

South Western Baptist.

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

A. W. CHAMBLISS, Editor, Publisher and Proprietor.

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

[R. C. BURLESON, Corresponding Editor,

VOLUME III.]

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TERMS.

The terms of our paper will henceforth stand thus: A single copy, \$2 50, if paid strictly in advance. A single copy, \$3 00, if payment is delayed three months. Any present subscriber, not paying strictly in advance, may, nevertheless, enjoy the benefit of advance payment, by furnishing a new subscriber in addition, and paying \$5 00, for the two copies. Any number of new subscribers, clubbing together, shall be furnished the paper at the rate of one copy for each \$2 50, paid in advance. **Advertisements** will be done at the following rates, strictly 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 advertisements. All letters for publication, or on business connected with the office, must be addressed, post paid, to the Editor South Western Baptist, Marion, Ala.

Religious Miscellany.

Infidelity's Testimony to Christianity.

A Sermon, by Rev. Basil Manly, Jr., Richmond, Virginia.

"Their rock is not as our Rock, even our enemies themselves being judges." Deut. xxxii, 31.

III. A third inquiry we would offer is, What is the general result and tendency of the prevalence of infidelity?

A tree bears testimony to its nature by its fruits. A principle, or doctrine, or system of doctrines, bears testimony to its character by its influence and result. Christianity has testified to her own divine lineage in this way, and fearlessly asks, "Can a good tree bring forth evil fruit?" Let us see what testimony of this nature infidelity bears.

Had we time, we might show that there is a logical connection between infidelity and immorality; that corrupt practices are the legitimate offspring of such sentiments. If there is no God, there can be no duty; or if there is a God, and he has given us no revelation, it may be that he has imposed upon us no law; if he concerns not himself for our instruction and enlightenment, it is possible that he does not concern himself about our conduct. But has left us to do as we please. If the light of nature is our only guide, then to follow that nature impudently in all its impulses and passions may be the only true morality. But we pause not on these hints, nor spend time in arguing what might rationally be expected to be the results of infidel sentiments. A simpler question is, What have been their results?

It is necessary to distinguish between consequences and effects; to separate the usual and legitimate fruits from accidental and occasional experiences. It may not be easy, but it is not impossible to make this distinction. The general result and tendency must be our guide.

In inquiring, on these principles, into the fruits of infidelity, our first remark is, that it is a *calamity*.

Man is formed for the knowledge of truth; he ardently desires it, and grasps after it. He finds himself in darkness, surrounded on all sides by unexplained mysteries, himself the mystery of mysteries. He knows not whence he is, what he is, why he is, or whether he is going. Infidelity relieves none of his uncertainty, but bids him pass all the days of his life without considering what is to befall him at its end.

He finds himself not only blind, but miserable. Longing insatiably after happiness, and unimpeded by a necessity of nature to seek it, he reaches forth after it in vain. Each seeks the true good in a different way, all agreeing only in this, that they have not found it. Infidelity gives him no light on this subject, presents him no new or rational kind of happiness as attainable in this world, and is silent as to any other.

But yet further, man finds himself corrupt; or at any rate, if not conscious of it himself, each sees corruption in all others. How shall this disorder be healed? How shall the world be freed from vice and oppression, and this desert be made to rejoice and blossom with the roses of happiness and the lilies of purity? Does infidelity even propose a remedy? True, we have some vague declamations about the perfectibility of man, and a great many fine phrases about moral education, and so forth; but nothing additional to what the world has had for the last 6000 years—nothing that offers the semblance of efficiency is presented to us.—And now, I ask, what progress or commencement has it made in bringing man to this perfection, in accomplishing this high and holy mission? To use the language of another, "What nation have they ever emancipated but by a revolution more terrific than despotism? What well ordered republic have they ever formed and maintained for a single year? What community have they enlightened and purified? Where are the schools and colleges for the sons of the poor which they have founded? What single family have they blessed with purer affections, and augmented industry, and domestic peace? What single heart have they ever made better by the extinction of evil passions and the nurture of benevolence? What vicious man have they reclaimed, what poor man have they made rich, what miserable man have they sustained by their philosophy,

in life or in death?"—(Beecher on Skepticism, p. 130.)

But infidelity is not simply a failure, it is worse. It opposes and neutralizes as far as it can, the only influences that have ever made mankind better. It not merely does not do the work itself, but prevents those that are doing it. Admitting, as infidels must, the historical fact, that whether Christianity is an imposture or not, it has been a beneficial agent—making the nations and individuals whom it influences, purer, happier, more enlightened, and more refined than it found them—gathering in its royal progress through the earth, many, not to say most, or the wisest and best around its standard—and waging a steady, uncompromising, and on the whole, efficient warfare against human wrong and misery—they nevertheless oppose, denounce, and hinder this Angel of Comfort, and Blessing, and Peace.

[To be Continued.]

From the Southern Presbyterian

What are the Dangers of the Rich?

Prov. xxx, 8.—"Give me neither poverty nor riches."

I. The dangers of the appetite are theirs. Having the means of living luxuriously, they too often indulge at the table, to an extent that is neither consistent with Christian propriety nor with physical comfort. Yes, and many a "wine bibber" is to be found among church members and church officers, who would never have brought that scandal upon religion, but that being persons of wealth, it was doubly hard for them to deny themselves at that point.

It is no libel to say that the rich, as a class, have ever been the last to come in to the teetotal pledge, under the Temperance banner. And the question naturally presents itself, how can Epicures in the religious ranks mingle among their brethren of the poor with that freedom of social intercourse which is becoming the people of God?

II. The rich encounter a danger with respect to their children.

Look through the country and the church, and mark the individuals of greatest respectability and usefulness! Are they the children of the rich? Not as a general thing. Persons brought up in affluence and with expectations of a fortune, too often turn out idlers, spendthrifts and vagabonds. It is not so as a necessary thing; but as the natural tendency of things. For habits of virtue, of benevolence, and industry are not the spontaneous issue of the heart; they can only be superinduced, with God's blessing, upon the most rigid training.—And the circumstances of the affluent do not favor such training; the example of extravagant habits is contagious; the spur of necessity is wanting.

III. The rich are in danger from their cares.

"The cares of life choke the word, and it becometh unfruitful." "The ground of a certain rich man brought forth plentifully, and he thought within himself, saying, what shall I do?" That is a common and an engrossing question with the rich—what shall I do with my gains; how shall I invest my surplus funds to make them safe and profitable? For as much depends, it is said, upon saving money as upon making it. It is therefore a temptation with the rich, to make that a point of absorbing interest!—Sleepless nights are passed in the consideration of it; and it but too often engages the thoughts on the Sabbath and in the sanctuary. It completely occupies the mind, and therefore excludes that other question of vital moment, "what shall I do to be saved?"

IV. The rich are in danger of becoming arbitrary.

Wealth is power; it imparts a degree of independence; it raises its possessor to a commanding position in society.—And the temptation of being thus elevated, especially if it has been a sudden lift and from deep obscurity, is that the individual, under the intoxicating influence of promotion, will become vain and arrogant; that he will look with scorn upon the multitude below and press exorbitant demands upon them, even universal subjection to his despotic will. Has the reader yet to be told that the most clamorous, most obstinate and most overbearing members of the community are, generally, the most affluent.

V. The rich are in danger of forgetting their obligations to the poor.

Whence comes wealth, but from the toil of those who perform the menial offices of life; and what would be the advantage of wealth, were it not that it can command service, in the various departments necessary to the meeting of our wants and the carrying out of our plans?

The poor, then, constitute, so to speak, the substratum of wealth. The rich are as much under obligation to them, as they to the rich. The two classes together in their relation of mutual dependence, form that compact union, which makes unity.

But we, in the happy enjoyment of results, too often, forget the humble agency

and the detailed process involved in the producing and the perpetuating of them.

VI. The rich are in danger of injuring the poor, by oppressive monopolies.

There are certain things which pass with us, under the denomination of the necessities of life; all must have them. But sometimes, from unavoidable circumstances they are scarce. At such a crisis, the rich, with capital in hand, are frequently tempted to buy up the scarce commodity and sell it to the poor, at their own price. All such I cannot but regard acts as of down right fraud upon a neighbor's rights; it is taking criminal advantage of a fellow creature's helpless condition; it is absolute extortion.

VII. The rich are in danger from fawning flatterers.

There is a running proverb that "give a man money and he will have friends enough." But they are too commonly, friends that don't deserve the name; adherents who follow only in the waves and tides; an attachment, which "is much like the plant that has never seen the sun a mere touch dissolves and fades its already faded form."

Nevertheless, these sycophants under the guise of a sincere devotion, "dance in attendance upon the rich;" they court their favor, by every form of adulation; smiles and bows they unsparingly give; and extravagant praises are lavishly bestowed.

Now certainly, those who are the objects of so much compliment and attention are in danger of being misled by it; are in danger of thinking of themselves more highly than they ought to think. For the vain heart would naturally conclude that personal merit had evoked the laudatory acts, which in truth, were but an homage to that facitious thing—wealth.

VIII. The rich are in danger of self-exaltation.

The great God is the giver of every good and perfect gift. He is the author of all our blessings; the source of all our success. At his sovereign and absolute disposal are all those contingencies, upon which depends our prosperity. But when, for years in succession, we have been steadily going forward, in a course of accumulation, our plans carried out; our hopes realized, and wealth literally rolling in upon us, as comes the regular and swelling tide; at such periods of worldly advancement, we are greatly tempted to lose sight of our dependence upon God and to take to ourselves the entire credit of our success. The conviction insidiously gains possession of the mind, that our will is all-powerful and that the favorable concurrence of events, in question, has been but an act of obedience to its imperate mandate.—The vaunting heart gives expression to itself in the words of Nebuchadnezzar, "Is not this great Babylon, that I have built for the house of the kingdom by the might of my power?"

IX. The rich are in danger from the reverses of fortune.

"Uncertain riches," is the Scripture designation, respecting worldly possessions. And how appropriate it is; how often verified in fact! The wheel of fortune is in a perpetual whirl and men changing places in its every revolution—the poor borne up, and the rich brought down.

And O, how mournful the fall, to those who slide from the eminence into the vale! How mortifying to pride; what a cross to the flesh! How intensely bitter the cup of poverty after we have been feasted upon luxuries and dainties! Reason is sometimes dethroned by the shock; and if genuine religious principle be not at the helm, the tempest driven barque is almost sure to founder and to sink in the vortex.

X. The rich are in danger of being unfaithfully dealt with by their religious advisers.

Ministers of the Gospel are sometimes under temptation to palliate or pass over the offences of the rich. They get the greater part of their support perhaps from such; and to probe deep into their crimes and expose their corruption, might seem to be taking bread out of their own and their children's mouths. And therefore, I say, temptation, to those whose office is instrumentally, to be the physician of the soul; the temptation, in the case of the rich, to withhold the knife and to heal the hurt slightly, crying peace, peace; when there is no peace.

The private christian too is sensible of the same embarrassment, in dealing with the rich. He might freely enter into conversation with the poor, denouncing their practices and warning them of their danger, when he would not dare take the same liberty with the rich.

