

South Western Baptist.

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

W. CHAMBLISS, Editor, Publisher and Proprietor.

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

R. C. BURLESON, Corresponding Editor.

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TERMS.
This paper will henceforth stand thus: single copy, \$2 50, if paid strictly in advance; single copy, \$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. A number of new subscribers, clubbing together, will be furnished the paper at the rate of one copy for \$2 50, paid in advance. An advance will be done at the following rates, if observed: First insertion, fifty cents, per square, of ten lines. Each subsequent insertion, twenty-five cents, per square, of ten lines. Reasonable discounts will be made on yearly subscriptions. 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.

The Abuse of the Tongue.

By D. F. RICHARDSON.

The abuse of the tongue is destructive to individual's own happiness. That alone can be happy, that looks withness upon the world, and delights in noting its enjoyment, God has so tutored us, that when we breathe good toward our fellow-men, ardently desire their happiness, and never injure in word or deed, we promote our happiness in a most successful manner. But that individual who indulges and feelings toward any of his fellow-creatures, and employs harsh, bitter words against them, whilst he makes himself unhappy, makes himself the most wretched.

All the moral sensibilities suffer when the throat becomes an open sepulchre, and forth its pestilential effluvia through a community. Whilst poisoning the individual himself is sadly lamented, all that is lovely in the world will droop and die, when bitterness and wrath is continually vented against men. Some seem to delight only in dwelling upon the faults of others, and in trying to cast their virtues into the shade. Nothing pains them more than the praise of others. We need no better evidence that happiness is a stranger in the bosom, and that base passions are destroying all moral excellence, than the reputation of such a spirit. Such fountains we may rest assured, are impure, and the deadly exhalations are ever issuing forth. A contemplation of goodness communicates goodness to the heart; but a consideration of what is base, has a pernicious influence upon the soul, unless it is viewed solely with a violent desire to remove it. The use of the tongue is awfully offensive to the sight of Heaven, and cannot fail to accumulate a fearful amount of guilt. From malignity of heart, indulge in the toward their fellow-men. Such individuals are exceedingly sinful in the sight of Heaven, and exert a baleful influence around. Others, for the sake of amusement, are prone to abuse their fellow-men. They delight to take up a matter, and show their dexterity in dissecting it, and exposing its faults and defects to the ridicule and laughter of all. Although such persons may be no unkindness of feeling toward them, they thus treat, yet they often do serious injury. It is difficult for us to see those we often hear ridiculed, as of such a weapon, where no good is accomplished, and much injury result, is exceedingly wicked, and not fail to exert a depraving influence upon the heart. The odium of a community will, sooner or later, settle heavily upon one who thus trifles with the character of others. God will show how such conduct is in his sight, by suffering him to feel severely the dislike of his fellow-men. Jehovah has said, speak evil of me, and a disobedience to this command cannot fail to meet his disapprobation.

Preaching to the Point.

Passing along one Wednesday night (evening at the South if our fathers) in Montgomery, Alabama, I stepped into the Presbyterian Lecture room, where a slave was preaching: "My brethren," said he, "God bless your hearts, 'ligion is like the Alabama river, spring comes fresh, an' bring in all de logs slabs an' stick dat had been layed on de bank, an' carryin dem down de current. Bimeby de water go down de log cotch here on dis island, den de logs cotched on de shore, and de logs on de bushes—and dare dey lie, 'trin' an' dryin' till comes 'nother year. Jus' so dare come 'vival of 'ligion on de sinner brot in, dat ole backslider brot back, an' all de folks seem comin' mity good times. But, brethren, I bress your souls; bymeby 'vival's den dis ole sinner is stuck on his sin, den dat ole backslider is cotched ere he was afore on jus' such a rock; one arter 'nother dat had got 'ligion, all along de shore, an' dare dey lie 'nother 'vival. Beloved breddren! I bress your souls, keep in de current!" I thought his illustrations beautiful enough for a more elegant dress, and too bad, alas! of others than his own race. *Christian Herald.*

Scriptural Illustrations.

MARK, CHAP. XII, VER. 41.—And Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much.

"Some years ago," says one, "I recollect reading a striking sermon by the late Mr. Simpson of Macclesfield; the subject, I think, was Christian liberality; but what most forcibly struck my mind, was a passage quoted from Malachi iii: 16. 'Bring ye all the tithes into the store-house, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it.' I cannot describe how my mind was impressed with the manner in which Jehovah here condescended to challenge his people, when he says, 'And prove me now herewith,' &c. Suffice it to say, that the subject made such an impression, I found it my duty to do more for the cause of God than I ever had done. I did so, and on closing that year's accounts, I found that I had gained more than in any two years preceding it. Some time afterwards, I thought the Redeemer's cause had an additional claim, as the place in which we worshipped him wanted some repairs. The sum I then gave was £20; and in a very little time afterwards I received £10, which I had long given up as lost."

CHAP. XIV, VER. 20.—And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him.

After Archbishop Cranmer had been condemned, in the beginning of Queen Mary's reign, to suffer death, they proceeded afterwards to degrade him. To make him appear as ridiculous as possible, they put on him an episcopal habit made of canvas and old rags; Bonner, in the meantime, by way of insult and mockery, calling him *Mr. Canterbury*, and such like. He bore all with his wonted fortitude and patience; telling them, the degradation gave him no concern, for he had long despised these ornaments.—When they had stripped him of all his habits, they put upon his jacket an old gown, threadbare and ill-shaped, and a townsman's cap, and so delivered him to the secular power, to be carried back to prison, where he was kept entirely destitute of money, and totally secluded from his friends. Such was the iniquity of the times, that a gentleman who gave him a little money to buy some provisions, narrowly escaped being brought to trial for it.

LUKE II, VER. 29.—Lord, now lettest thou thy servant depart in peace, according to thy word: For mine eyes have seen thy salvation.

Mr. Hervey, when dying, expressed his gratitude to his physician for his visits, though it had been long out of the power of medicine to cure him. He then paused a little, and with great serenity and sweetness in his countenance, though the pangs of death were upon him, being raised a little in his chair, repeated these words: "Lord, now lettest thou thy servant depart in peace, according to thy most holy and comfortable word; for mine eyes have seen thy precious salvation. Here, doctor, is my cordial: what are all the cordials given to support the dying, in comparison of that which arises from the promises of salvation by Christ? This, this now supports me." About three o'clock he said, "The great conflict is over—now all is done." After which he scarcely spoke any other word intelligibly, except twice or thrice, *precious salvation!* and then leaning his head against the side of the chair on which he sat, he shut his eyes, and on Christmas day, the 25th of December, 1758, between four and five in the afternoon, fell asleep in Jesus.

CHAPT. XXII, VER. 35.—And he said unto them, when I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing.

Mr. Mason was an acting magistrate for the county of Surrey; an excellent man, and the author of many evangelical works. In reference to the preceding passage, he says, "These were precious words to me. With tears of thankfulness I record the goodness of my Lord to the chief of sinners. Upwards of twenty years ago, when it pleased God to call me by his grace, and make me happy in his love, my name was cast out as evil-friends became foes—their hands were against me—they withdrew their favors from me, and derided me—under narrow circumstances, tender feelings for a large family, carnal reasonings of my corrupt nature, and strong temptations from the enemy, I was sore distressed. But the Lord was gracious, and often did he bring this text to my mind, *lackedst thou any thing?* I was constrained with gratitude to reply, *nothing, Lord.* Christ is a most precious Master to serve! I have proved it." Thus too shall all his servants have to say. Let us then, under the darkest dispensations of his providence, trust in him, and not be afraid.

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

Comforts and Counsels.

"It is better to be chastened than to be cast away." As no amount of prosperity can prove one a friend of God, so no amount of adversity can prove one an enemy of God. "Whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth." It was expedient for the disciples that their Lord and friend (what a friend) should go away, may it not be best that you should suffer as you do, especially as all your trials are sent in love? For the Lord doth not afflict willingly, nor grieve the children of men, "As a father pitieth his children, so the Lord pitieth them that fear him." All our afflictions are the fruit of infinite, eternal, unchangeable love. God may let a sinner go through the world in prosperity, but he never takes a son to glory without adversity.

Some things, in the work of sanctification, cannot ordinarily be attained without sorrow. If you know nothing of pain on earth, you will hardly be prepared for pleasure in heaven. No one now in heaven regrets having gone thither through great tribulation. God "chastens us for our profit, that we might be partakers of his holiness." Anything is good for us, if it humbles us. It is better to be afflicted and humble, than prosperous and proud. Whatever brings us to the mercy seat is a blessing. Jonah was asleep in the ship, but in the sea he cried by reason of his affliction unto the Lord. That which effectually teaches us of the vanity of this world, and leads us to set our hope in God, cannot but be a rich blessing. An hour of sanctified sorrow is better than a thousand years of sinful mirth. A needful cross is better than a needless comfort.

"If ye be without chastisement, . . . ye are not sons." It is the wicked who are not in trouble like other men, neither are plagued like other men. He who has no sorrow has greater cause to be afflicted than he whose tears are his meat day and night. It was Jesus who said, "Woe unto you that are full, for ye shall hunger. Woe unto you that laugh now, for ye shall mourn and weep. Woe unto you that are rich, for ye have received your consolation." Welcome grief.

Christ gets no higher honors from this earth than those he wins from the children of sorrow. In early times, nothing more advanced his cause than the suffering of the martyrs. When a believer rejoices in tribulation he proves that, in the forgiveness of sins, a solid foundation is laid for hope, and joy, and peace, and that sorrow can never sink him so low that the joy of the Lord can not reach him and raise him up again. "Without adversity, grace withers;" and we are never well but when our souls have health and prosper. The result of God's chastisements is, "the peaceable fruit of righteousness;" and there is no fruit like that. Myriads have said, with David, "It is good for me that I have been afflicted."

Remember that heaven will be all the sweeter for the bitterness of earth, that "if thou faint in the day of adversity, thy strength is small;" that, if God be for us, none can successfully oppose us; that to harden ourselves against God will bring no good with it; that to hope in the Lord is ever a duty, and that he who is most like a weaned child is the wisest sufferer.

