

# South Western Baptist.

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

A. C. JAMBLISS, Editor, Publisher and Proprietor.

"CHARITY BROOKER NOT IN INQUIRY, BUT BROOKER IN THE TRUTH."—1 Corinthians, xiii. 13.

VOLUME III.]

MARION, (PERRY COUNTY, ALABAMA), OCTOBER 29, 1851.

[NUMBER 35.]

## TERMS.

The terms of our paper will henceforth stand thus: Single copy, \$2.50, if paid strictly in advance. Annual copy, \$20.00, if payment is delayed three months. Any person subscribing, not paying strictly in advance, may, nevertheless, enjoy the benefit of advance payment, by furnishing a new subscriber in addition, and paying \$2.50 for the two copies. An annual list of new subscribers, clubbing together, will be prepared at the rate of one copy for each \$2.50, paid in advance. Advertising will be done at the following rates, per line: First insertion, fifty cents; per square, fifteen lines. Each subsequent insertion, twenty-five cents, per line of ten lines. Reasonable discounts will be made on yearly contracts.

All letters for publication, or on business connected with the office, must be addressed, post paid, to the South Western Baptist, Marion, Ala.

## Religious Miscellany.

### Duty of Christians to the World.

ELIUS BARBOUR.

A Christian would I address you, and tell that which is sacred in those not unwell-known ties that bind you to consecrate your all to Him who freely gave his life for you. I would plead the claims of his great commission, "Go, preach the gospel to every creature." All that is binding in this authority, all that is precious and salutary in this gospel, and all the infinite worth of the immortal souls to whom you are caused to be made known, should compel you not to disregard these claims.

Look around you on a guilty world now perishing in unbelief, who can never hear the gospel without preachers, and to whom none have yet been sent, or are now prepared to go. Take into view, also, the many desolations of Zion at our own doors, the destitute churches and waste places, where so many of the families of Christ are scattered abroad, having no shepherd and faithful shepherd. And then let the kind and holy sympathy you feel for all their wants and woes, lead you to pray with more intense earnestness for an increase of laborers, and to act in accordance with your prayers. Never can you so well study your Maker's will, or promote your own spiritual interests, as when you inquire the path of duty, with a scrutinized Redeemer in your eye, the genius of a dying world for whom his blood was spilt, vibrating on your ear, and your lips repeating his mandate, "What thy hand findeth to do, do it with thy might."

Yes, my brethren, do it with your might. It is a strong and the word of God abiding in you, put forth that strength in his service. Content not yourselves with offering a meagre and stunted piety, for which your better feelings shame you, and which heaven must frown. Show, as the truthfulness of that abiding word, how planted in you to yield a large equipment of praise and glory to his Father—and of blessings to the world. Let the barren, lest in righteous indignation he say, "Why cumbereth it the ground?"—But I will not thus weary you with premisses to the pericope of duty. You know the object, and to you an cheerful confidence do I commit it. You will not worthy of it, and of yourselves; and God, even our own God, will bless you.

### Thoughts About My Soul.

Ten afraid I do not think about it as much as I should. I think too much about my poor body, in which my soul lives, my friends, the world and things of time. I have done wrong, for good and bad men, angels and devils, the Father and the Son are thinking about it. If they had not thought more about it than I have done, it would neither be lost or saved.

I ought to think about my soul, for it will live forever, and these other things will not. When the body, friends, the world and time shall have passed away, my soul will only have begun to live. The eternity of my soul will be as endless as the coming eternity of God.

I said I thought about it, for it is of infinite value, and not to think about it will be to lose it. How will I prize it? God's love made it; Christ's blood redeemed it, and heaven saved it. It must be valuable. I will, therefore, buy the pearl for the gem, and strive for the crown. It will be valuable when earth and time become forever, heaven and eternity here, and nothing else to think about.

I cannot but think about my soul, for it can be either happy or miserable forever. The joys or the sorrows of my soul, through endless duration, will fill up the volume of my thoughts more than all the sorrows of this life.

If I don't think about it now, I must suffer. It cannot be put off forever. I may as well begin in time as in eternity; better begin now voluntarily. I must think about it hereafter, for my conscience and memory cannot die; justice and God will live forever; therefore, there is no pit of oblivion for me.

I now promise to think more about my soul, God and angels, men and devils have heard my solemn vow. And may it not be one of the thoughts of my soul in another world, that I thought so little about it in this. —V. Chronicle.

Life is but the precursor of death.

## "Thy Likeness."

Most men of force of character, have a mark for which they strive. In days gone by there were a good many men whose mark was ten thousand dollars; with the attainment of that number of dollars they propose to be entirely satisfied. Now and then not often, there was found a man content with that amount of pecuniary accumulation; more often it occurred that where that attainment was secured, the aspirant reconsidered his intention and amended by the substitute of twenty thousand dollars, or fifty thousand dollars, as his ultimatum. And pretty generally it was discovered that the man whose mark was any given sum of money, became a slave to money in general; or rather to the task-work of accumulation. His soul was shaped to that issue. While he thought only of what he would do with money, and not at all of what money-making would do with him, his denomination and value was determined, and unalterably stamped upon him. "Good for a hundred thousand dollars, and for such and such purposes;" that's his memorial, and might, properly enough, if truth were reckoned among the proprieties, be put upon his tombstone.

Another man's mark is to be a ruler of the people: "I will be satisfied with the chair of mayor, governor or president." He, too, is being fashioned by the tools he uses. His tools are of the earth, and earthly; and the image they produce is earthly and perishable. For the consideration of an immortal spirit it is something mean and ignoble. The man degenerates and becomes but an aggregate of inordinate desires, reaching more and more from the image of the Lord from heaven.

It were easy to follow out the hint, and to view all the various devotees earnestly pressing towards a mark not worthy of their pursuit; and to note how each is fashioned by the influences he calls into exercise. But let us turn rather to the contemplation of another and far different aim. "I shall be satisfied when I awake in thy likeness." Well might David say it. Well might he think it. Well might he ponder such an I long upon it. Thy likeness—the likeness of the glorious and ever-living God; here was a mark worth striving for. Like Him in knowledge, like Him in purity, majesty, dignity and universal love. On I shall be satisfied when I awake in thy likeness. So blessed must it be to emerge from this dissolving life into the very image of the blessed God! No more to be unholily, unwise, or unlovely. No longer to be blind to His excellence. I shall see Him as He is; for I shall be like Him; and therefore able to appreciate Him. No more shall I grieve that he is so tender and yearning love.

Well, he that sitteth as a refiner and purifier of silver, is even now carrying on his purification; He will purely purge the dross, and take away the tin, until nought but that which is congruous and so only shall remain. It is soul-satisfying to discover from day to day the evidence of this. I will therefore praise thee, oh Lord, with all my heart; I will show forth all thy marvellous works; I will sing praise unto thy name, oh thou most High.

Puritan Recorder.

## Impressive Preaching.

Depth and solemnity of impression should be the object of the preacher, not an excitement of bodily agitation. Such agitations, however, are not always the result of animal excitement, or mere oratorical power. They are sometimes produced by the perception of the truth of God.

The writer was once present when a plain, simple discourse was delivered by a humble, good man. Before he came to the application of his discourse, in which part alone he designed to make an appeal to the feelings, he was obliged to stop and engage in prayer. The effect of the truth was to cause loud weeping, and cries for mercy on the part of many of the hearers. The wonder was that the truths then presented did not always produce the same impression.

The devout Fletcher gives an account of a similar scene witnessed in France. A large congregation was assembled. Before the sermon, they sang a hymn, and knelt, imploring a blessing on the Word. The preacher then took for his subject, the Saviour's description of the day of judgment. An attention full of awe was secured, and ere long, the voice of the preacher was lost in the bitter cries and wailings of the audience. The outcry began as the preacher was describing the departure of the wicked into eternal fire. He represented them as urging the fact that God was merciful, and that Christ had died for them. "But that mercy you have slighted," replies the Judge, "and now is the time for justice; that blood you have trodden under foot, and now it cries for vengeance. Know your day; slight the Father's mercy and the Son's blood no longer."

"I have seen," adds Fletcher, "but once or twice, congregations as much affected in England." —N. Y. Observer.

## He that Watereth shall be Watered.

The writer of these reminiscences was called to take the pastoral charge of a congregation that was fourteen thousand dollars in debt, with their Church edifice very much out of repair, and with some very unpleasant divisions and heart burnings among the members of the Church.

At the first monthly concert after he commenced his labors in this new field, though there was a pretty good attendance, to his grief and disappointment, only seventeen dollars were contributed for the furtherance of the noble cause which had brought them together. He took an early opportunity the next morning to get two or three of the leading members of his Church together, to whom he stated his feelings, in view of the smallness of the collection on the preceding evening. He felt that though a rich congregation might afford to be pecuniarily poor one could not, and that the only hope for the one of which he had just taken the charge was in the promise, "He that watereth shall be watered also himself." Prov. ix. 25.

The brethren with whom he conversed sympathized with him in these views, and set themselves to work, and before night added sixty-four dollars to the contribution of the preceding evening. From that time to the dissolution of the pastoral relation between us, which was four years, the fifty dollars, and the whole amount contributed for the different benevolent enterprises of the day, averaged four thousand dollars a year, over and above what was done for liquidating their debt, repairing and furnishing their house, and supporting the Gospel at home.