XI. The rich are in danger of losing their souls, from covetousness.

With them, "enough is to get a little more." Accumulation becomes a habit. Every additional step, in that course, fosters the passion. The terms of the Gospel are spurned, because it insists upon a renunciation of the world and a consecration of our all to the Lord.—There is no preparation for heaven, nor

aspiration after it, because the heart clings with iron grasp to earth. The following lines of Pope set forth a miser in death;

"I give and I devise," old Euclio said, And sigh'd, "my lands and tenements to Ned." "Your money, sir?"—My money, sir, what, all? Why; if I must; then wept, "I give it Paul." "The manor, sir?" "The manor! hold," he cried, "Not that; I cannot part with that;" and died.

N. N.

Preaching.

A writer in the Presbyterian Herald, speaking of the low state of Zion, gives the following as one the causes:

"One cause of the low state of piety in our churches is the style of preaching—the manner of delivering the messages of God to the souls of men. It is not that of Nettleton, Bull, Richards, John Breckinridge and Rice. The address is now made to the intellect, the taste, the fancy, while no strong, pointed, pungent, warm, tender and awakening appeal is made to the consciences and hearts of men. Ministers move in hampers, yea, are manacled with paper fetters, servilely tied to written discourses. My brother, am I wrong? am I prejudiced? am I doing any injustice? I would not.—But honestly, though cringing myself as much as others, there is great fault in this matter, not only here, but everywhere. We do not so address the people as to make them feel that we are charged with a message from God to their souls—as if we deeply felt the nearness, the vitality and unutterable importance of the verities of the eternal world, whither we are all going each bearing pulse—as if we felt that men were really dead in sin, and the Gospel of Christ, with His good Spirit, the only possible remedy. If they remain out of Christ, we know they must perish for ever. Hear the voice of one now sainted many years, but who still lives and speaks effectively: "I seldom come out of the pulpit but my conscience smiteth me. It accuseth me not so much for want of ornaments and elegance, nor for letting fall an unhandsome word; but that I asketh me, How couldst thou speak of life and death with such a heart? How couldst thou preach of Heaven and hell in such careless, sleepy manner? Dost thou believe what thou sayest? Art thou in earnest or in jest? How canst thou tell people that sin is such a thing, and so much misery is upon them and before them, and be no more affected with it? O, Lord, save us from the plague of hard-heartedness and infidelity, or how shall we be fit instruments of saving others."

Steadiness of Purpose.

1. It overcomes difficulties. Not with a rush and a shout, but one by one. They melt away before its incessant pressure, as icebergs beneath the steady radiance of the sun.

2. It gives one the strength of a happy conscience. A weather cock of a man, whirling about with every breeze, cannot have true quietness of mind. Self-dissatisfaction worries and annoys him. But a cheerful vigor and energy grows out of an intelligent and unvacillating purpose.

3. It gives dignity and honor to character. Men cannot but admire the mind that marches steadily on through sunshine and shade, calm and storm, smiles and frowns, glad of favor, but pressing on without it, thankful for aid, but fixed on advancing at all events. Such men cut out for themselves a character which cannot but be seen and honored.

4. It gives success. In any enterprise that is not downright madness, such a man must succeed. He has the chief element of a triumph over every difficulty, and if he is not an idiot, he will do something in the world. He will not reach his ends at a leap, but he will reach them. He moves not rapidly but surely. When you want to find him, by and by, you will know where to look. You will look at the top-most rounds of the ladder of success, and you will find him about there somewhere.—Traveller.

Karen Home Mission Society.

During the Karen meeting, a notice of which was published in our last issue, a Karen Home Mission Society was formed. A correspondent in the July Macedonian says:

Another scarcely less interesting series of acts during the meeting was the constituting of a "Karen Home Mission Society," and the appointment of three home missionaries to be supported by its funds. It is a "voluntary association," entirely under the direction of the Karens, though superintended by the mission, with Karen officers, committees, etc., and gives good promise of extensive usefulness. "All the native preachers manifested an interest in the formation of the society. Many of them had the contributions of their churches in their hands, inquiring what they were to do with them. A purpose was unanimously expressed to pursue the great work, till, as was remarked at the time, 'every Karen family shall have seen the light of God.' Two of their number were appointed

to go forth among the more destitute of the Sgaws, and among the Pwos and Burmans; as some of the Karens said, they "planted the mustard seed," alluding to the parable which was the foundation Mr. Abbot's remarks.

MEMBERS OF THE LATE ANNUAL MEETING.—The whole number enrolled was 613, of whom 213 were ministers of the Gospel and 218 laymen. From Maine there were fifty-six members, New Hampshire, forty-six Vermont, twenty-seven; Rhode Island, thirty-five; Connecticut, thirty-one; New York, one hundred and ten; New Jersey, twenty-six; Pennsylvania twenty-one; Delaware, one; Ohio, eighteen; Indiana, one; Illinois four; Michigan, four; Canada East one; British Burmah, four; Sandwich Islands, one.—Macedonian.

The Corresponding Secretary of the American and Foreign Bible Society.

PENFIELD, GA., June 5th, 1851.

Dear Brother:—From the published proceedings of the American and Foreign Bible Society, at its recent Annual Meeting, I learn that I have been again elected to the office of Vice President. I respectfully tender my resignation of that office, and think it best to explain publicly my reasons for so doing.

I do not decline to serve the Society, from any disapprobation of the purpose and end for which it was instituted.—When the American Bible Society adopted the resolutions which withheld aid from versions made by Baptist missionaries, I was living at the North, and participated in the measures which resulted in the formation of the American and Foreign Bible Society. The principles of this Society I cordially approved; nor did my removal from the neighborhood of its origin, lessen my friendship for it. In proof of this, I may be excused for stating, that since my return to the South, I have, out of my own resources, thrice paid into its treasury the sum requisite to constitute a Life Director. But an important change has taken place in the administration of the Society. Men have acquired an influence in its councils, who teach Southern slaves, so far as their doctrines have access to them, to count their believing masters worthy not "of all honor," as Paul taught, but of excommunication and execration. In effecting their favorite scheme of supposed benevolence, these men appear willing to demolish the nation, and tear up the foundations of society. Such men Southern Christians cannot take, as their chosen fellow laborers in works of benevolence. We have, therefore, thought it best to institute benevolent societies of our own, in which we may, without annoyance, do our work in our own way. If my information, derived from the New York Chronicle, is correct, the influence just referred to, excluded Southern men generally from the offices of the Society in the late election. The controlling spirits have been pleased, for a special purpose, to exempt my name from the universal proscription; but this is a distinction which I do not covet. I prefer the fellowship of those whom the proscribe.

Another reason for tendering my resignation, is, the unhappy controversy between the American and Foreign Bible Society and the American Bible Union. "This controversy, which threatens greatly to disturb Northern churches, I do not wish to see introduced among the churches of the South; and therefore prefer not to be connected with either Society.—Having declined last Autumn to serve as Vice President of the Bible Union, for reasons which apply equally to the Bible Society, I think it due to the Union, that I should act consistently in the two cases. It is not true, as has been incorrectly stated that I am a member of the Bible Union; nor do I concur in opinion with those who insist, that immersion should be instituted for baptism in an English version of the Scriptures. I must admit, however, that most of the arguments which I have seen against the substitution, appear to me to be addressed, rather to pride and sectarian feeling, than to the sober judgment of Biblical critics. I suppose that the transferred word baptism has obtained a permanent place in our language, and is the proper word to be employed for religious ceremonial immersion just as the transferred word angel is the proper word to denote a celestial messenger; and that the same consideration which would forbid us to substitute messengers for angels, in Matt. 4:11, opposes also the substitution of immerse for baptize. But this philological consideration, (and philology alone should decide in the case,) is not in my judgment, of sufficient weight to justify the rejection of a version, otherwise excellent, which should contain the word immerse. As a friend of every honest effort to ascertain the precise meaning of God's holy word, I wish success to the attempt at a new version, provided it do not claim to be an authorized version for the Baptist denomination. In all interpretation of Sacred Scripture, true Protestantism maintains the right of private judgment, and appeals from the authority of kings and Bible Societies, and even "the common consent of the christian

world. I hope that our Southern Bible Board will fully recognize this Protestant doctrine; and that, accounting no version authorized it will, while it uses the common version in its ordinary business, not scruple to furnish, as far as it can be conveniently done, any other faithful version for which there may be a demand. This policy, I trust, will preserve us from the unhappy division which afflicts our Northern brethren.

Wishing that your Society may be guided, by the wisdom which cometh from above, to the accomplishment of the great object for which it was instituted, and that you personally may enjoy every blessing. I am sincerely yours

J. L. Dagg.

Kindness as a Punishment.

A Quaker was disturbed at night by footsteps around his dwelling; and he arose from his bed, and cautiously opened a back door to reconnoitre. Close by was an out house, and under it a cellar, near a window of which was a man busily engaged in receiving the contents of his pork barrel from another within the cellar. The old man approached, and the man outside fled. He stepped to the cellar window and received the pieces of pork from the thief within, who after a little while asked his supposed accomplice in a whisper; "shall we take all?" The owner of the pork said softly, "Yes, take it all;" and the thief industriously handed up the remainder thro' the window, and then came up himself.—Imagine his consternation when, instead of greeting his companion in crime, he was confronted by the Quaker. Both were astonished, for the thief proved to be a near neighbor, whom none would have suspected of such conduct. He pleaded for mercy, begged the old man not to expose him, spoke of the necessities of poverty, and promised faithfully never to steal again.

"If thou hadst asked me for meat," said the old man, "it would have been given thee. I pity thy poverty and thy weakness, and esteem thy family. Thou art forgiven."

The thief was greatly rejoiced, and was about to depart, when the old man said; "Take the pork neighbor."

"No, no," said the thief, "I don't want the pork."

"Thy necessity was so great that it led thee to steal. One half the pork thou must take with thee."

The thief insisted that he could never eat a morsel of it. The thought of the crime would make it choke him. He begged the privilege of letting it alone. But the old man was inexorable, and furnished the thief with a bag, put half the pork therein, and laying it on his back, sent him home with it. He met his neighbor daily for many years afterwards, and their families visited together, but the matter was kept a secret; and tho' in after time the circumstance was mentioned, the name of the delinquent was never known. The punishment was severe and effectual, it was probably the first, it was certainly the last attempt made by him to steal.

Had the man been arraigned before a court of justice and imprisoned for the petty theft how different might have been the result? His family disgraced, their peace destroyed, the man's character ruined; and his spirits broken. Rev. rage, not penitence, would have swayed his heart, the scorn of the world would have darkened upon a course of crime at which when the first offence was committed, his soul would have shuddered. And what would the owner of the pork have gained? Absolutely nothing. Kindness was the best punishment, for it saved while it punished.

A KIND PARISHIONER.—I heard a story the other day, says a writer in one of our periodicals, which seems too good to be lost. A church in the country, had just engaged a good minister, who had not attended long; when, after preaching on a Sunday, the deacon gave him a pull, and said:

"I want to speak with you." After going aside the deacon said, "Brother I saw something about you, to-day, that hurt my feelings." "What was it, my dear brother?" said the minister in surprise; "do tell me?" "It was about your arm, while you were preaching, I saw it."

The poor minister became still more alarmed, and anxious to know in what way he had hurt the dear old father's feelings.

The deacon pointed to his elbow.—"There it is, yet," said he.

The minister began to brush his sleeve. "Stop," said the deacon; "you can't mend it now; there is a hole in your coat, right on the elbow. I am hurt to see our minister wear such a coat. Now, I want you to go to —, and choose a coat pattern, and I'll pay for it."

