague, Ira Harris, who presented the following, which were adopted:

1. Resolved, That the independence of each Baptist church is sacred and inviolable, but is also, as between one church and another, as equal as it is sacred; and each church has the authority given by Christ to administer His laws, responsible to Him alone.

2. Resolved, That it is an established principle, that no Baptist church is clothed with legislative power, to make new terms of membership or fellowship, other than those already provided in Christ's code and constitution, the New Testament; and that if, in any case, a church be thought by a sister church to have clearly transcended the ordinary usages of our churches, and these principles of the gospel, in the exclusion of members; and if the church so judging, after having fraternally employed all proper and practicable means to induce the excommunicated church to reconsider their act, deem it required by Christian equity, they may proceed in the exercise of an equal independence to receive into their own fellowship such excluded brethren.

3. Resolved, That, in view of the evils which must ensue from such apparent collision of independent churches, any church, feeling itself called to such reception of the excluded of another church, should move only after the most patient and thorough scrutiny, and should regard the step as a most grave one, to be taken only under circumstances pressing and peculiar.

4. Resolved, That, on the other hand, to acknowledge no power in any sister church to rectify an oversight or a wrong, growing out of the discipline of another church, would be to give to any such excommunicated church a sovereignty and infallibility, as before all her sister churches, which is not consistent with Christian equity, and Christian equality, and Christian freedom,—not consistent with the best practices of our best churches in their best days—and not consistent with the principles of the New Testament and its ecclesiastical polity.

5. Resolved, That, in the judgment of this Conference, the Tabernacle Baptist Church are placed in circumstances which require their devout and careful application of the general principles thus stated.

As the final action of this Conference, should the above Resolutions be adopted, this Committee submit as the result of its deliberations the following

RESOLUTION. Resolved, That, as far as the evidence before us extends, and assuming the correctness and completeness of the statement therein made, this Conference give it as their advice, that the Tabernacle Baptist Church would be warranted by the laws of Christ, in receiving the brethren who now apply for membership, in accordance with the foregoing Resolutions; and should they so do, their act would, in our opinion, meet the approbation of the churches generally.

On motion of Rev. Mr. Granger, the Council proceeded to consider the resolutions recommended by the Committee. The first five were adopted without discussion. The sixth was also adopted, forty-five voting in the affirmative, and sixteen in the negative. The preamble was then approved, and the report adopted as a whole.

On motion of Rev. Mr. Dodge, it was

Resolved, That an abstract of the Council's proceedings, signed by the officers, be published under their direction, in the New York Recorder.

On motion of Rev. Mr. Granger, it was

Resolved, That the Hon. Ira Harris be requested to give to the public, in some suitable form, his views of the Relations of Churches and Corporations.

Voted to adjourn sine die. Prayer by Rev. Dr. Neale. Benediction by the Moderator.

MORGAN J. RHEES, Moderator.

WM. VERRINDER, Clerk.

We have not space to discuss the principles here involved. But they are of the greatest importance to our churches generally, and we may say a few words on them ere long.

We feel bound also to add, that we have been assured from private sources, that Dr. Cone and the First Church in New York, have been seriously injured by false and injurious reports, and that their conduct has been unexceptionable.

SOUTH-WESTERN PSALMIST.—We have received a copy of this work, by the Rev. S. Dyer, of Louisville, Ky. We have not examined it very thoroughly, we confess—for we are heartily sick of seeing new Hymn books—but so far as we have done so, it has not struck us as anything worth making a fuss about. The first three lines of the Editor's Preface runs thus: "It is unnecessary to show that there exists a great demand for a Hymn book—the work here presented. It has been too long felt and admitted. Every other section has such a work,"—and then he proceeds to mention as the "every other section," Boston, Philadelphia, and New York. Now we beg to notify our brother that these three points do not signify "every other section" in our esteem, and that, if they did, it would not thence follow, that any more Hymn books are wanted in the South-west. We know that we are a little old-fashioned in our way of thinking and acting, too, but we think enough of a thing is enough, and that we have got quite enough Hymn books already. Bro. Dyer is a good man, and we wish him all success in the world, in every proper enterprise; but we think the principle on which he has acted in this case will justify every individual church in getting up a Hymn book of its own, and we recommend them to go about it instantly.

TARIFA.—This name is derived from the town of Tarifa, at the mouth of the Straits of Gibraltar. It was the last stronghold when the Moors disputed with the Christians; and when the former held possession of both the pillars of Hercules, it was there that they levied contributions for vessels entering the Mediterranean.

## Humble Christians.—Query and Answer.

Dear Bro. Chambliss.—Will you be kind enough to give through your columns, some information as to the course which should be pursued in the following emergency, viz:

A brother petitions the church at A. for the privilege of withdrawing, and requests his name to be erased, assigning as a reason, (there is no fault with any, save himself,) that feeling his unworthiness, he wishes to be considered no longer a member. One brother says it is all right to grant his request; another, it is all wrong, and that there is but one way to go out—by exclusion. I would like to know, what is custom, and if custom be correct.

It is said, if a member should find, after strict trial, that he cannot be consistent—in other words, that he is not converted—that he acts the mainly part by so acknowledging, and that it is better to permit egotism, than to wait until he commit some wrong to exclude him. Many would remain a cold, inert mass, others run riot, not caring for exclusion. I feel the force of being too lenient, and of not toiling and praying and mourning with such a brother; yet when one reaches two score, and thus petitions, he is thought to know himself in part.

