

# South Western Baptist.

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

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

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

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## TERMS.

The terms of our paper will henceforth stand thus: A single copy, \$2.50, if paid strictly in advance.

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## Religious Miscellany.

### The Modern Missionary.

B. M. HILL.

Regard the modern missionary of the cross, as he labors in his work of weighty responsibility. The house of his birth, the friends of his parent, the society of his youth, the local beauties which delighted the ripening energies of his mind, and implanted the sweet sensations peculiar to a native home, have all lost their powerful attractions in his eyes.—His Divine Master has said to him, "follow me," and, deeply imbued with the spirit of his Master, remembering that he is, while here, but a pilgrim and a stranger, he leaves all, and follows him. He looks around upon the desolation of Zion; he sees the heritage of the Lord scattered upon the mountains; he beholds the unrelenting enemy exerting his destructive power over the souls of men; he gazes with astonishment and grief upon the wide extended progress of sin and vice; and with a heart wrung with anguish, known only to such as have felt, he bids farewell to worldly ease and honors, that he may subvert the empire of Satan, and rescue ruined man from woe; "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." And now follow the indelible marks of his mission. See him climb the bleak and rugged mountain, or tread the lonely glen. Accompany him, when the wisest of his kindred are around him; or the midnight hour oppresses him. Visit with him the obscure and decaying cottage of the poor and needy; partake of the lonely repast, and lodge upon the naked pallet, which are sometimes the only thank offerings to be found in these habitations of sorrow and affliction. If you have the courage, penetrate with him the haunts of dissipation and vice, and the abodes of wretchedness, where disease and filth pour forth their pestilential vapors. If his expanded soul bid him extend his toils, encounter with him the perils of the ocean, the rudeness and capriciousness of the weather, the unbelief and opposition of idolaters; the danger of unsanitary climates; and the social, intellectual, and spiritual sacrifices incident to such a situation; and then determine what, besides love to God, love to the church, and love to the souls of men, could induce this man thus to labor and to spend his strength.

Is it for ease and comfort? He expects and finds none, but such as strengthen and support his heart, and allow his soul a free taste of that bliss, which will be his portion when he has ceased from his labors, and his works do follow him.

Is it for wealth? Ah! let his humble rags, his scanty wardrobe, his simple fare, and his numerous wants, tell the story of his earthly possessions.

Is it for honor? Had it, if being despised and considered weak; if being reviled, persecuted and detained; if being made as the filth of the world, and the outscouring of all things are honors, then do honors thickly blush upon him. No, his brethren, these are not the motives or objects of the evangelical missionary. His aims at cultivating the wastes of Zion, and winning souls to Christ. His labors to correct the vices, and to enlighten the darkness of the world; and though he endure the "heat and burden of the day," he feels encouraged to prolong his toils, if, when looking over his field of labor, he can discover here and there a plant, cultivated by his hand, whose fresh and fruitful boughs assure him that he has labored in vain, nor spent his strength in thought.

And this is the spirit, and these are the objects of every evangelical missionary. The men who aid in this cause are men of kindred spirits; they look from the same spiritual fountain; they breathe the same divine atmosphere; and the congenial feelings of their souls mingle in the same moral element. It is the fountain from which the apostles drank—Christ and his cross; it is the atmosphere of the Bible; it is the element of truth. The strong resemblance, which modern missionary labor bears to those of primitive times, is proof of their evangelical nature.—Bapt. Pulpit.

There is a kind of language, the air of which speaks the language of Canaan. Christians should speak like Christians,

## "I am with You Always."

The Christian often, in the course of the performance of duty, feels the desire for company, for some one to share and encourage him in the difficulties and oppositions which he meets, and which he feels that he must overcome. As each day brings its own peculiar duties, so each day he is reminded of this renewed increasing desire. In that Guide which the Author of his being and his hopes of eternal life has revealed, he reads of Him whom he delights to call his Master and his Lord. He reads and feels that the discourses which he addressed to his hearers are binding rules for him. Duty here is made clear; and as his Master here urges him to perform it, he sighs as he regards his weakness and inability alone to obey the will which his Master has expressed. Oh! if his Master would only go with him; if he, in bodily form and almighty power, would only look on while he was engaged, and by some kind word, some friendly assistance, some approving smile, would cheer him on, he then would be much better able, he would be much better prepared to meet the difficulties and to overcome the obstacles in the way.

Sighing Christian! you may have your desire gratified. Jesus says, "I am with you always." This true, you cannot see him, but he is always with you. You cannot see him, but you can feel him by his Spirit influencing your heart, and causing those sweet moments of pleasure which have so often consoled, cheered and helped you in your course of duty. Do you wish him to manifest himself to you often and more constantly? Do you wish to feel him encouraging you to perform, and smiling his approval of your performance of duty? Then, dear Christian, let your heart often engage in prayer. Prayer! Oh, how delightful the thought, that while we pray, while we ask him to assist us, his Spirit influences our hearts, and begets those holy, sweet emotions, which make us so very, very happy. How much, how very much do they deny themselves, how much happiness do they lose, who never pray!—Christian, in this you feel safe, you cannot indulge too much in prayer. Let the words of your Saviour, then, encourage you to persevere, and think that, though you see him not, yet he sees you; and seek, I pray you, to meet his approval in every act of your life. Read much therefore, read often the sentiments contained in his holy Word. Let them be familiar, ever present in your thoughts; so doing, you will find the blessedness of living in constant intercourse with him while you live upon the earth, and be prepared to live always with him in heaven.

## A Few Words to the Christian.

Christian, do not judge grace to be weaker because thy sense of corruption is grown stronger. This is the concomitant of a thriving soul, when it is not the increase of sin, but the advance of your love to Christ, that makes you think so.

Take heed thou thinkest not that grace decays because thy comfort withdraws. The influence of the sun comes where the light of it is not found; and the actings of grace may be vigorous in thee, when its comforts are feeble.

Take heed thou dost not mistake, and think thy grace decays, when it may be only thy temptations increase. The same ship, that when lightly ballasted and favored with the wind goes mounting, at another time, deeply laden, and going against wind and tide, may move with a pace, and yet they in the ship take more pains to make it sail than when it went faster.

But conclude that grace is declining in thee.

When thou art not so wakeful to discover the encroachments of sin on thee as formerly. At one time we find that David's heart sought him, when he but rent the skirt of Saul's garment. At another time, when his eye glanced at Bathsheba, he takes no such notice of the snare of Satan had him in, and so is led on from one sin to another.

When a temptation to sin is discovered, and thou findest thy heart shut up, that thou dost not pray against it, or not with that zeal and holy indignation as on former occasions.

When the arguments prevailing most with thee to resist temptations to sin, or to mourn for sin committed, are more carnal and less evangelical than formerly.

When thy heart doth not prompt thee with that forwardness as formerly, to hold communion with God.

When thou decline in thy care to perform duties after a spiritual sort.

When thou gettest but little spiritual nourishment from communion with God.

For a cure; Renew thy repentance; Rev. ii. 6: Hos. xiv. 2. Seek faith on the promise of pardon: Back both these with mortification of sin: Be more conversant with the Word of God, and the society of the faithful. Be more engaged with meditation and prayer.

## Spirit of Adoption.

A child by adoption differs from a child by birth, in that it becomes a child by mere election and favor. A rich man, having no son born of his body, and wishing to have one standing in that near relation to him, and on whom he may bestow his affection and his estate, picks up a poor child out of the street, or out of the almshouse, and adopts him as his son. In all respects he is treated as if he were the fruit of his own body. He clothes him richly, feeds him plentifully, gives him a place in his house, educates him carefully, and makes him his heir. Now, what should be the feelings of a child thus lifted up from the dust, and thus made to enjoy the rich privileges bestowed upon him? This is the spirit of adoption.

And it is first, a spirit of gratitude.—Gratitude is that exercise of love which is felt by one who is sensible of having received a favor. If a great king should condescend to go to the poor house, and adopt a child of wretchedness and poverty, and make him the heir of his riches and of his kingdom, what words could express the feeling of obligation which would be experienced by an ingenuous mind? Various would be the emotions, but gratitude would be the predominant feeling. Could there be any greater obligation to gratitude? Yes, there is one infinitely greater. It is the case of a vile, condemned sinner, adopted into the family of heaven, and made heir to a kingdom which will never have an end. The Redeemed soul's predominant feeling through eternity will be that of gratitude, which will be expressed in such language as this: "To Him that loved us and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father forever and ever. Amen."

Again, a spirit of adoption is a spirit of confidence. At first, the child thus graciously rescued from death and destruction, and made an heir of life through Christ, can scarcely believe in the reality of the change and is sometimes distrustful of its interest in those rich blessings; but repeated manifestations of Divine love beget confidence and assurance, and this produces freedom of access and intimacy of communion. The spirit of adoption is that of sweet liberty and delightful communion. "Ye have not received the spirit of bondage again to fear, but the spirit of adoption, whereby we cry, Abba, Father." Then it is that gloomy doubt and distressing unbelief are completely banished: "And the Spirit itself beareth witness with our spirits that we are the children of God. And if children, then heirs; heirs of God and joint heirs with Christ." Reader, have you any experience of this delightful assurance? If you have, never cease giving thanks for such inestimable blessing. If you have not, never rest until you have experienced it. This spirit of adoption is the richest privilege vouchsafed by God to his children on earth. And it is attainable, and that without a miracle. It is attainable in the use of the instituted means of grace. And it is the foretaste of heaven. It is the surest preservative against temptation, and the sweetest solace in the dark and cloudy day of adversity. It is the only effectual comfort in the hour of death.

## The Golden Rule.

According to Dr. Chalmers, this "law," has received its full share of mutilation, and what may be called "dressing up." He understands it literally, and applies it home in some such way as this: "You may wish your next door neighbor to present you with half his fortune. In this case we know not how you are to present him with half of yours. Or you may wish a relative to burden himself with the expenses of all your family; it is then impossible to save you from the positive obligation of doing the same service to the family of another." After suggesting other similar suppositions the Doctor proceeds thus:

"Let a man, in fact give himself up to a strict and literal observation of the precept in this verse, and it will impress a two-fold direction upon him. It will not only guide him to certain performances of good in behalf of others, but it will guide him to the regulation of his own desires of good from them. For his desires of good from others are here set up as the measure of his performances of good to others. The more selfish and unbounded his desires are, the larger are those performances with the obligation of which they are burdened. Whatsoever he would that others should do unto him, he is also bound to do unto them; and therefore the more he gives away to ungenerous and extravagant wishes of service from those who are around him, the heavier and more insupportable is the load of duty which he brings upon himself."

MEEKNESS.—Passionate reproofs are like medicines given scalding hot; the patient cannot take them. If we wish to do good to those we rebuke, we should labor for meekness of wisdom, and use soft words for hard arguments.—Dodd.

## Living Peaceably with all Men.

We are not expected to accomplish impossibilities. If it be possible, says the apostle. There are some persons so bigoted in their religious views, that all must come to their standard or be denounced. How can we keep the unity of the Spirit with them? We must surrender our judgment and reason, and think as they do. They have no idea of condescension. The giving up must be all on one side. Many fruitless attempts have been made to promote universal Christian union, oceans have been traversed, conventions held, able arguments urged, eloquence and piety have exhausted their powers—in vain. Men are as wide apart as ever. Christians will not give up the right of private judgment, each denomination claims the privilege of interpreting for themselves the Scriptures, and choosing a platform for their union.