The minister thanked him kindly, and was entirely relieved from his fright.

Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding

THE BAPTIST.

MARION, ALA.

WEDNESDAY, JULY 30, 1851.

MINISTERS' AND DEACONS' MEETING.—The second session of the Ministers' and Deacons' meeting in the Central Association, will convene on Thursday before the first Sabbath in August, with Union Baptist church, Coosa county, Ala. All ministers and deacons friendly to benevolence are especially invited to attend.

W. C. BARNES, Clerk.

Christian Index please copy.

CAMP-MEETING.—The annual meeting at the Wewoka (Baptist) camp-ground, four miles South West of Marietta, Talladega county, Ala., will commence on Friday evening before the first Sabbath in September.

Protracted Meeting will be held at Benton, Lowndes county, Ala., commencing on Saturday before the first Sabbath in September next. Ministers and brethren are respectfully and affectionately invited to attend.

Protracted Meeting will be held with the Sardis church, 13 miles North of Marion, Ala., commencing on Friday before the first Sabbath in September next. Ministering brethren and our friends generally, are respectfully invited to attend.

Brethren, "come up to the help of the Lord against the mighty"—as many of you as can do so, come. **JAMES TURB.**

July 27, 1851.

The next meeting of the Liberty Baptist Association (for East Alabama) will be held with the church at Bethel, Chambers county, Ala., fourteen miles North of Lafayette, to commence on Saturday before the fourth Sabbath in September next. **BRITTON STARK, Clerk.**

July 18, 1851.

CAMP-MEETING.—The Cold-Water (Baptist) Camp-meeting, about fifteen miles East of Talladega county, will commence on Friday evening before the 2nd Sabbath in September. Ministers, brethren and friends generally, are invited to attend.

ERRATA.—The liability of printers to make mistakes is allowed—every body makes them: but if those who are often first to complain of errors of the type, would spend as much pains in making their communications readable, perhaps both they and their publishers would be saved the mortification of knowing that they had been made to say what they never thought of. Two of our good brethren in this week—one of them in more than a column's length—protest that we have misprinted their communications. We regret it; but in return, we must protest when they furnish us a manuscript containing undecipherable characters, they should be content with only such guessing as we can practice.

MELANCHTON appears the present week in reply to our review of his articles, on Re-Baptism. His present communication, late in coming, has been unavoidably delayed a week or two in our hands, for which we ask his pardon. We shall offer no response to what he has written, further than this, that if we have made typographical errors in printing his former number, they were unavoidable from his chirography. Beyond this our readers will dispose of his remarks to their own liking.

OUR EXAMINATIONS.—Owing to unusually bad health under which we have suffered for several weeks past, we have been unable to attend any of our examinations the present season, and must be dependent altogether on friends for proper notices of them. So far as we have heard they have passed off well.

HONORARY DEGREE.—We notice that at the late Commencement of Howard College, the Honorary Degree of A. M. was conferred on the Rev. Rufus C. Burleson, President of Baylor University, Texas.

PROF. LEWIS.—We understand that this gentleman has resigned the Professorship of Ancient Languages in Howard College. Prof. L. has been connected with the Institution for many years, and has always been considered a valuable and efficient officer. As a scholar and a gentleman he has few superiors; as a citizen, he is universally esteemed and respected, and he will carry with him the kindest wishes of many friends.

PROF. GOODRICH has been transferred to the Chair of Languages and the Rev. RUSSEL HOLMAN has been elected Prof. Mathematics.

Brother HOLMAN is well known to the denomination of this State, and of the South generally, as the Corresponding Secretary of the Southern Board of Domestic Missions. We know of no man better qualified to fill the vacancy to which he has been invited, and believe that the appointment will be gratifying to all the friends of the College.

Errata.

Bro. Chambliss.—In your last paper you make use to say in my letter, "this is no time for scaring a Baptist or Baptist Editors." If my manuscript conveyed such an idea, I am sure I did not intend it. I intended to say, "This is no time for a scary Baptist, or scary Baptist Editors." (Scary not scaring.)

Yours, **C. BATTLE.**

Eufaula, Ala. July 26, 1851.

Bro. Chambliss.—You will please publish, by order of the Church in Conference, that John R. Smith, who was a Baptist preacher, and holding a letter of dismission from this church—was excluded for having fraudulently conveyed his property to keep from paying his debts—perpetrating falsehoods, and under cover of night, absconding to Texas. Our brethren in Texas will beware of the said John R. Smith, and though he holds a letter from this church, in full fellowship—since granting the same he has been dealt with as above, for the offences above stated.

A. N. WORTHY, Moderator.

M. M. DENNIS, Clerk.

Editorial Church Pike Co. Ala. July 10, 1851.

Preaching to the Colored People.

There is no more honorable employment than preaching the gospel to the colored people. This is emphatically missionary work, and he that chooses to feel of pure benevolence—devotes his life, his talents and his all to this class of the poor, discovers beyond dispute that "he has the spirit of Christ and is his." Nor is there a field of labor where the faithful minister may reasonably calculate on a richer or readier reward. The negroes of this country, everywhere, seem to be a people prepared for the Lord. It is seldom that we hear of any considerable direct labor bestowed upon them which is not followed with manifest success. An instance of this is furnished in the following extract from a letter from one of the oldest and most beloved ministers in Mississippi, Rev. S. W. Sexton—father of the present Mrs. Shuck, at Shanghai, China. The whole letter is full of interest; but as a portion of it relates to our own humble self, our good brother will pardon us for leaving out all save the following. He says:

"About a year ago I was requested by E. Mason, Esq., of our county, to visit his plantation, and preach to his servants, numbering about 80. Believing it to be my duty to be 'instant in season and out of season, to preach the word' to black or white, bond or free, as all are sinners, and all alike immortal and accountable beings; all alike exposed to the wrath of God, and the just demands of his holy law, I commenced preaching to them, in a plain and practical manner, illustrating the Scriptures and the leading doctrines taught by them, as familiarly spread before the mind by your Catechetical Instructor. With much prayer to God for his blessings upon our feeble attempts, it was soon perceived that the word had effect; moral reform took place, many who before were disposed to run away, break the Sabbath, curse and swear, lie and steal, became serious, thoughtful and enquiring, and frequently retired for prayer. Only a few were piously disposed at first, but the number increased, prayer and enquiry meeting was held with them, their exercises were pungent and powerful, especially with the leaders in sin before.

On visiting them at my next appointment, I had the pleasure of receiving the testimony of a genuine change, by the overseer and the master as well as my own observation; upon a close and rigid examination, I concluded to receive and baptize about 23 of them upon a profession of their faith in Jesus Christ. I gave them a solemn charge to stand fast in the faith and liberty of the gospel, to acquit themselves like men and true servants of Jesus Christ. At a subsequent visit, I baptized 5 more into the faith and fellowship of the gospel. There being no Baptist church within 15 or 16 miles of the place, (upon consultation with their owner and the strong probability of their being kept together for many years and perhaps as long as they live,) I concluded to organize them, by constituting them into an arm of the Baptist church at Vicksburg, (to which church I had reported their names for record, and to whom they might be accountable and be under their watch care,) on the first Sabbath in June last. Nine were members before, these together with those baptized, making in all 37 members, were thus recognized as the Mason Baptist church in Warren county. Two of their number were set apart for the office of Deacons, and two were permitted to exhort and pray publicly. To them at their unanimous request, I continue to act as Pastor or Supply, once a month, holding a regular conference upon all their business and keeping up a wholesome discipline. I require of the Deacons and Exhorters a regular and correct account of all matters necessary, and make a record of all their proceedings. On the first Sabbath in this month I baptized one more into the fellowship of the church, thus making 38, and two by letter from churches in Virginia, in all 40. Thus in one year, about half of the whole number are professedly and we hope truly pious, walking in all his holy ordinances in fear and love.

The master and overseer have assured me that they have no occasion to use the whip, or use coercion, at all; they are all obedient, dutiful and industrious, instead of swearing, lying, stealing, Sabbath breaking, &c. They are now regular in attendance on family and social prayer, and at public worship on the Sabbath, observing the marriage ceremony as particularly necessary in their matches—Thus getting public opinion to bear with a strong force against all illicit connexion. This is very important to success with the negro race. I humbly trust we have accomplished it in this case.

Very truly your brother in Christ Jesus,
S. W. SEXTON."

The Controversy.

It will be seen from Prof. Curtis' letter of last week, that the controversy between Mr. Stickney and himself is discontinued in our columns. We were in no way accessory to this. Our columns when opened at all to this discussion, were opened cheerfully; and although we saw clearly, from the first effort of Mr. Stickney, that he was decidedly too weak to hold a respectable controversy, we made no complaint at the loss of valuable space in the admission of his articles. We endured the miserable boring, week after week, and smiled, pitying Prof. Curtis most of all, on whom it devolved to see light in darkness and to bring order out of confusion. But they have now done, so far as our paper is concerned, and we may be allowed to publish the following letter from a highly intelligent source, which came to hand within the last few days. It is one of many of the same purport, received by us since this discussion commenced. Our correspondent says:

"I am fearful that a much more prolonged controversy between Messrs. Curtis and Stickney will prove uninteresting to many. The interest

of a fight depends very much upon the apparent equality of the contestants; but when I have seen a champion dislocate every limb of his antagonist, put out his eyes, break his back-bone, and pound his body into a jelly, I confess I require rare skill and grace in the actor to hold me to the view while he leisurely bestrides the fallen trunk of his opponent, and picks his vitals to pieces, *secundum artem*. The annals of controversy scarcely contain a more complete discomfiture than this, thus far, and if the remainder is to be still more severe and decisive, "Good Lord deliver"—Mr. Presbyter Stickney from the infliction. He ought to indict brother Curtis under the law against cruel and unusual punishments.

Howard College.

The annual Examination of the students of this Institution commenced on Thursday the 17th inst.

The first day was occupied with the exercises of the Preparatory Department under the charge of Mr. Melcher. The lads acquitted themselves with great credit in all their performances. A large class in Geography attracted particular attention. Most of the members of this class drew very accurate and handsome maps upon the black-board, with an ease and rapidity of execution which showed that they had been thoroughly instructed in the use of the chalk and board. Atlases of their own drawing were also passed to the spectators. Some of these were executed with great beauty and fidelity. This method of teaching Geography and impressing upon the youthful mind the situation, boundaries, and prominent features of different countries is decidedly superior to all others and ought to be more generally adopted. In fact, the black-board is the most useful article of apparatus that was ever introduced into the school-room, and we were glad to see no less than four large ones in pretty constant use.

The Rhetorical exercises of the Juvenile performers were also highly creditable. A class of the smallest rehearsed a piece or two in concert with fine effect. Why were so few of the parents present? Mr. Melcher retains charge of this Department another year, and a more laborious and faithful teacher it would be hard to find.

On Friday the advanced Preparatory and Irregular classes were examined, including several classes in Latin, Greek, Algebra, Natural Philosophy, &c.

The regular College classes were examined on Monday, Tuesday and Wednesday following, also the Theological classes in Church History and Systematic Theology. Competent judges pronounce these Examinations fully equal if not superior to any they have ever witnessed in the Institution.

