

South Western Baptist.

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

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

"CHARITY BEGINNETH NOT IN INEQUITY, BUT REQUIRETH IN THE TRUTH."—1 Corinthians, xiii. 6.

VOLUME III.]

MARION, (PERRY COUNTY, ALABAMA,) NOVEMBER 26, 1851.

[NUMBER 39.]

TERMS.

The terms of our paper will henceforth stand thus: A single copy, \$2 50, if paid strictly in advance. A single copy, \$3 00, if payment is delayed three months. As present subscribers, not paying strictly in advance, may, nevertheless, enjoy the benefit of advance payment, by furnishing a new subscriber in addition, paying \$5 00, for the two copies. As number of new subscribers, clubbing together, will be furnished the paper at the rate of one copy for \$2 50, paid in advance. Any arrears will be done at the following rates, upon demand.

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Religious Miscellany.

Neander on Baptism.

The celebration of the two symbols of Christian communion, baptism and the Lord's Supper, belonged to the unchangeable plan of the Christian church, as framed by its Divine Founder; these rites were to be recognized equally by Jews and Gentiles, and no alteration would be made in reference to them by the peculiar formation of ecclesiastical life among the Gentiles; we need therefore add little to what we have before remarked. In baptism, entrance into communion with Christ appears to have been the essential point; thus persons were united to the spiritual body of Christ and received into the communion of the redeemed, the church of Christ; Gal. iii. 27; 1 Cor. xii. 13. Hence, baptism, according to its characteristic marks, was designated a baptism into Christ, into the name of Christ, as the acknowledgment of Jesus as the Messiah was the original article of faith in the apostolic church; and this was probably the most ancient form of baptism, which was still made use of even in the third century. (See my Church History, vol. i, p. 345.) The usual mode of submission at baptism, prescribed by the Jews, was transferred to the Gentile Christians. Indeed, this form was the most suitable to signify that which Christ intended to render an object of contemplation by such a symbol: the immersion of the whole man in the water of a new life. But Paul availed himself of what was accidental to the use of this symbol, the two-fold act of immersion and of emergence, to which Christ certainly made no reference at the institution of the symbol. As he found there a reference to Christ Dead, and Christ Risen, the negative and positive aspect of the Christian life,—in the immersion of Christ to die to all ungodliness, and communion with him to rise to a new life—so in the given form of emergence made use of what was accidental to represent by a sensible design the idea and design of the rite in its connection with the whole essence of the Christian life.

Since baptism marked the entrance into communion with Christ, it resulted from the nature of the rite, that a confession of faith in Jesus as the Redeemer would be made by the person to be baptized; and in the latter part of the apostolic age, we may find indications of the existence of such a practice. As baptism was closely united with a conscious entrance on Christian communion, faith and baptism were always connected with one another; and thus it is in the highest degree probable that baptism was performed only in instances where both could meet together, and that the practice of infant baptism was unknown at this period. We cannot infer the existence of infant baptism from the instance of the baptism of whole families, for the passage in 1 Cor. xiv. 15, shows the fallacy of such a conclusion, as from that it appears that the whole family of Stephanas, who were baptized by Paul, consisted of adults. That not till so late a period as (at least certainly not earlier than) Irenaeus, a trace of infant baptism appears; and that it first became recognized as an apostolic tradition in the course of the third century, is evidence rather against than for the admission of its apostolic origin; especially since, in the spirit of the age when Christianity appeared, there were many elements which must have been favorable to the introduction of infant baptism—the same elements from which proceeded the notion of the magical effects of outward baptism, the notion of its absolute necessity for salvation, the notion which gave rise to the myths that the apostles baptized the Old Testament saints in Hades. How very much infant baptism have corresponded with such a tendency, it had been favored by tradition! It might indeed be alleged, on the other hand, that after infant baptism had long been recognized as an apostolic tradition, many other causes hindered its universal introduction, and the same causes might still stand in the way of its spread although a practice sanctioned by the apostles. But these causes could not have acted in this manner, in the post-apostolic age. In later times, we see the opposition between theory and practice, in this respect, actually coming forth. Besides, it is a different thing, that a practice which could not altogether deny the marks of its later institution, although at last recognized as of apostolic founding, could not for a length of time pervade the life of the church; and that a practice really proceeding from apostolic institution and tradition, notwithstanding the authority that introduced it, and the circumstances in its favor arising from the spirit of the times, should yet not have been generally adopted. And if we wish to ascertain from whom such an institution was originated, we should say, certainly not immediately from Christ himself. Was it from the primitive church in Palestine, from an injunction given by the earlier apostles? But among the Jewish Christians, circumcision was held as a seal of the covenant, and hence, they had so much less occasion to make use of another dedication for their children. Could it then have been Paul, who first among heathen Christians introduced this alteration by the use of baptism? But this would agree least of all with the peculiar Christian characteristics of this apostle. He who says of himself that Christ sent him not to baptize but to preach the Gospel, he who always kept his eye fixed on one thing, justification by faith, and so carefully avoided every thing which could give a handle or support to the notion of a justification by outward things—how could he have set up infant baptism against the circumcision that continued to be practiced by the Jewish Christians? In this case the dispute carried on with the Judaizing party, on the necessity of circumcision, would easily have given an opportunity of introducing this substitute into the controversy, if it had really existed. The evidence arising from silence on this topic has therefore the greater weight.

"Tell Them to Preach Christ."