So it is in social life. Some are so dogmatical and important, that if an attempt is made to promote peace in sincerity, to bury all ill-will, to harmonize all in the church or in society, there is but one way; all must yield to one mind, submit to one dictation. This they are not willing to do. Confidence is a plant of slow growth; once lost, is not easily regained. What, then, is to be done? Shall we despair of living in peace, because some are contentious? No man was ever more hated, or defamed, or ill-treated, than Jesus of Nazareth; and yet he went about doing good, he maintained a peaceable walk, he inculcated peace and exemplified its spirit. Who were his enemies? and of what did they accuse him? Was he not holy, harmless, undefiled and separate from sinners? He avoided those who were incensed by his presence. It will be safe to follow his example. After we have done all we can to dissolve the rigor of prejudice, to do away false impressions, to present the truth in a fair light; after we have shown a meek, quiet spirit, and have labored to save souls of men, we may leave the matter with God. Such was the conduct of Christ and his apostles. They went to the extent of possibility to live peaceably with all men.

I am aware that many regard this precept as impracticable; and while it may be allowed in a system of morals, and is even admired as an abstraction, it is deemed absurd as a rule of life. Every one has a reason for his opinion. Some are benefited temporarily by contention, some unfortunately have a quarrelsome disposition, and therefore say, "We must take men as they are, and not as they ought to be." The precept is so far above and beyond anything they know or believe, they think him an enthusiast who would insist upon a compliance with it. Such, most unquestionably are mistaken, and the mistake is an important one. If they die in it, they will lie down in eternal sorrow. A contentious spirit, after death, will go to its own place.—What was said of the Bible is true of this distinctive feature of it; the chief objection against it is a bad heart. The precept lies, with all its solemn weight, upon every conscience. To every one, God says, "If it be possible, as much as lieth in you, live peaceably with all men."—Rev. Dr. Tucker.

## A Noble Ambition.

"I always thought that if I could contribute to the saving of a soul, it would be a star, a crown, a glorious crown," said a very eminent servant of Christ.—We are so constituted as to be influenced by the hope of reward. God has recognized this element of our nature, and has adapted his religion to it. The hope of reward has its place as a motive to Christian action, though it is by no means the fundamental principle of such action. The Christian does not serve God because of the advantages which result from the service. The advantages are not the conditions which lead him to engage in the service; but serving God from a principle of love, he may be influenced by rewards which a God of love graciously sets before him. Moses had respect to the recompense of reward and so may we.

The highest rewards are promised to those who are instrumental in the salvation of souls. They that turn many to righteousness shall shine as the stars forever and ever. Here, then, is scope for the exercise of that principle of action which looks to the hope of rewards; here is scope for a noble ambition.

"If you are an ambitious man," said one to a minister of talent and education, who has settled in a retired and obscure parish, "you would not stay in such a place as this."

"How do you know that I am not an ambitious man?" said the pastor.

"You do not act like one."

"I have my plans as well as others—the results may not appear as soon, perhaps."

"Are you engaged on some great work?"

"I am—but that work does not relate to literature or science. I am not ambitious, perhaps, in the ordinary sense of the term. I do not desire to occupy the high places of the earth, but I do desire to

get near my Master's throne in heaven. I care but little for popular applause, but I desire to secure the approbation of God. The salvation of souls is the work in which he is most interested, and to the successful prosecution of which he has promised the largest rewards."

Reader, have you any claims to the rewards connected with doing good to men? Have you been instrumental in the salvation of a soul? Have you ever labored to save a soul? O! shall a redeemed sinner live all his appointed time without leading a single wanderer home—without leading a single soul to the Lamb of God? Are you neglecting the rewards of heaven for those of earth? And is it better to enjoy a brilliant reputation among your fellow men than to shine as a star forever and ever?—New York Observer.

## "Is God Unrighteous."

The following forcible illustration of the Divine sovereignty, from the mouth of a Chinese Christian, is reported by Dr. Dean:—

One of the native evangelists, in illustrating Rom. 9: 21.—"Hath not the potter power over the clay, of the same lump to make one vessel unto honor and another to dishonor?"—said: As the potter out of the same lump of clay makes a teacup, a bowl and a water jar, so God out of the same dust has made man,—some kings, some princes, some rich, some poor—and shall we say God is unrighteous for this? If all were kings, where would be the officers and people? If all were rich, where would be the laborers and servants? If all had money alike, who would catch fish and bring water and be chair bearers? As in making a man, all is not head, nor hands, nor feet, but each in its place. The eyes are good to see, the ears for hearing, the mouth for eating, the hands for working and the feet for walking. Suppose the foot, all covered with dust, should say, God is unjust in not making me the head, would he be unjust? If the foot should say, I am covered over with dust, God might reply, You are made of dust. Or suppose a poor man should say, God is unjust because he made me poor. God might reply, You are even now better than before I made you; for then you were a lump of clay, such as the potter makes plates and cups of, and now you are a man; you have a body and a soul—can think and feel, can walk and speak and enjoy good; so that you are better than before I made you. And I did not take an angel to make you a subject, nor a rich man to make you a poor man, but I took a lump of clay and made you a man. Ought you not to be thankful for that?

But perhaps some may say, God is unjust, because he chooses some and leaves others. To this, suppose I say of these school boys, (about thirty Chinese school boys being present from the main land) you have been at play with fire, against your master's command, and in your folly and disobedience have set the school house on fire. When about to be consumed, the master opens the door, rushes in amidst the smoke and flames, cries,—"Boys come out! the door is open—come out!" and with his hands lays hold of two or three and pulls them out; while the rest say, "If you will not pull us out also, we will not try to go." Would the boys be very foolish and wicked? This is just your conduct, who say God is unjust in choosing some and leaving you.

## Moral Lessons from the Times.

"People live fast now-a-days," has come to be almost as proverbial a saying, and the saying is true. We had, in the great jubilee celebration held in our city the last month, a demonstration of progress, of the conquest of man over physical nature, which strikes the thoughtful with wonder. What achievements in commerce, in science, in travelling, especially, has the lapse of a few years seen!—And yet this very period has been marked, and continues to be marked, by most violent pecuniary revulsions and uncertainties. It would seem that growth and advance have outrun other things that are needful to keep up a healthy circulation through the veins and arteries of the body politic. Progression, it is plain, may sometimes be so rapid as to produce derangement. We cannot doubt that this result has come upon us in the existing juncture of affairs. The haste to be rich, the eagerness to rush forward, is bringing with it a penalty which a multitude must pay.

A history teaches us how slow men are to learn the lesson of the danger of overhaste in worldly accumulations.—"They that will be rich," is the language of inspiration, "fall into temptation and a snare." The whole speaking past confirms the impressive statement, "but man regardeth it not."

Our Anglo-American population may fairly distance any other people in the practical, and sometimes in the chimerical energy with which they go ahead.—As in the recent yacht race around the Isle of Wight, our aim is to go beyond all our competitors, and to leave them far in the background. And the nations of the

earth are at this moment beholding our advance with amazement. Within the domain of local and individual enterprise among us, the same rapidity of movement is manifest. It were strange if, as the result of all, we should not, now and then, come to a pause, and feel the stringency which, in commercial affairs, comes along with over-doing.

Then it may well be questioned whether a people, intensely active and trading, bent on heaping up wealth at all hazard do not, in the hot race, underate the claims of humanity and of God's moral government. Unless history belie us, there is imminent exposure at this point. God and Mammon cannot at the same time be served, and yet it is certain that the latter receives the devout homage of the moderns not less than the ancients. Service rendered to this god and to Jehovah is that of a heart divided; and no marvel if his frown come upon the worshippers.

Then it must not be forgotten that "haste to be rich" too commonly acts at the same time invariance with the interests of the great human brotherhood. It was charged upon Israel by the prophet Amos, that they had "turned judgment into gall, and the fruit of righteousness into hemlock." Those who did this, the prophet describes as a class "that cause the seat of violence to come near, that lie upon beds of ivory, and stretch themselves upon their couches, and eat lambs out of the flock and the calves out of the midst of the stall; that chant to the sound of the viol; that drink wine in bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph." The rush, now as then, to be rich in a day, and to be rich, whoever is impoverished, makes pertinent the language of the same seer:—"Hear this, O ye that swallow up the needy, even to make the poor of the land to fall, saying, When will the new moon be gone, that we may sell corn; and the Sabbath, that we may sell forth wheat, making the ephah small, and the shekel great, and falsifying the balances by deceit? that we may buy the poor for silver, and the needy for a pair of shoes? yea, and sell the refuse of the wheat?—Shall not the land tremble for this?—Watchman & Reflector.

## The one Cherished Sin.

Often from my window have I observed on the sea-shore a little boat at anchor. Day after day and month after month it is seen at the same spot. The tide ebbs and flows, yet it scarcely moves. While many a gallant ship spreads its sails, and catching the favoring breeze, has reached the haven, this little bark moves not from its accustomed spot.

True it is, when the tide rises, it rises—but when it ebbs again it sinks; but advances not. Why this? Approach nearer, and you shall see. It is fastened to the earth by one slender rope. There is the secret. A cord scarcely visible enchains it, and will not let it go. Now, stationary Christian—see here your state—the state of thousands. Sabbaths come and go, but leave them as before; ordinances come and go; means, privileges, sermons, move them not—yes, they move them a slight elevation by a Sabbath tide, and again they sink; but no onward, heavenward movement. They are as remote as ever from the haven of rest; this Sabbath as the last, this year as the past. Some one sin enslaves, enchains the soul, and will not let it go. Some secret, unseen, allowed indulgence, drags down the soul, and holds it fast to earth.

If it be so, snap it asunder, make one desperate effort in the strength of God, and you will be safe.—[Living Age.

THE BEST IS LEFT.—"I am fallen," said Jeremy Taylor, "into the hands of publicans and sequestrators, and they have taken all from me: What now? Let me look about me! They have left me sun and moon, fire and water, a loving wife, and many friends to pity me, and some to relieve me; and I can still discourse: and, unless I list, they have not taken away my merry countenance and my cheerful spirits, and a good conscience; they have still left me the providence of God, and all the promises of the Gospel, and my religion, and my hopes of heaven, and my charity to them too. And still I sleep, and digest, and eat, and drink; I read and meditate; I can walk in my neighbor's pleasant fields, and see the varieties of natural beauties, and delight in all that in which God delights, that is, in virtue and wisdom, in the whole creation, and in God himself."

THE BIBLE.—The pages of scripture like the productions of nature, will not only endure the test, but improve upon the trial—application of the microscope to the one, and a repeated meditation on the other, are sure to display new beauties, and, present us with higher attractions.—[Boucher.

Open your heart to sympathy, but close it to despondency. The flower which opens to receive the dew, shuts against rain.



WEDNESDAY, NOVEMBER 19, 1851.