In the meantime the Spirit of God was graciously shed down upon the congregation; the misguided individuals, who had made the trouble, were reclaimed, and brought to repentance, and the Church was built up in its most holy faith. At the end of the fourth year the pastor, in the hope of restoring his declining health, was released from his charge, but the Church went on from strength, and so engaged in its benevolent, that in eleven years from the concert alluded to, it had contributed to the great benevolent societies of the land, more than fifty thousand dollars, and had been so prospered of God, that it was entirely free from debt, and its place of worship in repair, and from one to two hundred thousand dollars unappropriated in the treasury. It is at this day one of the most prosperous, active, and efficient congregations in Western New York, and furnishes an instance of the fulfillment of that sweet promise, which I have placed at the head of this article, well calculated to encourage the people of God, to make liberal efforts for the salvation of a dying world. —Wisner.

## "Come Unto Me"

Christ has said, "Come unto all ye that are weary and heavy laden, and I will give you rest." All ye that are weary! What can sound more consoling to the poor pilgrim traveling through this world on his way to a better. How sweet to feel that when bowed down with sorrow and affliction we may go to him, and trusting to his love may receive that consolation that can never come from an earthly source. Perchance you have watched by some loved one's couch for the last faint spark of life which feebly glimmered and soon went out, and felt that your earthly treasure was taken from you. When almost crushed by your load of woe, and a feeling of loneliness and despair comes over you, if you but listen for an instant you will hear his gentle voice saying, "Come unto me and I will give you rest." Does not a feeling of sweet peace steal into your soul, and you learn to say with the heart, as well as lips, "Thy will be done." But when Christ has bled and died, and suffered the death of the cross, how dare we murmur at the trials he sends, to chasten and subdue our rebellious will? That is a beautiful rebuke of the ancients. "That only whom the gods love they chasten," and God so loved the world that he gave his only begotten Son to die, that they might be saved.

To the Christian, fainting in his walk through life, the same invitation is extended. The path of duty may seem steep and rugged; the world may seem, and trials and dangers beset us on every side, then look to him for aid. And there is a peace which cometh from a high and holy source, which the world can never take away. While you toil and labor on, Christ's Word will comfort and console. Come unto me.

The old man who has tried the world, and found how unsatisfying it is with its deceitful pleasures, does he not find sweet consolation in that voice calling him to enter into that rest which he has in vain striven to find in any other source? He suffers us to try each path, and realize for ourselves that though the gay scene may dazzle for the time, and entice us away with its glittering joys, it is gone in a moment, and leaves a pang behind. The ruby wine as it sparkles and foams before us tempts us, and we yield perchance, filled with a noisy mirth which

has no duration. But when the excitement is past, we feel our degradation, and sorrow that we had not sooner accepted the kind invitation. It is still ours if we will but embrace it, but we must go to him, for he has said, "Come unto me."

And you have never known the blessedness of casting your burden upon him, will you not come, and bowing lowly at his feet, give up your all of worldly gains and hopes, to feel the cheering hope of resting upon him? —Christian Witness and Advocate.

## Patience Under Injury.

Patience has no doubt its hardest exercises, and its most perfect work in connection with such trials as come to us through the malign agency of our fellow-men, —the loss of our property through their fraud or faithlessness, damage to our good name through their calumnious speech, the misrepresentation of our motives, the misrepresentation of our conduct, the unrighteous estimate of our characters. There is, it must be confessed, in experiences of this sort, even in the least severe of them, a bitterness such as is never infused into any cup mingled for us directly by the divine hand, so that we are always ready to take up the burden of the Hebrew monarch's prayer, "Let us fall now into the hand of the Lord, for his mercies are great; and let me not fall into the hand of man." But this bitterness is in great part an admixture of our own, resulting in a limitation of our faith in Providence. We are bound to regard sufferings of this class as equally the appointment of the universal Father with those which we can trace more directly to his hand. He could at any moment turn aside the shaft, or make it rebound so as to pierce him who bent the bow. —From what we can suffer nothing without our Father's permission. The truculence or malignity resides indeed in our offending brother's heart; but it could have no power except as given by God. Nor are there any trials of this sort, which a religious spirit may not convert to our highest good. Loss by human treachery or fraud may be no less precious a discipline to the spirit than loss by fire or storm. The wrongfully low esteem in which we are held by others, may reveal to us our real imperfections and infirmities, humble our pride, repress our self-conceit, lead us to a more entire dependence on the verities of conscience and of "God that judgeth in secret," and enlist all our powers the more earnestly in the pursuit of that hidden life, which has its witness in heaven and its record on high.

When David was fleeing before Absalom, Shimei went along on the hill-side over against him, cursing him, and throwing stones and casting dust at him. One of those hood-thirsty nephews of his asked leave to go over and cut off Shimei's head, but David said, "Let him alone, and let him curse; for the Lord hath bidden him. It may be the Lord will look on my afflictions, and that the Lord will requite me good for his cursing this day." This example of forbearance reminds us, that patience under human wrong rises even into a sublimer virtue than patience under the inflictions of Providence. The former includes not only resignation Godward, but meekness and forgiveness manward. Herein consists the perfectness of our Saviour's example. It was through the malice of men, that he was smitten of God and afflicted. They knotted the scourge and platted the crown of thorns. Their taunts and jeers rang around his cross and embittered his death agony. And it was the loftiest trial of his patience that, "when he was reviled, he reviled not again; when he suffered, he threatened not." The cross to which they nailed him, was the altar at which he made intercession for them. His prayer for his murderers proclaimed that patience had had its perfect work, and added the crowning glory to that name which is above every name. —Chris. Reg.

GLORY OF HEAVEN.—The celebrated John Howe once had such a view of heaven, and such a desire to depart, that he said to his wife; "Though I think I love you as well as it is fit for one creature to love another, yet if it were put to my choice, whether to die this moment, or to live through this night, and living this night would secure the continuance of life for seven years longer, I would choose to die this moment." Still the glory of a Christian is to be neither afraid of death nor impatient after it; to be willing to go to heaven the next hour from the greatest comforts, or wait for it through many lingering years, amidst the greatest hardships, the most self-denying and laborious duties, and the severest and most complicated suffering. —James.

"JESUS WEPT."—It is the shortest sentence in the Bible. Sooner than have wanted that sentence, should we have consented that all books but the Bible should have perished—that the entire glories of an earthly literature had sunk into the grave of forgetfulness. For the tears of the divine man are links binding us immediately to throne of God, and the rainbow which is around it. —Bards of the Bible.

## Symbolic Import of the Gift of Tongues.

From the admirable article by Dr. Hile in the Christian Review on *The Promise Fulfilled*, we make the following extracts. It should be noted and remembered by all our readers:

"One more design of the gift of tongues may be traced in its symbolical import. It was a type of the free and unrestricted nature of our holy religion. Language is the great bond of human brotherhood. The possession of a common language will unite, by a common interest, nations however remote, tribes however scattered; while the want of it creates an almost impassable barrier between lands that are contiguous." Originally, man all spoke the same language. But as punishment for their presumptuous sin at Babel, their language was confounded; in consequence of which, they broke into alienated and hostile bands, and were dispersed over the face of the earth. —And as their numbers increased, and empires were founded, the diversity of language was still the chief cause of separation and discord. Those who spoke one language looked with scorn or hatred on all who spoke a different. The Greek regarded all who were not Greeks as barbarians. The Jew deemed the whole world, beyond the circle of his own mother-tongue as outcasts from God, and abandoned to hopeless reprobation. —Now in the Pentecostal gift, by which pardon and salvation through a crucified Redeemer were proclaimed, at the same time, in many varying languages; there was a significant and beautiful emblem that Christianity had come to take away this narrowness and sectarian. Judaism knew but one language. Christianity is equally at home in all. She belongs to no tribe—is confined to no territory. All climes and ages are her own. Her sphere is the world; her kinship the human race. And this universality in her adoption is strikingly prefigured by the fact, that her first utterances, under the teachings of the Spirit, published to every listener, "in his own tongue wherein he was born, the wonderful works of God." She is thus the centre of union to our divided humanity the point of confluence to its widely-scattered fragments, and the restorer of its lost fraternity. And thus, in the general spirit of the Gospel, we see a day approaching, when "the whole earth" shall again be "of one language and of one speech"—not, it may be, in the use of the same articulate sound and written symbols, but in the knowledge of the one language of renewed hearts—the worship of the one Jehovah, and faith in one Saviour, his only-begotten Son.

TRUE PEACE.—In order to have true peace to my spirit, I must either forget God, or falsify his character, or be reconciled to him through the blood of the cross.

The first of these ways can never be fully carried out, for nothing can ever wholly banish from my thoughts the remembrance of the God that made me. The second of these ways will only lead me down to hell with a lie in my right hand, by making me believe that God is indifferent to sin. The third is the only way of permanent, perfect peace.

In being brought nigh to God I have peace; for that which mured it was my distance from Him. In being reconciled (righteously reconciled) I have peace, for that which kept me from having it was the variance between Him and me. This distance has been removed, this variance adjusted, by the sin-bearing work of his Son. Over that work the great controversy has been settled for every and a friendship never to be broken has commenced between us. This friendship is the very life of my life, the health of my countenance, the joy of my joys.

With God for my friend, I pass through life in peace. He is all to me, and in fellowship with Him I find a joy which over shadows all that the world calls by that name. With God for my friend, neither weakness, nor the grave, nor the judgment, alarm my soul. All is well! —Words of Welcome, by Rev. H. Bonar.

THE CHURCH'S PRAYER.—A boy of two or three years of age was overheard, one evening, as he was retiring to rest, resisting the authority of the nurse, in what was unknown to the father till he went into the room to inquire. The child was found standing upright in his little crib, and refusing to lie down, which the nurse was endeavoring to have him do. "What is the matter?" said the father. "She won't let me say my prayer before I lie down." "You may say it; come, say it now." He knelt in the crib, looked reverently upward, and in a subdued devotional tone uttered these few words, "God in the sky." He then quietly lay down, put his head on the pillow, and prepared to go to sleep. Was not such a prayer, by such a tender child, valuable in its measure and degree, and worthy of being classed with the "God be merciful to me, a sinner," of the penitent publican? It was his own way of expressing his emotion of reverence toward God, and the more earnest and effectual on that account. —Mrs. Whittlesey.