Make up your mind to do and suffer all God's will. The real Christian is a man of peace, yet no man fights so much. Averse to strife, he lives in war. He is a soldier, and must never lay aside his armor. He has a great fight of affliction. Satan hurls fiery darts at him. The world crosses him. Sin in his own heart is a dreadful foe. God afflicts him. His soul often dwells among lions. He comes into deep waters. "I have chosen thee in the furnace of affliction." Through much tribulation we must enter the kingdom of God. Tears will flow. Conflicts must be endured. Poverty, bereavement, treachery, unkindness, the failure of hope, the wickedness of man, disease and death may make the heart sad, but to the humble believer the victory is sure. "Have faith in God." "Lord, increase our faith."

Nothing is more admirable than God's providence towards his people. "He stayeth his rough wind in the day of his East wind." In the same event we often behold both his goodness and his severity. The one cheers, the other awes us. The rod and the pot of manna were kept together. In chemistry, two pungent biters—nitrate of silver, and hyposulphate of soda—when combined, produce the sweetest substance known. But in providence, "all things work together for good to them that love God, to them who are the called according to his purpose." —N. Y. Observer.

CAUSE OF INFIDELITY AVOWED.—Mr. Wilberforce once told the Rev. Wm. Jay, that some years ago, passing through Dorchester, during Carlyle's confinement there, he went to see him in prison, and endeavored to engage him in a conversation upon the Scriptures; but he refused; he said he had made up his mind, and did not wish it perplexed again; and

pointing to the Bible in the hands of his visitor, he said in an awful manner—"How, sir, can you suppose that I can like that Book? for if it be true, I am undone forever." "No," said the pious philanthropist; "this is not the necessary consequence, and it need not be; for that Book excludes none from hope who will seek salvation by our Lord Jesus Christ."

The Death of Great Men.

BY JESSE MERCER.

If great and good men are to be regarded as the blessing of God to a people, their continuance must be signal of his favor, and their removal of his displeasure. Their fall can be considered in no other light than a public calamity. It has in it a warning voice, and should excite lamentation. This solemn fact is exemplified in the histories of Greece, Rome, and all other ancient nations, which approximated the nearest in civil government to that charter of equal rights, which Heaven donated to man. From their highest eminence of republican glory and plebeian freedom, these nations commenced their downward aim, in the loss of those great men, whose sterling knowledge and equanimity of soul enabled them to establish and direct their destinies to glory and renown; and terminated their mad career in ruin, under the dominations of men ruling in power rather than right; whose ambition and self-adulation acted the most destructive influence on the liberties of the people, and even on the national existence. But God, in his sovereign and good pleasure, has afforded to some nations a long and happy succession of great and good men to rule over them, by which they are distinguished in the scale of nations, as the preserved of the Lord. But evils seldom come alone; and so in the fall of nations there is often a fearful concatenation of evil events. When great men of renown are taken away by the stroke of the Almighty, it is frequently followed by the ingress of men whose pusillanimity and vile habits render them to the nation a double curse. Thus when God announces his displeasure against Israel, in taking the mighty man and the man of war, the judge and the prophet, the prudent and the ancient, and the honorable man, and the counsellor, and the eloquent orator, he threatens to give them children to be their princes, and babes to rule over them. And as a consequence of such a calamitous state of things, he declares the people shall be oppressed one by another, and the child in politics shall behave himself proudly against the ancient; and the base ruler against the honorable. Thus Israel was given up to the scourge of her own sins, and chastised by national corruption. Her rulers were the rulers of Sodom, corrupters, oppressors, and even murderers. The whole body politic became diseased. The whole head was sick, and the whole heart faint. There was no soundness, and the wound was incurable. And the nation was devoted to ruin—such a ruin as whosoever heard the report of it, both his ears should tingle. Thus the death of great and good men has in it a warning voice. The flight of doves to their windows indicates approaching storms—when nations go to war, they call their envoys home.—When God calls his ministers of state away, it suggests troubles at the door. Thus saith the prophets: "The righteous perish, and no man layeth it to heart; and the merciful men are taken away, none considering the righteous are taken away from the evil to come." The warning continues—"The good man perisheth out of the earth; there is none upright among men; they all lie in wait for blood; they hunt every man his brother with a net. That they may do evil with both hands in earnest, the prince asketh, and the judge asketh for a reward; and the great man (in wickedness) uttereth his mischievous desire; and so they wrap it up." "The best of them is as a briar, and the most upright sharper than a thorn hedge; the day of thy watchmen, and of thy visitation cometh; now shall their perplexity be."

Near Contemplation of Death.

That estimable woman and admirable writer Caroline Fry, about a week before her death, being informed by her physician that her malady was fatal, communicated the intelligence by letter to a dear friend. The strength of her faith appears in her language. "Dearest, God hath spoken, and we have no more to do. If this be true, it is only a question of more or less time, more or less temporary alleviation. Never can it be sad to me to stand still and watch for the parting of the waters of the Jordan, to let me pass, and close on all I desire to see no more; and not from me can ever the cry be heard, for a little more time to suffer and to sin, and wait and long for Him my soul desires. If it ever should be so, He will have cause to say I have held strange language with him heretofore; when for very love as I believe I have entreated, implored, reproached him that he would not let me come to him, when I could not be satisfied with any thing beside. No, no, His Spirit will not let me be so false. To-night, to-morrow, if it be his pleasure!" On the day preceding her departure, she addressed another correspondent: "The bright, the blessed hour for which I have toiled and waited so many years, the panacea at all times of every painful, every fearful thought, has seemed, in my spasmodic agonies of breathlessness, immediately at hand." On the following day, finding herself much weaker, she said, "Oh if I die to-day, what mercy! But the blessing would be so great I dare not calculate on it. I want no more of the world! How dark is all behind, how bright the prospect before! so unclouded, so safe, so secure. Jesus, so true to me, I so untrue to thee! Whom have I in heaven but thee, and there is none on earth I desire besides thee! This is my bridal day, the beginning of my life. Oh, if this is dying, what a mercy! I have written a book to testify that God is love. I now testify that he is Faithfulness and Truth. I never asked a petition of God, that sooner or later I did not obtain it." Shortly after, with a countenance glowing with heavenly joy, she fell asleep in Jesus.

FAITH DEVELOPS TRUE GREATNESS.

Faith, that is to say, in all possible spheres the vision of the invisible, and the absent brought nigh, is the energy of the soul and the energy of life. We do not go too far in saying that it is the point of departure for all action; since to act is to quit the firm position of the present and stretch the hand into the future. But this, at least, is certain that faith is the source of everything in the eyes of man, which bears a character of dignity and force. Vulgar souls wish to see, to touch, to grasp; others have the eye of faith, and they are great. It is always by having faith in others, in themselves, in duty, or in the divinity, that men have done great things. Faith has been in all times, the strength of the feeble, the salvation of the miserable. In great crisis, in grand exigencies, the favorable chance has always been for him who hoped against hope. And the greatness of individuals or of nations may be measured precisely by the greatness of their faith.—Vinet.

Coming to Christ.

QUESTION. How must I be qualified before I shall dare to believe in Christ?

ANSWER. Come, sensible of thy sins and of the wrath of God due unto them, for thus thou art bid to come. Matt. 11: 28.

Q. Did ever any come thus to Christ?

A. David came thus, Paul and the jailer came thus; also Christ's murderers came thus. Psa. 51: 1-3; Acts 9: 6; 16: 30, 31: 3: 37.

Q. But doth it not seem most reasonable that we should first mend and be good?

A. The whole have no need of the physician, but those that are sick; Christ came not to call the righteous but sinners to repentance.

Q. But is it not the best way, if one can to mend first?

A. This is just as if a sick man should say, "is it not best for me to be well before I go to the physician?" or as if a wounded man should say, "When I am cured I will lay on the plaster."

Q. But when a poor creature sees its villainy, is it afraid to come to Christ, is it not?

A. Yes, but without ground; for he has said, "Say to them that are of a fearful heart, Be strong, fear not;" and "to this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word." Isa. 35: 4; 66: 2.

Q. What encouragement can be given us thus to come?

A. The prodigal came thus, and his father received him, and fell upon his neck, and kissed him. Thus Christ received the Colossians, and consequently all that are saved. Luke 15; Col. 2: 13.

Q. Will you give me one more encouragement?

A. The promises are so worded, that they that are scarlet sinners, crimson sinners, blasphemous sinners, have encouragement to come to him with hopes of life. Isa. 1: 18; Mark 3: 28; John 6: 36; Luke 24: 47; Acts 13: 36.—Bunyan.

He Hit the Mark.

"On approaching a house," says a Pennsylvania colporteur, "I observed that the family ran in and shut the door. When I arrived, I knocked but could gain no admittance. I tried the latch, but the door was bolted. Perceiving that they did not wish me to offer my books, I selected two tracts entitled, 'The Door was Shut,' and 'A Word of Warning,' which I put under the door. About two weeks afterwards, on visiting that place, this family sent me word that they wished me to call and see them, for I had left such good books, that they were anxious to see me and buy more. Five women, in different places, have ascribed their salvation, under God, to the books which I have circulated. I am greatly encouraged by the fact that the desire for religious books is increasing."

PROPHECY AND FULFILLING.

All prophets have a natural desire to see the fulfillment of their prophecies—at least, all uninspired prophets. He who has predicted that an enterprise will fail, has already an interest in its failure. If the prediction did not itself arise from a secret dislike of the undertaking (which is very probable,) it will be apt to generate such a dislike. The man will, according to circumstances, stand aloof, and scatter suspicion and distrust, or throw positive obstacles in the way. When he has thus brought about by his own agency the fulfillment of his own prophecy, he will say, "I told you so."

READERS.—Readers may be divided into four classes.

The first may be compared to an hour glass, their reading being as the sand; it runs in, and it runs out, and leaves not a vestige behind. A second class resembles a sponge, which imbibes everything, and returns it nearly in the same state, only a little dirtier. A third class is like a jelly-bag, which allows all that is pure to pass away, and returns only the refuse and the dregs. The fourth class may be compared to the slave in the diamond mines in Golconda, who casting aside all that is worthless, preserves only the pure gem.—Coleridge.

HIS WAYS ARE NOT OUR WAYS.

We see in the Holy Scripture that Jacob would not have submitted to Joseph's residence in Egypt, nor would the Virgin Mary have consented to the death of her son and Saviour; yet from both these events, afflicting as they were at the time, the most precious of our blessings arose.