On Tuesday night several of the young gentlemen delivered select speeches in the Town Hall. The performances are highly spoken of by those who were present. The exhibition of the Junior Class, on Wednesday night has elicited much commendation. Most of the members of this class are quite young in appearance, but their orations indicated well disciplined and mature minds. An appropriate and graceful delivery of valuable thoughts neatly and logically expressed, rendered the exercises of the class exceedingly interesting and secured the closest attention of a very large and intelligent audience. The following is the Programme:

Exhibition of the Junior Class of Howard College, July 23, 1851.
MUSIC.
Oration.—The Influence of National Melody.
GEORGE W. CHASE.
MUSIC.
Oration.—Electricity.
POWRATAN LOCKETT.
MUSIC.
Oration.—Science.
CHARLES O. JONES.
MUSIC.
Oration.—Romance.
GEORGE W. LOCKHART.
MUSIC.
Oration.—The Fall of Grenada.
WILLIAM D. LEE.
MUSIC.
Oration.—The Moral, the Sovereign Power.
RICHARD A. MONTAGUE.
MUSIC.

The Commencement Exercises were held in the Town Hall on the 24th. A procession, consisting of the Faculty and Students was formed at the College at 9 o'clock, under direction of Robert T. Goree, Esq., and two assistant marshals. The following is the order of exercises.

Fourth Annual Commencement of Howard College, Marion, July 24, 1851.
PRAYER.
MUSIC.
Oration.—The Tendencies of Modern Science.
JAMES S. ABBOTT, Perry County.
MUSIC.
Oration.—Diversity of Opinions in Religion.
WASHINGTON WILKES, Barbour County.
MUSIC.
Masters Oration.
JOHN T. BARRON, M. D.
ADDRESS AND DEGREES CONFERRED.
MUSIC.
BENEDICTION.

The first speaker engaged the attention of his audience by the solidity and value of his thoughts, and by an earnest and forcible delivery. His object was to show that the "Tendencies of Modern Science" are mainly on the side of religion, that the efforts of infidelity and scepticism to array the one against the other have proved signal failures and resulted in the discomfiture of the enemies of truth, whether natural or revealed. His theme was interesting, and handled in an eloquent and skillful manner.

The second Oration was alike creditable to the head and heart of the speaker. His object was to describe some of the different opinions

which have prevailed among men on the all important subject of religious belief; to explain their causes and prescribe their cure—a wide and mazy field of investigation. Mr. W. is a pleasant speaker, easy and graceful in his manner, and quite capable of interesting an audience on almost any theme.

The Oration for the Master's Degree by Dr. Barron, was a production of high order. His theme was a different one—Mind—its nature and its influence over man, individually and collectively. Some of his illustrations were exceedingly appropriate and elicited much applause. The Dr. has an active and discriminating mind of his own, and it was easy to see that he was a favorite with his audience.

The Presidents address on the advantages a community derives from good Literary Institutions, was well timed and appropriate, at the conclusion of which he conferred the degree of Bachelor of Arts upon Mr. James S. Abbott, and the degree of Master of Arts, in course, on John T. Barron, M. D., of Marion; William S. Blassingame, Esq., of Autauga county; Singleton A. Williams, of Montgomery, and Milton M. Weissinger of Marion, members of the first class of Graduates.

They were also the first on whom the Institution has conferred this degree.

The Honorary degree of Master of Arts was also conferred on the Rev. Rufus C. Burleson, President elect of Baylor University, Texas.

Certificates of having completed the Theological course were conferred on Messrs. James S. Abbott and Washington Wilkes, accompanied with appropriate remarks on their duties and responsibilities as ministers, by the Professor of Theology.

MUSIC.

Music was furnished at both the Junior Exhibition and the Commencement by the young Ladies of the Judson Institute, under direction of Prof. Wurm. Though not the best the Judson is capable of doing, it was excellent and afforded an agreeable alteration with the Orations.

On the whole, the entire exercises of the Examination, Exhibitions, and Commencement passed off exceedingly well, giving great satisfaction and encouragement to all the friends of the College. We understand the prospects for another year are very flattering.

Good News from Pickensville.

Bro. A. P. Bush, a merchant of Pickensville writes us:—

We are getting along slowly, but look ahead to better times. We concluded this spring to build a house of worship this year, we set out with the determination of doing it. We thought we could raise \$1200, and could make out with that, but we got under good headway and succeeded in raising \$2000; we have contracted for the building at \$1800, to be completed this year. We have a bell shipped weighing 418 lbs. Through two of my friends in New York we got about \$250 there from merchants we deal with. I gave some years since \$— to a church there, and got from the same gentleman back \$25, besides he raised for us another hundred which went to pay for the bell. Our house is to be 42 by 58—and eight feet vestibule—wall sixteen feet well finished. We now need a settled minister, one who can and will defend our cause. I don't think these monthly meetings when the minister lives some distance will do. I would rather have one with us, and only preach once a month, than not to live with us and preach twice. We need his presence, but the misfortune with us is our inability to pay. I think, however, I can safely say, we are willing and will do so, as far as we are able.

Our schools are doing finely and hold out inducements for ministers to settle with us. The Methodists have a local minister and the Presbyterians talk of it; we too think of it.

We did hope to get our house done in time to have a protracted meeting this fall but will fail. We expect three by letter next Saturday. Brother Lyon will preach to us on Sabbath on the Communion, which I think our churches greatly need. Brother Lattimore preached for us a few weeks since when passing here. Bro. Teague is to deliver one of the addresses at the close of our Examination, July 31st. I believe I have told you about all. I hope you may be able to visit us this year.

Your brother in Christ,

A. P. BUSH.

Moral and Intellectual Progress in Texas.

One of the Texas papers contains the following testimonial to the moral and intellectual progress which is being made in many parts of that interesting and rapidly increasing state. In an article written after his return from an extensive tour through this State the writer says:

"As to the moral and religious improvement of the State, we are sure that it never was surpassed by any new country. The church, aye, the world are beginning to feel the importance of having the regular means of grace.

We want ministers of good sense, great energy, and deep piety, and such can succeed, the opinions of others to the contrary notwithstanding. We believe that the religious prosperity of this country depends much on establishing Union Sunday Schools. The rising generation must be trained, religiously educated. We have witnessed a marked difference in the feelings of communities where Sunday School have been organized, by the Agent for this State, of the American Sunday School Union, and those in which there are no Lord's day schools. The difference is not only seen in children but also in adults. The Lord's day is better observed—in short, the precepts of the Bible are better obeyed, and more love is exhibited among Christians. Union on the fundamental principles of the Bible, should be our watchword.

J. B.

Marshall, July 1, 1851.

For the South Western Baptist.

The necessary engagements of a laborious life, and a sincere desire to avoid a useless and protracted war of words, have hitherto prevented me from making a reply to the review of my articles by the Editor of the South Western Baptist. So pacific is my disposition, and so fully convinced am I that the positions assumed by me, are altogether unassailable and that my deductions therefrom are strictly logical, that I felt very much inclined to make no replication whatever, and submit the whole matter to the candid judgment of those who may have read our respective views. Such, in all probability, would have been my course, had I not felt imperiously called on by a sense of justice to myself to make a correction of several important typographical errors.

It is proper here to state, that this has not been a controversy of my seeking. It originated not in a mere hypothetical case, but in the action of a highly respectable church. The action of that church I yet believe, to have been correct. Some of our brethren thought differently. A discussion was expected elsewhere. It did not take place; certainly, not by any default on the part of the church. It was thought by myself, as well as others, that a candid and fraternal discussion of the point at issue, in the spirit of Christian meekness, might not be altogether unattended with beneficial results. I am unconscious of having written a syllable that could justly give offence, or that dying, I could wish to blot. I have been no assailant. I have acted strictly on the defensive.

I shall not attempt a correction of all the mistakes committed in the publication of my four numbers. With respect to many of them, I shall throw myself on the indulgence of my readers, with the hope that they will concede to one whom my brother Chambliss, perhaps too flatteringly, introduces to his patrons as a highly intelligent writer—an ability to write at least tolerable English. With regard to the caption of the first article I have only to remark that I did not write it, nor indeed that of any of them. When I first saw it, I was thunderstruck; but upon a little reflection, I concluded that the Editor must have written it correctly, and that the compositor, by some strange mistake, had made a wrong punctuation. I could not believe that the Editor intended to practice a deception. My personal intercourse with him had, it is true, been limited; but I had given him credit for being a bold, frank and independent man, and one altogether above stooping to so paltry a trick as an attempt to misrepresent my religious associations. Even if I had supposed him utterly reckless of moral considerations, I could not have suspected him of the assinine stupidity of attempting to represent Melancthon as a Pedo-baptist, when the very first sentence in the number referred to, asserted directly the contrary. I frankly acquit him therefore, of intentional wrong; but I did think, I had reason to complain of carelessness, and that an apology was due me. This was intimated to him in a private communication enclosing an editorial from a certain periodical. In his reply, he gave me the fullest assurance that no wrong had been intended, and expressed his regret for any errors that may have inadvertently been introduced. I am, it is true, a very obscure and very humble individual, but justice at least, is due to me; and I rejoice that a disposition to do it, has been manifested. The compositor, I suppose, could have no possible motive to do wrong. Whether that mischievous spirit called the Printer's devil had any agency in introducing a period, at the wrong place, I end not to determine. I do not suppose, however, that after all, it is a matter of much consequence.

"I have never heard of but one human being, who either was, or affected to be misled. So far, I am not in the slightest degree responsible. It is a matter entirely between the Editor and his publisher. As to every thing else, I am prepared to take my full share of responsibility. I have always supposed that my hand-writing was as legible as that of most persons; but I am willing to admit that there may have been some obscurity in it, and we will divide the blame. Perhaps it is scarcely necessary to correct the following "the influence of venerated names in the South and South-west, has had an overwhelming influence." It may be barely possible that I may have perpetrated such a sentence, but I think it exceedingly improbable. My recollection is that I wrote, "has been overwhelming." This error, however, if I had committed it, would only show that I was a careless and inaccurate writer. I spoke of John Bunyan as "an inspired peasant;" and I referred to the inspiration of genius. The interpolation of the word 'almost,' gives quite a different meaning. Some good people might suppose that I intended to place the author of the Pilgrim's Progress almost upon a level with the holy men of old, who spoke as they were moved by the Holy Ghost." I think it important to state that I referred to the Western Baptist Review for March 1848, not for 1849. The Review is a monthly and not an annual. Besides I wish to have all my statements verified. But the most important mistakes are the following. I am made to quote Crosby as saying that most of the Baptists in England regarded the conduct of a particular church in sending one of their number to Holland to receive baptism from the Menonites as useless trouble, and what proceeded from the old Baptist doctrine of right to administer the sacraments by an uninterrupted succession from the Apostles, which neither the church of Rome nor church of England could show to be with them." On the contrary, Crosby said, and I quoted him as saying "the old Popish doctrines," "the early English Baptists." They expressly repudiated, and in the most emphatic manner, this modern doctrine of Apostolical succession. Again, I am made to represent them as "holding and acting upon the doctrine that all unbaptized persons might, in certain circumstances, administer the ordinance of baptism."

They certainly did hold that an unbaptized person might, under certain circumstances, administer the ordinance of baptism; but I have never understood that they held that either Jews, Turks or Infidels might lawfully administer the rite. This may possibly be among the prodigious discoveries of your Marion "Priest." By the by, if he could prove that John Buccold, the leader of the German peasants, was the founder of the Baptist denomination, what then? Is not John of Leyden quite as much entitled to the respect of mankind as the brutal, infamous, murderous tyrant Henry the VIII.? If Buccold had a dozen wives, he at least is not accused of murdering more than one of them. I would just as soon have him for a founder as Henry, the murderer of his wives, Sumner, the murderer of his brother, and Cranmer, the murderer of Joan Boucher, who, in the language of Macaulay, were the principal founders of the church of England, from which the American Episcopal church is lineally descended. But I leave this "Priest" in the hands of your correspondent, Prof. Curtis.