## Blindness of Infidelity.

How true is it ever that the "preacher of the cross is to them that perish, foolishness." Men of the loftiest intellects, like Thomas Carlyle, grope blindly through the world, seeking to fathom the mysterious depths of religion, but are baffled and repelled, because they look not at "the truth," as it is in Jesus. The great problems of humanity cannot be solved without a knowledge of the cross, and of the atoning victim. What a singular ignorance of the gospel, and of the terrible fact of sin, is displayed in the following elegant extract from a learned sceptic.

"The present is our scene of action —the future for speculation, and for trust. We firmly believe that man was sent upon the earth to live in it, to enjoy it, to study it, to love it, to embellish it—to make the most of it, in short. It is his country on which he should lavish his affections and his efforts. *Spartan mottoes*—*hanc exornat*. It should be to him a home, not a tent,—a home, not only a school. If, when this house and this home are taken from him, Providence in his wisdom and his bounty, provides him with another, let him be deeply grateful for the gift—let him transfer to that future, when it has become his present, his exertions, his researches, and his love. —But let him rest assured that he is sent into this world, not to be constantly hankering after, dreaming of, preparing for, another, which may or may not, be in store for him—but to do his duty and fulfill his destiny on earth—to do all that lies in his power to improve it, to render it a scene of elevated happiness to himself, to those around him, to those who are to come after him. So will he avoid those tormenting contests with nature—those struggles to suppress affections which God has implanted, sanctioned, and endowed with irresistible supremacy—those agonies of remorse when he finds that God is too strong for him—which now embitter the lives of so many earnest and sincere souls—so will he best have occupied the present, if the present be his all. To demand that we love heaven more than earth—that the unseen shall hold a higher in our affections than the seen and familiar, is to ask that which cannot be obtained without subduing Nature, and inducing a morbid condition of the soul. The very law of our being is love of life, and all its interests and adornments."

VOLTAIRE'S LAST WORDS.—Voltaire was ferile and elegant, his observations are very acute, yet he often betrays great ignorance when he treats on subjects of ancient learning. Madame de Talmont once said to him, "I think, sir, that a philosopher should never write, but with the endeavor to render mankind less wicked and unhappy than they are. Now, you do quite the contrary; you are always writing against that religion which alone is able to restrain wickedness, and to afford us consolation under misfortunes." Voltaire was much struck, and excused himself by saying that he only wrote for those who were of the same opinion as himself.

TRONCHIN assured his friends that Voltaire died in great agonies of mind. "I die forsaken by gods and men," exclaimed he in those awful moments, when Truth will force its way. "I wish," added Tronchin, "that those who had been perverted by his writings had been present at his death: it was a sight too horrid to support." —Win. Seward.

A PROTECTION AGAINST EVIL.—It is said that bees and wasps will not sting a person whose skin is imbued with honey. —Hence those who are much exposed to the venom of those little creatures, when they have occasion to live bees, or take a nest of wasps, smear their face and hands with honey, which is found to be the best preservative. When we are annoyed with insult, persecution and oppression, from perverse and malignant men, the best defense against their venom is to have the spirit bathed in honey. Let every part be saturated with meekness, gentleness, forbearance, patience, and the most spiteful enemy will be disappointed in his endeavors to inflict a sting. We shall remain unharmed, while his venom returns to corrode his own malignant bosom; or, what is far better, the honey with which he comes in contact will neutralize his hatred, and the good returned for evil overcome evil with good.

THE CAPTAIN OF OUR SALVATION.—When Antigonus heard some of his troops rather despondingly say, "How many are coming against us?" he asked, "But, my soldiers, how many do you reckon me for?" And whenever we think of our foes, and then of the Captain of our salvation, we may truly say, More are they that be with us than they that be with them. Greater is He that is in us than he that is in the world. Who goes before us? Who teaches our hands to war and our fingers to fight? Who provides for us? Who renews our strength? What limits have his wisdom and power? Did he ever lose an action yet, or a single private in his army? —Joy.

# THE BAPTIST.

MARION, ALA.

WEDNESDAY, OCTOBER 29, 1851.

**MISSISSIPPI BAPTIST STATE CONVENTION.**—The annual meeting of this body for the present year, will be held with the church in Aberdeen, on Saturday before the second Sabbath in November. A large delegation is expected to be present at this time, and it is hoped they will come prepared to work for God to the utmost of what can be expected of men. The cause of Christ and humanity demand of Christians united, vigorous efforts, and let the Baptists of Mississippi continue to labor as they have begun. May success attend their works of love.

**LABORS IN MISSISSIPPI.**—In a letter from Rev. T. B. Akon, dated Rehoboth, Miss., October 15th, 1851, we find the following gratifying intelligence. We are sorry to learn, however, that he has been afflicted so as to prevent continued exertions. May He who overrules all for good, restore him unto his wonted health, and yet more increase his usefulness.

"I have been for the past three months engaged in protracted meetings; at least until my sickness, some three weeks since. This has been a happy season; God has been manifestly gracious in many places and scores have been made the recipients of his special saving grace. I have, I think, witnessed near one hundred conversions within this period—indeed during the past Associational year, I myself have baptized seventy-two."

**CHANGE OF ADDRESS.**—Elder John Bryce having removed to Louisville, Ky., his correspondents will please address him at that place.

**Rev. S. S. LATTIMORE.**—By a private letter from Macon, Miss., we learn this estimable brother has been seriously ill, but are happy to understand also that he is convalescing. We trust the Lord will yet spare his useful life and enable him to resume his labors.

As the facts in relation to the meeting reported had been previously received from brother Hand, and were already in type, we concluded not to publish any portion of said letter, though it contains many interesting statements.

**MORE FROM TUSCALOOSA CO.**—Rev. Willis Burns, writing us from this county, under date of October 16th, says:

"I have just closed an interesting Camp-meeting with the Hephzibah church. Six made a profession of religion—five were received by experience and were baptized upon a profession of their faith in the Lord Jesus. The church was much revived; backsliders were reclaimed, and many of the brethren abandoned their former anti-Mission and anti-Temperance notions."

**SHELBY CO., ALA.**—The following is an extract from a letter just received from Rev. W. C. Harris, dated the 16th inst. It is always pleasing to report the workings of the Lord.

"We wish you to publish the notice of a revival at Union church, some eight miles north of Montevallo. The meeting commenced on Friday before the first Lord's day in September, and continued ten days. Seven joined the church by experience and many more were brought unto a saving knowledge of our Lord Jesus Christ. Others were left inquiring the way of salvation. The word was preached with power and attended, we think, by the influences of the Holy Spirit. We trust the fruits may be gathered many days hence."

## Interesting from Louisiana.

Bro. Jno. W. Smith, writing us from Shreveport, La., September 26th, gives an interesting account of revivals which have occurred in his portion of the State and the adjoining counties of Texas. We, therefore, take the liberty of laying a part of the communication before our readers. He says:

"During the past eight weeks, Elder Jesse Lee, assisted by brethren of other denominations, has held several protracted meetings, which have been crowned with happy results. The first of these, held with Bethel, lasted ten days; fourteen were added to the church, of whom nine were by experience and baptism. Congregations were attentive—indeed the most intense interest was manifested, but, for the want of more ministers, bro. Lee was compelled to close the services.

After holding a meeting in Harrison county, Texas, bro. L. began one at Summer Grove. Here he was aided by the able bro. Reynolds of Mississippi—the meeting lasted six days. I have never seen a deeper interest shown on any occasion. Eighteen joined the church—seventeen by experience, twelve being baptized. This is the greatest number that has ever been immersed in the Parish at any one time. Even when the exercises were closed, the indications were more flattering than they were previous to the commencement of the meeting. But their appointments compelled the brethren to leave.

Our prospects are more cheering than they have ever been before in this part of the State. Yet we are but few—in this and Grand Cane Association, which embrace a territory of about one hundred miles long and twenty-five in breadth—in all this vast country there are but two Baptist preachers. O what a field presents itself for ministers of the gospel. I humbly trust the Lord will send forth more laborers in to the vineyard, for the harvest truly is great. In many places the sound of a Baptist minister's voice is rarely heard—but we hope the good work may be continued, and our feeble churches may be built up and new ones constituted. We pray that the Lord may visit us and send more laborers."

## Eastern Texas and Louisiana.

**Dear Bro. Chambliss:**—I have lately visited D. Soto and Caddo Parishes, Louisiana. I found many excellent and pious brethren and sisters in that section of the State. They are, however, very destitute of ministers of our denomination. Bro. Jackson is the only minister in DeSoto, and bro. Lee the only one in Caddo. They are good brethren, and their praise is in all the churches where they are known. Baptist sentiments take well in those parts where I travelled. More preachers are needed, and the brethren are very able to support them, if they would only think so. Mansfield is the site of justice for DeSoto Parish. Bro. Jackson and the writer constituted a Baptist church there under favorable circumstances. The brethren have determined to build a house of worship in the town. Bro. Jackson was chosen pastor. The house, I suppose, will be built in a short time. There are a few Campbellites in the place and neighborhood, but they seem to have but little influence. While I was there I was informed that a private member of their congregation immersed a lady, and contended that it was his privilege to do so. I left there, but not without being deeply impressed with their condition. Having formed many acquaintances and many warm friends as I had reason to believe.

