





WEDNESDAY, OCTOBER 8, 1851.

**NOTES.**—The Board of the Mississippi Baptist State Convention, and Central Association, will meet 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.

It is understood among the patrons of this paper that brother Chambliss was affected with general paralysis about the 1st of June last, which at one time threatened his speedy abandonment of all public service; it is however a source of gratification to his friends to know, at this time, that his health, by travelling and rest, promises to be ultimately restored. We have had two communications from him of more than a column in length, within the last month—the first he has written since his attack, and we are happy to inform the friends of the South Western Baptist that there is hope of his being able soon to resume all his accustomed labors.

L. ALEX. DUNCAN, Sec.

**NOTES.**—The Choctaw Baptist Association will hold its next annual meeting with the Concord church, Winston county, Miss., 12 miles North West of Louisville, on Saturday before the 3rd Lord's day in October, 1851. This notice should have been made earlier, but we had, unknowingly, sent off every copy of the Minutes, and therefore had no way of ascertaining the necessary facts.

**FEAR.**—We understand there was a heavy killing frost in the vicinity of this place on Saturday morning last, the 27th ult.

**MALE HIGH SCHOOL.**—By reference to the correspondence of the Editor in another column, it will be seen that the Coosa River Baptist Association, at their recent meeting, resolved to erect a Male High School in the Town of Talladega.

**PROSPERITY IN TEXAS.**—Rev. J. B. Suteiler, writing us from Galveston, under date of the 20th of September, gives the following pleasing information in regard to the success of our cause in that growing State.

"Our University at Independence is doing better than ever. There are already, I am informed, 110 students, and additions are being made every week. The Galveston church, which is under my charge, is in a prosperous condition and also the Houston church, which I will supply once a month until the arrival of brother Chilton from Alabama. Indeed, the Baptist cause is on the advance throughout the whole State. A large number of intelligent, pious and zealous ministers are settling among us, new churches are being formed, and valuable additions are being made to the rank and file of our gallant army. I hear of revivals of religion in several portions of our beloved Zion. We want more ministers—pious, talented, educated and zealous. All such can find fields to occupy, where they can do good. None such need be deterred from coming among us, as fields can be found for them and their support secured."

**TURKISH FEMALE COLLEGE.**—The corner stone of this Institution was laid on the 19th ult., we understand, and Prof. Bacon of Georgia, invited to the Presidency.

**MISSIONARIES TO THE KARENS.**—The designation services of the Rev. William T. Biddle and his lady, as missionaries to the Karens, under appointment of the Missionary Union, were held at Hamilton, N. Y., on Thursday, August 21st.

## Report of the Executive Committee

The Executive Committee, appointed to superintend the Domestic Mission, in the bounds of the Coosa River Association, beg leave to report:

That they have again employed brethren Jordan Williams and Maunsel Garrett to occupy separate fields at \$12 per day. Bro. Williams reports that he commenced his labors the 27th of April, and has been actively engaged one hundred and five days,—has delivered ninety-one regular discourses, besides some lectures at baptisms and other places; thirteen have been received by letter, twenty-one by experience and baptism. He has travelled about 1,700 miles, has supplied Mt. Pleasant and Mount Creek churches, and has received \$10 00 for his support from those churches. His incidental expenses have been \$5. He has been kindly received and met with marked attention, where ever he has gone.

Bro. Garrett commenced his labors in the destitute portion of our eastern borders, on the 30th of April, and has been in the service of the Committee one hundred and forty-four days; has preached one hundred and nine sermons, besides some lectures and exhortations. His incidental expenses have been \$5. He has supplied Antioch, Bethlehem and Mt. Ararat churches, which have contributed to his support, as follows: Antioch \$7 00, Bethlehem \$6 63, Mt. Ararat \$16 63, making in the whole \$30 26.

Bro. G's time has been spent in Hillahee, in Talladega, the upper part of Tallapoosa, and west side of Randolph county. He has spent a large portion of his time in attending protracted meetings, at some of which there were precious revivals. He has baptized seventy-eight during his mission, and one hundred and eight since the last Association. He has received kind and hospitable treatment during his tour.

In conclusion we beg leave to suggest to the Association, the propriety of assisting the destitute and weak churches immediately within our bounds, instead of enlarging our fields of labor.

C. McGEE,

For Committee.

## Man.

**I. HIS RANK IN CREATION.**—Man has certainly cause for thankfulness to his Maker for the rank which he holds in creation. Though made a little lower than the angels he may, nevertheless, claim brotherhood with those nobler sons of the great family of intelligences. Possessing a rational and immortal soul he, as well as they, is a son of God. With them he may look aloft and study, and admire the works and ways of God. The possession of intelligent mind, whilst it lifts him to angels, elevates him to an immeasurable distance above all the other orders of being in this lower world. It is this that gives man the mastery, and enables him to subdue all to himself. By the mere supremacy of mind he can compel the most bold and ferocious of the animals to obey his commands, and crouch, and tremble at his feet. In the enjoyment of these distinctions man too often forgets that they are the gifts of the unmerited goodness of God; and that the same hand which placed him above all, might have placed him beneath all. Instead of enjoying the high distinction of immortality, he might have been like the beasts that perish, prone to the earth, and destined forever to mingle with the earth. When he thinks of what he is, and what he might have been, well may he look up to his all-bountiful Creator, and exclaim in the language of the pious Psalmist, "I will praise thee; for I am fearfully and wonderfully made: marvellous are thy works; and that my soul knoweth right well."