A devoted soldier of Jesus Christ, who but recently has laid his armor down, at the call of the Great Captain, and passed from the conflicts and trials and dangers which oppose the church militant, to the victor crown, the shouts of hallo! and anthems of the church triumphant, was asked by his friends, just as he was about to quit forever the theatre of his earthly action, what message he had to send to his brethren in the ministry. "Tell them," he said, in a voice of deep earnestness and pathos, "Tell them to preach Christ to the whole world." This was his dying message, and is therefore valuable to all who profess attachment to the same Lord and Master, whom he honored by a course of life most exemplary and beautiful, and an influence which cannot terminate until the last saint has been conducted through the open gates of the heavenly city. "Tell them to preach Christ!" He wished them, as the soul caught brighter and clearer views of the glory of that world to which he was hastening, and obtained a correct estimate of the importance of salvation, to preach Christ more fervently, more extensively, to sound the gospel-trumpet far and wide, and wake its echoes through the dense jungles of India, along her consecrated rivers, over her flower-covered mountains, among her thronged bazaars, her idol temples, her huts of poverty and palaces of splendor.

The ministers or servants of Jesus, and the minions of Satan, each resemble a great army of opposing warriors. There are levies of men and means to be made continually, marches to be taken, citadels to be stormed, and the empire of Jesus to be carried forward until it shall be co-extensive with the world. Upon the Church devolves the important duty of furnishing supplies for the successful carrying on of this conflict. With the followers of Jesus repose this momentous cause. The ministers of Jesus are efficient for his service, but they must be sustained. Prayers of piety, gifts of sympathy, contributions of gratitude, are effective accessories to this glorious cause. They are co-workers with Christ, and declare clearly the course of the current of the heart's affections.

If I love Jesus, I will love his cause also. If I hope to share the triumph, I must take part in the warfare which precedes the victory, though it be interspersed with bloody conflicts and appalling dangers. The man who contributes to the support of a missionary in heathen lands, is performing his part in the establishment of Christ's kingdom in the world. The child who furnishes his pittance to transmit the Bible to villages destitute of the word of God, is performing his part in the glorious enterprise of the world's evangelization.

Let the Church prove her attachment to the Saviour, by obeying the kind yet solemn injunction of her departed member—"Tell them to preach Christ!"—*Home and Foreign Record.*

It is very important in debate to introduce but few arguments and sustain them well. In war, Philip of Macedon, and Alexander the Great, owed their success to the introduction of the phalanx. Napoleon gained his victories by concentrating his forces upon a single point.

Give liberally to the suffering poor.

Objections.

1. The heathen will be saved without the gospel.

Let us hear the Apostle Paul, and then we may form correct conclusions on the subject. "As many as have sinned without law shall perish without law, and as many as have sinned in the law shall be judged by the law." Those that have sinned "without law"—that is without the written law,—shall perish without law. No appeal need be made to the written law, because they will be for not improving the light of nature. Those that "have sinned in the law"—that is lived in sin where the gospel has been preached—"shall be judged by the law"; that is the written law; and if found guilty must also perish. Converted heathen say that they would have been guilty if they had never heard the gospel, and that God would have been just in their condemnation because they neglected to learn his character from the works of his hands. Many questions may be asked with regard to the extent of the responsibility of the heathen; many nice distinctions may be thought of by those who would pry into the "secret things" that "belong to God"; but of this we may be assured, that a just God will do right in this and all things connected with the furtherance of his cause. Whatever may be the difference between the responsibility of some heathen and others, let us bear in mind, God commands us to send the gospel. If we love him, let us keep his commandments; for his commandments are not grievous.

2. Money ought not to be mentioned in connection with the preaching of the gospel, and especially is it wrong on the Sabbath.

Those who urge this objection, tell us that the gospel is "without money and without price." But is there not here a play on words? When the missionary preaches the gospel to the heathen, he preaches the same gospel that is preached in his native land. He preaches salvation as a free gift, through the merits of Christ. We do not design to wound, nor is it with an uncharitable spirit that we make the remark—we have generally found those professors of religion, who urge the objection, as worldly-minded on the Sabbath as others. If they live in towns, are they not as fond of joining in worldly conversation on the Sabbath as others? If they live in the country, are they not as fond of speaking on the Sabbath of their fields and crops as others? These tell us that money ought not to be spoken of on the Sabbath as a means of sending the gospel to the heathen!

If it be true that money is not to be spoken of or used in religious matters, we could never build a meeting house, that in it we might worship God; we could never buy a Bible or a Hymn Book for the use of the sanctuary. For the accomplishment of those and other religious objects, money is necessary; without it, they could not be accomplished. The objection, therefore, proves too much.

3. There are unconverted persons in our own land.

Yes—this is true. Many live here as if they had never heard that a Saviour died—as if there is no immortal soul to be saved, no hell to escape, no heaven to win. To them we can say, in the solemn language of the Saviour: "It shall be more tolerable for Sodom and Gomorrah in the day of judgment, than for you." Better, far better, be born on some heathen shore, where the light of the gospel has never penetrated, than sink from a land of Bibles and religious opportunities down to eternal despair.

Because, however, there are unconverted in our own land, this will not excuse us sending the gospel to others. So did not the apostles act towards the Jews, to whom salvation was first preached. This is their language: "It was meet that salvation first be preached unto you, but seeing that ye have put it from you, and judge yourselves unworthy of eternal life, lo! we turn to the Gentiles." The duty, therefore, for which we plead has for its support apostolic example.

