

# South Western Baptist.

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

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

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

[R. C. BURLESON, Corresponding Editor,

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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.

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Advertisements will be done at the following rates, strictly observed.

1st. First insertion, fifty cents, per square, of ten lines.

2nd. Each subsequent insertion, twenty-five cents, per square, of ten lines.

3rd. Reasonable discounts will be made on yearly advertisements.

4th. 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.

But this is not all. It does positive harm. It is not simply a failure, not simply a hindrance, but an evil and a curse.

If we look for particular instances, we shall find many where infidelity is obviously only the cloak and excuse of vice. The only question is, whether there are any instances to the contrary, or, rather, whether they exist in sufficient numbers to counterbalance these, and prevent their being reckoned as the average result of infidelity? We observe numbers of men once infidels and more or less immoral, who have become Christians and abandoned their vices. We can find men who were outwardly correct, while even professedly Christians, to whom infidelity has brought a freedom indeed, but not from wickedness—a deliverance not from sin, but from all restraint or even shame.

But where shall we find the man to say "I was once a sincere Christian, and was induced therefore to be a vicious man. I believed in a God that would surely punish the wicked, and therefore I was wicked. I believed that Christ died for the sins of men; I ardently loved Christ and therefore abandoned myself to sin.—I believed that unless I repented I was lost, and therefore I neither repented nor reformed, but indulged to the full every loose desire. But light shown on my path and I am now an infidel, believing in no heaven, nor hell, no Redeemer, no sanctifying Spirit; and since I have discovered these things, I have been exceedingly improved, and they have led me to be sorry for and forsake my sins. And ever since I have been convinced that 'Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself' was a human invention, I have obeyed it most implicitly in hearty devotion and pure benevolence?" Do we find such men?

To whom does the world look for good deeds? To the believer or unbeliever? Why should I ask? If the former does a good act, it is unnoticed, forgotten, because it forms but one of an uncounted host, a minute speck, however bright in the galaxy of Christianity's benefactions. It is exactly what was expected of him. But let an infidel live an outwardly irreproachable life, and exhibit some common philanthropy, and the world is surprised; and every body admires the splendor of this bright particular star, which shines so bright, because so very particular—because glimmering almost alone in an unrelieved darkness.

Let us pass from individual cases to nations and communities. There has been, since time began, but one government professedly infidel. That stands in the history of things that were, a solitary beacon to all posterity, blackened by flames that were only quenched with blood. For half a century philosophers and poets combined to inculcate "liberal principles," under the view that the only way to emancipate the people was to obliterate religion. Aided by the corruptions and absurdities of the system then prevalent among them claiming to be Christianity, they most thoroughly accomplished their design, and made France a nation of infidels. The result was gradual, but speedy. The ball they had put in motion overturned the throne and despotism indeed; but it crushed also the rights and liberties of the people.—Nothing was too certain to be denied, nothing too sacred to be violated, and under the sacred name of liberty, liberty itself was prostrated. Then came the end. "The National Assembly appoints a committee to inquire and report whether there were or ought to be a God. That committee reported that there could not be liberty on earth, while there was believed to be a God in heaven; that there is no God; and that death is an eternal sleep. The Assembly adopted the report, abolished the Sabbath, and publicly burnt the Bible. Then burst forth the lava flood which engulfed all in one common desolation. The Almighty One, whose being they had denied, whose worship they had abolished, whose wrath they had defied, withdrew his protection and restraint, and gave them up. Like famished tigers, they seized each upon his brother's throat with a ferocity

unrivaled in all the annals of human cruelty. From morning till night, from night till morning, the guillotine groaned with the sacrifices, and wore off its edge in its bloody work. They proposed a revolution of reason and order; but the power that bestrode them hurried them on, and turned them into fiends and furies. They smote the rock for the relief of a famished and oppressed people; but when the crevice was opened, it ran blood instead of water. The reign of infidelity was the reign of Terror."—(Becher on Skepticism.)

If such were the results of infidelity in the only instance where it has had full sway, who shall doubt or deny the testimony thus bore to its character and influence? "Their rock is not our Rock, our enemies themselves being judges." [To be Continued.]

### The Book of Job.

BY ENOCH HUTCHINSON.

This book receives its title from the person described in its pages. It has been questioned, however, by able scholars, whether the name of Job refers to a real personage. That it does not, is maintained by Maimonides, Le Clerc, Michaelis, Semler, Stock and others. That Job was a real personage, is supported by Calmet, Heidegger, Spanheim, Moldenhawer, Schultens, Carpzov, Magee, Lowth, Kenicott, Hales, Taylor, and evangelical divines generally. The improbability that Satan would be represented as accusing Job, in the exordium, the inconsistency that God should permit such grievous temptations and sufferings to be experienced by a just man, and the artificial regularity of the numbers used in describing Job's possessions, are presented as proofs that the name does not indicate a real personage. On the other hand, the manner in which Job is spoken of by different inspired writers, and the fact that he is expressly mentioned as a real personage by various ancient historians, leave but little doubt that such a man existed. The learned Dr. Hales has shown by astronomical calculations, that Job's trial must have occurred 818 years after the deluge, 184 years before the birth of Abraham, 689 years before the exodus of the Israelites from Egypt, or B. C. 2337, (2130 of the common computation.) The fact that the exodus is not mentioned in the book of Job, nor the destruction of Sodom and Gomorrah, the great length of Job's life, the allusion to Zaubanism, one of the most ancient superstitions, all the speakers using the Hebrew language, though Judeans or Arabians, and other considerations, confirm the great antiquity of the poem, and all critics and commentators agree that it is the most ancient book extant. The scene of this composition is laid in Uz, which seems to have been Idumæa, located between Egypt and Philistia.

The poem contains a description of a great sufferer. Though Job was a just man, he was lamentably afflicted with a loathsome disease, as well as with the loss of his property and friends. He was an Emir or Arabian Prince of great wealth, authority and distinction, and probably his friends Eliphaz, Bildad and Zophar, were Emirs of important cities. It is supposed, with considerable certainty, that the Patriarch had the Elephantiasis, or leprosy of the Arabians, which the ancient medical writer, Paul of Aegineta, characterized as a universal ulcer. It was named Elephantiasis by the Greeks, because it rendered the skin like that of an Elephant, scabrous, dark colored, furrowed with tubercles, and extremely loathsome to the patient as well as to others. That good man seemed to be reduced to the lowest depths of human misery, and his situation furnished occasion for the most intense feeling, and the highest kind of poetic numbers. The remarkable unity and references from the peroration to the exordium, and to other parts of the composition, shows that the poem was evidently composed by a single author; but there is a difference of opinion in reference to the question who that author is. It must have been either Job himself or a contemporary. Had it been Moses as some suppose, there would undoubtedly have been frequent allusions to the customs, manners and history of the Israelites; but there is not one such reference. The grand object presented to our contemplation is the example of a devotedly pious man, suddenly precipitated from the highest pinnacle of prosperity to the greatest misery and ruin, yet sustaining his bereavement and sorrows with the most entire submission and complete resignation to the Divine will. The book is a kind of elegiac drama.—Bishop Lowth says it is a dramatic poem, to some extent, "as the parties are introduced as speaking with great fidelity of character, and it deviates from strict historical accuracy for the sake of effect." But this is questioned by others. The book has been called by different critics a didactic, an ethic, an epic, and a dramatic poem. It may have some of the qualities of all. It is unique in its character, differing in some respects from all the other specimens of poetry in the Scriptures. The circumstances under which it was composed are exciting in the highest degree. A mortal reduced suddenly from the highest state of prosperity, to the most abject misery imaginable—a man enduring without a murmur apparently more than human nature could bear,—the powerful friends of this afflicted person visiting him for the avowed purpose of consoling him; but instead of imparting comfort, reproaching him and uttering unjust suspicions in reference to his motives—Job in his wretchedness, appealing to the Almighty, and the Eternal from his throne condescending to hold conversation with this subject of his government—all of these circumstances are adapted to produce the keenest feelings, and the most sublime emotions.—The power of life-like description exhibited here, is far superior to that of any other of the sacred poems. As we read we feel that we are in the midst of the wild sublimities of nature, where the lightning plays and the thunders roll.—We see the parched desert, and then the dashing, roaring, whirling tempest, we hear the tigers' growl and the lions' roar; we see nature in her simplest, roughest and yet grandest forms. We seem to be grappling with the terrific war horse, the monster behemoth, and the powerful leviathan—we are listening to the strange, wild music of nature. How vivid is Eliphaz' description of a vision of the night. Darkness surrounds him. He is alone on his bed. Suddenly a shuddering comes over him. A kind of indefinite shadow moves before him—he fears, trembles, every bone shakes. At length he perceives more distinctly, a spirit passing: His hair stands up. It is a form without marked outline—a messenger from another world, and then a still small voice is heard, "How can man be more just than God, or mortal man more just than his Maker?" This is a masterly description, excelling even the great Milton's description of dark chaos. The whole poem is full of oriental rudeness, beauty and grandeur.