**INCREASE.**—We are greatly indebted to many of our good brethren for continued zeal in the circulation of our paper. We have had a steady increase for months past, amounting to about one thousand the present year. Such active co-operation of the wise and good, stimulates us from day to day, to put forth all our remaining energies in the blessed cause, and we pray the favors of the good One to attend the exertions of every generous co-laborer in the kingdom and patience of Jesus Christ. Let us brethren take courage and press forward.

**PREMIUMS.**—Our premiums, we regret did not arrive in time for the Conventions. They were ordered, and are on the way, but were probably detained by adverse winds, or other casualties. Among others we have several copies of the Comprehensive Commentary, the Baptist Library, &c., &c., for those who have furnished us large numbers of new names. It is hoped our good brethren will exercise a little patience towards us, and their books will be forth coming.

While on the subject, we will take occasion to say that our proposition is still open, and that we will be happy to furnish many other premiums, on the same terms as before announced.

**CHANGE OF ADDRESS.**—Rev. J. R. Haggard having removed to Marianna, Florida, requests his correspondents to address him at that place in future.

**AFFLICTED MINISTERS.**—We regret to learn by private letters, of the ill health of two of our most useful ministers, in North Alabama:—Rev. A. J. Waldrop and Joseph Moore. Brother Waldrop it is feared, will be compelled to abandon the ministry from hemorrhage of the lungs, and at the last advice the life of brother Moore was hardly to be hoped for, from fever. These dear brethren, if they should be cut off, would be a serious loss to the denomination, especially to the Canaan Association. May it please God to spare their useful lives and health to his cause in that region.

**DENOMINATIONAL REGISTER.**—We call attention to the article under this head, in another place, and we would suggest to Clerks of Associations and others, a compliance with the request of Bro. J. S. Burrows, at as early a date as possible.

## Legislature of Alabama.

Convened in the New Capitol at 12 M. today. In both branches there was a pretty full attendance.

The SENATE organized by electing Mr. McLEMORE, of Chambers county, President, on the first balloting—Vote, McLemore, 17 Mr. Frazier, of Jackson, 12. Mr. KANE was chosen Principal Clerk, beating Mr. Marrast, former Clerk, one vote; W. M. Kidd, was re-elected Assistant Clerk, by a large majority. After a number of ballottings, T. F. PATTIS, of Limestone, was elected Doorkeeper. All the officers of the Senate are Union men.

In the HOUSE OF REPRESENTATIVES, Mr. Jno. T. RATHBUN, of Morgan county, was elected Speaker on the second balloting. The last vote stood—Rathbun, 53; N. R. Davis, (of Limestone) 45; A. M. King (of Madison) 1. Mr. Rathbun was supported by the Union party, and Mr. Davis was voted for by the "Southern Rights" members and those striving to organize a "Democratic" party in the Legislature.

Mr. A. B. CHITTENDALL, Clerk of the last House was re-elected Principal Clerk of the House of Representatives. The vote stood—Chittendall 59; Danl. Sayer, of Mocon, 39. For Assistant Clerk, Mr. GILBREATH was elected over Mr. Cooper, Assistant Clerk of the last House—Gilbreath 53; Cooper 45. Both the Principal and Assistant Clerk were voted for by the "Southern Rights" wing. Mr. GREENE, of Jackson, (Engrossing Clerk of the last House) was re-elected, without opposition.

After appointing a committee to inform the Governor of the organization, and the readiness of the General Assembly to receive any communication he may have to make, both Houses adjourned until tomorrow morning, 10 o'clock.

Is THAT TRUE.—A brother who has taken our paper a full year without paying for it says: "You may stop my paper. The reason I don't take a religious paper longer is, that it prevents me from reading the Bible as much as I would."

Now we would ask is this true? Do those who read religious papers much, read their Bibles less? That were extraordinary religious intelligence which disinclined a Christian from the study of the Scriptures, and that were a singular religious paper which prevented a religious person the study of the book that first of all teaches man religion. No, we think it is true the world over, the more a man reads the Bible, the more he will delight in reading religious papers; and the more he reads good religious papers, the more he will read the Bible also.

By the way, there is one remark we should make—it is doubtful if any man is profited by reading the Bible who can have the honest labor of his brother for a full year or more without paying for it. What kind of consciences have some men? Is it a dishonest thing to order a man's corn or his goods, and not pay for them, and yet an honest thing to take his paper a whole year and not pay for that? Should the church discipline one for not paying his merchant, and yet countenance him in not paying his printer? We repeat it—that man reads his Bible to little profit who has not observed that it teaches "one no man any thing," "pay what thou owest," and "he that is unfaithful in that which is least, is also unfaithful in much."

## The Spirit of Missions.

This may with great propriety be called the age of Missions. All the Evangelical Denominations of Christians are, to a greater or less extent, engaged in sending the gospel to those who are destitute of its blessings and privileges. As this enterprise so generally engages the attention and efforts of Christians, it will be an interesting, and, we trust, profitable exercise to enquire, what is the spirit of Missions? In attempting an answer to this question, we observe

1. It is a spirit of benevolence. The avowed aim of every Missionary Association, and every Missionary is to do good. The world is full of associations for various purposes. It is now generally understood that men act most efficiently, when they act in concert. Hence the devotees of mammon, who are wise in their generation, rarely, if ever, behind the spirit of their age, have formed themselves into companies. And they have their Missionaries too—hardy men, who patiently bear polar snows and equatorial suns—men of fortitude, who expose themselves to perils by sea, and perils by land, traverse deserts, penetrate far into savage regions, and brave the edicts of kings and councils. At this the world is not at all astonished. It is in perfect accordance with the avowed principles of the great mass of men; and is effected by what is considered by many as the mightiest moving principle which can be brought to play in the human bosom—self-interest. The Missionary Association is based on quite different principles. Its aim is not to gratify self, but to do good to others. Self-gratification of the most exquisite kind the devotee of Missionary enterprise obtains, but he obtains it in losing sight of himself in the interests of others. To seek directly for self-gratification is the way most certainly to fail in obtaining it. No man is fitted to do the work, or obtain the reward of the Missionary, who cannot forget himself in his aims and efforts to do good to others.

The Missionary enterprise aims at the greatest good. It is not content with seeing some alleviation of the sufferings of humanity. It looks farther than the squalid poverty, and loathsome disease, and sordid ignorance of the poor heathen. It aims to do them the greatest possible good for the greatest possible length of time. It looks upon them as immortal beings—immortal beings with the curse of God lying upon them—perishing in their sins and ignorant of the way of salvation. It seeks to break the chains of superstition with which they are bound—liberate them from the dominion of sin—fill their souls with the love of God; throw the light of heavenly hope on all their future, and elevate them to the dignity of sons and daughters of the Lord Almighty—raise them to the heights of heavenly and eternal glory. This sublime benevolence goes not out towards a few individuals, a few tribes, or a few nations, but folds in its wide embrace the whole family of man. It aims at nothing less than to carry the Gospel of Jesus Christ in its power, and riches, and glory, to every province of this world, which has been visited by sin.

The Missionary enterprise embraces all good. The interests of the soul rise so immeasurably high above those of the body, as not only to demand primary attention, but, if properly regarded, to render it a matter of comparative indifference how great may be our bodily bereavements and afflictions. Let the bright prospect of heavenly and eternal glory beam upon the soul, and we need not be very solicitous about our accommodations for even three score years and ten. Missionary benevolence is, however, far from overlooking the interests of this life. As she visits the nations for the purpose of imparting immortal good, she scatters along her way the richest blessings of time. If you doubt this, go and mark her foot-steps, as she traverses the luxuriant isles of the South Sea. Behold how savage barbarism rolls away, and industry and economy, and the arts, and sciences, and literature, and domestic bliss, and social refinement, and civil liberty take root, and flourish. The wilderness and the solitary place are made glad for her, and the desert blossoms as the rose.

2. The Missionary enterprise is an enterprise of active benevolence. It is not simply a noble conception, but a noble conception attempted to be realized. It is not a romantic scheme, grand indeed, but acknowledged to be impracticable. The Missionary weeps over the woes of his fellow men; but that is not all that he does—he puts forth his hand for the alleviation of their woes. The true Missionary is far from being presumptuous. He has a sense of the difficulty and magnitude of the work in which he is engaged. He feels his own weakness. He knows that he can do absolutely nothing of himself; but he also knows that he can do all things necessary to be done through Christ Jesus who strengtheneth him. He therefore goes forth prepared to labor for the salvation of a world, till God shall call him home. A noble object has taken possession of his soul, and taxes all his powers. His action is not the effervescence of temporary excitement—it is the action of living principle. Hence it holds on its course, like the perennial stream. In vain shall you talk to a man acting under this principle of difficulties. He has taken hold of the arm of Omnipotence, and he silences all your objections with, "let God be with us, who is he that is against us?"

3. The Missionary spirit is a spirit prepared to make sacrifices. The men of the world may give up self-gratification for the good of others under the impulse of that sympathy which God has implanted in our nature for the good of society; or they may commute one gratification for another. For the Christian is reserved the honor, and pleasure too, of sacrificing self-gratification for the good of others. The true Missionary holds every thing for this world light in comparison with the spiritual welfare of his fel-

low men. He is ready to do and suffer what ever God may require, in such a cause. He is prepared, like Abraham, at the voice of God, to leave his father's house, and his native land, and go to a strange land. Nay, he counts not his own life dear unto himself. He is, in a word, ready to give up civilized for savage life, honor for obscurity, riches for poverty and peace and comfort for persecution and toil. Such is the Missionary spirit—a spirit which all must admire, whether they emulate it or not.

## Bible Union.

A full report of the second annual meeting of this body held in the First Baptist church, on Thursday the 2d ult., has come to hand, from which we take the following.

The committee on nominations reported, among the rest, the following list of officers which report was adopted.

**President.**—Rev. Spencer H. Cone, D. D.  
**Vice Presidents.**—Drs. Maclay and Eaton, Prof. W. C. Duncan, Rev. W. C. Crane, Eld. Alex. Campbell, &c.  
**Cor. Secretary.**—Wm. H. Wyckoff.  
**Rec. Secretary.**—E. S. Whitney.  
**Treasurer.**—W. Colgate.  
**Auditor.**—Sylvester Pier.

After the usual preliminary exercises, addresses were made by the President, Dr. Cone, Dr. Maclay, Rev. Mr. Adam of R. I. Rev. D. E. Thomas of Ohio, Rev. Jas. Inglis of Canada, and Rev. Jas. Chandler of Ohio. The Report of the Cor. Secretary, Mr. Wyckoff, was presented, and also the Report of the Committee on the Plan of Revision, through Rev. Mr. Challen. During the session a committee of five was appointed to examine what is termed the "Branch of Peace" offered them by the A. and F. B. S. This "Branch of Peace," if we mistake not, consisted in offering the Bible Union the Home field or English department of publication and circulation. This proposition was rejected. Resolutions were offered, that no appropriations be made for foreign versions which are not believed to be faithfully translated. We should be glad to publish some of the addresses made, but want of room prevents. Altogether, the meeting was a harmonious and deeply interesting one. After a few remarks by Dr. Cone, the Union was adjourned until the first Thursday of October, 1852.