THE WIDOW'S FARTHING.—A poor woman, just after a missionary meeting held in the country, called at the lodging of a minister who had been engaged at the meeting, and told him she had been prevented from attending it, but she hoped she was not too late to present a little contribution she wished to make to the Society. The poverty of her appearance induced the minister to say he feared she could not afford to give anything; but the poor widow told him, that though a widow, and with four children to support by her mangle, she had a little to give to the missionary cause; and, untying a bundle she brought, gave him three hundred and thirty farthings. The minister asked how she got so much, and so many to give him. She told him she had made it a practice to lay by one farthing every day for above a year past, excepting such days as she was prevented working by illness, and here was the whole store for the cause of God. How much could be raised for God's great work in the world, if every one of His people would only give one farthing a day!—*Chil. Miss. News.*

THE FAMILY NEWSPAPER.—The silent influence of the religious newspaper in the family, and through ten thousand families on the heart of the great community, is briefly stated by Dr. John Campbell, an English Descenting minister of note, in the following paragraph:—

A large portion of our best impressions and sentiments have been suggested, reiterated, and fastened on the mind by the family press. The pulpit does much: parental instruction in many cases does much; but the press is in the present day necessary to both. Let any reader of a well conducted family paper, open his paper and consider thoughtfully its contents. There are in a single number sometimes from 150 to 200 separate and distinct articles, and all conveying an idea, a fact, or a sentiment, and stated or illustrated so as to produce an effect in enlarging the reader's store of knowledge, or giving a right direction to thought, feeling, or action. Must not all this have its influence, and in the aggregate a mighty influence upon the reader? No reflecting man can fail to see that the fifty-two visits in a year of a carefully conducted paper, intelligent, correct, elevated in its moral tone, and withal interesting in its contents, must exert a great and blessed influence upon domestic life. Children growing up under such influences are far more likely to be intelligent, correct in their opinions and morals, and better prepared for the active duties of life, than they could possibly have been without it.—*British Banner.*

HE HIT THE MARK.—"On approaching a house," says a Pennsylvania colporteur, "I observed that the family ran in and shut the door. When I arrived, I knocked but could gain no admittance. I tried the latch, but the door was bolted. Perceiving that they did not wish me to offer my books, I selected two tracts entitled, 'The Door was Shut,' and 'A Word of Warning,' which I put under the door. About two weeks afterwards, on visiting that place, this family sent me word that they wished me to call and see them, for I had left such good books, that they were anxious to see me and buy more. Five women, in different places, have ascribed their salvation, under God, to the books which I have circulated. I am greatly encouraged by the fact that the desire for religious books is increasing."

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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.

N. B. The communications of Rev. R. C. Burleson, our Associate in Texas, will be designated by his last initial—B.

NOTICE.—The fourth annual session of the TEXAS BAPTIST STATE CONVENTION will be held, according to adjournment, with the church at Independence, Washington county, commencing, on Saturday before the third Lord's day in June. Introductory Sermon to be delivered by the Rev. J. W. D. Creath, brother Tullahoma being absent from the State. Conventional Sermon, Rev. G. W. Baines.—Rev. R. C. Burleson, alternate. This will be an important meeting, and it is to be hoped as many brethren and friends will be in attendance as possible; due preparations will be made for their accommodation.

BAYLOR UNIVERSITY.—As the regular Examination of this Institution takes place in the early part of the same week, it is earnestly desired that all who can, will endeavor to make it convenient to attend this also. The exercises, probably beginning on Monday, will be of an interesting nature; we would, therefore, bespeak a large audience.

We are happy to hear from the Southern Baptist Publication Society at Charleston, that the Prize Essays on the Duties of Masters to their Servants, will be ready for publication on the 20th inst., and that the retail price will be 40 cents, with a liberal discount to those purchasing 100 copies. Will not some Baptist brethren in Tuscaloosa, Marion, Mobile and Montgomery, order a supply. All denominations should be supplied with this work. All write for it. Such as it is, it belongs to all.

SOUTHERN BAPTIST CONVENTION.—We are indebted to our Rev. brother Fox, for the following items of News from the S. B. Convention. His letter was dated Nashville, May 10th, the first day of the meeting, of course.

The Convention is in session, Dr. Howell in the Chair. The presence of some of our Northern brethren produced some little excitement; it being objected that they should have seats with us; the Convention, however, allowed them the privilege. Dr. Jeter preached the Foreign Mission Sermon last night; the effort was ordinary; I think D. D. has improved him very little. The delegation is quite full. Alabama is well represented, that is, as well as she could be in the absence of Dr. Manly and ——. I hope our meeting will be harmonious, yet, I fear a storm upon the Bible question; may the Lord order it otherwise.

By another source we are informed of the full organization of the meeting as follows:

This body convened at Nashville, May 9th, at 10 o'clock, A. M., and was called to order by Dr. Howell, 1st Vice-President. It was organized by electing Dr. H. President, and Drs. Jeter, Fuller, Reynolds and Elder W. C. Buck, Vice Presidents. Elder W. C. Crane, and brother J. C. Crane were appointed secretaries. Delegates were present from twelve States. North Carolina appears not to have been represented.

RAPID INCREASE.—We are exceedingly obliged to our brethren abroad for their active exertions in the circulation of our paper. During the last week we have had the gratification to register more than FIFTY NEW NAMES on our books—this is at the rate of more than two thousand a year, and may be continued with a little personal direct effort. A single county in Mississippi has furnished us about fifty subscribers this spring; and why may not other counties in that State, in Alabama, in Texas or Louisiana do as well? There is no reason why they may not do so. Will our brethren who feel and admit the influence of a religious paper, take pains to get every head of a family, that belongs to their neighborhoods or their congregations to take the South Western Baptist. Look at our list of premiums, and see whether you cannot allow us to furnish you some of the books specified.

PRECIOUS REVIVAL.—Rev. A. McKim writing us from Amite county, Miss., says, "We have enjoyed a precious revival at Ebenezer—one of the churches I love. We held a protracted meeting of 14 days continuance, which resulted in an accession of 45 members to the church. Several have joined since, making the number received over 50 and yet the work is progressing.

This is a lovely church and neighborhood.—Would that all our churches were such.

Yours, &c. A. McK.

REV. ELIJAH M. CURTISS of San Antonio, is the author of a piece published sometime since in the Texas Wesleyan Banner over the signature of "A Baptist Preacher." It is right that the Baptists of Texas should know the real author of that production. More of him hereafter.

REV. GEORGE W. BAINES.—This esteemed brother left Houston Saturday, April 13th for Nashville, Tenn. Bro. Baines is the delegate to represent the Baptist State Convention of Texas, in the Biennial Convention which assembles in Nashville on the 9th of May. B.

THE BAPTIST CHURCH IN MATAGORDA.—This interesting church has over fifty white members, but at present is without a Pastor. The Rev. N. Hill who has been their Pastor since their organization in 1847, has entered upon an important mission to the colored population in Wharton and Brazoria counties. Matagorda is a delightful village. The church has invited Rev. Wm. A. Tullahoma (an elder brother of R. H. Tullahoma) to become their Pastor.

Kindness, like the gentle breath of spring, melts the icy heart.

Influence of Covetousness.

Have you thought of it in connection with religion? It has much to do with securing the means of improvement; a right perception of truth; and with a right discharge of duty.

1. Covetousness has its influence in securing means of improvement. The human soul desires knowledge; and if all books, all teachers, all ministers were to be had at the same rates who would not have the very best? Who would be content with an incompetent teacher, if one of better qualifications could be had at the same inconsiderable charges? Who would not prefer an enlightened ministry, if it could be enjoyed free of cost? Who would not have good books and good papers, all good facilities of religious improvement, if they might be had gratuitously? But see how the love of money interferes with all this. Rather than appropriate the requisite amount to educate ministers, or to enable ministers to study and prepare their sermons well, many are content to exact from them a self-support, and an imperfect work in the pulpit. Our ministers are starved from their study and driven for subsistence to the farm or merchandise; and a famine of the word of the Lord is a necessary consequence.

2. Covetousness has its influence also in darkening the mental perception. It has been said, there is no reasoning against a man's interest, and we partly believe it. Go to the retailer of intoxicating liquors, and seek to convince him that his traffic is demoralizing—that it creates woes, wounds, and redness of eyes—that it builds jails and States' prisons, peoples the world with paupers and vagabonds, and hell with drunkards; and you might as soon hope to set the river on fire with your words as to reach his conscience with them. Go to the anti-missionary, the anti-college, the anti-effort man, and attempt to elicit his aid in a benevolent enterprise, to persuade him that God and duty demand this at his hand, and it will early be discerned that there is little hope of gaining audience with his purse. This must be sanctified ere it is laid on the altar of God, and human reason is inadequate to sanctify it.

3. Covetousness again has wonderful influence, in effacing from the memory the most salutary truths. The cares of this world, the deceitfulness of riches, and the lust of other things choke the word—stifle convictions in the birth, and lull the soul to indifference and sloth. How else do we account for the conduct of men towards the poor, the needy, and the dying? In their overbearing anxiety to accumulate and to possess, they forget the wants of the widow and the orphan, the destitution of the heathen, the demands of the church of God—forget the dying agonies of Christ, his rising power, his interceding love. The closing heavens do not more surely hide the pathway of the flying arrow nor the plastic hand of time so soon heal the woes of the grief-stricken heart, as does this sordid love of wealth obliterate from the soul the salutary principles of truth. "O son of man, the children of thy people are still talking about thee by the walls and in the doorway of the houses, and speak every one to another—saying, come I pray thee, and hear what is the word that cometh forth from the Lord; and they come unto thee as the people cometh, and they set before thee as my people, and they hear thy words, but they will not do them; for with their mouth they show much love, but their heart goeth after their covetousness."

There is need of the caution of the divine Saviour, "take heed and beware of covetousness." The love of money is the root of all evil. They that are determined on being rich will surely pierce themselves through with many sorrows. Almost all sin may be traced to this one. It was a lust for a golden wedge that involved Achan in ruin. It was covetousness that led Baalam to suggest to Balaak to cast a stumbling block before the children of Israel. It was this that carried Lot to Sodom, and eventually to stain his character with crime that a thousand ages will not wipe off. It was this that turned the noble young man of the gospel sorrowfully away from his divine Lord. It was this that led to the betrayal of Christ with a kiss. Covetousness induced Ananias and his wife Sapphira to lie to the Holy Ghost, for which they were smitten with the judgment of God and died suddenly; and in the language of the immortal Andrew Fuller, "this will probably prove the eternal overthrow of more professing people than almost any other one sin; because it is almost the only sin which they can indulge and still maintain a respectable standing in the church and the world. Take heed and beware of this sin."

