

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

"CHARITY REJOICETH NOT IN INIQUITY, BUT REJOICETH IN THE TRUTH."—1 *Corinthians*, xiii, 8.

[NUMBER 34,

A GOOD ARGUMENT.—The Rev. William Jay, in a sermon before a Missionary Society in London, stated that when young, having doubts whether the time had come for the evangelization of the world, he called to converse on the subject with John Newton, and mentioned to him the obstacles to the extension of the Gospel which oppressed his mind. When he ceased, the venerable clergyman looking at him, said, "My brother, I have never doubted the power of God to convert the heathen world since he converted me."

THE BAPTIST.

MAKING, ALA.

WEDNESDAY, OCTOBER 22, 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 prosecuting the meeting, ministering brethren are earnestly solicited to visit and give their assistance on the occasion.

M. B. CLEMENT.

Several interesting communications have been laid over for next week, owing to the present crowded state of our columns.

We call attention to the Circular of bro. William Duncan, in another place. He is extensively known in the South West, and any interest entrusted to his care will receive due attention.

Arrival of Mrs. Jackson.—We are glad to state that Mrs. Emily C. Jackson arrived safely at Boston in the Steamship Canada.

The Baptist Pulpit.—This excellent little work published by Edward H. Fletcher, New York, makes its appearance this week somewhat enlarged. Many of the extracts contained in the present number are truly interesting—the engraving is a lithograph likeness of Rev. Joseph Belcher.

Alabama Baptist State Convention.—Remember that the meeting of this body for the present year, will be held at Tuskegee, Macon county, commencing on Saturday before the first Sabbath in November—only a few weeks off; and that it is important there should be a full attendance of delegates. All the great benevolent interests of the denomination usually come up for consideration at these meetings; and let the wise and the good be ready to give them due attention. Tuskegee is one of the pleasantest places in Alabama and the brethren who may attend will be received with open arms and warm hearts.

The Western Recorder.—A recent number of this paper devoted nearly a full column to our notice of the course of the Editor of the Indian Advocate a short time previous, but in such terms as we do not feel ourselves at liberty to reply to. Whenever brother Waller shall have learned to use the language of a Christian gentleman, we will endeavor to overlook his gratuitous interference in other men's business, and bestow upon his editorials a proper attention, not until then.

Rev. Sidney Dyer.—From the laudatory style in which this brother, the Editor of the Indian Advocate, recently commended certain anti-slavery papers to the patronage of his readers generally—South and elsewhere—we were led to suspect either his soundness on this vexed question, or his prudence in the bestowment of indiscriminate, unqualified praise, and we therefore suggested to our own readers a due circumspection as to these matters for themselves, and the exercise of a becoming watch over the course of our good brother, lest he might be found at length, more deeply tainted with abolitionism than his patrons in the South West might desire. Since the penning of that caution we have received a long letter from brother Dyer, in which he informs us "he is no abolitionist," that "he does not sympathize with them in the smallest degree," that he has always abhorred their sentiments and practices and still does," and that when "he most cordially commended" the "Western Recorder," the "Tennessee Baptist," the "Christian Chronicle," the "Journal & Messenger," &c., &c., to "his readers" (for they were all put in the same category) he had no allusion to the contents of those papers, but only to "their size and typographical appearance."

We are glad to learn this; and hope, when the kindly feelings of our brother shall in future prompt him to introduce a book or a paper among Baptists in Alabama, Mississippi, Louisiana, or Texas, (for his paper has a large circulation in all these States,) he will remember that they are less concerned about externals, and that if the doctrines of said book or paper are at war with Southern Institutions, no imposing "size or typographical appearance" can sufficiently commend it to their respect.

More Revival Intelligence.

Below will be found an extract from a letter just received from Tuscaloosa county, Ala., dated October 9th, 1851. We make no comments—it speaks for itself; good news is always cheering.

I recently attended a protracted meeting at New-Hope church, about six miles north of Grant's Creek. The meeting commenced on Friday before the 4th Lord's day in August and continued 11 days, there was much anxiety manifested among the members of the church, and a great engagement among those ministers who attended regularly. Bro. Henry P. Morgan is pastor of the church this year. On the 10th day of the meeting, at the request of bro. Morgan, I baptized in the Warrior river twelve willing converts, and on the next day bro. Morgan baptized three more, making fifteen additions by baptism. During the time this meeting continued, there was an under current of work against it.

On Saturday before the first Sabbath in September, we commenced a meeting at Grant's Creek church, which lasted 16 days. This was one of the most solemn and silent meetings I ever attended. At the commencement there were a great many members who did not go heartily into the work, but deep solemnity seemed to be depicted on the countenances of nearly all the sinners who attended. There were thirteen added to the church by baptism and three by restoration. One of those who joined by restoration had been out of the church over sixteen years. He joined the Sons some two or three years ago, and has now returned to the church. One who joined by baptism, had been ten years a Methodist. There were many young persons added.

I remain yours in Christian bonds.

JOHN C. FOSTER.

A word truly spoken, is like apples of gold in pictures of silver.

Devils.

In further prosecution of this subject which we commenced last week we remark,

3. The devil is a murderer. Christ says, "He was a murderer from the beginning." "Cain was of that wicked one"—was the servant of that wicked one—"and slew his brother. Whilst by his emissaries, as in the case of Cain, he murders the bodies of men, and, in this way, by instigating assassinations, and wars, he has, from age to age, deluged the world with blood, yet it is of the soul especially that he is the murderer. He aims his most deadly thrusts at the most vital part. He destroys that for the loss of which there can be no equivalent. Destruction is his accustomed work; so much so, that he is called Apollyon—the destroyer. If he find pleasure at all it is in the groans and shrieks of the souls which he has drawn down to a companionship with himself in ruin and wretchedness. He does all that he can to counteract the progress and effect of the gospel. He attempted to destroy the whole scheme at once by leading the second Adam—the Lord Jesus Christ—into the commission of sin; just as he ruined man's primeval happiness by his but too successful temptation of the first Adam. He is the enemy who sows the tares among the wheat—catches away the good seed when it is sown in the heart, and blinds the minds of them that believe not, lest the light of the glorious gospel should shine into them. His character is drawn by the Apostle Peter in one graphic line—"Be sober," says he, "the vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour."

It may be proper in this connection to remark that the devil is a slanderer—a murderer of character and reputation. The very word devil means a slanderer. This work, of course, he accomplishes by means of his emissaries; and they may be certain, that they are never so much like their master, as when engaged in filching from any one that which is worth more than gold—his good name.

4. The devil is the enemy of God. This we might infer from the fact that he is the instigator of all sin, and all sin is opposed to God. But, in addition to this we find him usurping the very honors which belong to God—daring to ask the Son of God himself to bow down and worship him. When wickedness has gone thus far it can go no farther. This is the very climax of rebellion against the majesty of heaven.

We are authorized by Paul to ascribe the rise and reign of Popery to Satan. He tells us that "the coming of the man of sin is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved." The picture which he draws of the man of sin is such, that no honest and sound interpreter of the Bible, who has any correct knowledge of the history of Popery, can doubt to whom it belongs.

This is Satan's master scheme in opposition to God and man. It may well be doubted, whether it is possible for hellish cunning and hellish malice to go any farther. Some one has said that the devil offered to Christ the kingdoms of this world and the glory of them, on condition that he would fall down and worship him, and he spurned the offer; but that he made the same offer to the Pope, and he immediately accepted it. If we judge from his conduct, he did indeed accept the offer; and for a time he was permitted to wave a sceptre of power over the known world, and wear on his brows a diadem glittering with the glories of every kingdom. It would seem that the devil, deceiver though he be, for centuries at least, fulfilled his part of the bargain. The Pope, if we may judge from what he actually did, on his part agreed to bind the nations in the triple fetters of ignorance, and despotism and superstition—to take away from the people the key of knowledge—cut off from them all the streams of spiritual life, and let loose all their passions—all the indulgence of which was compatible with his own ghostly tyranny—agreed to become the grand factor of the devil, and open a market for the sale of souls in every town and every hamlet—may, agreed to become the very impersonation—the incarnation rather of Satan himself, and sit as God in the temple of God, and claim the honors, worship, and very name of the Lord God Almighty! That the Pope faithfully fulfilled his part of the bargain truth-telling history proclaims aloud to all the world.