Elegiac as well as lyric poetry was often accompanied by plaintive music.—Some of the Psalms of David were sacred elegies, and their recital was doubtless accompanied by plaintive notes from his enchanting harp. The original recital of the book of Job, was not probably accompanied by either instrumental or vocal music, as the occasion did not seem to require it. Its metrical arrangement, however, is adapted to musical accompaniments.

### Responsibilities of the Baptists.

BY GALES.

It is a very easy matter to encourage a sectarian spirit, and to think of our own portion of the church of Christ, "more highly than we ought to think;" and, on the other hand, it is quite as easy for others incorrectly to charge us with sectarianism, and to induce strangers to suppose that we are what we were called by an eminent literary writer a few years ago, "the most sectarian of all the sects." Under these circumstances it is well that we seriously look at our real position, and enquire what is our present duty.

As Baptists, it is of vast importance to remember that we have professedly taken higher ground in religion than any other denomination. Amidst the doctrinal and practical errors which have flourished around us, we have strongly insisted on the grand facts that the kingdom of Jesus is purely spiritual, and that religion is, in its very nature personal. On this foundation we have considered the church of Christ to rest, and have been concerned to keep it separate from the state; whether the state would link it with itself in the form of aristocratical episcopacy, or as "the standing order." Our strict requirement of faith and repentance in order to baptism, and the mode in which that ordinance is administered among us, compel men to pay a higher price for union with us than with any other class of Christians. As we have voluntarily taken this high ground, in obedience as we believe, to the requirements of the King of the church, "what manner of persons ought we to be in all holy conversation and godliness."

We have been accustomed to insist on the unspeakable importance of a distinctly marked separating line between the church and the world, and have been wont not unfrequently to the grief of those we love, to represent infant baptism as the foundation of popery, and as being absolutely indispensable to the existence of an established church, inasmuch as this alone can bring the world into the church. It becomes us never to forget this great fact, and to guard in every possible way the entrance to the church of God, that nothing may enter in that can defile it. Faith in Christ and devotedness to his service must be constantly required in or to Christian fellowship, or the church may resemble the state of things in centuries long since passed, when Jehovah

said, "Among my people are found wicked men."

When we have been reproached, more or less directly with the neglect of our children, and with indifference to their salvation, we have been enabled to say that by the sovereign kindness of the Great Head of the church quite as large a proportion of the descendants of our church members have been converted to God, as in any other department of the Lord's vineyard; but we are in danger in this day of youthful assumption—of parties, and dances, and pseudo representations of religion, of allowing our children to leave sound preaching, and to listen to that "which causeth to err."—Let us then cultivate a deeper sense of our obligations to seek the prosperity of the church in the conversion of our children; let us restrain them from evil, and by affectionate firmness, by tearful counsels, and by fervent prayers, bring them to Jesus. So shall God, even our own God, abundantly bless us.—W'n & Reflec.

### The Original of Bunyan's Pilgrim's Progress.

We have been much interested in the perusal of an allegory published in London, more than two hundred years ago, called "The Isle or Man, of the Legal proceedings in Manhire against Sin, wherein, by way of a continual allegory, the chief malefactors disturbing both Church and Commonwealth, are detected and attached, with their arraignment and judicial trial, according to the laws of England; the spiritual use thereof, with an apology for the manner of handling the most necessary to be first read, for direction in the right use of the allegory. By the Rev. Richard Bernard."

The edition before us, is printed in Bristol, England, in 1803, and the edition states in a note to the reader, that the work is prized "as well on account of the ingenuity of the performance, as the probability of its having suggested to Mr. John Bunyan, the first idea of his Pilgrim's Progress, and of his Holy War, which was intimated on a leaf facing the title page, by the late Rev. Mr. Toplady."

The editor says, that Bunyan had seen the book, may be inferred from its very extensive circulation, for in one year only, after its first publication, it ran thro' seven editions. He then proceeds to the internal evidence, and points out a supposed similarity between the characters in the two works, as between Willful Will of the one, and Will-be-Will of the other; Mr. Worldly Wiseman, of Bunyan, and Sir Worldly Wise, of Bernard; "Soul's Town" of Bernard, and Bunyan's Town of Man's Soul, &c.

That the book has no very high order of genius to commend it, is evident from the fact that it has passed into comparative obscurity. The world does not suffer the works of true prophets to die.—Still there is enough in it to render it worthy of being held in remembrance; and antedating Bunyan as it does, passing through seven editions immediately after its first publication, presenting some striking analogies with the great master of allegory, and sinking into obscurity before the brighter and more enduring light of the genius of the Bedford tinker, the work deserves to be revived at least as a curiosity, and the author duly honored for his attempt to present religious truth in a striking and impressive form in a day when such attempts were rare. The book is not in all respects suited to our modern tastes, and without the revision of some of the names and epithets, it would not be desirable to print it. But it is a curious and interesting little work notwithstanding, and we are quite obliged to the friend to whose kindness we are indebted for its perusal.

### Siamese Heaven and Hell.

According to the Siamese, M. de la Loubere and Pere Tachard, there are nine abodes of bliss, and nine of sorrow.—The former are over our heads, and the latter under our feet. The higher each mansion, the more delightful and joyous; the lower, the more dismal and tremendous, inasmuch that the happy are exulted far above the stars, as the unhappy are sunk ten thousand fathoms deep below the earth. Those who inhabit the higher realms are called Tenadai, the dwellers below, Pii, the men of earth, Manont. When a soul has once attained to so high a pitch of perfection that no enjoyments here on earth, how refined soever, are suitable to the dignity of its nature, the Siamese think that it is then freed from all future transmigration. From that happy moment it appears no more in this world, but rests forever in Nireupan; that is to say, in a state of inactivity and impassibility. In short according to their notion, consummate happiness and the ineffable joys of Paradise entirely consist in this sort of annihilation. The remarkable passage ascribed to Musæus by the ancients, "that virtue will hereafter be rewarded with an eternal ecstacy," so nearly resembles that of the impassibility of the soul, that these two opinions may be resolved into one, without the least difficulty or forced construction.

### Sending Money to Heaven.

It was proposed to construct a plank road through a certain part of the country, and the question was, who would furnish the funds. A few who were interested in the project met together to consult respecting it. The names of the men of property who lived in a village thro' which the road was expected to pass, were called over, and the probable amount of stock each would take was set down opposite his name.

"There is Mr. Lewis," said Mr. Olds, "we haven't his name down. He is a liberal man, and will do something. How much shall we put him down for?"

"I don't think he will take any stock, in fact, I do not think he is able to," said Mr. Hine.

"Not able to! He gave fifty dollars to a western college last spring, to my certain knowledge."

