

# South Western Baptist.

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

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

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

[R. C. BURLISON, Corresponding Editor,

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## TERMS.

The terms of our paper will henceforth stand thus:—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. If advance payment will be done at the following rates, strictly observed. 17 An insertion, fifty cents, per square, of ten lines. 17 Each subsequent insertion, twenty-five cents, per square, of ten lines. 17 Reasonable discounts will be made on yearly advertisements. 17 All letters for publication, or on business connected with the office, must be addressed, post paid, to the Editor South Western Baptist, Marion, Ala.

## [From the Christian Mirror.]

### Humility.

Humility, according to Archbishop Leighton, consists in "the not being deluded with false conceit of what we have not, not puffed up with a vain conceit of what we really have, nor affecting to be esteemed by others, either in their imagining us to be what we are not, or discerning us to be what we are."

In the more simple and intelligible language of Dr. Brown, "Humility, or its scriptural synonym 'humbleness of mind,' is expressive of a low because a just estimate of ourselves—of our nature, of our character, of our condition, of our deserts."

He describes the humble man, as "having just, and therefore lowly views of his own nature, as a creature infinitely inferior to, entirely dependent on God; greatly inferior to angels, belonging to the lowest order of God's intelligent offspring; and as a sinner the proper object not only of the judicial displeasure of God, but of the moral disapprobation of all good and wise intelligences; in excusable guilt, thoroughly depraved, righteously doomed to everlasting destruction; who, if saved at all, must owe his salvation to the riches of free grace, sovereign mercy."

"The humble man has also just, and therefore lowly views of his own individual character. He is sensibly impressed with the humbleness and aggravation of his own sins; he feels his own heart to be deceitful above all things, and desperately wicked; he knows that in him, that is, in his flesh, dwelleth no good thing. If his inward and outward man, his character and conduct, have been brought into any measure of conformity to the mind and will of God, he is aware that, so far as he is a new creature, he is God's workmanship, created of him unto good works; that by the grace of God he is what he is; that the work of renovation is very imperfect in him; and there is still very much wanting in him, very much wrong; and that, while he has much of which to be thankful, he has much of which to be ashamed, nothing of which to be proud."

Humility is an attribute of character very much commended in scripture—one to which great promises are made. "He that humbleth himself shall be exalted," God "resisteth the proud, but giveth grace to the humble." These are specimens of the estimate put upon it by Him who knoweth all things. And what, perhaps, is more expressive than anything else, it is mentioned as a noted characteristic of our Saviour, who humbled himself, and was declared to be "meek and lowly of heart;" and this is held out as a strong inducement for the weary and heavy laden to go to him for rest.

The general prevalence of this moral characteristic would put an end to very many of those abuses of the tongue which mar the society. It would cause to cease momentous of the slander, which is involving its perpetrators in total guilt and distressing thousands of injured and belied families. A humble man, who knows the plague of his own heart, is more ready to suspect himself, than to charge crime and wrong upon others, according to the teaching of the apostle—"in meekness of mind esteeming others better than themselves." Generally, when you find a man forward to impute wrong to a fellow creature, without evidence, or facts which create a strong probability, you may pretty safely mark him down as a bad man. The matter of his slander is what, probably, he knows himself to be guilty of, or what he would be, if opportunity offered.

There is no quality of character which affords so strong a security against wrong doing as humility. It is the humble man, who takes heed to his ways, "that he offend not with his tongue;" or in any other way. Distrustful of himself, he asks counsel of the Lord, and he who lives near the throne of grace, where humility is best learned, will not go far astray.

PRAYER FOR MINISTERS.—When we have prayed that fresh laborers may be sent forth into God's vineyard, are we to stop when the Lord has sent forth laborers?—Is all done then, and are we to cease to pray? Nay, they should be remembered in their people's daily prayers. From day to day their work goes on; their labor ceases not. Wherever they are, they have holy work to do. Whatever they are about, they are influencing souls, one way or other. Though they have their solemn acts, yet all their life is ministerial; all tells upon souls; they cannot for a moment lay down their embassy. As you see them on the road they are visible witnesses of God's truth; their very presence is a sort of silent utterance of its faith. By the very sight of an ambassador of Christ, you are taught that there is a Saviour, that there is a heaven and a hell, death and judgment. You would not see them, there would be no such men as preachers of the gospel, if there were no God, nor Saviour, nor heaven and hell. Should you not pray for them?

## [From the Macedonian.]

### "He giveth Power to the Faint."

God is constantly working in his own way. He frequently disappoints human calculations, and shows the infinite resources of his wisdom and power to carry his work to triumphant success, when men would yield in despair. His way is often calculated to inspire the hearts of his people with hope, giving power to the faint, and to them that have no might increasing strength. His plan of choosing the weak and feeble for his instruments to do his mightiest works, is one of the most wonderful of his ways. Almost all his great operations move on with infinite ease, by means of which man, in his feebleness, would despise. When he uses men for his glory he usually passes by those on whom the world has fixed its attention, and anoints the humblest for his chosen. Moses, the great leader of Israel, was the son of a poor Jewish servant, and when called to his work was an obscure shepherd. David, the sweet singer of Israel, and Israel's King, was called a stripling tending sheep in Bethlehem-Judah to be the deliverer and ruler of his people. The mother of the Messiah was but an humble daughter of Judah, and her husband a carpenter; while he who shall reign King of kings and Lord of lords, began his mission in a manger—lived poorer than the foxes that have holes, and the birds of the air that have nests—and finished on the cross that atonement which shall be celebrated by its countless subjects forever. The apostles, who laid the foundations of that church that afterwards filled the world, were, for the most part, men unknown in their early life beyond their fishing lake. Time would fail to tell of the long line of worthies who have been God's blessings to our world, disseminating a world-wide influence, and accomplishing a work which, in effect, shall reach to the latest generation; men once accounted among those who have little strength.

It would seem that God, by his providence, had forever taken from his people the excuse from labor, that they were feeble; and that faith could never falter again in view of the weakness of the human arm employed. The only questions to be asked by God's people are: Has God chosen and appointed? Has he promised his blessing? and with these insured, their own insufficiency, their poverty, their weakness, are considerations to be regarded not for a moment; for the darkest cloud shall be turned to a pillar of fire; the strongest obstacles shall be like chaff before the wind; the faintest heart shall leap in ecstasies of triumph.

Brother, are you faint and weary in the way in which you are serving Him who calleth you? Be of good courage and he shall strengthen your heart. He shall make the desert before you pools of water, and the wilderness a fruitful field; the barren waste shall be filled with manna, and the rock before you shall pour out refreshing water. Do insurmountable obstacles surround you, and inextinguishable difficulties involve you? To the upright there ariseth light in darkness. Does midnight surround you and your cause? Behold "the morning cometh." Do you hesitate to give your help, or blush that you can do but a little in any department of the Redeemer's kingdom, because of your feebleness?—do you count yourself among the faint, the feeble ones? Fear not to stand beside those accounted the strong. If you are in the way of duty, go forward with a trusting heart. God may disappoint all human arrangements and allotments, and make your effort, put forth in weakness, the means to accomplish his purpose, while that which others had trusted in shall be set aside. "A little one shall become a thousand, and a small one a strong nation; I, the Lord, will hasten it in his time."

DOES IT COME FROM THE HEART?—The late Andrew Fuller usually devoted several weeks in each year to visiting the churches and collecting money. On a certain occasion, he called on a pious and benevolent nobleman. Having laid before him the operations of the mission in Hindostan, the progress of the translation of the Scriptures, and the call for aid, the nobleman handed him a guinea. Fuller, observing that it was bestowed with an air of indifference, thus addressed him: "My lord, does this come from the heart?" "What matter is that?" said the nobleman; "I suppose it does not come from the heart; it will answer your purpose as well. If you get the money, why do you care whether it comes from the heart or not?" "Take it back—take it back," said the man of God; "I cannot take it. My Lord and Master, requires the heart. He will not accept an offering unless it comes from the heart." "Well, give it back," said the nobleman; "it did not come from the heart." So he took the guinea, and stepping to his desk, he drew a check on his banker for twenty pounds, and handing it to Fuller, said, "This comes from the heart. I love and honor the principles by which you are governed. I love the Lord Jesus Christ, and his cause, and know that no offering is acceptable to him unless it comes from the heart."

## [From the Presbyterian Herald.]

### Absence from Church.

In every body of Christians, we believe, may be found a class who think they neither commit wrong, nor lose much by absenting themselves from the stated meetings of their church. When the hour for church arrives, they either reconcile their feelings with imaginary difficulties, or content themselves with the idea that a sufficient number will be in attendance without them. Foolish conclusions!—Though multitudes should be there, they cannot possibly claim the blessing for absent brethren; and while they openly disobey the divine injunctions of "forsake not the assembling of yourselves together," they also lose much more than they can possibly appreciate.

We are told by the divine historian that the disciples were assembled to talk of the crucified Redeemer, who as yet had not appeared unto them, and that for fear of the Jews the doors were shut, when to their astonishment their Master appeared in the midst; and "then were the disciples glad when they saw the Lord." He had visited them to cheer them in their present affliction, and to commission them as his messengers, and after having done this, "he breathed on them, and said, 'Receive ye the Holy Ghost.'"

What a happy meeting this must have been! How must the heart of each have rejoiced as he beheld his divine Master, as he heard the tones of that well known and loved voice in consoling promises. But a shade must be drawn over this picture. One was absent. "Thomas, one of the twelve, called Didymus, was not with them when Jesus came." Where was he? and why was he absent? While his brethren were rejoicing in the blessed certainty of an arisen Lord, he was, perhaps, alone doubting. He might have had good reasons, too, for his absence. It might have been an unpleasant day; he might have been indisposed; or he might have thought it waste of time to spend an hour in talking of one whom he did not know whether to believe in or no. Be this as it may, he lost the blessing which those who had assembled themselves together received, and bitterly did he repent of it afterwards.

And now, did the disciples of Christ at that time really need a blessing more than they do now? We think not. And how are they to obtain this blessing? By remaining at home, and suffering their brethren to commune with their Redeemer for them? God are promised, that where two or three have assembled in his name, he will bless them. He has said, "In all places where I have written my name, I will come and bless you." Where is the minister who can look over his congregation, even upon that day, which is, as it were, fenced in from the regular course of time for the praise of God, without beholding many vacant seats, plainly indicating that the thousands of his congregation are not few? Why is this one absent? Perhaps a brother has offended him; but is this sufficient excuse? On the contrary, it is utterly worthless; and not only worthless, but you, because your brother has offended you, offer a direct insult to Christ, by so doing. He has advised us to sociability by the prayer given to his disciples. He does not command them to say "My Father," when they pray, but "Our Father." By this we should learn, not only to cultivate the acquaintance of our brethren in the prayer meeting; but also to cultivate a praying heart for all—that we should acknowledge one common Saviour in all we do and say, and assemble ourselves together that we may commune as to the best mode of promoting his kingdom upon earth, until it shall be "as it is in heaven."

## HYMN.

LIVE FOR SOMETHING.—Thousands of men breathe, move, and live—pass off the stage of life, and are heard of no more. Why? None were blessed by them; none could point to them as the means of their redemption; not a line they wrote, not a word they spoke could be recalled, and so they perished; their light went out in darkness, and they were not remembered more than insects of yesterday. Will you thus live and die, O man immortal! Live for something. Do good, and leave behind you a monument of virtue, that the storms of time can never destroy. Write your name by kindness, love, and mercy, on the hearts of thousands you come in contact with year by year, and you will never be forgotten. No; your name, your deeds, will be as legible on the hearts you leave behind as the stars on the brow of the evening. Good deeds will shine as brightly on the earth, as the stars of heaven.—Dr. Chalmers.

THE APOSTOLICAL SUCCESSION.—"There is not a bishop, or a deacon who cannot, if he please, trace his descent to Peter and Paul,"—Rev. Dr. Hook.

"There is not a minister in all Christendom who is able, with any approach to certainty, to trace his own succession to any one of the apostles whatever."—Archbishop of Dublin.

## How to be Miserable.

"How to be happy," is a very common heading to an article addressed to the young. I have seen it in the papers so often, that I should not think of writing upon it. But I believe I have never seen anything in print to tell young folks how to be miserable.

"How to be miserable! Well, I guess we don't want to be miserable." "Don't want to be miserable! How so? Then why do you take so much pains to be miserable? I cannot think how a child or a youth, who is free from care or trouble, and full of buoyant spirits can be miserable, without trying to be so. But, as I have seen a great many young persons, who not only seemed determined to make themselves miserable, but every body around them also, I thought, perhaps, they would thank me for telling them how they may do it easier."

In the first place, if you wish to be miserable, be selfish. Think all the time of yourself, and of your own things. Don't care about any body else. Have no feeling for any one but yourself. Never think of enjoying the satisfaction of seeing others happy; but the rather, if you see a smiling face, be jealous, lest another should enjoy what you have not. Envy every one that is better off in any respect than yourself, think unkindly towards them, and speak slightly of them. Be constantly afraid lest some one should encroach upon your rights; be very watchful against it; and if any one comes near your things, snap at him like a mad dog. Contend earnestly for every thing that is your own, though it may not be worth a pin; for your rights are just as much concerned as if it were a pound of gold. Never yield a point.

Be very sensitive, and take every thing that is said to you in playfulness, in the most serious manner. Be jealous of all your friends lest they should not think enough of you. And if at any time they seem to neglect you, put the worse construction upon it you can, and conclude they wish "to cut" your acquaintance; and so, the next time you meet them, put on a sour look, and show a proper resentment. You will soon get rid of them, and cease to be troubled with friends. You will have the pleasure of being shut up in yourself.

Be very touchy and irritable. Cultivate a sour, cross, snappish disposition. Never speak in good nature, if you can help it. Never be satisfied with anything, not always be fretting. Put at your father and mother, get angry with your brothers and sisters, or if you are alone, fret at your books, or your work, or your play. Never look at or admire any thing that is beautiful and good; but fix your eye on the defects in the best of things, and be always on the lookout for what is soever is defective, or ugly, or offensive in any way, and turn up your nose at it. If you will do half of these things you will be miserable enough.—N. Y. Obs.