Now, I dare say, that all Christians feel unworthy, and at times they have done wrong in professing Christ; yet they should remember, the world was not made in a day, the tree not felled by one blow, nor any great object attained without much labor and toil. There are winters and summers, sun shine and cloud, in the natural world, and why not in the spiritual?—The Christian seems to himself for a while to be moving forward at a pleasant rate, and then just as he is becoming most delighted with his prospects, alas! he appears to step backwards, fears he is a dead weight on the cause of Christ, that the eyes of all men are upon him, and that every body regards him unfit for the society of God's chosen ones. Gloom and sorrow overshadow him in such moments, and in despair he seeks withdrawal. Would it not be better to take time for reflection, for self-examination, for the prayers of the church, for the pious labors of fellow Christians?

Have you ever felt that you were a stumbling block to others? May not this frequently be the cause of evil forebodings in a sensitive mind?—And should not such a brother receive the fraternal support of the church?

I fear, my brother, our church members do not mingle together often enough; do not with sufficient earnestness seek the countenance of the blessed Saviour; do not work for our Master with adequate zeal; do not take hold of every good work with due interest; have not, in truth, brought all and laid it at the feet of Jesus. If each and every one of us would erect a family altar and there morning and evening spread our sacrifice before the Lord—it would, during our daily walk, have fire, frequent and private communion with our Saviour—if we would join in prayer-meetings, assist in Sabbath Schools, visit the sick, contribute of our substance as we have been divinely prospered,—I verily believe there would be less coldness and more, far more Godly piety. With a brother's wishes for your success, and the progress of our cause.

I remain yours, M.

The pious and judicious reflections appended to the above query, though perhaps not intended for publication, we consider so appropriate to the occasion, that we are much disposed to adopt them as the reply which the writer seeks from us. Strictly attended to they would cure the disposition of those who from that cause might be disposed to forsake the church, as they would also give the church from perplexities arising from the occurrence of such cases in her bosom. We greatly admire humility and self-loathing; but the genuineness of that humility which leads one to forsake what is really the duty of all men, admits of very serious questions. We doubt if a man ever abandons the church of Christ, from sincere self-abhorrence, any more than he forsaks God from sincere repentance. As godly sorrow leads one close to God, so godly humility will bind one nearer to the church of God. They who therefore abandon the church from what they suppose true feelings of unworthiness, mistake their real character, and make professions which are not strictly correct. It is not that kind of spiritual poverty which such pretensions indicate, that they really suffer; and as a proof of it, we guarantee they take an insult from the first insinuation that it is more self-conceit than self-loathing that leads them to this step; more dislike of Christ than of themselves; more weariness of the restraints of religion, than of their own unworthiness. But it is a matter of no consequence. There is little mutual profit between a man and the church when he desires to leave. Not they who are temporarily there, but they who are "fixed," who are "planted in the house of the Lord, flourish in the courts of our God;" not they who at first joined from impulse, and leave from impulse, are the men to do good or derive good from the ordinances of the sanctuary. The true spirit was better expressed by one in trying circumstances—"If I am turned out, I will get back just as soon as I can."

But how should the church act with those who desire to withdraw? Why, of course, as he suggests,—first, counsel, and pray with the brother; and if possible teach him the way of the Lord more perfectly. But if he will go, let him go, and just erase his name as a member excluded. What else can be done?

MISSIONARY SHIP.—The Washington Allston which sailed from this port for Maulmain on the 25th of July, with a large number of Missionaries for Maulmain, and Assam, arrived in the river Salween, near their port of destination, on the 22d of January.

The ear that heareth the reproof of life abideth among the wise.

## China Correspondence.

## ANNUAL REPORT

of the Southern Baptist Canton Mission.

The end of the year is a suitable time to view what we have done, to note the present state and future prospects.

PRESENT STATE.—Never have our operations in Canton been in a better train for usefulness than at present. At the Wet-Tung chapel, have preaching daily at 12 o'clock, and twice on Lord's days. These meetings are well attended, never being less than fifty hearers, and frequently there are a hundred or more. At this chapel, we have a female meeting on Sunday, at which from twenty to thirty females usually attend; and one in the week, at the residence of one of our assistants. Mrs. R.—attends these meetings, and would the native females come, except our foreign female were there. We also have meetings twice during the week, and once twice on Lord's day, at the Lein Hung Ki chapel, located about two miles from us. Occasionally we have meetings also at the great Lein Tung temple in Honam. At these several places we have had one hundred and forty meetings during the last quarter, making for eight services per month, at all of which the water attended, speaking himself at most of them. He has also written 42 private letters and communications during the time.

The preceding portion of time since my arrival in Canton, the twelfth of August last, I have employed in like manner, but the labor performed have not been reckoned. Since the time we have printed or bought for distribution Scriptures and Tracts amounting to 52,175 copies, 297,850 pages, costing \$223.30—at a rate of 39 pages for a cent! The greater number of these have been circulated. In addition to which the church has published a prize Essay or Tract written by one of the members, 3000 copies with their own funds.