Though crippled by the reformation, and stripped of some of his fairest dominions, the Pope may still be said to be the devil's prime agent. Still he wields a tremendous power in opposition to the cause of God, and for the destruction of the souls of men. So far from having given up the contest, he now, with the bloody pages of history open for all to read, and in the clear, strong light of the nineteenth century, seems to be mustering his hosts for a final and decisive contest. He even dares to attempt the subjugation of this land of the free and the brave—this land that once afforded a refuge to the Huguenots and Puritans from his bloody persecutions, and which is now the fair home of their descendants—this land which, from having been a wilderness, has, by means of the institutions of Protestant Christianity, been made to flourish as the garden of God. He presumes to attempt our subjugation; but, with the characteristic fraud, and cunning of his master, he comes veiling his deformities, concealing the fetters, and the dagger, and holding out to view a most imposing picture. He comes, it we would believe him, to restore the venerable institutions of ancient christianity—the Gothic temples, and painted windows, and gilded altars, and golden crucifixes, and burning candles, and pealing organs, and chanting boys, and priestly robes, and venerable bishops—the true representatives of the Apostles—with mitres on their brows, and the keys

of St. Peter at their girdles, and holy priests, from whose fingers the grace of salvation will trickle when they sprinkle the baptismal water on the faces of our children, and from whose lips will come forth authoritative words of pardon for the guilty. We will believe him not. In all these immunities we see, not holy, spiritual, primitive, Apostolic, unadorned christianity—"when unadorned, adorned the most"—but the very lures, by which, in former ages, the nations were led to lay down their necks for the Pope to tread on them. In the background of this picture with which he would dazzle our eyes, we see the Inquisition with its chains, and bolts, and racks, and prison cells—we see the dun smoke, and lurid fires of the bottomless pit. We hope in God, that there is too much liberty, and light, and true religion in this country to submit to these encroachments. We hope that our gospel champions, who are valiant for the truth, will seize, not their carnal, but spiritual weapons, and scourge these invaders back to the dark cloisters from which they came. Our apology for this digression, if digression it may be called, is, that the circumstances of the times seem to demand it. To return to our immediate subject, we will proceed to enquire,

V. Into the extent of the power of the devil. It has been said that Christians make the devil to be both omnipotent, and omnipresent.—This is certainly not true with respect to those who represent the subject just as they find it in the Bible. The Bible certainly teaches that the devil has great power; but it does not teach, and of course we do not believe, that he is almighty, or that he is capable of being every where present at the same time. These are incommunicable attributes of deity. The being that possesses them is a God in the highest sense of that term. Before proceeding to show what the Bible teaches on this subject, we will make two or three explanatory remarks:

1. We are wholly unacquainted with the mode of spiritual agency. We know not with what rapidity they move: though we have reason to believe that it is very great. Nor do we know whether their agency is confined to the immediate locality which they occupy.

2. When the Bible speaks of the doings of Satan, we are not necessarily to understand it as speaking of his individual, but rather of, if we may so call it, his official acts—the acts performed by his agents under his control. When we say that all men are tempted by the devil, we do not mean that Satan himself is present with all at the same time, but that some of his subalterns are present with all.

3. It is conceded that there are difficulties in the subject of diabolical agency. There are some things about it which we cannot understand. That, however, is no good reason why we should not believe it. There are difficulties in every thing with which we meet—inexplicable difficulties even in our own nature. There never was a greater sophism than the position that it is unreasonable to believe every thing which we do not understand. This theory destroys the uniformity of truth, making the same fact a truth to one, and not to another, according to their respective measures of understanding. It should be remembered, however, that truth is immutable. That which is true is so, whether we understand it or not, and whether we believe it or not. The deception in the sophism which we are acquiring, lies in confounding the nature of a fact with the evidence of it. If we have sufficient plain evidence of the existence of a given fact, we are bound by the laws of correct reasoning to believe it, though we do not understand the nature of it. But, if we do not understand the evidence itself, then, by the same laws, we are bound to suspend our belief, until we do understand it. In the case before us, all we have to do is patiently and candidly to examine what the Bible teaches on the subject, and believe whatever it plainly teaches, though there may be much about the nature of the facts, in the case which we do not understand. Such is most assuredly the only rational course for those who receive the Bible as the Word of God.

Under this part of our discussion, we will first consider a few texts, which teach the great power of Satan in general, and then refer to some specific cases.

Our Saviour himself, three times calls Satan "the prince of the power of the air." Again, when Satan claims to have the power of dispensing the kingdoms and glory of this world, Christ does not dispute it. We may hence be certain that there is a sense in which the devil exercises a supremacy over this world. He is the prince of this world, in as much as the inhabitants of earth generally render to him voluntary subjection; and also, because, with the permission of God, the possessions of this world, sometimes at least, are at his disposal. In Ephesians 2: 2, Satan is called "the prince of the power of the air." Some commentators suppose that the Apostle here speaks in accordance with the then prevalent Jewish opinion, that the air is the especial abode of evil spirits. As we regard this principle of interpretation as radically unsound, and one, too, capable of doing immense harm, we would on all occasions reject it, and maintain that the inspired writers never speak according to false prejudices, but always according to facts. If, therefore, Paul teaches that the region of the air is the especial abode of evil spirits, we contend that we must receive it as a fact. We would, however, regard him as teaching the control which Satan is permitted to exercise over the elements of which we find instances recorded in the Bible. In 2 Corinthians 4: 4, the devil is called the "god of this world." He not only reigns over it as a prince, but is worshipped in it as a god. And it is a melancholy fact, that at this day, in almost every idolatrous tribe on the earth, he is worshipped in form.

From these passages of the Word of God, it is evident that the devil has great influence.

Essays on the Duties of Masters to their Servants.

To the Editor of the South Western Baptist.
DEAR BROTHER:—I send you a copy of certain proceedings of the Synod of the Presbyterian church of Alabama, at their present session, with relation to the Essays which the Southern Baptist Publication Society has recently issued, on the duties of masters. If you think proper, you can publish the action in your paper. Respectfully,

J. L. KIRKPATRICK.

WHEREAS, The Baptist State Convention has published a volume containing three Essays on the duties of Masters to their Servants—being Essays to which a premium offered by the said Convention was awarded by a Committee selected from the leading religious denominations of the State, our own being one of these; therefore

Resolved, That a committee be now appointed to examine a copy of the above publication, (herein laid on the table of the Synod) with a view of ascertaining whether the work be such as this body may properly recommend to our churches, or otherwise promote its circulation.

The Rev. J. L. Kirkpatrick, Rev. W. T. Hamilton, D. D., Rev. J. M. McKee, and Messrs. D. C. Houston and W. B. Bell, Ruling Elders, were appointed the above Committee.

Subsequently the committee submitted the following report which was unanimously adopted by the Synod, viz:

The Committee appointed to examine the volume of Essays on the Duties of Masters to their Servants, would report

That we have examined the work with much care, and are of the opinion that it is well adapted to secure the object contemplated in its publication, viz: to assist and stimulate masters in the discharge of the responsible and difficult duties they owe to their servants. We do therefore most cordially recommend to all masters in connection with our churches, to procure, read and circulate the work, and would suggest to the coadjutors engaged in the distribution of the works of our Board of Publication the propriety of adding the above volume to their stock of books.

J. L. KIRKPATRICK.

A Voice from Mississippi.

Dear Bro. Chambliss:—For some weeks it has been my purpose to write; but, having been engaged in preaching nearly all of my time since the first of July, the matter has been deferred from week to week, until my last meeting, which closed only a few nights ago.

I have attended quite a number of protracted meetings during the summer, but as I have not time or space to enter into detail, I will simply say there has been decidedly more interest among the different congregations in this destitute region, than I have ever seen before.—About forty have been baptized at these meetings; many backsliders reclaimed, and brethren and sisters holding old letters, have again united with the church. Not a few have been inquiring the way to Christ, whom I hope and pray may be enabled shortly to rejoice; but what is the labor of one poor minister in the midst of such destitution as exists in a circle of some forty miles in diameter, yet this is my case; and, only two or three Pedobaptists of any note are embraced within the same boundary.

I have to lament my lonely situation, especially as I rarely hear any of my brethren preach, while on their route through this section of the Lord's field. True, they frequently visit our town, Kosciusko—yet, not more than four have preached here in some four years. Brethren, the next time any of you pass through our town, try to stop and preach to our little church—especially at night; for at the ringing of the bell a large congregation generally assembles. We meet at the Methodist house.

Much more could be said in relation to our churches in this country, especially the one at Kosciusko, but this must suffice for the present. In conclusion, let me make a few remarks on the important duty of the church in praying the Lord of the harvest for more laborers.—Surely, to excite the brethren to be more diligent in the discharge of their duty, I need not advert to the extensive harvest at our door, as it were, and in every direction around us; or to the limited number of laborers in the field—of these things they are already apprized. I sincerely desire to "stir up the pure minds of the brethren, by way of remembrance," however, that they may have this duty always before them—in the closet; in the prayer-meeting, or around the family altar. Above all, I wish preachers of the Gospel to have it in their hearts, and in their mouths, when they come into the sacred stand; for, be you well assured, my ministering brethren, if our congregations never hear us ask this great blessing in the pulpit, it will be needless for us to press either matter in our instructions—but we should do both.