I passed up into Harrison county, Texas, and met with a brother Reynolds who was holding a meeting of some days with an arm of the Border church—I united with him. We had an interesting meeting—at the close of the meeting, three were added to the church by baptism. At the water, the congregation was unusually large and attentive. We saw a deep impression was left on the minds of the people, if we could judge from the signs of the times. From this place I visited Jefferson, in Cass county. This is destined to be the largest city in Eastern Texas. It is situated at the head of a long lake, which is connected with Red River. It is the commercial town for a large and fertile country. Some years ago I passed through the place; then there was a cabin and a few pieces of building timber scattered over the place. Now they have a large population, and some thirty business houses. There are several wholesale houses here, but, alas! they have little preaching by any denomination. There are but few Baptists about the place. It is a fine field for a missionary. Could not the Board send one there? The people are civil, moral and intelligent. It would require an intelligent minister to succeed well in the place.

From Jefferson, I travelled to Boston, in Bowie county. This is a small village. I found the brethren generally kind and hospitable. \* \* \*

I commenced preaching on Friday last. The meeting was well attended. On Saturday night, Sabbath and Sabbath night, we had much feeling in the congregation; on Monday the Circuit Court commenced, still I preached on Monday night, and Tuesday night to a crowded house. There is no meeting house in the place, and preaching was kept up in the Court house. I found the brethren did not seem to be united as I thought they should be, and I stopped my labors amongst them. This is the place the Editor of the Tennessee Baptist enquired about, in his No. of the 28th of June. He says John P. McCall (Campbellite) says in a communication from Texas, "The Baptists and our brethren (Campbellites) at Boston, have agreed to live together, and take the word of God as their sole guide." He asks are these things so? He then warns the Baptists to beware of said McCall, &c. As to Dr. McCall I know nothing about him—only from character. I learn, however, from good judges—people of veracity—that when at Boston, the greater part of his preaching was, in substance, the very doctrine of the Baptists. He denied being a Campbellite, but said he was a Christian Baptist. Many of the brethren and sisters were well pleased with his preaching. The Boston church has had no regular Baptist preaching for a great while. I learn that they do not hold regular conference meetings. I learn, also, that Dr. McCall baptized several persons when he was there, but they have had never been regularly received into the Baptist church. I do not wish to be understood, however, that some of the members are not tainted with Campbellism. It is evident from what I can learn that some of them are, in part, at least leaning strongly to the doctrines of Mr. Campbell. But this is not the case with all. The great body of the church are sound in the faith, yet there is a little more of a compromising spirit amongst many, than I have been accustomed to. It was owing to this, I suppose, that they did not seem to take hold heartily and carry on the meeting referred to. I was, however, kindly received and kindly treated; and I think all that is wanting, is to have a good and substantial minister settled amongst them.

I have been in different parts of Texas within the last two years, and I am pleased, to have it in my power to say, that the Baptist churches are, generally, free from the withering doctrines of the Campbellites. It will not be amiss, however, for the brethren to be on their guard. There are strong efforts making by that denomination (if I have been correctly informed) to spread their sentiments throughout the State. They already have some of their most talented men in Texas; and are laboring to get more. Brethren, it will be well for you to remember that they lay their plans deep and broad. In their first efforts in a place they will labor hard to make an impression, that there is but little difference between them and the Missionary Baptists; and thus, through their sophistical actions and arguments, make deep impressions upon the minds of many good people. But, after a farther acquaintance, you will find Campbellism the same now as it ever was. "A word to the wise is sufficient."

Again—in regard to the condition of the country through which I have passed, I wish to say a few more things. Western Texas is tolerably well supplied with an able and efficient ministry, while Eastern Texas, in many portions, is entirely destitute. Western Louisiana is in a similar condition to Eastern Texas. Many of the Baptists and their friends, are in easy circumstances. Indeed some may be considered wealthy. They complain, that the preachers who can preach *indeed*, pass by them, and make for the country farther West. I believe if the Board could appoint, say, four missionaries—men of talents, of piety, of energy, zeal &c.—and who would not be dictatorial, haughty, and above visiting from house to house; men who would identify themselves with the citizens, be kind, familiar and liberal, yet substantial and firm in doctrine; if it is my belief they would be supported for the country of which I speak, is well settled with an intelligent and well informed community. One should be located in Shelbyville, Texas; one at Mansfield, La.; one at Jefferson, and one at Boston Texas. I am satisfied that men with families; preachers of the right kind, would have meat and bread given them in abundance. The Board would not be heavily charged, in my opinion. If any wish farther information on the subject, it can be obtained of Rev. Judge Turner, Shelbyville, Texas; brethren M. Davis, Benson or Cawley, Mansfield, La.; Dr. Trawick, Jefferson, Cass county, Texas; C. Hooks or Wm. Elliott, Boston, Texas.

September 4, 1851.  
Tennessee Baptist will please copy.

## Meeting at Oakley Valley.

**Dear Bro. Chambliss:**—Believing that it is always gratifying to Christians to hear of the prosperity of the Redeemer's kingdom in different portions of our wide spread Continent; and, as the "South Western Baptist" is the organ of the Baptist denomination for this portion of our Union; I will make a short notice of the outpouring of the Holy Spirit upon the church and congregation at Oakley Valley—during the last meeting, which commenced Saturday before the first Sabbath in this month.

The church had been afflicted with a very severe chill, lasting nearly two years—produced by the purging out of some anti-leaven that had threatened to leaven the whole body. In making the division separating anti-ism from gospelism, it brought on the chill referred to above. The Gospel part of the church commenced taking Christ's patent medicine, certified by the twelve Apostles to be an infallible remedy for all chills produced by the accumulation of cold upon the religious stomach—I was their family Physician, and regularly preached every month. Although the pills were given to the church every time, but little apparent effect was visible; the chill seemed to continue without intermission. At the last meeting, I called a council of Dr.'s—consisting of R. Y. Rashberry, Eli McDaniel and A. Yarbrough—to confer with me, to see whether it was necessary to change the medicine or not; they decided that it should not be changed, but that they would assist in the administration of the good old balm of Gilead. On the second day of the meeting, the disease began to give way, and by the third day, health was restored. The Spirit reigned in every heart; each member of the church was filled with the grace of God, and continued in His worship seven days.

As the result of all this, the Holy Spirit moved over the dry bones of the valley, and bone came to bone, and sinew to sinew, and a great shaking took place in the congregation; sinners commenced crying to God for mercy—saying, "Sirs, what shall we do to be saved?" ministers and members bore their cases up in prayer before God, who in mercy heard their groanings and came down in the power of his spirit, and gave them hope through grace that their sins were washed away in the Redeemer's blood.

The church received an accession of seventeen—fifteen by baptism; two by letter. Several others, who professed a hope, did not join the church, because they were not satisfied with themselves. It was truly a heavenly place in Christ Jesus for all Christians who were present, and there were not a few. When necessarily forced, the meeting was brought to a close, but we all adopted the appropriate verse of the Poet—

"How sweet the hours have passed away,  
Since we have met to sing and pray;  
How low we are to leave the place,  
Where Jesus shows his smiling face!"

So we commended our souls to God and the Word of his grace; covenanting to pray for each other, and the poor mourning souls remaining, say about twenty-five in number.

Yours in the bonds of the Gospel,  
W. P. CARTER.  
Lauderdale County, Miss., Oct. 11, 1850.

## Alabama Association.

**REPORT OF THE MISSIONARY BOARD.**  
Your Missionary Board begs leave to report that they employed brother Matthew Bishop three fourths of his time for the current year, commencing the first of January 1851, and ending the 10th of October following, for the sum of \$395 13. Your Board also employed brother Wm. Howard, from the 25th July to the 10th inst., for \$112 50. Your Board also employed brother I. S. Holmes, at the rate of \$500 per annum, provided there should be money sufficient in the Treasury to cover his demand; but failing of this, brother Holmes agreed to receive as his salary, whatever might be in the Treasury after brother Bishop and brother Howard should be paid.

Brother Bishop reports the missionary field, with a little exception, in a prosperous condition. The amount of his labor is as follows: preached 102 sermons; delivered 36 exhortations; made 137 family visits; baptized 15; assisted in two protracted meetings; constituted two churches, and travelled about 1600 miles.

Brother Howard reports that he has assisted in nine protracted meetings; preached 57 sermons; delivered 45 exhortations, and travelled 863 miles.

Brother Holmes reports that he has been regularly engaged in the service of the Board for nine months. The amount of labor is as follows: Number of sermons 101, exhortations 50, family visits 70; baptisms 17; protracted meetings 10; miles travelled 2230.

Respectfully submitted,

DAVID LEE, Pres.

**DAGUERRETYPE.**—We call attention to the Card of Mr. J. A. Hart, Daguerrean Artist, in another place, and recommend those who desire good likenesses of themselves, or their friends to visit him over the Furniture Store of Mr. John M. Stone. We have seen a number of the specimens of Mr. Hart's skill in his profession, and think them decidedly artistic and lifelike. Those who may favor him with a sitting will be pleased.

## Revivals in East Mississippi.

**Brother Chambliss:**—Believing that it is cheering to every heart imbued with the spirit of God, to hear of the progress of the Redeemer's kingdom; I submit the following facts, which, if you see proper, you may give a place in your most valuable and widely circulated paper.