## Access to God.

How ever early in the morning you seek the gate of access, you find it already open; and however deep the midnight moment when you find yourself in the sudden arms of death, the winged prayer can bring an instant Saviour near. And this wherever you are. It needs not that you ascend some special Pisgah or Moriah. It needs not that you should enter some awful shrine, or pull off your shoes on some holy ground. Could a moment be reared on every spot from which an accepted prayer has passed away, and on which a prompt answer has come down, we should find Jehovah-shammah, "the Lord hath been here," inscribed on many a cottage hearth, and many a dungeon floor. We should find it not only in Jerusalem's proud temple and David's cedar galleries, but in the fisherman's cottage by the brink of Genesaret, and in the upper chamber where Pentecost began. And whether it be the field where Isaac went to meditate, or the rocky knoll where Jacob lay down to sleep, or the brook where Israel wrestled, or the den where Daniel gazed on the hungry lions and the lions gazed on him, or the hillside where the man of sorrow prayed all night, we should still discern the prints of the ladder's feet led down from heaven—the landing-place of mercies, because the starting-point of prayer. And all this whatsoever you are, I needs no saint, no proficient in piety, no adept in eloquent language, no dignity of earthly rank. It needs but a blind beggar, or a loathsome leper, or a penitent publican, or a dying thief, and it needs no sharp ordeal, no costly passport, no painful expiation to bring you to the mercy seat; or rather, I should say, it needs the costliest of all; but the blood of the atonement—the Saviour's merit—the name of Jesus, priceless as they are, cost the sinner nothing. They are freely put at his disposal, and instantly and constantly he may use them. This access to God in every place, at every moment, without any price or personal merit, is it not a privilege?—Rev. James Hamilton.

## Conformity to the World.

There is no period in the life of the Christian so fraught with thrilling interest, and worthy to be remembered, as that in which the sentence of eternal death is revoked, by a reconciliation with God, a reconciliation by which he becomes an heir of God, and a joint heir with Christ, to a heavenly inheritance. There is, too, no period in the Christian's life from which we should start back with more dread and alarm, than from that in which he loses sight of the fearful pit from whence he been taken, forgets the omnipotent Arm that drew him out, and thus becomes allied to the world. It is said there is joy in heaven among the angels of God, over one sinner that repenteth. And surely, were it possible, there would be tears shed in heaven, over a redeemed sinner, who, forgetting the infinite price paid for his redemption, becomes conformed to the world, and thus dishonors his divine Master. It is a fearful thing to be conformed to the pleasures of this degenerate world! Hear the voice of divine inspiration—"Be not conformed to this world." "Come out from among them and be ye separate, saith the Lord, and touch not the unclean thing." "Pure and undefiled religion is this: to visit the fatherless and widows in their affliction, and to keep himself unpolluted from the world."

We have been pained to know that there are some in our churches who sometimes attend places of amusement such as the Christian should have no relish for. We refer particularly to such places of exhibition as the Museums of our large cities, and the circuses which are travelling over the country. Can a Christian truly devoted to God, who is watching with a jealous eye every act of his life, lest he should mar his influence, find pleasure in amusements of this character? Can he visit such places and maintain his Christian influence unimpaired? If cannot find pleasures enough of the most sublime nature, which are compatible with the Christian profession, without having recourse to those which are purely worldly, and which must inevitably cause me to "crucify the Lord afresh and put him to an open shame," then let my name be blotted from the church records, and let me publish to the world that I prefer her pleasures to those of religion.

Ought not the pastors of our churches to keep a more vigilant eye upon their flocks, that they may know what is the tone of their piety, and from whence they are seeking their happiness? Will they not be in some degree chargeable with the guilt of those over whom they have been appointed watchmen by the Great head of the church; unless they lift up a warning voice and spare not, lest some of the dear people of their charge be found sitting in the seat of the scornful, through their neglect?—Watchman and Reflector.

WHAT IS HAPPINESS?—Every thinking man (says Cicero) will look round him, when he reflects on his situation in this world; and will ask, "What will meet my case? What is it that I want? What will satisfy me? I look at the rich—and I see Ahab, in the midst of all his riches, sick at heart for a garden of herbs! I see Dives, after all his wealth, lifting up his eyes in hell, and begging for a drop of water to cool the rage of his sufferings! I see the rich fool summoned away in the very moment when he was exulting in his hoards! If I look at the wise—I see Solomon with all his wisdom, acting like a fool, and I know, that if I possessed all his wisdom, were I left to myself I should act as he did. I see Abithopol, with all his policy, hanging himself for vexation! If I turn to men of pleasure—I see that the very sense of pleasure is, that it is Satan's bed into which he casts his slaves! I see Esau selling his birthright for a mess of pottage! I see Solomon, after all his enjoyments, leaving his name a scandal to the church to the latest age! If I think of honor—I take a walk in Westminster Abbey—there is an end to all inquiry. There I walk among the mighty dead! There is the winding-up of human glory! And what remains of the greatest men of my country? A boasting epitaph! None of these things can satisfy me! I must meet death—I must meet judgment—I must meet God—I must meet eternity!

ATTENTION TO LITTLE MATTERS.—Nothing so clearly marks a truly honest man as honesty in little things. "He that is faithful in little, is faithful also in much," says the Saviour of the world. A truly honest man will never ask to have his paper discontinued till all arrears are paid. He will never refuse to take his paper from the office till he has paid up fully, as law and justice require.—Western Watchman.

AN industrious and virtuous education of children is a better inheritance for them than a great estate. To what purpose in it, said Crates, to keep up great estates, and have no concern what manner of heirs you leave them to.

## Religious Miscellany.

### [From the "True Union."]

#### Ought Christians to Send their Children to Romish Schools?

Some months ago we called the attention of Christian parents to this question. We doubt not that some, both Christians and Papists, may have smiled at our remarks; the former at our credulity, the latter at our probable want of success! But it is not. We will again raise our voice, which men will hear or forbear. Premising that Popery claims to be one inflexible, unchanging and unchangeable system, maintaining the same principles, seeking the same end, always and everywhere, we make two or three remarks:—

1. Popery has always been an enemy to investigation. It never leads its votaries to think, especially on political and religious subjects; "hear the church" has been its watch-word, its standard from which there is no appeal.

2. Popery is, and has ever been the enemy of literature, except when in perfect subserviency to its own dictates. At this moment, where it has the power, it is proscribing all books, from the Bible down to the primer, that tend in any way to lead men to think in reference to its own claims, either religious or political. The very men who glorify "our free republican institutions," are enemies to both freedom and republicanism. In this country, they extol them to the skies; in Europe, they curse them to the depths of hell. If freedom of religion and of thought be so glorious a boon in the United States, why is it so fearful and evil in Italy? We apprehend it would puzzle even John Hughes himself to answer.

3. Popery is not to be trusted. Many Christians have been beguiled to send their sons and daughters to Popish schools under false impressions. One of these impressions is, that the course of education is more thorough than in Protestant institutions. This is a sad mistake. It is impossible it should be otherwise, seeing Popery does not teach to think. So far as we are acquainted, measuring out instruction constitutes the basis of their tuition. Beyond these all is superficial.

Another false impression is, that their teaching will not interfere with the religion of their pupils. Indeed some have gone so far as to require a promise of the priest or nun, that the religion of the child shall not be interfered with. Such a promise being made, the parent considers the child safe from all Popish influence. Do not Protestants know, that when a Popish official makes such a promise, whether he keeps it or not, he is necessarily a perjured man? If he does not keep his promise, of course he despoils the parent, to whom the promise is made. If he does keep his promise he violates his oath of allegiance to his church. And no one need be told which, a Papist, especially a Jesuit, regards most sacred and most binding, a mere verbal promise made to a heretic, without even a form of solemnity, or a most awful oath, made with all the anathemas of the "Holy Church" appended in case of violation. Again we say to all Protestant parents, have no confidence in the promise of a priest, or monk, or nun, in relation to the religion of your children. The very fact of their making such a promise, shows them to be unworthy of your confidence.

But the Romish schools are cheapest! Such an objection is unworthy of any man. What! sell your child to the Pope, and the liberties of your country to the most despotic of all despots, for a consideration of a few dollars? Be not offended at this remark. It is true to the letter. Suppose all our schools and colleges, all the literature of the land, to be under Popish influence, where would our Bibles and our liberties be in the course of the next generation? No one need be told. Let every child placed under Romish instruction—every female child especially—contribute an incalculable amount to bring about that disastrous end: to sell our country to a foreign despot! Americans Protestants cannot be too vigilant upon so vital a subject. "I speak as unto wise men, judge ye what I say."

The Lord by wisdom hath founded the earth; by understanding hath he established the heavens.

# THE BAPTIST.

MAKING, ALA.

WEDNESDAY, OCTOBER 1, 1851.

NOTICES.—The Board of the Mississippi Baptist State Convention, and Central Association, will meet with the Baker's Creek church, Hinds county, Miss. on Friday before the 24th Lord's day in next month—the 10th of October.

Also, at the same time and place, the Board of the Mississippi Baptist Ministerial Education Society. J. M. KNIGHT, Rec. Sec.

HOWARD COLLEGE.—The next Session of Howard College, will open on the first Monday in October. It is important that all intending to enter should be present on that day, as recitations will commence on the day following.

S. S. SHERMAN, Pres't.

Sept. 22d, '51.

Several communications and other important matter, are laid over for our next issue.

ERRATA.—In a communication from Rev. M. R. Lyon, relative to a meeting at Sand Mountain church, in September, 1850, we learn several mistakes were made. It is possible these occurred at our office, as we did not publish the letter *verbatim*, but simply the substance. Instead of "I received and baptized," the article should have read, "were received and baptized." This correction had been made before, but for an oversight; we trust, however, all will be right.

CHAMBERS COUNTY, ALA.—Rev. F. Callaway, writing us under date of September, says: "I am preaching to four churches at this time; no doubt our chastening of the Lord has proved a spiritual blessing for there have been over forty baptisms in my field of labor, within the past two months; and, I trust, the good work is still progressing."

CONTINUED SUCCESS.—Rev. A. G. Ham-mack, in a letter dated Jackson county, Ala., September 16th, notices several errors in his communication published the 27th of August, which were occasioned, perhaps, by his indistinct chirography. He below gives an account of "subsequent labors, as follows:—

"Embracing the fourth Sabbath in August brother Carmichael and myself assisted brother 2. H. Taliaferro in a meeting at Friendship church, this county, which continued five days, and five made a profession of faith in Christ.—One was baptized by brother T. from the Cumberland Presbyterians; two stand over, awaiting the ordinance. We were also aided by brethren Morning and Green, licentiates.

In going from this point to the assistance of brother Carmichael, at Prospect, Madison county, brother Taliaferro and myself tarried and commenced a meeting at a place called Trenton, likewise in Jackson county. We began here on Friday before the fifth Sabbath and protracted services for five days—eight making a profession of religion. Thirteen were baptized by brother Taliaferro.

Leaving here, I joined brother Carmichael at Prospect, where we carried on a meeting for six days; aided by brother Seal, and also by brethren Morning and Green. There was one professed conversion, two received for baptism, besides two who were baptized by brother C., and one admitted by letter. I have yet several meetings in anticipation."

WARREN COUNTY, MISS.—We learn from a private source, that a protracted meeting was held with the Antioch church, in this county, a short time since, which was attended with much good. It would have been gratifying to lay before our readers a full account of this meeting, but none has been received. All that we are able to do, therefore, is to give the main results as furnished by an obliging brother to whom the facts were written. Can not four brethren write us more frequently, stating news of this character? It is always of interest, yet many times remains unpublished—therefore, almost unknown.

The meeting lasted about twelve days, embracing the third and fourth Sabbaths in August. Rev. E. C. Eager, the pastor, was assisted in his efforts by the Rev. C. S. McCloud of Jefferson county, Miss. Seven made a public profession of religion and united with the church by baptism. This is the second visitation of Divine grace enjoyed by this church within the present year.

ORGAN FOR THE SELMA CHURCH.—We learn from an exchange that an Organ has been manufactured by Messrs. E. & G. G. Hook of Boston, expressly for the Baptist church in Selma, Ala. From the same source we derive the following condensed statement, which will no doubt excite some interest.

This instrument was built under the direction of a musical gentleman of Mobile. Its height is only 5 1/2 feet, yet it has a power and sweetness of tone not surpassed by many of a much larger class. The compass is from C to F, embracing 14 registers with an octave of pedals, all enclosed in a swell.

STILL ANOTHER.—The Rev. Samuel W. Whitney—says the N. Y. Recorder—was baptized on Sunday the 7th by Rev. Dr. Dowling, at the Broadway Baptist church. This brother was educated a strict Presbyterian, is the son of the Rev. Sam'l Whitney of the Sandwich Islands, in 1819, by the American Board.

FURTHER FROM BENTON, MISS.—A letter just received from Rev. A. C. Caperton, dated the 11th, informs us that our cause is still progressing in the church at that place. He says: "At the August meeting, brother Hodges buried five with Christ by baptism." I learn another has this week found the Saviour in the pardon of her sins, and will unite with the church to-morrow. Brother H.'s labors are much blessed—he has just been engaged in a meeting where sixteen were baptized. O that the Lord may continue to crown his efforts with success."

## The Duty of the Young to the Aged.

All who are in any tolerable degree acquainted with ancient history, are aware, that the nations of antiquity in general—those we mean who had verged to any thing like civilization—were accustomed to show very great respect to the aged. This, we suppose, was in some degree owing to the influence of the patriarchal state which continued to be felt. It was the business of the aged to give counsel, devise laws for the government of the commonwealth, and see that they were executed. The young, on their part, were expected to render implicit obedience to the laws, and by their prowess defend the State. In all assemblies for deliberation, unless some special reason prevailed, the aged first gave their opinions. We find Demosthenes, notwithstanding his acknowledged talents as an orator, more than once apologizing for having arisen to speak before others who had been accustomed to do so, had first spoken. Of this respectful deference to age we have a most striking instance recorded in the Book of Job. Elihu, though he is clearly impressed with the conviction that Job and his friends are wrong in the principles which they advocate, and though he feels, as we think is evident from the language which he uses on the occasion, that he is speaking under the inspiration of the Spirit of God; yet, from the consideration that he is younger than any of them, offers an apology for speaking, conceived and uttered in terms of the most deferential respect, and refined politeness. "And Elihu, the son of Barachel, the Buzite answered and said, I am young, and ye are very old; wherefore I was afraid, and durst not show you mine opinion. I said, days should speak, and the multitude of years should teach wisdom." This regard for age, you all know, is sustained by the teaching and spirit of the Bible throughout. It is, indeed, a necessary part of that order, and attention to the proprieties of time, places, circumstances and ranks which the Bible everywhere countenances.