DAILY LABORS.—At 6 o'clock in the morning prayer is held with the native members of the family; after 8 o'clock we have family worship. At 10 o'clock the Bible class meets when we have prayer, hear the lesson prepared a chapter, out of which we prepare a sermon for the present day, and appoint a lesson for the morrow. We study one chapter every day, selecting it alternately from one of the Gospels, and then from one of the Epistles. Next before we have our arrangements made efficient for studying the Scriptures; and at the same time so practical for applying what has been studied—what is learned to day is used tomorrow. Thus I trust the members of the class, at least, growing in the knowledge of God and Saviour Jesus Christ. And at family worship in the early part of the evening the Missionary duties of the day close at 9 o'clock P. M., by having prayer with the native members of the family, and hearing their Catechism lesson. The Bible class consists of four members, the two assistants, Chow and Young, two others, of whom we entertain some hope that they may become assistants. The Catechism class consists of ten members, including the four from the Bible class.

DAILY PREACHING.—The advantages arise from a system of daily preaching are so obvious in a great City of idolaters like this, that one is about commencing the same; we trust it will succeed. This plan offers an opportunity for all in this vicinity who will, to hear God. They always know when and where they may hear preaching and get books. Some have been observed to attend nearly every day three months or more.

In addition to daily preaching in the chapel the native assistants frequently go into the City and elsewhere to preach the word and distribute books. Excepting the want of more missionaries, there is nothing to prevent these daily operations at Lein Hung Ki chapel and elsewhere.

SUNDAY SCHOOLS.—At ten o'clock on Lord's day we have prayer meeting, and all members of the Catechism class assemble in a Sunday School, and recite what they have learned during the week; and some of the third of the gospel are explained.

CONTRIBUTIONS.—Every Sunday, and on the first day of every Chinese month, the members of the church contribute their mite for the spread of the gospel according to their means. It is according to our humble abilities, we are willing in the way that will be owned and blessed and crowned with success, when "the times refreshing shall come from the presence of the Lord."

But, notwithstanding our present favorable

circumstances, upon reviewing what has been done, we regret to perceive that our missionary operations at Canton, since the commencement of 1849, have been retrograding. We then had three regular preaching places—chapels; but only two. We then had three native assistants now only two; then two missionaries, now only one. The number of our church members are now also fewer than then?

FUTURE PROSPECTS.—The weal or woe of our future prospects much depend upon our brethren, churches and board at home. There is nothing here to prevent us from employing up to ten missionaries efficiently, with their female assistants. With the present preaching facilities, native and foreign, connected with the Canton Mission, we could, had we more missionaries to superintend, and ought to, keep up daily preaching at three different places in Canton at least. But without more missionaries, instead of increasing, enlarging and widening our operations, we must decrease, diminish and circumscribe to a still more limited sphere.

FINANCIAL.—Since brother Roberts and company returned in August last, the expenses of the Mission, including printing and all, have only been \$1156.49, leaving funds (in cash) still remaining on hand, amounting to about \$1,600. This will last us half the year of 1851. More men, more missionaries; O, for more!



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 year, under the direction of the same PATRONES-  
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 and Texas.  
 At no period, has it been favored with an able Fac-  
 ulty.

Professor WILHELM was a Graduate of the University of Vienna, in Bavaria. He is a gentleman of high and varied attainments, among the which he has devoted himself chiefly, for the last twenty years, to teaching the education and art of Vocal and Instrumental Music. For ten years, he was Supreme Director of Music in Kempfen, under appointment of the King of Bavaria. For three years past, he has been a distinguished Teacher of Music and Instructor in the German, French, Spanish and Italian languages, in Philadelphia. *He speaks English fluently.* He is a Composer, and a special performer upon the Piano, Horn, Guitar, Violin, Violoncello, &c. &c. He is a man of high talents, of clear learning, taste, experience and tact, industry and energy, inured to his pupils the most critical and the rough training, and the most accurate and brilliant execution.

17 Young ladies wishing to learn the *Harp*, or 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 the Department.

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

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

IN DISCIPLINE, the *law of kindness* prevails, and we complete a course of *kindness* order, system, punctuality and economy and assiduously inculcated. PUPILS are allowed to spend only *fifty cents* a month, for Pocket-money. Expensive Jewels are forbidden. Simplicity and uniformity of Dress is prescribed.

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EXPENSES—Two hundred and twenty-eight dollars annually, cover all charges for Board, Tuition, Books, and Music, and the highest English, French, and Music on the Piano. Tuition on Harp is Eighty Dollars a Year.

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

**R E F E R E N C E S.**

In Mississippi—Col. Thos. G. Blyett, H. Taylor, H. G. Gen. T. N. Ward, R. Bent, Hodge, Rev. J. B. Stidger, A. M. West, Esq., Rev. F. Whittier.

In Arkansas—Rev. J. Hartwell, D. D.  
In Louisiana—Silvest. Bennett, Esq., William S. Portier, Esq., Capt. J. W. Mundy, Rev. Elias George.


in Tex.—Rev. R. C. Burleson, Jas. R. Jones, Rev. R. V. J. and F. Hickman.

N. B. *Payments can always be made by Acceptances on New Orleans.*

M. P. JEWETT.

JANUARY 9, 1851.