ENCOURAGED.—We are now in the midst of our third year, in the editorial strifes and labors; and verily we have most abundant reason to be encouraged. There has scarcely the least unpleasant occurrence taken place with any of our numerous patrons during the entire period of our intercourse with them; and yet, on the contrary, almost every mail brings some testimonial of fraternal remembrance and esteem adapted to lighten our burden, animate our zeal, and awaken most lively thanksgiving to God. This is particularly the case when we receive from old ministering brethren—fathers in the gospel—such expressions as the following. They were not made to be published, and we beg pardon for making them public. Each was accompanied with new names to our list of subscribers. One who has read our paper only about a year, says: "I am better pleased than I was at first. The longer I try you the better I like you. May God make you more and more useful for Christ's sake." Another, who has been one of our readers from the first day till now, says: "I shall procure all the subscribers in my power. I approve the paper throughout, and believe it is doing great good. May the good Lord increase the usefulness of our dear brother Chambers." To us such words, from such men, are like apples of gold in pictures of silver. We prize them above money, and hope always to merit such affectionate regard.

Kindness, like the gentle breath of spring, melts the icy heart.

Heresy of the Baptists—Rev. Mr. Stieckney.

We have received a long letter from the Rev. Mr. Stieckney—"Presbyter of the One Apostolic church, and ministering in St. Michael's Parish, Marion Ala.!!" on the subject of the Tract put in circulation by him in this community, titled "Heresy of the Baptists." From the tone and temper in which it is written, one would hardly suspect it was intended for publication, though, in one place, it intimates this much; and as it is entirely irrelevant to the issue in hand, we certainly decline to give it publicity. We have but a single demand of the Rev. "Presbyter," and from this we shall not be diverted. He has covertly circulated a Tract in this place for the last three years, containing statements respecting the Baptists that are believed to be false and calumnious; and as a Baptist, and a conductor of a Baptist organ, we challenge him to one of two things, unequivocally—clear and conclusive proof of the allegations preferred, or an absolute retraction. This line of duty is before the gentleman, and he will lead us from it neither to the right hand nor to the left. It is now too late for Mr. Stieckney to talk to us of "charity that thinketh no evil," of the "servants of the Lord not striving," &c. He should have thought of this, ere he put forth such slanderous statements against the whole Baptist family. He should have remembered that neither doth a righteous man "take up a reproach against his neighbor," that "charity doth not behave itself unseemly," that the "servant of the Lord" may no more create a false impression on the public mind, directly or indirectly, than he may "strive." There is but one class of Christians in this country generally recognized as Baptists; what he has circulated under the head of "Heresies of the Baptists," he believes to be true of this class or he does not. If he does, we demand the proof, public by article; if he does not, we demand a public retraction of just that much. This much, too, public sentiment in this community, on which he has obtruded the aforesaid Tract, has a right to demand. We insert them again in the present week's paper, and remind him that neither we nor the public are satisfied to be told in lieu of proof that "a Priest of Christ's Holy Church errs, when he offers apologetic pleading for doing his duty," that "the everlasting truths which are his sure anchor, fill the soul with too much magnanimity and loftiness to fawn before the popular crowd of errorists!" We have lived too long in a republican government to allow a self-styled "Priest," who has scarcely gotten out of his "teens" to slanderously misrepresent the whole Baptist family, and shrink from the responsibility under a cloak of priestly duty; as we have studied human and divine things too long not to be able to discern the difference between real sanctified magnanimity, and that loftiness, self-conceit and vanity, which are legitimate fruits of remaining ignorance and depravity.—The truth is, our "Priest" has egregiously mistaken his calling, if he supposes himself commissioned to misrepresent and falsify a large proportion of the community, or to deceive his own flock in regard to their neighbors, by scattering statements among them which he knows are not true, and cannot prove; and he no less mistakes the nature of that "magnanimity and loftiness" of his, which will not "fawn before the popular crowd of errorists," if he suspects it to issue from that divine truth which requires invariable justice among men. But whether it is just to circulate the following as the doctrines of the Baptists judge ye. We copy from pages 10-12th, that Baptists believe and teach.

- 1. That CHRIST did not receive His human nature from the Virgin Mary, but from Heaven.
2. That CHRIST is not God, but a mere man, or a creature, and therefore not to be worshipped.
3. That the soul sleeps between the hour of death and the day of the Resurrection and Judgment.
4. That those who die in infancy cannot be saved.
5. That the soul of an infant perishes with its body, never to be revived.
6. That the soul is material, or the result of physical organization.
7. That the Old Testament is abolished, and the New is the only Rule of Faith.
8. That the Gospels alone are the Rule of Faith, the rest of the Bible to be rejected.
9. That men can live without any sin.
10. That there is no original sin or inherited depravity of nature.
11. The Millenarian doctrine, that the Second Advent of CHRIST to reign personally on the earth, is very near—that it will take place next year, or within a short and definite period.
12. That laymen have authority to preach and administer the Sacraments.
13. That Baptism may be administered either in the name of the Trinity, or only in the name of JESUS CHRIST.
14. That Christians are under obligation to observe Saturday as their Sabbath.
15. That all days are alike, and no day is to be observed as peculiarly holy.
16. That human learning is hostile to religion, and ignorance is most favorable to immediate reception of the dictates of the Spirit.
17. That among Christians all human governments and institutions are unnecessary and unlawful; and obedience to any other Ruler than CHRIST is wicked.
18. That it is unlawful to hold civil office, and that magistrates are to be excluded from the Church.
19. That oaths are unlawful.
20. That war is unlawful.
21. That capital punishment is wrong.
22. That all men are equal and should have all things in common.
23. That polygamy is lawful.

We learn that the Tract is also in circulation in Tuscaloosa, particularly among the Students of the University, and that it was put out there by a brother of our "Priest"—now a member of the University.

Virginia's Liberality to Texas—\$500 for Bible Distribution.

The Missionary Journal for April says, "The Virginia and Foreign Bible Society has just appropriated \$500 for Bible colportage in Texas." We are gratified with this liberality of our Virginia brethren. They will please accept our warmest thanks for the important aid, for though the American Bible Society has done much for Texas, there are still many families wanting the Bread of Life.

We would suggest that great care should be used in selecting Bibles for Texas. Large and well bound family Bibles—large Testaments with Psalms, and gilt pocket Testaments are chiefly in demand now, as we have on hand a large number of cheap Bibles and Testaments for gratuitous distribution. The assortment on hand was sent us from New York, in 1848, by order of the Southern Convention—but most of them were unsuitable for sale and we had no colporteur to carry them into the most destitute neighborhoods.

The works of the Baptist Publication Society are much needed also in Texas. Many of our members and preachers are anxious to get the works of Andrew Fuller, and Carson, Bunyan, Howell, Curtis, Benedict, Hinton, Jewett and Pengilly. The wide circulation of these and similar works would greatly increase the piety and moral power of our churches and ministry. Some of our preachers whose means are limited are exceedingly anxious to obtain our standard works.

We would be delighted if a donation could be made by the Publication Society, for Texas.—We are making efforts to secure the Rev. Richard Ellis as a colporteur of Bibles and other Baptist books. No man in Texas is better suited for such work; he has been preaching in Texas for ten years, is extensively known and greatly beloved. His voice has failed so that he has not preached a sermon for two years.—But his devotion to his Saviour's cause does not allow him to be idle, and he is anxious to station a Bunyan, a Baxter, a Fuller, a Howell, a Hinton, a Jewett and a Remington, in every neighborhood in Western Texas, to preach silently the truth as it is in Jesus. By this means many families in our frontier and sparsely settled neighborhoods will be supplied with evangelical books, who cannot be reached by Baptist preachers, for years to come. All we need to commence this glorious work, is a donation of \$250 in money or books. What State or individual will come up to our aid! B. Houston, Texas, April 18, 1851.

Bringing his Sheaves with Him.

A minister in Alabama, who for several years was engaged as a colporteur in this State, has recently stated the following encouraging facts to the American Messenger:

"About fourteen months ago, while laboring as a colporteur, I passed a night with a poor minister, to whom I determined to send the American Messenger gratuitously. I saw him recently, when he told me that he had received the paper and read it with much interest. He had also taken it with him to his preaching places, and obtained forty subscribers, while several others wished to subscribe.

"I am now on a field where, when I began to labor here three years ago, there was very little preaching, and but few church organizations. I am now surrounded by a new association of sixteen churches; quite a number of churches have been entirely built up, and others have been much strengthened. A great revival occurred, by a blessing on missionary labors, the summer after I left. Several churches were built up of from sixty to eighty members. The missionary stated that numbers of those whom he received into his churches, dated their first serious impressions from my labors among them. A few days ago, I saw a man who, a year ago, could not read a word; he became a Christian, and is now beginning to read with some degree of understanding. He now subscribes for two religious papers.

"In January, 1849, I drove up to a little smoky hut, where there was a gathering of people at a funeral. The father of the deceased daughter, was old, and a complete sot. Few of his family or neighbors could read, and they almost never heard preaching. Wickedness abounded. After a few minutes silence, I talked to them of death and eternity. Most of those present wept. I preached a few times in that neighborhood, and distributed what books I could. A few days ago, a minister informed me that he moved into that vicinity a few days after I left, and found a deep sense of eternal things awakened in many minds and a revival of religion already commenced. He collected a society of about fifty members, and nearly twenty hopeful conversions are supposed to be the result."

INSTRUCTION OR RUIN.—Man needs instruction on all the great questions of religion. Here it is absolutely true that knowledge is eternal life. In other things, he is not essentially better if he knows, or essentially worse if he knows not. He may neglect worldly knowledge and yet be saved. He may disdain the sciences, despise literature, trample the learned professions under feet, and after all go to heaven. But not thus, if he neglect, if he be wholly ignorant of the divine word. Respecting this, that is literally true which is written, "Man shall not live by bread only, but by every word that proceedeth out of the mouth of God." There may be a famine of bread in the land, and man be happy; but where there is no vision the people perish.

DEATH OF AN AGED MAN.—Died, near Burlington, Boone county, Kentucky, on the 22nd April, John Saver, aged one hundred and sixteen years and seven days. It is presumed Mr. Saver was, at his death, the oldest person in America.