In conclusion, dear brother, permit me to say that I have had much anxiety in relation to this important obligation, ever since I have been a member of the church; and it still increases. May we not fear that too much time and talent is spent in making arrangements for the support and education of ministers, instead of urging others to enter the sacred office. I do not say that too much has been done for the existing ministers; but while we have been endeavoring to promote them, we have forgotten to ask for others; therefore our fields are not occupied.—Dear brethren, may I ask you to think of this, and pray about it? May the Lord help you to do so.

Yours in Christian Fellowship,

WILLIAM W. NASH.

Attala county, Miss., Sept. 30, 1851.

NEW MEETING HOUSE.—In a letter from Rev. P. W. Spier of Montgomery county, Ala., dated the 6th inst., we find it stated that he is engaged in having a large Baptist church edifice erected near his residence, five miles West of Carters Hill. He says: "Hope much good may be accomplished in this effort—the house will be 60x35 feet. Some very interesting meetings have lately been held in my neighborhood—in attendance Revs. Wilks, Howard, Holmes, Park, Ledford, McLendon and myself."

More Good Meetings.

Dear Bro. Chambliss:—On Friday the 26th inst., commenced a meeting at Philadelpia, a church constituted last year by the missionaries of the Alabama Association. It is situated in the most desolate portion of Montgomery Co., generally known as the dark corner.

Since the constitution of this church, a decided improvement has been going on in the morals of the people; some of the worst characters in the neighborhood begin to show signs of reformation. A general desire prevails among parents to educate their children, and they have contributed something over \$700 towards building an Academy. Bro. Park, late of the Orion Institute, has been teaching here for some three or four months and has now a very flourishing school, of over sixty pupils.

The meeting continued six days, during which time we had large congregations and considerable interest. Not less than thirty presented themselves for prayer on different occasions. We hope the impressions made, will never be effaced. Four were hopefully converted to God and added to the church.

We also had very interesting meetings last Saturday and Sabbath, at Bethesda—two followed their Saviour's steps in baptism.

On Monday witnessed the breaking up of the Ebenezer Anti-Missionary Association, held at old Bethel church, in this county. The meeting appeared to be very interesting; at its close brother Finley (anti) gave a general invitation to those who desired an interest in the prayers of the people of God, to come forward. A large number availed themselves of the invitation, and bowed before God. I am glad to see our Anti brethren thus throwing aside their old notions, and hope the day will speedily come when all Baptists shall be united in one strong, indissoluble bond of love.

I am now on my way to the Alabama Association—with its session my present engagements will terminate. My vacation has been spent pleasantly, and I trust the labors dispensed have not been altogether in vain in the Lord.

My labors commenced on the 25th day of July and ended on the 19th October, during that period I have preached 57 sermons, delivered 35 exhortations and travelled 863 miles.

Hoping to see you in Marion in a few days. I remain yours, &c.,

Wm. Howard.

Montgomery county, Oct. 8, 1851.

Brother Chambliss:—Believing that good news from our far West would interest you and your readers, I pen the following lines. We have just closed an interesting meeting of five days with the Hezibah Church, baptizing nine in our little Jordan, whose banks were covered with interesting spectators to witness the solemn scene. An aged mother of eighty-six years bowed beneath the yielding wave, as well as a lovely daughter of eleven,—striking contrast. The former although entering in at the eleventh hour, will no doubt receive a full reward.

Christians rejoiced and sinners wept—all was solemnity. During an observation of thirty years, I have never witnessed a more solemn occasion. Friends in the different States would be gratified with the above.

Yours in Christ,

E. HAYNES.

Ouachita county, Ark., Aug. 12, '51.

Aberdeen Association.

Dear Bro. Chambliss:—A most interesting session of the Aberdeen Association has just closed in this place. Many very important questions came up for discussion.

1. The Baptist Book Depository, located in this City. This Association, at its last meeting, raised over three hundred dollars to establish the Depository, and appointed a Board to manage its concerns. Said Board reported a quantity of very valuable books on hand, at brother Houghton's Drug Store, and a number already sold. It was determined to enlarge operations by raising the additional sum of five hundred dollars, and advise the Executive Committee to employ one or two Domestic Missionaries, during the Association year, whose duty it should be to carry around books and preach the gospel in the destitute parts of the Association.

2. A favorable report was made by the joint committee of the Chickasaw and Aberdeen Associations, in relation to the establishment of a Baptist Female College, manifestly showing great industry on the part of those who had charge of that department of religious benevolence. They had obtained one hundred and sixty acres of land, one half mile North of the village of Pontotoc, and between ten and thirteen thousand dollars in subscriptions. It was shown also that the Columbus Association in this State, at its recent session in the city of Columbus, had united with the other two Associations, in this measure—each appointing ten Trustees, who are to meet in this place on Thursday before the second Lord's day in next month—November—at the time of the meeting of the Baptist State Convention, at which time the President of the Institution, and one or more Professors will be elected.

I heard the name of Professor HENRY HOLCOMB TUCKER, of the LaGrange Female College, Georgia; brother Wm. F. Broadus, of Kentucky; brother J. C. Keeney, of this place, spoken of with reference to the Presidency of the College; and brother Gaskill, of Griffin, Georgia, and brother Crawford, of Mississippi, and his excellent lady, as Professors in the Institution. Each body has appointed its ablest men as Trustees, and it is confidently expected, the school will open in the present buildings, in January next.

Next, the subject of Missions—Domestic, Foreign and Indian came up. Elder James Davis, whose health, I am happy to find, has greatly improved, preached the regular Missionary sermon, at the Baptist church, on Sabbath—on this occasion he was more than himself; always warm hearted in every good word and work. After the sermon a collection was taken up, amounting to \$301. Discourses were delivered, also, in the Methodist and Presby-

terian churches, and collections made—the total amount being more than \$400.

Now, the Bible Question engaged our attention. Two reports were made on this subject, a majority and minority report. The first is a sort of compromise, Elder Holcombe, Chairman; the other is in favor of the commonly received English version, for home distribution, and the most faithful versions in all foreign languages, Elder James Davis, Chairman. Discussion here took a wide range. The Old and the New versions for home, as well as Foreign distribution. Elder's Holcombe, Milikin, Mallett, and Comper on the side of the New versions; and, Elder's Davis and Dr. Quin on the side of the present translation. Great moderation and the kindest spirit was manifested by all parties; and there was much ability displayed by each during the discussion. The Association adopted the compromise report by a vote of 32 to 26—many did not vote on either side of the question. This vote is claimed as a triumph of the New version; but, it is manifest, had the issue been directly on the matter, it would not have been sustained. I herewith enclose you the report of the minority of the committee, as made by Elder Davis, with a request that you publish it in your widely circulated paper, and request also that the Tennessee Baptist and Christian Index copy the same. This will be but an act of justice to the minority, as the majority's report will be published in the Minutes of the Association.

There was a great deal more business of note transacted. On the whole, this was one of the most interesting meetings of the body ever held; between a thousand or twelve hundred dollars, in all, was sent up by the churches, and contributed at the Association, for missionary purposes.

The Association appointed a committee of seven, to devise ways and means for the establishment of a Male, as well as a Female school. The location was left unsettled, but there was evidently a strong feeling in favor of the Pontotoc. It was decided to request the co-operation of the Chickasaw and Columbus Association in this project, also.

Dear brother, it is manifest our denomination in North Mississippi has awakened to the importance of Missions and Education; and, are moving forward with a commendable zeal in all these noble enterprises. But I am making this article too long. It is hoped you will attend the meeting of the State Convention, which is to meet, at this place, on Thursday the 6th of November next.

Yours in christian bonds,

"MERCEUR."

Aberdeen, Miss., October 9, 1851.

Minority Report Before the Aberdeen Association on the Bible Question.

"The Committee to whom was referred the Bible cause, beg leave to submit the following report:

It is a source of rejoicing to every Christian, to contemplate the efforts which are now being made to diffuse the light of God's word throughout the world. Although the churches are doing but comparatively little, in proportion to their means, yet they are awakening to the importance of sending the Bible to the destitute. At no anterior period have such strenuous exertions been made in this department of Christian labor, as now characterizes the Christian world. The Bible cause is the cause of God. In giving it without comment to the destitute, we cannot be doing wrong. We would impress upon every Christian the obligation to contribute according to his ability to the furtherance of this Heaven born cause.—This cause should not be forgotten or overlooked. God in his kind providence has given us the Bible—the richest treasure we possess on earth—and committed it to the churches with the injunction to send it to the uttermost parts of the earth. The heathen nations are wholly dependent on Christians for it, and unless they receive it from them, they must go into eternity without any knowledge of the only Saviour of sinners. Loud and earnest are the calls which come to us from, at least, six hundred millions of our fellow travellers to the bar of God, who are in nature's darkness, without God in the world, or hope in the future, to give them the only book which tells of Jesus, that pure spiritual knowledge and unfolds the noblest future prospects that can enable them to meet, unawed and calmly, death's dread hour, dissipate the gloom of the valley of death, and fit them for the abode of saints.