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



WOULD respectfully inform the citizens of Perry and the adjoining counties, that he has located in Marion, Arkansas, as well prepared as any man in the United States to perform all operations on the Teeth, upon the best and most safe principles of Dental Science, he will insert Artificial Teeth, according to the latest improvement in the Art, either fastened by Atmospheric Pressure or Clamps, and with or without Artificial Gums, at the same price as before.

Dr. G. may be found in his office at any hour, unless previously announced.

Office over Lawson's store, fronting the Public Square.

N. B. All work, warranted, and charges reasonable.

FEB. 12. 1851. 1850.

**Latest Publications.**

MAR. 15. 5th 1851.

**BUNYAN'S INVITING WORKS,**

Bunyan's Awakening Works, 75 cts

Foster on Missions, 40 "

Law's Call to Christians, new edition, 40 "

Life of Alexander Carson, 60 "

A Milled Man's Champion, 50 "

Churches and Sects, 63 "

Christian Professor, (James),	\$1 "
The Soldier of the Cross:	1 "
Foot-Prints of the Creator,	1 25
Old Red Sandstone,	1 25
Annals of Scientific Discovery,	1 25
Religious Progress (Williams),	50 "
Lectures on Lord's Prayer, (do.),	20 "
GEORGE PARKS, & CO.	
A. B. P. S., Charleston, S. Carolina.	

**BRANSON & HOGUES,**  
**Commission Merchants,**  
 Corner of Canal and Magazine Street  
**NEW ORLEANS.**  
 ORDERS for any description of Merchandise fill  
 with dispatch, under the personal supervision  
 one of the Firm.  
 Jan 1, 1854.



## POETRY.

### The Storms and Stars of March.

BY REV. JAMES GILBERT LYONS.

Harsh is the voice, and loud the war  
Of storms in that ungentle time,  
When leaving Southern lands afar,  
The sun walks up our Northern clime;  
The long white surges of the deep  
Then break on every waiting shore,  
And, flaming down each rocky steep,  
The mountain torrents rage and roar.  
Like rapiers driven with vengeful thrust,  
And breast and brow the cold winds beat;  
And hailing hail, or tumbled dust,  
Sweeps the rough road and echoing street;  
The growing winds are black and bare,  
The violet slanders yet unseen,  
And those wild fields and pastures wear  
No welcome tint of early green.

But God, with all a father's love,  
When earth thus refts of beauty lies,  
Reveals in blazing pomp above,  
The wonders of his radiant skies:  
Look thou on Night's reluctant arch,  
When that rude hour thy gladness mars,  
And thou shalt find, in raging March,  
The month at once of storms and stars.

For, lo! the great Orion burns,  
Descending in the cloudless West,  
And red Arcurus now returns,  
Benning at eve a sacred guest;  
Far up in circles broad and bright,  
The Kean and Lion move and shine,  
While Sirius lifts his orb of light,  
And fills our hearts with thoughts divine.

Thus, even thou, when storms arise,  
And all dark and joyless here,  
He sets before our longing eyes  
The glories of that lofty sphere;  
When sorely tried we grieve alone,  
Or sink beneath Oppression's rod,  
He whispers from his stary throne,  
"Look up, O man! and trust in God."

## Miscellaneous.

### Gen. Hamilton's Confession.

A young lawyer, in conversation with Bishop Chase, related the following fact respecting General Hamilton, which had occurred but a short time before. The young lawyer had been an infidel, but his mind was now changed, and this narrative was given in answer to Bishop Chase's inquiry how the change was brought about. "In pursuit of his professional duties General Hamilton passes from New York to Albany, to attend the highest courts, and Poughkeepsie is his stopping place for rest and social chat. We young lawyers delight to meet him at Hendrickson's tavern, and there breathe together the atmosphere of wit and satire. Not long since, he passed by: we gathered round him and he greeted us with his usual cordiality. But there was something altered in his wit—it was so serene, yet more affectionate. At length, to break the spell, I ventured to tell a story, the edge of which was ridicule against Christians and their creed. As I finished the anecdote, instead of the loud laugh, and responsive story, the General gravely asked me if I knew what I had been talking of! Confusion is the best name I can give my feelings and behavior before the great man at such a question from his lips. Seeing my embarrassment, he said he did not design to give me pain, but by his question, to call my attention to his own case.

"Not many months ago," said he, "I was as you are, doubtful of the truths of Christianity, but some circumstances turned my thoughts to the investigation of the subject, and I now think differently. I had been in company with some friends of a similar sentiment in New York. I had indulged in remarks much to the disadvantage of Christians, and disparagement of their religion. I had gone further than ever before I had done in this way. Coming home, I stood, late at night, on the door steps, waiting for my servant. In this moment of stillness, my thoughts returned to what had just passed at my friend's, and on what I had said there. And what if the Christian religion be true, after all? The thought certainly was natural, and it produced in my bosom the most alarming feelings. I was conscious that I had never examined it—not even with that attention which a small retarding fee requires in civil cases. In this I hold myself bound to make up my mind according to the laws of evidence; and shall nothing be done of this sort, in a question that involves the fate of man's immortal being? Where every thing is at stake, shall I bargain all without inquiry? Willfully blinding my own eyes, shall I laugh at that, which, if true, will laugh me to scorn in the day of judgment? These questions did not allow me to sleep quietly. In the morning I sent to my friends, the clergy, for such books as treated on the evidence of Christianity—I read them, and the result is, I believe the religion of Christians to be the truth."