## Our Table.

The Christian Review for October has been upon our table for some time, but we have been unable to recur to it before. Upon a hasty perusal we are much pleased to notice that it fully sustains its already high reputation. The articles—seven in number, besides the usual notices of new publications and intelligence—are as follows:

Grote's Greece, by Prof. J. T. Champlin, Waterville College. Me. Examination of Dr. Wood's Argument for Infant Baptism from Ecclesiastical History, by Rev. H. J. Ripley, Newton Theological Institute, Mass. Benevolence the Noblest Aim, by Rev. G. B. Ide, Philadelphia. Objections to this Life as the only Period of Probation, by Rev. A. Hovey, Newton Theological Institute, Mass. Annexation of Louisiana, by Rev. J. M. Beck, Rock Spring, Ill. The Ultimate Supremacy of the Kingdom of Redemption, Rev. H. B. Smith, Union Theological Seminary, N. Y. The Temporal Power of the Popes, by Dr. Dowling, New York City.

The article by Prof. Champlin, is an interesting one, considering that the subject has been of late, pretty nearly exhausted. The examination of Dr. Wood's argument for Infant Baptism, is a complete refutation of that celebrated Divine's position; and we venture to say, that if this article could have a general circulation, we should soon have occasion to record still more frequent conversions to Baptist sentiments, from Pedo-Baptist ranks. Prof. Ripley has done the subject ample justice and placed the Doctor in no enviable position, to say the least. The article by Dr. Ide is certainly an able and eloquent production. We shall make extracts from this that our readers may judge for themselves of its superior merit. Prof. Hovey gives us an excellent article, the greater part of which is an examination of John Foster's views on endless punishment. J. M. Peck, as usual, has furnished a purely secular paper, and whether appropriate for a such a periodical as this or not, he has, at least, exhibited not only here but in previous articles an extensive research into Colonial History, which few ministers of our denomination possess. The articles by Drs. Smith and Dowling are both worthy of attention, which our limits forbid us mentioning. In conclusion we bespeak for the Christian Review a more extensive circulation. We wonder how it is that so ably conducted a periodical as this can have so few subscribers. Ministers especially, ought not to deprive themselves of its benefits. Take it one year brethren, and we venture to say that you will continue your subscription as long as you live.

Gov. Collier has designated the 27th of this month as a day of Thanksgiving and Prayer, and recommends that "Divine service be performed throughout the State, on that day, in all churches dedicated to the public worship of God."

Rev. Dr. Church.—We understand that the health of the Rev. Dr. Church, of Boston, is so much improved that he has, within a few days, walked out for the first time in many weeks. Although his physicians hope for a restoration of soundness to his throat, still many months must elapse ere he will be able to engage in the duties of the pulpit.

FIRE.—We learn with regret, that the office of the Zion's Advocate was consumed by fire on the 6th inst. The loss sustained, however, was but partial—there being a small insurance upon the property.

**Governor Collier's Message.**—At the opening of the Alabama Legislature, has just come to hand, in pamphlet form. We do not remember to have read, for some time, a more commendable State document. He reviews, at sufficient length, the various interests of the State over which the Legislature has control. Some of his suggestions are truly valuable, and worthy of notice. Among the most prominent, are those with reference to the educational interest; and a general system of internal improvements, such as geological and agricultural surveys, erection of hospitals and asylums for the afflicted, construction of rail roads, &c. These, while they are most important, at the same time sustain to each other an inseparable connection. The influence of each is evidently reflex. No one can fail to observe that the resources of the State, properly and fully developed, by a complete system of internal improvements, must have a powerful bearing upon the intelligence of the masses. On the other hand, when education becomes so much a matter of State policy as to be made equal as well as universal, then, and only then, will the people be prepared to entertain those enlarged views which have for their direct aim the physical as well as moral prosperity and progress of the whole nation. We are very far from believing that rail roads and other improvements have their origin exclusively in the pockets of purely business men. Not in our day Philanthropy has for its sphere of action a province of which Howard himself never dreamed. It is no longer confined to the relief of those persons who have unfortunately fallen below the common level of humanity, but it has also undertaken the gigantic yet no less commendable task of raising the standard of humanity still higher. It points out to us still noble objects of attainment—and aims to place the whole human race in a position by far more elevated, in every point of view, than it has hitherto occupied. In this great work its most important auxiliaries, whether directly or indirectly—we care not which—are the very interests to which his Excellency has called the attention of the Legislature. And he evidently feels their relative importance from the space which he has devoted to them. We are rejoiced to see this, and earnestly hope that the Legislature of the State will give their especial attention to the subject, and at once second the suggestions so ably made. This done, and Alabama will take that place among the other States to which the universal voice is already assigning to her.

**THE REV. JOHN E. DAWSON.**—We had the pleasure, some few evenings ago, of listening to an address on the subject of Temperance, from this able and accomplished gentleman. From his reputation, we expected something rare, and we were not disappointed. The address was indeed, worthy even of William Wirt, in his palmiest days, full of rare wit, sidesplitting anecdotes, deep pathos, and sound logic. Its effect, we doubt not, will be felt and seen in Tuskegee, for many days hence. We hope, that this may not be the last we shall hear from him.

We cut the above just tribute of praise to our esteemed Bro. Dawson, of Georgia, from the Macon Republican. We also listened to the truly eloquent address alluded to, and also to one on the previous evening, upon the subject of Education. We have heard eloquent men upon many different occasions; but we have rarely met with one who possessed so many of the real elements of a great orator. To our minds, he is surpassed by few ministers in the South. We are most happy to learn that Bro. Dawson has been called to the pastorate of the church at Montgomery, and there are strong hopes entertained of his acceptance.

## Texas Correspondence.

The following letter from brother Stiteler, of Galveston, Texas, we publish, with the request that special attention be called to that part addressed to the churches composing the Union Association. The "Circular Letter" alluded to we shall insert either in this or some future number of the S. W. Baptist. It is certainly an excellent document, and we bespeak for it a perusal from all our brethren.

**Dear Bro. Chambliss.**—I send you a copy of the Minutes of the Union Association of Texas, from which you will please make such extracts as you see proper. The "Circular Letter," written by our esteemed brother Maxey, is worthy of a careful and prayerful perusal, by every Baptist and lover of the faith and practice of the Primitive church. The Union Association has been prospered during the past year, beyond the most sanguine expectations. More have been added by baptism than in any preceding year, and a greater degree of zeal and efficiency is evident among the churches. Our progress is onward. Truth must prevail.

To the churches composing the Union Association, Texas.

The Minutes of the Association, whose publication I was appointed to superintend have been published and mailed. If any delay should be occasioned in the reception of the Minutes by those to whom they were sent, the fault will not belong to myself or the Post-Office of this place. According to the requisition of the new postage bill, I have prepaid the postage on all the Minutes, so that the churches will receive them without charge at their offices. The Minutes were finished and mailed one month after the meeting of the Association, and twenty days after the manuscript was given to the Printer.

J. B. STITELER,  
Com. of Publication.

Galveston, Nov. 4, 1851.

The temperate man's pleasures are durable, because they are regular; and all his life is calm and serene, because it is innocent.

## Letter from Rev. J. T. Bowen.

[The following letter was addressed to brother C. M. Irwin, of Madison, by whose permission we give it a place in our columns. All our readers, we doubt not, are interested in Rev. J. T. Bowen's hazardous and self-denying journey towards a location in Central Africa.—*Chris. Index.*]

I sailed from Providence, R. I., on the 17th Dec., 1849, with Herry Goodale, as an associate, and a young colored man named Robert Hill, as our Assistant out.

We landed at Monrovia, Liberia, in February and being unable to get a passage to Badagry, we went back to Sama, about 90 miles into the bush, to spend the rains, and get acquainted with the Foulahs and Mandingoes. The King of Sama, made very free with the goods which we had brought to live on.

Soon after our arrival at Sama, we were all attacked with fever, and brother Goodale died. Owing to the continued bad conduct of the King, I left Sama and returned to Monrovia. In June I sailed to Badagry, leaving Robert Hill behind. The place to which we started originally, was Bohoo, in Yimba, about 250 miles from the coast. When I arrived at Badagry, the missionaries and factors informed me that I should not be able to reach my destination, owing to wars on the way, but that I could go to Abbeokuta, 80 miles N. E., where there were flourishing missions. I came to that place, and in a few days I set out for Iketu 70 miles N. of W., but they refused to admit me, and I was obliged to return. I have been in Abbeokuta, ever since learning the Yoruba language, except when making short excursions. In February, the King of Iketu agreed for me to come to his town, of which I was very glad, as it is the only open way to Bohoo. But I was prevented from going by the approach of the Dahomeyans, who came and attacked Abbeokuta, on the 3d ult. They were defeated with a loss of 1200 or 1400 slain, and perhaps as many more during the retreat. Nevertheless, they are endeavoring to collect men for a new attack, so that I have fears that I shall not see Iketu this season, as the rains are already commencing.

There are many large towns not a great distance from Abbeokuta. Bohoo being 7 or 8 days journey, and Ibadon only two, yet both the English missionaries and myself have tried in vain to get to Ibadon and other places. They always reply the road is too dangerous. I believe there is some truth in it, for last fall when I went to Ibadon, there were two attacks on parties in one day, one before us and one behind us. This is a wide and interesting missionary field, and I trust that it will be occupied, and that peace soon be restored, so that we can go where we please to preach the gospel. The English have four stations in Abbeokuta, and one in a neighboring village. The number of believers is about three hundred, half of whom, perhaps, are from Sierra Leone. The Churchmen have one station at Badagry and here; all very well sustained. The Wesleyans have a station there and here; not well sustained at present. I am all alone, and received neither provisions or other supplies, since my arrival in the country, nor so much as a letter. I am beginning to think what I shall do, if supplies do not arrive this summer.

I have had sickness, but a great part of the time my health has been good, often excellent better than at home. Yoruba abounds in dry rolling prairies, and I have no doubt that it is healthy.

Please remember me and this country in your prayers.

Yours in the Gospel,  
J. T. BOWEN.

## Mississippi.

**Dear Bro. Chambliss.**—It has pleased the good Lord greatly to revive his glorious work in many of the churches, in this and adjoining county, during the past summer. Several of the meetings which I had the pleasure of attending were highly interesting. Believing it will be cheering news to all the lovers of the Saviour, I write you a short account of a few of them, which, if you think proper you can publish in your excellent paper.

At a meeting with Mt. Zion church, Pike county, Miss., in July, which continued seven days, twenty-four were baptized. Brethren Magee, Crawford and Bond were the principal laborers here.

On the first Sunday, or day previous, brother Magee and myself commenced a meeting at New Zion, which continued six days—eight were baptized. This was a very interesting meeting; one young man who had been rather a leader in sin and wickedness united with the church, and after he was baptized addressed his comrades with much feeling, by exhorting them to seek religion now in their youth. He declared there was more joy in the religion he now professed than he had ever found in the practice of sin. Brethren Crawford Simmons and Gipsom assisted part of the time.

We adjourned from New Zion to Union, same county, where we had also the help of these ministers. This meeting was likewise successful; eighteen were received and baptized, mostly young persons. After five days we were obliged to close to fulfill previous engagements, still leaving a host of precious souls inquiring the way to Zion; some of whom have found the Saviour, and have since followed him in baptism.