It is Heavens directory to our lost world—God's Chart given to man—to direct him safely across the boisterous and treacherous sea of life to the heavenly haven of unchanging felicity.—Shall we, can we as Christians, witness such vast numbers of immortal souls, perishing for the want of this directory, and fail to send it to them, shall those loud and earnest calls of Heaven's pure light, fall on deaf ears, and can we reflect on the gross and midnight darkness in which is entombed the eternal destiny of such multitudes, and withhold the only lamp that can dispel from their souls the gloom and throes of eternal death. Brethren, the prayer of our hearts ought to be enlisted, and our hands engaged in this work. The Bible has already accomplished great results. When it was first given to the world, mental and spiritual blindness lied before its effulgent rays, as does midnight darkness at the approach of the orb of day. About the fifth century, however, the Bible became a proscribed book; and was withheld from the people, and the dicta of Priests substituted in its place. This continued for near ten thousand years. During this period ignorance, superstition, idolatry and bigotry, like sable mantles wrapped the nations of the earth in impenetrable gloom and darkness, which the light of nature failed to pierce. All correct views of the attributes of Deity were effaced, Jesus wrested from the visible church and images created intelligences substituted in his place, and the heart steeled against the influences of the Holy Spirit, by the substitution of penance and works. In the fifteenth century the Bible was again restored to man, and with it, God to the world, Christ to the church, and the Holy Spirit to the sanctuary of the heart. It lighted up a spark of Holy fire which soon kindled into a flame that now cheers the pathway of millions of souls bound to the regions of endless glory. The decrees of Councils, the Edicts of Emperors, and the Bulls

of Pope, could not extinguish the spark or quench the flame which this most wondrous book—bright as the Lord—Star of Eternity, lighted up in our benighted world. As Baptists, we are under peculiar obligations to circulate the Bible throughout the world. We discard the tradition of the fathers, the decrees of councils, the dictations of popes, bishops and priests, in all matters pertaining to doctrines and faith, and appeal to the Bible as the only infallible guide, and hold it to be a full and sufficient revelation of the mind of God. It is to demolish every heathen temple, every pagan idol, to overthrow every popish superstition, and give in shivered fragments, the Shasters of the Bible, and the Koran of Mahomet to the winds of Heaven. We look to it to stem the current of papal assumptions and impositions. It has already crumbled into dust many of the pillars which supported the high walls erected by Popery between God and man, and as Baptists, we confide in alone to undermine and wreck one of the remaining pillars, which for ages has been crumpling and tottering beneath its assaults, until the last sands upon which it stands have been almost swept away—Infant Sprinkling. Your committee would, therefore, urge the churches to contribute to their ability to the diffusion of the Bible, and thus hasten the arrival of the long prayed for day, when Heaven and earth shall be united in one glorious family, and unitedly raise one harmonious anthem, that will fill the universe, of God with blessings and honor, and glory, and power, and him that sitteth upon the throne, and unto the Lamb, for ever and ever."

Resolved, We have learned with pleasure that the Southern Baptist Convention which assembled at Nashville in May last, established a Bible Board as a medium for the appropriation of Southern Baptist contributions for the circulation of the Holy Scriptures.

Resolved, That we understand the extensible object of said institution to be the distribution of the present received English version of the Holy Scriptures in our country, and the most faithful translation in its own language, to every foreign nation.

Resolved, That we recommend to the churches composing this Association, to transmit annual contributions to aid in the execution of this glorious work.

JAMES DAVIS.

Tennessee Baptist and Christian Index please copy.

Soul-Prosperity.—No. XXII.

Needful to prepare us for the best possible use of special seasons of refreshing.

Even as thy soul prospereth. 3 John 2

As a result of the ready and profitable use of all special refreshings from the presence of the Lord, God's consolations do not always fall upon the saints in a perfectly uniform current. For wise and gracious ends, he varies the power and intensity of the heavenly gale. There are seasons of remarkable visitation, which he puts in his own sovereign power, and the approach of which is not for his people to know. Acts 1: 7. Providential junctures occur, which bring their peculiar advantages, and which God is pleased to crown with peculiar refreshings. Paul was uniformly prosperous in his spiritual state, yet he had his own extra times. When he came into Macedonia and his flesh had no rest, but he was troubled on every side; how was he comforted by the coming of Titus, and the favorable report which he brought from the Corinthian church? 2 Cor. 7: 6, 7. With Silas in the prison of Philippi, he had a memorable time. Acts 16: 25. He longed to visit Rome, that he might enjoy a season of special comfort with his brethren: Rom. 1: 12; it pleased the Lord at length, through many perils, to direct his way thitherward; but before he reached the city, as he met some of the disciples at Appii Forum, a heavenly gale came over his soul, "he thanked God and took courage." Acts 28: 15. These seasons are still vouchsafed to the children of God. With Peter and James and John they have their transfiguration days; with Moses they are some times permitted to hide in the cleft of the rock and see the glory of the Lord. The visits of distant brethren, some special and appropriate labors for the awakening of the churches, a missionary meeting, an annual convocation of the saints to consult and labor for Zion's good, the conversion of a son in a distant land, or of sinners in the community around—these and such like occasions are oftentimes of special interest to the saint, and of special refreshings to their souls. But the prosperous saint is in a much better condition to improve these gracious advantages than the back-slidden, lukewarm Laodizean. In the former case, the seeds of joy lie in a warm and well cultivated soil, and as descends the copious shower, how readily and with what vigor do they spring into vegetation. But it is not thus with all. To many of Christ's professed disciples, these occasions have but little meaning and but little power. Their senses are dull, their souls are unprepared, their bosoms are full of rocks, and brambles, and dryness. Perhaps to them the preacher's fire is fanaticism, the extraordinary efforts of the church superfluous zeal, the conversion of sinners a suspicious show, the joy of the saints a senseless rhapsody. Or if a melting influence comes down upon their hearts and they share in some degree the special blessing of God's visitation, they are illy prepared to use their mercies to the best possible advantage. They lack the skill, the tact, the good husbandry of the prosperous saint. Joy seems anxious to end down into their hearts a deep and lasting root, but it encounters a badly prepared soil.

The fires of love would kindle all his powers into a heavenly glow, but they find themselves in a heap of rubbish piled upon an iceberg. Through the pride of their hearts and the feebleness of their graces, God's merciful visitations are often abused. Though precious in themselves, yet they sometimes prove to superficial saints like gales to a ship with light ballast and a poor rudder, or a rich feast to a feeble stomach, or a sudden legacy to an indolent and thoughtless relative. Not so with the thriving and well established christian. His inner man is

girded up and ready. He has been waiting for the consolation of Israel. He has been crying out as did the prophet, "O that thou wouldst rend the heavens, that thou wouldst come down, that the mountains might flow down at thy presence." Isa. 64: 1. He is well prepared for the precious coming of his Lord; he can entertain them with humble thankfulness and comely discretion, and long detain the savor of his memorable visits. He that feasts daily and properly on the manna of heavenly grace, can eat the quails without surfeit and loathing; can partake of the extra clusters from the land of Canaan without any serious detriment. The occasional cordials and deserts of heaven accord with his spiritual digestion. They leave him refreshed, not enervated. They will not be so likely to prove occasions of pride and self-exaltation, as of increased gratitude, humility and self-abasement. The special visits of heaven are to him indeed mounts of favor and blessing; from these he does not often glide down with the swampy vale, but climbs up to loftier heights; and on these conquered heights he plants new batteries to dislodge the enemies in part, girls on anew his armor, and presses on to new and brighter elevations. The advantage which he has over the less prosperous saint who may happen to gain some occasional conquests, is that of the general who is well prepared to use his victories over the one who sometimes conquers, but loses almost as much for the want of due preparedness, or by subsequent indiscretion, as a bold sally or two, and a favoring providence have thrown into his hands. The warfare of Gaius is wise, his husbandry is good, his trafficking is profitable. He already hath and more is added to him. Each spiritual dividend which he gets, he is enabled to convert into new stock for new spiritual gains. He walked, but now he runs; he ran, but now he flies; yea, he mounts up on wings as eagles. As he advances in his heavenward march, by wise expedients he blocks out his enemies from his rear, labors to cut off from himself the possibility of a voluntary retreat, and binds himself by new compulsions to press onward to the immortal prize.

James Davis.

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Mortuary.

Brother Chamberlain.—The following resolutions were adopted by Ogden Church, Aug. 23, 1851.

Whereas, God in the dispensation of his Providence, has taken from among us our dear beloved Brother, THOMAS OGDEN, who departed this life the 24 day of August, 1851.

Resolved, That in the death of Brother Ogden, this Church has lost one of its best members, and this community an honorable, high-minded citizen.

Resolved, That the bereavement which we have recently met with in the death of Brother Ogden, should forcibly impress upon the mind of every member of this church, the divine injunction, "Be ye also ready, for the Son of man cometh at an hour when ye think not."