**STOP AND MEND THE BUCKLE.**—You have read in our own history of that hero, who, when an overwhelming force was in full pursuit, and all his followers were urging him to more rapid flight, coolly dismounted in order to repair a flaw in his horse's harness. While busied with the broken buckle, the distant cloud swept down in nearer thunders, but just as the prancing hoofs and eager spears were ready to dash down on him, the flaw was mended, the clasp was fastened, the steed was mounted, and like a swooping falcon, he had vanished from their view. The broken buckle would have left him on the field, a dismounted and inglorious prisoner. The timely delay sent him in safety back to his huzzing comrades. There is in daily life the same luckless precipitancy and the same profitable delay. The man who, from his prayerless waking, bounces off into the business of the day, however good his talents or great his diligence, is only galloping on a steed harassed with a broken buckle, and must not marvel if, in his hottest haste, or most hazardous leap, he be left inglorious in the dust; and though it may occasion some little delay beforehand, his neighbor is wise who sets all in order before the march begins. —*Sailor's Magazine.*

## Handwriting of Distinguished Persons.

**Queen Elizabeth.**—In youth the queen's handwriting was clear and regular, almost as an engraving. When age had tamed the old girl, her letters were spiteful, the lines irregular, and the signature was a thing to make one bless one's self.

**Martin Luther.**—His handwriting was firm and legible, though not very equal nor very straight. Martin had strong passions, as well as strong reasons for what he did.

**Sir Thomas Moore.**—By no means displayed the calm firmness he possessed. The lines crooked and tumbling down hill.

**Rubens.**—Manly, bold, and with a careless ease and clearness, denoting mastery of hand.

**Lord Bacon.**—Very like an elegant modern short-hand. Clear, neat, and regular. The signature involved with broken lines, as if a fly had struggled and died in a spider's web.

**Voltaire.**—Very clear, regular, steady, and straight; evidently not written rapidly, but with continuous ease, which might go on writing book after book in just the same way.

**Oliver Cromwell.**—Large, bold, legible, steady, sharp, and straight. The signature made of halberds and pointed pikes.

**Prince De Conde.**—Not at all in accordance with the strong expression and buffalo features of his face.

**Charlotte Corday.**—Firm, clear, steady, but not without emotion.

**Cuvier.**—Very like the writing of Charlotte Corday, but not so strong and compact.

**Danton.**—Wild, daring, without method or care.

**George IV.**—Not at all the very gentlemanly hand most people would expect—rather like a housemaid.

**Pope.**—Very bad, small, full of indecision; a very hedge-row of corrections.

**Cardinal Woolsey.**—A good hand, disturbed only by nervous energy and self-will.

**Person.**—Correct and steady; the reverse of his personal appearance and habits.

**Shakespeare.**—A very bad hand, indeed, confused, crowded, crowded in the lines, and scarcely legible.

**Napoleon.**—Still more illegible. No letters formed at all; the signature a mere hasty "scrammage" with the pen.

## Sense and Sensation.

The greyhound runs by eyesight only, and this we observe as a fact. The carrier pigeon flies his two hundred and fifty miles homeward, by eyesight, viz—from point to point of objects which he has marked; but this is only our conjecture. The fierce dragon fly, with twelve thousand lenses in his eyes, darts from angle to angle with the rapidity of a flashing sword, and as rapidly darts back—not turning in the air, but with a dash reversing the action of his four wings—the only known creature that possesses this faculty. His sight, then, both forwards and backwards, must be proportionately rapid with his wings, and instantaneously calculating the distance of objects, or he would dash himself to pieces. But in what conformation of his eyes does this consist? No man can answer. A cloud of ten thousand gnats dances up and down in the sun, the gnats being so close together that you can scarce see the minute interval between them, yet no one knocks another headlong upon the grass, or breaks a leg or wing, long and delicate as they are. Suddenly, amidst your admiration of this unchained dance, a peculiarly high shouldered, vicious knut, with long pale, pendulous nose, darts out of the rising and falling cloud, and settling on your cheek inserts a poisonous sting.—What possessed this little wretch to do this? Did he smell your blood in the mazy dance? No one knows. A four horse coach comes suddenly upon a flock of geese on a narrow road, and drives straight through the middle of them. A goose was never yet fairly run over, nor a duck. They are under the very wheels and hoofs, and yet, somehow, they contrive to flap and waddle safely off. Habitually stupid, heavy and indolent, they are nevertheless equal to any emergency. Why does the lonely woodpecker, when he descends the tree and goes to drink, stop several times on his way—listen and look round—before he takes his draught? No one knows. How is it that the species of ant, which taken in battle by other ants to be made slaves, should be the black or negro ant? No one knows.—*The Poor Artist.*