On Friday before the 3d Lord's day in August we commenced a meeting at Liberty, in this county; continuing nine days—seventeen joined here by baptism. Brother Reeves, McKnight and myself were the principal ministers in attendance. Brethren Smiley and Lawrence, Presbyterians, preached occasionally during this meeting. Brother McKnight and myself now proceeded to New Providence, six miles, where we remained four days, and as the result of our labors, thirteen were received, of whom twelve

were baptized—all young persons. What a lovely sight! those who are soon to fill our stations in life, becoming pious, thus being prepared for usefulness in the world and to honor their Creator—in the days of their youth. The meeting at Liberty was a glorious triumph over all manner of sin and opposition; the Lord made bare his almighty arm and got to himself the victory.

The Forty-fifth Anniversary of the Mississippi Association was held a few weeks ago. It was a harmonious and good meeting—all the business was conducted with christian feeling and love. Rev. Z. Reeves was re-elected Moderator, and brother G. P. Claughton, Clerk. A copy of the Minutes I will forward you when they are printed. Some very important resolutions passed on Ministerial Education, and cordially recommending the Mississippi College to the patrons of the denomination. More than \$100 was received for the Foreign Missions and the Bible cause. Churches are in peace, and some of them have enjoyed delightful refreshings from the Lord.

Yours fraternally, in gospel bonds,  
A. MCKENZIE.  
Amite County, Miss., Oct. 20, 1851.

## Texas.

**Dear Bro. Chambliss.**—On the first of Sept. I left home on a visit to the East and North-western portions of the State, and returned after an absence of sixty-one days. On Friday before the second Sabbath in September, the Trinity River Association met in the town of Corsicana, in Navarro county. We had a pleasant time, and there was a oneness of feeling and effort among the brethren. The meeting continued ten days in all, as the Lord was with us to bless his word to the conversion of sinners. Four new churches were received, and a Missionary (Elder A. Leadbetter) was appointed to ride the ensuing year within its bounds. Steps were taken to open a Depository of Baptist books in that Association, and also in the Soda Lake Association. The Lord has added to several of the churches during the Association year.

From this I made my way on to the Red River Association, which convened with the South Sulphur Baptist church, in Hopkins county, on Friday, before the fourth Sabbath in September. This body is also missionary, and there appears to be a willingness on the part of both ministers and private brethren to do all in their power to advance the Redeemer's kingdom on earth. Four new churches were added to this body, and a committee appointed to obtain the services of a suitable missionary to ride the ensuing year, within the bounds of the Association. This body has to contend with various "isms" and "Errors," but the Lord is with them and has made their way prosperous. After the Association closed, I made my way on through Fanning, Grayson, Collier, and Dallas counties, and on Friday before the second Sabbath in October, I met with the Elm Fork Association, which convened with the Bethel church, Dallas county. This body lies on the head waters of the Trinity and Sabine rivers, and runs as high as Texas is inhabited on this side of the Red river. This is, also, a Missionary body, and the brethren seem to feel the responsibility that rests upon them to live for Christ. One new church was received and one Missionary appointed to travel the ensuing year.

The next Association that it was our privilege to attend, was the Soda Lake, which convened with the Bethel church, Upsher county, on Friday preceding the fourth Sabbath in Oct. This is a large and flourishing body. Twelve new churches were received, and there were twenty-two ministers present. The Missionary Board of this Association has appointed four brethren to labor the present year as missionaries.

The following Queries, in substance, were presented to the Red River and Soda Lake Associations.

1st Query. Is it expedient or right for the Baptists to invite the Ministry of the Campbellites, or Reformers so called, to preach, or to take part in our religious services, or to preach in Baptist churches?

Answered, in the negative.

2. Query. Should the Baptists receive the Immersion of the Campbellites, or Reformers, so called, or that of Pedo-baptists?

Answered, in the negative.

The world has perhaps never witnessed a greater change in Missionary operations than has taken place the above portions of our growing State within the last two years. There are many choice spirits connected with the Baptists in the East and the North Western portions of Texas—both in the private membership as well as in the ministry, and they are making noble sacrifices for the cause of Christ. Our prospects as a Denomination are encouraging in Texas, for which we desire to feel humble and thankful, and give all honor and praise to Him who is King over his own glorious church. There will be at least twice the missionary effort put forth the ensuing year that has been for many years previous. Pray for us.

Yours in Christ,

J. W. D. CREATH.  
Huntsville, Texas, Nov. 4th, 1851.

P. S.—In each of the above Associations resolutions were passed recommending the South Western Baptist, Tennessee Baptist, Baptist Preacher, and the Home and Foreign Journal to the brethren and friends in Texas. The Religious Herald and Tennessee will please copy.

J. W. D. C.

**ORDINATION.**—Joseph H. Bailey a late graduate of the Theological Department of Rochester University, was ordained as Pastor of the Baptist church at Essex, Connecticut, on the 23d ult.



Yalobusha Baptist Female Institute.  
TO THE BAPTISTS OF MIDDLE AND SOUTHERN ALABAMA.  
DEAR BRETHREN:—You have already been informed through the columns of this paper, that the Institution named at the head of this article, has been during the past year, located at Grenada, Yalobusha county, Mississippi. As the name imports, it is the offering of the Yalobusha Baptist Association, and will, for the most part, be sustained by the prayers, contributions and patronage of the Association.

But it is not to be a merely local school,—the noble purposes of its founders were not bounded by county and associational lines. They felt that as a State, we had been too long dependent upon sister States, for the education of our daughters. They felt that the time had come when in the Providence of God, we were called upon as Mississippi Baptists to rise in our united strength and build up an Institution which would be at once an honor to the State, and an emanation to the Denomination.

Relying upon God, therefore, for present as well as final success, and upon Mississippi Baptists for a warm sympathy in the enterprise and a ready co-operation and encouragement, they have commenced the arduous undertaking, under their auspices a flourishing school is already in progress; having four experienced teachers, and a constantly increasing number of pupils. In a few days a contract will be closed for erecting a large and commodious college building, which is to cost not less than \$12000, and when completed will accommodate seventy-five boarders. An agent has been appointed and is now in the field, to raise \$60,000 as an endowment fund, by which the Institution will be placed beyond every contingency.

In this glorious but arduous work of building up an Institution that shall be mostly of our denomination, we extend to you, brethren of Middle and Southern Mississippi our hands for aid and encouragement.

The aid that we seek is your patronage, and may we not expect this? You have long patronized foreign Institutions, (and those often Pagan!) and now shall the noble efforts of your brethren at home fail, through the want of your sympathy and assistance?

That our requests may not seem presumptuous, these are some of our reasons for asking it.

1st. Grenada is one of the most healthy towns in the State,—here, in all the surrounding country, this fact has become a proverb among the people. Parents, therefore, in sending their children here, may feel as little solicited on that point as they would if they were under a doctor.

2d. The location of our Institution is more central, and consequently is more accessible than any other similar school in the State.

3d. We intend and are determined to make the "Yalobusha Baptist Female Institute," not only the best Female Institute in Mississippi, but the best in the whole South West. To do this, we intend an extensive patronage, it is the duty of the Board of Trustees to employ such teachers as will do not stand in the way of their profession.

4th. You can educate your daughters cheaper here than at any other similar Institution in the South West. (Winchester, Tennessee, excepted, being on the same plan as this.)—in taking a scholarship of \$400, payable in quarterly installments, you can educate your daughter, and your neighbor's daughter, and any other scholar for its original value, by paying \$200, you can keep your daughter at home until the time as long as you choose, and then send her to the school as before. For \$100 you can send your daughter four years. If there is no Institution in the whole South, (with the above exception) where you can educate your daughters at so small an expense, we have never heard of it. We ask, in conclusion, and it is not for your interest, and for the interest of the Baptist cause in Mississippi, to educate your daughters at the "Yalobusha Baptist Female Institute!"

W. S. Webb, Pres't.

P. S.—We have a Boarding house connected with our school, capable of accommodating thirty or forty pupils. Persons desiring further information, will please direct their letters to the Agent at Grenada.

W. S. W.

Denominational Register.

Dear Bro. Editor:—You have doubtless seen announced that the American Baptist Publication Society, propose issuing a Denominational Register as early in 1852 as the materials can be collected and compiled. We are anxious to see the Minutes for 1851 as soon as they are published. To many of the Clerks we shall be compelled to send circulars for other items of information than those contained in the Minutes. We sincerely hope that replies to these circulars will be promptly forwarded. The only names that we have received up to this date, 1851 from Alabama, Mississippi, Louisiana, Texas and Arkansas, are those of Union Association, Ala., and Liberty, Ark.

Will you be kind enough to remind Clerks, Agents, and brethren who feel an interest in important work, that we are patiently waiting for them to send their Minutes? Will not then send in two copies of Anti-Missionary Documents—American Baptist Publication Society, Philadelphia, Pa.

Respectfully, J. S. Burrows.

ELECTIONS.

New York.—The State has probably gone to the whigs—the city is Democratic.

New Jersey.—The Democrats have carried the Legislature by a large majority.

Michigan.—Foster is sweeping the State by 10,000 majority.—Ex. paper.

Encouraging Prospect in China.  
We have been struck, recently, with the general tone of encouragement with which almost all the missionaries of China speak, in their communications to this country. Not that they report large numbers who have become obedient to the faith. Only here and there a few receive the gospel. But the public mind in the large cities seem to be relaxing in its prejudices against foreigners, and truth being disseminated by the preacher and the printed page.—Thousands are becoming familiar with the strange doctrine of Christ crucified. The spirit of inquiry is abroad. Even in the interior, among the most numerous towns and villages of that densely populated land, the Word of God has been disseminated. Those who are conducting the mission work in China, seem to be animated by strong hope of a great movement upon the popular mind of this people.—They are expecting that God's arm will be revealed in the overturning of systems of error and the subjugation of thousands to his sway.—As indicative of this hopeful spirit, we insert the following, from a letter of Rev. R. S. McLeary, Methodist missionary at Fuh Chow:—

"Our work is encouraging. The Lord is manifestly preparing our way and blessing us while trying to walk in it. I notice a decided and favorable change in the manners and sentiments of those among this people who have learned something of our character and work. I am satisfied the church would be incited to fresh zeal in her efforts to send the gospel to China, could she but see what her missionaries are permitted to witness. The cheering indications in regard to our work, we try to note in our journals, which are forwarded monthly to you. The court is struggling most resolutely to turn back the tide of foreign influence now so strongly setting in upon China. But the contest is hopeless. Every intelligent observer must see that, despite these frantic struggles, an irresistible current is drifting this ancient empire from its false position. The movement cannot be thwarted. God's promises to his Son must be fulfilled."

Rev. Mr. Johnson, of the Baptist Missionary Union at Hong Kong, writes in the same strain: "God," he says, "in his great mercy is blessing us with a reaping time. We have already informed you of the reception of one member by baptism, in March. Yesterday the waters were again disturbed, and it was our privilege to add three more disciples to our number, two men and one woman."—Hunt & For. Jour.

China.

BOARDING SCHOOLS AT SHANGHAI.