The duty which the young owe to the aged implies kindness of language in speaking either to them or of them; that their opinions be listened to with deference, and their counsels be received in such a manner as to imply that they are not lightly esteemed, and that the precedence be yielded to them in all the courtesies of social intercourse. We will briefly enumerate some reasons in support of the course of conduct here marked out, in addition to the reason paramount to all others, already intimated, in the fact that it is sustained by the Bible:

1. The young should listen to the counsel of the aged, because in that way they may receive much important instruction. There is much knowledge acquired by experience, and often acquired at a very high price, which the aged possess, and which, if the young will receive it from them, will save them from much labor, and, not unfrequently, from much crime and suffering. This knowledge is usually of the most valuable kind, in as much as it has respect to the practical concerns of life. Let it be remembered, too, that no amount of talents and learning can raise the young above the necessity of being thus taught; and there is no aged man, who may not, on some point, be able thus to instruct them. Those who are truly desirous to be really and practically wise, and who, moreover, are in the true path of wisdom, will not be above receiving instruction from any source. It is only those who become intoxicated by shallow draughts at the pool of learning who fancy that they are too wise to be taught. Those who, by drinking largely, have become sobered, will have acquired such comprehensive views of the vast extent of the stores of knowledge, and consequently of the comparatively small portion of those treasures which they have already appropriated, that they will be eager to pick up the shining particles of golden ore, wherever they may find them, and with however much dross they may be mixed. It has been said that the first step in becoming truly wise, is to learn the extent of our own ignorance; and, we would add, the second is to become impressed with the conviction that no one is so ignorant that he may not be able to teach us something.

2. By such special attention to the aged, as we here recommend, the young will greatly increase their influence. We would be far from recommending a selfish ambition, and especially that ascendancy which the demagogue seeks, that he may employ it in subserving his own selfish purposes. A virtuous influence is, however, not only a possession of very high value, but also one which every man is morally bound to seek. Let it be further observed, that it is a possession which we cannot reasonably hope to have, unless we diligently cultivate it. We may say of it, what the Earl of Chatham said of confidence: it is a plant of slow growth! It is acquired only by a long and consistent course of virtuous conduct, by a due regard to all the amenities of life, and by according to every station the rights which belong to it. A neglect to do this with respect to the aged, will infallibly diminish a young man's influence, not only with those who are neglected, and their immediate friends, but also with all the real friends of virtue of every age and rank in life. Let no heedless youth imagine that he can insult with impunity some old man, who is trembling on his staff, and verging to second childhood, because he is poor and obscure, and the grave is already gaping to receive, and cover him over in eternal oblivion. The few silver hairs that shine on that old man's head, God has armed with a power mightier than a panoply of steel—a power to arouse the withering scorn of virtuous indignation in the bosom of every man who possesses one spark of virtue.

3. A reason which ought to have great weight with the young, in leading them to render all due respect to the aged is, that such attention will afford very high gratification to those who

are the subjects of it. Every one who possesses the heart of a man, must delight in giving pleasure to others, when he can do so in consistency with virtuous principles. Now all acts of kindness and deference shown to the aged, afford them pleasure, in its nature, exceedingly gratifying. They are not unfrequently suspicious that the world is becoming tired of them, and that the generation who are to be their immediate successors, are treading on them too fast, as in too great a hurry to get into their places. It matters not that this jealousy is often unfounded. Whether there be, or be not any just ground for it, if entertained, it will produce the same unpleasant sensations. In addition to this, there is much in old age, especially in extreme old age, which calls for sympathy on the part of the young. By reason of the decay of the senses, their sources of pleasure have now become greatly diminished. Now is realized those evils of that state, so graphically described by the royal and inspired poet; those days have now come, in which, it must be said, so far as bodily enjoyment is concerned, there is no pleasure; now the keepers of the house—the hands tremble, the strong men bow their selves, the legs become feeble, and, as it were, sink under the weight of the body; the grinders—the teeth cease, because they are few, and those who look out of the windows are darkened—the eyes which may be called the windows of the soul, have become dimmed; and thus all those pleasing images, which through those inlets once had admission, are now excluded. And the doors shall be shut in the streets. The old man, by reason of the decay and infirmities of age, now no longer able to enjoy social intercourse, has closed the door against the admission of general society, and retired into the solitude of his chamber. And he shall rise up at the voice of the bird—no longer able to sleep soundly, he shall be awakened at the smallest noise, as the singing of a bird, or the crowing of a cock. And all the daughters of music shall be brought low—because of the failure of his sight and hearing, he shall lose his skill in music, and the ability to derive pleasure from it. His head shall become white, like the almond tree, blossoming in old age; and he shall become timid, and so feeble, that the grass hoppers shall be a burden. Benevolence dictates that we should, by all the acts of kindness in our power, alleviate the burdens, and smooth the asperities in the way of those, who, thus oppressed, are in the last stage of their journey to their long home—their home of ages, or of eternity, as it may be literally rendered.

4. Once more, the law of the golden rule requires the young to treat the aged with deference and respect. To the youth who may read these remarks we would say: you all hope to live until you have become old. Anticipate in your minds the feelings of that period, and the attentions which you will desire from the young around you, and you will thus obtain the proper measure of your duty to the aged who are now living, and with whom you have any intercourse. Imagine yourself to be in that last stage of your earthly journey, and oppressed with all those burdens which we have just contemplated, and say, would you not regard yourself as treated most unkindly, not to say cruelly, by any one who should attempt to increase your burdens by insult or neglect. That poor old man who has to bear the additional burden of poverty, and with whose feelings, perhaps, you take the liberty of sporting, because he is poor, has rights as precious and as sacred as your own, and that God who sits upon a throne of justice, will not suffer those rights to be disregarded with impunity.

We believe young people sometimes treat the aged with disrespect from mere thoughtlessness; and, although in so doing they are highly culpable, yet we would make a wide distinction between such an act, and one of deliberate, intentional insult to any aged person whatever, as possessing a character radically unsound; and we would not be surprised at any disgrace or ruin, which such a man might bring upon himself. A youth of deliberate cruelty must, if the grace of God do not intervene, lead to an old age of villainy.

## Baylor University, Texas.

It will no doubt be gratifying to the friends and patrons of this Institution, to learn that it continues to advance in interest and prosperity. From a private letter, lately received from the President, we make the following extract, showing its prospects for the next session, as well as present success. He says:

"I know you will be delighted to learn that our University is in a prosperous condition. We have at this time 108 students, and are receiving new additions nearly every week. We expect, at least, 128 or 130 before the close of this session. Good order and harmony prevail. Indeed, I have never known a more honorable and moral company of students in any academy or college.

There are now six teachers in the University—all of whom are enthusiastically devoted to their duties. We have a new and superior Philosophical Apparatus, and a couple of commodious two-story college buildings. In a few days we expect a considerable addition to our College Library.—So, we are prepared to give excellent advantages to all pupils committed to our care."

R. C. B.

Circular to the Alumni of Columbian College.

## Who Should Join the Church?

This is certainly an important question. The visible church is the company of Christ's professing people. Common sense itself would seem to dictate that none but those who profess to be his people should join it. The men and women of this world are divided into two classes—the converted, and the unconverted. The unconverted are represented in the Word of God as rebels against the government of God—the kingdom of the Lord Jesus Christ. To admit the avowedly unconverted into the church is to permit avowed rebels to attach themselves in form to the army of the Lord. Is not this a strange anomaly, to say the least of it? Is it replied that they are admitted among the friends of Christ because they are willing and anxious to be reconciled to him? If such is the fact, why are they not reconciled? It is a contradiction in form, as well as in fact, to say that a man is willing to be reconciled to another unconditionally, and yet is not reconciled. Conversion is a change of heart—a change from a state of enmity to a state of friendship and love. Whenever men are heartily willing that this change shall take place in them it has already taken place. We do not doubt that men before conversion may become alarmed in view of their condition, and willing and anxious to be saved from the consequences of their rebellion; but they are not willing to be reconciled to God—to submit to him unconditionally on his own terms; for such a willingness implies in its very nature the act of submission itself, and such submission constitutes reconciliation to God. The conclusions to which we believe ourselves compelled to come, are—all unconverted sinners are the enemies of Christ—all the professedly unconverted are, therefore, professedly his enemies—the visible church is the company of Christ's professed friends—those who profess to be unconverted ought not therefore to be admitted into it.

We will close these remarks with a supposition. Suppose that during our Revolutionary struggle a recruiting officer had gone to an avowed Tory, and asked him to join the army of the Whigs. He replies, I am not on your side, I am in principle and profession a Tory. The officer answers, I know it, but join our standard, and take our oath of allegiance, and you may, perhaps, become a Whig in principle. The honest Tory replies, I cannot profess, and even swear that I am what I am not. O, says the officer, give us your name, wear our uniform, and attach yourself to our ranks, and we will not ask you to say that you heartily espouse our cause, until you really do so. A very pertinent question which might be asked is, What good do you expect to derive from such soldiers? And as we believe, the only plausible answer that could be given would be, they will help to swell our numbers, and thereby make a more imposing display before the world.

HOLMES CO., MISSISSIPPI.—We publish, below, an extract from a letter, dated, *Black Bluff, Miss., Sept. 10th*. The news is indeed cheering—we hope brother Hodges will be able to report many more such meetings for us this Fall:

"A meeting has just been brought to a close with the Saran Baptist church, Holmes county, of which bro. Jos. Robertson is pastor. About twenty-five souls were happily converted of whom twenty-three united with the church. Under the most favorable circumstances, the meeting closed—some twenty mourners were still left, whom we committed into the hands of a faithful God. In fact it may be said that services were discontinued while there was still a fair prospect of doing much good—never have I participated in more solemn or interesting exercises.

What is praiseworthy on the part of the male members of the church is, that although the great political questions, which have of late caused so much excitement, had just been decided, all was quiet—harmony and good feeling prevailed. Well may it be said, peace and brotherly love abounded; and, we hope, many more will be added to the number.

Yours &c.,  
BENJ. HODGES.

## The West Florida Baptist Association.

This body is to convene at Orange Hill, on Saturday before the 4th Lord's day in October, where friends and brethren are earnestly invited, with the promise that no pains will be spared to make them comfortable. Our need of the aid of dear ministering brethren is particularly pressing. Brethren Mallory and Samuel Henderson are under promise to be here. Brother A. T. Holmes has also conditionally engaged to come. And the most respected Editor of the "S. W. Baptist," once delighted us with a similar intimation. The dear and respected brethren who have before visited us, it is earnestly hoped will be present. Orange Hill is 20 miles S. W. of Marianna, and 20 S. of Campbellton, Jackson county, Fla. The former village is about 60 miles from Blakely, Ga., and the latter, 30 from Geneva and 50 from Abbeville, Ala.

Pure chrysal spring water is abundant here, and an acquaintance of twenty-three years with the country, without the first case of climate sickness occurring, proves to the satisfaction of the writer that no place on earth is more healthy. It may be proper for the up-country brethren to know, that we are 25 miles from salt water and 40 from the town of St. Andrews, whence we contemplate to draw a luxury in the way of Fish and Oysters, which, doubtless, they will appreciate. We would be particularly glad to see brother P. H. Meil, in a good Gin House we are preparing for the purpose, with more than "twenty or thirty scattered over the floor." I love the notion of that dear brother, and to make the thing just to his notion, we will have a watch kept to prevent "snoring."

Come, dear brethren, once more and help a feeble band to uphold the standard of truth, and propel the cause of our common Saviour.

Yours in the kingdom of Christ,  
D. P. EVERETT.  
Orange Hill, Fla., Sept. 6, 1851.

Those unacquainted will enquire for Mr. Hall,

Esq. Daniel, Mr. Bright, or Mr. Saul. Smith, near Campbellton. Judge Lansdale, Rev. B. M. Roberts, &c., Abbeville, Ala. Rev. Ed. Talbot, brother Wm. Wilson, Columbia. Elijah Bryan, Esq., brother Thomas Banes, brother Wm. Sorey, Saml. Gammon, &c., near Union Academy, 8 miles N. E. of Marianna. Mr. Tillagham, Mr. Chapman, Col. Pittman or Dr. Baitzell, with others, will give direction and accommodation in Marianna. Brother Jos. B. Everett, 6 miles S. W. of Marianna, will accommodate any number. D. P. E.

Christian Index please copy.

## Revival Meetings.

Dear Bro. Chambliss:—Having at last an opportunity, I proceed to give you an account of a series of protracted meetings, held at the churches with which I am connected as pastor. The Macedonian churches commenced their annual meeting on Saturday before the first Sabbath in August. Congregations were large and attentive. On Sabbath, a goodly number presented themselves at the altar for prayer.—We had the assistance of bro. Moss at night, bro. J. Roberson being with us two days.—Owing to indisposition on my part, we brought the meeting to a close on Wednesday night, having received one by baptism and two by letter. I trust bread was cast upon the waters that may be gathered many days hence.

From here I returned home and thence to Pisgah, Montgomery county, where we met brethren W. Wilkes and W. Shanks. This meeting began Saturday before the second Sabbath, and continued till Wednesday night with but little visible effect—except, perhaps, the marked attention, paid by a full and respectable audience, to the soul stirring and heart-felt appeals made to them from day to day. The sermons were well arranged and seemed to be delivered in spirit and power; at times, the veil of unbelief appeared to be torn away, and the wheels of the Gospel-car set at liberty. But alas! when we would seize the proffered good, we find ourselves, as it were, in midnight darkness. Thus, like the disciples at sea, we toiled against adverse winds to the close of the services, yet there was apparently an undercurrent which we were unable to bring to light. May God who calms the sea and stills the tempests, overrule all their influences to the good of his cause—a member was received by letter and one as a candidate for baptism at the next meeting.

Bro. Wilkes and myself went from this point to Liberty church, of which you were once pastor. Exercises commenced here on the Saturday previous to the third Sabbath. Bro. Ledford—late from the ranks of the Methodists—came to our aid on Sabbath afternoon. We protracted services till the following Saturday; when, by request, we moved across Sandy Creek to a house formerly occupied by the Methodists. Here we carried on the meeting, which increased in interest until its close, on Wednesday evening. Forty-four were added to the church, of whom thirty-nine were received by experience—five by letter. For fear of being charged with exaggeration I forbear to comment, but this I will say: these members were of the bone and sinew of the county, from the girl of twelve to the man of hoary head. True, some were of the so-called chaff from the Methodist denomination, but the very kind of chaff that will be gathered into the garner.