## Word for Children.

There is no greater defect in educating children, than neglecting to accustom them to work. It is an evil that attaches mostly to large towns and cities. Our children suffer much from it. The parent does not consider whether the child's work is necessary to the child. Nothing is more certain than that in their future independence and comfort much depends on their being accustomed to work—accustomed to provide for the thousand constantly recurring wants that nature entails on us. If this were not so, still it preserves them from bad habits—it secures their health—it strengthens both body and mind—it enables them better to bear the confinement of the school-room—and it tends more than anything else to give them just views of life. Growing up in the world without a knowledge of its toils and cares, they view it through a false medium. They cannot appreciate the favors you bestow, as they do not know the toils they cost. Their bodies and minds are enervated, and they are constantly exposed to whatever vicious associations are within their reach. The daughter probably becomes that pitiable, helpless object, a novel-reading girl. The son, if he surmounts the consequences of your neglect, does it probably after his plans and station for life are fixed, and

when knowledge, so far as one of its important objects are concerned, comes too late. No man or woman is fully educated, if not accustomed to manual labor. Whatever accomplishments they possess, whatever their mental training, a deduction must be made for their ignorance of that important chapter in the world's great book.

## Economy of Fruit.

Every man who keeps a good supply of stewing and baking apples, of his own raising, saves a great many hard dollars yearly, otherwise to be paid to the miller or butcher. Or if he raises his own meat and grain, an equal amount is thus reserved for market. Then what a valuable addition to the comfort, variety and luxury of the table! By the first of summer, the thick trusses of strawberries begin to redden in the sun; and half a dozen quarts of this melting crimson fruit may be had each day for the table, from as many half rod beds. Cherries, currants, and raspberries continue through the first half of the summer, followed by early, juicy apples; rich bloom-dusted plums; golden, perfumed apricots; and buttery and melting pears.

Now, we do not say, as some most mistakenly remark, that this fine and delicious supply costs nothing after the trees are planted; for good fruit cannot be relied on, unless the ground is well cultivated and manured. But it does not cost half so much to cultivate an acre of fruit as of potatoes or corn; while the amount obtained is greater than either; and all ready for the table, without going through the process which the grain crop requires, of threshing, and winnowing, and grinding, and kneading, and baking.

By planting rich, high-flavored apples, for stewing and for pies, instead of poor and insipid ones, each family may save fifty or a hundred, or two hundred pounds of sugar annually, in sweetening and spicing. A friend of ours finds it cheaper to buy good fall pippins for fifty cents a bushel, than poor sorts sold as "cooking apples," for fifteen cents a bushel. He uses the Talman Sweetings largely, for baking and for puddings, and thinks that an Indian apple pudding made by this natural sweetening, is the cheapest and best pudding in the world. He estimates that he saves from \$75 to \$100 annually in the cost of his table by his fruit.

## Enemies of the Whale.

The only natural enemies the Whale is known to have, are the sword-fish, thrasher, and killer. This latter is itself a species of whale, that have sharp teeth, and is exceedingly swift in the water, and will bite and worry a whale until quite dead. When one of them gets among a gam, or school of whales, he spreads great consternation, and the timid creatures fly every way, like deer chased by the hounds, and fall an easy prey to whale-boats that may be near to avail themselves of the opportunity. I have heard a captain detail, with interest, a scene of this kind, in which the killers and harpooners were together against the poor whale, and the killers actually succeeded in pulling under and making off with a prize which the whalers thought themselves sure of. In the United States' exploring squadron, on board the Peacock, as we learn from the narrative of Commander Wilkes they witnessed a sea-fight between a whale and one of these enemies. The sea was quite smooth and offered the best possible view of the combat. First, at a distance from the ship, a whale was seen floundering in a most extraordinary way, lashing the smooth sea into a perfect foam, and endeavoring apparently, to extricate himself from some annoyances. As he approached the ship, the struggle continued, and becoming more violent, it was perceived that a fish about twenty feet long held him by the jaw, his spoutings, convulsions, and throes, all betokened the agony of the huge monster. The whale now threw himself at full length upon the water, with open mouth, his pursuer still hanging to his under jaw, the blood issuing from the wound dyeing the sea for a long distance round. But all his floundering were of no avail; his pertinacious enemy still maintained his hold and was evidently getting the advantage of him. Much alarm seemed to be felt by the many other whales about. These killers are of a brownish color on the back and white on the belly, with a long dorsal fin. Such was the turbulence with which they passed, that a good view could not be had of them, to make out more nearly the description. These fish attack a whale in the same way that a dog bays a bull, and worry him to death. They are endowed with immense strength, armed with strong, sharp teeth, and generally seize the whale by the lower jaw. It is said the only part they eat of them is the tongue. The sword fish and thrasher have been also seen to attack the whale together, the sword fish driving his tremendous weapon into the belly of the whale from beneath upward, and the thrasher fastened to his back, and giving him terrific blows with his flail. The thrasher having no power to strike through the water, it has been observed by all who have witnessed these strange combats, that it seems to be the instinctive war policy of the sword fish to make his attack from below, thus causing the whale to rise above the surface, which, under the prick of the cruel sword of his enemy, he has been known to do, to a great height the unrelenting thrasher meanwhile holding on like a leech, and dealing his blows unsparingly through the air with all the force of his lengthy frame sometimes twenty feet.—*Henry T. Cheever.*

**LICE ON CATTLE.**—To guard against lice, the farmer may in autumn store away in some corner of his buildings a quantity of earth, which should be dry of course, to prevent its freezing, and during the winter, he may occasionally throw such

quantities over his animals as he thinks necessary. We have no doubt of the efficacy; at least, it is so simple and easily applied, we would recommend it to be tried.