"He has nothing but the small place he lives on, and one would think that would hardly support his family."

"He must have some money at interest."

"I heard him say he had not a cent, and his word is as good as specie in any matter."

He does not try to lay up any thing then. If he laid up what he gives away, he would have something to live on when he becomes too old to work."

"He sends his money to heaven for safe keeping," said Mr. Green, "and I am not sure but that he is more than half right. I have lost full half of all the money I ever lent."

Mr. Green did not deem it necessary to inform his friends, that a large portion of his losses were occasioned by his violating the laws of the land by taking unlawful and exorbitant interest.

"I believe that Lewis really thinks that all he gives away is safely invested, lent to the Lord, as he calls it, and will be forthcoming when he wants it," said Mr. Hine.

"That must be a very comfortable feeling," said Mr. Green, "I wish I could have it."

It is true that Mr. Lewis did think that all he gave away was safely invested, and that he was, in consequence, far more secure against want in old age than if he had invested on bond and mortgage, the sums given away. Was he in error?—Or was his course justified by the express declarations of Almighty God. Is it not true that God will withhold no good thing from those that walk uprightly?—It is not true, that property may be so employed here as to increase our treasures in heaven? If so, was not Mr. Lewis a truly wise man?—New York Observer.

### Pedo-Baptist and Baptist Supply of Ministers.

A recent writer in the New York Recorder remarks that a comparison of our supply of ministers with that of the Presbyterian and Congregationalists, does not present all the facts in the case. He says:

"In all the rural districts and towns, where people are influenced by popularity of wealth and the glare of external splendor and where they learn to think and act for themselves, Congregational and Presbyterian churches are diminishing, and the Baptist churches are increasing. Those churches are more popular in our large towns and cities than these but their increase in the cities and large towns does not keep pace with their decrease in the country; hence the surplus of their ministry. The strongest and most useful men are retained in the pastoral office, and their second rate men seek other employments. They are editors, they are booksellers, secretaries, agents, and everything else. This is the reason that so many of our national benevolent societies have filled their offices with Presbyterian and Congregational clergymen. Nor do I complain of this. They have them to spare; we have not. Theirs' increases more rapidly than theirs. Our Churches increase more rapidly than our ministry. To me this is a hopeful feature in our denomination."

THE TWO GENEALOGIES OF OUR LORD.—Two Evangelists give us two different genealogies of our Lord. Well that is exactly what we should have anticipated, because it is exactly what the case required. First, Matthew writing chiefly for the Jews, gives the formal or legal genealogy showing the line of descent of Joseph, the legal or apparent father of our Lord. Our Lord was to be shown to be legally entitled to "to the throne of his father David." And this, as the name of his mother could not appear in the genealogies, must be done by proving the descent of Joseph the husband of his mother. Some years after, Luke, writing under St. Paul's direction, and writing for the Gentiles; gives another genealogy showing our Lord to be actually descended, by his mother, from David and from Abraham. Both of these documents were clearly necessary. Without the first, the Jews would have held the Messiahship to be unproved; without the second, the Gentiles would have regarded the fulfillment of prophecy in his person, to have been at least doubtful.—London Christian Observer.

### A Tribe Regenerated.

"I mentioned," says Mr. Seymour, in his "Morning with the Jesuits," "the narrative of a friend of my own, who was witness to the conversion of a whole tribe of American Indians. He told me that the tribe were marching down to a river, and that the Roman Catholic priest, without a word of instruction, sprinkled water on every one in the usual form, and that he then hung a little cross, by a string, around the neck of each, and telling them they were now Christians, he left them. My friend told me that they made no profession of faith, and departed precisely as they came,—as naked, as savage, as wild, as ignorant, and as heathen." The Jesuit, instead of being ashamed of the account, to Mr. Seymour's astonishment, defended these conversions as real; and in confirmation of that view on the subject mentioned that the missionary had returned to the same Indians, after two years' absence, and had been delighted to find, on summoning them to confession, "that they had no sins to confess."

On the Tractarian, or Romish theory of baptismal regeneration, this is a fair and legitimate application of the ordinance. If baptism is regeneration, it would be well to sprinkle all the heathen in the same way, and we do not understand the principle on which the Tractarians refrain from physical force in making converts. "If I believed in the doctrine of baptismal regeneration," the late venerable Dr. Miller said, "I would go into the streets and hale men by the hair of the head, and compel them to be baptized." The Jesuit was consistent in his theory, and only acted up to his profession.

CHURCH IN SACRAMENTO CITY.—The Home Mission Record states that the Baptist Church in Sacramento City, California, under the pastoral care of Rev. Mr. Capen, are engaged in erecting a house of worship. The following notice of the enterprise in a California paper shows the spirit with which the undertaking is being conducted:

The Baptist Church.—The efforts of Judge Willis in the collection of subscriptions for the erection of a Baptist Church, have been eminently successful thus far. No other gentleman could have done more, and we doubt if many could have accomplished as much in so short a time. Less than a week ago, he engaged in soliciting subscriptions, and yesterday the edifice was commenced. This is a fair sample of Californianism—the idea entertained but a moment before you see something practical and substantial instead of the idea. The Church is being erected on the Northeast corner of Seventh and L Streets. It will be constructed of wood and the design is said to be handsome. In dimensions it will be 28 by 40 feet, and when finished will cost \$2,500. The amount subscribed is not quite sufficient for the entire cost but there can be no doubt that the requisite amount of funds will be forthcoming.

A SECRET FOR BEING HAPPY.—An Italian bishop who had struggled through many difficulties without repining, and been much opposed without manifesting impatience, being asked by a friend to communicate the secret of his being always so happy, replied, "It consists in a single thing, and that is, making a right use of my eyes." His friend, in surprise, begged him to explain his meaning. "Most willingly," replied the bishop. "In whatsoever state I am, I first of all look up to heaven, and remember that my great business on earth is to get there. I then look down upon earth, and call to mind how small a space I shall soon fill in it. I then look abroad in the world, and see what multitudes are, in all respects, less happy than myself. And thus I learn where true happiness is placed, where all my cares must end, and how little reason I ever have to murmur, or to be otherwise than thankful. And to live in this spirit, is to be always happy."

A CALL TO PREACH.—The Boston correspondent of the New York Independent, after quoting Dr. Wayland's remarks following the reading of the paper on the supply of missionaries at the late anniversary of the missionary Union, in Boston, says:

The remarks of the Doctor remind me of Elder Knapp's exposition of what constitutes a call to the ministry. The Elder said there were three things necessary to a "Call": first, that the man should have a desire to preach the Gospel; second that he should be able to preach it, and third, that he should be able to get somebody to hear him."

Who would not suffer wrong rather than do wrong? It is far better to be slandered than to slander, to be evil spoken of than to speak evil, to be hated without a cause than for a cause, to be poor than to make others poor, to suffer death than to inflict death on the innocent.

Ambition is like a wild horse, which prances unceasingly until it has thrown off its rider.

\*See Ez. 14: 14—James 5: 11, etc.

\*Lam. 4, 21.

\*See Jer. 25: 20.



# THE BAPTIST.

MARION, ALA.

WEDNESDAY, AUGUST 6, 1851.

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

**A 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 TUBB.  
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 STAMPS,  
Clerk.  
July 18, 1851.

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

**Owing to the sickness of the Pressman**, our paper has been unavoidably detained this week; which fact will account for an advertisement of the Judson Institute appearing on both sides of the present issue.

**CHANGE OF ADDRESS.**—REV. G. B. DAVIS having located for the present at Independence, Texas, requests his correspondents to address him at that place.

**We desire to call attention to the new Advertisement of the Judson.**

It will be observed, that the request for the pupils to furnish themselves with "SILVER FORKS AND SPOONS," contained in the Catalogue, here is omitted. Finding that the proposition did not meet the approbation of the Patrons of the Institute, Professor Jewett publicly announced at the late Examination, that the request is withdrawn, and all young ladies are desired to leave their Silver Forks at home!!