C. W. W.

Augusta, Ga.

BEAUTIFUL SENTIMENT.—The late eminent judge, Sir Allen Park, once said at a public meeting in London:

"We live in the midst of blessings till we are utterly insensible of their greatness, and of the source from whence they flow. We speak of our civilization, our arts, our freedom, our laws, and forget entirely how large a share is due to Christianity. Blot Christianity out of man's history, and what would his laws have been—what his civilization? Christianity is mixed up with our very being and our very life:—there is not a familiar object around us which does not wear a different aspect because the light of Christian love is upon it; not a law which does not owe its truth and gentleness to Christianity—not a custom which cannot be traced in all its holy, beautiful parts, to the gospel!"

Sleep.

There is a striking analogy between natural and moral sleep. No one can tell the precise moment when the powers are lulled into profound sleep, nor is the sleeper conscious of his condition until aroused. While sleeping the most ferocious animal is harmless. When the lion slumbers, the lamb may lie unharmed at his side, the infant may sport with his mane unheeded, but awaking from sleep the beasts of the forest tremble at his roar. While we sleep the elements of power exist, but there is no ability to collect them into a point of effort, and hence they are as inadequate to accomplish as if annihilated. When the church of God relapses into moral slumber, that state is approached so imperceptibly that the condition is never realized until shaken off. The church alive and awake to the responsibility of her high mission, is the chosen and efficient instrumentality in the hands of God, by which he carries forward his purposes of salvation. A church morally asleep is shorn of her efficiency, and while the elements of enterprise exist in her, in that state they are as ineffective as if annihilated. Hence the solemn injunction, "Awake, O Zion and put on the strength."

Persons wrapt in slumber often dream. But this phenomenon is no more common to natural than to moral sleep; neither is it peculiar to any particular locality. We seldom go into a church and mingle with its members, where we do not find one or more whose seem to evince no other action than that which is induced by the wild dreams that haunt the sleep of their moral powers. Dreams are sometimes of a pleasant and sometimes again of a gloomy character. Persons subject to this phenomenon generally embody in their lives and actions the peculiarity of these ideal visions. Often when the church of God is moving on prosperously—when his blessings are seen by all who have not fallen asleep, resting upon the preached word, we hear from the dreamer, the most fearful forebodings of evil, the most melancholy pictures of the degeneracy of the church and of the ministry of the age. Dreams often exert an influence over the mind more powerful than the word of God, for they are regarded as special revelations, and bearing a much more recent date than that which was made in olden times. These dreams often remove ministers from their fields of usefulness, deceive strangers in reference to the real condition and prospects of the cause of truth, dissolved the pastoral relation, and inflict Zion with evils, whose name is legion, for they are many.

The conceptions of the mind, while asleep are always deformed exaggerations of something in real life. They occur most frequently when the mind or body is impaired by fatigue or disease. So that the impulses which would lead to despondency, or unwarranted expectations, spasmodic efforts, and frequent changes, are not to be trusted. And it is always well for individuals and churches to look well to it that they be thoroughly awake, when hastening to any important change, lest their bright hopes of the result all vanish as the fabric of a dream.

Man's Individuality.

The biographer of Dr. Chalmers's after recording the mighty revolution in his views and feelings, subsequent to the great spiritual change which he experienced at Kilmory, makes the following interesting comparison between Chalmers and the Protestant and Romish reform in the sixteenth century:

"I cannot close this chapter without alluding to the comparison naturally suggested between the spiritual struggle which it records, and that through which, at a like period of their lives, Ignatius Loyola and Martin Luther passed. Loyola's great effort was to tread the earth beneath his feet and to rise into a mystic region of rapid idealism, where high spiritual intercourse was with the unseen world might be enjoyed. The main stress of his struggle was to mortify the desires of the flesh and the mind, to spiritualize the earnest nature. Luther's great effort, prompted by an urgent sense of guilt, was to reconcile himself to an offended Deity; and the main stress of his struggle was, to bring into a state of right adjustment his personal and immediate relationship to God. Dr. Chalmers's great effort was to prepare for an eternity felt to be at hand, by discharging aright the duties of time; and the main stress of his struggle was, to bring his dispositions and conduct towards all around him up to the requirements of the divine law. Loyola busied himself mainly with fastening aright the ties, and sustaining the communion, which bound him to the spiritual world, as that world was conceived of and believed in. Luther busied himself mainly with his legal standing before the High Judge of all the earth, and was still trying, over and over again, the question of his acceptance or condemnation before the bar of eternal justice. Dr. Chalmers busied himself mainly with the state of his affections and behavior towards his fellow men, with all of whom he tried to

be on terms of perfect and cordial amity ere he passed into eternity. The devotional element predominated with the first, the legal with the second, the moral and social with the third. Out of his severe and prolonged struggle, Loyola found his exit by casting himself into the bosom of his church, and giving himself up to the devotions which she prescribed, and the services which she demanded. Out of their struggle, Luther and Dr. Chalmers alike found their exit by casting themselves into the bosom of their Saviour, and giving themselves up to all the duties of life, spiritual and social, as those who had been freely and fully reconciled unto God through Jesus Christ their Lord."

Christian Temper.