**II. MAN'S TRUE DIGNITY.**—With reference to this point many and discordant opinions are maintained. There are some who search for their honor and dignity of character in the dark vaults, and amid the smoky statues, and worm-eaten escutcheons of their ancestors. Their blood is noble, because it never has flown in the veins of the vulgar. Others, in a more business like style, compute dignity by dollars and cents, and regard themselves as more noble than others, just by as many dollars as they possess above them. Others again, despising the aforesaid distinctions as sordid and sensual, rest their claims to honor, and distinction on the endowments, and the achievements of their minds. They soar to the starry heights of science, and thence look down on the mass of men below with pity and contempt. In the Word of God we are taught another and a better way of honoring than any of these. We there learn that man, when at first created did possess true dignity. He not only bore the impress of his Maker's skill, but was formed in his very image. He was wise, and holy, and happy. On him the Creator looked, well pleased himself with his work, and pronounced it very good. Now, if he would once more possess real dignity, let him return back again towards his original state. Just in proportion as he approximates that state, does he win the esteem of all whose esteem is worth possessing. So soon as by a genuine conversion he enters the kingdom of grace, holy angels rejoice over him as returned back to the family of heaven. God receives him as an adopted son, and Jesus Christ, God's own well-beloved son, is not ashamed to call him brother. The dignity which he thus acquires is not only real, and valuable, beyond all that is derived from earthly distinctions, but is also permanent—will survive all changes, and be as immortal as his nature. On the day of judgment he will stand on the right of the Judge, and be welcomed to a kingdom, in which he will reign as a king and a priest unto God forever. Whatever may be thought now, the day is rapidly approaching, when all sin and all sinners will be shown to be mean and ignoble, and all the holy worthy of honor, and highly honored. Conquerors, and statesmen, and nabobs, who once glittered in earthly glory, will then stand back; whilst many, who on earth were neglected and despised, will come forward, and receive chaplets of unfading renown.

**III. MAN CANNOT BE HAPPY IN A STATE OF ALIENATION FROM GOD.**—The prince hurled from his throne, stripped of his royal robes, and driven into exile, can never forget what once he was. Wherever he may wander, and how ever low and sordid the associations with which he is surrounded, he will ever bear with him the remembrance that he once sat upon a throne, and kings were once his companions. The remembrance of these things, whilst it will constantly haunt him, will greatly increase the shame and misery of his degradation. Thus it must forever be with man. However low in crime and wretchedness he may sink, he can never forget the heights of glory from which he has fallen. He can never forget that he was once a son of God—bore the image of God—was the compeer of angels, and the heir of a heavenly kingdom. These privileges of his birth-right, as he came forth from the creating hand of God, he will ever remember, though he sink to the depths of hell; and the remembrance will but give a deeper gloom to the blackness of despair with which he is surrounded. He cannot forget that he has thrown himself away—perverted the end of his being. He was not made to sin, and be damned, but to "glorify God and enjoy him forever." He must forever feel himself to be a prodigal, exiled from his Father's house, and deprived of all the privileges of a son, in consequence of his rebellion and disobedience. More than this: God is the fountain of life, and separation from him cannot but be death—eternal death. As in his "presence there is fulness of joy, and at his right hand pleasures forevermore;" so, at a distance from him there can be nothing but "darkness, death, and long despair."

**IV. IN THIS CONNECTION THE SOUL OF MAN APPEARS TO BE EXCEEDINGLY VALUABLE.**—We are taught the immense value of the soul in the very narrative given us of its creation. When it was about to be brought into being there was a pause and a solemn deliberation, doubtless intended to impress us with the dignity and importance of the work. Worlds were made with

a word; but, when the soul was to be created a council of the Persons of the Trinity was called. God would in this way make us feel, that, of all his works here below, none was so important.

Again, the soul will appear immensely valuable, if we consider its endowments. It is a living principle—all life—vital in every part. It is an intelligent principle—capable of making vast acquisitions in knowledge—capable of reasoning, and willing, and remembering, and hoping, and fearing—capable of the most exquisite enjoyment, and the keenest suffering. It is an immortal principle. It will survive all changes—carry all its amazing powers, and vast capacities into another, and an eternal state, and live whilst God himself shall live.

Again, the value of the soul is pre-eminently apparent, when we consider the pattern after which it was formed. It was made, not in the likeness of the heavens—the crystal walls—the golden pavements, or the sapphire throne—not in the likeness of holy angels—cherubim, or seraphim—but in the image of God himself. Surely that on which the great Creator has thus stamped his image and superscription he must regard as supremely valuable.

There are other evidences of the great work of the soul, which might be adduced; but, as they do not properly fall within the range of our present train of remarks, we will pass them by.

**V. MAN OUGHT TO ASPIRE AFTER THAT WHICH IS NOBLE AND HOLY.**—For such a purpose was he created, and for the accomplishment of such a purpose was he endowed with noble powers. It is indeed melancholy to see the energies of an immortal mind expended on mere trifles—to behold one who was created in the image of God—made to know and serve God, and enjoy him forever, carefully gutting up the rubbish of time, and neglecting to lay up treasures in heaven—anxiously toiling for a day, and making no provision for eternity. Were it not so common, it would be most amazing to see immortal spirits, instead of throwing aside every weight, and pruning their wings to soar to their home beyond the stars, crawling on the earth, and burrowing in the earth—loading themselves—to use the strong language of Howe, "with a great deal of thick clay." Many there are who have spent a large portion of their lives in adorning and fitting their bodies to appear in the presence of their fellow men, but have never spent one solitary hour in preparing their souls to appear in the presence of that awful God, before whom they must ere long stand in judgment.—To say that this is folly—supreme folly—is saying but little. It is the greatest cruelty, and, at the same time, the greatest impiety. It is the greatest cruelty, for it is the murder of a soul. It is the greatest impiety, for it is the murder of a soul created in the image of God.