Several of the late Teachers have retired from the Judson, but we are happy to learn their places are already filled with others of at least equal experience, skill and reputation. After an absence of two Sessions, Miss CONARD resumes her charge, to the delight of all the children and parents. Miss MOREY has taught for several years in Mississippi, with a success unsurpassed. Miss DENISON comes from Virginia, with high reputation. Miss DAVIS brings satisfactory testimonials from Professor Root of New York, with whom she has been spending the past year at Gainesville, in this State. A fourth Music Teacher will be procured, as early in the next session as necessary.

REV. S. G. O'BRYAN.—We regret to learn that this good brother has resigned his pastoral charge of the Sumterville and Gainesville churches, to take effect Dec. 1st, with a view to a removal to Texas.

Brother O'Bryan is a graduate of Wake Forest College, N. C., and is regarded among all his acquaintances as an energetic, prudent and pious minister. He has contemplated locating in Texas for several years past, and we would advise our brethren of that State, who are in want of a good pastor, to make early application to him, at Sumterville, Ala.

Rev. G. B. Davis.

By a private letter received at our office a few days since, we learn that this excellent brother, extensively known in Alabama, and in all the South West, as the friend of the "Red Man," and the successful Agent of the Indian Mission Association, has removed to Independence, Texas. This change of his location—unexpected, doubtless, to many—was induced by interests of domestic character, and we sincerely trust it may be attended with the choicest blessings of heaven. In our judgment there are few men more deserving than brother Davis, for the reason that we know the fewest number of men more deeply pious, more energetic, more devoted to the cause of the Redeemer than he. To be rightly appreciated he must be known, and when known we hazard nothing in saying he will be appreciated above multitudes who make a finer show in the flesh. We have been intimate with brother Davis for years past—perhaps as much so as any other man. Our house has been his home on all occasions when passing near us; we have taken sweet counsel together with him, times without number; the whole texture of his mind with all its frames and dispositions, have been studied by us under every variety of circumstance—in sickness and health, in prosperity and adversity, in joy and sorrow—and we speak what we honestly think, that Texas will not have a better man in it—one who loves God or souls better, or who will do more for the glory of the one or the happiness of the other, in proportion to his ability, than Rev. G. B. Davis, after he gets there. We commend him with all confidence to the churches and brethren of that State. He is a plain, unaffected, good man, who with comparatively little show will never fail to do good where an opportunity is afforded.

**Bro. Chambliss.**—Your correspondent W. C. C., in a late paper, represents me as having once been a Methodist Minister. He is much mistaken. I have never been a member of any church except the Baptist.

P. H. LUNDY.

Pleasant Hill, Ala., July 26th 1851.

To the Union Association.

**Bro. Chambliss.**—I wish to call the attention of the Union Association to the subject of Ministerial Education. I should like, if any church in our bounds has a member, who it is thought has a call of God to preach the gospel, and needs an education to fit him for that work, that he would bring up said case at our next meeting; and should it be necessary to raise funds for his expenses while at the Howard College, I will pledge myself to pay one month's board annually, as long as it is thought advisable for him to go (if I should live) and will pledge one month any way. I think the other 25 churches in our body, can raise the balance.

You will, if your columns are not too much crowded, insert a notice of this, so that it may be acted on in time for our Associational meeting. I would put it in the shape of a regular communication, but you can probably word it, or shorten it so that it will have more effect, besides I have never written a piece for a paper.

Your brother in Christ.

A. P. BUSH.

[We trust the above suggestion of our excellent brother—which we let stand in his own words—may find a ready response in all the warm hearts of the Union Association. Our impression of that body is, that not one only, but any number of pious and promising young men within their borders, called of God to preach the gospel, can find assistance in preparing for that work, whenever it is known to be needed. We can now call to mind, at this distance, more than twenty-five names among them that, without knowing—we should not fear to guarantee would back the liberal proposition of brother Bush, to pay annually as much as one month's board towards the support of a promising pious young minister in Howard College; and we studied their character to bad effect last fall, if more than twice that number could not be found among them. Come, then, brethren, look out your gifts, examine their qualifications, their promise, their wants, &c. and let your Association be specially interested in this good work. And what we say to the Union Association, we say to all the Associations of Alabama. Let each one adopt the suggestion above as if addressed to it, and act upon it.]—ED.

## Report of the Board of Visitors.

The undersigned have attended the "Thirtieth Annual Examination" of the pupils of the Judson Female Institute, and having witnessed the performances of the young ladies in most of the studies to which they have attended during the past session, deem it proper to submit to the public the results of their observations.

To examine thoroughly 150 pupils on all the studies of the year, in the short space of three days, is manifestly impossible. Such a selection was, therefore, made, as would bring all the pupils forward in a sufficient number of studies to enable their friends and the public to judge of their industry and proficiency. It would give us pleasure to notice particularly some of these classes; but to select any for special commendation, when all acquitted themselves with great credit would be unjust. There are, however, some general features in the system of education pursued in the Judson, which appear to commend this institution to public favor and render it worthy of the extensive patronage it has uniformly received.

**1. Moral and Religious Instruction.**—The paramount importance of early moral and religious instruction, of instilling into the youthful mind correct views of moral duty and the cardinal truths of the christian religion, is generally admitted. One excellent feature, therefore, in the course of instruction here pursued, is the decidedly religious tone which pervades the whole. While every effort to inculcate denominational views, or imbue the youthful mind with sectarian prejudices, should always be discountenanced, no reflecting parent can wish to have his daughter educated in ignorance of the Sacred Scriptures. Any system of education which excludes the BIBLE, and which overlooks the proper training of the heart, is defective in its most important element. It is with peculiar satisfaction that we find the Bible used as a daily text-book, and taught with the same thoroughness as any other book. The "Bible Classes" and the class in Biblical Literature, were among the most interesting and important exercises of the examination.

**2. Regular Course of Study.**—The limited period usually devoted to the education of females, and the extent and variety of knowledge they are expected to acquire in this period, preclude the possibility of mastering all the studies as fully and thoroughly as might be desired.—We believe, however, that the course of study prescribed and pursued is thorough and comprehensive. The requisites for graduation are high—so high that very few of those who enter, eventually complete the full course. Hence the number of graduates is always small and bears a very unequal ratio to the number of pupils actually in attendance. The text-books are carefully and judiciously selected and the entire system of instruction is eminently adapted to develop and strengthen the youthful mind and render the pupils intelligent and useful women.

**3. Modern Languages.**—Though but few of the pupils study the dead languages, much attention is paid to French, and opportunities are offered those who desire it, to study other Modern tongues. The classes examined in French, especially the more advanced, evinced a degree of familiarity with the language which is seldom attained in English schools. In addition to the usual exercises of pronouncing, translating, &c., the pupils of one class demonstrated the problems of "Legendre" in French, thus proving their familiarity with Geometry as well as with the French language.

**4. Ornamental Department.**—Few Institutions probably devote more attention to the ornamental branches of painting, embroidery,

wax-work, &c. Several large pieces of oil painting were executed with great beauty and skill, considering the short time devoted to it.—Numerous specimens in water-colors, penciling and crayons, also adorned the room appropriated to the exhibition of these productions of the young ladies' taste and industry. The embroidery was equally deserving of praise. Here the useful was often combined with the agreeable. Several chairs, divans &c., were embroidered with much neatness and elegance. A great variety of minor pieces, together with specimens of wax-work, &c., &c., furnish very satisfactory proof that this department is in the hands of very competent instructors, and we may add, furnish great inducements to those parents who desire to have their daughters taught these accomplishments.