Rev. J. J. Freeman has lately returned to England from a visit to the missionary stations in South Africa. At the late anniversary of the London Missionary Society, he related the following fact. It improves many professors of religion in Christian countries:

"And, speaking of Christian temper, allow me to relate an instance of a young Caffre woman. She had renounced her Caffre dress and heathen customs, put on European clothing as a sign of the change, and attended instruction. Her brother, still a heathen, fetched her to accompany him to a heathen dance. She refused. He fetched a stick and threatened he would compel her to accompany him. He beat her, tore off her clothes, and beat her till the stick broke. She never winced nor uttered a cry nor word of reproach. He went to procure another stick; native woman interposed and rescued her; they thought she had suffered enough. He then took and covered her with some heathen dress, and then she wept and sobbed bitterly, as though she was returned back to heathenism. 'Why didn't you cry before?' said her brother; 'when I beat you, you were silent; now I dress you, you weep!' Some time rolled by, and the brother came again to visit her. He would not enter the hut, he was, perhaps, ashamed of his conduct; he might have met with reproach. No, he mistook her; he had not yet learned Christianity. She could forgive; she went out and met him at the entrance, gave him her hand, and with a sister's kiss. (Cheers.) That subdued him. Woman's tenderness conquered this untamed Caffre, and she continued her attendance on the instructions of the missionary. I called on her in company with Mr. Birt. I admired her for her patient and amiable spirit. I wished her many blessings, and I was delighted to leave her with a trifling present as a token of my esteem."

Ancient and Modern Eloquence.

Blackwood, in a recent article, concedes to orators of former ages a vast superiority over their degenerate successors, and adds that the supremacy is the more remarkable as the progress of civilization has opened copious fields of illustration unknown to the ancients. The article discourses on this wise.

"It is the more remarkable that this great and decisive superiority on the part of ancient oratory should exist, when it is recollected that the information, sphere of ideas, and imagery at the command of public speakers, in modern times, is so widely extended in comparison of what it was in Greece and Rome. As much as the wide circuit of the globe exceeds the limited shores of the Mediterranean Sea, so the knowledge and ideas which the modern orator may make use of outstrip those which were at the disposal of the brightest genius in antiquity. Science has, since the fall of Rome, been infinitely extended, and furnished a great variety of images and allusions—many of them of the most elevated kind—which at once convey a clear idea to any educated audience, and awaken in their minds associations or recollections of a pleasing or ennobling description. The vast additions made to geographical and physical knowledge have rendered the wide surface of the globe, and the boundless wonders of the heavens, the throne alike for the strains of the poet, the meditations of the philosopher, and the eloquence of the orator. Modern poetry has added its treasures to those which antiquity had bequeathed to us, as if to augment the chords which eloquence can touch in the human heart. Chivalry has furnished a host of images, ideas, and associations wholly unknown to ancient times; but which, however at times fantastic or high-flown are all of an ennobling character, because they tend to elevate humanity above itself, and combat the selfish by the very excess of the generous affections. History has immensely extended the sphere of known events, and not only studied the annals of mankind with the brightest instances of heroism or virtue, but afforded precedents applicable to all most every change that can occur in the varied circumstances of human transaction. Above all, Religion has opened a new fountain in the human heart, and implanted in every bosom, with the exception only of those utterly depraved

associations and recollections at once of the most purifying and moving kind. The awful imagery and touching incidents of the Old Testament, exceeding those in the New, in its sublimity and pathos; the pure ideas and universal charity of the New, as much above the utmost efforts of unassisted humanity, have given the orator, in modern times, a store of images and associations which, of all others, are the most powerful in moving the human heart. If one half of this magazine of ideas and knowledge had been at the disposal of the orators of antiquity, they would have exceeded those of modern Europe as much in the substance and magnificence of their thoughts, as they already do in the felicity and force of their expression."

A Word Spoken in Season.

While on a journey for my health in 1812, on a hot, and sultry day, I called at a farm house in one of the beautiful towns in Berkshire county, Mass., to procure a drink of water. There happened to be no one in the house but a young lady, apparently sixteen years of age, to whom I was introduced by my traveling companion, and from whom I received a glass of that refreshing and healthy beverage, which flows in such rich abundance from the hills of New England.

As I arose to depart I took her hand, and said, "permit me my dear girl, before I leave you, to inquire whether you have yet given your heart to your precious Saviour?"

She replied in the negative, while the tear that stole down her cheek, showed that she was not without feeling.

I then said to her, "My child, I am a minister of Jesus Christ, and as such it is not only my duty, but my privilege, to offer to you eternal life, upon the condition of your repenting of your sins, and putting your trust in him; will you accept of this offer?"

She answered with deep emotion, "I cannot decide that question now."

I said, "You will have to decide it now. Jesus Christ is beseeching you by me, to be reconciled to God, and if you do not choose to tell me what your decision is, He will take the answer from your heart, and it will be recorded in heaven, that you have either accepted the offer of eternal life made to you by your Redeemer to day, or that you have rejected him again."

She seemed to take a new view of her fearful responsibility, and wept convulsively; but could not be prevailed on to tell me what her decision was.

After repeating some appropriate passages of Scripture to show her her duty and her danger, I left her, expecting to see and hear of her no more, until we should meet at the judgment seat of Christ.

Years afterwards, on stepping on a steamboat in New York, to go to Philadelphia, my name being called by some of my friends on board, a gentleman came up to me, and asked if my name was Wisner. On being answered in the affirmative, he inquired if I had ever been in the town of—, in Berkshire county. I told him I had passed through it in 1812. He then informed me, that when he was coming from home, a lady requested, if he should meet me on his journey, to say, that she was the individual who gave the glass of water—that what I had said on that occasion sunk so deep into her heart, that she could find no rest until she hoped she had closed in with the offer of her blessed Lord—and that she wished me to accept her thanks for what was to her, truly, "a word spoken in season."