**VI. HOW GOD-LIKE MAY WE SUPPOSE, MAN WILL BE WHEN COMPLETELY FORMED AND FITTED FOR A DWELLING PLACE IN THE HEAVENLY PARADISE!**—Sin has indeed made wretched havoc with the bright image of God in which man was created. It is, however, delightful to know, that, in the cases of the children of God, the ruins shall all be repaired—yes, more than repaired. Jesus Christ came to save his people from sin; and he will save them from all sin—not only the penalty of sin, but also from the power, pollution and taint of sin. The work begun in regeneration shall be carried on unto perfection—until the soul reflects back again to the image of God. "But we all, with open face, beholding as in a glass, the glory of the Lord, are changed into the same image from glory to glory, even as by the spirit of the Lord." Such a renovation awaits not only the soul, but also the body. It was sin that marred the original beauty of the body. Sin converted the vigor, and elasticity, and bloom of immortal youth, into feebleness, decay and decrepitude. Sin touched it, as some beautiful flower is nipped by the chilling frosts, and it sickened, drooped and eventually dies. But when the dear earthly remains of our christian friends are committed to the dark tomb, it is not without hope. Though that scene be solemn, it is not one of absolute darkness. Light breaks in upon it and dispels the gloom—light from the sacred page. We know who has said, "I am the resurrection and the life; he that believeth in me shall never perish." "The hour is coming in which they that are in their graves shall come forth." When that hour shall come, those forms shall again be remodelled by the Almighty hand that at first built them—remodelled in still higher perfection—invested with a lustre brighter far, than ever before adorned them.—When the body of the Saint is deposited in the grave, "it is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. Then shall be brought to pass the saying that is written, death is swallowed up in victory." Well may the christian triumph over death in the confident language of Paul, "O death, where is thy sting? O grave, where is thy victory?" Our great captain has spoiled him of all his trophies. Not even a particle of the dust of the saints shall be left under his dominion.

## Woman.

As man was created a rational and social being, he required to have some one to be his companion, possessing his own nature, with whom he might exchange thoughts and feelings—with whom he might enjoy the "feast of reason and the flow of soul." In this his benevolent Creator gratified him. He formed the woman to be for him "a help-meet"—made her of a rib out of his side. She was "made," says Matthew Henry, quaintly, yet beautifully, "not out of his head to top him, nor out of his feet to be trampled on by him; but out of his side to be equal with him, under his arm to be protected, and near his heart to be beloved." In her man saw the counterpart himself—the same erect form, beaming countenance and speaking eye—saw his own nature, only of more delicate texture, higher polish and more exquisite workmanship.

## Editorial Correspondence.

**The Baptist Church at Talladega.**—The Cold-Water Camp Ground.—Excellence of the Waters of this Country.—Rev. S. G. Jenkins.—The Meeting.—Rev. Richard Pace.—Mt. Zion Church.—The Association.—State of Religion.

DEAR BRO. D.—Our last communication was dated at Talladega. We, however, omitted several things of interest—especially a notice of the religious denominations of this place. Talladega, in respect to its religious character, has long enjoyed, we think, a good reputation. There are three organized churches—a Baptist, Methodist and Presbyterian—at this point, all of which are regularly supplied with an intelligent ministry, and share a pleasing prosperity. Rev. H. E. Taliaferro is the "Bishop" of the Baptist "Congregation," and a most excellent man he is. Nature and grace have done much to make him a "noble man," in the pulpit and "many prophecies have gone before him" that the day will come, when few in Baptist ranks in the South, will enjoy a superintending to him, as a minister of the New Testament. If in earlier life he had fewer advantages of mental culture, the hardness of youth well contributed to qualify him for the needful study and privation of riper years in his sacred office, and it is delightful to witness the divinity with which he applies his powerful energies to the acquisition of knowledge, and the haste with which his nervous intellect attains to manly maturity. Already has he reached considerable distinction, both as a preacher and as a writer. With little attempt at display—indeed despising the empty parade which constitutes the display of some—they who read or hear his well elaborated discourses are always profited, and seldom fail of being pleased. He has been the pastor of the Baptist church at Talladega for a number of years, and there is no man in this section of country, we dare say, who is exerting a more powerful influence in favor of all that is good than he. His congregations are always large and attentive, and his church has a steady gradual growth.

From the town of Talladega, we passed up the country, the distance of half a day's journey, and came to what is known as the "Cold-Water Camp-ground." This is another Baptist place of meeting, of precious memory. It is located near the line of Talladega and Benton counties, and takes its name from the beautiful creek, near which it stands—the handsomest we remember to have ever beheld with our two eyes. The Cold-Water creek is only about one mile in length, and some thirty feet in width; bursting, as we were informed, from the very heart of the earth in a perfectly pellucid stream of the purest limestone water, and after winding its noiseless way among the hills the distance stated loses itself in the famous Chock-chlocks. Verily, when we beheld the multitudes assembled on the margin of this delightful stream, in the worship of God; especially when on the last day of the meeting, we beheld the man of God leading so many willing converts down into this water, and there burying them with Christ in baptism; it was difficult to keep down thoughts of John the Baptist and the river Jordan—difficult to repress the conviction that, there it was the multitude who went unto him from Jerusalem and Judea, and the region round about Jordan, were baptized of him confessing their sins.