**5. Music Department.**—For many years no reasonable expense has been spared by those interested in the immediate management of the Institute, in order to secure the highest order of talent in this department. Instructors of superior ability have always been employed, and we feel confident that the present accomplished Professor will not only sustain, but elevate much higher, the character and reputation which this department of instruction has long enjoyed.—We know of no institution in the country, where better opportunities are offered for becoming skillful performers on the piano or almost any other musical instrument.

In conclusion, we will remark, that this Examination has fully sustained the high reputation which the Judson Female Institute has enjoyed for more than thirteen years. The assiduous distinguished Principal deserves great praise and the lasting gratitude of the friends of education, for the energy and success with which he has labored to rear the Institute to its present eminence among the Female Seminaries of the country. He has always been seconded by an able and efficient corps of instructors, and by an intelligent and enterprising Board of Trustees. Under such auspices, the Institution must always enjoy a liberal patronage and be eminently useful in promoting the cause of Female Education.

G. G. GRIFFIN,	Alabama.
HILLARY TALBERT,	Mississippi.
WM. H. HIBBLER,	Alabama.
RICHARD WOOTEN,	"
H. TALBIRD,	"
SILVESTER BENNETT,	Louisiana.
GERALDUS BUNYAN,	Tennessee.
THOMAS W. BELT,	Alabama.
A. J. PICKETT,	"
ROBERT P. LIDE,	"
S. G. JENKINS,	"
L. B. LANE,	"
ORIGEN SIBLEY,	"
F. C. LOWRY,	"
J. H. BROWN,	"
S. S. SHERMAN,	"

Marion, August 1, 1851.

## Benevolence to the Indians.

**A BENEVOLENT PHYSICIAN.**—A warm hearted Baptist Physician, in Marshall county, greeted me most cordially the other day as I called upon him to present the claims of Indian Missions. He seemed to feel it a privilege to be called upon, and although depending almost entirely upon his practice for the support of his family, cheerfully subscribed five dollars—the amount he has been giving for several years past to each of our benevolent Institutions.

This liberal and intelligent brother is doing much good, not only by his contributions, but by his example, and seems to enjoy a rich reward in his soul.

**A LIBERAL PLANTER.**—Coming down from the pulpit last Sabbath, a liberal and benevolent Planter, in Panola county, pressed through the crowd and handed me a half eagle for the Indian Mission.

This gentleman is not, if I am rightly informed, a member of any church. May He who looks with an approving eye upon such deeds, bless the generous donor, and incline many to follow his example.

**INTERESTED CHURCHES.**—Much interest is felt in Indian Missions, in Mississippi, and we hope for great things from her intelligent and liberal people. Two or three churches that I have visited, have subscribed nearly enough to make their Pastors life members of the Indian Mission Association, and will probably accomplish the object at the meeting of their Association in October.

A wealthy and influential church in DeSoto county, by adopting a system of contributing according to the annual income of each member, will probably be able to give to Indian Missions from seventy five to a hundred dollars, and about the same amount to other objects.

If blessed with health, I hope to visit several Associations in the months of September and October, and become acquainted with many friends of the Redeemer.

I. F. HERRICK,  
Agent Indian Missions.  
Panola Co., Miss., July 10th 1851.

## "I Put My Foot on Fear."

This expression falling from the lips of an aged and useful Baptist minister, the other day, struck us very forcibly.

The circumstances under which the remark was made, were also calculated to make a deep impression, and we thought, by the hands of a skillful writer, might be turned to good account. But as no one but our humble self happened to hear the remark and the account of the speaker's life and experience connected with it, we concluded to try and sketch the thoughts roughly, hoping that some gifted one might catch the sentiment and weave it into a useful lesson.

The brother who uttered the words at the head of this article, has but recently commenced preaching the unsearchable riches of Christ.—He was for many years connected with those who oppose missions, etc.

After joining our order, a good sister stirred him up to pray in his family. This added much to his peace of mind, and desire for the prosperity of the churches.

The pastor sometimes failing to meet his monthly appointments, the good brother was grieved to see the deacons so fearful and backward in the discharge of their duty. Instead of calling the church to order, engaging in singing and prayer, and attending to the business of conference, they would frequently separate without any religious exercises. The good brother reproved the Deacons for their neglect of duty.

In a little time it was thought best to have a third Deacon, and who should be chosen but the faithful reproof. And now came the trying time. Soon after he had been set apart to the work of the Deaconship, the pastor failed to meet his monthly appointment, and the faithful man felt that he must be true to his principles. He proposed to the other Deacons to engage in worship before separating. To this they agreed provided he would conduct the services. Going into the church he took the books, and "put his foot on fear." Since that time, the church perceiving in him a gift to teach and exhort, have licensed him to preach.

His labors have already been blessed and he is happy in his work.

Now if others would do likewise, who feel moved upon to be useful in the churches of Christ, great good would no doubt result to the cause of our holy religion.

Many of God's dear children might be edified, cheered and instructed, where there is no regular preaching, if our Deacons and other members who are well qualified to pray, exhort and expound the Scriptures would "put their foot on fear."

I. F. H.  
Panola Co., Miss., July 10, 1851.

For the South Western Baptist.

There is one thing at which I cannot help feeling some surprise, which is that my good brother Chambliss should have been so utterly astounded at my logic. When I saw his remark, I could not but ask myself the question, what unlearned novelty had I broached? I taxed all my ingenuity to find out what it was, but I was utterly unable to do so. There were two leading arguments made use of, by me. One was derived from the Apostolic Commission. I referred to it, to show that those whom Christ authorized to preach, he also authorized to baptize.—Well, does not every one see, that if our churches invite Pseudo-baptist ministers to preach in their pulpits, as the public and accredited teachers of religion, they cannot consistently object to the baptism performed by those ministers, simply on the ground of their official incapacity? Paul says, "Christ sent me not to baptize, but to preach the Gospel." Now, to me at least, it seems a strange incongruity to invite a man to assume the peculiar work of an Apostle, and then deny his authority to baptize, a work which, to all human seeming, appears far inferior in dignity and importance. If there be any thing astounding in an argument of this sort it is, at least free from the charge of novelty. It is precisely the argument made use of, by the venerable Wm. B. Johnson, late President of the Southern Baptist Convention. It has been several years since, I read Dr. Johnson's views, together with those of Wayland and others, in the Biblical Recorder; but I have a distinct recollection that such was the substance of Johnson's argument. My recollection is also equally as distinct that Dr. Wayland introduced the argument in regard to Apostolical Succession.—This was my other leading argument. Now was there anything astounding in my making use of arguments which had, within a very few years, been used by such men as Johnson and Waller and Wayland, and I presume, by hundreds of others for ages past? They are just such arguments as would naturally suggest themselves to any one's mind. That I am not alone among Baptists, in my view of the Romanizing tendency of the doctrine of Apostolical Succession, will be apparent from the following language of William Hague, at that time pastor of the oldest Baptist church in America. "We have said that the principle of lineal descent from the Apostles would lead one directly to the Church of Rome because we suppose that if the line of succession can be traced to any one of the Apostles, it can be traced to Peter. Yet who can bring forth the register to show an unbroken chain of ordinations from him? In the days of Ezra (Ezra II, 62) those who would be acknowledged as priests, were required to prove their right by the genealogical register. On the principle of Apostolical Succession, we may make the same requisition now." This is taken from the Appendix of a little book containing the substance of discourses delivered in celebration of the Two Hundredth Anniversary of the first Baptist church in Providence. Well, really Mr. Hague's requisition does not seem unreasonable, but I presume the register will not be forthcoming on the part of any of the Successionists. But it is useless to urge this matter further. Although a claim to Apostolical Succession was gravely put forth by the Georgia Association, forty years ago, I imagine, no educated Baptist of the present day will make any such preposterous claim. We will leave that sort of nonsense to Roman Catholics and a section of the Episcopalians. Howell in his book on Communion disclaims it. Hinton in his History of Baptism disclaims it. All our authors of any respectability, disclaim it. The notion is however, still lurking in nooks and corners. I will add that, after fairly giving it up, I do not see how we can, with any show of consistency, pretend that it is essential to the validity of baptism that it should be performed by a Baptist minister.