Soul-Prosperity.—No. VIII.

BY C. D. MALLARY, D. D.

5. The meek and lowly graces must be in heedful exercise. "Even as thy soul prospereth," 3 John 2.

The prosperous in soul are distinguished for their meek and lowly graces. Under this head, for brevity's sake, we must group a numerous routine of heavenly virtues. Here we must assign a place to gentleness, which stands opposed to severity, harshness, arrogance, and a disposition to be overbearing and oppressive; and meekness, that calm, serene temper of mind which is not easily moved to fiery resentment; and patience which enables us to bear with mild and settled endurance the various sorrows of life; and long-suffering, which preserves the soul in sweet and established quietude beneath the provocations and insults of our fellow men, and humility, which guards us against all the foolish and boastful aspirations of our natures, and laying us down in the dust, teaches us there a modest and lowly estimate of our powers, our character and attainments, and makes us prompt and cheerful in appreciating the excellencies of all others. These precious virtues, so much at variance with the proud, vain, boisterous, impatient and fretful spirit of the carnal mind, we might naturally suppose, would find abundant commendation in the word of God. And so it is. They are urged with the most earnest and persuasive solicitude; to them are made the most precious promises, and on them are bestowed the most signal and abundant honors. Do you enquire for the honors of gentleness? Surely it is enough to say in the language of heaven, that the wisdom which is from above, "is gentle and easy to be entreated." James 3: 17.—Meekness is made to wear a radiant crown. "The meek will he teach his way"—the meek shall inherit the earth;—he shall be fruitful with the meek with salvation." Ps. 25: 9; 37: 11; 149: 4. And would you learn, my brother, how near that man approaches completeness, who is matured in patience? The word of God has a ready answer. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James 1: 4. Long suffering is a distinct and prominent part of our spiritual dress; and should not this suffice to enforce its importance, unless it can be made evident that it is no shame for our nakedness to appear? "Put on therefore as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, long suffering." Col. 3: 12. And humility, where shall we begin and where shall we end in rehearsing its Scriptural praises. "He that humbleth himself shall be exalted;—God giveth grace to the lowly; thus saith the high and lofty one that inhabiteth eternity; whose name is Holy. I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." Luke 18: 14; Prov. 3: 34; Isa. 57: 15. And how wonderfully are all these gentle and unostentatious virtues unfolded in the Saviour's character. In his gentleness was fulfilled the prophetic declaration, "he shall not strive nor cry, neither shall any hear his voice in the streets." Matt. 12: 19. And his meekness, in another still more wonderful: "he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth." Isa. 53: 7. "When he was reviled, he reviled not again;—and as to his humility, he astonished O ye heavens, stand in amazement O earth; O ye HUMBLED himself, and became obedient unto death, even THE DEATH OF THE CROSS." Phil. 2: 8. Is it an indication of Soul-Prosperity, that we are conformed in our spirit and temper to the ever-blessed Redeemer? Then to abound in the meek and lowly graces bespeaks a prosperous frame; while a marked deficiency in these things gives no very flattering intimation as to our spiritual condition. There are many who gain a great reputation for piety amongst the superficial and unthinking, simply because they make a noise and a bluster. Nay, there are many we fear, who blind their own eyes and deafen their own ears with reference to their own true condition, by the dust they raise, and the clatter they stir up. We would all do well to consider that it is often easier to be somewhat fervent than to be meek; to be energetic than to be long-suffering; to be laborious than to be gentle; to abound in really liberal and generous donations, than in the fruits of lowliness and humility. Peter in the earlier stages of his career often manifested a forward, bold and daring spirit, yet how much better had it been for Peter if he had sooner learned to distrust his own strength and to lie more meekly and lowly at the feet of his Master. Jehu no doubt considered himself running a brighter career of prosperous zeal, when he dashed forward with such vehemence and fury to slay the enemies of the Lord, and purge away the abominations of Israel. Alas! how was all his glory marred for the want of a meek and dependent spirit. The soul of his fiery zeal seemed to have been little else than the carnal rage, and selfish ambition. And even if some little higher praise might be conceded to his bold and irresistible fervor, yet still in moral sweetness and glory, to what a vast depth would it sink below the meekness and humility of Moses when he said, "O this people have sinned a great sin, and have made them gods of gold; yet now if thou wilt forgive their sin;—and if not blot me, I pray thee, out of thy book which thou has written." Ex. 32: 31, 32.—of the Psalmist, when he could thus honestly record the movements of his subdued nature, "surely I have behaved and quieted myself as a child that is weaned of his mother; my soul is even as a weaned child;" Ps. 131: 2;—of the lowly Centurion when he said to the Son of God, "I am not worthy that thou shouldst come under my roof;" Matt. 8: 8; of the woman that was a sinner, when she washed with her tears

and wiped with her hair the Saviour's feet; Luke 7: 38;—of the heart-broken sinner, when he cried out, "God be merciful to me a sinner." Luke 18: 13. That part of our religious feeling and service, which acts more in concert with our native temperament, or is open to the promptings of earthly and carnal commendations, is less decisive as to our Soul-Prosperity, than those quiet and unostentatious graces, which stand so directly opposed to pride and clamor and fretfulness of our nature, and in which a bright step-mother is generally the fruit of many a desperate and hand-to-hand battle. We cannot too much admire the indomitable and burning zeal of the great Apostle of the gentiles, because it was evidently provoked and controlled by a burning love to Christ, and the souls of men; but how is our admiration heightened when we behold this naturally gentle and impetuous man, this learned doctor, Gamaliel, this intellectual prodigy, halting and manifesting amidst his greatest successes and tempting triumphs, amidst the severest and most cruel persecutions, amongst his nearest brethren, and his most malignant enemies, the lowliness and the patience, the forbearance and gentleness of a lamb-like child. At times we hear him saying, "not that we are sufficient of ourselves, to think any thing as of ourselves; but our sufficiency is of God;" 2 Cor. 3: 5; at another, "being reviled, we bless; being persecuted we suffer it; being defamed, we entreat." 1 Cor. 4: 12, 13. Now we wish him interceding with all the solicitude and earnestness of a tender brother, of a devoted slave for an obscure runaway slave; now we wish his brethren gently nourishing, when a nurse cherishes her infant, when a mother is comforting, and charging every one of us "as a father doth, his children;" 1 Thes. 2: 11. Again we see him shrinking back, though mortified and ashamed, from that commendation which was essential to the ratification of his Apostolic authority, and into his zealous enemies had forced him, chose rather to glory, so far as he was personally concerned, in his own distressing and incurable infirmities, than in the bright and unalterable glories of the third heavens. 2 Cor. 12: 14. O wonderful man! or rather wonderful, wouldst thou grace, that taught him all this humility, gentleness, and caused his soul thus to prosper. The world has seen the light and felt the power of but few men more remarkable than Paul Edwards. He was not less distinguished for piety than for gigantic intellect; and it was meekness and gentleness of his piety that so far made him, as a Christian, so prosperous and so great. It was indeed a most proper frame that drew into and ordained as the rule of his 47th Resolution, "Resolved, endeavor to my utmost to deny whatever is most agreeable to a good, and universally and benevolent, quiet, peaceable, contented, sympathetic, generous, humble, modest, submissive, obliging, diligent, industrious, charitable, even, patient, forgiving, sincere, temper; and to do all what such a temper would lead me to. Examine strictly every week, whether I have so."

And now, O my soul, lie low in the dust, in the light of heavenly truth, investigate true condition. Art thou clothed with hum as with a lovely garment? Hast thou learned to abase thyself that thou mayest be exalted to condescend to men of low estate, in how prefer thy brethren, to become in imitation of lowly Saviour, the servant of all? Art thou decked with the ornament of a meek and gentle spirit, which, in the sight of God, is of great price? Hast thou learned to quell all wrathful and boisterous feeling of thy nature, that thou canst confront rage with gentleness, sult with forbearance, and with a soft tongue break the bones of thy maligners? When evidence smites, art thou as a weaned child, art thou too much like treftul Jonah, who said, "I do well to be angry even unto death?" In the hand of God may lift thee up to a degree of prosperity and honor, art thou prostrate in the dust; or like the heart of Hezekiah on a certain occasion, art thou sinfully exalted? Hast thou learned the heavenly art of blending humility with zeal, patience with energy, gentleness with decision, and sweet like meekness with invincible courage?

O for the quiet heavenly frame Of gentleness and love, That blends the meekness of the Lamb With sweetness of the dove.

This temper o'er our spirits' brow Eurapturing beauty flings; And from the High and Holy One, Celestial honor brings.

"REV."—A newly ordained minister writes to the Michigan Christian Herald that he cannot conscientiously apply to himself or others the title "Rev.," because the word in the Bible only applied to Jehovah, addressing also the language of Job, "For I know not to give flattering titles." &c. No minister, certainly, should receive a title by which he would be flattered, which would be likely to exalt him in his own estimation, and as far as brethren are acquainted with the honest scruples of any minister upon a subject of this character, they will doubtless feel bound to respect them.

It may be proper to say, however, in behalf of those who have no conscientious scruples in regard to the word, as used in most of the evangelical denominations, that it is not employed as a title of honor, of dignity, of distinction, of superiority, or of superiority, but as a professional designation, to show that the person to whom it is applied is an ordained minister. It is desirable, if not necessary, to have some prefix mark, by which to distinguish this class of men, as well as others, in print and out of print; a custom has sanctioned the use of the abbreviated form "Rev.," for this purpose. We consider this use of it a simple matter of convenience, liable to no serious objection.

Certainty of Divine Purposes and the Contingency of Second Causes.

mon, by Rev. Thomas F. Curtis, Professor of Theology and Moral Science, in How College, Alabama.

short you to be of good cheer: for there shall loss of any man's life among you, but of the For there stood by me this night the angel...

ly my brethren, this narrative must convey to you that nothing can prevent the fulfilment of the promises of the Almighty—the accomplishment of his purposes. Those most faithful elements of nature, the winds and the waves, combine their force against this frail freighted with an apostle of the Lamb...

MEMOIR OF DR. JUDSON.—The Macedonian states that measures have been taken by the Executive Committee of the Missionary Union, to procure materials necessary to a complete memoir of Dr. Judson. They were induced to do so immediately on receiving the intelligence of his decease, for the purpose of securing a biography of the highest order, and of protecting the rights of the bereaved family. No time was lost in informing Mrs. Judson of the course which had been taken, and in learning her wishes, with respect both to the preparation and publication of the proposed work.