Before I close permit an expression of a few thoughts in reference to our highly esteemed bro. W. Wilkes—late from Howard College.—He has been kindly received by our churches and we trust his labors have been much blessed of the Lord. If we are not mistaken he will do honor to his institution and preceptors. It is with delight I hail the day approach when hosts of these servants of the Lord shall fill the length and breadth of the land.

Please give these scattering remarks a place in your widely circulated paper, which, I trust, may soon find its way into every family where good can be done.

Yours in the Gospel,  
G. G. McLENDON.

## Revival in Sumter County, Ala.

Dear Bro. Chambliss:—With a heart filled with gratitude, as I trust, to the great "Head of the Church," I embraced the earliest opportunity to communicate to you, that you may, if you think proper, "spread abroad" through your excellent paper the news of a glorious work of grace with which one of my churches, (Black Bluff) has been visited. I left an exceedingly interesting meeting in progress at Gaston, Saturday before the fourth Sabbath in August, an account of which you will have, perhaps, from brother Woodward, and repaired to Black Bluff church alone, and preached from Malachi 3d and 10th; "bring ye all the tithes into the storehouse, &c." They received the admonition, obeyed the injunction, and engaged in the work, heart and hand.

On Sabbath the congregation was remarkably large for that place. I preached again from second Corinthians, 5th and 14th; "for the love of Christ constraineth us," &c., and considerable feeling was manifested in the congregation. Being entirely alone, and learning that the meeting at Gaston, continuing interesting, was to be protracted, probably, for several days, we adjourned with the understanding that our meeting should be recommenced so soon as the Gaston meeting should be closed. Returning home I found, to my astonishment, that they had closed already. In company with brethren Graham and Williams, I returned to the Bluff early on Monday morning, rallied our forces and recommenced the meeting which was protracted with deep interest until last evening, twelve days. Brother Graham remained with me during the whole time. Brethren Woodward and Seal—one of the Howard Students—were with us the last five or six days, and brethren Ficker and Lof-

tin, perhaps three days. The glorious result was an addition of fifty to the church—four by letter, and forty-six by baptism; among whom were six or eight formerly Pseudo-baptists. Considering all the circumstances, the smallness of the congregation, and the notorious wickedness of the place, such a meeting has been rarely witnessed. To God be all the praise and glory.

Your unworthy brother in Christ,

GEORGE W. KENNARD.

## Revivals in North Mississippi.

Dear Bro. Chambliss:—The Concord Church, Panola Co., of which Rev. Holly W. Middleton is pastor, has recently enjoyed a refreshing from the presence of the Lord. Several of the members, before the meeting commenced, were much engaged in prayer for a visitation of His Spirit and the conversion of sinners. In answer to their supplications, the windows of Heaven were opened and spiritual blessings poured upon the waiting congregations. God's children were revived and many precious souls, we trust, were brought to a knowledge of the truth. We cannot state the precise number that made a profession during the meeting, as we were obliged to leave before its close; but, we learn, thirteen were baptized.

The preaching of "Christ crucified" and "justification by faith" seemed to be the principal means blessed of Heaven to the comfort of Christians; to the conviction and conversion of sinners.

At a meeting held by the Missionaries of the Cold Water Association, under a bush arbor, in Marshall county, at some distance from any meeting house, glorious manifestations of Divine favor were made, in the rich outpouring of His grace. During the exercises, which continued nine days, between thirty and thirty-five professed conversion.

This was a united effort of God's people, such as are usually crowned with heavenly blessings.—Our Methodist brethren came heartily to the work, prayed, assisted by singing and in instructing the anxious, in a most brotherly and christian manner.

The baptismal scene was one long to be remembered. From the banks of the stream which were high, all the congregation could see and hear. The stillness and quiet of the Sabbath morning; the tall and waving forest trees; the cheerful songs of praise, sung as we proceeded to the water side, all seemed to harmonize most agreeably with the occasion which had brought us together. Bro. Depee, who has served the Cold Water Association, faithfully and successfully as missionary, for the last eight years, administered the solemn ordinance, and so impressive was it—the flowing tear, the animating hymn and joyful countenance intimated that many felt it was good to be there.

Another interesting meeting, which it has been our privilege to attend, was held at Philadelphia church, Marshall county—Rev. C. B. Young, pastor. The church was much revived. Indeed, some of the members had been looking forward to this time with much anxiety, and prayer had been offered from many an humble and sincere heart for its success. Fourteen persons professed to find the Saviour precious to their souls during the meeting.

Mount Zion, D-Soto county, has been much blessed, and the work of the Lord greatly advanced. About forty persons, it is thought, have been made partakers of Divine grace. Bro. Waldrop is the pastor. Liberty, in Tippah county, where we spent one day, has received several young converts into her number. We have not yet heard the results of the meeting. Bro. Boswell, the pastor, was assisted by bro. M. & L. Ball, who labored with zeal and earnestness to win souls to Christ. The Academy church, same county, of which Rev. Z. S. Morton is pastor, has also been favored of the Lord with refreshing showers of His grace. Twenty-five were baptized.

Our beloved brother, W. H. Holcombe, has also given us an account of a most interesting meeting of some days, with one of his churches. About seventy-five were added by baptism and letter.—Several who had been in Anti-mission churches, and gone far astray, returned as weeping penitents to the bosom of the church. Others who had become desperately wicked, gave evidence of being renewed and changed by the Spirit of God. Bro. H. labored almost single handed for many days, no minister being near. Truly God seems to be reviving his work most gloriously. Oh, that we had more hearts to labor and to praise him.

We also learn from a beloved brother who was in attendance, that Mount Zion church, in Itawamba county, has likewise enjoyed a precious revival. Bro. Boothe, the pastor, was assisted by Bro. Gayle, formerly of Memphis, Tenn., twenty-three were received by baptism.

In view of these facts, which have come to our knowledge, or to which we have been witnesses, we conclude, that God, who in days of old, aided his people to rebuild the walls of Jerusalem in times of trouble, is with his people now—helping them in the midst of difficulties, to build up spiritual Zion. If we might venture to drop a word to churches, complaining of coldness and spiritual drouth, we would say: make an honest, earnest effort to draw nigh unto God. Seek him by prayer. Set apart special seasons for his worship. Make sacrifices—of ease, time or even property. Need be, to secure the revival of God's work.—Encourage ministers to preach more, and especially to preach about Christ. When every Christian is at his post, doing his duty, the Spirit will we have no doubt, come down like showers upon the mown grass.

I. F. H.

## A Baptist Preacher Buried Alive!

It is with unfeigned and heart-felt sorrow, we record the fact, that one of the Baptist ministers in Mississippi, was, some time since, buried alive and that is a little remarkable, he buried himself. Now, be not astonished, gentle reader, when we inform you that the brother, above mentioned, is not dead, but buried in cotton bags.

One thing which makes this most distressing is, that the above named minister, is buried while the preaching of the Gospel is greatly needed.—His brethren grieve over their loss, but this does not bring the man out of his grave. He is often heard to groan, and it is said, he has the power to come forth; but, sad to tell, he seems to love his place. We are inclined to think, however, that the church would pray to God for him, without ceasing, it would prevail, and the spirit which once dwelt in him would be revived; that he would again appear among the heralds of the cross, to gladden the hearts of his brethren "with the joyful sounds of the gospel, he once preached so acceptably."

P. H.

To Inquirers after Truth.

Dear Bro. Chambliss:—The spirit of God seems to be abroad in the land; each week brings with it the intelligence of some new revival—showing that the workings of Divine grace are not confined to a close; and, as there are necessarily many who are saved, who are enquiring what they can do to be saved—it may not be amiss, in this case, to relate the advice given to the writer by an excellent minister of the Gospel, on a similar occasion.

Trust, said he, that, in the mercy of God, you are brought to feel the deep depravity of the human heart, and now suffer that Godly sorrow which worketh true repentance. Let it be your first and chief concern, therefore, to understand more fully the nature of sin and the danger of continuing in a state of disobedience. Never be satisfied until you find peace in the pardon of your sins and an evidence of acceptance with your Heavenly Father. Be careful that your impressions are not away—leaving you in a worse condition than before; for, in this event, your heart will become more hardened, and your guilt increased by breaking your vows to God. Take great pains, in self-examination; engage more to frequent prayer; be more diligent in the study of the Scriptures. Mingle but little in society—the conversation of the worldly and the business of life have a tendency to distract the thoughts, to draw your attention from the all-important subject of your soul's salvation.

Pray often—pray earnestly—pray with faith. Persons are apt to think God an angry Being; whose wrath is to be appeased by long prayers and continued flow of tears; that they must reform by abandoning their wicked ways, in order to have something to recommend themselves to His favor. This is all a mistaken idea. It is a wrong view, both of the nature of repentance and the object of prayer. Repentance does not blot out offenses, but, simply, prepares the heart to receive the Heavenly boon of a free pardon through the blessed Redeemer. Prayer reaches forth the hand, as it were, to receive this Divine favor.

Christ is both willing and able to save. Through Him, God can be just, and yet, extend pardon to sinners. Ever living on the right hand of the Father to make intercession for us, he secures an answer to our prayers and obtains salvation for all who trust in Him. Not only has he placed you there, you can read his Word, hear the Gospel preached and enjoy the prayers of pious friends; but, he came into the world to die, that you might live, and even now sends his Holy Spirit to awaken and lead you to seek his face. Should you not be careful, then, lest you grieve the spirit?—lest it should take its final departure and leave you in darkness forever. Your own consent is all that is required to enable you to attain unto salvation. If you are lost, none else are to blame—the fault will be your own. For, if you cannot yourself into charge, he will place your cause—bearing you in his arms to God, relying upon his own sacrifice and atoning sacrifice—the Saviour can say, "Father forgive him, I have died."

You must accept Christ, however, not only as your Saviour, but as your Law-giver—your King—He came not to redeem us from our sins, but from them. God does not pardon a rebel to permit him again to enter the paths of wickedness. It is a part of his economy to engage in his service those whom he restores to favor. "If we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Make it a part of your daily employment, then, to search the Scriptures—that you may learn what is your duty; and that you may inherit the promises. Conversion consists in forsaking the ways of sin and unrighteousness; turning unto God with a full purpose of heart and a sincere desire to do his will and live to his glory. Where there is no religious improvement, there can be no conversion. If you would be a Christian, live a Christian.

Individuals are sometimes troubled about the evidence of a change of heart. On this point, it might be well to remark, that the natural disposition of the mind, should of course, be taken into consideration. With different persons they are likely to be dissimilar. "If ye love God and keep his commandments," ye are his children—or, "we know that we have passed from death unto life, because we love the brethren." Again, "by the witness of his spirit." The effects of the indwelling of the Spirit upon your heart, will be shown by its fruits—"by their fruits ye shall know them," &c. Whenever abides the true Spirit of Christ, there will abound love to God—love to his people—pleasure in his service and a constant wish to contribute to his glory.

Yours truly,  
C. E. W.

Alabama, Sept. 17th, 1851.

Revival Items.

The Christian Index reports the baptism, at revival meetings—of nineteen, at Bethel, Heard county; thirteen at Providence, Coweta co.; ten, at Hepzibah; twenty-three, at Pea Vine, and fourteen in Walker county—all in Georgia. In another number we find the following: Thirty-four were added to the church at Liberty, in Henry county; Forty-five were received into the Enon Church, Campbell co.; and thirteen in the Deep Creek church, at Cove Level, Franklin county; thirteen were likewise received at Enon, Floyd co.; eleven joined the church at New Providence, Murray co.; twelve were baptized, and at Elkahatchie, Tallapoosa county, Ala., thirteen were received. Again, as the result of some meetings in Talbot county, four were baptized at Sardis; others at Mount Zion. Fifteen have been added to the Ball Hill church. At Mud Creek, Habersham co., ten were received by the church; at Bethlehem, Ga.; at Camp Creek, nineteen presented themselves for baptism.

In the Tennessee Baptist we notice the following:—Fifteen have joined the Philadelphia church, in Marshall co., Miss. At Russellville, Ala., twelve were baptized. Sixty were received for baptism at the Uclatuba church, Pontotoc co., Miss. Twenty-five have been added to the Union Ridge and Mount Pleasant churches, Bedford county, Tenn. Enon church, Monroe co., Miss., has received an accession of ten by baptism. Rev. J. Greenlee writes that he has seen thirty-four added to the church, during a tour of twenty-four days.

From the Biblical Recorder we extract the following:—In connection with the labors of Alonzo Webb, within a few weeks past, some four hundred and twenty-seven have been baptized. Twenty-eight are reported as having joined the Grossy Creek church. Twelve were baptized at Union, Orange co., and some five at Mt. Lebanon, near Raleigh.

The following are noticed in the Religious Herald:—To Greenbrier church, twenty-five have been added. There have been some thirty additions to Forrest Hill, Louisiana co.; to Mt. Gilad, thirty-eight, and to C. unity-Lin, Hancock county, during the summer, thirty-three. At Mt. Olivet, twenty-two are reported; North Run, thirteen and some others at Bethlehem, Hancock co. Rev. Wm. Mylue states he has baptized in all sixty-three, and Eld. W. G. Turner reports eleven.

A writer in the Western Recorder says:—Nine have been added to the Cassidy church, Nicholas co. At Campville, ten were baptized, and eleven were received for baptism at Pleasant Hill church. Some fourteen have united with the church at Uniontown and a revival is in progress at Tompkinsville.

In these baptisms are enumerated scores from the Pedobaptist ranks, but we have simply stated the facts without comment.

MARRIED—In Yalobusha co., Miss., on Thursday evening, the 11th of September, by the Rev. Wm. Minter, Mr. WILLIAM H. ALDRIDGE to Miss SARAH E. TALBERT.

MARRIED—On the evening of the third of September, by the Rev. Benj. Hodge, J. CASON, of Yazoo, to Miss HENRIETTA LOCKART, of Holmes county, Mississippi.

Mortuary.