I have thus shown beyond all cavil, that the old English Baptists, the men who faced the tagot and the flame, in defence of their religion, did not consider a baptized administrator, essential to the validity of baptism. "Nor will it avail to argue, that cases of necessity may arise when a proper administrator cannot be obtained, and that then an improper one is allowable." Thus some have contended; and not unfrequently we have seen such a position assumed in defence of Roger Williams. But the argument is grossly sophistical. It is the old apology for clinic baptism—for the substitution of sprinkling for gospel baptism. The sprinklers of antiquity were wont to say, that in cases of necessity, when immersion could not be administered, that sprinkling would suffice; and when water could not be procured, that wine, or oil, or milk, or sand might be used! Such reasoning is monstrously absurd. For where a duty can not be performed, the obligation ceases.—No man is required to perform an impossibility. The above quotation is from the Western Baptist Review, for March, 1848, and is from an editorial article, by John L. Waller. I can see no fallacy in the reasoning. It will not do to say that an immersed administrator is essential to the validity of baptism in one case, but not in another. Such an administrator either is, or is not indispensable. God's Law admits of no compromise. Benedict, the historian of the Baptists, expressly says, in reference to the opinion of the Georgia Association, that most of our ecclesiastical bodies, to whom the question had been submitted, had decided in opposition to the re-baptism of those who had been immersed by Pedo-baptist ministers, upon a profession of faith and repentance. I have now shown that, at least, have antiquity on my side, and I can see no reason for the profound astonishment with which my good brother seems to have been inspired by the views which I presented.

MELANCHTON.

The Baptist Church of Christ at Egypt, Union Parish, La.

To all whom it may concern,
Whereas, brother Frederick Tucker, late from Virginia, via Alabama, is a member and deacon of excellent standing in our church; and, whereas, his good name and the cause of our master has suffered by a slanderous report made and circulated by John Marsh, a member of our church—that said Tucker had profanely called upon God to damn a certain object, and that he having gone to brother Tucker, complained—saying, he had heard him use language unbecoming a christian. Brother Tucker supposing he had heard him use some improper by-word when out of humor, and believing said Marsh was hurt with him, as well as, perhaps, some of the rest of the brethren, voluntarily came forward at our next Conference, confessed himself guilty of improper language, and asked forgiveness of the church. This was freely granted, the church and community believing he had acknowledged profane swearing, while he thought he had given satisfaction for some by-word, not knowing, at the time, what was really in circulation against him. After he learned what Marsh had reported, he positively denied it and preferred a charge against Marsh for intentional misrepresentation and slander, which charge made good to the satisfaction of the church and community; whereupon, the church excluded said Marsh from her fellowship. Therefore,

Resolved, That we, the regular Baptist church of Christ, called Egypt, publish to the world brother Frederick Tucker's innocence and good standing among us, as a member of our church and community.

And be it further Resolved, That we deem the course we have taken in this case both necessary and expedient, in order to do justice to the cause of our Master, and to an innocent brother, as we are conscious his good name has suffered both in Alabama and Virginia. Done in Conference on the 21st of June, 1851.

ELIAS GEORGE, Mod.

W. L. GEORGE, Clerk.

THE POPE ON A TOTTERING THRONE.—A Brussels paper has recently published a most remarkable document—nothing less than a secret letter from the governing powers at Rome to the Austrian Court. In this document, the danger of the Pope and papal government from the French occupation, and a possible revival of real republicanism in France, was set forth—the danger also to Italian and Austrian interests. Force and fraud, diplomacy and military means, were urged in order to get rid of the French, and replace them with Austrians. Alas for the Pope, and his dear naughty children!

The Memphis papers announce the death of Wm. B. Turley, an eminent jurist of Tennessee.

Soul-Prosperity.—No. XV.

BY C. D. MALLARY, D. D.

PART II.—EFFECTS OF SOUL-PROSPERITY.

It gives a happy direction to our conduct in the various relations of life.

"Even as thy soul prospereth." 3 John 2.

Soul-prosperity will give a happy direction to the conduct of the people of God in all the various relations of life. Sin has filled the world with jarring and confusion. Every thing has been put out of joint. A darkened mind causes men to overlook their sacred duties to one another; the disorderly passions and selfish feelings of men jolt society from its hinges, and throw mankind, in all their various relations, into perpetual turmoil. The strongest obligations cannot withstand the shocks of passion; the tenderest ties cannot restrain the unhallowed working of haughty arrogance, malignant envy, and deep-rooted selfishness. The grace of God undertakes to set things right, and its grand policy in regulating the relations of life, is to regulate the machinery of the soul. Soul-prosperity is the heavenly correction; and in proportion to its perfection and power, will be the perfection which will illuminate the walks of men in all their various social, civil and public relations. The restraints of good moral rules, aided by temper naturally amiable, and a wholesome public opinion, may impart much external beauty to the movements of men in their intercourse with each other; but without piety some of the highest ends, for which many of the relations of Society have been established, cannot be reached at all, and without solid, well-regulated, heartfelt piety, none of them can be compassed in a manner the most effectual and complete. Where this exists, there is a conscience instructed in the school of heaven, and ever keenly alive to right and wrong; a settled regard to the authority of Jehovah; a readiness to seek after and to embrace the will of Christ in all things; a heart that is filled with refined sympathies, and with a warm benevolence towards all men, and that feels perpetually and powerfully the pressure of pure and heavenly motives. Will not an individual possessed of these holy endowments be likely to honor God in all the relations where divine providence may place him? Let us follow his footsteps.

Is he a *Husband*? Under the guidance of a soul truly prosperous—a soul enlightened, softened, purified, prompted by the mind of Christ, how considerately, honorably, faithfully and tenderly, will he fulfil his obligations. He understands the import of the endearing relation which he occupies. He studies its duties in the light of heaven, and performs them under the influence of affection purified and strengthened by the love of God. "Husbands love your wives as he loved the church," Col. 3: 19; "as he loved himself," Eph. 5: 25;—these are not to him unmeaning injunctions; they are written on the tablets of the inner man, and his general deportment will evince the subordination of his heart to his divine authority. As the head of the wife he will be anxious to exercise his rightful authority with tenderness and discretion. Her happiness will be his study; her usefulness his anxious desire; her honor will be dearer to him than life. How kindly will he respond; how faithfully will he counsel; how tenderly will he sympathize! Harsh looks, unamiable clappings, imperious threats will be held in check by the strong workings of religious principle; and his heart can never fail to be alive to the spiritual prosperity of the companion of his bosom. Is she an unbeliever? He wrestles for her salvation. That solemn inquiry is often present to his mind, "how knowest thou, O man, whether thou shalt save thy wife?" Is she a follower of the Lamb? By every pious art would he help her on to higher attainments. He will "dwell with her according to knowledge, giving honor unto the wife as unto the weaker vessel, and as being heirs together of the grace of life." 1 Pet. 3: 7. Surely if there was more soul-prosperity in the churches, there would be better husbands.

And better *Wives*. Soul-prosperity will do more than any thing else to settle the wife in her proper position, and to train her for the right and useful discharge of her sacred duties. When I see wives fretful, passionate, self-willed and dictatorial, how I wish that they were better Christians—that they possessed in an eminent measure true soul-prosperity. How would it sweeten their words, adorn their carriage, and augment their appropriate influence. I am inclined to think that there are more good wives than good husbands; yet I am equally confident that many need to be improved by the improvement of their piety. Listen, beloved sisters; have not some of you almost forgotten that this declaration stands recorded in the oracles of God? "For the husband is the head of the wife, even as Christ is the head of the church," Eph. 5: 23. And perhaps some of you have not studied this passage as you ought; "be in subjection to your own husband," 1 Peter 3: 1; nor this, "Wives submit yourselves unto your own husbands as unto the Lord," Eph. 5: 22. And I beg you to consider if you have all profitably studied the inspired commendation bestowed on women of ancient times: "For after this manner, in the old time, the holy women also, who trusted in God adorned themselves, being in subjection unto their own husbands; even as Sarah obeyed Abraham calling him Lord; whose daughters ye are as long as ye do well, and are not afraid of any amazement." 1 Peter 3: 5, 6. Many, very many of you, I trust, have been thoroughly taught of the Lord, and have drunk deeply into the spirit of your various and important duties. How precious the influence of the kind words and lovely deportment of all such. Art thou one of these my sister? What burdens can you light from the anxious

bosom of your husband; how effectually will your influence stimulate him in his duties; how sweetly will your dewy temper melt down his hardness, and correct his follies. You will be his help-met for earth, and his help-met for heaven. Is he a prosperous Christian? You will help to stay him up in this blessed position. Is he a backslider? You may win him back to repentance, to love, and to duty. Is he a sinner? "For what knowest thou, O wife, whether thou shalt save thy husband," How many an infidel has been convinced, how many a profligate reclaimed, how many an imperious and ungovernable spirit has been vanquished by the meek, quiet and godly temper of the wife. If thy soul, O wife, is prosperous and in health, thou wilt labor diligently to save thy husband, thou mayest hope to save him; but if thou neglectest thine own soul, thou wilt neglect his also; he may go down to perdition, and thou, O unfaithful wife, mayest be accessory to the damnation of that dear one whom perhaps thou lovest beyond all other beings upon earth! If thou lovest him, love him as a candidate for eternity, and labor and pray that his eternity may be happy and glorious.

The general subject now under consideration is too copious for a single number—we propose to prosecute it further in our next.

Cold Water Baptist Female Seminary.

Dear Bro. Chambliss:

I have recently attended the examination of the Female Institution under the patronage of the Cold Water Association and knowing that you and the readers of your most excellent paper are interested in all that pertains to education, I thought a brief notice of its origin, progress and future prospects might be acceptable.

The Cold Water Baptist Association is composed of churches in DeSoto, Marshall and Panola counties, and is one of the most active and liberal bodies in North Mississippi.

About two or three years since it was proposed to establish Female school of an elevated character within the bounds of the Association. The plan was approved of, and the Institution located at Chulahoma in Marshall county.

The Trustees have been very fortunate in securing the services of Rev. Joseph R. Hamilton as Principal of the Institution. Brother Hamilton is a gentleman in every way qualified for the important and responsible work and the school under his skillful management has made a very promising beginning. He has been assisted in the school by two excellent Female assistants, who have done themselves great credit in their respective departments, and won the esteem of pupils and parents.

The school opened last February and about seventy young ladies have been in attendance. Their examination, which we listened to with much pleasure, last week, showed that they had made a good use of their time, and profited by the facilities afforded them.

The classes in Botany, Physiology, History, and Natural Philosophy, especially showed a very familiar acquaintance with text books and considerable enthusiasm in the pursuit of knowledge.

The compositions were generally good, a few of a very high order, and nearly all showed common sense and a good share of originality. A few of the young ladies we would particularly mention, did we not fear shocking their modest diffidence, and thereby incurring their displeasure. Their compositions were really excellent. True to nature. Beautiful for simplicity, and charming by their pure originality.