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THE SEA GIVING UP ITS TREASURE.—The Plymouth (Mas.) Memorial says: "We learn that during the gale of last week, a quantity of lined oil came ashore in the breakers, at Manomet Ponds. The oil was in 40 gallon casks, 13 of which were rolled upon the shore in safety, but several casks were burst by being dashed against the rocks. The casks that were saved contained about 30 gallons of oil each, which proved to be in good condition. The condition of the casks was such as to render it certain that they had been in the water a great while, perhaps many years; the outer surface of the casks was considerably decayed, and there were four ridges of iron rust on each, which were the only remains of what were once iron hoops; the casks were covered with barnacles."

THE SIGNS OF INTEMPERANCE.—1. When you calculate on set times, days and places for drinking. 2. When one particular place excites the thought of drinking more than any other place. 3. When the presence of some particular individual quickens your appetites. 4.—When the desire of strong drink returns at particular hours or periods. 5. When you drink in secret, because you are unwilling others should know it. 6. When you are ready to make an apology for drinking. 7. When you are glad to have a physician say it is best for you to take a little. 8. When a temperance lecture or a hint in a sermon that all in the congregation are not right, worries or irritates you. 9. When your father, or mother, or wife, or sister, begin to feel anxious about you. 10. When drinking men and rum-sellers begin to claim you as on their side.

CARELESSNESS AND ROBBERY IN MOBILE.—Mr. McFarland, from Aberdeen, Miss., having received four thousand dollars in gold in Mobile, on Saturday evening last, had it carefully wrapped in a package, in the counting room of Mr. Wm. Eckford, commission merchant there, and gave it to a black boy of Mr. E. to carry to the steamer Clara, on which he had taken passage. Mr. McFarland did not accompany the boy, and could not find him when he went down to the boat. After a time, the boy returned and said that he had given the money to a stranger, who said that he was the proper person to receive it, and walked off. Information was immediately lodged with the police, who went to work with dispatch to trace the robber and the money. A man named William Taylor was found to have a large amount of money with him, and the police knowing this to be unusual arrested him, and along with him, thirty-nine

hundred and eighty dollars of the money, all in gold. Taylor has been examined in part, and his counsel has asked and obtained time to lead witnesses, he remaining in confinement the meanwhile.

THE UNION TICKET IN MISSISSIPPI.—A convention of two hundred members, composed of leading democrats and whigs, assembled in Jackson. They nominated, by a unanimous vote, Gen. Foote for Governor; Gen. Clarke, of Hinds, for Treasurer; Dr. Russell, of Carroll, Auditor; Mr. Howe, of Jasper, for Secretary of State.

This was unexpected to Gen. Foote, who, however, has accepted the nomination, and starts at once on the campaign.

Gen. Foote received another agreeable surprise. His friends presented him with a pair of high blooded horses and an elegant carriage, with which to make his campaign.

MORTUARY. DIED.—At his residence in Jefferson county, Alabama, on the 13th day of March, 1851, Wm. SANDERS, aged 90 years and 9 months. He was born in Cartwright county, N. C., June 13th, 1760, and there spent his early life. During the struggle for Independence, he enlisted as a volunteer, serving about eight months, of which six was under Gen. Lincoln. A few years after the happy termination of the war, he with his wife, sought the more inviting field of Tennessee. Here, about the year 1802, he made a profession of religion, united with the Baptist church, and so conducted himself, as to gain the entire confidence and love of his brethren. Having moved to Christian county, Ky., many sad trials visited him; but on the breaking out of the war in 1812, though he was growing old, he joined a scouting party under Col. Skinner, and served until peace was declared. For a while he pursued his regular business, giving every due attention to his family,—yet, in 1816, he immigrated to Morgan county, Ala., and thence, in about two years, to the place first mentioned, there remaining till death. Although no savage foe or other enemy interrupted his progress, many difficulties were to be surmounted, for the country was new, provisions scarce and society in a bad condition. Nevertheless, we see him clearing his land, using efforts to erect school houses, and at length gets an arm of Canaan, then his nearest church, established close at hand. From this, Bethel, now Rock Creek church was organized, of which he was Clerk, until excused on account of age.

We'll might be he denominated "peace maker," for he was ever ready to assist in the adjustment of difficulties—either in the world or the church. Acting for 12 or 15 years as Justice of the Peace, his judgment always received due deference. A strong constitution, and a mind well stored, considering his early advantages, caused him to read considerably, and possessing a supply of excellent books, of which the Bible was by far the most prized, he frequently studied its holy precepts. But now, a new grave in the burying-ground of Rock Creek church, denotes the departure of his immortal spirit—and, though his numerous descendants, scattered through Alabama, Mississippi and Texas, mourn his loss; they have full assurance, as will appear, that their loss is his eternal gain.

Previous to the Saturday night before his death he was quite well, and as a general thing enjoyed good health for one of his years,—but in endeavoring to eat a piece of dried beef, at supper, (being very fond of the article,) he experienced a choking sensation, which, notwithstanding medical aid, resulted in his death, after a few days illness. No murmur nor complaint escaped his lips, but he was calm and resigned; and, on being asked by his youngest son, with whom he lived, if he felt ready and willing to die,—he replied, "PERFECTLY, perfectly, perfectly. Had he been able to converse, we would, no doubt, have heard much from his dying lips.—As if awaiting the approach of death, he would calmly notice his own pulse, and cast his eye from one hand to the other, until about 8 o'clock in the morning, his unfettered Spirit leaves its earthly tenement, to receive the heavenly plaudit, "Welcome, thrice welcome thou blessed saint." We bid thee farewell—a few years and all thy contemporaries of the revolution will have passed from the stage of action, but if each dies as happy and tranquil as thou, we are satisfied they will meet in the mansions of Eternal Bliss.

In conclusion we would say, the church has lost a strong pillar, the community a good citizen and his children a kind parent. As a revolutionary soldier he was well known, esteemed as a neighbor and highly respected as an humble devoted christian. No more do we hear his sprightly conversation, but the tall manly frame and sparkling eye, now lie silently in the grave.

"Thou art gone to the grave, but we will not deplore thee." Not we will try to imitate thy virtues. "And I heard a voice from heaven saying unto me, write, Blessed are the dead which die in the Lord from henceforth: Yea saith the Spirit, that they may rest from their labors and their works do follow them." A. J. W.

DIED.—On the 2nd of May, 1851. Mrs. Francis B. Dupree,—wife of Daniel Dupree, deacon of the Baptist church at Sharon, Noxube county, Miss. The deceased was a native of Georgia—she made a public profession of religion in Alabama, in the year 1833 by being baptized; and maintained that profession in a high degree till death. She often had fears of her acceptance of God; while the members of her church had the utmost confidence in her piety. Before her death she told her pastor her way was clear. She never was heard to speak

evil of any person, and, of course, had no enemies. Died in peace with God and man.—There is no doubt that her ransomed spirit was received of the Lord Jesus Christ. She was indeed an affectionate wife,—a kind and much beloved mother—a good mistress. She left one of the best of husbands, six sons and one daughter to mourn an irreparable loss. May they all meet her in Heaven. PASTOR. (Christian Index please copy.)

Business Department. Letters Received. Rev. J. Q. Prescott has sent us another round dozen of new subscribers. This is substantial proof of two things his high appreciation of our paper; and what can be done towards an indefinite increase of its patronage, by a little direct effort. He has already gone largely over the fifteen, which we inquired if there were one hundred brethren in the South West, that could furnish. How many others will do likewise?

Rev. J. G. Williams has also furnished a list of new names. Both of our brother's letters are at hand. Many thanks for their contents. He has enlisted in good earnest in our cause, and having large influence and an extensive field in which to operate, we shall confidently hope for at least thirty subscribers from him. What say you brother W.?

Rev. Wm Manning, too, will please accept our special thanks for new subscribers from Mississippi. There was a mistake brother M. in the remittance—just one half the amount specified came to hand in the letter—so that it is supposed you put in the wrong bill by accident. Had you discovered it? Hope you will be able to obtain us at least fifteen other names by the first of July, in your important field.

Rev. J. Veasey has again added to our list of new names from Mississippi, and promises all he can do for our paper. Many thanks to brother V. With his extensive influence and his wide field, he can do much, and we shall expect much from him. We have ordered a premium for him, though undesired.

Bro D R Marshall has our thanks for aid in the enlargement of our circulation. We are glad to have laymen and ministers joined together in the diffusion of religious knowledge. He has a private response. May God bless all the pious efforts of our brother to do good.

Bro P P Halbert regrets that he has so much anti-im all around him, that he cannot do all his heart desires for our paper. Nevertheless he can do something. Thank you my good brother, and hope you may be more successful in future. Our receipt list will explain how finances stand.

Rev M Ross is informed that his Minutes which came to hand in February, and found two more in advance of him, have been through the press more than a month ago and forwarded as per direction. We have written him four times on the subject and sent him a package of Minutes by mail. The fault of their delay is not here brother R.

Bro D B Sullivan has we doubt not a satisfactory response to his letter. Your style of writing, brother S., is rather spicy for ordinary occasions—but it is a fault into which business men are apt to fall.

Bro John S Cleveland is assured that his papers have been regularly forwarded, week after week. Sorry that the condition of our western mails, in some places, is so shamefully uncertain and bad. Hope he will hear from us regularly in future.

Bro B S Harper has a response to his letter. It is just as we expected. The money was paid to Morris, McMaster, & Co. who never forwarded it. Sorry that house ever assumed to be our agents and collect funds for us. They have no authority so to do. Still in this case all will be right, no doubt.

P M at Benton has our thanks for remittance. His inquiry will be answered by reference to our receipt list.

Rev J P May will please accept our grateful acknowledgements for his prompt attention to our interests in the case of the late Robt G. Allison. See receipt elsewhere. Can't brother M. send us a list of new names from his quarter this spring? Hope he will try.

RECEIPT LIST. Receipts for the South Western Baptist. Table with columns: NAMES, AMOUNT, Vol. No.