DIED—At Kemper Springs, Miss., on the 26th of August, 1851, Dr. ROBERT W. WASHINGTON, in the 50th year of his age. The deceased was born in Brunswick county, Va., grew up and received his education in the same county; having read medicine with Dr. Miller. After attending medical lectures and receiving his degree, in the Medical Department of the University of Pennsylvania, in the city of Philadelphia, he located in Elgin district, South Carolina. Here practiced his profession for fifteen years, with success and reputation. In December, 1825, he was married to Hannah P., daughter of Stephen Spencer, Sr., of the same district.

During the summer of 1830, Dr. W. made a public profession of Christ, receiving baptism at the hands of that truly apostolic man, the sainted Nicholas Hodge. He emigrated, with a number of relatives and acquaintances, in 1832, to Sumter county, Ala., where he resided till his recent decease, having been removed to Kemper Springs as a last resort, a few days before his death. In 1843, our deceased brother and his wife, formed a part at the constitution of Providence church, in the bosom of which he spent the remainder of his days, liberally contributing for its support, and the various benevolent objects it fostered.

The illness of the deceased being long and wearisome, was at first borne with some impatience, but this gradually gave way to submission and cheerfulness. During the last few days of his life, he expressed his gratitude for the gradual departure allowed him, saying it was necessary to prepare him for a change of worlds, and, doubtless, designed in mercy.

His views of the plan of salvation were clear and correct. He frequently said to the writer, he was a poor unworthy sinner, and that all his hopes was in Jesus Christ.

The community mourn for him as a liberal and generous neighbor, a high-souled, warm-hearted and chivalrously honorable friend. His indignant contempt of any thing base, some times amounted to an infirmity, and savored of resentment.

Let his children, whom he loved to a fault, remember how heavily their temporal and spiritual welfare lay upon a dear father's heart in his last hours.

PASTOR.

DIED—On the 15th inst., at the residence of her father, in Green co., Ala., of a congestive chill, ALICE MANORAN, second daughter of bro. R. Y. Woods, aged three years, six months and fourteen days. Thus one who, four days ago, appeared to be in good health, is this day laid in the silent tomb. "Be ye also ready, for in such an hour as ye think not, the Son of man cometh." J. S. A.

DIED—In Yalobusha co., Miss., on Thursday morning, September 11, 1851, of congestive fever, JOSEPH C. TALBERT, in the twenty-fifth year of his age. The deceased was beloved by all who knew him. For ten years he had been a firm and consistent Christian, and died with an unwavering confidence in his Redeemer.

DIED—On the 31st of July, 1851, at his residence, in Union parish, La., Mr. THOMAS FULLER.

Mr. F. emigrated to this State from Perry co., Ala., some six or seven years ago; here he found a large circle of friends and acquaintances, who are left to mourn his loss. He left also a wife and six dear little children; the one being thus deprived of a kind husband, the others of a loving father. Mr. F.'s life was irreproachable, externally, but he was always the friend of good men. About two hours previous to his decease he made a profession of religion, to the great satisfaction of his friends, who stood weeping around his bed. He felt his sins pardoned—died in Faith.

JESSE TENN.

Business Department.

Letters Received.

Rev. G. G. McLeod will perceive that we have given the advertisement insertion as he directs—to the other matter the proper person will attend on his return. Trust all will prove satisfactory.

Rev. A. C. Caperton's letter is at hand. We make an extract this week—the Ob. tary shall be forthcoming in our next number. This will be correct we presume.

Rev. A. Hamrick will notice we have published his letter, we have not the old copy on hand. Thanks to him for a new pattern. May the Lord continue to visit the churches in his part of the State.

Rev. W. H. Head obliges us also with an addition to our list—he has our hearty thanks for his attention to our interests. Send us more when you can, bro. H. We are glad to form an acquaintance with the individual benevolent.

Rev. J. G. Williams again visits us with a welcome letter. The paper is sent as he desires, and we are ready to send many more in the same way. Do not know that we can attend the Association this year.

Rev. F. Callaway has our thanks for his continued favor. By reference to our Receipt. Last next week, he will see all has been attended to, according to instructions. He has our sympathies in the matter to which he alludes—we know there will be trying times. May his churches be yet more abundantly blessed.

Rev. J. G. Collins's letter is before us. The irregularity of which he speaks, is indeed not our fault. Credits are made, receipt will appear in due time—our thanks.

Rev. G. W. Kennard will perceive we have published his piece has not previously appeared. Was added, very sorry, but it was no fault of ours—it has just been received. Bro. K. knows we are always glad to hear from him.

Rev. C. F. Sturge's kind favor is in hand. Thanks for his attention to our interest. Doubtful about our being at Union. He may not think it strange when he hears from us. All is right as a matter of course.

Rev. P. P. Everett's favor has come duly to hand, and we have given the requisite credits. We are truly sorry to hear of his bad health—trust his afflictions may soon be lightened. His article will appear in our present issue.

Bro. Jas. M. Watt has our thanks for the contents of his letter. Wish he had written a few particulars in regard to the meeting of the Association.

Bro. R. W. Morris informed that his favor is at hand. Of course we will do as he desires. Shall we not hear from him in the new field soon?

Bro. W. R. Kellum has our sincere thanks for his thoughtful letter. Always in time. His instructions shall receive due attention. Credit next week. Can he send us some new patrons?

Bro. Sampson Linder closes again with some more new names and a remittance. All is right, and we are glad to hear of his success. Was in last week's paper. We trust he will still continue to remember us.

Mr. J. H. Norment, P. M., will accept our regards for the interest he has taken in our paper. We hope all will be right yet—we follow as usual.

Mr. J. W. Richardson, P. M., is notified that we have received his favor. The name, of which he speaks, had been left off of the list by an oversight. We have endeavored to make all straight, however.

Mail Arrangement—P. O. Marion, Ala. EASTERN MAIL, (Via Selma,) closes every day at 9 o'clock, P. M. WESTERN MAIL, Via Greensboro, Ala. Closes to Jacksonville, Miss. arrives every Wednesday, Friday and Sunday at 6 o'clock, A. M. Mail to Greensboro closes every day at 12 o'clock, M. LINDEN MAIL, Via Uniontown, closes Monday, Wednesday and Friday at 11 A. M. Closes Monday, Wednesday and Friday at 12 o'clock, M. PRATVILLE MAIL, Via Perryville, closes Wednesday and Saturdays at 6 o'clock, P. M. Closes Wednesday and Sundays 9 o'clock, P. M. CENTREVILLE MAIL, Via Brash Creek and Jemico, closes every Friday at 9 o'clock P. M. Closes every Friday at 9 o'clock P. M. H. F. GODDEN, P. M.

[COMMUNICATED.]

The undersigned, of Tennessee, most of them having pupils in Mr. J. F. Morris' Grammar Classes, and having attended the examination of the two Classes, has taken leave, desiring to hear their testimony, inasmuch as it may be, to the great value of his new system of Grammar, and of Mr. Morris' worth as a scholar, a Christian, and a gentleman. We believe that his system is not only new, but that it is of itself thorough and complete, and that it is destined to supersede all former plans of teaching Grammar, leaving "old Grammarians" to chew the old stalk of wisdom past. Its simplicity, its entire adaptability to the capacity of children, and its being readily comprehended, which we have witnessed, has won for our deceased brother, and for which we commend it to others. We have no fears but that Mr. Morris will do all that he promises.

GEO. GEORGE W. GUNN, DAVID W. JONES, MR. C. C. SMITH, REV. W. S. SHARP, MR. W. C. McIVER, MR. J. C. H. REID, MR. JOHN B. BILBO, DR. H. A. HOWARD, HOS. W. F. CHILTON, DR. ROBT. DOUGHERTY, Rev. S. H. HANCOCK.

NOTE.—One of the above classes was taught in 20, the other in 19 days. Sept. 17, 1851. 29th.

Bibb Lime.

WILL be furnished at Brainer's Warehouse, on the Cahaba river, at Fortune's Ferry, Mr. Wiley P. Swift, agent, and at B. Beck's Warehouse, in Cahaba, during the ensuing winter and summer. Persons wishing to purchase Lime will receive information concerning it at those places. It has been thoroughly tested and must recommend itself to purchasers.

CALHOUN & BROTHERS.

Oct. 1-31 3m.

Wanted.

A YOUNG LADY of several years experience in Teaching the higher English Branches, with French, Drawing and Painting, desires a situation as an Assistant, or to take charge of a School. Address M. C. F. Lagrange, Ga. Sept. 10, 1851. 25th.

HOWARD COLLEGE, Marion, Alabama.

FACULTY.

S. S. SHERMAN, A. M. President and Professor of Chemistry.

Rev. T. F. CURTIS, A. M. Professor of Theology and Moral Science.

A. B. GOODRUE, A. M. Professor of Languages.

Rev. R. HOLMAN, A. M. Professor of Mathematics.

J. A. MEICHER, A. B. Teacher of the Preparatory Department.

THE Collegiate year commences on the first Monday in October, and consists of one session of ten months. It is divided into two terms of five months each.

ADMISSION.

Students are received into the Preparatory Department at any stage of advancement.

Candidates for admission to the Freshman Class, must sustain a creditable examination in the following books, viz: Latin and Greek Grammars, Caesar, Sallust, or Cicero's Select Orations, Virgil, and the Greek Reader, or what shall be equivalent thereto. A thorough acquaintance with the common English branches is also required. For admission to advanced standing, candidates must sustain an examination on all the studies previously pursued by the class they propose to enter.

Students from another College, must furnish evidence that they have left that institution free from censure.

Applicants for an English Course, will be admitted to such classes as they may be qualified to enter.

No one will be admitted to the Freshman Class unless he has completed his fourteenth year, nor to advanced standing, without a proportionate increase in age.

Pious young men desirous of preparing for the Sacred Ministry, will be welcomed to all the advantages of the Institution and admitted to such classes as their respective attainments will enable them to join, free of any charge for tuition.

COURSE OF STUDY, &c.

In addition to the regular Collegiate Department, which is thorough and extensive, embracing all the studies usually pursued in the best Colleges, an English, or Scientific Course, is prescribed for those whose means, age or plans for life render a liberal education inexpedient. This course includes all the studies of the regular classes, except the ancient languages, and may be completed in three years.

Students in Theology will be instructed in such Literary and Theological Studies as their respective circumstances may enable them to pursue, but the regular course of instruction given in this department contemplates a residence at the Institution of three years.

EXPENSES.

The following are the rates of Tuition, Board, &c. Languages, and higher English, per term, \$25 00 Common English Branches, 16 00 Incidentals, 2 00 Students rooming in College are charged \$2 per month for room, and servant to attend upon it, per term, 10 00 Board, per term, from \$8 to 9 00 Washing, do, from 1 to 1 50 Fuel and Lights, of course vary with the season, and will at all times depend much upon the economy of the student.

Board, including lodging, washing, fuel, lights, &c. may be obtained in private families at \$13 00 per month.

Tuition is required in advance, and no deduction is made for absence, except in cases of protracted illness. The student is charged from the time of entering to the close of the term, unless for special reasons, he is admitted on a shorter period. In the Theological Department, tuition and room rent are free.

The necessary expenses at this institution are moderate. Exclusive of clothing, they need not exceed \$200 per annum. But if the student is allowed the free use of money, and is disposed to be extravagant, he may spend much more here, as well as elsewhere.

Though it is believed that Marion presents fewer temptations to extravagance than any other town in Alabama, it is not without its temptations.

E. D. KING, President.

Wm. HORNICKLE, Secretary.

Oct. 1, 1851. 31st.

Mississippi Female College.

[UNDER THE PATRONAGE OF THE MISSISSIPPI BAPTIST CONVENTION.]

FACULTY.

REV. WM. CAREY CRANE, A. M. President and Professor of Ancient Languages, Ethics and Belles Lettres.

A. BIEKE, Professor of Drawing and Painting.

A. T. CLEYMIRE, Professor of Vocal and Instrumental Music.

MISS S. C. EATON, Instructress in English.

MISS CHARLOTTE M. SCOLLARD, Instructress in Ornamental Art and General Literature.

JAMES C. DOCKERY, Lecturer on Modern Languages and Literature.

REV. ISAAC S. PARKER, Lecturer on English Literature.

HENRY M. JETER, M. D., L. L. B., Lecturer on Political Economy.

MRS. PIERCE, Matron.

WILLIAM D. FORD, Butler.

THE Scholastic year, commences on the first Wednesday in September, and is divided into two Sessions, of five months each. The Course of Study extends through six years, and is designed to give as complete and thorough an Education as can be obtained in the Union. The College Edifice, just completed, is elegant and commodious. The Boarding Department, is under the charge of the President and Lady, and can accommodate fifty-six Misses, with a large and comfortable home—where minds, moral health and manners will receive strict and constant attention. Board can also be obtained in genteel families prepared to receive young Ladies.

Each young Lady will furnish her own towels and napkins. Pupils are received at any time, and charged to the close of the session. No deduction made except in case of protracted sickness.

TERMS TUITION, &c.

Academic Department, per Session	\$12 00
Collegiate, " " "	20 00
Ancient and Modern Languages, one or all,	12 00
Music on Piano or Guitar, each,	25 00
Use of " " "	2 50
Ornamental Needle Work,	15 00
Drawing and Painting in Water Colors,	15 00
Painting on Oil,	25 00
Board, including Lodging, Washing, Fuel and Lights, per Month,	10 00
Incidental Tax, per Session,	1 00
Bills payable, bill in advance, half at the close of the Session. Drafts on time, on Memphis, Vicksburg, Mobile or New Orleans, taken for Bills. If books or other articles are furnished at the Institution, a small deposit must be made.	

Hernando, DeSoto county, Miss., Sept. 10, '51.

Orion Institute.

THE Trustees of Orion Institute are desirous of engaging the services of a Lady and Gentleman to take charge of this Institute, vacated by the resignation of Mr. and Mrs. Butterfield. The Institute has been in successful operation for nearly three years, and under the management of the late Teachers has established for itself a character sufficient to command a good patronage.

For particulars apply to the Secretary.

SOLOMAN SILER, Sec'y.

W. H. ROBERTS, Sec'y.

Oct. 1-31 3m.

"Waverly Book Store."

IBEG leave to remind the public that this Establishment will continue to furnish books as cheap as they can be bought any where; and also, to remind citizens of the surrounding counties, that it contains now, and will continue to contain, one of the best assorted stocks of books in the State of Alabama.

I respectfully ask for a continuance of that patronage to which the Establishment is legitimately entitled. Orders from a distance solicited. Packages can be sent by the stages in almost any direction. Books will be put up to order just as cheap, as they would be, by personal application.