How many opportunities more promising than the one which, by the grace of God, resulted in the sure conversion of this dear girl to her Saviour, do Christian ministers suffer to pass unimproved, and yet the Master has said, "Sow your seed in the morning, and in the evening withhold not thine hand." The redemption of the soul is precious, and it will soon cease forever, and ought we not to embrace every opportunity, to warn sinners to flee from the wrath to come?—*Wisner's Incidents.*

When weak arguments are adduced to sustain a good cause, and are refuted, it is a common error for men to suppose that the contrary side of the question is established.

PAGAN TEMPLE.—A temple for pagan worship had been opened at San Francisco, by the Chinese. This is the first idol temple, we believe, that has been erected in this country, nor can we discover anything alarming about it.

The Scotch Episcopal church has lately revised its canons and has deliberately struck out the prefix Protestant, which it once had in compliment or as one of its organs says, in charity to other denominations. It has also struck out the prefix "Episcopal," which, it is said, was adopted out of false charity to "the Presbyterian schism."

THE BAPTIST

MAISON, ALA.

WEDNESDAY, NOVEMBER 26, 1851.

OUR LOCAL AGENTS.—We commenced sending out accounts to our local Agents some time ago, and have continued to send out others, as occasion offered, until the present. Our good friends to whom we have committed the responsibility of collecting for us, in their respective neighborhoods, will do us a great kindness by bringing the matter of our claims to the notice of those indebted to us, as early as practicable, with a special request for help. We have just gone to considerable expense with a view to the improvement of our paper the next year, and expect to add considerable more yet, and to sustain all this additional weight we are obliged to all our patrons for early assistance. We have indulged numbers from one to three years, because they needed indulgence; but we shall expect them to aid us for the same reason. We need we shall not wait in vain. Endeavor brethren to give us aid by the first of a new year, if possible.

CHANGES.—We are pleased to learn that the Rev. C. F. Sturgis has received and accepted a call to the Pastorate of the Baptist church in Carrollville, and has already entered upon his labors.

We also hear that Rev. John E. Dawson, of Georgia, having declined the call of the church at Montgomery, the Rev. I. T. Tichenor, of Kentucky, has been invited to the same place, and there is a strong probability of his acceptance.

CHANGE OF ADDRESS.—Rev. Jesse Hartwell, D. D. has removed to Camden, Ouachita Co., Ark., and wishes his correspondents to address him accordingly.

MINUTES.—We have been in the receipt of copies of Minutes from a good many Associations, but many more are still behind. We trust that Clerks of Associations and others interested, will be kind enough to forward them to us as soon as may be convenient—so that all our readers in different sections of the country may be made conversant with the more important facts relative to the progress of our common cause throughout the South. Thus far the indications for good are most cheering. Revivals of no usual character have been enjoyed by quite a number of the churches during the past year. But we shall refer to this subject by a more extended notice, in some future number of the Baptist.

BURIAL CASES.—Attention is particularly invited to the advertisement of Burial Cases for sale, by Messrs. Loveland and Lockwood.

STILL THEY COME.—The Rev. John Teasdale, and the pleasure, on the 1st inst., of baptizing the Rev. Asahel Bronson, pastor of the Presbyterian church at Stanhope, N. J. Mr. Bronson, has, for many years, been an influential minister of the denomination he has recently left. He has since been licensed to preach the gospel in connection with the Baptist denomination, and on Friday last was recognized as a regular Baptist minister, by a Council convened for that purpose.

ANOTHER.—The Rev. John Wood, late of the Methodist persuasion, was ordained pastor of the Baptist church at Hampton, Va., N. H., Oct. 20th, by a Council convened for that purpose.

We have been obliged to record conversions to Baptist sentiments so frequently of late, that we have about concluded to open a department devoted especially to that purpose.

Dear Bro. Chambliss.—The following Resolution passed at the recent session of the Alabama Baptist State Convention, will not appear in the printed minutes and be circulated, to call the attention of the churches to the subject before the time will have passed for their contemplated action. Will you, therefore, give the notice by inserting it in your widely extended paper.

PLATT STOUT, Rec. Sec. A. B. S. C., Nov. 24, 1851.

Resolved, That this Convention do earnestly and affectionately recommend to the churches of our State, to observe the first Lord's day in January next, (1852,) as a day of fasting and prayer—especially that the Lord of the harvest should send forth laborers into the harvest—and that both ministers and members may attain to a more scriptural sense of the duties devolving upon them, and the relations and obligations which sustain to the other, under Christ the head of the church.

REV. C. B. JENNETT.—The Religious Herald announces the death of this highly gifted young minister, Pastor of the Baptist church of Augusta, Ga. The Herald appropriates a column and a half in a very just tribute to his memory.

PRESBYTERIAN COLLEGE.—The Presbyterian Synod of West Tennessee have determined to locate a College at Huntsville, Ala., and have already succeeded in raising some near \$60,000 for its purposes. One individual give, in a single subscription \$10,000. This is the way to do things, and we hope their zeal will provoke some of our wealthy Baptists, who have hitherto stood off to do something worthy of their memory for the endowment of Howard College.