NEW ARRANGEMENT. E. F. KING HOUSE; Marion, Ala. AFTER returning my sincere thanks to the patrons of the Marion Hotel, I have the pleasure to inform them that I have sold my interest in that establishment, as a Hotel, and leased the E. F. King House, where I am prepared with increased facilities, to render travellers and others comfortable when visiting Marion. My charges shall be satisfactory. J. F. COCKE. May 10-31

DRUGS & MEDICINES. New Store and New Goods! J. G. HUCKABEE, having taken the Store lately occupied by I. S. Hunt, offers to the citizens of Marion and vicinity, a large and extensive assortment of genuine Drugs, Medicines, Chemicals, Paints, Oils, Varush, Dye-stuffs, Brushes, Window-glass, Stationary, Perfumery, &c.; selected with great care and designed particularly for the Retail Trade. To which he invites the attention of Physicians, Planters, and others. Physicians' prescriptions accurately and carefully compounded, by an experienced Pharmacist. Marion, Ala., Feb. 26th.

The South Western Baptist Chronicle. By the recent fire on Magazine Street, on the morning of the 4th inst., we have lost nearly all of the books, accounts, letters, and files of papers, relating to the late Chronicle; besides the whole of the books contained in the depository. Those who are indebted to us by subscription or otherwise, will confer a favor by remitting to us the amount due, immediately. We can be found at 61 Gravier Street, New Orleans. DUNCAN, HURLBUTT & CO. March 6th, 1851.

Admin-istrator's Notice. NOTICE is hereby given, that letters of Administration were this day granted to the undersigned, on the Estate of Leonard Butler deceased, by the Judge of the Probate Court of Perry county. All persons indebted to said Estate, are notified to make payment; and those having claims against said Estate will present them duly authenticated within the time prescribed by law or they will be barred. C. C. SMITH, Adm'r. March 5th 1-6w

Notices. THE undersigned have appointed JOHN MOORE, Esq., their authorized agent during their absence, and have placed all their notes and accounts in his hands for collection. All persons indebted to the firm of Billingslee & John, or to either of them individually, will please call and settle immediately. CLEMENT BILLINGSLEE & SAMUEL W. JOHN April 5-3t

A New and Philosophical Grammar, OF THE ENGLISH LANGUAGE, rendered intelligible and practical, in which words are classified according to their meaning and use. By J. J. Morris, A. M., late Principal of the Montgomery High School, Ala. Such is the title of a little of a text book which the author has recently sent to us. We have looked through its pages with some care, and from this examination, together with what we know personally of Mr. M., as a gentleman and a scholar, we are disposed to judge very favorably of his merits. Mr. Morris is the son of a Baptist clergyman in Alabama, and a graduate of the Tusculum University. He has taught school in Montgomery and Salem, and has established the reputation he holds of a careful and devoted instructor. Recently, he has been giving lessons in Grammar, to large classes, both in Alabama and Georgia. Those who have had the pleasure of examining his pupils, speak in high terms of the proficiency. We wish him all the success which the merits of his new system deserve.—Madison Family Visitor. March 19 '51. 3-tf

Works Just Published by GOULD & LINCOLN, 59 Washington Street, Boston. THE FOOT-PRINTS OF THE CREATOR; or, The Asterolepis of Stromness, with numerous illustrations. By Hugh Miller, author of "The Old Red Sandstone," etc. From the third London Edition. With a Memoir of the author, by Louis Agassiz. Twelve mo. cloth, \$1 25.

MOTHERS OF THE WISE AND GOOD.—By James Burns, D. D., author of "Pulpit Cyclopedia." 16mo. cloth. 75 cents. RELIGIOUS PROGRESS; Discourses on the Development of the Christian Character. By William B. Williams, D. D. 12mo. cloth 85 cents. LECTURES ON THE LORD'S PRAYER, by William B. Williams, D. D. 12mo. 85 cents. THE MARRIAGE RING; or How to make Home Happy. From the writings of John Angel James. Beautifully illuminated ed'n. 12mo. cloth, gilt, \$1 25. THE LIFE AND CORRESPONDENCE OF JOHN FOSTER. Edited by J. E. Ryland; with notices of Mr. Foster, as a Preacher and a Companion. By Jao Sheppard. A new edition, two volumes in one, 700 pages. 12mo. cloth, \$1 25. THE PSALMIST; (Poet Edition.) A new collection of Hymns, for the use of Baptist Churches, by Baron Stow, and S. F. Smith, with and without Supplement. 12mo. large type, fine paper, in various bindings, sheep, \$1 25. THE HEAVENLY FOOTMAN; or a description of the man who gets to heaven; together with directions how to run so as to obtain. By JOHN BUNYAN. 32mo. cloth gilt. 31 cents. Nov. 1, 1850.

Fletcher's Bible Publications. JOHN FOSTER ON MISSIONS, with an Essay on the Secession of the Church, by Rev. Joseph P. Thompson. This work is not embraced in any of the collections of Foster's writings published in this country, while it is unquestionably one of his greatest productions. A CONVERSATIONAL COMMENTARY on the Acts of the Apostles, combining the question book and exposition, by William Hagne, D. D. THE LIFE OF ALEXANDER CARR, LL. D., by Rev. George C. Moore. Price 65c. THE BAPTIST PULPIT, No. 3. Eight parts will complete the work: Subscription \$1 25. A new edition of the BAPTIST SUNDAY SCHOOL HYMN BOOK. A new edition of MATTHEW ON THE TRINITY AND MODERN ARIANISM. Ministers, public institutions, colporteurs, book agents, merchants, supplied with every kind of books and stationery on the most favorable terms. EDWARD H. FLETCHER, Publisher, 141 Nassau Street, New York.

Latest Issues from the So. Bap. Publication Society. THE BAPTIST PSALMODY. A collection of Hymns for the worship of God, by B. Manly, D. D., and D. Mearl, Jr. 12mo. Hymns. Price 65c. Pew Size—Plain Sheep. Retail price, 80 do Colored Sheep, " \$1 00 do Turkey Morocco, full gilt, 1 00 Pocket Size—Plain Sheep, 60 do Colored Sheep, 75 do Turkey Morocco, full gilt, 1 50 A discount of 25 per cent made to Churches, or individuals, purchasing 20 at a time. THE WAY OF SALVATION. Second edition. By Rev. B. G. Howell. The favor with which the first edition of this work has been received has induced the Board of Publication to stereotype it. The present edition is printed from stereotype plates upon fine white paper and clear type. The price has been reduced from 87c to 80c: Pages 332.

THE GOSPEL, THE INSTRUMENT OF HUMAN SALVATION: Its exclusive efficacy, and the method of its diffusion. By Prof. J. S. Mills, of Furman Institute. Pages 84. Paper covers. Price 10c. THE ADVANTAGES OF SABBATH SCHOOL INSTRUCTION. By Rev. C. D. Mallory. Second edition. Pages 84. Paper covers. Price 65c. A DECISIVE ARGUMENT AGAINST INFANT BAPTISM, furnished by one of its own prof testis By Rev. John L. Dagg. Second edition. Pages 52. Paper covers. Price 65c. Five of each of the last three will be sent by mail when one dollar is remitted. GEORGE PARKS & Co. Agents S. B. P. Society, Charleston, S. C. March 5th.

To those yet in Arrears to the late Alabama Baptist. Dear Brethren and Friends:—Circumstances will not justify us in keeping open our office longer. Our accounts have been due two years—some portions of them a much longer time. We very much need the money due us from you; and this is to urgently request you, dear friends, to satisfy our claims without further delay. It is high time they were settled, if they are ever to be paid. Please forward by mail, to the undersigned, and much oblige, affectionately. J. J. BRADFORD, Marion Ala. In behalf of the concern.

MANUFACTURES. Gauze Nettings, Foundation, Mosquito Bars, Crown Backrams, Book Muslins, Crown Linings, Cotton Yarns, of all descriptions. Address J. D. McEwing,—156 Pearl, corner of Wall St., 2d floor—or 157 West 15th Street, New York. Apr 30-4.

A Teacher Wanted. A LADY of undoubted qualifications and experience may obtain a desirable situation by early application to the subscriber. W. S. BARTON. Union Springs, Macon Co. Ala. ap. 3. 4w.

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

WM. HORNBUCKLE, Esq. and LADY. THIS Institution has now entered upon its twenty year, under the direction of the same PRINCIPAL. It has always enjoyed a high degree of prosperity, without any interruption. At the present moment, it has One Hundred and Forty Pupils, from the States of Alabama, Tennessee, Mississippi, Arkansas, Louisiana and Texas. At no period, has it been favored with an abler Faculty.

Professor Wurm is a Graduate of the University of Munich, in Bavaria. He is a gentleman of high and varied acquirements, although he has devoted himself chiefly, for the last twenty years, to teaching the science and art of Vocal and Instrumental Music. For ten years, he was Supreme Director of Music in 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 splendid performer on the Piano, Harp, Guitar, Violin, Violoncello, Double Bass, French Horn, Tuba, &c. &c. His learning, taste, experience and tact, industry and energy, insure to his pupils the most critical and thorough training, and the most accurate and brilliant execution.

Young ladies wishing to learn the Harp, or to secure brilliancy of execution on the Piano and Guitar, will do well to finish their Musical studies under Professor Wurm. The Lady Teachers of Music are eminently worthy to be associated with the distinguished Head of that Department. THE TEACHERS in the other departments possess the highest qualifications for their respective duties. They have all been engaged, for several years, in their profession, in the Judson, or in other Southern Institutions.