The Cold-Water Camp-ground is in connection with the church of the same name. It was on this occasion well attended, and never was so large an assemblage of human beings more hospitably or more comfortably entertained on an occasion of the same character. There were a sufficient number of tents to accommodate an almost indefinite number of persons, and they were supplied with all things needful to a social and religious enjoyment; and to all this everybody was invited, without rank or distinction. Indeed, it seemed as if the former days, when all men had all things in common, had returned again to our world, and for a time we were tempted to forget that we lived in the selfish period of the 19th century. The religious exercises of the occasion commenced on Friday before the 2nd Sabbath of September, and continued until Wednesday following. Congregations were exceedingly large, generally, and always attentive. There were some seven or eight ministers present, who took an active and worthy part in the services. The pastor of this church is the Rev. S. G. Jenkins, who, it is feared, will fall under the denunciation on him, of whom all speak well. Notoriously an active, zealous and uncompromising minister of Christ, he is yet so amiable, affectionate and mild in his most resolute attacks on heresy and vice, that even his adversaries praise him, and the enemies of God and righteousness are often subdued by the tenderness and love with which he rebukes them. From what we could ascertain, brother Jenkins, is perhaps, the most successful preacher in this section of the state. He was formerly a student of Mercer University, and is the author of several published discourses on baptism, missions &c. His churches are prosperous. There were about twenty conversions at the Cold-Water Camp-meeting, eight of whom he baptized at the close.

From Cold-Water, we went northward in the direction of Alexandria, in Benton county, for the purpose of meeting with the Coosa River Association. Our stopping place was with our venerable brother, Rev. Richard Pace, the patriarch of the Baptists of this section, and the pastor of the Mt. Zion church, where the Association was to be held. Brother Pace is now, we think, in his 68th year, and has been a preacher of righteousness nearly forty years of that time. In many respects he is a remarkable man, and had he enjoyed the advantages of an early education—we speak what all believe who know him—he had been among the very first men of this or any other age. As it is, he has a just reputation for no mean abilities. A constant and careful reader, a bold and independent thinker, he has acquired a deserved reputation for soundness and intelligence, far above the majority of men. His personal virtues also have contributed to widen his influence, and give him a face of character truly enviable. "Father Pace" is the cognomen by which he is universally styled among his brethren, and when "Father Pace" appears in their midst, his perron, his piety, his good sense, his correct theological views are all respected and esteemed. We had the happiness to spend several days with his kind and hospitable family, and, truly, they were days to be cherished with fond recollection.

The Coosa River Association convened on Saturday, the 20th of Sept. and after the Introductory Sermon, by our good brother, Wm. McCain, it was called to order by Rev. H. E. Taliaferro, the former Moderator. This Association embraced, the last year, thirty-two churches, of which two withdrew at this Session, in order to unite with another body more convenient to them. The letters

from the churches contained a number of interesting items—showing that 247 persons had been baptized into their fellowship the past year; that some of the churches had been sorely rent by internal disorders, which were now corrected and healed; that two promising young brethren had been licensed to preach within their bounds, &c. Several questions of importance engaged the attention of the body at this session, and elicited some profitable debating, the most important of which related to the establishment of a Male High-School at Talladega. The action of the Association on this subject is contained in the following resolutions:

**Resolved,** That this Association recommend the establishment of a Male High School to be located at Talladega.

**Resolved,** To accomplish this purpose, a Board of eleven Directors shall be chosen, who shall have power to adopt whatever measures they may deem best calculated to secure its success and promote its interests.

**Resolved,** That the Board of Directors shall be elected annually by the Association, but, upon resolution, the former Board may be continued for the succeeding year.

**Resolved,** That at the close of the term of their office, the Directors shall submit to the Association a full Report of all their proceedings.

**Resolved,** That Walker Reynolds, Wm. Curry, O. Welch, S. G. Jenkins, Rufus Myatt, J. M. Cook, George Hill, Jas. Headen, W. W. Mattison, H. E. Taliaferro, and J. L. M. Curry, be requested to act as the Board of Directors for the ensuing year.

Of the propriety of this measure, there ought to be but one opinion, but how far it will succeed, remains yet to be seen. In addition to education, the subject of Domestic Missions, we found to engage the attention of the Association. The last year they had two missionaries in the field, who presented interesting reports which we accompany with this letter, and we were happy to perceive that the same plan of benevolent effort was to be continued the ensuing year.

Of the preaching at this meeting we can say but little, as we heard but little. On Sabbath an excellent Missionary sermon was delivered by our good brother, Jesse A. Collins, which was followed by a respectable collection for missionary purposes. It was not, however, such an one as it should have been for the occasion. There was present the largest congregation we have seen assembled this year, and they were expected to in a manner not experienced often, and had they responded to the call in hundreds of dollars, it had been nothing more than might have been expected from their numbers and their wealth. We hope the day is not far distant when all our churches will become fully awake to their duty on this subject, and will appropriate of their substance to send the gospel to the destitute, to the full measure of their ability.

It should have been observed before, that this Association has the singular custom of electing new officers every year, in a sort of rotation. In this course, Rev. Wm. McCain was chosen Moderator, and brother J. L. M. Curry, Clerk. The business was conducted with despatch, and all things done decently and in order, and we trust the whole meeting may redound to the glory of God. But I must close.

Yours, &amp;c.

A. W. C.

P. S. My health, I trust, is improving.

## Recognition of Early Friends.

DEAR BRO. CHAMBLISS:—I live at a place where religious papers seldom come, and where friends meet only "in fancies wide domain."—"Your 'Baptist'" then, which I see only occasionally, is to me an alabaster box, full of very precious ointment; especially from the fact that I frequently see in it the names of precious brethren whom I had the pleasure of knowing in the days of "old lang syne." Among that number I remember, with warm emotion, the Editor and proprietor of the S. W. Baptist.

I had the pleasure of spending the first three years of my ministry in the bounds of the Tuscaloosa Association, in which time I formed an acquaintance with many brethren of precious memory, who, as I see from your paper, are still at their posts; fighting valiantly in the cause of truth and righteousness. I have frequently thanked my God for his providence in casting my lot among such brethren; and have thought that no others would have borne me up with such cheerfulness, and at a time when I could not stand alone. It would be tedious, and perhaps tiresome to them, for me to name the friends in Alabama whom I remember with such fondness; but all of them who read this communication will be able to identify themselves from the recollection of former days. My chief object in writing is to let them know my whereabouts, and that I especially need their sympathies and prayers.