THE CHEROKEES.—The mission to the Cherokees continues to enjoy evidence of the Divine favor. During the spring and summer, meetings in different parts of the territory were numerous and a solemn impression was produced on many minds. In frequent instances, thirty, forty, or fifty offered themselves for special prayer and instruction. There have been numerous hopeful conversions, and the number of additions to the churches the present year, up to August 26, is stated to have been 113. Others, it is believed, not yet reported, would increase this aggregate. Surely, here is cause for gratitude and encouragement to pray.—*Macedonian.*

The Spirit of Christianity is a Spirit of Missions.

In the preceding Number, we attempted to show that the spirit of Missions is a spirit of active, self-denying benevolence. It will now be our business to argue that such is the spirit of Christianity itself.

1. Our first argument we derive from the commission which Christ gives his Apostles—"Go ye, therefore, and teach all nations." Let us for a few moments analyse this apostolic commission—this commission of the whole church. And, in the first place, you cannot but be struck with the benevolence which it breathes. Go, and make Christians of all nations—put in possession of all the privileges, the hopes, and the joys of the gospel. Go, and break from around them the chains of superstition with which their minds have so long been held in subjection. Go, and save them from the bloody rites of idolatry—the worship of devils. Go, and introduce among them the decencies and sweets of civilized life. Go, and pour light and hope upon their tombs, and open up for them a pathway to the skies. Go—Whither? Not into the provinces of Judea alone—not far as the Roman eagle stretches its wings—but, into all the world. How astonishing the benevolence contained in this commission! In comparison with it every other scheme to enlighten, elevate, and bless mankind dwindles into insignificance. This is a scheme too, of active benevolence. Go—Stay at Jerusalem until you are endued with power from on high; and then, Go. Wait not until men shall come to you to enquire for the way of life eternal.—Publish it freely without money and without price. "Let him that heareth say come; and whosoever will, let him come."

Again, this commission calls to self-denying benevolence. Christ forewarned his disciples of the difficulties with which they would have to contend, and the sacrifices they would have to make. They knew that they would have to forsake all that they possessed—that they would be hated of all men—that they would be persecuted from city to city, and that they would be scourged and crucified, as their Master had been. In entering upon the discharge of this commission, the Apostles could not doubt that they were engaging in a work involving most painful self-denials.

2. The Missionary spirit of the Gospel is evident, from the example of Christ. It is in Christ's own example that we find the fullest exemplification of that sublime system which he came to teach. That example breathes throughout the noblest benevolence—benevolence on the most extensive scale—benevolence shrinking from no sacrifice. It will not be necessary to go into detail to show that the spirit of Christ is the spirit of Missions. Does the Missionary forego his own immediate advantage, and submit to toil and suffering for the good of others? When he would be instructed and animated in his noble course, let him look up to his great Captain. Though he was rich, yet for our sakes he became poor, that we through his poverty might be rich. He was rich—in the honors and felicities of heaven—rich in the smiles and love of the Father—rich in the resources of infinite wisdom and power. He became poor. Oh, how poor! Follow him in his humiliation, and mark his deep poverty. See him becoming a man of sorrows. Behold him hungering and thirsting. Mark his temptations and persecutions. Go with him into the garden—to the judgment seat of Pilate—to the cross. See what a weight of woes there rests upon him.—Was there ever love like this? Were there ever sacrifices like those of the Son of God?—And all for us—that he might put us, his enemies, in possession of the riches of heaven.—Such is the example of Christ. In his lustre the most splendid Missionary efforts show discountenance. But the example of Christ is Christianity. In proportion as we conform to it, we live in the spirit of the gospel.

3. We learn that the Missionary spirit is the spirit of Christianity from the conduct of the Apostles. They fully understood the commission of their Saviour, and we find their interpretation of its meaning in their self-denial and active efforts for the salvation of the world.—Take the biography of Paul or Peter, and follow them as they traverse land and seas, and as they encounter storms and perils. Listen to their awakening appeals—their solemn admonitions, their affectionate and moving exhortations. Go with them to prison. There listen to their prayers for their persecutors which they mingle with their praises to God for his goodness to themselves. Go with them to the cross, and there hearing them thanking God, that to them is given, not only to believe in Christ, but also to suffer with him, and for him. When you have taken this survey, tell me, if the spirit of Christianity, as expressed in the lives and labors of the Apostles, is not a Missionary spirit; a spirit of holy, self-denying labor for the good of others? Such, however, was not the spirit of Paul, or Peter, or Apostles only; but of primitive Christians in general. When dispersed, scattered abroad by persecution, they went every where preaching the word.

4. The history of the church in all ages shows that the Missionary spirit is its true spirit. Whenever she has in any degree possessed the holiness breathed into her by her Divine Lord at her first constitution, she has manifested the benevolent desire of imparting to the world her fulness of blessings. Such, we have seen, was the spirit of the church when first organized.—Such continued to be her spirit, until the days of her degeneracy, until stripped of the splendor of holiness, and arrayed in the tinsel trappings of earthly grandeur. Then superstition congealed her heart, and despotism chained her to her bloody car. She still retained her sacred name, but Ichabod might have been written on her brow, for the glory of the Lord had departed from her. No longer did she care for the woes of a dying world. Her sons, forgetting the

words and the example of him whom they called Master, busied themselves in the scramble for power and wealth. They went forth over the earth, but the wilderness and the solitary place were not made glad for them. Instead of being the heralds of mercy, they became the scourges of the earth—the locusts that preyed upon the fat of the land—the spiritual vampires that fed upon the blood of souls. Such continued to be the state of the church general for ages. At length the day of her regeneration came. Once more she felt the return of spiritual life, and every throb was a gush of benevolence—a yearning of compassion for the souls of men. Such were the feelings that beat high, and holy, and warm in the bosoms of such men as Luther, and Calvin, and Zuinglius, and a host of others, if not as illustrious as these great names, yet possessing the same spirit. From the Reformation to the present day, the Missionary spirit has arisen or subsided in the church, just as true piety has revived or decayed.