Resolved, That we sympathize with his dear relations in their bereavement; but we believe that "our loss" is his eternal gain.

Resolved, That this Church appoint a committee to write Brother Ogden's obituary, and request the "Tennessee Baptist" to publish, and the "South Western Baptist" to copy.

Resolved, That the foregoing preamble and resolutions be entered upon the records of this Church.

OBITUARY.

Died, August 24, 1851, in the lower part of Yazoo county, Miss., in the twenty-ninth year of his age, THOMAS OGDEN, the only remaining son of George Ogden, an old and well known citizen of this county. Scarcely does the Divine Providence of dissolution take place, or the cold hand of death seize upon mortality, and leave more room for sorrow and mourning.

Brother Ogden was born in Wilkinson county, April 9th, 1823, and emigrated, while young, to the place of his death. At the age of twenty-three, he was united in marriage, with Miss Mary Jane Spies, of the same neighborhood in which he lived; and in August, 1847, was soundly converted to the christian faith, and on the 26th, made a public profession thereof, by celebrating the death, burial and resurrection of Christ in the ordinance of baptism, to which profession he lived true and devoted.

Though his moral character was more commendable and his career in the exercise of "every good word and work" more bright, after he joined the Church, yet his whole life was marked by the most strict and plausible integrity. His amiable disposition, characterized by a noble, frank and upright deportment, together with a sociableness, in every way admirable and winsome, and a never-failing kindness and liberality extended in every necessity, gave him a place in the hearts of his friends, which few obtain, while he enjoyed the love, honor, and esteem of all who knew him. Soon after he united to the Church, he was elected clerk, and ever stood firm and faithful to the cause of his Master, laying before his brethren and the world, an example worthy of imitation.

His disease was that of congestion—last of the brain; and aged with the greatest violence, so that within the short space of six days, in the prime and vigor of life, possessing talents and powers of intellect, by few surpassed, he is taken from the land of the living, and numbered with the dead. Before he departed, he called his beloved companion, and embracing her in his arms, said, "Now, my dear wife, your kind husband must leave you, I do not fear death, but feel willing to go, and feel that my Saviour's arms are extended to receive me to his bosom. It is true, I have earthly ties, it grieves me to leave my wife and children, who are dear to me; but I wish you to live faithful, that you may meet me in heaven, and also raise my children in the love and fear of the Lord."

As he spoke, the tears could not refrain, for humanity will and can but weep. But his spirit was strong, and no doubt, realized the comforts of the Gospel in a dying hour, and that the "sting of death" was removed, and the "grave" had no victory.

Never, perhaps, was a death-bed witnessed with deeper expressions of grief, or was ever more interesting and truly lamentable. An aged and silver-headed father, a bereaved companion and two lovely children; a large family of relations, many of whom, were greatly depending upon him; an afflicted Church, and a community of friends, made the irreparable loss—Fruitfulness would murmur at the Divine dispensation; but when we consider the goodness of an Affliction, by grace we can say, "The Lord's will be done," nor would we keep back the "sainted spirit" from its eternal bliss. No, no. God, dear brother, "inherit the kingdom prepared for you"—bright be the glory above the skies;—again we hope to meet

thee," and join with rapture in the praise which thou art now giving to thy Redeemer.

By order of Ogden Church.

GEORGE OGDEN, J. B. HAMBERLIN, Committee.

DIED.—In Pickens county, Ala., on the 5th of July 1851, Mrs. Mary Mullins, wife of brother Uriah Mullins—aged 39 years.

The deceased was born in Lincoln county, N. C., and at about three years of age removed with her parents to South Carolina, where she was raised. In 1837 she removed with her mother to Alabama, and in April of that year was married. In 1842 Mrs. Mullins became a member of the Baptist church in her neighborhood, and she led the life of a consistent, humble Christian, up to the hour of death. It was the lot of our sister to suffer long, and very severely, in her last illness; and though her burden of affliction was great, yet she bore it all with remarkable fortitude, and was blessed with an uncommon degree of resignation to the will of her Heavenly Father. She expressed a full reliance on the merits of Jesus for Salvation, and departed in the full triumphs of a living faith. Sister Mullins was a most affectionate wife, tender and judicious as a mother, kind and obliging as a neighbor, and excellent in all the relations of life. She has left a husband and six little children, with many friends to lament her loss.

C. S.

Departed this life, September 25th, 1851, at his residence in Tuscaloosa county, Ala. Mr. WILLIAM STOKES, a deacon of the Bethel Baptist church.

Had the deceased lived to the day of his burial, he would have been 81 years of age. He was born on the Nottaway River, Amelia county, Va. After the close of the Revolutionary war, he removed, with his father, to Long Creek, Montgomery county, N. C. Here he made a public profession of religion, and joined a Baptist church. His next removal was to Stephens Creek, Edgefield District, S. C. thence to Georgia (what is now Hall county, near the upper Shallow ford on the Chattahoochee), afterwards to Campbell county, Georgia; finally, in 1835, he emigrated to Alabama, and settled in Tuscaloosa county. He soon became a member of the Bethel church, of which he remained a consistent and active member, till his death. He possessed an amiable and happy disposition; energetic and firm, withal; delighting to minister to the wants of others—especially of the distressed.

Among his brethren, his conversation was truly interesting and edifying—abounding in incidents, spread over a long period, from the Revolution, down to the Bethel church, through every vicissitude, and in a troubled portion of her history, especially, found in him a friend indeed—ever firm and faithful. He was truly a father in Israel; and the infirmities of age, maintained his active service with a constancy and promptitude that seemed to admit of no relaxation.

His last illness was severe, and attended with the loss of his accustomed intelligence; but on the night before his death, he seemed to be conscious that his departure was at hand—when told that mortal could do him no good—he said that his dependence was not in man, but in God.

After this, the failure of speech was such that but a very little of what he said was understood. His aged widow, who has been the sharer of his joys and sorrows for many years, is left to mourn his loss;—together with numerous circle of relatives and friends, and, especially, the Church of Christ. But their loss is his eternal gain.

May we deprecate the death of the righteous, and our last end be like his!

G. W. H.

Business Department.

Letters Received.

Rev. S. W. Sexton's favor was received last week, and the accompanying communication published. He has our thanks for a remittance and for his attention to our interests.

Rev. Wm. Howard again cheers us with a fine list of new subscribers—we always send them. His efforts on our behalf are daily appreciated. Would be glad to see him.

Rev. Jas. C. Foster brings us under renewed obligations for new patronage and a remittance. Such continued favors excite our warmest thanks. We publish a long extract.

Rev. P. W. Spear has ere this received a private answer. We will, of course, do what we propose. Hope his labors may prove a still further blessing.

Rev. James Davis will accept our regards for the interest he has taken in our favor—we trust all will yet be right. He shall have a private response. Article inserted.

Bro. William Duncan will notice that his letter came to hand in due time. The circular and card are published this week. We trust he will receive the patronage of his many friends and acquaintances in the South-West.

Bro. L. D. Honeycutt's request has received attention. Are there not some at his new office who will come forward to our support?

Bro. Lewis Forrester does not state his form or office, but we nevertheless make the requisite change. Can he not also send us some new names?

Bro. Parram Suddeth will find we have done as requested—we are sorry his office is at so great a distance from him. All will be correct, we presume.

Mr. W. S. Wright, P. M., is informed that his letter is at hand. Let him do the best that circumstances will admit.

Circular.

To my Brethren and Friends in general, in the South West, and to others with whom I have not the pleasure of a personal acquaintance, this Circular is most respectfully addressed.

By reference to the Card of Duncan, Graves & Burton, published in this paper, you will perceive that I have formed a connection with Messrs. Graves & Burton, for the purpose of transacting a General Commission Business in the City of New Orleans. These Gentlemen are very favorably known in the Community. They are men of Capital, of correct business habits, and ample means to afford to our customers the usual business facilities. I would, therefore, respectfully solicit a portion of your patronage, and hope by close application and attention to business to secure your favor and influence.

I remain yours truly,

WILLIAM DUNCAN.

New Orleans Oct 1st, 1851.

A Teacher Wanted.

TO take charge of the Auburn Macon Female Institute, at Auburn, Macon county, Alabama. Early applications are desired; address, to the Secretary of Auburn Lodge. It is expected that all applications will be accompanied with recommendations of high qualifications.

The Session of the Institute to commence on the 2nd Monday in January next.

S. M. GRAYSON, Sec.

Auburn, Ala. October 6, 1851.

RECEIPT LIST.