I have spent nearly three years among the Creeks, humbly endeavoring to "turn them to the service of the living God." During this time it has been my privilege to baptize many of the leading men of the nation, two of whom are now useful and efficient native preachers. I see with pleasure that Alabama is taking the lead in this great work of Indian reform. May I not hope then, that I shall share an interest in the sympathies and prayers of those who so kindly encouraged me at a time when one discouraging word, from a good brother, would have led me to abandon, at least for a time, all idea of trying to preach the gospel.

I would rather have an assurance that my brethren are engaged in "fervent, effectual prayer" for my usefulness, than to possess all the honors of this vain world. Indeed, no comparison is forcible enough to convey my idea of the worth of prayer.

On this account, chiefly, do I value my former acquaintance with you. I hope it will induce you, when you see this, and whenever you think of my poor name, to offer a solemn prayer for my success among the Creeks. How soon will all our toils end here! A little while ago, I was a boy with you. Soon will we meet, to give account of our stewardship before God!

If heaven were no more than a place where friends will meet, never to part again; it would be more than worth all the sacrifice of our short lives.

Affectionately and truly yours,

H. F. BUCKNER.

Creek Agency, Sept. 5, 1851.  
[Our thanks to the brother for his kind expressions in regard to myself; these, however, we can not consistently publish. He must pardon their being taken out of his article.]—Ed.

## Great Destitution.

DEAR BRO. CHAMBLISS:—Surely the sad tale I have to relate will move the hearts of your readers. Such destitution as exists in the bounds of the West Florida Association, I think it has never been my lot to witness—that is, where there are any churches at all.

This Association is composed of 16 churches, containing 460 members. It extends over a scope of country more than 100 miles long, and I suppose, 60 broad. Brother Joshua Mercer, who has been chiefly instrumental in building up the body, is too infirm and too far advanced in age to be very efficient. The only minister of means within its bounds, Rev. D. Everett, is in such delicate health that he is compelled entirely to lay aside preaching; despairing, I believe, of final recovery. There are a few other ministers near at hand it is true, but they are poor men, having to labor for the support of their families. Of course it is not expected of them to preach a great deal. If every minister in the Association could give his whole time to the work, I am not sure that half the destitution could be supplied. Besides all this, the land is generally poor; the people, therefore, are necessarily in indigent circumstances—so but little can be done to support the gospel. I have just received a letter from brother Everett, requesting me to come up and visit round among the churches—but a small number of which have pastors. He says: "There is no one even to call them together and propose to them representation in the Association. The consequence will be, a great diminution of our already meagre missionary funds." This I leave to speak for itself.

Now I have three questions to ask of every one whose eyes may rest upon these lines—

1. Can you not come down into this Macedonia of ours and help us?
2. Can you not give a dime to aid in the support of those poor ministers' families, who they go and preach to those needy people who seldom hear the precious gospel? If you prefer you can give more; but if it is only your wish to give a dime, you can hand it to your minister or some other person, who can forward it in a letter to brother Russel Holman, at Marion, Ala., or, to brother D. P. Everett, Orange Hill, Fla. Or you can collect dimes from others until you get a dollar, or \$5, or \$10, and send it yourself. Do not think I am personally interested in this—a Colporteur begs for others, not for himself.
3. Will you please get down upon your knees and pray for us?

J. R. HAGGARD.

Apalachicola, Fla., Sept., 1851.

67 Christian Index please copy.

P. S. If any minister or other person feels his heart moved to come down and assist us, it would be well for him to attend if he could our Association; which convenes at Orange Hill, Washington county, Fla., on Saturday before the fourth Lord's day in October, 1851.

J. R. H.

## Revival in Tuscaloosa County, Ala.

DEAR BRO. CHAMBLISS:—God has performed a glorious work for New Hope church. On Friday before the fourth Sabbath in August, the members met according to appointment, and covenanted together to pray the Lord to revive His work and visit His people again in love. A good congregation assembled on Saturday to hear preaching, and several came forward to ask an interest in our prayers. On the day following, Sabbath, the assemblage was much larger; a sermon was preached by our beloved brother Jno. C. Foster, to which we listened with deep interest. By night the number of anxious persons had considerably increased; but it was not until Tuesday morning, after an animating discourse from brother James Toole, that matter assumed a decidedly cheering aspect—when many presented themselves at the altar and some were enabled to rejoice in the pardon of their sins.

New energy was now given to the work—christians became more engaged, and the meeting continued from day to day with stronger manifestations of grace. A number attached themselves to the church, on Saturday, and on Sunday after services, and in presence of a large audience, twelve submitted to the ordinance of baptism. Still the work went on—the flames of Divine love extended from breast to breast and many were made to rejoice in the goodness of God. Three more were now received into fellowship, making a total addition of about eighteen members. Of those baptized, four were females, the rest young men of promise—all capable of being useful in the cause of Christ. Backsliders were reclaimed; many were left crying for mercy, whom we trust will soon find peace in believing. We hope the meeting has exerted a happy influence on the surrounding country, and that the well begun work will continue to go on, till all shall feel its effects.

The church had been in a cold condition for sometime, previous to this having had many difficulties—but God has been merciful—he has done great things for her whereof she is exceedingly glad. Yes, he has caused the solitary place to be made glad; the desert to rejoice and blossom as the rose. Brethren J. C. Foster, James Toole and myself were the main ministers in attendance, though assisted a part of the time by brother J. Parker.

Yours in christian bonds,

H. R. MOREAN.

Tuscaloosa County, Ala., Sept. 4, 1851.  
**NOTICE.**—The next session of the Bigby Association will be held with the Forkland church, Greene county, Ala., commencing on Saturday before the fourth Sabbath in the present month—October. As the church is desirous of attracting the meeting, ministering brethren are earnestly solicited to visit and give their assistance on the occasion.