D. WOODRUFF, Agent.

N. B.—Rare and scarce Books, which have not been published in the United States, from any part of Europe will be supplied to order.

Tuesdays, Sept. 10, 1851. 25th.

Hugh Miller's Works.

FIRST IMPRESSIONS OF ENGLAND AND ITS PEOPLE.—By Hugh Miller, author of "The Old Red Sandstone," "Foot Prints of the Creator," etc., with likenesses of the author. 12mo. price 1 00.

A work of thrilling interest to all classes of readers. Dr. Backland says of the Author: "I would give my left hand to possess such powers of description as he."

THE OLD RED SANDSTONE; or, New Walks in an Old Field. By Hugh Miller, with plates and Geological Sections. 12mo. cloth, 1 00.

Mr. Miller's exceedingly interesting book on this formation is just the sort of work to render any subject popular. It is written in a remarkably plain style, and contains a wonderful amount of information.—Western Review.

"It is without, one of the most beautiful specimens of English composition to be found conveying information on a most difficult and profound science, in a style at once novel, pleasing and elegant.—Albany Spectator.

THE FOOT PRINTS OF THE CREATOR; or, the Asterolepis of Stromness, with numerous illustrations. By Hugh Miller, author of "The Old Red Sandstone," &c. From the third London Edition. With a Memoir of the author, by Louis Agassiz. 12mo. cloth, 1 00.

Mr. Miller's style is remarkably pleasing; his mode of popular Geological knowledge unsurpassed, perhaps unequalled; and the deep reverence for Divine Revelation pervading all, adds interest and value to the volume.—New York Com. Advertiser.

GOULD & LINCOLN, publishers, 59 Washington Street, Boston, Sept. 1st, 1851.

Chamber's Works.

CHAMBER'S CYCLOPEDIA OF ENGLISH LITERATURE: a selection of the choicest productions of English Authors, from the earliest to the present time. Connected by a Critical and Biographical History. Forming two large octavo volumes of 700 pages each, double column letter press; with upwards of 300 elegant illustrations. Edited by Robert Chambers, embossed cloth, 5 00.

The work embraces about one thousand Authors chronologically arranged and classed as Poets, Historians, Dramatists, Philosophers, Metaphysicians, Divines, &c., with choice selections from their writings, connected by a Biographical, Historical, and Critical Narrative; thus presenting a complete view of English Literature, from the earliest to the present time. Let the reader open where he will, he cannot fail to find matter for profit and delight. The selections of gems, infinite riches in a little room,—in the language of another, "a whole English Library fused down into one cheap book."

If the American edition of this valuable work is enriched by the addition of five steel and mezzotint Engravings of the heads of Shakespeare, Addison, Byron; a full length portrait of Dr. Johnson; and a beautiful scene representation of Oliver Goldsmith and Dr. Johnson. These important and elegant additions, together with superior paper and binding, renders the American superior to all other editions.

CHAMBER'S MISCELLANY OF USEFUL AND ENTERTAINING KNOWLEDGE. Edited by William Chambers. With elegant illustrative Engravings. 10 vols, plain cloth, 7 50.

"This work has been highly recommended by distinguished individuals, admirably adapted to Family, Sabbath, and District School Libraries.

"It would be difficult to find any miscellany superior or even equal to it; it richly deserves the epithets 'useful and end entertaining, and I would recommend it very strongly, as extremely well adapted to form parts of a library for the young, or of a social or circulating library, in town or country.'—Geo. B. Emerson, Esq., Chairman Boston School Book Committee.

The above works are bound in various styles, price varying accordingly. A liberal discount made to Booksellers and Agents.

GOULD & LINCOLN, publishers, 59, Washington Street, Boston, Sept. 1st, 1851.

Valuable Farm for Sale.

THE subscriber will sell his valuable Farm in Dallas county, two miles below Selma, on the Alabama River. There are 1400 acres in the tract, about 800 cleared. There is a frame dwelling house and all other buildings necessary on a farm of that size. The land is well watered. I suppose no person will buy a tract of land as valuable as this without seeing it. My price for it is \$20 per acre, one third paid down, the balance in one and two years. If I sell the land, all the Crop will be for sale, and all the stock of every kind.

Possession will be given as soon as the present crop is gathered. Any person wishing to examine the land, will please call on Mr. Noah Williams, whose land joins. For further particulars, apply to me, at Montevallo, Shelby county, Alabama.

EDMUND KING. 29th.

Sept. 3, 1851.

To Builders.

THE undersigned will receive at the store of Messrs. Roby, Corbett & Buck, until the 20th day of September, at 12 o'clock, sealed proposals for building a Frame Church of the dimensions following:—40 feet front, by 60 feet length, and 20 feet inside clear pitch. The building to rest upon brick masonry, 4 feet deep. A complete description and specifications, hereto, may be seen by application at the store of R. C. & B.

CHAS. W. ALLEN, O. C. ELAND, T. S. FREEMAN, J. M. CUNNINGHAM, THOS. R. BARTON, W. W. GOODWIN. Build Com. Macon, Miss. August 18, 1851. 27th.

Notice.

THE undersigned, administrator of the Estate of Malachiah Reeves, deceased, in pursuance of an order of the Judge of Probate of Bibb county, will sell to the highest bidder, on a credit until the first day of January, 1853, to make seven divisions, the lands, to-wit: the following LANDS, viz: S. W. 1/4 of Section 14, and part of the W. 1/4 of N. E. 1/4 of Section 22, (twenty acres off) N. E. 1/4 of N. E. 1/4 of Section 22, and E. 1/4 of N. W. 1/4 of Section 4 of Cahaba River, of Section 22, and N. E. 1/4 of N. W. 1/4 of Section 34, and S. E. 1/4 of N. E. 1/4 of Section 33, all in Town 31, and Range 9, 2d. Said Lands will be sold on Saturday the 25th day of October next, at the late residence of said deceased.

JOSEPH A. BLAKEY, Adm'r. Aug. 23, 1851. 27th.

For Sale, and No Mistake.

THE brick Store House and lot belonging to the estate of Wm. Burroughs deceased, situated on the North-West corner of the Public Square, (now occupied by Mr. J. G. Hucklebee). This property will be sold for the purpose of division, before the Court House door on the 1st Monday in October next. This is one of the best locations for a Store in Marion, and well warranted for business; having three rooms above stairs with four fire-places, and a counting room, a large cellar substantially filled with a fine place. Those who wish to buy such a valuable property, should be early to the purchaser.

Terms of sale made known on day of sale, which will be easy to the purchaser.

Aug. 18, 1851. 26th.

Mississippi College.

THE Preparatory Department of this College, recently organized under the direction of the Baptist denomination, will commence operations on the first Monday in October, 1851.

Mr. ISAAC N. UARLEY, a gentleman of Charleston, So. Ca., whose testimonials of scholarship, &c. are of the very highest character, will have opportunity of this department. Located as this Institution is, in the most central, accessible and healthy portion of our State; upon the patronage of the people of the South it mainly relies; to reach that point of usefulness which the present Trustees have in view.

TERMS.

Lower Branches, \$3 00 per month Higher " " 4 00 " payable quarterly in advance.

Board can be had at \$10 per month, including washing, &c. in the most respectable families.

BENJ. WHITEFIELD, President, Dr. D. O. WILLIAMS, G. G. BANKS, M. D. S. H. LESTER, W. H. TAYLOR, Dr. M. W. PHILLIPS, W. J. THOMSON, Esq., Col. THOS. BLEWETT, GEO. STOKES, Secretary.

Trustees.

Citizen. Hinds Co. Miss. Aug. 30, 1851.

\*Messrs Gray & Barret, Teachers of long standing in South Carolina, Mr. Pettigrew of Charleston, and Blackman—speak of Mr. Urner in the highest terms as a Scholar and Disciplinarian and gentleman.

To Teachers.

THE Trustees of the Lafayette Baptist Female High School have received information from the Rev. A. G. Freeman, Principal of said school, of his resignation, to take effect at the expiration of the present term, and it becomes necessary for the Trustees to select a successor, at an early period as possible. The Trustees desire to obtain the situation of Principal in said school, will make it known as early as practicable, as the next term will commence on the 1st of January, 1852; and the Trustees are desirous of obtaining a man who will be the Principal of said school, by the expiration of the present term, which will be the first of November next. Applicants will furnish such testimonials of ability and fitness as may be deemed necessary.

The Village of Lafayette, situated in Chambers county, Alabama, is eligible and healthy, and presents considerable inducements to those desirous of taking charge of an institution of learning.

BRITISH STAMPS.

Sec'y of the Board of Trustees.

N. B. All communications to be addressed to the Secretary of the Board of Trustees. Aug. 25, 1851. 27th.

ORRVILLE INSTITUTE.

Orville, Dallas County, Ala. [No. of Pupils last Session, 184.] FACULTY.

Rev. JAMES R. MALONE, M. A., Principal and Instructor in Moral and Natural Sciences, and Belles Lettres.

MALE DEPARTMENT.

Prof. WILLIAM LOWRY, M. A. Associate Principal.

BENJAMIN F. MOSELEY, FEMALE DEPARTMENT.

Mrs. HARRIET W. JEFFRIES, Miss OLIVIA B. ALLEN.

GEORGE W. ADAMS & LADY.

THIS Institution has now entered upon its fifth term, under the control of the same Principal. It has from its foundation, enjoyed extensive, continuous and increasing prosperity; numbering last session, 164 pupils. Its present Board of Teachers will compare favorably with any Institute in the South. Professor Lowry is a Graduate of Trinity College, Dublin, in Ireland. He is a gentleman of varied abilities, and high literary attainments. For the last three years past, he has been Professor of Ancient Languages in the C. M. Institute, Selma, Ala. His reputation as a Linguist and teacher of Classic Literature is too well known to require commendation from us. Mr. Moseley is a gentleman whose sobriety, energy, moral worth and literary attainments eminently qualify him to fill his position.

Mrs. Jeffries is aided by many years experience in teaching. She has taught in Mississippi and various places in Alabama, and continues to fill the position she occupied last Session to the great delight of her Pupils by whom she was universally beloved.

Miss ALLEN completed her course of study at Troy, is a lady of high and various accomplishments, and continues in charge of the Music Department—the duties of which she discharges with eminent ability and success. Her singing is splendid.

N. B. The number of Teachers in the Orrville Institute is not limited, but there will be instantly employed if necessary. None but those eminently qualified will ever be engaged.

Rates of Tuition Per Session of Ten Months.

Primary Course,	\$30 00
Academy Course—1st Class,	94 00
" " 2nd Class,	30 00
" " 3rd Class,	40 00
Collegiate Course, (each class),	40 00
Music on Piano and Guitar, (each),	40 00
Use of Instrument,	5 00
Plain Embroidery,	15 00
Painting in Water Colors,	15 00
" " Oil,	30 00
War-Work, (Each Lesson),	1 00
Incidental,	1 00

One-half of Tuition fees due on the first February; balance at the close of Session. Each Student will pay from time of entrance to the close of Session. No deduction except at the discretion of the Principal. The Trustees and Faculty have organized the classes in regular College form, and intend to charter the Institute at the next Session of the Alabama Legislature. The friends and patrons may now enter their children with full assurance in the perpetuity of the Institute, and with certainty rely upon it—that in the Orrville Institute they can have their children prosecuted as full, thorough, and extensive Course of Education, as any College in the South.

There is a flourishing Sabbath School in the village, which each pupil will be required to attend, unless the Parents or Guardian forbid it.

There is a Division of Sessions of Temperance here, and the citizens and Trustees are determined to be as all legal means to prevent the vending of ardent spirits. The Institute is furnished with a valuable Apparatus, and four Pianos.

N. B. Other Plans will be added as occasion requires.

Boarders in the Female Institute never leave the premises without permission of the Principal.

Boarders in the Male Institute.—Only by Boarding in the Institute can the highest advantages of the Institute be realized. Here the young Ladies are always under the care of the Teachers, and have regular hours of study and recreation. Board them in the Institute.

BOARD can be had in the village, Institute and vicinity, for \$20 per month, including washing, room, fuel, &c.

Total expenditures in the Male Department for Board, Tuition and in highest classes, per session, \$120. Total expenditures for same, for a young Lady, 120. Total expenditures for same, for any young Lady, including Music, 115. (Cheapest Institution in the State of Alabama.) Session and vacation, there is but one Session, that ten months, beginning always the first Monday in September.

The next Session will begin on Monday the 1st day of September, 1851. It is of great importance to Pupils to be present at the opening of the Session.

Board of Trustees:

Rev. W. THOMAS, President, J. F. ORR, Vice President, H. COBB, M. D., Secretary.

E. B. HOLLAND, A. Y. HORTON, JAMES W. RILEY, JAMES D. H. FERRY, JAMES WEST, R. E. COBB, M. D., FELIX G. ADAMS, P. T. WOODALL, LEWIS B. MOSELEY, JOHN A. NEWCOMB, ALFRED AVERY, Orrville, August 20, 1851.

## POETRY.

### The Hand of Time.

The hand of Time is a mighty hand,  
For it lays the mighty low;  
It does not like a conqueror stand;  
Its grasp is sure and slow—  
And lingering in its victim's breast,  
Till thoughts and passions sink to rest.  
That hand was busy in other years—  
That withered hand of time;  
For empires—unfolding dust appears—  
In palaces sublime.  
The owl shrieks from its moss-grown tower,  
And ruin smiles on wrecks of power.  
The dead are sleeping so cold and low,  
Beneath the spring time soil;  
And some far down in the depths below,  
Their graves by friends untold;  
And some, whose hearts once warmly beat,  
Now meet as only strangers meet.  
O, hand of time! 'tis enough for thee  
To level the works of art—  
To trace decay on land and sea,  
To spare, O spare the heart!  
Let Love, and Hope, and Friendship be  
Holy and sacred elixir to thee!  
Go, hand of Time! on the beautiful  
Write letters of grief and care,  
Till her roses fade, and wan and pale,  
She is no longer fair.  
Let Genius' records be forgot,  
And those that knew them know them not!  
But Time himself is now growing old—  
His hand is a palsied hand;  
He may fill the earth with woe and mould;  
Earth shall not always stand!  
Time, Earth, and Sky shall pass away,  
And he but things of yesterday.