The Lord is visiting many of the churches in this portion of his moral vineyard. I have been engaged in protracted meetings almost ever since I last wrote you. From Wabakak, I returned home and commenced one at Liberty; which held five days. I baptized three. The work seemed to be just commencing, when I was compelled to leave, and repair to Macon, where I remained fourteen days. And here the Lord was pleased to visit us also—twenty-seven or twenty-eight were received by experience, of whom twenty-five were baptized. At this point brother Lattimore and myself were the principal laborers. We were, however, aided part of the time, by brethren Sims, Fant and Prescott, and the last Sabbath by brother Keeney, of Aberdeen. On the tenth day of our meeting brother Lattimore administered the ordinance to twelve; two days afterwards he was struck down in our ranks by hemorrhage of the lungs. With this he was strongly threatened at Wabakak, though he rendered his full amount of service until the last day, when his strength failed. So energetic is this faithful servant of God—he often goes beyond his strength.

When I spoke of leaving to attend the Mount Pisgah Association, which sat at Camp-ground, now Nelson's church, of which I am pastor—he entreated me to remain, and baptize for him on Sunday; for, said he, my physicians have said I must not go into the water for many days to come, but if you leave I will go down into the water to baptize, though there should be a physician holding on to each of my skirts. Hence, I felt compelled to stay; lest so valuable a life should be endangered. And I hope this will be sufficient excuse to my brethren for my not attending that Association. On Sabbath I baptized thirteen—one of these was a little daughter of our beloved brother Lattimore, in her eleventh year. How greatly has the Lord blessed our brother, for, prior to this, He had given him two sons as alive from the dead. Let Christians reflect and exert wholesome government in their families, if they desire their children to be brought early into the kingdom of Christ. Our worthy brother governs his family by the law of love, or kindness; and almost as soon as they are capable of exercising a belief in Christ, they are gathered into his fold. This little daughter is quite an interesting girl. Indeed there were many valuable accessions to the church during the meeting. But I shall not narrate particulars, as I presume brother Lattimore, the pastor, has given full details ere this. We hope to see you at our Association.

Yours in Gospel bonds.

THOS. J. HAND.

## Revival at Fellowship Church, Alabama.

**Dear Bro. Chambliss:**—I have just returned home from a very interesting meeting, held with the above named church. The writer of these lines and two other ministering brethren, commenced said meeting, on Friday before the first Sabbath, inst., with the view of protracting if circumstances would admit. During the first three days our prospects appeared very gloomy. But when the ministry and church were well nigh ready to despair, God in his abundant mercy met with and blessed his people. Sinners were heard to cry for mercy, young converts praised the Redeemer for converting grace, and Christians gave glory to God for his great love felt in their hearts.

Bro. T. S. Thomas (formerly the pastor of this church) was with us five days, and his labors were much blessed—especially a sermon he preached on 2 Kings, 7, 9. Brethren M. C. Curry and William H. Roberson, the Domestic Missionary of the Columbus Association, were also in attendance, and assisted us much in hoisting the banner of our Saviour. The indisposition of bro. Curry, however, would not admit of his preaching more than two sermons during the meeting, yet it was clearly demonstrated that one of them had great effect upon the hearts of Christians. This was from the following text—"For by our offering he hath perfected for ever them that are sanctified." Heb. 10, 14. Brother Roberson stayed with us nine days, and truly it may be said that he is a son of thunder, and one of the most effective revivalists in our country.

Our meeting closed on yesterday, after a continuance of ten days, leaving behind some twenty or more anxious, who said, pray for us. We then left the house of worship, and retired to a stream of much water, where I had the pleasure of immersing eight willing converts after the manner of our Saviour, in the presence of a large assembly, &c. Others wait until our next meeting, when they do likewise. May the Lord yet bless this people, is my prayer—Amen.

Yours in Christ.

Carrollton, Oct. 13th, 1851.

## Revival at Burnsville, Ala.

**Dear Bro. Chambliss:**—May I say to our numerous brethren, through the columns of your valuable paper, that yesterday closed an unusually interesting meeting of ten days, at the Burnsville church. It resulted in an addition of twenty-six members, viz: twenty-two by experience; two by voucher, and two restored. Only two of this number were colored persons.

Brother W. Wilkes, of Howard College, was an efficient laborer in this meeting. And I will not omit to mention our Rev. brother, A. Andrews, who was exceedingly useful in the work. Many incidents of deep interest might be related, but none more so than the baptism, yesterday, of twenty-one rejoicing believers. We closed with a most happy state of feeling.

Yours, truly,  
A. G. McCRAW.  
Selma, October 21, 1851.

## Revivals in Dallas Co., Alabama.

**Dear Bro. Chambliss:**—I wish to record in your excellent and widely circulated paper, the goodness of the Lord to the church at Providence, Dallas county, Alabama, bro J. Dennis pastor. The church met pursuant to appointment, on Saturday before the fourth Lord's day in Sept., to hold a protracted meeting. On the first day there were but a few in attendance, yet all the brethren and sisters seemed to be deeply concerned in behalf of sinners around; their hearts were indeed impressed with the worth of souls and the importance of using the means which God himself appointed for their salvation. Mourning over their barrenness—having for sometime suffered a wintry season—and feeling powerless of themselves, they sought aid from Him who is a very present help in time of trouble.

These were gracious intimations that the Lord was drawing near—this was further manifested in the character of the exercises; for, truly, the singing, the praying, the exhortation and the preaching, appeared to be performed in the spirit and with power, God in mercy blessed the feeble efforts of his people, and as the happy result of the meeting, which lasted eleven days, about forty, as near as we could ascertain, were converted, of whom some thirty five were colored persons. Thirty were buried by baptism in the watery grave, in obedience to the command of Christ, according to primitive usage. The scene was truly solemn and interesting—it was witnessed by a very large and orderly assemblage, on which we hope many good impressions were made, that will not be easily erased. About twenty mourners, who seemed to feel their need of a Saviour, were left without hope; this we mention to excite the fervent prayers of all Christians who may read this sketch, that God would send forth light and truth into their hearts, and deliver them from the power of sin.

We feel grateful to God that the students of the young and growing Institute at Orrville partook so largely of this gracious revival—ten of them were baptized, and others found peace in believing, whose parents not being of our denomination, it was thought best that they should first consult before joining the church. May the Lord, their Shepherd, lead these lambs in the paths of righteousness for his name sake.

The ministers in attendance were the pastor, W. W. Thomas, James R. Malone, who is a member of said church, L. Sparks and myself. We conducted services as follows: at 10 o'clock prayer meeting; at 11 o'clock, a short sermon with exhortation; after which we would labor in prayer, singing and conversation with the anxious, and hearing experiences, until thought best to close the exercises for the morning. At candle light, again assembling, a similar course would be pursued.

I would here give an account of several pleasing incidents, connected with the meeting, but I have already trespassed on your patience—To God belongeth all the praise.

Yours, &c.,

JEREMIAH REEVES.

Dallas Co., Ala., Oct. 9, 1851.

## Revival at Scoober Mississippi.

**Dear Bro. Chambliss:**—A protracted meeting of nine days continuance, held with the Scoober church, Kemper county, Miss., has just closed—having proved one of more than ordinary interest; a brief notice of it may be deemed worthy a place in your paper.

The ministers who favored us with their attendance and co-operation, were brethren J. Q. Prescott, D. P. Bestor, L. R. Barnes and Graham. Our congregations were remarkably large, attentive and well-behaved. The Word was preached with unusual ability and earnestness. The meeting resulted in the accession of about thirty-six members to our communion—twenty-nine of whom I had the pleasure of baptizing. Several of these were young men, of liberal education and promising talents. And it might be further remarked that among the number received were five members of one of our Peco-Baptist churches. Indeed, whether we consider the character of the material operated upon, the large number of hopeful conversions, or the accumulation of moral strength to the professing community, this meeting cannot be regarded otherwise than extraordinary.

Affectionately,

WM. D. BOYA.

Memphis, Ala., Oct. 14th, 1851.

## An Amended Version.

**Bro. Chambliss:**—As you know much has been said on the subject of a new translation, or a correct translation of the New Testament, I have thought it a duty and a privilege to get the sentiments of as many of our members as I possibly could, touching this subject. I have, of course, my own views, but wished to hear those of others. I find some for and some against the undertaking. The first question to be determined is, are there errors in the version in common use, known as King James' translation? This, I suppose, will be admitted by all denominations. It is certain there are many errors. But are they of such a serious character as to justify a correction? My sentiment is, if there be one error only, and we can find it out, let it be corrected. I suppose, that if it was not for the ordinance of Baptism, there would be no other obstacle in the way of all denominations uniting to accomplish an object so desirable. But this will ever keep us apart.

Then, the subject it seems to me, devolves on the Baptists, and they must meet it sooner or later. I am not in favor, however, of bringing the whole denomination to be responsible, if we could. The plan already adopted, so far as I understand it, seems to meet my views. Let there be an expression full on the subject, and those who are in favor carry out the object, and then we can have the work completed, while the present version, of course, will be retained in our houses and we will have the advantage of both.

Texas, Sept. 4, 1851.  
Z. WORLEY.

## Minister Wanted.

**Bro. Chambliss:**—At a recent meeting of the Missionary Board of the Union Association, held with the Damascus church, the following resolutions were adopted:

**Resolved,** That the Secretary be requested to write to the Editor of the "S. W. Baptist" requesting him to say in the columns of his paper, that we need an efficient Minister to labor as a missionary, within the bounds of our Association.

Our Board will hold their next meeting with the Hephzibah church, (Pine Bluff P. O., Co. piab county, Miss.) on Saturday before the fifth Lord's day in November next, where applications can be made in person or by letter.

By order of the Board.

IRA CARPENTER, Sec.

## Revival Intelligence.

From the Western Watchman we learn that four have been recently baptized in Osage county, Mo.—four have united with the church at Cape Girardeau, and five have been received at Lisbon, Ark.