M. B. CLEMENT.



It is needful to guide and guard us amidst our worldly prosperity.

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

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a anxious should be that your souls may prosper and be in health according to the measures of your worldly success. Unless you attain to something like this, your honor may prove your shame, your power a withering blight, your riches your destruction. How much you need the restraints and guidance of abundant grace. You stand on slippery places. You are exposed to innumerable perils. If scanty are your spiritual supplies, the pyramid of your strength is inverted, it stands on a point, the slightest jostle might cast it to the ground. You are out at sea with broad canvases and light ballast; a small gust might submerge you in the billows. Had the prayer of John been answered in behalf of Caius, he might have weathered the gale, for his soul was well freighted with the gold of heaven. But ye weak in faith and love; ye superficial in watchfulness and prayer, yet abundant in ease and wealth and honor; how may your heart tremble for you? What is to keep you from the dangerous extremities of pride and boasting? What is to keep you from bringing some sad reproach upon the cause of the Redeemer? What power is to sway you wholly to the side of righteousness? What influence is to turn your abundance into the channels of mercy and benevolence, and keep you wholly from the curse of those who have nourished their hearts as in a day of slaughter, whose riches are corrupted, and whose garments are moth-eaten; whose gold and silver are cankered, and the rust of which shall be a witness against them and shall eat their flesh as it were fire? James 5: 2, 3. Has God abundantly blessed you? despite not his favors, but seek ye by fasting and prayer, and all other hopeful means, that grace which will enable you to do good, to be rich in good works, ready to distribute, willing to communicate, laying up in store for yourselves a good foundation against the time to come, that you may lay hold on eternal life.—1 Tim. 6: 18, 19.

The lowly, great, watchful, thriving, the meek and fervent and spiritual rich, these are noble characters. Tall monuments of grace to show that piety, in its beautiful sway, can effectually stem the counteracting influence even of dazzling honors and golden accumulations. Such men have their beams, a bright and towering few to bless mankind. There have been kings, who, like David, "had rather be door-keepers in the house of their God than to dwell in the tents of wickedness;" Ps. 48: 10; great ministers of State, who like Daniel, in the face of towering despots have not been afraid to pray and make supplications before the God of heaven. Dan. 5: 11; governors, who like Nehemiah, have been ready to say to their pious brethren, "come let us build up the wall of Jerusalem, that we be no more a reproach;" Neh. 2: 17; rich men, who like "the chief of the fathers and princes of the tribes of Israel" of old, 1 Chron. 29: 6, have been ready to consecrate their mighty gains to the building of the temple of the Lord, or like Barnabas, that noble son of consolation, have brought forth the proceeds of their rich domain and cast them down at the feet of Zion's almoners, for the suffering and the needy. Acts 4: 36, 37. Such there have been, (eternal praise to the Lamb) and a far greater multitude like these shall bless the world when Zion's King, in fulfillment of marring prophecy, shall come down in the latest showers of his grace to water the earth. Then verily "the kings of Tarshish and of the Isles shall bring presents; the kings of Thoba and Seba shall offer gifts; yea, all kings shall fall down before him; all nations shall serve him." Ps. 72: 10, 11.

#### Mississippi Female College.

Bro. Chambliss:—Allow me to state one or two facts relative to our Female Institution at Hernando.

First.—That the project of a Female Seminary, under the patronage of the Baptist denomination, was first suggested in this State, in a report adopted for two successive years, 1845-6, by the State Convention, written by the brethren signed, and in words following:—"Your Committee are, therefore, decidedly of the opinion, that vigorous exertions should be made by our brethren for the establishment of a high school for boys, and an elevated Seminary for females, at some eligible place or places in the State. Deeply as they are impressed with the importance of such Institutions to our permanent prosperity, they think that their establishment should be entrusted to local associations or private enterprise. \* \* \* It has been deeply mortifying to many parents and warm-hearted Baptists to observe that when their children have returned from Pseudo-baptist or Roman Catholic Institutions, that these children have been so deeply imbued with the principles of their instructors, as to be opposed to the faith of their fathers."

Second.—That the first suggestion of an Associational Female Seminary in Mississippi was made by a member of the Hernando church, and falling in its object, he with others, secured the passage of a resolution through the Hernando church, making it the originator and owner of a Baptist Female College,—and, obtaining likewise, the countenance and patronage of the Convention for the enterprise.

Third.—That this Institution is the only complete Seminary for young ladies, under Baptist control, in Mississippi and Tennessee; it is now finished, additional buildings are designed; it is now finished, furnished as elegantly as any similar institution, and under headway. The grounds, building furniture, etc., are worth \$15,000.—The furniture of the stewards department is private property.

Fourth.—That although, Baptist in name and Baptist in origin, it indicates no sectarian creed, allows and requires that four Trustees shall not be Baptists, and, only demands that the President shall be a Baptist.

Fifth.—That Hernando is truly deserving the sympathy and warm support of Mississippi Baptists particularly and South Western Baptists generally. It has unintermittingly supported the Mississippi Convention, for the past six or seven years; has intermitted representations but once, contributed a larger amount to the denominational Treasury, when the Convention met here, than the undersigned remembers, has been at one time received in this State; that it is one of the only two Mississippi churches, (Columbus the other), ever represented in the Southern Baptist Convention; that it now contains, two Vice Presidents of the Mississippi Convention, and two managers, one Vice President of a Board of the Southern Convention, and one of

Secretaries of the same body. These are evidences that the church goes heart and hand for the benevolent organizations of the day, and while it deserves no commendation for duty performed, still has a right to solicit the sympathy of South Western Baptists in its educational movements.