## Miscellaneous.

Daughters, be kind to your Mother.  
You all know the Divine command,  
"Honor thy father and thy mother." An  
undutiful child is an odious character, yet  
few young people show the respect and  
obedience to their parents that is becom-  
ing and dutiful. Did you ever sit and  
recount the days and nights of care, toil  
and anxiety you cost your mother? Did  
you ever try to measure the love that sus-  
tained your infancy and guided your  
youth? Did you ever think how much  
more you owe your mother than you will  
be able to repay? If so, did you ever  
vex or disobey her? If you did, it is a  
sin of no common magnitude, and a  
shame which should make you burn every  
time you think of it. It is a sin that is  
sure to bring its reward in this world. I  
never knew an undutiful daughter make  
a happy wife or mother. The feeling  
that prompts any one to be unkind to a  
mother, will make her who indulges it  
wretched for life. If you should lose your  
mother, you little dream how the memory  
of every unkind look, or undutiful word,  
every neglect of her wishes, will haunt  
you. I could never tell how I sometimes  
feel in remembering instances of neglect  
to my mother, and yet, thanks to her care,  
I had the name of being a good child—  
She told me, shortly before she died, that  
I never vexed her by any act of disobed-  
ience, and I would not resign the memory  
of her approbation for the plaids of a  
world, even though I know it was her  
love that was the fault, and magnified all  
that was good. I know how many things  
I might have done to add to her happiness  
and repay her care, but I did not do so;  
but the grave has cut off all opportunity to  
rectify mistakes or atone for neglect.  
Never, never lay up for yourself the  
memory of unkindness to your mother. If  
she is still alive, how can you possibly get  
tired of waiting upon her? No one  
could have filled her place in your pos-  
sibility and trouble, as a child.  
When she is no longer here, I think  
her shadow is not so far away, and she  
once was. What a heart! She wants  
anything being it to her, but because she  
cannot get it herself, but to show that you  
are thinking of her, and love to be at her  
side. No matter how arduous and labor-  
ious she may be, or how she may have to  
work she will love to have you do any  
little thing that will show you are think-  
ing of her.  
One thing more, never call either of  
your parents "old man," or "old woman."  
This is rude and unfeeling. There should  
be something sacred, something precious  
in the word that designates parents. The  
tone of voice in which they are addressed  
should be affectionate and respectful. A  
short surly answer, or a cold stare, or a  
parent talks very harshly, or in a way that  
person who has any idea of what duty  
he owes his parents, should never call  
himself the name of a dutiful daughter. It  
is much easier to be a good daughter than  
a good wife or mother, but she who fails  
in the first, most simple relation, need  
never hope to fill another well. Make  
her your confidant; the secret you do not  
tell her is a dangerous secret, and one  
that will be likely to bring you regret,  
and you should have her as well that it  
would not be left a punishment to give  
up the happiest party to whom you wish  
but unloved and unloving, you will live  
and die, if you do not love and honor your  
father and mother.

remaining pyramids are of smaller di-  
mensions; but they are mostly all, not-  
withstanding, of immense magnitude.—  
They are not all of stone, some of them  
being brick. The purpose for which  
these remarkable edifices were construct-  
ed, is involved in mystery; even in re-  
mote antiquity, their origin was a matter  
of debate, and nothing certain was known  
with respect to them or their founders.—  
Most probably they were once a species  
of tombs and temples; and may be con-  
sidered as monuments of the religion and  
piety, as well as of the power of the Pharo-  
ahs.

**ALL HAVE ERRED.**—There is not a man  
or woman living who has not erred, at  
least once in his or her life. Why then  
speak contemptuously of your neighbor?  
Why bring to light the buried past? Why  
open afresh the wounds that long since  
were healed? If you look into your own  
bosom, you will discover faults sufficient  
to give you food to reflect upon for many  
an hour, without dragging to the light  
the past misdeeds of your fellow citizen.  
Suppose all your faults could be brought  
to light to be read by all men? How  
would you feel? Would not shame and  
confusion cover your face? Ah! sir, you  
need charity, and charity you must pos-  
sess, or you will never be prepared for  
life or death. Be it your ambition to con-  
ceal the faults of your neighbors whilst  
you magnify your own. This will lead  
you to look at yourself in a true light, and  
give you a more correct view of your as-  
sociates.

The man who is forever finding fault  
with his neighbor, is a miserably unhappy  
wretch. He takes but little pleasure and  
always feels like a fool or a scapegrace  
whenever he meets the individual he has  
traded. Like a dishonest man, he  
dreads not look him in the face, but turns  
his head, or cuts into some shop, to avoid  
passing him in the street.

Whoever carefully looks into his  
bosom, and examines minutely his own  
character, will be the last to find fault  
with another. His own shortcomings—  
his neglects of duty—his pride, avarice  
and ill-will—his follies and his daily sins,  
will lead him to deep humiliation, and  
enable him to look kindly upon others, no  
matter how often or how far they may  
have strayed.—*Oliver Branch.*

**PATENT REVOLVING SAILING SHIP.**—The  
Liverpool papers record the invention by  
Mr. P. Watson, a gentleman of fortune  
residing in Manchester England, of a  
new method of rigging ships, by which  
the usual method is dispensed with. The  
principal feature in his invention is the  
introduction of a set of revolving sails, 16  
in number, something similar to the flaps  
of windmill, which are elevated on a  
wheel, and are attached to a sort of spin-  
dle. As soon as the wind touches these  
sails, they instantly set in motion the spin-  
dle, which acting upon a very simple  
piece of machinery, propels a couple of  
paddles. The objects attained are great-  
er speed by means of the paddles, and the  
advantage of sailing against a head wind.  
This is a great improvement as the sails  
can be pointed with ease to any point of  
the compass. Head or contrary winds  
are not recognized; a stiff breeze is all  
that is requisite to propel the vessel.—  
The paddle boxes give the hull the ap-  
pearance of a double bow steamboat.  
He has rigged a model ship 23 feet long  
by six feet breadth of beam, according to  
his plan, for the purpose of testing its  
capabilities. The inventor has secured a  
patent for his invention and is sanguine  
of its success. "Should it succeed" it is  
said that it will cause a complete revolu-  
tion in the present system of propelling  
vessels.

**I See a Light.**—I'm almost home.  
The following is related of a young girl  
whose journey of life was near its end.  
About her chamber glided gently the  
loved forms of her parents and only sister.  
She gently noted their movements with a  
half expression of her dying eye, turning  
it from side to side. Arrested by her  
peculiar look, so expressive of affliction  
and patient suffering, they paused to  
look upon her, whom they only saw now  
but daily through their tears, and so soon  
should see no more.

A brave effort to speak, a quivering  
colorless movement of the lips drew closely  
around her the loving hearts of that  
sorrowing circle. Mother, father, sister,  
all came closer to her side. A playful  
smile lit up her countenance. She laid  
her little pulseless hand within her mother's  
arms, then closed her eyes to the  
earth, and sank away. The cold damp  
air of death's shadowy valley seemed  
reeling over her. Slowly sinking down  
she glided towards that river's shore,  
which like a narrow stream, divides the  
worldland from ours. But see the quiv-  
ering lip essay to speak! "Mother!"  
O how each heart thrills now, and then  
each pulse stands still. They cry—  
"Mother! the dying girl breathes forth—  
I see a light—I'm almost home!"

Blessed thought! Light is seen for  
the religious, even amid the gloom and  
darkness of the grave.

**A HILL'S SUNDAY SCHOOL.**—Almost  
every day for the last few years, a  
number of children have been rescued from  
the streets of New York, and sent to  
the Hill's Sunday School. The children  
are of various ages, from five to fifteen  
years of age. They are all poor, and  
have been rescued from the streets of  
New York, and sent to the Hill's Sunday  
School. The children are of various ages,  
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of age. They are all poor, and have been  
rescued from the streets of New York, and  
sent to the Hill's Sunday School.

**A Mr. Reynolds, of New York** pro-  
poses to construct a telegraphic com-  
munication across the Atlantic at a cost  
of \$3,000,000. He thinks the plan practica-  
ble and safe, and sets forth that the dis-  
tance between Canso, above Halifax, on  
the American coast, and the nearest point  
in Ireland, near Galway, is but about  
1,600 miles along the banks of Newfound-  
land, which are known to extend within  
160 miles of the coast of Ireland, at an  
average depth of 800 feet. A line of this  
length, consisting of four wires perfect-  
ly insulated in a cord of gutta serena, of  
the size proposed, would last four hun-  
dred years, as the insulating substance is  
indestructible in water, and has a strength  
equal almost to iron. Such a line would  
weigh about 10,000 tons, and would re-  
quire about 1,500 tons of iron anchors.—  
The cost of everything when in complete  
working order, would be less than \$3-  
000,000. Such a line would do more to  
advance intelligence, true liberty and  
the interests of the people, than anything  
hitherto achieved in the way of "obliter-  
ating time and space."

**A COMET ENDANGERING THE EARTH.**—  
Southey, in his "Common Place Book,"  
relates that in A. D. 1712, Whiston pre-  
dicted that the comet would appear on  
Wednesday 14th October, at five minutes  
after five in the morning, and the world  
would be destroyed by fire on the Friday  
following. His reputation was high, and  
the comet appeared. A number of persons  
got into boats and barges on the  
Thames, thinking the water the safest  
place. South Sea and India stock fell.  
A captain of a Dutch ship threw all his  
powder into the river that the ship might  
not be endangered. At noon, after the  
comet had appeared, it is said that more  
than one hundred clergymen were  
ferried over to Lambeth, to request that  
proper prayers might be prepared, there  
being none in the church service. People  
believed that the day of judgment was  
at hand, and some acted on this belief,  
more as if some temporary evil was to be  
expected. On Thursday, more than  
7000 kept mistresses were publicly mar-  
ried. There was a prodigious run on the  
bank; Sir Gilbert Heathcote, at that time  
bank director, issued orders to all the  
first officers in London, requiring them to keep  
a good look out and have a particular  
eye on the Bank of England.

**WHY WE HATE SPIDERS.**—Few people  
like spiders. No doubt these insects  
must have their merits and their uses,  
since none of God's creatures are made  
in vain. All living things are endowed  
with instinct more or less admirable, but  
the spider's plotting, creeping ways, and  
a sort of wicked expression about him,  
lead one to dislike him as a near neigh-  
bor. In a battle between a spider and  
a fly, one always sides with the fly, and  
yet of the two, the last is certainly the  
most troublesome insect to man. But  
the fly is frank and free in all his doings.  
He seeks his food openly, and pursues his  
pastimes openly. Suspicious of others,  
or covert designs against them, are quite  
unknown to him, and there is something  
almost confiding in the way in which he  
saits around you, when a single stroke of  
your hand might destroy him. The spider,  
on the contrary, lives by snares and  
plots. He is at the same time, very de-  
signing and very suspicious; both cov-  
ardly and fierce; he always moves stead-  
ily, as though among enemies, retreating  
before the least appearance of danger;  
solitary and morose, holding no com-  
munion with his fellows. His whole ap-  
pearance corresponds with his character,  
and it is not surprising, therefore, that  
while the fly is more anxious to us  
than the spider, we yet look upon the first  
with more favor than the last; for it is a  
natural impulse of the human heart to  
prefer that which is open and confiding  
to that which is wily and suspicious, even  
in the brute creation. The cunning and  
designing man himself will, at times, find  
a feeling of respect and regard for the  
guileless and generous stealer over him,  
his heart, as it were, giving the lie to his  
life.

**LITERATURE AND RELIGION IN GREECE.**—  
Dr. J. C. Smith, of Boston, who has been  
on a tour to the eastern world, says in re-  
gard to Greece:—"I was both surprised  
and gratified to discover how many books  
are published in modern Greek. Besides  
some excellent ones on geography, history,  
etc., &c., some on medicine, surgery,  
and even anatomy, have been translated.  
The Athenians are also a newspaper read-  
ing people. There are five or six papers  
published here, giving the citizens a fresh  
view, if not two, daily. They contain ex-  
tracts from the English and French, and  
the editors comment freely and fearlessly  
on the measures of government. The Sabbath  
is observed very much as in Roman Catholic  
countries. Shops are open, the markets are  
crowded, and all business is going on. A  
band of music on the public square, with mili-  
tary music, and a show of the opera and  
comedy, until a bustling day, although  
they are superstitious in many things, and  
may be called a church-going people."

**REMARKS ON THE EARTH.**—It may give  
some idea of the extent of the Universe  
to know the long land time required for  
light to reach travel. 192,000 miles in a  
second, to come from different celestial ob-  
jects to this earth. From the moon it  
takes one and a quarter seconds. From  
Saturn, in eight minutes. Uranus, in  
two hours, from a star of the first mag-  
nitude, from twelve years; from a star  
of the 10th magnitude, sixty-six years;  
from a star of the 17th magnitude, four  
thousand years. Light which left a  
star ten trillions of miles away, would  
reach the earth in ten trillions of years.  
The earth, our little globe, is but a speck  
in the vastness of the Universe. Our  
solar system is but a speck in the vastness  
of the Universe. Our solar system is but  
a speck in the vastness of the Universe.  
Our solar system is but a speck in the  
vastness of the Universe. Our solar system  
is but a speck in the vastness of the Universe.

**WEBB & SMITH,**  
**WHOLESALE GROCERS,**  
Nos. 35 COMMERCE & 36 FRONT STREETS,  
MOBILE.  
SAMUEL S. WEBB, Greensboro, Ala.  
WASHINGTON M. SMITH, Perry Co. Ala.  
Aug. 27, 1851. 26-ly.

**Stop the Liars.**  
WHEREAS, the report has gone to the world that  
I am about removing from this place to Georgia,  
and that my shop will soon go down, I take this  
opportunity of informing the public that I am still mak-  
ing Gins at my New Shop, just one half mile East of  
of Marion, and expect to continue the business for life.  
I could not think of leaving a community who have so  
liberally patronized me, and still evince a disposition to  
sustain me. I have bought a small farm and will make  
Gins to last a while, and will still furnish the  
public with as good Gins as on reasonable terms as any  
factory South. My facilities for making Gins are as  
good as any factory in the Southern Country.  
My Machinery all being new, and of the best quality,  
I am determined not to be surpassed by any Factory  
North or South. M. W. SHUMAKE.  
Marion, August 20, 1851. 25-1f

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

**A CARD.**  
F. A. BATES, M. D. respectfully informs the citi-  
zens of Marion and its vicinity that he is located in  
town, and offers his professional services at all  
hours. His residence and office are at the house  
formerly occupied by Mr. Wm. Huntington.  
MARION, Jan. 29th 1851. 48-ly.