We venture to predict, if they go on with their course of studies until their minds become thoroughly disciplined they will not be without their influence in the literary world.

One thing impressed us very forcibly, and will we think recommend the Seminary to the public, i. e. the healthful appearance of the pupils. The rose of health seemed to bloom on almost every cheek and added a charm inexpressible to all the other attractions.

The public seem to appreciate the benefits of such an Institution, and the church on each day was crowded with an interested and attentive audience.

The little girls under the persevering and skillful training of the music teacher, sang some sweet songs, much to the delight both of old and young.

We venture to express the opinion that when the building, now being erected, shall be well furnished with apparatus, and stewards department, a more flourishing Female Seminary will not be found in the State.

It is thought that the next session will open with not less than a hundred young ladies.

One word in regard to the healthfulness of the location and we have done. It is in the midst of a rich, upland, farming country, at a distance from all large rivers, creeks and swamps, its its water is excellent, there being several fine springs in the town. Success we say to this, and every other good enterprise of like character.

When all our land shall be dotted over with such fountains, peace may be expected within its borders and prosperity within its palaces.

J. F. H.

Revival at Concord Church.

Dear Bro. Chambliss:—Knowing that the hearts of Christians always rejoice at relations of God's merciful dealings with his children and the manifestations of his pardoning love to sinners, I forward you an account of a protracted meeting of eight days continuance, which was held with the Concord church, and brought to a close yesterday. The church met on the second Saturday to hold her regular monthly meeting, without any previous understanding relative to protracting it,—but, when assembled in conference, a proposition was made to that

effect, which, after mature deliberation on the subject, was decided affirmatively, no dissenting voice being heard from either saint or sinner.

Brethren N. Slay, Isaac Spinks, Matthias Wolf, J. B. Ryan, R. F. Willis, W. A. Campbell, and the writer, were the ministers in attendance, though only the latter three remained during the entire meeting. As the immediate result of their united labors, thirteen individuals related a satisfactory Christian experience to the church, eleven of which number followed their Master into the baptismal stream; the baptism of the other two being postponed until our next meeting, at which time, we feel assured, several others will present themselves. We also received three members by letter, who had been lying out of the church a great while,—making a total increase of sixteen to our number. May God continue his loving kindness to us—revive all his churches and give success to his Gospel, until the world shall be filled with his saving knowledge. Yours in Gospel bonds.

W. JACOB PARKER.

Examination of Mississippi Female College.

The classes in this institution were examined on Tuesday and Wednesday, July 1st and 2nd.

The first Academic class was examined in Town's Speller and DeFiner, Emersons Arithmetic, first part, and Swift's Natural Philosophy, first part.

The second Academic Class was examined in McGuffey's 2nd Reader, Swift's natural Philosophy second part, Emerson's Arithmetic, second part, Smith's English Grammar and Mitchell's primary Geography.

The first Collegiate class in McGuffey's 4th Reader, Mitchell's School Geography, Goodrich's History of the United States, Bullion's English Grammar, Lincoln's Botany for Beginners, Andrews Latin Lessons, De Fivas French Reader and Ollendorf's new method.

The second Collegiate Class, in Davies Arithmetic, Davies Elementary Algebra, Lincoln's Botany, Burnitt's Geography of the Heaven's, Tooke's Pantheon, and Andrews Latin Reader. These constituted all the classes, at present formed in the Institution. Each class was examined, in the studies which had been reviewed, no leading questions were put, and no conneed lessons prepared on the occasion recited. The whole examination was very thorough and searching. Books were placed in the hands of the Trustees and Visitors present, and ample opportunity to ask questions was given. The highest class in Arithmetic made demonstrations upon the blackboard, and the class in Algebra, acquitted itself admirably in solving problems upon the blackboard. The classes in Latin were examined upon the grammar, and in reading select passages which was done fluently and accurately. These classes were made up entirely of beginners. The class in French was examined by Prof. Jas. C. Dockery, and considering the short time they have been studying the language, passed a remarkably good examination.

The pupils appeared to have been thoroughly trained in the later processes of studying the languages. The classes in Botany appeared to be well versed in the principles, so far as they had gone, and each pupil analyzed with great care and accuracy some blossom or flower. The classes in Burnitt's Astronomy and Tooke's Pantheon showed very satisfactorily their familiarity with their authors. It was evident throughout the examination, that the aim of the teachers had been to develop the faculties of the mind and discipline the powers of reflection, rather than, make a display of mere local memory. Except in the case of the two lower classes, the young ladies did not recite catch-words but were pried with questions generally new and original to them. A more fair, impartial and satisfactory examination could not have been had.

On Wednesday night, the Baptist church, was brilliantly illuminated. The pupils had elevated rows of candles dressed off with beautiful and gay flowers, and ornamented beneath with vases of flowers blooming in freshness and beauty. All the music scholars performed on the Piano and showed that they had been most faithfully instructed by their accomplished teacher Mrs. Jones. With three exceptions none had ever taken lessons in music before. Thirty two compositions were read with grace, care, accuracy, and clearness of enunciation with but one or two exceptions. Among the many excellent compositions may be enumerated. Attention, by Miss Josephine B. Halliburton, Mr. Miseries of being Ugly, Miss Mary A. Pryor, Mr. Joys of being Pretty, Miss Eliza C. Dennis, Mr. Politeness, Miss Ann Louisa Jones, Mr. Algebra, Miss. Francis Tillman, Mr. Botany, Miss Isabella R. Warner, Tenn. Hope, Miss Abigail T. Crenshaw, Ala., Beauties of Hernandez, Miss Eveline B. McCullen, Mr. Mrs. Hemans, Miss Lucinda Evenson, Mr. Benevolence, Miss Martha A. Stevens, Mr. Disadvantages of Studying Latin, Miss Ann M. Henry, Mr. Advantages of Studying Latin, Miss Laura J. Dockery, Mr. Astronomy, Miss M. Josephine Vance, Mr. A lively and interesting dialogue was recited by some of the smaller pupils during the evening with great eciait.

At the close of the evening the following prizes were awarded.

1st. Premium for Astronomy, Miss Ann H. Dennis.

2nd. Premium for Composition, Miss Mary A. Pryor.

3d. Premium for first Academic Class, Miss Ann Thomson.

4th. Premium of 2nd Academic Class, Miss Eliza A. Clarke and Miss Eveline B. McCullen drew lots the former No. 1, and the latter No. two.

5th. Premium, of 1st College class, Miss Louisa Christopher and Eliza C. Dennis, drew lots, the former No. one the latter No. two.

6th. Premium of 2nd College Class Miss Laura J. Dockery and Francis Tillman drew lots, first No. one second No. two.

The premiums were a Bible, Sear's China and India, Sear's Battles of the U. S., Mothers of the Wise and Good, Bunyan's Pilgrim Progress, Kitt's History of Palestine, Memoir of Mrs Ann H. Judson, memoir of Mrs. Sarah B. Judson, and Tales of Scottish Peasantry. Thus ended the first examination in the Mississippi Female College, and on reviewing it throughout we feel much gratified at the rapid improvement of the young ladies in learning, giving a sure presage of the high standing this institution is bound to take in giving to young ladies, a thorough and polished education.

A TRUSTEE.

Reflections on the Death of Wm. Sanders, Esq.

"Thou art gone to the grave, but we will not deplore thee, Tho' darkness and sorrow encompass the tomb; The Saviour has entered its portals before thee, And the lamp of his love is thy light through the gloom."

"A great man has fallen in Israel this day," thus it was said of Abner the son of Ner.— Though the aged christian whose name stands at the head of this notice, were he living, would never consent for this appellation to be applied to him in the humble sphere of life that he filled; yet we can truly apply to him that of the good man. It was my good fortune to enjoy his acquaintance for a long time. For having preached a good deal to his church in my early days, when I first set out in the ministry, I had a good opportunity of forming that intimate acquaintance which is now so pleasing to reflect upon, and also of sharing the hospitality of his house; and above all, of being greatly benefited by his interesting conversation and profound scriptural knowledge; and when I heard of his death, I was reminded afresh of the many scenes that we were eye witnesses together; for indeed it was our happy privilege, at his own church, to behold the stricken-hearted sinner approach with weeping eyes the anxious seat, and as often heard the song of deliverance, when the happy surrender was made.

The sad tidings, ere this, have reached the ears and hearts of his numerous posterity, scattered over a large portion of the South West; and with many of these I have taken sweet counsel together, at the house of God, in days gone by. But we shall not meet on earth any more; but will soon follow our aged father in Israel to the long and silent tomb. When we reflect on the loss of dear friends on earth, we are possessed, in a good degree, of that feeling which dwelt in the bosom of the Sainted Beza, when it was announced that Calvin was dead—he was heard to cry out, "Since he is dead and gone, life is become less sweet and death less bitter." St. Paul says, "he would not have us weep for those who sleep in Jesus, for if we believe that Jesus died and rose again from the dead, even also them which sleep in Jesus will God bring with him," &c. This aged servant of Christ has gone the way of all the earth—no more is his righteous soul annoyed by the conflicting elements of poor human nature—to be sure he learned enough of earth to satisfy him that all is vanity and vexation of spirit. But amid all these unpleasant sights and sounds, his steady soul pursued an undeviating course that leads to the glory land.

Where! where for shelter, shall the guilty fly, Where consolation turns the good man pale; His hand the good man fastens in the skies, And bid the earth to roll, nor feels its idle whirl.

H. H. ROCKETT.

Oxford, Miss. June, 1851.

Mortuary.

DIED—At his residence, in Yallobusha co., Miss., DR. HOWEL N. EDMUNDS, in the 48th year of his age—leaving a widow and three children to mourn their loss. Brother Edmunds was for many years a devoted member and Deacon in the Baptist church, in Grenada—as a gentleman, no man could be more generally esteemed—as a christian his life was in strict accordance with his profession—and at all times he was the active and devoted follower of Christ. In prosperity and adversity—in affliction and health, he was alike the man of God, and established the triumphs of divine grace. As a Physician he was much beloved and esteemed, and stood deservedly high in his profession. Disease had long been preying upon his vitals—but he bore his afflictions with christian fortitude and was prepared by divine grace for the conflict with the king of terrors. He talked freely of the approach of death, and laying his hand upon his breast, exclaimed "all is right here." Death was stripped of his terrors and he was prepared for the victory through Christ.—He gave to each of his children a New Testament, and exhorted those who were large enough to read it and prepare to meet him in Heaven.

"Life's labor done, as sinks the clay Light from its board, the spirit flies, While heaven and earth combine to say, How blest the righteous when he dies."

To Builders.

Sealed proposals will be received until the 20th of August next, for building a Baptist Church according to the description following: To be a frame building, 35 by 60, inside height 20 feet; to rest upon substantial brick masonry, 5 feet high. Roof to be self-supporting with pediment-front and covered with cypress shingles. The front of the building to be finished so as to enclose the stairways to Gallery on either side, leaving a recess forming a vestibule 19 feet wide by 8 feet deep. Four pilasters or half columns and two columns supporting the entablature, with architrave descending 6 feet. A Gallery 12 feet wide across the end supported by solid columns; twelve windows of 12 lights each, 16x20, with blinds; pulpit 8 feet long and 6 feet wide, with four columns in front; a semi-circular platform before the pulpit, 8 feet long; two double doors four feet wide; two single doors leading to stair case; four rows of seats to be 7 feet long ranged on either side of two aisles, each 4 feet wide. The cornice to extend all around the building.