In the Western Recorder we find the following reported. Twenty-seven have been added to the Shelbyville church, Ky.; at Middle Creek, Trimble county, fifteen, and at Ballardsville, fourteen have been received. Six others are noticed also—place, Dick's Fork.

The Tennessee Baptist contains notices of meetings in North Louisiana—thirty-two baptized. At Ripley, Miss., twenty-one additions are reported. To the Rheumata church, Tenn., five have been added and fifteen to Liberty. Good Hope church, Ark., has received an accession of twenty-three, and seven have been baptized into the fellowship of Union church, same State.

Correspondents of the Christian Index report eighteen more additions to Camp Creek, and twenty-one additional baptisms at Island Creek church, Ark. At Cool Spring, Gates county, N. C., says the Biblical Recorder, some sixty have been received for baptism. Again—some forty conversions have taken place in Rokesville, and to the church at Mt. Hormon there have been some twenty additions.

The Religious Herald reports an accession of eighteen to the Laurel Hill church, Va.; nine have been baptized at Long Row; at Clarksville, fifteen have submitted to the ordinance, and near Charleston some seventeen have been lately added to the church. Forty were baptized at Yanceyville; thirty at Mt. Enli; ten at Petersburg, and two at Scottsville. Also, twenty-four to Euon, and twenty-three to Pine Grove church.

From the True Union we ascertain that eleven have been baptized in Baltimore; four at Vienna, and one at Eckhart Mines, Md.

## Rev. Sylvanus Gibson.

**Bro. Chambliss:**—Knowing that many of the readers of the South Western Baptist were acquainted with our worthy and much esteemed brother, Elder Sylvanus Gibson, I send you this communication that all who read may know, that he has finished his labors on earth. He died at his residence in Lawrence county, North Alabama, near Oakville, on Friday the 25th of July last, aged about 67 years. He had been long a member of the Baptist church; near if not quite 40 years, a faithful, laborious and successful minister of the gospel of Jesus Christ. I had known him intimately many years, enjoyed his instructions, as Pastor of the church to which I now belong, for 6 or 7 years; have been present with him at 12 successive Associations, over which he presided as Moderator. Travelled with him over hills and valleys; spent many sweet hours with him in conversation.

He was a man that loved God, and trusted alone in Jesus Christ; he loved the church and poor sinners, and devoted the energies of his body and mind to the promotion of the cause of God and the good of man. He has been the instrument, we have no doubt, in turning very many from darkness to light, and from the power of Satan unto God. The last 19 years of his life have been spent in our midst; previous to that time he labored in Georgia. His last sickness was but short, from Monday morning until Friday—having preached to a large congregation on Lord's day previous.

His end was calm and peaceful, he feared no evil; for, he was supported by that kind Saviour upon whom he leaned through life. He has fought a good fight, finished his course, rests from his labors, and his works do follow him. We shall never forget his labors of love.

Since his death, his youngest son, Christopher Gibson, has departed this life. He expired on Thursday the 11th September, being about 22 years old. From the day of his father's death he was engaged in seeking an interest in the blood of Christ; became satisfied a short time before he died. Never, never, shall I forget the solemn exhortations he gave his joyful associates to flee the wrath to come, and never postpone their return to Christ to a dying bed. May the grace of God sustain and console our bereaved sister.

Sept. 30, 1851.

A. L. STOVALL.

**A SINGULAR AWARD.**—The N. Y. Evening Express on the 17th inst. says:

The offer of a small premium was recently made, through the Boston Congregationalist, for the best essay in answer to sundry questions in relation to practical religion, and especially pointing out the relation of the soul's salvation to a knowledge of the person of Christ—a point we should think, involving the most peculiar features of the orthodox views. The committee in the case awarded the prize, without knowing the authors of any of the proposed essays, to Rev. Mr. Bridges, a Unitarian clergyman of Plymouth, Mass. It is certainly a suggestive circumstance, in many ways—and perhaps we may say hopeful—that the best exposition of such a point of theology should have been supplied by a Unitarian—even in the judgment of orthodox critics.

How to Spend the Sabbath.

1. **Be Early.**—God requires one-seventh part of your time. The Sabbath is just as long as any other day. If you indulge in sleep Sabbath morning one or two hours later than usual, you rob God and your own soul of so much time; and you begin the day by robbing God, you cannot expect he will bless you.

2. **Pray for your minister.**—He will then preach for you, and you will be better prepared to profit by his preaching. He needs your prayers. He has tasked his energies to prepare good sermons for the week, and trusting under his awful responsibility, he will be cheered and encouraged if he believes he is remembered in your prayers.

3. **Pray that the preaching may be blessed to your soul.**—He is a foolish man who sows his seed but does not look up the soil. You are more foolish if you expect a blessing without asking for it, or preparing your heart to receive it. If a blessing is worth asking for, do not complain if it is not bestowed.

4. **Do not indulge in secular conversation.**—To spend the interval between the services of the sanctuary in talking about business, or pleasure, or politics, is not remembering the Sabbath day to keep it holy. If you spend your intermission in this manner, you must not wonder if in the afternoon you feel sleepy, and the preacher seems dull to you. **Brush worldly thoughts.**—You must not, on the Sabbath, "think your own thoughts." If your thoughts are allowed to wander unrestrained over the business of the past week, or the plans of the week to come, you will suffer for it. God will leave you in darkness; your love will be cold, your prayers formal; and you will be disqualified to engage profitably in the services of the sanctuary.

5. **Do not criticize the performances of your minister.**—If he has preached a poor sermon, make the best of it; if a good one, be thankful and improve it. Your praise or censure can do no good equal to him or yourself, but may do hurt to both. You will profit far more by praying over the sermon and applying it to yourself, than by criticizing it.

6. **Spend every Sabbath as though it were your last.**—Your last Sabbath will soon come. Perhaps the next will be your last. Spend it, then, as you wish you had done when you review it millions of ages hence. If you knew it would be your last, you would be much in prayer, you would banish worldly thoughts and conversation, you would read your Bible, you would meditate much on divine things, and examine the foundation of your hope for eternity. Do this and your Sabbath will not be spent in vain.

We are requested to publish the following from the Minutes of the Tallapoosa Baptist Association: On motion, "Resolved, That at the request of the delegates from Sardis Church, they are permitted to give notice through our Minutes that they have declined from fellowship Thomas Bell, who was a Licensed Preacher of said church, and now retains the license in disorder."

Religious Items.

**THE REV. BAPTIST W. NOEL.**—It is reported in some of our exchange papers, that the Rev. Baptist W. Noel, will visit the United States next spring. His position in society, his eloquence as a preacher, and his personal sacrifices in leaving their Established Church to become a Baptist and the pastor of a Baptist church, command our highest respect, and will insure for him a most cordial welcome by the entire denomination in this country.

**A BISHOP AT LAST.**—The Episcopal Convention in New York, have at length, after some four days' work devoted to canvassing and balloting, succeeded in electing the Rev. Dr. Creighton, Provisional Bishop of the Diocese, in New York. Dr. C. seems to have been taken up at last as a compromise candidate. At the 8th ballot, on Friday P. M., the vote stood thus: Clerical votes, 105 for Dr. Creighton, 67 for Dr. Weinwright; Lay vote, 87 for Dr. Creighton, 77 for Dr. Weinwright. Dr. Creighton was subsequently declared to be unanimously elected.

**REMOVAL OF METHODISTS.**—The N. York Journal of Commerce says that since the issue of the great Methodist case, efforts have been made by eminent men of the denomination, both North and South, to effect a reunion of the two bodies. The project does not meet with favor at the South.

**JEWS IN PARIS.**—The number of Jews in Paris cannot be ascertained with certainty, but it is generally estimated at 20,000. — There is one large synagogue, and between fifteen and twenty-two houses of prayer, small synagogues, in which regular service is held.

**A NOBLE REQUEST.**—Judge Murphy, of St. Louis, lately deceased, bequeathed one third of his large estate, probably about 200,000, to the city in trust for the aid and relief of poor emigrants. He was a Roman-Catholic, but contrary to expectation bequeathed to the Papal church.

**MARRIED.**—On the 22d inst. by Rev. M. P. Jewett, ALEXANDER J. WARFORD, Esq. of Cahaba, to Miss CATHERINE L. COLE, of this county.

Mortality.

**DIED.**—In Tuscaloosa, Ala., on the 25th of September, 1851, in the 63d year of his age, Hon. ARTHUR FOSTER. He was born in Columbia county, Ga., in 1788; where, at an early age, he engaged in political life. His father, Col. John Foster, while a candidate for re-election to the Senate, was thrown from his horse and so injured that he died, and he (Arthur Foster) yielding to the importunities of his fellow citizens, took his father's place and was elected a member of the Senate of Georgia. In this station, to which he was several times elected, his clear, practical judgment, and unwavering integrity, secured for him the esteem and confidence of his associates in that body. For a number of years, he was an efficient, faithful member of the Interior Court of Columbia county, and, during the latter years of his residence there, he made a digest of the laws of Georgia, on which he bestowed much labor and care, and which work was held in high repute. A large proportion of his time was spent in guarding the rights of Orphan children. He was a true friend to widows and orphans, and made himself heavy pecuniary sacrifices, while laboring with conscientious fidelity to secure their rights. In aiding the friendless he made himself poor. When 55 or 40 years old, he removed to

Cherokee county, Ala., was elected in 1841, a member of the Alabama Senate from Cherokee and DeKalb counties. In 1843, he removed to Tuscaloosa, and in 1844 was elected President of the State Bank. In 1847 he was elected by the Alabama Legislature, Judge of the County Court of Tuscaloosa county; in 1850 he received the appointment of County Administrator, which office he held at the time of his death. Throughout all his varied public life, he maintained a character of uprightness and integrity, beyond suspicion. Affable and simple in his manners, affectionate and kind in his social intercourse, he endeared himself to all with whom he was associated. His bereaved widow, his adopted daughter, his two surviving brothers, his sister and a large circle of relatives and friends feel deeply sensible of their loss.