I have already shown that my opinion is coincident with that of the early English Baptists, but as my views have been thought somewhat anti-Baptistic—although it seems like heaping Ossa upon Pelion—I will give some further authority. In Mosheim's History, article, Anabaptists or Mennonites, we find the following statement in a note. "The modern Mennonites reject the denomination of Anabaptists, and also disavow the custom of repeating the ceremony of baptism, whence this denomination is derived. They acknowledge that the ancient Anabaptists practiced the repetition of baptism to those who joined them from other Christian churches; but they maintain, at the same time, that this custom is at present abolished by far the greater part of their churches." Again, in the same note, Mosheim makes the following quotation from Schyn's History of the Mennonites: "Anabaptismus ille plane abolevit; et a multis retro annis aemulorum cunctum sectae Christianae fidei juxta mandatum Christi baptismatum, dum ad nostras ecclesias transire cupit, re-baptizaverunt." i. e. That species of Anabaptism with which we are charged, exists no longer, nor has it happened during many years past, that any person of whatever sect of the Christian faith, and having been baptized according to the command of Christ, upon passing over to our churches, has been re-baptized." The Historian admits that this would be a sufficient defence against the charge of Anabaptism, were it not that inasmuch as they deny that there is any command of Christ for infant baptism, they re-baptize those baptized in infancy. Schyn's book was published somewhat more than a 130 years since. The Dutch Baptists, at that time, it will be seen acted upon the same principles with the English Baptists, about a century earlier. In reply to a remark of my brother's, I will state that I am not unaware that various sects, almost from the days of the Apostles, have practised re-baptism. Even Roman Catholics have done it; though contrary to the general policy of the court of Rome. I must be allowed to enter my protest, however, against identifying the Baptists with the Donatists, a fanatical and sanguinary sect that desolated Africa for three hundred years. Fuller the English Church historian, when he called Baptists "Donatists now dipped," evidently did it with a malignant spirit. Nothing but the already protracted length of this article prevents me from making extracts from the writings of Robert Hall, Dowling, the author of the History of Romanism, and others of the brightest stars that have glittered in the Baptist galaxy either in England or America, in corroboration of the views I have taken. But my good brother himself has written a book, and I take pleasure in saying, an excellent book. In the Catechetical Instructor, written by A. W. Chambliss, and endorsed by the Alabama Baptist Convention, baptism is thus defined: "Baptism is the immersion of a believer in water, in the name of the Father and of the Son and of the Holy Ghost. I assent, without the slightest reservation, to the definition. Now a definition ought to include everything essential. What would be thought of a Geometrician who should define a square, as a figure with four sides and four right angles? With many thanks to my respected brother, not only for the use of his columns, but for his general kindness of tone, and with the best wishes for the patrons of the S. W. Baptist, I bid them farewell.  
MELANCTHON.

## Soul-Prosperity.—No. XVI.

BY C. D. MALLARY, D. D.

### PART II.—EFFECTS OF SOUL-PROSPERITY.

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

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

We resume in this number the subject which was partially considered in our last.

Soul-prosperity sanctifies in an eminent degree the parental relation. Nothing else can accomplish this great end. Parental love, uncontrolled by deep religious principle, can never accomplish its noble task; so far from this, it will be ever busy in consulting, in a greater or less degree, for subordinate interests, and may in the end be the destruction of our offspring. What was it planted in the bosom for no higher end than to weep and yearn, to rejoice and bleed over the temporal destinies of our children? Is parental affection duly sanctified, fully set apart to its appropriate solicitude and toil, when it spends its greatest force in a perpetual round of sublimity cares? Not so. It does not fall into its proper sphere until it tenderly and permanently twines around the eternal interests of the objects it embraces. No parent loves his child aright till he loves him as an immortal being. Then his affection begins to fulfil its great commission; then it busies itself in its main work. Fervent piety purges away the selfishness and carnality of parental love, gives it a noble heart, and bears it out with a steady force into its appropriate round. If we are deeply versed ourselves in the nurture and admonition of the Lord, we can rear up our children accordingly; if we ourselves drink habitually into the sweets of piety, we shall desire our children to partake of the same blessedness; if our hearts are deeply and habitually impressed with the realities of eternity, we shall love our children as the precious heirs of that eternity. This well-regulated desire, this tender, noble and comprehensive love will prompt to pious effort for their salvation; they will inspire readiness, tact, vigor, perseverance and holy ingenuity in our endeavors to win our offspring from sin, and guide their feet in the paths of peace. Oh the cruelty of many parents professedly religious! What pains will they not take to adorn the dying bodies of their children! What efforts will they not make to secure form them that accomplishment in their manners, and that intellectual training which will enable them to excite a little momentary admiration, and gain a glittering eminence in the walks of this transitory life! Day and night will they plan, and toil, and sweat, to lay up a few shining dollars for their offspring, not knowing that their children will live to need the treasure, or but what if it comes into their possession, it may be rather a curse than a blessing—possibly a fatal millstone to sink them deeper in perdition. And all this while, how little care for the immortal part! How little concern that their chil-

dren may be rich towards God, may have a crown of life, and dwell forever in the mansion of the redeemed! O cruel fathers! O cruel mothers! Enlarge your policy; rectify your affections and your toils; make that subordinate in your concern for your children which is really so, and that first which God declares to be such. Strive to have your souls immersed in true prosperity; then will you be duly prepared to attend to the best welfare of those immortal ones committed to your charge.

Soul-prosperity will give a happy direction to the solicitude and the authority of the master. Under its influence he humbly inquires, what saith the scriptures? Reading the inspired injunctions, "forbearing threatening." Eph. 6: 9; "Masters give unto your servants that which is just and equal; knowing that ye also have a master in heaven." Col. 4: 1; he readily admits the propriety of the duties urged and the force of the motive by which they are impressed, and in the love and fear of God does he labor to discharge his solemn obligations. He cares for the bodies of his servants, he cares for their souls. He will be careful not to urge upon them unreasonable service, nor to inflict unnecessary correction; and he will be ever ready to lighten the burdens of their state by kind words, condescending attentions, and christian sympathy. He looks upon his servants as something more than property; he regards them as intelligent and moral beings, as members of the human family, as heirs of a wretched or blissful immortality. Allow me here to present the example of a pious master well known to many of my readers, as an illustration of the course naturally dictated by a heart profoundly governed by religious principles. I refer to the venerable Mercer. I repeat the words I employed in another place. "As a master his example deserves to be recorded in deep lines upon a tablet of gold, and suspended in every habitation. He treated his servants, (of which he had but a few,) with the most judicious consideration and the greatest humanity. He held them in the light, not of inanimate goods and chattels, but of human, rational, immortal beings. Their spiritual wants ever lay upon his heart. Upon speaking of their condition as needy, ruined sinners, he would often shed tears; often would he, with great concern, entreat the prayers of his brethren in their behalf; and when any of them manifested anxiety in relation to the salvation of their souls, it gave him the most sincere pleasure." Referring to the death of one of his family servants; "he thus writes to an intimate christian friend: 'The Lord has made a breach upon us. It falls with considerable weight on us, as it not only deprives us of a great benefit, but of the most dear inmate of our house. Our little house girl, Mary, is now a corpse in our house; suddenly and violently taken away by congestive fever.' She was so intimately connected with us and our happiness, that we feel it almost as the loss of a daughter. But the thought of our loss is nothing to the fear of the loss of her soul! \* \* \* On the Lord's day following, he preached a discourse which might be regarded as a kind of funeral sermon, with sorrow and tears, often referring to the death of his servant."