Referring to the importance of Boarding Schools, brother Shack thus remarks:—

Male and Female Boarding Schools have seemed to constitute important portions of the Christian labor put forth by the various missions in all parts of the East. The history of these schools show, that the majority of them have been blessed to the conversion of many souls among the young of both sexes, who have thus in a family capacity, been from day to day brought under the influence of the gospel of that compassionate Saviour who has said, "Suffer little children to come unto me and forbid them not."

We have long thought of the importance of having such instrumentalities connected with our mission at Shanghai. Soon after the arrival of Miss Parker here, our mission passed a formal resolution, authorizing her to commence a Female Boarding School on a small scale, but with the view of its gradual enlargement. The general opinion among missionaries seems to be that where a mission has a boarding school for one sex, there should, in the same mission, be a similar school for the other sex. This is especially desirable in view of future matrimonial connections, for it is the standing custom of the Chinese to betroth their children at a very early age and for one young person carefully brought up in a mission school to be compelled to marry another brought up under all the influences of heathenism, would be one of our greatest discouragements and drawbacks, as well as a positive throwing away of much missionary toil, time and money, as compulsion is one of the main features of Chinese betrothal and marriage. From two boarding schools, one for females, the other for boys, begun in moderation and gradually enlarged, we might reasonably hope for much good; and from these schools, ere long, with God's rich blessing, valuable assistants in our missionary work, both male and female might come forth. We are therefore prepared, in answer to the frequent letters of the Board on this subject, to recommend that something be done by our mission at Shanghai toward securing male boarding scholars as well as females. Indeed brother Peary has been thinking for some time, of sustaining a few boys himself, as boarding scholars, with the sanction of the mission. This sacred in the mission are prepared heartily to give. We think this male school and the female school should be kept separate, and also conducted under the superintendence of different members of the mission. For the establishment of such schools, Shanghai holds out promising and encouraging prospects, and we earnestly solicit the co-operation and prayers of the Board and the churches, in view of this additional and interesting missionary instrumentality, which we are putting into operation in connection with our efforts in this great heathen city.

Shanghai, June 1851.

Medical Notice.

JOHN REID, M. D., from Philadelphia, offers his professional services to the inhabitants of Marion and vicinity, in the various departments of his profession, including operative Surgery. Dr. R. can be found for the present at the residence of President Sherman.

November 5, 1851.

Cotton Planters' Convention.  
Our limited space will allow us, at present, the insertion of only the following selections from the Report of this important meeting:—Hon. W. C. Mosely, of Florida, was called to the Chair; J. V. Rutherford, and N. Bass Esq., appointed Secretaries.

About forty counties in Georgia were represented by one hundred and seventy-five delegates; sixteen counties in Alabama by sixty-eight delegates; five counties in Florida by nineteen delegates; Mississippi, Tennessee and South Carolina, each by two delegates, and Louisiana, Texas and Virginia, each by one delegate.

Mr. C. G. Baylor, U. S. Consul at Amsterdam, was invited to take a seat in the Convention, and having been requested, addressed the Convention, after offering the following resolutions which were unanimously adopted:

1st. Resolved, That this Convention appreciate the importance of direct intercourse with the continent of Europe for the "direct export" of the varied products of the South, and the "direct import" to our Southern ports of the produce and manufactures of Europe consumed in the South.

2d. Resolved, That this Convention recognize and feel the importance of direct trade in all its branches, as a necessary principle that must enter into and become a part of any plan which this Convention in its wisdom may now or hereafter adopt—as commerce must be its basis, and "direct trade" the proper medium through which it should pass—for the remedy of our evils is not complete so long as our imports come through and are controlled by the North and England.

3d. Resolved, That this Convention recommend to the planters of the South immediate action on this subject, as one of the means of bringing about and sustaining co-operation in relation to the future action of this body.

4th. Resolved, That we recognize the importance of extending our markets, and creating competition; and recommend to the planters the proposition of the merchants in Amsterdam, in Holland, for opening direct trade with the mouth of the Rhine and the continent of Europe generally, and that "direct trade" houses now formed, or being formed, for this laudable purpose in our Southern ports, should be sustained, and solicit for them their support and approval.

5th. Resolved, That this Convention approve of the proposition that immediate action should follow the deliberations of this Convention, by shipping a portion of their crops—say one-tenth or one-twentieth, or any amount, more or less as is most convenient—for the purpose of forming a commercial basis, to be extended or modified hereafter as may be best to establish the "Commercial Independence" of the South.

6th. Resolved, That this Convention recommend the instant employment of the means now within our power, of every kind, for the promotion of Southern interests—the Planting, Manufacturing, and Commercial.

Mr. Andrews, of Ga., offered a resolution, which being amended, read as follows, and was then reported:

Resolved, That a Committee of five be appointed by the Chair to arrange the basis of a direct trade of planters, merchants and others, with foreign countries, and the Committee report at their earliest convenience.

To the Baptists of Alabama.

Brother—Having located in Mobile for the purpose of transacting a Commission and General Agency Business, and being furnished with means to afford the usual advances, I am prepared to attend to all such business; and hereby tender the usual facilities to all safe customers who may favor me with commissions. "You will please take due notice thereof," &c. &c.

Fraternally, P. E. COLLINS.

See advertisement in another column.

Business Department.

Letters Received.

Bro. Morgan sends us new subscribers—many thanks. His letter is cheering. Let us hear from him again. See receipt list.

Rev. Elijah Curtis' subscription is received with money enclosed. A few more of the same sort would aid us much.

Bro. Starks' letter is received. Sorry to part with him—but he gives the only good reason we ever heard for stopping a paper, viz: poor eyesight and no one to read to him.

Rev. J. C. Campbell's request will be complied with. See receipt list below.

Arthur Foster's communication is at hand. We have given proper credit.

Rev. P. B. Chandler's request will be attended to at once and the mistake corrected.

Rev. Mr. Veazey's obliging communication receives a hearty welcome. We should be glad to record more of like favors. Write us again.

Bro. Marshall's kind note enclosing the money has been received. Much obliged. Can you not send us a few more?

Rev. W. J. Parker's letter gratified us much. We wish a like interest were manifested by many more. The papers will be sent as directed. Those by Bro. T. were duly received.

Rev. L. Schofield has our thanks for new subscribers with money enclosed. Let us hear from him as soon as convenient, in a similar manner. We give the credits below and send the papers as requested.

Bro. Ansel Talbert—has our sincerest thanks for his double favor. In supplying his children with the reading of a religious newspaper as they leave home, he sets an example well worthy the attention of parents.

Bro. B. S. Wilson's kind letter is at hand. We are greatly obliged for the substantial manifestation he makes of his interest in our paper. The credit he will find below.

A. B. Stevens, P. M., Doerbrook, Miss., will please write us again. We cannot make out the name that he mentions in his letter.

Bro. Josiah Harper will observe in our paper of Oct. 8th, that his money was received.

RECEIPT LIST.

NAMES.	AMOUNT.	Vol.	No.
James Robertson, Sen.	\$2 50	4	37
John Robertson, Sen.	2 50	4	27
Rev F O Campbell.	3 00	3	26
Mrs Rebecca Grimes,	2 50	4	12
James M Veazey,	2 50	4	36
Rev E M Curtis,	2 50	3	52
Mrs Jane E Foster,	5 00	3	18
A S Chaffin,	2 50	4	37
Peter Peterson;	2 50	4	37
D B Scarborough,	2 50	4	37
Riley Roland,	2 50	4	37
N T Byars,	5 00	4	13
J M Sanford,	5 00	4	13
James Cason,	1 40	2	39
Ansel Talbert,	2 50	3	52
Emily A Harrison,	2 50	4	37
Benj S Wilson,	5 00	5	19
Thomas Barlow,	2 50	2	44
Eli Parks,	2 50	3	47
Isaac Winter,	2 50	4	28
James Drakeford,	2 50	4	28
Rev A T M Handy,	2 50	4	42
W M Mason,	5 00	2	52
Rev James Denard,	2 50	4	32
Rev J W Williams,	3 00	4	26
K L Haralson,	5 00	4	30
Sampson Lanier,	2 50	4	32
Rev I Lyon,	2 50	3	41
T B Burton,	10 00	4	52
Caleb Williams,	5 00	4	13
M W Oliver,	5 00	4	52
James Burns,	5 00	4	38
William Herring,	2 50	4	34
John P Germany,	2 50	4	38

East Alabama Female College, Tuskegee, Macon County, Alabama.

THE Trustees of the above mentioned Institution, with much pleasure announce that the College Edifice is fast progressing to its completion, and that they have resolved to commence the College exercises in very commodious buildings provided for the purpose sufficient to accommodate a large number of pupils. They have made arrangements, to procure Apparatus, Pianos, Library, and every appliance necessary to the successful prosecution of a thorough course of instruction. The exercises will commence, on the 13th of January next, under the following very able and efficient corps of teachers, viz:

HENRY H. BACON, A. M., President and Prof. Mathematics, and Mental and Moral Science.

ARCHIBALD J. BATTLE, A. M., Prof. of Ancient Languages and Natural Science.

MISS F. C. BACON, Instructor in Botany, History and Philosophy.

Modern Languages, MISS MARY A. WOMACK, Instructor in Preparatory Department.

DR. S. B. LITTLE, Prof. of Vocal and Instrumental Music.

MISS MARY F. WILLIAMS, Instructor in Music.

Instructors in Drawing, Painting, Embroidery, and Wax Work.

The Trustees would here observe, that they have spared no pains, in selecting the very best talents and qualifications the country affords, to take charge of the several Departments, and they entertain no fears but that they will give entire satisfaction to the patrons of the College.

Calendar.

The Scholastic year will be divided into two terms, the one s. s., and the other t. t. The regular course of study, will be about the middle of July in each year, (the next commencement, will be on the 14th of July, 1852) and the College will resume its exercises about the middle of September.

Rates of Tuition.

	Autumn term of 4 months.	Spring term of 6 months.
Primary Class	\$10 00	\$15 00
Preparatory Classes	12 00	18 00
College Course	20 00	30 00
Latin Greek or Hebrew	8 00	12 00
French Italian or Spanish	8 00	12 00
Music on Piano or Guitar	22 00	33 00
Drawing and Painting	10 00	15 00
Oil Painting	15 00	24 00
Needle Work and Embroidery	10 00	15 00
Wax-Work, per lesson	1 00	

Tuition in Vocal Music to the whole school free of charge. No charge will be made for Pens, Ink, Paper, for Compositions, Blank Books, Stationery, Pencils, use of Library, use of Instruments, Servants hire or Fire-Wood.

One-half the Tuition for each Term will be required in advance, and the balance at the end of the Term. Pupils entering later than one month, from the beginning of the Term, will be charged from the time of entering. No deduction will be made for absence except in cases of protracted illness.

Board exclusive of washing and lights, (per Mo.) \$10 \$20 per annum. But if the student is allowed the free use of money, and is disposed to be extravagant, he may spend much more here, as well as elsewhere, though it is believed that Marion presents fewer temptations to extravagance than any other town in Alabama.

E. D. KING, President

Of the Board of Trustees.

W. H. HORNACKLE, Secretary.

Oct. 1, 1851.

G. W. GRIGGS, Surgeon Dentist, MARION, ALA.

OFFICE over W. B. & P. B. Lawson's Store where he may always be found.