Sixth.—That the cardinal principle of Baptist liberty, is the fundamental doctrine of evangelical christianity; that every christian, is a voluntary supporter of benevolent institutions; that no power ecclesiastical or civil, no associations or council, has a right to bind a church, to the support of any human organization. It is in the light of this principle, that the friends of this Female Institution solicit the kind regards, and support of South Western Baptists, never, however, to the detriment or at the expense of existing Institutions.

Seventh.—That this Institution is particularly opposed by a Methodist Institution, established to put it down. Shall the Methodists have five of six in the State and the Baptists none? Fourteen years service in the churches of Georgia, Alabama and Mississippi, entitle the undersigned to ask for this institution, liberal encouragement. He has ever labored for the cause, and hopes that he is serving his Master, in striving to build up an honorable and useful institution in the noble commonwealth, in which it is his pride to be a citizen.

W. CAREY CRANE.

Hernando, Sept. 11, 1851.

#### Columbus Association.

Dear Bro. Chambliss:—The Fourteenth Annual Session of the Columbus Association has just closed—having commenced with the Columbus church, Saturday the 13th., and adjourned the following Tuesday. It was one of the most interesting and harmonious sessions ever held.

A new course was adopted at this meeting, which worked admirably well—each morning, after 11 o'clock, was appropriated to hearing the gospel preached; thus the minds of the delegates were prepared for a full, prompt and energetic action upon all matters relating to the service of our Divine Master.

Although the weather was extremely hot, we had a large attendance, and a considerable amount of business was transacted; of this, none will be more interesting to you, perhaps, than that pertaining to Education. You have learned previous to this, I presume, that the Baptists in this part of the State are making an effort to establish a Female Seminary of a high order, to be located at Pontotoc. Trustees are appointed by our body, to act in concert with the joint committees of the Chickasaw and Aberdeen associations, to set the ball in motion; and, a resolution, recommending it to the patronage of the Denomination, adopted.

Our Domestic mission operations, for the past year, have been quite successful; and, the labors of our missionaries much blessed. The services of brother W. H. Roberson have been engaged for the ensuing year.

We were cheered by the presence of Elders S. S. Lattimore, Wm. M. Farrar, James Davis and Charles Stewart, besides some brethren of the laity, whose kind counsels and welcome assistance were most gladly received. Yet were we disappointed in not meeting with yourself, according to your promise, for we had anticipated a pleasant communion. Let this short sketch suffice for the present, my dear brother; when the Minutes are published you can obtain full particulars.

Your's in Gospel bonds,

E. ELOUNT HOSKINS,

Secretary.

Columbus, Miss., Sept. 19, 1851.

MARRIED.—On Wednesday, the 1st of October by the Rev. J. S. Ford, Rev. Elias GEORGE, of Union Parish, La. to Mrs. SARAH E. ROSS, of this county.

#### Mortality.

DIED.—Near Robinson Springs, Autauga county, Ala., on Wednesday the 17th of Sept. 1851, Mrs. MARGARET A. DUNSMON, consort of Benj. J. Drummond, and daughter of Jas. B. and Eliza C. Robinson, in the 20th year of her age.

Mrs. D. was a worthy communicant of the Baptist Denomination—in her, the church has lost an excellent member; the community a kind and obliging neighbor; but, far more heavily has the stroke fallen upon the husband and four lovely children—one of which being an infant only a few days old—to whom the loss is irreparable. She has left to them the pleasing consolation, however, that their loss is her eternal gain.

Alas! She is gone, no more to return. This side of Jordan's cold wave, Her spirit has flown to the realms of bliss, While her body sleeps in the lone grave.

A. C. T.

DIED.—On the 7th of September, 1851, after a few days illness, Miss R. R. COLE, daughter of Capt. S. & Mrs. R. COLE, in the 23rd year of her age; being born in Nottingham county, Va., December 18th 1827.

The intelligence and winning manners of the deceased, made her a general favorite—particularly with Bro. Creath, of Texas, under whose preaching she was induced to seek Christ in the bosom of her sins.

At the age of thirteen she made a profession of religion and joined the M. E. Denomination, of which she remained a consistent member until the removal of her father, in 1844, to Madison Co., Miss.; where, in 1848, she united with the Baptist church.

In the early part of the present year, her father moved to Boston, Miss.; here she soon gained a place in the affections of an extensive acquaintance. But how mutable all things here below!—How certain is death, and how uncertain is the time of its approach! A few days since, the deceased was with us, cheerful and full of life; now she sleeps in the silent grave! In the meridian of her days, kind and benevolent, she is called upon to yield to the unalterable fiat—"dust thou art and unto dust thou shalt return." Yet, though her spirit has taken its final flight, we feel sure it has gone to that blissful shore—

"Where saints of all ages in harmony meet, Their Saviour and brethren transported to greet, While angels of rapture unceasingly roll, And the smiles of the Lord are the feast of the soul."

Her sufferings, though great, were faithfully borne—sensible of approaching dissolution, she met it with great calmness and resignation, acknowledging with christian frankness, that she had not lived as near to Christ and as much for him, as she should have done. Taking by the hand each of her friends and relations present, she urged them to meet her in heaven, giving every evidence that to her, "death" was robbed of its "fright" and the "grave" of its "vicinity."

Death could not have laid his remorseless hand upon a more tender and interesting object than this kind lady! The comfort of aged parents, the solace of brothers and sisters, and the admiration of friends, how deeply afflicting must be this act of Divine Providence to their broken hearts! But to them we would say, weep not over the death of the righteous, "it shall be well with them;" "blessed are they who die in the Lord;" "they rest from their labors and their works do follow them." Her labors are over, and we would not call her back to contend again with the snares of the world, but would say, rather rest in the arms of her Father, and in the home of bliss! Yet a little longer, a few more contests upon earth and we will walk together the shining pavements of the sky.