5. Finally, the Missionary character of the church is apparent from its constitution. It has been constituted with a view to conquest—a conquest of love. The church is made the depository of the richest blessings, and has been organized to scatter those blessings over the face of the earth. She is a city set upon a hill, conspicuous from afar, that all may behold her glory. She is commanded so—for this very purpose—to let her light shine, that others may behold it and glorify God. It is made her business—her great business—to stretch her arms, like seas, and gather within their wide embrace the whole world. In a word, the office of the church is to advance the glory of God in the salvation of souls. It is a Missionary association established to do Missionary work.

Duty.

Responsibility is the only true basis of humanity—the great vital principle of moral agency.—It meets us upon the very threshold of our existence; presents its claims at every step along the pathway of life; and only closes its mission when the "Dark Valley and Shadow of Death" opens upon the vision. None dares, wholly, to deny its authority, or reject its claims. Even in the secular affairs of life, the obligations resting upon us, as *responsible beings*, hold a prominent place among those sentiments, which give a decided tone to our higher and better natures. Here is not unfrequently developed and strengthened that principle of "Right" implanted in the human breast, by Deity himself, which thus becomes the source of those motives that influence us in all the affairs of active life. True, the voice of conscience may, at times, be silenced amid the feverish excitement of business, especially when its teachings come in direct contact with self-interest. Its altar may be broken down in the heart of the humble devotee, at the shrine of wealth, not less than in that of the "Money God," who presides over the grave councils "On change." The aspirant for fame and honor may be as deaf to its faithful warnings, when in the silent chamber of his own destructive meditations, as amid the thunder of the battle-field and the groans of the dying.—Yet here, as upon Horeb's Mount, when Elijah stood, in awe, with his face wrapped in his mantle, majesty and power comes only in the "still small voice." Self-interest may become surfeited by its own indulgence; and then it finds that true happiness is found by an entirely different process from that of making individual prosperity the sole cause and condition of every individual effort. Wealth may be acquired at the expense of weary days and sleepless nights, spent in taking advantage of some rare speculation, or in close observation upon the rise and fall of stocks; yet as in the parable of the Fool, just as all is within reach of fancied enjoyment the angel of Death finishes the record of long years *misspent*, by sealing the overlasting destiny of one who literally "ground the face of the poor" and, in thus doing, vainly thought to smooth the declivity of his own fleeting life.—An insatiate ambition may be gratified by triumphs, until even the wish for "another world to conquer," brings tears of bitter regret, such as all the woes of a crushed humanity could never draw from their fountain. And, yet, is there satisfaction resting upon that countenance? No; the realm where the "spirit finds rest," is entered by a very different pathway from that marked only by the slaughtered victims of a cruel despotism.

And thus it is in every department of life; and experience teaches man what his own convictions abundantly confirm—that human effort must have a sphere of action entirely beyond the narrow circle bounded by the horizon of his own selfish aims—and that passion, uncontrolled, can never be the ruling desire of him who regards correctly the claims of his neighbor and seeks legitimately to make his peace with God. Thus even the unregenerate heart finds room for the exercise of a principle growing out of our intimate as well as necessitous relations to our fellow man; and which becomes with every one a constitutional element of mind—that principle is Duty; and although it forms the basis of the affairs of secular life—in which view we have only considered it—this is not its only province. Though it gives character and direction to human progress, in its more ordinary acceptation,—this is not the real fulfillment of its mission. In the exercise of its sublime powers, Duty occupies a still nobler sphere than that formed, exclusively, within the circle of either social or intellectual life.

[To be Continued.]

Rev. Dr. McClintock, Editor of the Methodist Quarterly Review, has been chosen President of the Wesleyan University, at Middletown, Conn., in the place of the late lamented President, Dr. Olin. Dr. McClintock has much experience as a teacher, and is a ripe scholar and an able man.

Re-Baptism.

The Editor of the "Memphis Christian Advocate" in alluding to the Baptism of Dr. Cole by Dr. Fuller, of Baltimore, seems to think that re-baptism is by no means an innovation, but is rather to be classed "with the errors of the third century." In proof of this position he cites various authorities from the "Fathers," and the conclusion to him is, that a greater portion of the ancient Bishops reproached the idea of re-baptizing even heretics; and that their opinion was finally sustained by the "Church," and became one of her fundamental doctrines. Now if this statement, amid the thousand and one contradictory arguments drawn from the "Fathers" be true, and is applicable anywhere, it certainly is not to the point at issue, but rather serves to show that the church early became corrupt; a fact the Editor of the Advocate would undoubtedly be willing to admit, were he not in need of some strong proof from among the early practice of the Church by which to condemn these of the Baptists at the present day.—But, even here, we imagine he has overshot the mark, and proved entirely too much. If he would have us to infer—and we see no other inference—that modern Baptists are wrong, practicing what is contrary to the decrees of the "Fathers" then he condemned himself: for we venture to say, that there is not, at the present day, a Christian who believes, nor a Church that practically admits the doctrine that heretics—in the ancient sense of the term—are proper subjects for all the privileges of the church, minus—baptism.