The Cupola to have 12 feet base and 25 feet high. The interior of the building to be ceiled overhead and under the gallery, the side walls to be plastered with hard finish. The contractor to furnish all materials of the best quality and to give bond and approved security for the performance of his contract in a substantial and workman like manner, and to complete the building by the first day of March, 1852. Payments, one half on the 1st day of March, 1852, the other payment 12 months thereafter.

Macon, Noxubee Co., Miss., July 11, 1851.

A complete plan of the building may be seen by application to Thos. S. Freeman, during the week preceding the closing of the contract.—Suggestions as to any of the above details from any Bidder or Architect, will be gladly received by the committee.

Business Department.

RECEIPT LIST.

Names.	AMOUNT.	Vol.	No.
Receipts for the South Western Baptist			
Jno C Boyle,	\$2 50	4	16
J Ferguson,	2 50	4	15
James Cleveland,	2 50	4	16
Andrew Deaton,	2 50	4	16
D C McCasky,	2 50	4	15
Harley Fluker,	2 50	4	13
J F Duncan,	3 00	3	13
Samuel Pearson,	3 00	3	12
J N Mullin,	2 50	4	13
Rev H H Rockett,	3 00	3	13
Rev H B Hayward,	2 00	4	1
Thomas Gooch,	2 50	3	44
John Roach,	2 50	4	13
Wiley R Gentry,	5 00	4	13
Dr W T Wright,	2 50	4	20
Geo L Stobts,	2 50	4	20
D S & J R Snodgrass,	5 00	4	13
J Coleman Smith,	5 00	4	23
John Bell,	5 00	5	13
Rev A Yarborough,	2 50	3	13
Little Woodall,	10 00	5	22
Rev N Haggard,	2 50	3	52
C C Smith,	2 50	4	18
Archibald Pipkin,	2 50	4	18
Wm W Bird,	2 50	4	18
John Kelly,	3 00	4	7
J Savi,	2 50	4	24
Maj H Bussey,	0 00	3	1
Miss Susan Jordan,	2 50	4	20
Rev A M Hanks,	5 00	5	41
Wm J West,	2 50	4	20
J H Pettigrew,	2 50	4	13
C Brackett,	5 00	3	1
Rev W V Brock,	5 00	4	13
Anderson Pope,	5 00	2	45
W M Pleasant,	2 50	4	16
Harris Brock,	2 50	4	16
E P Reed,	2 50	4	16
G J Williamson,	2 50	3	43
A G White,	2 50	3	47
Wm B Watt,	2 50	3	43
Rev W C Mynatt,	2 50	4	48
John Britton,	2 50	2	52
Joshua Polk,	2 50	4	20
Luke Smith,	2 50	4	9
Benj F Nevitt,	6 00	3	9
A F Neal, Esq,	2 50	4	20
Rev Matthew Lyon,	1 00	2	41
Joseph Shepherd,	2 50	4	20
H H Dunn, Esq,	2 50	4	16
Andy Roy,	2 50	4	20
M C Stern,	2 50	4	20
R O Byrne,	5 00	4	13
Mr S E Ripiton,	3 00	4	8
Aaron Hendrix,	2 50	4	20
Dorset White,	2 50	3	13
John Alderman,	2 50	4	20
H Harrison,	2 50	4	20
W R Greer,	2 50	4	20
Miss Francis Whaley,	3 00	4	20
Wm Tubbs,	5 00	4	13

P. E. COLLINS.

Commission Merchants.

MOBILE, ALA.

RESPECTFULLY informs his friends, and the public that he is prepared to extend the usual facilities, to those who may favor him with the transactions of their business, a share of which is solicited the coming season.

N. B. Liberal advances made on Cotton in hand, when required.

Home Industry.

THE UNDERSIGNED have recently made valuable improvements on the HOUSE COTTON SCREW, for which improvement a PATENT has been issued. He is now prepared to sell individual Rights, the Rights to Counties or States, on liberal terms. It is confidently believed that this Cotton Screw, when understood by Cotton Planters, will be used to the entire exclusion of all other Cotton Screws and Presses now in use, from the fact that the whole Screw and Machinery is entirely protected from exposure to rain, &c., being situated in a house, and when properly constructed, will last from twenty to thirty years, and even longer when the process of packing is easier and quicker performed, the Bales better shaped, and equally as heavy, the entire cost of construction being a trifle greater than the common Screw. Orders for Rights directed (free postage) to THOMAS ASHCRAFT will receive prompt attention.

Wessabulga, Randolph County Ala.

[CERTIFICATE.]

Last Fall Mr. Thomas Ashcraft put up for me one of his Improved House Presses, which has since been Patented. It is entirely protected from the rain, and is used, however inclement the weather, without exposing the hands. By the whole process of packing is made safe, easy, convenient and speedy. In all these particulars, as well as for durability, I consider it far superior to any Cotton Screw or Press I have seen.

H. A. HARRISON.

This will certify, that Mr. Ashcraft has built for me one of his Patent Cotton Presses, which I have had in use during the past season. I consider them far superior to any Cotton Press I have ever met with—they are much more convenient for the purpose than the Old Fashioned Press, and as for their durability, from the fact of their being entirely under cover, it is difficult to say how long they will last.

JAMES A. HATCHISON.

Troup co., Ga. June 5, 1849. mark.

LaGrange, 27th May, 1851.

Mr. Ashcraft.

DEAR SIR—I have visited Gen. H. A. Haralson's Plantation, for the purpose of seeing your Patent Screw, and I take pleasure in saying, that it is the best I have ever seen, its simplicity and durability, is not surpassed by any now in use.

JAMES HERRING, P. M.

The above Patent is now engaged in putting up one of his screws, to the interest of Farmers to call and see it before they put up Screws, it will be completed in ten or fifteen days.

Any person wishing to put up Screws on his plan, can have it done by Mr. R. T. Gore's servant, Charles.

BAYLOR UNIVERSITY.

LOCATED at Independence, Washington County, Texas, will commence its Fall Session on the first Monday in August next, under more favorable auspices than at any former period.

The new and commodious edifice for the male department is now completed, and a very superior Chemical and Philosophical Apparatus have been received for the Institution.

The female department will be conducted in the well known two story building which stands on a beautiful and commanding eminence in the Western part of the town. This house, by suitable repairs and painting, will be ready for comfortable occupancy by the first of the session.

Faculty:

REV. RUFUS C. BURLINSON, President, and Professor of Ancient Languages, Moral & Intellectual Philosophy.

MR. WILLIAM FOSBER, A. M., Professor of French & Spanish Languages, and Mathematics.

MR. THOMAS GEORGE EDWARDS, Professor of English Literature, and Tutor in Preparatory Department.

The Female Department will be conducted by Rev. HORACE CLARKE as Principal, and Mrs. MARTHA G. CLARKE and Miss HARRIET DAVIS as Assistant.

TERMS PER SESSION.

Elementary English Branches, 36

English Grammar, Geography and Arithmetic, 36

Ancient Languages, Natural and Mathematical Sciences, Moral and Intellectual Philosophy, 15

French and Spanish Languages, each 10

Music on Piano Forte, with use of Instrument, 25

Painting and Embroidery, each 10

Fee in the College Department, 25

Boarding, including Lights, Laundry, Washing, & Fuel, from \$8. to \$10, per month.

By order of the Board.

GEO. W. BAINES, Sec. Gen.

June 18th, 1851.

Latest Issues from the So. Bap. Publication Society.

What is Religion?

Is it to go to church to-day,
To look devout and seem to pray,
And ere to-morrow's sun goes down,
Be dealing slander through the town?

Does every sanctimonious face
Denote the certain reign of grace?
Does not a phiz that scowls at sin
Oft veil hypocrisy within?

Is it to make our daily walk,
And of our own good deeds to talk,
Yet often practice secret crime,
And thus mis-spent our precious time?

Is it to seek and creed to fight,
To call our zeal the rule of right,
When what we wish is, at the best,
To see our church excel the rest?

Is it to wear the Christian dress,
And love to all mankind profess,
To treat with scorn the humble poor,
And bar against them every door?

Oh, no! religion means not this;
Its fruit, more sweet and fairer is;
Its precepts thus to others do
As you would have them to you.

It grieves to hear an ill report
And seems with human words to sport,
Of others' deeds it speaks no ill,
But tells of good, or else keeps still.

And does religion this impart?
Then may its influence fill my heart,
Oh! taste the blissful, joyful day,
When all the world may own its way.

Miscellaneous.

The Prairie Dog.

The following from the Providence Journal, written by a member of the Mexican Boundary Commission, is the best of many accounts we have read of the prairie dog:

The prairie dog, so called, deserves a better name, as it has no trait common to dogs, nor does it in the least resemble them. Its looks and habits are different, and it feeds wholly on grass. This is one of the most interesting animals met with in the prairies. The first colony of these creatures we met was near Brady's, a branch of the Colorado of the West. This was the largest we met, and have never heard of one so extensive. For three days we travelled through the colony, during which time we did not lose sight of them. On either side, as far as we could see over the plain, their habitations extended, standing out in bold relief, and distinctly marked by the hillocks they had raised with the earth brought from below the surface of the ground. Their habitations were usually about two rods apart, and from the beaten track between some of them, there was probably a family connection. In other cases, there was nothing to denote an intimacy. Occasionally was seen a hillock much larger than the rest, containing two cart-loads of earth. These had two entrances to them, whence it might be inferred, that the family might be larger than usual. We suppose this vast collection of these "prairie dogs" to extend from 60 to 70 miles, as we travelled at that time upward of 20 miles a day.

For the greater part of the distance where this colony extended, the country was very flat, and covered with short grass (kept so by these animals feeding on it) and by muskrat trees. Rivers did not stop the colony, for several streams passed through it, but it extended on both sides. In one instance I noticed a colony of hills where the country was exceedingly barren, and the herbage so scant that there seemed hardly subsistence enough even for them. It was evident that the colony was not in a flourishing condition, as many of the habitations seemed deserted.

Of the habits of these animals, I can say little from observation, as we could not stop long enough to watch them. I would have been glad to have taken a position in or near a tree for a day for the sole purpose of studying their habits, for I have no satisfactory account of them. Major Long, in his expedition to the Rocky Mountains, is one of the earliest writers who describes them. He says they pass the winter in a lethargic state. But other travellers deny this, and say that they come from their holes during the winter whenever it is warm. I saw them on some pretty cold days in November, and think there are few days when they do not come from their holes. In the plains far to the North, where snow lies on the ground for weeks, and where the cold is severe, they doubtless become torpid—for they could find nothing to feed on, even should they venture from their habitations.

The color of the prairie dog is a light brownish yellow. Its size varies from that of a large grey squirrel to a Northern woodchuck. Its tail is bushy like a squirrel's, but only about half its length. It stands erect like a squirrel, with its tail in constant motion, and its movements altogether resemble those of that animal more than any other. It makes a noise more resembling the chirping of a bird than the barking of a dog, and this is kept up whenever any one approaches. As we drew near their habitations, we noticed a general scampering among them, each running to his hillock. They would then stand erect at the entrance of their holes, with their heads just peeping above, when they would keep up an incessant chirping, and frisking of their tails until we passed. I found it difficult to shoot one, and think more than a dozen shots were fired before we secured one. I must believe that more were killed, but as they stood at the entrance of their holes, they doubtless fell in when they were shot, as I noticed blood about them in several instances. Two that I obtained were too much injured to be preserved as specimens.