November 3, 1851.

FRY, BLISS & CO., Wholesale Grocers, 12 & 14 COMMERCE STREET, MOBILE.

GAIN tender thanks to their many friends and public, in Alabama and Mississippi, and ask to call attention to a large and well chosen stock of Family and Plantation supplies, with every other article usually kept in a Grocery Store.

ALSO—Glass, White Lead, Oil, and a superior Fire-Proof Paint. Our prices shall be in strict justice to ourselves and purchasers.

November 5, 1851.

WILLIAM DUNCAN, P. E. GRAVES, W. F. BURTON, DUNCAN, GRAVES & BURTON, COTTON FACTORS: AND Commission and Forwarding Merchants, 15 CORONADEL, between Canal and Common St's., NEW ORLEANS.

Oct. 1, 1851.

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.

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 Aurora streets, near A. B. Moore, Esq.  
4. Improved Lot, 2 acres, with running water, corner of Centreville 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 Picketts street, at S. E. corner public square.  
8. Undivided half in the Lot and Office between Messrs Myatts and Stone.  
9. A vacant Lot, two acres near Mr. M. W. Shumake.  
10. Eighty Acres of Wood Land, N. E. of Marion.

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

HUGH DAVIS.

Marion, Oct. 1st, 1851.

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 proportional increase in age.

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

COURSE OF STUDY, &c.

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

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

EXPENSES.

The following are the rates of Tuition, Board, &c. Languages, and higher English, per term, \$25 00 Common English Branches, 16 00 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 00 to 9 00

Washing, do from 1 00 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. But if the student is allowed the free use of money, and is disposed to be extravagant, he may spend much more here, as well as elsewhere, though it is believed that Marion presents fewer temptations to extravagance than any other town in Alabama.

E. D. KING, President

Of the Board of Trustees.

W. H. HORNACKLE, Secretary.

Oct. 1, 1851.

Orion Institute.

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

For particulars apply to the Secretary.

SOLOMAN SILER, Pres't.

W. H. ROBERTS, Sec'y.

Oct. 31 Sw.

"Waverly Book Store."

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

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

D. WOODRUFF, Agent.

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

Tuscaloosa, Sept. 20 1851.

[COMMUNICATED.]

The undersigned citizens of Tuskegee, most of them having pupils in Mr. Isaac 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 work as a scholar, a Christian, and a gentleman.—We believe that his system is not only new, but that it is of itself thorough and complete, and that it is destined to supersede all former plans of teaching Grammar, leaving "old Grammarians to chew the low stalk of wisdom past." Its simplicity, its entire adaptation to the capacity of children, and its being readily comprehended, which we have witnessed, has won for it our decided approbation, and for which we commend it to our countrymen, and for which we promise we will do all that we can for its promotion.

GEN. GEORGE W. GUNN, DR. E. W. JONES, MR. N. C. SMITH, REV. W. S. SHARP, MR. W. C. McIVER, MR. J. C. H. REID, MR. JOHN B. DILBOE, DR. H. A. HOWARD, HON. WM. P. CHILTON, HON. ROBT DOUGHERTY, REV. SAM'L HENDERSON.

NOTE.—One of the above classes was taught in 20, the other in 10 days.

Sept. 17, 1851.

BLANKS, Printed to order, with neatness and dispatch, at this Office.

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

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

TERMS.

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

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

BENJ. WHITEFIELD, President. DR. D. O. WILLIAMS, C. G. BANKS, M. D. S. L. LESTER, W. H. TAYLOR, DR. M. W. PHILLIPS, W. J. DENSON, Esq. COL. THOS. BLEWETT, GEO. STOKES, Secretary.

Clinton, Hinds Co. Miss. Aug. 20, 1851.

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

ORRVILLE INSTITUTE, Orrville, Dallas County, Ala. [No. of Pupils last Session, 164.] FACULTY.

Rev. JAMES R. MALONE, M. A., Principal and Instructor in Moral and Natural Sciences, and Bible Lectures.

MALE DEPARTMENT.

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

BENJAMIN F. MOSELEY, FEMALE DEPARTMENT.

Mrs. HARRIET W. JEFFRIES, Miss OLIVIA B. ALLEN, Miss ELIZA D. THOMAS.

STEWART'S DEPARTMENT.

MR. FELIX G. ADAMS & LADY, GOVERNERS.

Miss ELIZA D. THOMAS.

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

Mr. MOSELEY is a gentleman whose sobriety, energy, moral worth and literary attainments eminently qualify him to fill his position.

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

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

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

Rates of Tuition Per Session of Ten Months.

	\$30 00
Primary Course,	24 00
Academic Course—1st. Class,	30 00
" " 2nd Class,	40 00
" " 3rd Class,	40 00
Collegiate Course, (each class),	40 00
Music on Piano and Guitar, (each),	40 00
Use of Instrument,	5 00
Painting, (each class),	15 00
Plain Embroidery,	20 00
Painting in Water Colors,	15 00
" in Oil,	20 00
Wax-Work, (Each Lesson),	1 00
Incidental,	1 00

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

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

There is a Division of Sons of Temperance here, and the citizens and Trustees are determined to do all legal means to prevent the vending of ardent spirits.

The Institute is furnished with a valuable Apparatus and four Pianos.

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

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

BOARDERS IN THE INSTITUTE.—Only by Boarders can the Institute can the highest advantages of the Institute be realized. Here the young Ladies are under the care of the Teachers, and have regular hours of study and recreation. Board then in the Institute can be had in the village, 10 cents per week, for \$5 00 per month, including washing, fuel, &c.

Total expenditures in the Male Department of Board, Tuition and in highest class, per session, \$400. Total expenditures for same, for a young Lady, 150. Total expenditures for same, for a young man, 150, including Music.

(Cheapest Institution in the State of Alabama.)

Session and vacation, there is but one week in the ten months, beginning always the first Monday in September.

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

Board of Trustees.

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

E. B. HOLLOWAY, JAMES WHITE, JAMES WEST, FELIX G. ADAMS, LEWIS B. MOSELEY, ALFRED AVERY, JOHN A. NEWBOLD, A. E. HOWELL, JAMES D. McLEAY, B. E. COBB, M. D., P. T. WOODALL, JOHN A. NEWBOLD.

Orrville, August 20, 1851.

\* CARD.

New Orleans Agency, For the purchase of Piano Fortes, other Musical Instruments and Music of all kinds.

THE subscriber would respectfully announce to his numerous friends and acquaintances in the country, that he is located in this city, and is prepared to attend promptly, to any business entrusted to him.

His great experience in the profession and a long residence in the South, fully qualifies him to do ample justice to those who may require his services, and he can make it to the interest of those who may desire to purchase. Address, William Duncan, New Orleans. Or he can be found, at the office of Messrs. Duncan, Graves & Burton, WILLIAM DUNCAN, New Orleans, Sept. 1, 1851.

Wanted.

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



## POETRY.

**Little Children Love one Another.**  
 And she with a happy look,  
 Sat slowly reading a pious book,  
 All bound with velvet and edged with gold,  
 And its weight was more than the child could  
 hold;  
 Yet dearly she loved to ponder it o'er,  
 And every day she prized it more,  
 For she said—and she looked at her smiling mother—  
 It is said, "Little children love one another."  
 She thought it was beautiful in the book,  
 And the lesson home to heart she took;  
 She walked on her way with a trusting grace,  
 And a dove-like look in her meek young face,  
 Which said just as plain as words can say,  
 "The Holy Bible I must obey."  
 "My Mama, I'll be kind to my darling brother,  
 For 'Little children must love one another.'"  
 I'm sorry he's naughty, and will not play,  
 But I'll love him still, for I think the way  
 To make him gentle and kind to me,  
 Will be better shown, if I let him see  
 I strive to do what I think is right,  
 And thus when I kneel to pray to-night,  
 I will say my arms around my brother,  
 And say, "Little children love one another."

## Miscellaneous.

### A Man of Symmetry of Character.

BY REV. DR. BURCHARD

This is not a single trait, but a wise and beautiful blending of all the mental and moral elements which constitute the portraiture of the man for the times. If his character presents no one striking trait, towering like the mountain peak to attract the eye, it has no dark and terrible ravines. Conceive of a mind educated, decided, patriotic, progressive, and yet practically wise; a mind vital in every part, conceiving everything with intensity, and yet conceiving everything in its due relations, as swift in its volitions as in its thoughts, ever gravitating towards the true and good, and you have a beautiful ideal that must be realized in our man for the times. Such men have lived, and they have been the worlds great benefactors. Lord Brougham says of George Washington, that he was the greatest man that ever graced any country; but what constituted him great? Who will say that his distinguishing trait was intelligence, or sagacity, or decision, or courage, or calmness or even patriotism? He possessed all those powers and impulses in their due strength and in harmonious combination, and it was this that made him great—just the man for the times—the soul of the revolution and the saviour of his country.

I have just been reading a sketch of the life of Judson, and I can not tell whether this or the other trait has struck me the most, but I have been charmed with the man, and impressed with the wonderful symmetry of his character. I have admired his varied and profound scholarship, enabling him to translate the scriptures with amazing accuracy into a difficult and foreign language; and then, as I have seen him stand up like a pillar of light in the midst of the gross darkness of Paganism, I have been impressed with his lofty decision and moral courage; and then, after the lapse of more than a quarter of a century, when he returns to his native land, I see that patriotism, like a vestal flame, is burning as brightly as ever on the altar of his heart; and then the spirit of progress is manifest in every event of his illustrious life. And I might add, his unconquerable energy blended with a winning grace of manner, his sublime self-denial and his tranquil death, have made him one of the moral heroes of the age, and enshrined his name in immortal memory.

We need such men—the world needs them, not one-sided and misshapen men, who can see but one idea and feel but one generous impulse, and that too only for a limited portion of the race. We want men of enlarged hearts, whose expansive benevolence encircles the globe—men of lofty faith and a sublime god-like clarity. No man's character can be symmetrical and perfect, if not possessed of these high moral elements. His intelligence, decision, patriotism, and progress are not sufficient to constitute the man for the times. He must have a vigorous and manly piety, or he is defective, asymmetrical and unsuited to meet the high demands of the age. This is the balancing and conservative element, which modifies, controls and elevates every other.

### Mind Against Mind.

There is a strong disposition in men of opposite minds to despise each other. A grave man cannot conceive what is the use of wit in society; a person who takes a strong common sense view of the subject, is for pushing out by the head and shoulders an ingenious theorist who catches at the slightest and faintest analogies; and another man, who scents the ridiculous from afar, will hold no commerce with him who tests exquisitely the fine feeling of the heart, and is alive to nothing else; whereas, talent is talent, and mind is mind, in all its branches!—Wit gives to life one of its best flavors, common sense leads to immediate action and gives society its daily motion; large and comprehensive views its annual rotation, ridicule chastises folly and imprudence, and keeps men in their proper sphere; subtlety seizes hold of the fine threads of truth; analogy darts away to the most sublime discoveries; feeling paints all the exquisite passions of man's soul, and rewards him by a thousand inward visitations for the sorrows that come from without. God made it all! It is all good! We despise no sort of talent; they all have their separate duties and uses; all the happiness of man for their object; they all improve, exalt, and gladden life.—*Sidney Smith.*

## Progress of the Americans.

An English journal, first speaking of the unexampled growth of the United States in all the elements of national prosperity, sums up in this wise:  
 "In an interval of a little more than half a century, it appears that this extraordinary people have increased about 800 per cent in numbers; their national revenue has augmented nearly 700 per cent, while their public expenditure has increased a little more than 400 per cent. The prodigious extension of their commerce is indicated by an increase of nearly 500 per cent in their imports and exports, and 600 per cent in their shipping. The increased activity of their internal communications is expounded by the number of their post offices, which has been increased more than a hundred fold, the extent of their post roads, which has been increased thirty-six fold, and the cost of their post offices, which has been augmented in a seventy-two fold ratio. The augmentation of their machinery of public instruction is indicated by the extent of their public libraries, which have increased in a thirty-two fold ratio, and by the creation of school libraries, amounting to 2,000,000 volumes."