And the beautiful spiritual frame which we have described, how sweetly does it mould, and how wonderfully does it ennoble the obedience of the servant. It gives him a position more enviable than that of many a monarch on his throne. He obeys with pious "fear and trembling," with sincere "good will," with "singleness of heart." He obeys "as to the Lord and not unto men," looking to God as his law-giver, and to Him for "the reward of the inheritance." We do not find him listening to the advice of those, (many such there seem to be in our land,) who are more holy than Paul, and wiser than their maker; and under the influence of their strange fanatic sympathies, plotting resistance, rebellion and murder. "Not only to the good and gentle, but also to the forward," does he learn to render sincere obedience, "that the name of God and his doctrine be not blasphemed." What a moral beauty does his conscientious and scriptural piety throw around his obscure and unpretending service. His little round of pious toil is luminous with God's glory. How often does it dart conviction to the bosom of the rich, the vain-glorious, the mighty, and bring them down to bemoan in the dust their proud rebellion, and to seek that honor which cometh from above.

Let us follow the prosperous saint to the business realities of life, to the workshop, the counter, to the mart of princely traffic. He carries with him the fear of God, he weighs his gains in the scales of righteousness; "holiness to the Lord," is written upon all his pursuits. "It is nought, it is nought saith the buyer; but when he is gone his way then he boasteth." This is not his policy. Divers weight, and divers measures, which are an admonition to God, do not defile his traffic. Many may think it right to drive as good a bargain as they can over the head of the inexperienced, the unsuspecting and the necessitous; but he of whom we speak has an enlightened conscience at his elbow, judgment in his eye, and the second great command, "thou shalt love thy neighbor as thyself," deeply written in his heart.

He is the heaven-anointed citizen. Thoroughly taught by God's word and spirit, he understands in the sublimest sense his duty to his country. He is from deep seated principle the friend of order and good government. He will be ever careful to encourage and vindicate the righteous administration of law. You do not hear him uttering uncharitable and railing accusations against the rulers of his people. The tricks and spleen and blind rage which unprincipled men often drag with them into their party contests, his soul abominates; his heart yearns with deep solicitude over the best good of his country, and with faith and prayer and honestly directed endeavors, does he strive to hold up the pillars of his glory.







## POETRY.

### The Old Clock in the Hall.

BY R. H. STODARD.

It stands in the corner of the room,  
Behind the door, in the shade and gloom,  
In a heavy antique case,  
Rich mahogany, maple and oak,  
Battered and scratched, and dim with smoke,  
And the hands are bent on the face.

The knob and hinges are red with rust,  
The top of the moulding covered with dust,  
The panels are yellow with stains;  
And a ragged web like a tattered pall,  
Runs from its side to the sombre wall,  
And over the window pane.

The pendulum swings, the wheels go round,  
Making a dull, monotonous sound,  
As the vanishing moments fleet,  
A "tick" like falling grains of sand,  
As the time was pouring from out his hand,  
The dust of years at his feet!

Years have vanished—forgotten years—  
With all their sorrows, and sins, and tears,  
And left their marks in the hall;  
The old have died, the young grown old;  
Generations have gone to mould,  
And the clock survives them all.

Beautiful girls have watched the hours,  
Knitting at stands, or working flowers,  
In frames of "broderie fine"—  
And morning, the young folks playing late,  
Wished the moments lathered to "night,"  
For the school began at "nine."

Mother, with sons in distant lands,  
Sorrowing, child its tardy hands,  
And dreamed of the meeting dear,  
And wives whose husbands returned at night,  
Marked the time in the fading light,  
And listened for footsteps near!

Brushing brides at their toilet gay,  
His own, comes on the happy day,  
Have waited the hour to wed,  
And sick folks tossing on the beds of pain,  
Gazed at the clock again and again,  
And watched beside the dead!

But years have vanished, and others fill  
Their place, and the old clock standeth still,  
Ticking as in its prime,  
Summer and Winter, day and night,  
A saxon, chiming the hour's flight,  
Tolling the knell of Time.

## Miscellaneous.

### The Great Exhibition.

We have been obligingly furnished with the following extract of a letter from a gentleman in London to a friend in this city:

I have been to the exhibition, and more than once, so the wonder of it has passed away. Upon entering Hyde Park from the Eastern side, and looking in the direction of Kensington Gardens, one's gaze is attracted to a number of flags waving just above the tree tops; and presently the distant view of an immense building, from which is displayed the banner of each nation, and the glitter of glass in dazzling contrast to the green around, informs the visitor that the Crystal Palace lies before him. I was at first rather disappointed with its external appearance, for the beautiful effect which would have been produced by the transparency of so large a surface, is marred in some degree by its being in part covered with canvas; and it is difficult to get a good sight of the building, so as to see it in toto, and judge of its symmetry and proportion in consequence of its immense length, and its being so surrounded by trees.

It is upon entering that the grandeur and beauty of the structure produces perfect amazement; one finds himself a long distance up the principal aisle before he can recover from the bewilderment into which he has been thrown; it is almost impossible to examine any particular object for an hour or more after entering. The United States department is at this (the London) end of the building, next to it is France, and at the other end is the British exposition. The nave, running the whole length of the building, is gracefully ornamented with beautiful sculpture, rare jewelry in glass cases, models of towns, and public buildings, and colossal mirrors, in magnificently carved frames.

On each side there is a division into rooms for particular departments of the exhibition of the nation to which that portion is assigned; the whole way along are the names of the different nations, from Norway to Abyssinia and the Cape. Up above, running all around the building, are the galleries, to make one circuit of which would fatigue a very robust pedestrian.

Among so many objects of interest and wonder, and so great a diversity, where everything from every part of the globe is, or at any rate, is attempted to be displayed, it is difficult to describe any one part, or indeed, to commence a description at all; for it is as the French Ambassador quoted:

"A mighty magic, but not without a plan." I may add "a vast chain of being" although inanimate. In this great puzzle then, while I wander in imagination again through the fair palace, built up almost as suddenly as that of Aladdin, in his dream, where can I turn, where rest more appropriately, than on the simple, but all important, contributions of the Southern States, and among them Carolina.

From where the rich silks of Lyons hang in surpassing beauty; from where the shawls of Paris vie with those of Cashmere, and excel those of Paisley; from where the East shows forth its magnificence with all the wealth of the Indies, and amid the perfumes of Araby; from where a silver Diana with her silver Nymphs bathe themselves in a silver sea; from where the ruby and the pearl, the diamond and the emerald, the turquoise and the amethyst, with exquisite skill have been formed into beautiful bouquets of flowers; from where the great Koh-i-noor, the largest diamond in the world, is surpassed in brilliancy by the eyes of the charming fair ones who press forward in crowds to view him; from where the Bohemian glass, golden statues and flowers of precious stones; from where, in short, the richest and most splendid objects in the world are collected together, let me turn to something which, with all

its plainness, is more influential and useful than anything else in the Great Exhibition of all nations; let me sit down, and, like a Pilgrim in the Desert, let me repose on this cotton bale from old Carolina.

A cypress canoe, sent from Charleston, seemed to attract considerable attention from its being made of a single log; I can't imagine any other cause, as the boat is too heavy and stout to be fast, and certainly has no pretension to beauty.

The American portion of the Exhibition taken as a whole, makes rather a poor show; the space allotted to it is scantily filled, indeed; there are, however, a few handsome contributions. A very large, fine coach (from New York, I think) and a small light sulky, that one could lift with his right arm excited some attention. There is a machine for cutting iron, others for spinning, weaving, etc., a good many ploughs of different sorts and sizes, and a machine for reaping, but it seemed too heavy and to occupy too much space to be practically useful; there are a large collection of Daguerreotypes, a perfect gallery of them, and an exceedingly miscellaneous collection of shoes, barrels of shoe pegs, pianos and bacon, preserved peaches of enormous size, and India rubber worked into almost every shape, immense oars, and small models of boats, minerals, medicines, and beef, and pickles and fish, and with all these heterogeneous articles, the rooms have rather an empty look.