He was converted, and enabled to exercise faith in Christ when 15 or 20 years old, and 10 or 12 years afterwards united with the Baptist church at Abilun, in Columbia county, Ga.—Thenceforward to his death, he was an humble exemplary Christian. As he had lived, so he died—calmly confiding in the mercy of the Saviour. His long life of self-denying toil, of patient devotion to the interests of others, is ended—exchanged for an eternal life of "just recompense of reward," "where the wicked cease from troubling, and where the weary are at rest."

**DIED.**—On the 27th of August, 1851, in Caldwell Parish, La. Sister ELIZABETH MERRITT, daughter of Bagwell and Sarah Bailey, and wife of Rev. John J. Meredith—in the 36th year of her age.

Sister Meredith was early impressed with the necessity of a preparation of heart to live a life to the honor and glory of God. She united with the Baptist church in 1845, and walked in all godliness to the time of her death; her virtues were only known to her acquaintances, and those who knew her best loved her most.—She was obliging as a neighbor, forbearing and kind as a wife, affectionate as a mother and reasonable as a mistress.

Sister Meredith was attacked in June, 1850, with Erysipelas—the disease which terminated her mortal life, and although her physical health was much impaired up to her death, yet, she would often persuade her husband to leave her alone and go out to labor in the vineyard of the Lord. She attended with him at the Pine Grove Academy on the 2d Lord's day in July, and for the last time listened to the glorious news of salvation through Christ, from this text: "They that are in the light shall see light." In the evening after preaching, she was taken violently ill, and suffered all the agonies and pains incident to that disease, for 44 successive days. Amidst all her torturing pains, she possessed herself in sanctification and honor to her Lord, and with holy resignation to His will, said "she was willing to suffer according to his good pleasure." The last day of her mortal life she had her infant babe, about five months old, brought to her bed, and then dedicated her children to God by solemn prayer, telling her husband not to grieve. Soon the waves of dissolution rose higher and higher, until 12 o'clock, M. her immortal spirit took its flight to the land of peace, "where the wicked cease from troubling, and the weary are at rest." She has joined the church triumphant and now, "with the hundred and forty and four thousand and thousands of thousands," sings the new song. Her perfect senses were retained to the last moment, and she spoke with her dying breath. She has left a devoted husband, seven affectionate children and a large number of acquaintances to mourn her loss. The mortal remains were interred at Bethel church. God grant to sustain Bro. Meredith under the rod of his providence, and enable him to say "blessed be the name of the Lord."

It has rarely fallen to the lot of the writer to record the demise of an individual, in whose premature departure to another state of existence such deep and general sorrow has been exhibited, as in the case of the lamented Mrs. MARY W. DOCKERY. This estimable lady departed this life on Friday morning, 26th September, in this place. She had been ill a few weeks; yet during all her illness, exhibited such cheerfulness as did not presage an early death. Gone, as she is, into the region of pure spirits, it may not be amiss to pay a passing tribute to that moral excellence of which her family and society are now so sadly bereft.—She was born March 9th, 1815, and was the second daughter of Benjamin Whitfield, of Tuscaloosa, Ala. Blessed with parents of warm Christian character, whose sterling virtues have engendered them the strong regards of their friends, she was early impressed with religious sentiment, and her whole life exhibited a maturity, vigor and consistency of principle, which illustrated the value and protundity of her first teachings. Her education was solid and useful, and prepared her amply, most successfully to discharge all the duties incident to her relationships in life. About twenty years ago, she made a public profession of religion and connected herself with the Baptist Church in Alabama, and of which branch of Christians she was a lively and consistent member in this village at the time of her death. She was married to Professor James C. Dockery, then of the University of Alabama, April 3d, 1843, and it may be safely affirmed, that there was never a matrimonial union in which there was more depth of regard, reciprocal confidence and devoted attachment. It was a union, cemented by sincere and deep seated respect and no heart can fully appreciate the anguish of the lonely survivor, left with three small children, hardly able to comprehend the calamity which has befallen them. A short time prior to her decease, the writer offered prayer to the Almighty Dispenser of life and death, in her behalf, and no reasonable doubt can be entertained that she now fully understands the nature of that rest, which remains for the people of God. Her funeral was attended by many surviving friends and a procession of the pupils of "Mississippi Female College." Rev. Jeremiah Burns, Pastor of the church, preached a discourse from the words, Revelations, xiv chap. 13 v: "And I

heard a voice from heaven, saying unto me, write Blessed are the dead which die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors, and their works do follow them."

The piety of Mrs. Dockery was consistent. She entertained clear and scriptural views of the plan of salvation, and a heart-searching belief in the necessity of personal holiness. Her piety was also intelligent; it did not blaze and die away, according to the evanescent fervors of religious zeal; but it glowed in her heart and produced constant Christian devotion. Earth has lost, but heaven has gained another pure spirit, and her many friends, here and elsewhere, may be assured that her memory is sacredly embalmed in many hearts, and her own sanctified spirit now bids them join her in her celestial light.

"So fades a summer cloud away:  
So smiles the gale when storms are o'er;  
So gently shuts the eye of day,  
So dies a wave along the shore."

Hernando, Mi., Oct. 1st, 1851.

Business Department.

Letters Received.

Rev. W. Jacob Parker sends us some new names and a remittance for which he has our sincere thanks. How many will imitate Bro. P.'s example? We should like to receive such expressions from some more of our good brethren.

Rev. Jas. E. Paxton also remembers our wants. He likewise makes an addition to our list. We will not forget his kind attention to our interests. He will notice several pieces in this weeks paper bearing on the subject which he mentions.

Rev. K. Hawthorn will accept our thanks for continued favors. Names entered and credits given. May the Lord prosper him.

Rev. Willis Burns continues his exertions in our behalf. This new proof of his efforts we justly esteem. Hope he may be able to get us many more of the same sort.

Rev. T. B. Alton has our sympathies in his afflictions, and we can duly appreciate his situation. Thanks to the brother for his attention to our matters—all has been done as he directs.—Credits are all made.

Rev. Wm. C. Harris shall have a private response soon. We make an extract from his letter.

Rev. A. G. McCrae will notice his communication in another column. Glad to hear of his success. We wish him continued prosperity.

Rev. C. Clement's request has received attention. Trust we may soon hear from him again.

Messrs. Graves & Shankland have our thanks for their kindness. All was correct. Health improving.

Bro. Jno. W. Smith cheers us in more ways than one. The new names he sends are entered. We shall write him as he states, and send accounts. Would be very happy to have him attend to our interests in his vicinity.

Bro. Thompson Kendall obliges us with a remittance. He seems not to forget that Editors, as well as other folks, require something to live upon.

Bro. H. E. Brooks' letter has already been answered. We presume all is right.

O. J. Lawrence, P. M., has our best regards for new patronage and the where-with.

Mr. W. Rufus Baker's favor shall receive due attention. He may expect an answer in a few days.

RECEIPT LIST.

NAMES.	AMOUNT.	Vol.	No.
Dr. N. B. Cloud,	\$10.00	4	52
Thompson Kendall,	2.50	4	16
Rev. C. B. Sanders,	2.50	2	62
Rev. W. H. Roberts,	2.00		
E. Lowdermilk,	1.50		
Wm. Herring Sen.,	2.50	4	34
R. A. Burton,	2.50	4	34
John A. Wood,	2.50	4	34
Mitchell McDaniel,	3.00	4	44
W. A. Bishop,	2.50	4	9
Robert B. Gunn,	2.50	3	13
R. F. Giddins,	6.00	4	13
Rev. Z. McMath,	5.00	4	13
Wiley R. Gentry,	5.00	4	13
J. R. Daniel,	5.00	4	29
Joe Balford,	2.50	4	35
J. L. E. Paxton,	2.00	3	12
J. L. Arts,	2.50	4	35
M. B. Jordan,	2.50	4	35
Edward McCall,	2.50	4	35
David Thompson,	2.50	4	35
Wm. Ellis,	2.50	4	35
James Moffett,	2.50	4	35
Isaiah Russell,	2.50	4	35
Robert McQuinn,	2.50	4	35

Notice.

More than twelve months ago, I sent to brethren Graves and Shankland—Editors of the Tennessee Baptist, and Book Sellers, at Nashville—an order for Books, and quickly thereafter a second order, each of which contained the money as per order; the receipt of which was duly acknowledged in their list of correspondences in the Baptist; and up to this time, no further information has been received.

The books were ordered to me, at Trenton, La., via Red River Wharf Boat, but were never received there, as the Proprietors have informed me. I have written several letters to brethren Graves and Shankland, and one to brethren Toon and Rutland, their successors in the book concern; and, have received no answer from either. The books being ordered by me as Agent for the Baptist State Convention for North Louisiana; many are concerned in this small matter; and, any information would be gladly received.

ROBERT MALONE STELL.  
Vernon, Jackson Parish, La., Oct. 3, 1851.

Now is the Time!

Secure the shadow  
Ere the substance fade.—Shakespeare.

W. H. DESHONG would announce to the citizens of Marion, and environs, that he has opened Daguerrean Rooms over Mr. J. M. Stone's Furniture Room, for the purpose of giving those who wish to do so, an opportunity of procuring Perfect Likenesses of themselves or friends. The latest improvements are now in his possession; among which is the CELESTROTYPE CAMERA, which reduces the time of sitting very materially, and obviates the great difficulty in giving them their natural expression. All he asks is to give him a trial. He flatters himself that he can please the most fastidious in Tone, Expression and Attitude.