THE GYMNASIUM is admirably fitted by her high moral and intellectual attainments, and her intercourse with polished society in Washington City and other parts of the South, to mould the character and form the manners of the Pupils. THE MATRON AND NURSE has had experience in the same position, in a celebrated institution in Maryland. Her kindness of heart will secure to the young ladies, in sickness or health, the tender care of an affectionate mother. THE STEWARD AND LADY are well known as deservedly occupying a high position in this community. They have always furnished a pleasant Home to the Pupils of the Judson. THE COURSE OF STUDY is elevated and extensive. DIPLOMAS are conferred on those who complete the Regular Course. Young ladies, however, may pursue any branches they prefer. The Institute is furnished with a Library, Apparatus, Cabinets, &c. It has one Harp, twelve Pianos, six Guitars, and a variety of other instruments. IN DISCIPLINE, the law of Kindness prevails, and will complete success. Habits of order, system, punctuality and economy are assiduously inculcated. Pupils are allowed to spend only fifty cents a month, for Pocket money. Expensive Jewelry is forbidden. Simplicity and uniformity of Dress, is prescribed. MONTHLY REPORTS of Scholarships and Department are forwarded to Parents. Expenses—Two hundred and twenty-eight dollars per annum, cover all charges for Board, Tuition, Books and Stationery, for the highest English branches, and Music on the Piano. Tuition on the Harp is Eighty Dollars a year. Two hundred dollars, per annum, meet all the expenses of a Pupil, desiring to Graduate, and studying only English with Latin or French, instrumental music being excluded. Board and Tuition are payable, one half in advance. There is but one Session of Ten months, each year, always commencing about the first of October. Pupils, however, can enter at any time, paying only from the date of entrance. REFERENCES. IN MISSISSIPPI.—Col. Thos. G. Blewett, H. Talbert, Esq., Gen. T. N. Wall, Rev. Benj. Hodges, Rev. J. B. Stittler, A. M., West, Esq., Rev. Benj. Whitefield. IN ARKANSAS.—Rev. J. Hartwell, D. D. IN LOUISIANA.—Silvester Bennett, Esq., William S. Prothro, Esq., Capt. J. W. Mundy, Rev. Elias George. IN TEXAS.—Rev. R. C. Burleson, Jas. R. Jenkins, Esq., Rev. James Hucksins. N. B. Payments can always be made by Acceptances on New Orleans. M. P. JEWETT. January 8, 1851.

G. W. GRIGGS, D. D. S. WOULD respectfully inform the citizens of Perry and the adjoining counties, that he has located in Marion, and is as well prepared as any man in the United States to perform all operations on the Teeth, upon the best and most safe principles of Dental Science, he will insert Artificial Teeth, according to the latest improvement in the Art, either fastened by Atmospheric Pressure or Clamps; and with or without Artificial Gums, as the case may require. Dr. G. may be found in his office at any hour, unless professionally absent. Office over Lawson's store, fronting the Public Square. N. B. All work, warranted, and charges reasonable. Feb. 12, 1851. 15-60.

Latest Publications. MARCH 5th 1851. BUNYAN'S INVITING WORKS, 75 cents. Bunyan's Awakening Works, 75 " Foster on Missions, 40 " Law's Call of Conscience, 40 " Life of Alexander Caneau, 50 " Affiliated Man's Champion, 50 " Churches and Soct., 63 " Christian Professor, (James,) 31 " The Soldier of the Cross, 1 " Food-Prints of the Creator, 1 25 Old Rad Sandstone, 1 25 Annual of Scientific Discovery, 1 25 Religious Progress (Williams), 80 " Lectures on Lord's Prayer, (do.), 80 " GEORGE PARKS & CO. A. B. P. S., Charleston, S. Carolina.

BENSON & HOGUES, Commission Merchants, Corner of Canal and Magazine Streets, NEW ORLEANS. ORDERS for any description of Merchandise filled with despatch, under the personal supervision of one of the Firm. Jan. 1. 4114.

To Hope—the Solace of the Soul.

Oh! would that I could again and kindly dwell, Within this sad and gloomy heart of mine— Oh could I feel once more thy witching spell, And cease thy cruel absence to repine; Sweet Hope! thou favored child of Heavenly birth!

Miscellaneous.

Importance of Little things.

It was a mere trifle that prevented Oliver Cromwell, and several others, who afterwards distinguished themselves as his associates, from emigrating to the colonies of the new world some time before the first steps were taken in that revolution which cost the monarch of England his head, expatriated his family, and elevated Cromwell to the seat of highest authority in the nation.

The Planets Inhabited.

We have something more than the mere magnitude of the planets to allege in favor of the idea that they are inhabited. We know that they are inhabited.

Human Thoughts.

As a creature of memory every thought which man voluntarily entertains will abide with him forever. If it be a thought in harmony with the Divine will, and he has acted in harmony with it, it will never cease to yield him good; if he have not so acted, it will never cease to reproach and condemn him.

The Plague of Locusts.

The northern provinces of Morocco are sometimes visited by locusts in such numbers as to injure vegetation. Their ravages were witnessed a few years ago in the neighborhood of Tangier. At that time the locust first appeared in the winged form, and did not commit much injury, but settling along the sea coast, deposited their eggs and died.

Extensive Cavern in Manchester Vermont.

A large and singularly beautiful cave was discovered in Manchester on the 7th instant, by a party of young men engaged in a hunting excursion, one of whom is the writer of this communication. The cave is situated upon the southern extremity of the Equinox mountain, about half way from the base to the summit.

From the New York Tribune.

Number of Fugitive Slaves, according to the Census Returns.

WASHINGTON, March 15. A very great degree of misunderstanding undoubtedly exists with reference to the number of fugitive slaves escaping and remaining permanently at the North. Through the polite permission of the gentlemanly and efficient Superintendent of the Census, Hon J. C. G. Kennedy, I was enabled to glance over the census returns for two or three hours to-day, for the purpose of ascertaining what figures they might show in reference to this particular.

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, Crockery, Hardware, Cutlery, Boots Shoes Saddlery and Hollow-Ware.

Medical Notice.

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

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.

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.

Notice.

THE Agent of the Southern Baptist Publication Society, has just returned from the New York and Philadelphia Trade sales, where he has been able to purchase all the BOOKS required in a Baptist Library at exceedingly low rates.

"I Can."

Of course you can. You show it in your looks, in your motion, in your speech, in your every thing. I can! A brave, hearty, substantial, soulful, manly, cheering expression. There is character, force, vigor, determination, will in it. We like it. The words have a spirit, sparkle, pungency, flavor, geniality about them which takes one in the very right place.

The Buffalo Commercial Advertiser

publishes a letter from Mr. Brown, United States Consul at Tangiers, sketching a "visit by locusts" to the land of the Moors. The northern provinces of Morocco are sometimes visited by locusts in such numbers as to injure vegetation.

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The Buffalo Commercial Advertiser

publishes a letter from Mr. Brown, United States Consul at Tangiers, sketching a "visit by locusts" to the land of the Moors. The northern provinces of Morocco are sometimes visited by locusts in such numbers as to injure vegetation.

From the New York Tribune.

Number of Fugitive Slaves, according to the Census Returns.

WASHINGTON, March 15. A very great degree of misunderstanding undoubtedly exists with reference to the number of fugitive slaves escaping and remaining permanently at the North. Through the polite permission of the gentlemanly and efficient Superintendent of the Census, Hon J. C. G. Kennedy, I was enabled to glance over the census returns for two or three hours to-day, for the purpose of ascertaining what figures they might show in reference to this particular.

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, Crockery, Hardware, Cutlery, Boots Shoes Saddlery and Hollow-Ware.

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NEW STORE.

WEAVER, MULLIN & CO.

No. 25 St. Francis Street, MOBILE. Dealers in Staple and Fancy Dry Goods. A GENERAL ASSORTMENT, consisting of Cloths, Casimeres, Satinets, &c.

ISAAC N. DENNIS,

Attorney at Law, MARION, PERRY COUNTY, ALA. WILL attend to all business entrusted to him in the Counties of Perry, Marengo, Bibb, Adams and Dallas. Jan. 1, 1851.

A. CARD.

respectfully informs the citizens of Marion and its vicinity that he is in town, and offers his professional services at all hours. His residence and office are at the former 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, HAWKERS, IMPORTERS OF SADDLERY, &c.

BAYLOR UNIVERSITY,

LOCATED at Independence, Washington County, Texas, will commence its Fall Session on 15th of July, and close on the 13th of December following. The Spring Session for 1851, will commence on the 13th of January, and expire on the 13th of April following.

Faculties:

REV. HENRY L. GRAVES, PRESIDENT, A. M. MRS. WARREN COVENS, MR. DANIEL WITZ, J. FESSLER, MR. HEVY STRIBLING, TUTOR, MR. J. GEORGE BUTLER, PROFESSOR OF FRENCH AND GERMAN LANGUAGES, AND PAINTING. MISS LOUISA BUTLER, THEORIST OF MUSIC AND EMBROIDERY.

TERMS PER SESSION.

Elementary English, Grammar, English Grammar, Geography and Arithmetic, Ancient Languages, Natural and Mathematical Sciences, Moral and Intellectual Philosophy, French Language, German Language, Music on Piano Forte, with use of Instrument, Music on Guitar, Painting, Embroidery.

HOSEA GARRET

Aug. 14, 1840. President Board of Trade

To Country Merchants.

DAVID TAYLOR & CO.

(SUCCESSORS TO TAYLOR & RAYNE.) HAVE on hand a very large and superior stock of Boots, Shoes, Hats and Caps, which they will sell at unprecedented low prices for cash or approved paper.

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BATTELLE & WOODHULL

No. 32, Commerce Street, MOBILE, ALA. TENDER their thanks for the very liberal patronage bestowed upon them by their friends during the past season, and solicit a continuance of the same, pledging themselves to use every exertion to please.

Groceries,

consisting of all the various articles usually in our line, all of which will be sold on the most reasonable terms. BATTELLE & WOODHULL, Sept. 25, 1850.

S. P. FERGUSON,

FORMERLY OF BENTON, LOWNDEN COUNTY, is engaged in the above house, and most respectfully solicits the patronage of his friends. All orders entrusted to him shall receive his special attention. To his friends who have formerly ordered their Groceries through Commission Merchants, he would say, order direct, thereby saving charges.

New Supply of Books at the Baptist Depository.

THE Agent of the Southern Baptist Publication Society, has just returned from the New York and Philadelphia Trade sales, where he has been able to purchase all the BOOKS required in a Baptist Library at exceedingly low rates. The collection of Books in the Depository is much more complete and valuable than at any previous time. Orders from the country can now be filled upon the most satisfactory terms and with promptness. Large cash orders filled at a liberal discount than the established rate. GEO. PARKS & CO. Sept. 25, 1850.

McRAE & COFFMAN,

Commission Merchants, NEW ORLEANS, Aug. 7, 1850.

CO-PARTNERSHIP 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 GOSLIN & LINCOLN, at the Old Stand, No. 59, Washington Street. CHARLES D. GOSLIN, JOSHUA LINCOLN. Boston, Nov. 1, 1850.

THOS. P. MILLER & Co.

Nos. 8 & 10 COMMERCE STREET, MOBILE, ALA. CONTINUE the GROCERY BUSINESS, and solicit a share of their friends patronage. Mobile, Nov. 29, 1850.