We of the South have shown them what we have to show, as the agricultural portion of our country. We have sent the different kinds of grain that we cultivate; we have given them an opportunity of seeing our Cotton on the stalk as it grows, picked with the seeds, and lastly in a high state of preparation for the market. When the fair and rich are enjoying the more showy parts of the exhibition and great statesmen, as well as poor artisans and manufacturers, who have come probably all the way from Liverpool or Manchester, to partake of the pleasure, are sharing its enjoyments together, they cannot forbear turning to render the homage of attention to the article upon which their existence depends, a short talking off in the supply of which "spreads universal ruin and dismay."

Our Yankee friends have no doubt very substantial grounds for disappointment, when they find that their "notions," which they expected to "beat all creation," are passed by unnoticed; that their machinery and agricultural implements are rejected, as being behind the age, and that their Cotton and other manufactures sink into merited obscurity when brought forward in untariffed competition with those of other countries. We of the South therefore, have no cause for disappointment, and may fairly leave that to be monopolized by the elegant manufacturers of the North and East.

### Small Mysteries.

In the home circle nothing is more productive of mischief than small mysteries, the concealment of little things, and the furtive accomplishment of what might better be done openly. Dr. Johnson in his forcible language once said, "Nothing ends more fatally than mysteriousness in trifles; indeed it commonly ends in guilt, for those who begin by concealment of innocent things, will soon have something to hide which they dare not bring to light."

The faculty for concealment—or as the phrenologists term it, "secretiveness," is a dangerous gift. Openness and candor are delightful in a household; giving all the members a pleasant participation in each other's happiness. When we discover that a friend has deceived or only half trusted us we regard him ever after with suspicion, and it requires a very long time for him to recover the ground he has lost in our confidence and esteem. Especially is this true in the family; for when we perceive that those abroad know more of the motives of a member of the same house than we do, it seems as if wrong were done, which cannot be forgotten.

Husbands and wives ensure domestic discomfort by having out door confidants. Coolness and even separations have had their rise in some trifling matter of this sort, when the parties might, by a wiser course have remained affectionate and inseparable. Children who prefer other friends over their parent are almost sure to be led into error and unhappiness. While under the home roof, the heart should be kept there; the preliminaries to a future home causing the only exception. And even in such a case, he or she is usually best married, whose parents were earliest apprised of the engagement.

### The Great Cemetery.

The Sea is the largest of Cemeteries, and its slumbers sleep without a monument. All other graveyards, in all other lands, show some symbol of distinction between the great and the small, the rich and the poor; but in that ocean cemetery the king and the clown, the prince and the peasant are alike undistinguished. The same wave rolls over—the same requiem by the minstrelsy of the ocean is sung to their honor. Over the remains the storm beats, and the same sun shines; and there, unmarked, the weak and the powerful, the plumed and the unadorned, will sleep on until awakened by the same trump when the sea will give up its dead. I thought of sailing over the slumbering but devoted Cookman, who, after his brief but brilliant career, perished in the President—over the laughter-loving Power, who went down in the same ill-fated vessel we may have passed. In that cemetery sleeps the accomplished and pious Fisher; but where he and thousands of others of the spirits of the earth lie no one but God knoweth. No marble rises to point out where their ashes are gathered,

or where the lover of the good or wise can go and shed the tear of sympathy. Who can tell where lie the tens of thousands of Africa's sons who perished in the "middle passage?" Yet that cemetery hath ornaments of Jehovah. Never can I forget my days and nights as I passed over the noblest of cemeteries without a single human monument.—Giles.

### Sleep.

"Tired nature's sweet restorer, balmy sleep."  
"Early to bed early to rise,  
Makes men healthy, wealthy, and wise."  
"An hour's sleep before midnight is worth two after it."

In what sense is "an hour's sleep before midnight worth two after it?"

It is the order of nature that men should go to rest early. The birds cease their singing as the sun goes down; the sheep and the deer go to their resting early, and throughout nature quietness and repose are the order of the night. It is natural then to sleep early; and for this reason it may truly be said, "it is twice as good to obey nature's law as to break it." It is twice as good to sleep regularly and habitually before midnight, as to wait until after it.

Sleep is one of the greatest of Heaven's blessings. When fatigued and careworn, how grateful, how refreshing its influence. Were it not for sleep, how dull and monotonous would life become. The poor man who labors hard the live-long day, and the student who toils no less in his health-trying employments, what would become of these were it not for the ever-general influence of sleep? Without it, life could not possibly be sustained for more than a few days.

But, necessary, refreshing, and invigorating as is this provision of nature for restoring the system, people know very imperfectly how to use it. They generally know almost nothing of the real how to eat, drink or sleep. It would seem as if their whole study were (if they may be said to study at all) continually to get the cart before the horse. Many kinds of the most unhealthy food are, by almost every family in Christendom, eaten merely from habits; tobacco, tea and coffee are used as if they were the most friendly and healthful substances in the world.

So too in sleeping, the room must be almost hermetically sealed to keep out the night air, and the softest feather beds with down pillows are everywhere used. People do not know, or seem to care to know, that breathing the air continually over and over again, renders it a perfect poison; that feather beds and feather pillows are among the greatest causes of physical debility, horrible dreams, nightmares, and the most unrefreshing sleep that can be. Who does not remember being put in those best rooms with a feather bed so high as almost to need a ladder to enable one to mount it; and how one almost loses himself in the smothering envelopment of these "best beds."

LONGEVITY.—The Marshals' returns of the Seventh Census furnish some cases of longevity, of which the following are examples:

Sucky Wright, (colored), 120 years of age; 19th Ward, city of Baltimore, Maryland. A note made on the return of the Assistant Marshal says: "This old woman is undoubtedly the age here put down. Jacob Ennals, who is 66, married her grand daughter, and, at the time of the Revolutionary war, in 1775, she had a child 25 years old. Her documents attest the fact of her being as represented."

Mary A. Beach, (white) 104 years. This old lady lives in Tremont street, at the corner of Mulberry street, 19th Ward, city of Baltimore, and the day the Assistant Marshal called she was actively engaged in the yard washing clothes.

Mary Cross, (white), 102 years; South Carolina, Anderson district. A note of the Marshal says: "I found Mrs. Cross carding, and was informed that she carded rolls enough in a day to spin six cuts."

THE SCIENCE OF GOING TO BED.—The earth is a magnet, with currents constantly playing around it. The human body is also a magnet—and when the body is placed in certain relation to the earth, these currents harmonize—when in any other position they conflict. When one position is to be maintained for some time, a position should be chosen in which the magnet currents of the earth and body will not conflict. This position, as indicated by theory and by experiment is to lie with the head to the north pole. Persons who sleep with their heads in the opposite direction, or lying crosswise, are liable to fall into various nervous disorders. When they go back to the right position, these disorders, if not too deeply impressed upon the constitution, soon vanish. Sensitive persons are always more refreshed by sleep when their heads point due north. Architects, in planning houses, should bear this principle in mind.

The Prince of Wales is of age from his birth, and a chair of state is placed for him on the right of the throne in the house of lords.

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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 ever 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 magnificent premiums:

1. Every brother furnishing us two cash subscribers, by the 1st of July, shall have a copy of the Catechistic Instructor. This work, of 365 pages, was written by the editor, at the direction of the Alabama Baptist Convention, 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 Crowell's Church Member's Manual, Fuller on Baptism and Communion, and Howell on the Deaconship. These are all superb works, of permanent interest.
3. Every brother furnishing us with ten cash subscribers, shall be presented with Carson on Baptism, Howell on Communion, and Jenkin on Synagogue and the Atonement. These, also, are works of rare merit.
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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, double 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 because, 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 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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January 8, 1851.

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Jan. 22, 1851. 47-ly

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