Cloudy weather is no detriment to producing fine pictures. Ladies and gentlemen are respectfully invited to call and examine his specimens. He keeps constantly on hand a good assortment of Gold Lockets. Who can be without a Daguerreotype of him or her they love? That embodiment—as it were, of the form's spirit—that exquisite and perfect impress of the features! Yes, it does raise the mind from earth to heaven, and bring to the imagination the fairy, spiritual forms of the dear departed, and makes us hope and wish to join them in eternity.

Oct. 29, 1851. J. A. HART, Artist.

BAKER & LAWLER, COMMISSION MERCHANTS.

No. 2, Commerce Street, MOBILE, ALA.  
ROBERT A. BAKER, Summerfield Dallas Co.  
LEVI W. LAWLER, Mardisville, Talladega Co.  
Sep. 10, 1850. 38.4f

Mississippi Female College.

(UNDER THE PATRONAGE OF THE MISSISSIPPI BAPTIST CONVENTION.)

**FACULTY.**  
REV. WM. CAREY CRANE, A. M. President and Professor of Ancient Languages, Ethics and Belles Lettres.  
A. HIERKE, Professor of Drawing and Painting.  
A. T. CLEYMERRE, Professor of Vocal and Instrumental Music.  
MISS S. C. EATON, Instructress in English Studies.  
MISS COLETTE M. SCOLLARD, Instructress in Ornamental Art and General Literature.  
JAMES C. DOCKERY, Lecturer on Modern Languages and Literature.  
REV. ISAAC S. PARKER, Lecturer on English Literature.  
HENRY M. JETER, M. D., L. L. B., Lecturer on Political Economy.  
MRS. PIERCE, Matron.  
WILLIAM D. FORD, Butler.

THE Scholastic year, commences on the first Wednesday in September, and is divided into two Sessions, of five months each. The Course of Study extends through six years, and is designed to give as complete and thorough an Education as can be obtained in the Union. The College Edifice, just completed, is elegant and commodious. The Boarding Department, is under the charge of the President and Lady, and can accommodate fifty-six Misses, with a gentle and comfortable home—where minds, morals, health and manners will receive strict and constant attention. Board can also be obtained in genteel families prepared to receive young Ladies. Each young Lady will furnish her own towels and napkins. Pupils are received at any time, and charged to the close of the session. No deduction made except in case of protracted sickness.

TERMS TUITION, &c.

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

New Publications of Southern Baptist Publication Society.

**DUTIES OF MASTERS TO THEIR SERVANTS.** Three Essays, by Rev. H. N. McTyeire of New Orleans. Rev. C. F. Sturge, Alabama, Rev. A. T. Holmes, of Georgia. This is a 16mo. vol. pages 152. Price 35c.

**EVILS OF INFANT BAPTISM,** by Rev. R. B. C. Howell, D. D. 1 vol. 16mo. pages 260. Price 50c.

**PREDICATION, AND THE SAINTS' PERSISTENCE,** stated and defended from the objections of Arminians, in a review of two sermons, published by Rev. Russell Rencan. By Rev. P. H. Mell, Professor of Greek and Latin, Mercer University, Geo. 18mo. pp. 92. Bound in paper. Price 12c.

**THE BAPTIST PSALMODY.** A collection of Hymns for the worship of God, by B. Maunly, D. D. and B. Maunly, Jr. 1,296 Hymns. Pw Size—Plain Sheep.

" Plain Mor. \$1 00

" Plain Mor. and Emb. sides, 1 15

" Turkey Morocco, full gilt, 2 60

" Plain Mor. 75

" " " Tucks and gilt edges, 1 25

" Turkey Morocco, full gilt, 1 50

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

**THE WAY OF SALVATION.** Second edition by Rev. R. B. Howell.

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. Page 332.

**THE GOSPEL, THE INSTRUMENT OF HUMAN SALVATION:** Its exclusive efficacy, and the method of its diffusion. By Prof. J. S. Mills, of Furman Institute. Pages 84. Paper covers. Price 10c.

**THE ADVANTAGES OF SABBATH SCHOOL INSTRUCTION.** By Rev. C. D. Mallory. Second edition. Pages 84. Paper covers. Price 6c.

**A DECISIVE ARGUMENT AGAINST INFANT BAPTISM,** furnished by one of its own prof. texts By Rev. John L. Dagg. Second edition. Pages 32. Paper covers. Price 6c.

Also,  
All the Publications of Am. Bap. Pub. Soc.; Am. Tract Soc.; Am. Sab. School Union; Gould & Lincoln. E. H. Fletcher. Lewis Colby, R. Carter & Bros.—Reside a large stock of Theological Works of various other Publishers, are sold at Publication Prices.

**ALSO—PICKETT'S HISTORY OF ALABAMA,** 2 vols.—Books sent by mail at two cents per ounce, if paid in advance, for all distances over 500 miles.

GEORGE PARKS & CO.  
Agents S. R. P. Society, Charleston, S. C.  
October 22, 1851.

DUNCAN, GRAVES & BURTON, COTTON FACTORS.

AND  
Commission and Forwarding Merchants,  
15 Coroulet, between Canal and Common St's.,  
NEW ORLEANS.  
Oct. 1, 1851.

DENTAL SURGERY.

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

Dental Surgery in all its various departments practised 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.

ET All operations warranted and performed moderate. Particular references, by permission:  
Gen. E. D. King, Judge J. F. Bailey, Pres. S. S. Sherman, J. R. Gore, Esq., Rev. J. H. D. Votie, Rev. R. Hollman, Prof. M. F. Jewett, Prof. A. B. Goodhue, Dr. C. Billingsley, Dr. F. E. Gordon, A. Graham, Esq., Dr. Sparrow.  
Marion, March 12th, 1851. 2-4f

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. 26.1v.

**Bibb Line.**  
Cahaba river, at Fortune's Ferry, Mr. Wiley P. Smith, agent, and at Bibcock's Warehouse, in Cahaba, during the ensuing winter and summer. Persons wishing to purchase Linn will receive information concerning it at those places. It has been thoroughly tested and must recommend itself to purchasers.  
CALHOUN & BROTHERS.  
Oct. 2-11 3m.

McRAE & COFFMAN, Commission Merchants,

NEW ORLEANS.  
Aug. 7, 1850. 23.1f

Real Estate for Sale.

**IN THE TOWN OF MARION,** and situated as follows:  
1. Lot lying North Thompson Street, containing six acres and well improved.  
2. A vacant lot South Thompson street, 7-14 Acres.  
3. A vacant lot of 13 acres, corner of Thompson and Andria streets, near A. B. Moore, Esq.  
4. Improved Lot, 2 acres, with running water, corner of Centerville and Thompson streets.  
5. Improved Lot, 2 acres, between Jefferson and Lafayette streets, near Presbyterian church.  
6. Improved Lot, 2 acres, on Lafayette street, between Messrs Huntington and Lockett.  
7. Improved Lot on Dickens street, at S. E. corner public square.  
8. Undivided half in the Lot and Office between Messrs Myatts and Stone.  
9. A vacant Lot, two acres near Mr. M. W. Shumake.  
10. Eighty Acres of Wood Land, N. E. of Marion.  
The above parcels of Landed property will be sold on accommodating terms, and persons wishing to get cheap homes in Marion, will find it to their interest to call on the undersigned.  
HUGH DAVIS, 6m.  
Marion, Oct. 1st, 1851.

HOWARD COLLEGE, Marion, Alabama.

FACULTY.

S. S. SHERMAN, A. M. President and Professor of Chemistry.  
Rev. T. F. CURTIS, A. M. Professor of Theology and Moral Science.  
A. B. GOODHUE, A. M. Professor of Languages.  
Rev. R. HOLMAN, A. M. Professor of Mathematics.  
J. A. MELCHER, A. B. Teacher of the Preparatory Department.

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

ADMISSION.

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

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

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

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

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

COURSE OF STUDY, &c.

In addition to the regular Collegiate Department, which is thorough and extensive, embracing all the studies usually pursued in the best Colleges, an English, 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 courses 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  
Incidental, 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 \$13 00 per month.

Tuition is required in advance, and no deduction is made for absence, except in cases of protracted illness. The student is charged from the time of entering to the close of the term, unless for special reasons, he is admitted 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. Course is prescribed for those who have 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.

E. D. KING, President  
Of the Board of Trustees.

WM. HORNBUCKLE, Secretary.  
Oct. 1, 1851. 31.4f

Orion Institute.

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

For particulars apply to the Secretary.  
SOLOMON SILVER, Presd't.  
W. H. ROBERTS, Sec'y.  
Oct. 1-31 8v.

"Waverly Book Store."

IT BEG leaves to remind the public that this Establishment will continue to furnish books as cheap as they can be bought anywhere; and also, to remind citizens in the surrounding counties, that it contains now, and will continue to contain, one of the best assortments of books in the State of Alabama.

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

N. B.—Rare and scarce Books, which have not been published in the United States, from any part of Europe will be supplied to order.  
Tuscaloosa, Sept. 20 1851. 6m.30.

[COMMUNICATED.]  
The undersigned citizens of Tuskegee, most of them having pupils in Mr. Isaiah J. Morris' Grammar Classes and having attended the examinations of the two Classes he has taught here, desire to bear their testimony, humble as it may be, to the great value of his new system of English Grammar, and of Mr. Morris' worth as a scholar, a Christian, and a gentleman.