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James Larkins,	2 50	3	52
Stephen Fredrick,	10 00	5	31
Berry Tatum,	2 50	4	17
A. S. Nafiel,	2 50	4	32
A. R. Foster,	2 50	4	1
Rev W. S. Sexton,	3 00	3	30
Archer Wilson,	2 50	3	44
Mrs Martha W. Tucker,	2 50	4	31
Isaac Hawkins,	2 50	4	32
I. F. Balew,	2 50	4	32
William Potts,	2 50	3	21
Rev W. S. Meek,	3 00	5	16
James N. McNeil,	2 50	4	31
Dr F. H. Liddell,	2 50	4	24
Simcoe McLemore,	4 00	3	20
Jerry Johnson,	2 50	3	32
Jno M Killen,	2 50	3	15
Rev Jno S. Holmes,	2 50	4	13
John Cook,	2 50	4	32
J. H. Pinkston,	2 50	4	35
Dr R. J. Ware,	3 00	5	34
Jno M. Lanier,	3 00	1	52
C. P. Zimmerman,	5 00	4	52
Rev A. N. Worthing,	5 00	8	22
Mrs A. T. Prince,	3 00	4	14
Mrs E. W. Foster,	2 50	4	32
Levi Stephens,	5 00	4	32
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New Publications of Southern Baptist Publication Society.

DUTIES OF MASTERS TO THEIR SERVANTS. Three Prize Essays, by Rev. H. N. McTear of New Orleans, Rev. C. F. Sturges of Alabama, Rev. A. T. Holmes of Georgia. This is a 16mo. volume, price 35c.

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PREDESTINATION, AND THE SAINTS' PERSISTENCE, stated and defended from the objections of Arminians, in a review of two sermons, published by Rev. Russell Renshaw. By Rev. P. H. Melli, Pastor of Greek and Latin, Mercer University, Geo. 16mo. pp. 92. Bound in paper. Price 12c.

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Churches or individuals, by remitting the money for 2 dozen or more, will be allowed a deduction of 25 per cent from above prices.

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This favor with which the first edition of this work has been received, has induced the Board of Publication to stereotype it. The present edition is printed from stereotype plates, upon fine white paper and clear type. The price has been reduced from 75c to 50c. Price 35c.

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GEORGE PARKS & Co. Agents S. B. P. Society, Charleston, S. C. October 22, 1851.

WILLIAM DUNCAN, P. S. GRAVES, W. P. BURTON.

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Oct. 1, 1851.

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DR. S. BALL, SURGEON DENTIST, permanently located at Marion, Alabama. Office in the E. F. King House, where Ladies and Gentlemen can at all times obtain his professional services.

Dental Surgery in all its various departments practiced in the highest degree of perfection to which the art has yet attained. Particular attention invited to the fact, that by an entirely new and important improvement in the art of setting Plate Teeth, used only by himself, Dr. B. has a great advantage over other operators in this department of Dentistry.

For further particulars, inquirers are referred to his printed Circular, or to any one of the large number of persons in this community for whom he has already performed Dental operations.

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Marion, March 12th, 1851. 2-11

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. 26-13

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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.
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8. Undivided half in the Lot and Office between Messrs Myatts and Stone.
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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, Junr.

Marion, Oct. 1st, 1851.

HOWARD COLLEGE, Marion, Alabama.

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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, who has completed his fourteenth year, nor to advanced standing, without a proportionate increase in age.

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 month, 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 \$10 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 for 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.

CHERRY.

Onward, upward, soul and never
Yield thyself to dark despair;
Be thy motto "Hope! Endeavor!"
Joining with it fervent prayer.

Heart's thou not that voice that cometh
From a dim and distant land?
"Spurn obstructions, scale the mountain,
On its summit take thy stand."

Teacher! fix thine eye on heaven,
Take it not a moment thence;
Oh! though hell obstruct the way,
Trusting in Omnipotence.

Oh! into the harvest field,
Every power for God employ;
More the sheaves thou bearest with thee,
Greater thine eternal joy.

A Little Word.

A little word, in kindness spoken,
A word of cheer,
Has often healed a heart that's broken,
And made a friend sincere.

A word—a look—has crushed to earth
Full many a building flower,
Which, had a smile, and owned its birth,
Would bless life's darkest hour.

Then dream it not an idle thing,
A pleasant word to speak,
The face you wear, the thoughts you bring,
A heart may heal or break.

Miscellaneous.

The Progress of Luxury.

We take the following article from the Providence Journal. Such discourses are good signs in secular parpers:

"No one who loves his country can remain indifferent to the progress of luxury, which corrupts the morals and enervates the manhood of a people which engenders habits of idleness and frivolity, and turns even industry into unprofitable channels. The progress of luxury has been the cause of national decay in more than one proud empire, and it is not safe for any people to think themselves beyond its influence. Its entrance should be guarded against with care, and its progress should be watched with the most anxious vigilance. Especially should those whose fortunes place them above the necessity of close economy, set the example of simplicity in their style of life, and manifest their profusion in benefactions to public objects. Not that we would have the rich deprive themselves of any of the rational enjoyments which wealth can purchase; but we would have them avoid that useless and hurtful ostentation in dress, in equipage, in entertainments, which confers no benefit on those who can afford it, and which finds so many imitators in those who cannot.

The introduction of luxurious habits, by increasing the expense of house keeping, discourages marriage, and thus leads to a long train of immoralities of the most serious character. It breeds envy and discontent, and destroys that union of all classes which is especially essential to the support of republican institutions. It makes wealth superfluous, and poverty hostile to the securities of property. It is an unmixer of evil, and it is the duty of those who shape the public policy, of those who direct the public morals, and of those who influence public sentiment, to discourage every departure from the simple manners of our fathers.

If any think that these remarks are applicable to this latitude, we ask them to mark the change which has taken place in our community—not greater perhaps than in the community around us—with in a few years. All the increased comfort, and especially all the diffusion of comfort, may well be a matter of congratulation; but the countless inventions for the convenience of dwellings, for the more healthful use of food, for the lessened abuse of medicine, all those contrivances which place within the reach of men of moderate means the enjoyments which were formerly confined to the rich, are sources of just congratulation; but all that is devoted to ostentation, to showy furniture, and gaudy equipage, to display of plate, and splendor in entertainments, is a matter of serious regret. It is a low order of enjoyment. It perverts and exhausts the tastes which would otherwise expend themselves in works of art, in books, in music, and in things which have a humanizing influence. After all, those who indulge in this ostentation on the comparatively moderate scale on which alone it is possible for most men, even those who are esteemed rich, must remember with constant mortification, that they cannot approach the few who, in larger communities, and with greater means of folly, lead the fashion in matters of this kind.

That display which has nothing but its expense to recommend it, will be constantly overtopped by new comers, bringing fresh accumulations to waste upon the altars of fashion. The utmost limit of fashionable extravagance in a provincial town is not equal to the common display of folly in New York, does not approach the dissipation of Goodwood, and Blenheim, and Chatsworth. And even these are put to shame by the countless retinues, the lavish display, and the barbaric magnificence of the Eastern nobles.

How foolish then, for the greatest fortunes to attempt any such rivalry here. A republican people should be distinguished by their elegant simplicity, by their appreciation of the true value of wealth, and by their knowledge of the true mode of life.

INHALATION OF ETHER IN SORE THROAT.—At the last meeting of the Suffolk District Medical Society, a case of the absence of the throat was mentioned, wherein the patient, could not swallow liquids for some days, in consequence of the severe pain which was produced. It was therefore determined to try the effects of inhaling ether. When the patient began

to feel its intoxicating properties, he was at once enabled to swallow without pain or difficulty—which was done most greedily. The suggestion and application of this most valuable remedy were matters of great importance; and it is the communication of such cases at the monthly meeting of the Society, which makes them practically useful to the members.

Medical & Surgical Journal.

The Arab and his Serpents.

A Paris correspondent of the St. Louis Republican, says: I stopped to see some of the numerous shows, which are in full operation during the holidays. I found myself at last within a circle where an Arab was showing off with seven or eight great serpents. I wanted to turn and go away, but the crowd had become so great, that I found I could not move, and was obliged to remain a witness of certainly one of the most curious and frightful spectacles ever offered to the public. The snake charmer was seated on the ground after the fashion of his country, with his snakes all around him; two or three of them were of the most enormous size; almost as large as a full grown boar. He would take them up in his hands, let them wind round his legs, arms, body neck and head; stick out their forked tongues and kiss him on the hands, the lips, the eyelids, and present their heads or tails to him, as he commanded them.

While the spectacle was proceeding in the most successful way, one of the largest slipped off unnoticed by the Arab, or apparently so, and dragging itself along out of the crowd, every body who may be sure, giving him a clear space. Just outside of the circle two dogs were playing together. The serpent no sooner espied them, than he raised his head, and in another moment was busy winding himself around the body of one of the unfortunate animals. The poor dog really screamed with fright. It was like the screams of a human being.

The Arab no sooner heard it and understood the cause, than he got up, went to the spot, and without touching the serpent at all, spoke a few words, and the creature instantly uncoiled itself slowly, until it left the dog free, and I assure you one of the canine race never ran so fast as that dog did, as soon as he got loose. The surprise of the spectators of this scene knew no bounds, and pieces of silver were literally showered into the Arab's turban.