They have completed a system of canal navigation, which, placed in a continuous line, would extend from London to Calcutta, and a system of railways, continuously extended, would stretch from London to Van Dieman's Land, and have provided locomotive machinery by which that distance would be travelled over in three weeks at the cost of \$1.20 per mile. They have created a system of inland navigation, the aggregate tonnage of which is probably not inferior in amount to the collective inland tonnage of all the other countries in the world; and they possess many hundreds of river steamers, which impart to the roads of water the marvellous celerity of roads of iron.

They have, in fine, constructed lines of electric telegraph, which, laid continuously, would extend over a space longer by 3000 miles than the distance from the north to the south pole, and have provided apparatus of transmission by which a message of 300 words despatched under such circumstances from the north pole, might be delivered in writing at the south pole in one minute, and by which, consequently, an answer of equal length might be sent back to the north pole in an equal interval. These are social and commercial phenomena for which it would be vain to seek a parallel in the past history of the human race."

**A Mother's Task.**—It is said a certain celebrated artist had already spent two whole years in painting a scene; but being dissatisfied, destroyed the labor of so many months, and was making another attempt, when a friend interrogated him as to the cause of his thus spending so much of his time. His reply was  
 "I paint for immortality."

Every individual now living, is doing work for eternity, but a mother, to whom is committed the training of a mortal immortal, is emphatically painting for immortality.

Here is the hand that is delineating features on a canvass which will retain its characters "far into the other world." It is this consideration that gives its momentous importance to that question, so often asked with such solicitude by the anxious mother, "what influences among those I can bring to bear upon my child, will be the most lasting and productive of the greatest good?"

**Wonders of the Heavens.**—Sir John Herschel, in his Essay on the power of the telescope to penetrate into space, says, there are stars so infinitely remote, as to be situated at the distance of twelve millions of millions of millions of miles from our earth; so that light, which travels with a velocity of twelve millions of miles in a minute, would require two millions of years for its transit from those distant orbs to our own; while the astronomer, who should record the aspect of mutations of such a star, would be relating, not its history at the present day, but that which took place two millions of years ago. What is our earth in space so almost infinite; and still more, what is man, that he should be the special object of regard to the infinite Author of this system of worlds!

### Curiosities of Water.

Nor is the hail stone less soluble in earth than in air. Placed under a bell glass with twice its weight of lime, it gradually disappears; and there remain four parts instead of three, of perfectly dry earth under the glass. Of a plaster of Paris statue, weighing five pounds, more than one good pound is solidified water. Even the precious opal is but a mass of flint and water, combined in the proportion of nine grains of the earthy ingredient to one of the fluid. Of an acre of clay land a foot deep, weighing about one thousand or two hundred tons, at least four hundred tons are water; and, even of the great mountain chains with which the globe is ribbed, many millions of tons are water solidified in earth. Water, indeed, exists around us to an extent and under conditions which escape the notice of cursory observers. When the drier buys of the dry salt of one hundred pounds each of alum, carbonate of soda, and soap, he obtains, in exchange for his money, no less than forty-five pounds of water in the first lot, sixty-four pounds in the second, and a variable quantity, sometimes amounting to seventy-three and a half pounds in the third. Even the transparent air we breathe, contains in ordinary weather, about five grains of water diffused through each cubic foot of its bulk, and this rarified water no more wets the air, than the solidified water wets the lime or opal in which it is absorbed.—*Quarterly Review.*

## Natural Water Purifiers.

Mr. Warrington, says the Quarterly Review, has for a year past kept twelve gallons of water in a state of admirably balanced purity by the action of two gold fish, six water snails and two or three specimens of that elegant aquatic plant known as *valisneria spiralis*. Before introducing the snail, the decayed leaves of the plants caused a growth of slimy mucus, making the water turbid, and threatening the destruction both of plants and fish. Under the improved arrangement, however, the slime, as fast as it is engendered, is consumed by the snails, which reproduce in the shape of young, whose tender bodies in turn afford a nourishing food for the fish; while the plants absorb the carbonic acid exhaled by the respiration of their companions, fixing the carbon in their growing stems and luxuriant blossoms, and emitting oxygen, during sunshine, in visible little jets for the respiration of the snails and the fish. The spectacle of perfect equilibrium thus simply maintained between animal, vegetable, and inorganic activity, is curious and beautiful; and, moreover, it may in time become as useful as curious, affording, as it does, hint by which, on a large scale, the water of public reservoirs may be kept clean and sweet.

**MILK CLEAN.**—When milk is drawn in the usual way from the cow, the last of the milking is much the richest; this is because the cream has in a great part risen to the surface, inside the cow's udder; the portion last drawn off, then, of course, contains the most of it. Such a fact shows the importance of thorough and careful milking. More milk is said to be obtained from the cow when she is milked three times a day, than but once or twice; but in this last case it is very rich.—*Norton.*

**A REPROOF.**—There is no word or phrase in the Indian language by which they can utter profane oaths, consequently in their native wilderness, they are ignorant of profane swearing. They have learned this wicked habit from those speaking the English language, and in that tongue does the poor Indian profane the name of his Maker.—*H. and P. Journal.*

### New Works.

**THE ANNALS OF SCIENTIFIC DISCOVERY**, for 1851; or Year Book of Facts in Science and Art, exhibiting the most important discoveries and improvements in Mechanics, Useful Arts, Natural Philosophy, Chemistry, Astronomy, Meteorology, Zoology, Botany, Mineralogy, Geology, Geography, Antiquities, &c., together with a list of recent Scientific Publications; a classified list of Patents; obituaries of eminent Scientific Men; an index of important papers in Scientific Journals, reports, &c. Edited by DAVID A. WELLS, and GEORGE BATES, JR. With a Portrait of Prof. Sullivan. 12mo. cloth, \$1.25. Paper covers, \$1.

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BY two young Ladies as Music Teachers. They have had several years experience on the Piano and Singing, and one of them on the Guitar. Address G. C. B. care of S. S. Barand, Lagrange, Georgia. October 15, 1851.

### A Female Teacher Wanted.

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

### A CARD.

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

## A Teacher Wanted.

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

The Session of the Institute to commence on the 2nd Monday in January next. S. M. GRAYSON, Sec. Auburn, Ala., October 6, 1851. 33-4t

### Circular.

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

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

I remain yours truly, WILLIAM DUNCAN. New Orleans Oct'r 1st, 1851.

### Stop the Liars.

WHEREAS, the report has come to the world that I am about removing from this place to Georgia, and that my Gin Shop will soon go down, I take this opportunity of informing the public that I am still making Gins at my New Shop, just one half mile East of Marion, and expect to continue the business for life. I could not think of leaving a community who have so liberally patronized me, and still evince a disposition to sustain me. I have bought a small farm and will make enough Gin to last a while, and will still furnish the public with as good Gins as reasonable terms as any Factory South. My facilities for making Gins are as good as any Factory in the Southern Country. My Machinery all being new, and of the best quality, I am determined not to be surpassed by any Factory North or South. M. W. SHUMAKE, 25-4t Marion, August 20, 1851.

Alabama Argus, Demopolis, and Southern Enterprise, Selma, Ala., please copy four weeks and forward accounts to this office.

## DRUGS & MEDICINES.

### New Store and New Goods!

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

Physicians' prescriptions accurately and carefully compounded, by an experienced Pharmacist. Marion, Ala., Feb. 26th.

### Medical Notice.

DR. GEO. S. BRYANT, having located in Marion, offers his services to the citizens of the town and surrounding country, in the various branches of his profession. When not professionally absent, he may be found during the day at his office under the King House, third tenement west from the bar-room, and at night, at the residence of Mr. W. R. Brown. 47-4t

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Marion, Feb. 20th 1850.

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[Number of Pupils Last Session, 166.]

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

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It is not expected that all the Pupils will pursue the Regular Course. Young Ladies may enter the Institute at any time in the Session, and engage in such studies as they prefer. Those who are advanced as far as the Junior Class, and confine their attention to the English branches, are ranked in the PARTIAL COURSE. This course allows the English studies of the Regular Course, and all who complete those, not attending to French or Latin, will receive a CERTIFICATE OF SCHOLARSHIP.

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

MONTHLY REPORTS, showing the scholarship and deportment of the Pupils, are sent to Parents and Guardians.

THE MANNERS, PERSONAL AND SOCIAL HABITS, and the morals of the young ladies, are formed under the eye of the Governess and Teachers, from whom the Pupils are never separated.

MONTHLY LEAVES are held, conducted by Committees of the older Pupils, under the supervision of the Governess. These are attended by the members of the Board of Trustees and other invited married gentlemen with their ladies. They are designed to form the manners of the young ladies, and make them practically familiar with the usages of polite society.

The Boarders never leave the grounds of the Institute, without the special permission of the PRINCIPAL. They attend no public parties, and receive no visitors, except such as are introduced by Parents or Guardians.

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

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

ALL JEWELRY, of every description, is interdicted. Any young Lady DIPPING STUFF, or bringing Snuff into the Institute, is liable to instant EXCLUSION.

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

No young Lady will be allowed to have money in her own hands, all sums intended for her benefit must be deposited with the STEWARD.

No accounts will be opened in town, except under special instruction from the Parent or Guardian. When apparel is requested to be purchased, it is expected that funds will be forwarded for that purpose.

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

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

For winter, it is a DARK GREEN WORSTED. Of this fabric, each young lady should have three Dresses, with three Sacks of the same—one of the Sacks to be large and wadded.

For summer, each Pupils should have two Pink Calico; two Pink Gingham, and two common White Dresses, with one Swiss Muslin. Also, one Brown Linen Dress. Every Dress should be accompanied by a Sack of the same material.

Boys—One of Stray; in winter, trimmed with dark Green Lustrous ribbon, plain solid color; in summer, trimmed with Pink Lustrous, plain solid color; may be lined with Pink only—no flowers or tabs—Also, one Cape Bonnet, of Brown Linen.

Across, of Brown Linen and Barred Muslin—none of Silk permitted.

Mantillas prohibited.

All the Dresses must be made perfectly plain; without ornamenting, edgings, or any trimmings whatever.

For Paris, except those in Mourning Apparel, must be provided with the Uniform, and must wear it at all times.

Dresses brought by the Pupils, or forwarded from home, not conforming to the above