**LICE ON CATTLE.**—Last year, I found my cattle infested with large, blue lice; this was not occasioned by poverty, for the stock was in high order. On one pair of fattening oxen, I sprinkled slaked lime, repeating it in the course of six or seven days, and once after, which completely destroyed the vermin, without in the least injuring the hair or cattle in any way. I sprinkled lime also over my stables and sheds, which I consider a preventive.

## Good Bread.

"The Arabs always allow a man to divorce himself from a wife who does not make good bread. Were such a law in our country, half the young married ladies, we fear, would be in danger of falling back into single blessedness."

We wish it were in our power to pronounce this slander upon young American wives; but we are compelled, reluctantly though it be, to admit the full force of the allegation. We doubt very much if seven out of ten married women, old or young, in our large cities know how to make good bread; and yet upon good bread depends the health of their husbands and children. The production of an article of diet, so essential, is left, in most cases, to ignorant cooks, or to bakers. How the former do their work the dyspeptic stomachs of thousands can tell, and the same delicate organs can answer for the art of the baker, which often consist in making the lightest and whitest bread out of the poorest and cheapest flour. As a general thing, bakers use the lower brands of flour, because obtained at a cheaper rate. The whiteness is, in many cases, deceptive, and we fear, is too frequently the result of foreign and deleterious substances. There are, of course, honorable and praiseworthy exceptions to this, and housekeepers who buy bread instead of baking it at home, should be very sure that they deal with those who use a good article of flour. Such are to be found in all our large cities.—*Arthur's Home Gazette.*

**APOSTACIES TO ROME IN 1850.**—It is stated that the English Catholic Directory reports the names of twenty-five ministers of the Established Church of England, three American Episcopal ministers, one Scotch Presbyterian, one Genevieve Protestant minister, and one French Protestant minister, who have joined the Church of Rome the past year; and besides these, two lords, three countesses, one honorable, two country gentlemen of wealth, two captains in the army, one member of Parliament, and one Doctor of Laws—in all forty-two.

Converts to Rome are generally men of more faith in tradition than of common sense; more fond of novelty and change, than of any established scriptural principles, and their loss to Protestantism should be regarded merely as a numerical loss. While Popery has gained these forty-two changing proselytes—several hundreds, probably some thousands in this country, and in France, Italy and Ireland, plain men of sound minds, enlightened by the Word of God, have renounced the errors of Popery, and joined the Protestant communion.

If men always prayed, they would always be happy themselves; and would always be seeking to make all others happy.

## Notice.

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

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

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

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

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

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

**DENTAL SURGERY.**  
DR. S. BALL, SURGEON DENTIST, permanently located at Marion, Alabama. Office in the E. F. King House, where Ladies and Gentlemen can at all times obtain his professional services.

Dental Surgery in all its various departments practised in the highest degree of perfection to which the art has yet attained. Particular attention invited to the fact, that by an entirely new and important improvement in the art of setting Plate Teeth, used only by himself, Dr. B. has a great advantage over other operators in this department of Dentistry.

For further particulars, inquirers are referred to his printed Circular, or to any one of the large number of persons in this community for whom he has already performed Dental operations.

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

G. H. FRY.  
W. G. STEWART.  
**FRY, BLISS & CO.**  
WHOLESALE GROCERS,  
Nos. 12 and 14 Commerce-street, Mobile.  
OFFER to their friends and customers of Perry county, a large supply of carefully selected

**Choice Family Groceries.**  
And to their many friends throughout Alabama and Mississippi, tender thanks for former liberal patronage, and ask a continuance of their favors, as their prices will be shaped to mutual advantage.  
March, 847

**HOS. ANDERSON, WM. BURKS, GEO. P. KELLY**  
**ANDERSON, BURKS & Co**  
Factors and Commission Merchants,  
MOBILE, ALA.

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

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

ROBERT A. BAKER, Summerfield Dallas Co.  
LEVI W. LAWLOR, Mardisville, Talladega Co  
Sep. 10, 1850.

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

No. of Students during the past School year, 104.  
No. Boarders 56.  
No. Classical Scholars 31.

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

**Terms.**  
Tuition—Elementary department, per session, 2 weeks, \$10 00  
More advanced, 15 00  
Highest, 20 00

Board, washing, fuel, servant hire, bed, room—rent and lights, 2 00

The house is large and commodious, with five rooms for fire places, and three stoves.

The location is as healthy as any in the State—noting to allure or entice the student from his books or corrupt his morals.

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

There are two sessions in the year. The first, seven months; the second, three months.

No student received for a less time than one session of from the time of entering to the close of the session.

None need apply who do not intend to be studious and moral, and a trial is made, if a student does not advance whether from idleness or want of capacity, will be sent home.

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

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

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

J. H. BAKER, A. M. Principal.  
IRA G. DEASON, A. B., Assistant.  
T. CARROLL, Primary Department

Address, J. H. BAKER, Jonesborough.  
Sept. 11, 1850.