THE SPANISH FLYING-MACHINE.—The inventor of this contrivance, Don Diego de Salamanca and his daughter are about to arrive at Paris, to show the effects of this marvelous invention. The machine is very simple; it consists of a case two feet long and one foot wide, adapted to a band of leather round the waist, buckled behind. Two iron rods, fastened to the case, support a small piece of wood on which the feet repose. The case contains a simple and ingenious mechanism, similar to that employed to set an automaton in motion. The mechanism is worked by means of a handle. It sets in work two large wings ten feet long, make of very thin caoutchouc covered with feathers, and the wings may be so worked as to produce vertical perpendicular, or horizontal flying. The number of turns given to the handle determines the height to which it is desired to go. The handle has also to be turned every quarter of a revolution, to regulate the distance. The operation of turning lasts a minute. Horizontal flying is the most difficult, the wings beat the air like the oars of a boat, or rather as the feet of the swimmer. By means of this curious machine a man can go almost as rapidly as a carrier pigeon from the Hotel de Ville to the Arc de Triomphe de l'Etoile in eight minutes, and in half an hour to Versailles.

DECEIVING CHILDREN.—Dr. B. was called to visit a sick boy twelve years of age. As he entered the house, the mother took him aside, and told him she could not get her boy to take any medicine unless she deceived him.

"Well then," said Dr. B., "I shall not give him any." He is old enough to be reasoned with."

He went to the boy, and after examination, said to him, "my little man, you are very sick, and you must take some medicine. It will taste badly, and make you feel badly for a while, and then I expect it will make you feel better."

The doctor prepared the medicine, and the boy took it like a man, without the least resistance; and said he would take from his mother any thing that the physician had prescribed; but he would not take any thing else from her. She had so often deceived him, and told him it was good, when she gave him medicines, that he would not trust to any thing she said. But he saw at once that Dr. B. was telling him the truth; and trusted him; he knew when he took the bitter draught, just what to expect.

This simple incident contains instruction of deep and solemn importance, deserving the careful consideration of every parent. Honesty, with children as well as with others, and in all circumstances, is the best policy.—Visitor.

A MAXIM OF WASHINGTON.—"Labor to keep alive in your breast that little spark of celestial fire, conscience." was one of a series of maxims which Washington framed or copied for his own use when a boy. His rigid adherence to principle, his steadfast discharge of duty, his utter abandonment of self, his unreserved devotion to whatever interests were committed to his care, attest the vigilance with which he obeyed that maxim. He kept alive that spark! He made it shine before men. He kindled it into a flame which illuminated his whole life. No occasion was so momentous, no circumstances so minute, as to absolve him from following his guiding ray. The margins of his explanation in his account book, in regard to the expenses of his wife's an-

nual visit to the camp during the revolutionary war, with his passing allusions to the self-denial which the exigencies of his country had cost him, furnishes a charming illustration of his habitual exactness.

The fact, that every barrel of flour which bore the brand of "George Washington, Mount Vernon," was exempted from the otherwise uniform inspection in the West India ports—that being regarded as an ample guarantee of the quality and quantity of any article to which it was affixed—supplies a not less striking proof that his exactness was everywhere understood.

BAD EFFECTS OF MISCELLANEOUS READING.—Of two young men of equal capacity, suppose that one occupies himself for a certain period in light reading of a miscellaneous character, and the other devotes the same time to the vigorous study of one or two works requiring close attention and continuous thought; such as Butler's Analogy, Smith's Wealth of Nations, Locke's Essay on the Human Understanding, or Mill's Logic—the amount of intellectual benefit derived by the two, will be greatly in favor of the latter. The former will have gained merely a crowd of heterogeneous impressions, lying in confused masses in his memory, like the shreds and patches of a rag-bag; while the other will have been through an athletic course of mental discipline, by which every faculty is invigorated. Beware of the man of one book, says a Latin proverb. He knows no more than one book, but that he knows thoroughly. Let me commend to every young man who hears me, to form the habit of reading with a definite object, and with a concentrated attention, and not to roam over a library as one strolls through a garden, pitching upon books because there is something taking in the titles, or because the contents have an inviting look as we turn over its leaves. Be content to be entirely ignorant of some things, in order that you may know other things well. It is better to know every thing of something, than something of every thing. Study, says Cicero—and no man had a better right to define study than he, for no man ever studied harder—is the intense and assiduous occupation of the mind, applied to some subjects with earnest good will. One hour of such study is worth a day of listless dawdling over a shelf of books.—Hillard's Address.

Wonders of the Universe.

What mere assertions will make any one believe that in one second of time, in one beat of the pendulum of a clock, a ray of light travels over one hundred and ninety-two thousand miles, and would, therefore, perform the tour of the world in about the same time that it requires to walk with your eyes closed, and in much less than a swift runner occupies in taking a single stride? What mortal can be made to believe, without demonstration, that the sun is almost a million times larger than the earth; and that, although so remote from us, that a cannon ball shot directly towards it, and maintaining its full speed, would be twenty years in reaching it, yet it affects the earth by its attraction in an appreciable instant of time? Who would not ask for demonstration, when told that a gnat's wing, in its ordinary flight, beats many hundred times in a second; or that there exists animated and regularly organized beings, many thousands of whose bodies fall close together, would not extend an inch? But what are these to the astonishing truths which modern optical inquiries have disclosed, which teach us that every point of a medium through which a ray of light passes is affected with a succession of periodical movements, regularly recurring at equal intervals, no less than five hundred millions of millions of times in a single second! That it is by such movements communicated to the nerves of our eyes that we see, may more, that it is the frequency of their recurrence which effects us with the sense of the diversity of color. That, for instance, in acquiring the sensation of redness, our eyes are affected four hundred and eighty-two millions of millions of times; of yellowness, five hundred and forty-two millions of millions of times; and of violet, seven hundred and seven millions of millions of times per second. Do not such things sound more like ravings of madmen than the sober conclusions of people in their waking senses? They are, nevertheless, conclusions to which any one may most certainly arrive, who will only be at the trouble of examining the chain of reasoning by which they have been obtained.

Coal Fields, a Source of Power.

In his late interesting work on England, Hugh Miller speaks of the Coal District as a most important source of her wealth and power. There are of her carboniferous territory, he says:—

"Scarcely equals that of one of the Scottish lakes—thirty miles long and eight broad; yet how many steam engines has it not in motion! How many railway trains has it propelled, and how many millions of tons of iron has it raised to the surface, smelted and hammered! It has made Birmingham a great city—the first iron depot of Europe." And if one small field has done so much for England, what may we expect from those vast basins laid down by Lyell in the Geological map of the United States! When glancing over the three huge coal fields of the United States, each surrounded with its ring of old red sandstone, I called to mind the prophecy of Berkeley, and thought I could at length see what he could not, the scheme of its fulfillment. He saw Persia resigning the sceptre to Macedonia, Greece to Rome, and Rome to Western Europe, which abuts on the Atlantic. When America was covered with forests, he anticipated an age when that country would occupy as prominent a place among the nations as had been occupied by Assyria and Rome. He en-

visaged coal fields, some of them equal in extent to all England, seem destined to form no mean element in its greatness. If a patch containing but a few square miles has done so much for central England, what may not fields, containing many hundred square leagues, do for the United States?

Stop the Liars.

WHEREAS, the report has gone to the world that I am about removing from this place to Georgia, and that my Gin Shop will soon go down, I take this opportunity of informing the public that I am still making Gins at my New Shop, just one half mile East 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 enough Corn to last a while, and will still furnish the public with as good Gins on as 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.

DRUGS & MEDICINES.

NEW STORE and New Goods!

J. G. HUCKABEE, having taken the Store lately occupied by L. S. Hart, offers to the citizens of Marion and vicinity, a large and extensive assortment of genuine Drugs, Medicines, Chemicals, Paints, Oils, Varishes, Dye stuffs, Brushes, Window-glass, Stationery, Perfumery, &c.; selected with great care and designed particularly for the Retail Trade. To which he invites the attention of Physicians, Painters, and others.

Prescriptions dispensed accurately and carefully compounded, by an experienced Pharmacist.

Marion, Ala., Feb. 26th.

A CARD.

F. A. BATES, M. D. respectfully informs the citizens of Marion and 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.

Medical Notice.

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

Marion, Feb. 20th 1851.

Medical Notice.

DR. GEO. S. BRYAN, having located in Marion, offers his services to the citizens of the town and surrounding country, in the various branches of his profession. When not professionally absent, he may be found during the day at his office under the King House, third tenement west from the bar-room, and at night, at the residence of Mr. W. R. Brown.

Jan. 24th 1851.

COLBY'S BOOK CONCERN.