"This earth is affected no more With sickness, or shaken with pain, The war in the members is o'er, And never shall vex her again.

No anger henceforward, or shame, Shalladden this innocent clay; Extinct is the animal flame, And passion is vanished away."

A. C. C.

LT Virginia papers, and the "Star," Jackson, Miss., please copy.

DIED.—At the residence of his father, in Union parish, La., on the 16th of August, 1851, Bro. WM. EDMONDS, after a short illness of eight days. Bro. E. made a public profession of religion in August, 1849, was buried in baptism a few days afterwards, by the writer. He died in the triumphs of faith, fully realizing the sentiment of Watts, the poet,

"Jesus can make a dying bed, Feel soft as downy pillows are, While on his breast I lean my head, And breathe my life out sweetly there."

Deoting parents, several affectionate sisters and other relatives are left to lament his loss—but they sorrowed not as those who have no hope.

Jesse Tenn.

#### Business Department.

##### Letters Received.

Rev J B Stidder's obliging favor and remittance is at hand. Glad to hear from him again. He will see proper credits are given, and that we have made an extract from his letter. His kind efforts in our behalf are duly appreciated.

Rev Platt Stout will find that we have corrected the omission of which he speaks, and now do as he requests. We are sorry, but such things will sometimes occur. May the Lord bless him in all his efforts to do good.

Rev M Ross can see statements in another column. We have endeavored to make all right.—The matter he mentions could not be avoided under the circumstances.

Rev H Lee has our thanks for another new patron. He still remembers our interests it seems.—It would have pleased us much to have met him at the Association. The Lord accompany him.

Rev Wm Howard also sends us another addition to our list. Of course his letters are always welcome. We will publish communication next week. Will please give us the first name he sent again? We think it is regularly entered, but have no way of ascertaining.

Rev A Travis' letter has been received. We will insert his article in our next issue. Hope to hear from him still oftener. Cannot he send some new subscribers?

Rev E E Kirewa will accept our thanks for his kind expressions of regard. The communication to which he has referred will appear soon.

Bro J Parris sends us an addition to our list, for which he will accept our thanks. The required change is made with pleasure. Credits will appear in another column.

Bro S McLemore's letter and remittance are received, and his request has received attention.—Hope all will be correct.

Bro W Milon has our acknowledgments for a new list of names. It is gratifying to receive new accessions so frequently from an old field. The papers have all been sent.

Mr Thos B Maddox is informed that the money he forwarded as stated has never been received. We presume it was lost in the mail. Nevertheless, he will perceive we have made all requisite credits.

##### RECEIPT LIST.

NAMES.	AMOUNT.	Vol.	No.
J P Bowls	\$2 50	3	13
Dr J Morton Evans	5 00	5	35
John Watts	2 50	3	39
James Lester	2 50	3	13
Felix Magee	2 50	4	28
Samuel R. Pate	2 50	3	52
James S Meeks	2 50	3	52
Jesse Grounds	3 00	3	52
Rev J G Collins	3 00	3	52
Sehorn J Thomas	5 00	3	52
Moses Westhook	5 00	3	52
T J Stewart	5 00	3	17
J T Mattison	6 00	3	52
Mrs C V Crook	5 00	5	8
Lewis Pyles	8 00	3	52
Wiley W Crook	10 00	5	11
Joe M Crook	5 00	5	30
Rev John P Rawdon	2 50	4	30
John Brock	2 50	4	30
C P Norris	2 50	4	30
W H Walker	2 50	4	30
Mrs M W Whately	2 50	4	30
David H Remson	2 50	4	30
Mrs R G Earle	2 50	4	30
G C Whately	2 50	4	30
Dudley Snow	2 50	4	30
E D Lewis	2 50	4	30
Wm McCullough	1 25	4	30
B M Blumer	2 50	4	30
Jos W Ferguson	2 50	4	30
David Florence	2 50	4	30
James L Ray	1 30	4	30
Elial Mathis	2 50	4	30
Joe Garrett	1 25	3	30
Thomas Davis	2 50	3	30
Jacob Fox	2 50	3	30

##### A Female Teacher Wanted.

One who can come well recommended as being competent to teach the various branches usually taught in Female Academies, may obtain a competent salary at Milton, Drew county, Ark. The village is healthy and in a pleasant location, the society is excellent, and two flourishing churches—one Methodist and one Baptist—are in the place. Any lady wishing a permanent situation, would do well to make immediate application to the undersigned, whose address is Lucy, Drew County, Arkansas.

D. L. DANIEL,

On behalf of the Trustees.

##### Bibb Line.

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

CALHOUN & BROTHERS.

Oct-3 11 3m

#### Real Estate for Sale.

IN THE TOWN OF MARION, and situated as follows:

1. Lot lying North Thompson Street, containing six acres and well improved.
2. A vacant lot South Thompson street, 7-14 Acres.
3. A vacant lot of 13 acres, corner of Thompson and Aurelia streets, near A. B. Moore, Esq.
4. Improved Lot, 2 acres, with running water, corner of Centerville and Thompson streets.
5. Improved Lot, 2 acres, between Jefferson and Lafayette streets, near Presbyterian church.
6. Improved Lot, 2 acres, on Lafayette street, between Messrs Huntington and Lockett.
7. Improved Lot on Pickens street, at S. E. corner public square.
8. Undivided half in the Lot and Office between Messrs Myatts and Stone.
9. A vacant Lot, two acres near Mr. M. W. Shumake.
10. Eighty Acres of Wood Land, N. E. of Marion.

The above parcels of Landed property will be sold on accommodating terms, and persons wishing to get cheap homes in Marion, will find it to their interest to call on the undersigned.

HUGH DAVIS.

Marion, Oct. 1st, 1851.

6m.

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. GOODHUE, A. M. Professor of Languages.

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

J. A. MELCHER, 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