**COLBY'S BOOK CONCERN.**  
THE OLD STAND, 132 NASSAU STREET  
AT THIS PLACE may be obtained at whole sale and retail at the lowest prices and on the most accommodating terms, every variety of

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

**ALL NEW PUBLICATIONS.** Whether American or Foreign, keeping a constant supply of the same. Also, SCHOOL AND BLANK BOOKS, STATIONERY, REVISION PAPER, MARRIAGE CERTIFICATES, BIBLES, HYMN BOOKS, &c. Just published, a book for the times.

**THE ALD OR CHRISTIAN DISCOVERED.**—By Rev. MATTHEW MEAD. Introduction by Rev. Wm. R. Williams.

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

**CHRISTIAN BAPTISM;** by NOEL. With a accurate and elegant Portrait—an exact reprint of the London edition without mutilation or comment.

**SALUBRITY AND COMMUNION.** By Rev. Richard Fuller D. D.

Particularly favorable terms will be given to book Agents.

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

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

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

Particular attention given to the Cash trade.  
**CATLIN & BRO.**  
Marion, May 23, 18 0.

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

Marion, Feb. 20th 850.

**DRUGS! DRUGS! DRUGS!!!**  
**C. M. HIGH,**  
DEALER IN DRUGS, MEDICINES, AND CHEMICALS

PAINTS, DYE-STUFFS and GLASS WARE, PERFUMERY, and FINE SOAP, STEEL PENS, SUPERIOR WRITING INK, PATENT MEDICINES of all kinds, and VICES FOR MEDICAL PURPOSES.

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

Marion, April 30, 18 0.

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

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

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

Jan. 22 1851.

**WEAVER, MULLIN & Co.**  
No. 25 St. Francis Street,  
MOBILE.

Dealers in Staple and Fancy Dry Goods.  
A GENERAL ASSORTMENT, consisting in Tweeds, Prints, Ginghams, Irish Linens, Kentucky Birdseye Diapers, Bleached Sheetings and Shirtings, Bed Blankets, Jackson, Swiss, Book and India Muslins. A variety of the latest styles of fancy Goods. Embroidered, Figured, Cheed and Changeable Silk, very rich; French and English Merinos, Orleans and Hungarian Cloths; Black and Colored Alpaca Sutures, Cashmeres, Black and Colored Linen Delaines, Embroidered and Hem Stitched Laces, Cambric Handkerchiefs, Muslin and Laced Capes and Collars, Embroidered Undersleeves, Kid and White Silk Gloves, Thread Edging and Lace, Bonnet Belts Ribbons; Shawls, Marins, Cashmeres, and Muslin Delaine Shawls, Gape Shawls, and Scarfs, Flannel Embroidered. A good assortment of plantation goods, Negro Blankets, Kerseys, Plaid and Plain Linen, Heavy Cotton Stripes, Osnaburghs of several widths, Brown Domestic and Drillings, Russet Brogans, Boots, Kid Brogans, Glazed and Wool Hats, &c., &c. We invite the public to call and examine our stock, it is entirely new and we intend selling at the lowest market prices.  
W. B. WEAVER.  
J. N. MULLIN.  
ISAAC WILLIAMS

December 13, 1850

**ISAAC N. DENNIS,**  
Attorney at Law,  
MARION, PERRY COUNTY, ALA.  
WILL attend to all business entrusted to his care, the Counties of Perry, Marengo, Bibb, Autauga and Dallas.  
Jan. 1, 1851.

**A CARD.**  
F. A. BATES, M. D. respectfully informs the citizens of Marion and its vicinity that he is located in town, and offers his professional services at hours. His residence and office are at the house formerly occupied by Mr. Wm. Huntington.  
MARION, Jan. 29th 1851.

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

**WM. S. HANSELL & SONS,**  
28 Market Street, Philadelphia.

**MANUFACTURERS OF SADDLERY, AND IMPORTERS OF SADDLERY HARWARE.** Purchasers are invited to an examination of our large and well assorted stock. I am prepared to furnish them with the latest styles of Saddles, Harness, Trunks, &c., and with every article appertaining to Saddlery and Saddle Hardware trade, at a very small advance on Philadelphia prices.

New Orleans, Jan. 15, 1851.

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

**Faculty:**  
REV. HENRY L. GRAVES, President, A. M.  
MR. WARREN COWLES, MR. DANIEL WITT, Jr. Professors. MR. HENRY STABLEIN, Tutor, M. A. GUSTAV BUTLER, Professor of French and German languages, and Painting. Mrs. LOUISA BUTLER, Tutor of Music and Embroidery.

**TERMS PER SESSION.**  
Elementary English Branches, \$10  
English Grammar, Geography and Arithmetic, 12  
Ancient Languages, Natural and Mathematical Sciences, Moral and Intellectual Philosophy, 14  
French Language, 10  
German Language, 10  
Music on Piano Forte, with use of Instrument, 12  
Music on Guitar, 11  
Painting, 11  
Embroidery, 11  
Fee in Collegiate Department, 12  
Boarding, including Fuel, Washing, Lights, Lodging, per month, 7 to \$8. Tuition payable in advance. No deduction, except in cases of protracted sickness.

**HOSEA GARRETT,**  
Aug. 14, 1840.  
President Board of Trustees

**Boarding House.**  
BOARDING by Mrs. J. CAROLINE EZZELL, on Royal Street, between Dauphin and St. Francis, No. 26,