THE OLD STAND, 122 NASSAU STREET, AT THIS PLACE may be obtained at wholesale and retail at the lowest prices and on the most accommodating 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 supply of the same. Also, SCHOOL AND BLANK BOOKS, STATIONERY, SCHOOL BOOKS, MARINE CERTIFICATES, RULES, BOOKS, &c. Just published, a book for the times.

THE ALMOST CHRISTIAN DISCOVERED.—By Rev. Matthew Mead. Introduction by Rev. Wm. R. Williams.

It is a searching treatise on a most important subject.—Christian Chronicle.

"We hail this comedy reprint with increased gladness, the more especially as it is very appropriate to the times, there being reason to fear that very many idle minds are in the world. For research and ability it ranks with the experimental treatise on 'Faith and Obedience'—Christian Monitor.

CHRISTIAN BAPTISM, by Noah. With an accurate and elegant Portrait—an exact reprint of the London edition without mutilation or comment.

SARAH B. JUDSON, with notes by the author.

BAPTISM AND COMMUNION. By Rev. Richard Follett.

Patrons of favorable terms will be given to booksellers.

AGENTS.

T. M. BENSON. JAMES HOGUE. D. W. HOGUE.

BENSON & HOGUES,

Commission Merchants,

Corner of Canal and Magazine Streets, NEW ORLEANS.

ORDERS for any description of Merchandise, filled with dispatch, under the personal supervision of one of the Firm.

Jan. 1. 41c.

Aug. 5, 1851.

THOS. ANDERSON, WM. BURKS, GEO. F. KELLY.

ANDERSON, BURKS & 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.

MERRAE & COFFMAN,

Commission Merchants,

NEW ORLEANS.

Aug. 7, 1850.

BAKER & LAWLER,

COMMISSION MERCHANTS,

No. 2, Commerce Street, MOBILE, ALA.

ROBERT A. BAKER, Sumnerfield Dallas Co. LEVI W. LAWLER, Mardisville, Talladega Co.

Sep. 10, 1850.

P. E. COLLINS,

Commission Merchant,

MOBILE, ALA.

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

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

H. H. HANSELL & BRO.

24 Magazine Street, New Orleans, La.

W. L. S. HANSELL & SONS,

28 Market Street, Philadelphia.

MANUFACTURERS OF SADDLERY AND IMPORTERS OF SADDLERY HARDWARE.

Purchasers are invited to an examination of our large and well assorted stock. We are prepared to furnish them with the latest style of Saddles, Harness, Trunks, &c., and with every article appertaining to Saddle and Saddle Hardware trade, at a very small advance on our Philadelphia prices.

New Orleans, Jan. 15, 1851.

JOE PRINTING

OF EVERY DESCRIPTION, NEATLY EXECUTED AT THIS OFFICE.

JUDSON

FEMALE INSTITUTE,

Marion, Perry County, Ala.

[Number of Pupils Last Session, 166.]

Faculty.

PROFESSOR MILOP JEWETT, A. M. Principal and Instructor in Moral and Intellectual Philosophy.

DR. P. 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. MOREY, English.

MISS M. A. GRISWOLD, English.

MISS SARAH SMITH, Music.

MISS MARY JANE DAVIS, Music.

MISS LEMMA CONARD, Primary and Preparatory Departments.

Governesses.

MISS M. A. GRISWOLD, Matron and Nurse.

MRS. H. C. EASTMAN, Steward's Department.

WM. HORNBUCKLE, Esq. and LADY.

THIS Institution has now entered upon its twenty-first year, under the direction of the same Principal. It has always enjoyed a high degree of prosperity, without any interruption. It attracts students from all parts of Alabama, Tennessee, Mississippi, Arkansas, Louisiana and Texas.

At no period has it been favored with an abler Faculty.

Professor WURM, a Graduate of the University of Munich, in Bavaria. He is a gentleman of high and varied accomplishments, although he has devoted himself chiefly, for the last twenty years, to teaching the science and art of Vocal and Instrumental Music. For ten years, he was Supreme Director of Music in Kempten, under appointment of the King of Bavaria. For three years past, he has been a distinguished Teacher of Music and Instructor in the German, French, Spanish and Italian languages, in Philadelphia. He speaks English fluently. He is a Composer, and a splendid performer on the Piano, Harp, Guitar, Violin, Violoncello, Double Bass, French Horn, Tuba, &c. His teaching faculty, and his industry and energy, insure to his pupils the most correct and the most thorough training, and the most accurate and brilliant execution.

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

The Lady Teachers of Music are eminently worthy to be associated with the distinguished Head of that Department.

The FEMALE INSTITUTE in the other departments possess the highest qualifications for their respective duties. They have all been engaged, for several years, in their position, in the Institution, or in other Southern Institutions.

The Governesses are admirably fitted by their high moral and intellectual attainments, and their intercourse with polished society in Washington City and other parts of the South, to mould the character and train 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 the young ladies in sickness or health, the tender care of an affectionate mother.

The STEWARD and LADY are well known as deserving to occupy a high position in this community. They have always furnished a pleasant home to the Pupils of the Institution.

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 thorough and finished scholars. To secure the result, a knowledge of some other than our vernacular tongue is considered 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 Institute 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 continue their attention to the English branches, are ranked in the PARRIS Course. This embraces all the English studies of the Regular Course, and all who complete these, not attending to French or Latin, will receive a CERTIFICATE OF SCHOLARSHIP.

The Institute is furnished with a Library, Apparatus, Cabinets, &c. It has one Harp, twelve Pianos, six Violins, and a variety of other instruments.

Access is given to the Library, and the use of the instruments, showing the scholarship and deportment of the Pupils, are sent to Parents and Guardians.

The MANNERS, personal and social habits, and the morals of the young ladies, are formed under the eye of the Governesses and Teachers, from whom the Pupils are never separated.

MONTHLY EXERCISES are held, conducted by Committee of the older Pupils, under the supervision of the Governesses. These are attended by the members of the Board of Trustees and other invited married gentlemen.

Access is given to the Library, and the use of the instruments, showing the scholarship and deportment of the Pupils, are sent to Parents and Guardians.

The Boarders never leave the grounds of the Institute, without the special permission of the Principal. They attend no public parties, and receive no visitors, 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, and study two hours after dinner, under the direction of their teachers.

They are allowed to spend no more than fifty cents, each month, from their pocket-money.

ALL JEWELRY, of every description, is interdicted.

Any young Lady DESIRING to bring Sewing into the Institute, is liable to instant expulsion.

LETTERS for the Pupils should be directed to the care of the Principal, Post Paid.

Any young Lady will be allowed to have money in her own hands; all monies intended for her benefit must be deposited with the Treasurer.

No accounts will be opened in town, except under special instruction from the Principal or Guardian. When apparel 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 forwarded in advance.

To promote habits of economy and simplicity, a STRICTLY DISCIPLINE is observed.

For winter, it is a DRESSY FASHION. Of this fashion, every young lady should have three dresses, with three Socks of the same—one of the Socks to be large and waisted.

For summer, each Pupils should have two Pink, called two Pink Gingham, and two cream White Dresses, with one Swiss Muslin. Also, one Brown Linen Dress, every Dress should be accompanied by a Sock of the same material.

Boys.—One of Striped in winter, trimmed with dark Green Lustrous ribbon, plain solid color in summer, trimmed with Pink Lustrous ribbon, solid color may be worn with Pink only—or flowers or tabs—Also, one Cape Bonnet, of Brown Linen.

Access of Brown Linen and Barred Muslin—none of Silk permitted.

Mantillas prohibited.

All Dresses must be made perfectly plain, without outstaring, edges, or any trimmings whatever.

ALL PAPERS, except those in Morning Apparel, must be provided with the Uniform, and must wear it at all times.

Presses brought by the Pupils, or forwarded from home, not conforming to the above provisions, will not be allowed to be worn.

health. In case of indisposition, the young ladies receive the most assiduous and motherly attention.

SESSIONS AND VACATIONS.—There is but one session a year, in the Institute, and that of TEN months, commencing always about 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 English studies through the whole course,	15 00
Music on the Piano and Guitar, (each)	25 00
Use of Piano,	5 00
Use of Guitar,	1 00
Music on the Harp and use of Instrument,	40 00
Ornamental Needle-Work,	15 00
Drawing, alone, or with painting in water Colors,	25 00
Painting in oil,	25 00
Wax-Work, (per lesson),	1 00
French, German and Italian, (either or all),	25 00
Latin, Greek, and Hebrew, (either or all),	45 00
Board, per month, including fuel, lights, washing, bed, bedding, &c.,	21 50
Incidentals, fuel and servant for school room, &c., per term of five months,	1 00
Use of Library, per term of five months,	5 00
Board and Tuition will be payable, one-half in advance, 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 discretion of the Principal.

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

No young Lady will be permitted to receive her Diploma until her bills are settled.

N. B.—The expenses for the Board and Tuition of a young Lady, pursuing English studies only, (Instrumental Music not included), will be \$