**Medical Notice.**  
DRS. BILLINGSLEY & JOHN, have as-  
sociated in the practice of Medicine and of-  
fer their services to the citizens of Marion and Vi-  
cinity. Applications during the day may be made  
at their office in the 2nd story of the building south  
of Langdon's Brick Store or at the drug store of  
H. F. Golden, and at night at the residence of Dr.  
Billingsley.  
MARION, Feb. 20th 1850.

**Medical Notice.**  
DR. GEO. S. BRYANT, having located in Ma-  
rion, offers his services to the citizens of the  
town and surrounding country, in the various  
branches of his profession. When not profes-  
sionally absent, he may be found during the day at his  
office under the King House, third tenement west  
from the bar-room, and at night, at the residence  
of Mr. W. R. Brown.  
Jan. 22, 1851. 47-1f.

**COLBY'S BOOK CONCERN.**  
THE OLD STAND, 122 NASSAU STREET  
AT THIS PLACE may be obtained at whole  
sale and retail at the lowest prices and on the most  
commodious terms, every variety of  
RELIGIOUS, AND DENOMINATIONAL  
BOOKS. The proprietor's own publications embrace  
some of the most valuable works in the language, and  
he is constantly adding to them. He will also furnish  
ALL NEW PUBLICATIONS.  
Whether American or Foreign, keeping a constant sup-  
ply of the same. Also SCHOOL AND BLANK  
BOOKS, STATIONERY, REBORN PAPER, MARBLED  
PAPERS, BIBLES, HYMN BOOKS, &c. Just published,  
a book for the times.  
THE LATEST CHRISTIAN DISCOVERED.—  
By Rev. MARSHALL MEAD. Introduction by Rev.  
Wm. R. Williams.  
"It is a searching treatise on a most important sub-  
ject."—*Christian Chronicle.*  
"We had this comedy reprint with increased glad-  
ness, the more especially, as it is very appropriate to  
the times, there being reason to fear that very many  
of us are to live while they are dead. For a search  
of identity of traits with the experimental treatise  
"Faster and Deeper."—*Christian Mirror.*  
CARISMA BAPTISM; by NOLAN. With a  
monumental long Portraiture—an exact reprint of the  
London edition without addition or comment.  
SARAH B. JOHNSON, with notes by the author.  
BAPTISM AND COMMUNION. By Rev. Richard Paine  
D. D.  
"Especially favorable terms will be given to book-  
agents."—*Agenda.*

**BENSON & HOGUES,**  
**Commission Merchants,**  
Corner of Canal and Magazine Streets,  
NEW ORLEANS.

**ORDERS** for any description of Merchandise filled  
with despatch, under the personal supervision of  
one of the Firm.  
Jan. 1.  
Aug. 5, 1851. 41-1f.

**THAS ANDERSON, J. W. BURNS, & GEO. F. KELLY**  
**ANDERSON, BURNS & Co**  
**Factors and Commission Merchants,**  
MOBILE, ALA.

**ARE** prepared to grant the usual facilities to  
Planters who are desirous to give us their  
business, and respectfully solicit patronage.  
Mobile, March 5, 1850.

**MORAE & COFFMAN,**  
**Commission Merchants,**  
NEW ORLEANS.

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

**ROBERT A. BAKER, Summerfield Dallas Co.,**  
**LEVI W. LAWLER, Mariaville, Tallapoosa Co.**  
S. P. 16, 1850. 38-1f.

**P. E. COLLINS,**  
**Commission Merchant,**  
MOBILE, ALA.

**RESPECTFULLY** informs the public that he has  
received a large stock of the most  
valuable and useful articles, and is  
prepared to sell them at the lowest  
prices, and on the most liberal  
terms.

**H. H. HANSELL & BRO.**  
21 Magazine Street, New Orleans, La.  
**WM S. HANSELL & SONS,**  
25 Market Street, Philadelphia.

**MANUFACTURERS OF SADDLERY AND**  
**IMPORTERS OF SADDLERY HARD**  
WARE. Particulars are given in our  
Circular, which will be sent on re-  
quest. We have a large stock of  
Saddles, Harness, Trunks, &c., and  
are prepared to make to order, and  
repair all kinds of Saddle and Saddle  
Hardware. We are also prepared to  
make to order, and repair all kinds of  
Saddle and Saddle Hardware.  
New Orleans, Jan. 13, 1851. 47-1f.

**JOB PRINTING**  
Done at this Office.

**JUDSON**  
**FEMALE INSTITUTE,**  
Marion, Perry County, Ala.  
[Number of Pupils Last Session, 165]

**Faculty.**  
PROFESSOR MILO P. JEWETT, A. M. Principal  
and Instructor in Moral and Intellectual Philoso-  
phy &c.  
DR. F. ALBERTUS WURM, A. M. Professor of  
Music.  
Miss L. E. SMITH, English, Embroidery & Wax-  
work.  
Miss L. D. SALISBURY, French, Drawing and  
Painting.  
Miss JENNIE A. MORREY, English.  
Miss M. A. GRISWOLD, English.  
Miss SARAH SMITH, Music.  
Miss MARY JANE DAVIS, Music.  
Miss EMMA CONARD, Primary and Preparatory  
Departments.

**GOVERNORS.**  
MISS M. A. GRISWOLD,  
Matron and Nurse.  
MRS. H. C. EASTMAN,  
Stewardess of the Department.  
WM. HORNBUCKLE, Esq. AND LADY.

**THIS** Institution has now entered on its fourteenth  
year, under the direction of the same PRINCIPAL.  
It has always enjoyed a high degree of prosperity, with-  
out any interruption. It attracts students from all parts  
of Alabama, Tennessee, Mississippi, Arkansas, Louisi-  
ana and Texas.  
At no period, has it been favored with an abler Fac-  
ulty.

Professor WURM is a Graduate of the University of  
Munich, in Bavaria. He is a gentleman of high and  
varied acquirements, although he has devoted himself  
chiefly, for the last twenty years, to teaching the sci-  
ence and art of Vocal and Instrumental Music. For  
ten years, he was Supreme Director of Music in Kemp-  
ten, under appointment of the King of Bavaria. For  
three years past, he has been a distinguished Teacher  
of Music and Instrument in the German, French, Span-  
ish and Italian languages in Philadelphia. He speaks  
English fluently. He is a Composer, and a splendid  
performer on the Piano, Harp, Guitar, Violin, Violon-  
cello, Double Bass, French Horn, Tuba, &c. &c. His  
learning, taste, experience and tact, industry and en-  
ergy, insure to his pupils the most critical and the  
thorough training, and the most accurate and brilliant ex-  
ecution.

Young ladies wishing to learn the Harp, or to  
secure brilliancy of execution on the Piano and Guitar,  
will do well to finish their Musical studies under Pro-  
fessor Wurm.

The Last Teachers of Music are eminently worthy  
to be associated with the distinguished Head of that  
Department.  
The Teachers in the other department possess the  
highest qualifications for their respective duties. They  
have all been engaged, for several years, in their pro-  
fession, in the Judson, or in other Southern Institutions.  
The GOVERNORS are admirably fitted by their high  
moral and intellectual attainments, and their inter-  
course with polished society in Washington City  
and other parts of the South, to mould the char-  
acter and form the manners of the Pupils.

The MATRON AND NURSE has had experience in  
the same position, in a celebrated institution in  
Maryland. Her kindness of heart will secure to the  
young ladies, in sickness or health, the tender  
care of an affectionate mother.

The STEWARD AND LADY are well known as  
diligently occupying a high position in this com-  
munity. They have always furnished a pleasant  
Home to the Pupils of the Judson.

The Regular Course of Study prescribed for those  
who aspire to the honors of graduation is elevated and  
extensive, the Trustees being desirous to make those  
finished scholars. To secure this result, a knowl-  
edge of some other than our vernacular tongue is con-  
sidered indispensable, and hence the study of the  
French or of the Latin language is required of all who  
would gain a Diploma.

It is not expected that all the Pupils will pursue  
the Regular Course. Young Ladies may enter the In-  
stitution at any time in the Session, and engage in such  
studies as they prefer. Those who are advanced as  
far as the Junior Class, and who are able to do so,  
the English branches, are ranked in the Advanced  
Course. This embraces all the Latin studies of the  
Regular Course, and all who complete these, not at-  
tending to French or Latin, will receive a Certificate  
of Scholarship.

The Institute is furnished with a Library, Apparatus,  
Chemistry, &c. It has one Harp, twelve Pianos,  
six Guitars, and a variety of other instruments.  
Monthly Reports, showing the scholarship and dispo-  
sition of the Pupils are sent to Parents and Guardians.  
The Trustees of the Institution are desirous to make  
the management of the young ladies, and make them  
practically familiar with the use of public society.  
The Boarders never leave the grounds of the Insti-  
tute, without the special permission of the Trustees.  
They attend no public parties, and receive no visi-  
tors, except such as are introduced by Parents or Guardians.

They retire at nine o'clock at night, and rise at five  
o'clock in the morning, throughout the year, and study  
one hour before breakfast, they also study two  
hours at night, under the direction of the Governors.

They are allowed to spend no more than fifty cents,  
each month, from their pocket-money.  
All jewelry, or every ornament, is interdicted.  
Any young Lady Dress or bonnet, or anything  
valuable, is liable to instant forfeiture.

Letters for the Pupils should be directed to the care  
of the Principal, Post Paid.  
No young Lady will be allowed to have money in  
her own hands; all sums intended for her benefit must  
be deposited with the STEWARD.

As accounts will be opened in town, except under  
special instruction from the Parent or Guardian. When  
applied is requested to be purchased, it is expected  
that funds will be forwarded for that purpose.

No Dental operations will be permitted, unless the  
amount to be expended in each particular case be for-  
warded in advance.

To promote habits of economy and simplicity, a  
Uniform Dress is prescribed.

For winter, it is DARK GREEN WOOLLED. Of this  
fabric, each young lady should have three Dresses,  
with face Skirt of the same—one of the Skirts to be  
large and waisted.

For summer, each Pupils should have two Pink Dresses,  
two Pink Gowns, and two common White Dresses,  
with one Skirt. Also, one Brown Linen Dress.  
Every Dress should be accompanied by a Skirt of the  
same material.

Baskets—One of Straw, in winter, trimmed with  
dark Green Lustrous ribbon, plain, mid color, in sum-  
mer, trimmed with Pink Lustrous, plain mid color—  
may be lined with Pink only—no flowers or tulle—  
Also, one 4 square, of Brown Linen.

Arms of Brown Linen and Barred Muslin—none  
of silk permitted.  
Mantles produced.

All the Dresses must be made perfectly plain, with-  
out ornamenting, except, in early childhood, a bow.  
All Petticoats must be in Mourning Apparel,  
must be provided with the Uniform, and must wear  
it all time.

Persons brought by the Pupils, or forwarded from  
home, or coming to the school, provisions, will be  
allowed to be sent.

health. In case of indisposition, the young Ladies re-  
ceive the most assiduous and moderate attention.  
SESSIONS AND VACATIONS.—There is but one session  
a year, in the Institute, and that of TEN months, com-  
mencing always on the first of October.  
The next session will commence on WEDNESDAY, the  
First day of October. It is of great importance to the  
Pupils to be present at the opening of the session.

**Rates of Tuition, &c.**  
PER TERM OF FIVE MONTHS.  
Primary Department, 1st Division, \$10 00  
" " 2nd " 12 00  
Preparatory Department, and all En-  
glish studies through the whole  
course, 25 00  
Music on the Piano and Guitar, (each,) 15 00  
Use of Piano, 25 00  
Use of Guitar, 5 00  
Music on the Harp and use of Instrument,  
Ornamental Needle-Work,  
Drawing, alone, or with painting in  
water-colors, 15 00  
Painting in oil, 25 00  
Wax-work, (per lesson,) 1 00  
French, German and Italian, (either or  
all,) 15 00  
Latin, Greek, and Hebrew, (either or  
all,) 15 00  
Board per month, including fuel, lights,  
washing, bed, bedding, &c., 11 30  
Incidentals, (fuel and servant for school  
room, &c.,) per term of five months, 1 00  
Use of Library, per term of five months, 2 00  
Board and Tuition will be payable, one-half in ad-  
vance, for each term of five months; the balance at  
the end of the term.

Tuition must be paid from the time of entrance to  
the close of the term—no deduction, except at the dis-  
cretion of the Principal.

Each young Lady must furnish her own towels and  
table napkins. If feather beds are required, they will  
be supplied at a small charge.

No young Lady will be permitted to receive her De-  
ploma until all her bills are settled.

N. B.—The expenses for the Board and Tuition of  
a young Lady, pursuing English studies only, (Instru-  
mental Music not included,) will be 148 00 a year.  
Two hundred and twenty-eight dollars per annum,  
will cover all charges for Board, Tuition, Books, and  
Stationery, for a young Lady pursuing the highest  
English branches, and Music on the common and on  
the Eolian Piano.

The estimate of course, does not cover Instruction  
Books in Music nor sheet Music furnished. The last  
item depends entirely on the talent and proficiency of  
the Pupils.

Two hundred dollars per year, will meet all the ex-  
penses of a young Lady, desiring to graduate with the  
honors of the Institute, and studying only English, Latin,  
French, or French Music, adding sixty dollars to the  
amount.

Where lessons in Embroidery, Painting, &c., are  
taken, it must be remembered, that the cost of the In-  
strumental Music is to be added to the charge for  
Tuition, and this cost sometimes exceeds the expense of  
Tuition—depending, altogether, on the kind and amount  
of the work performed by the Pupils.

Books, Stationery, and Music, are furnished by the  
Principal, at reasonable charges; and every effort is  
made to secure care and economy in the use and pre-  
servation of articles so supplied.

Payment can always be made by Acceptance of  
Mobile and New Orleans.

E. D. King,  
Wm. N. Wyatt,  
John Lockhart,  
Larkin T. Tarrant,  
James L. Govee,  
Wm. Hornbuckle,  
Sam'l Powell.

August 1st, 1851.

**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 de-  
partment is now completed, and a very superior Chemi-  
cal and Philosophical Apparatus have been received  
for the Institution.