The prairie dog is said to be good food—but at the time we killed those referred to, our provisions were plenty, and no one could be tempted to try them. Subsequently, when we got on short allowance, we should not have hesitated to eat them.

but we had then got beyond their colonies. There is one peculiarity in their habits, which deserves to be noticed. It is their drink. How and where do they obtain it? They generally select the most arid spots for their abodes, and I have seen a colony of them fifteen miles from the nearest water. Some persons suppose them to burrow so deep that they find water, others that they do not drink at all. I am inclined to believe that they require but little water, and this they obtain from the heavy dew on the grass.

Rabbits often burrow with the prairie dogs—or what is more probable, they occupy habitations made by the latter. The habits of a rabbit generally lead them to places where shrubs and bushes abound, and not to a bare plain with nothing but dwarfish muskrat trees. I think, therefore, that the rabbits I have seen are merely some wanderers strayed away from their more natural places, which finding comfortable quarters provided by the prairie dog, without the labor of burrowing themselves, drive away the weaker animals and monopolize their dwellings.

A small brown owl also resides with the prairie dogs. I saw this bird several times toward evening, standing on its little hill-cks, just emerging from its underground habitation. From the known habits of the owl, one of which is its fondness for ground mice, moles, and other small quadrupeds, it doubtless seeks the quarters of the prairie dogs to feed on the young, although one would suppose this animal to have sufficient strength to drive from its habitation so diminutive a bird as this owl. I never saw any but the small owl alluded to in these colonies.

Besides the rabbit and owl, which dwell with these animals, there is another creature which is always found among them, this is the rattlesnake. I had often heard that such was the case, but I believed it accidental, until I witnessed the fact in several instances. On one occasion, I saw several of these revolting reptiles enter a single hole in the very midst of a dog town. No one can believe that there is any friendship between two animals of such opposite natures, but that the rattlesnake takes up his abode among the prairie dogs, for the sole purpose of living on them. They cannot drive the snake away, and are compelled to give him quiet possession of any habitation he may select, and let him occasionally feed upon the junior members of their fraternity.

How Cattle Kill Trees.

It is a noticeable fact that a tree ever so thrifty and of whatever kind, to which cattle can gain access, and under which they become habituated to stand, will very soon die. In the case of a solitary shade-tree, in a pasture or by the road side, this is of common occurrence. The query may have been suggested, to what this is owing. In the first place, the rubbing of a tree by the necks of cattle is highly pernicious, and if persisted in, it will commonly destroy it, sooner or later; but if the body of the tree be eased, so that their necks cannot touch it, death will ensue just as certainly, if they are allowed to tramp the earth about it. But why should tramping the earth destroy the tree? The reason is one of wide and important application to the laws of vegetable growth. The roots of plants need air, if not as much, yet just as truly as the leaves and branches. Their case is analogous to that of fishes, which, though they must have water, must have air also, viz: just about as much as permeates the water. If it be all shut off, so that none which is fresh can get to them, they will exhaust the supply on hand, and then die; precisely as a man in a close room will use up the air he has, and then die for want of more.

So the roots of trees and vegetables want air. When the earth is in a normal or natural condition it is full of interstices and channels by which air gets to them. But if cattle are allowed to tramp down the earth and the sun aids their work by baking at the same time, a crust like a brick is formed, wholly impervious to the atmosphere, and the tree yields to its fate. So a tree cannot live if its roots are covered with a close pavement.—They will struggle for life by creeping to the surface, and hoisting out a brick here and a stone there, or find a crack where their noses can snuff a little breath; but it fought down and covered over, will finally give it up. So, if a tree be thrust into close clay, or its roots are kept under water, it refuses either to be an aquatic or to put up with its prison. It will grow as little as possible, and die the first opportunity.

An Old Orange Tree.

A journal giving some account of the horticultural exposition in Paris, publishes the following biography of the most venerable plant in France; an orange tree at the palace of Versailles, known formerly under the denomination of the Grand Constable.

Leonore de Castille, wife of Charles III, King of Navarre, having eaten a bigarade, a sour and bitter kind of diminutive orange, which no one, certainly in these days, would wish to put to his lips, found it so good (there is no disputing tastes) that she planted in a pot, in 1421, the five seeds which this fruit contained. As the orange tree was not then common in Navarre, and as moreover the hand by which these seeds had been confided to the ear was not that of an ordinary gardener, the five young trees became the object of particular care. They were not separated, but were cultivated at Pampeluna, then the capital of the kingdom of Navarre until 1499.

At that epoch, Catherine, sister of Gaston de Foix, and wife of John III, King of Navarre, sent as a present to Ann of Brittany, wife of the King of France, Louis XII, a box containing five orange trees, as a rare and precious object, at the same time indicating their origin. That box, with its trees, afterward be-

came the property of the Constable de Bourbon, who conveyed it to his chateau of Chantelle, in Bourbonnais, the chateau from which he marched into Italy in 1523, to take up arms against France. In consequence of this reason his estate was confiscated, and the duchie of Bourbonnais and Chantelle-rant, which formed the appanage of the Constable, were reunited in 1531 to the Crown of France. At that time Francis I. caused this orange tree to be taken from Chantelle to adorn his manor at Fontainebleau, and in the inventory of the confiscated property of the Constable, figures, in a particular article, an orange tree with five branches, brought from Pampeluna. This tree was catalogued at Fontainebleau under the name of the Grand Constable.

When Louis XIV. purchased Versailles and planted the magnificent orangery, which is still so much admired, he collected the finest trees from the other royal residences. The Grand Constable was brought here in 1684, and they added to this name that of the great Bourbon, a designation which it has continued to bear to the present day. But another remarkable fact is, that in 1784 the grand constable was confined to the care of a gardener named Lemoine, and from that year it was cultivated by Lemoine, who succeeded from father to son until 1833, when the last name having no male child, retired from the post. This last Lemoine died at Versailles in 1846. Here then is a tree 430 years old, which during 150 years of its existence has been tended by the same family.

Death of Mirabeau.

"Sprinkle me with perfumes, crown me with flowers, surround me with music, that thus I may enter upon eternal sleep!" were the last words of the dying Mirabeau.—Fit valedictory of so ignoble a spirit to the fearful scenes over which, like an arch-demon, he had so often and successfully tyrannized. Gifted with a versatility of genius that placed him on an equality with the most prominent public men of his country, Mirabeau might have wrought out for himself a monument lasting as the political annals of France, and been instrumental in leading that ill-fated kingdom to a retreat secure alike from the despotism of a court and the blighting anarchy of an infuriated populace. Possessed of an influence, grasping alike the power of the palace and the cot of the artisan, he ruled both king and subject. Eulogizing every virtue, he revelled in every vice; grasping at every merit, he embraced every defect; bowing down with the devotion of an idolater at the shrine of every glory, he burned unholy incense upon the altar of every disgrace. Guided by no fixed principle of right he basely stooped to gather the emoluments of every wrong; prompted by no holy impulse that might have made him a patriot or a martyr, he deemed it no villany to betray a party or abjure a faith. Looking not beyond the present hour—that hour animated by no existence worth a thought save his own; and that existence wedded to the gratification of every sensual appetite, even to satiety—he crushed within him those aspirations which, in the quiet of his youthful student days, pleaded with an angel eloquence for the actual glories of a future, nobler life; and wrote upon the entrance of his chamber, "D—th is an eternal sleep!" Every goblet of pleasure he had drained to the lees, every golden-hued fruit he had plucked from the tree of sensual life; and now in the hour of death, when every sense was silent, yet securely being sealed up for ever, Mirabeau raised himself, all loathsomeness and delorment through licentiousness, from his couch, and in tones undaunted as those which he had erewhile spoken in thunder accents from the tribune of the Assembly demanded, the vestments for his last sacrifice—"Sprinkle me with perfumes, crown me with flowers, surround me with music, that I may enter on eternal sleep!"

A shadow stole over his black brow; a tremor shook his frame, and the sensual Mirabeau slept in calmness his death sleep. What will be the future of that ruined spirit!—Christian Chronicle.

A NEW MODE OF BATTING THE PEACH WORM.—I commenced by removing the earth from around the roots, so as to form a circle round the tree, and make a basin of a foot in width, and four inches deep. I then procured a quantity of rock lime, and slacked it, reducing it to the consistency of very thick whitewash; and after letting it stand in this state for a day, I poured it into this basin, completely filling up the interstices about the roots. In a short time this lime was formed into a hard crust, which served not only as an effectual bar to the entrance of the grub during the whole season, but what is almost equally important, I found last fall, upon removing this lime from its bed, that the wounds (and some of them were quite serious ones) which I had inflicted on the base of the tree in removing the grubs were healed up, and in as good and healthy condition as any part of the tree; and now my trees are in a more healthy and promising condition than they ever have been. This process of liming, however, should be renewed every spring.

Fletcher's Late Publications.

JOHN FOSTER ON MISSIONS, with an Essay on the Supremacy 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 Hague, D. D. THE LIFE OF ALEXANDER CARSON, LL. D., by Rev. George C. Moore. 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 AFRICANISM. By E. M. Moore, public institutions, colporteurs, book agents, merchants, supplied with every kind of book and stationary on the most favorable terms. EDWARD H. FLETCHER, Publisher, 141 Nassau Street, New York.

Special Notices.

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

1. Every brother furnishing us two cash subscribers, by the 1st of July, shall have a copy of the Catechetical Instructor. This work, of 365 pages, was written by the editor, at the direction of the Alabama Baptist Convention. It contains a complete system of theology, and has received the unqualified approval of almost every distinguished Baptist minister in the South. Nearly 4,000 copies were sold the first year.
2. Every brother furnishing us five new cash subscribers, shall be presented with a copy of the Church Member's Manual, Fuller on Baptism and Communion, and Howell on the Deacons' Office. These are all superb works, of permanent interest.
3. Every brother furnishing us with ten cash subscribers, shall be presented with a copy of the Baptist Library, containing a complete system of theology, and has received the unqualified approval of almost every distinguished Baptist minister in the South. Nearly 4,000 copies were sold the first year.
4. Every brother furnishing us with twenty cash subscribers, shall receive a copy of the Baptist Library. This work, 3 volumes in one, making 1327 quarto pages, contains the best collection of Baptist Literature in existence,—being a reprint of more than 30 different productions. It would cost at least \$30.00 in any other form than the present.
5. Every brother furnishing us twenty cash subscribers shall have a copy of the Baptist Library with Cruden's large Concordance of the Bible. This is admitted to be the best Concordance in the world.
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7. Every brother furnishing us with thirty cash subscribers, shall receive a copy of the Comprehensive Commentary on the Bible. This work contains 6 vols., making more than five thousand, doubly columned pages. It is the best work of the sort in the world.

REMARK.—It will be observed that we have limited the time to three months, that all our brethren have full opportunity to see their friends, and make their arrangements, and hence, especially subscribers on account of premiums after that time will not sustain a proportion of the expenses of the year, sufficient to justify the price at which they are obtained. Hope our brethren will bear this in mind, and do quickly what they can for the season. By a vigorous effort they can now do us, themselves, and their friends, a valuable service.

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M. P. JEWETT.

January 8, 1851

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Marion, Feb. 20th 1850.

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Jan. 22, 1851.

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