The Editor closes up his article written, we presume, for the consolation of those "surprised Methodists" at Baltimore, with a paragraph which, we frankly confess, we do not exactly understand. For we can but believe that the writer of the article in question, well remembers the old maxim, that "those who live in glass houses should never throw stones," and when we reflect that a prominent member of a Sect which is the illegitimate off-spring of a Church holding to and practicing lay-baptism, can utter a sentiment like the following, as we said before, we do not understand it. But we give it for what it is worth; only hoping that our readers, as do we, will cherish a gratitude commensurate with that pity which we "ought to have" and shall hereafter expect from the Editor of the Advocate, in lieu of the abundant share of censure bestowed upon us in the article from which we have quoted.

"If some men are childish enough to be duped by a people, who in their origin, according to their creed and practice, were without baptism, they ought to have our pity, and not our censure; so we dispose of Dr. Cole."

Associational Record.

The minutes of the different Associations noticed below, have lately come to hand, from which we extract the more important items.

The Twelfth Annual meeting of the Union Association, Texas, was held with the Washington church, Washington Co., commencing Oct. 2d, 1851. The introductory sermon was preached by E. M. G. W. Baines, from Eph. 2d and 5th. Twenty-four churches were represented, nearly all of which reported additions by baptism. Many important reports were read and resolutions passed. The Circular Letter upon Church Policy, is a very able document and one which should claim the attention of all the churches. We hope to be able to give extracts from it in this or our next number. The officers for the next associational year are, Eld. G. W. Baines, Mod.; J. G. Thomas, Clerk; J. W. Barnes, Treasurer and Pres. R. C. Burleson, Cor. Sec. The amount contributed for benevolent purposes was \$102 53. Ordained ministers in the bounds of the Association, 17; Licentiate, 7. Number baptized, 199. Present number, 1237. Adjourned to meet with the Montgomery church, Oct. 2d, 1852.

The Union Association of Alabama, convened with the Grant Creek church, September 28th, and continued in session two days. The appointed for that purpose, and the alternate both having failed, Elder W. H. Robertson preached the introductory sermon from 1st Peter 1: 3. Eld. J. C. Foster was elected Mod. and Eld. A. M. Hanks, Clerk. The Circular Letter on "The Duties and Office of Deacons," was read by Eld. A. M. Hanks. The statistics presented were as follows: Churches, 26; Ministers, 16; Baptized, 130; Received by letter, 69; Restored, 41; Dismissed, 133; Excommunicated, 85; Deceased, 27; Total, 1650. Contributed for various objects, \$150. Resolutions were passed recommending the Foreign and Domestic Mission Society, the South Western Baptist, and Baptist Psalmody, published by the Southern Bap. Pub. So. to the especial patronage of the churches. Adjourned to meet at Carrollton, on Saturday before the 4th Sabbath of Sept. next.

The Coosa River Association, Ala.—This body held its eighteenth anniversary with the Mt. Zion church, Benton county, Sept. 20, 1851. Introductory sermon by Eld. William McCain, who was also elected Moderator, and J. L. M. Curry, Clerk. Resolutions recommending the establishment of Sabbath Schools and in favor of the South Western Baptist, and also one recommending the churches of this body to discard every thing contained in the Circular Letter of 1850, not founded upon Scripture. The Committee on Education presented an excellent report—in favor of the establishment of the Talladega Male High School, and a Board of Directors was appointed for that object. From the statistics, the churches appear to be in a very prosperous condition. Number baptized, 268; whole number, 2529; contributed for benevolent objects, \$296 75. Brethren J. Williams and M. Garrett were employed as Missionaries who together labored 249 days—delivered 200 discourses; received by letter and

baptized 112 persons. We notice one improvement in the minutes, which we would recommend to similar bodies, viz: a printed list of all the ministers within its bounds, with the Post Office address annexed. This would save much trouble if adopted generally.

TALLASSEE HATCHER BAPTIST ASSOCIATION, ALABAMA.—The 15th annual session of this Association, was held with the Rabbit Town church, commencing Oct. 4th, 1851. The number of churches are 28. The introductory sermon was delivered by Eld. B. Archer—Eld. S. Witt was chosen Moderator and R. H. Thackerson, Clerk. Amount contributed for Missions, \$167 23; Baptized during the year, 120. Total number of members, 1279. The Reports of the Executive Committee and Missionaries were very interesting. From the latter we learn that Brethren Thackerson and Witt labored within the bounds of the Association a part of the year—travelling some 1500 miles and baptizing and receiving by letter 70 individuals. The appointment of four missionaries for the ensuing year was recommended.

LIBERTY ASSOCIATION, ALA.—Met with the New Market church, Madison Co. Ala. Bro. J. Seale was re-elected Moderator and G. W. Carmichael, Clerk. The Reports of Brethren H. R. Bray and R. H. Taliaferro, Missionaries, show their labors to have been very successful. They travelled over 500 miles; preached 415 sermons, and baptized, 191. The reports of the churches represent them as being in very prosperous state—nearly all have been visited with the out-pourings of the Spirit. The Association is composed of 23 churches and 1479 members, 274 of whom have been baptized during the year.

Meeting of the North Arkansas Baptist Convention.

Extensive Revival in Helena, &c.

Dear Bro. Chambliss:—There are, doubtless, some of your readers in different parts of the country, who will be gratified to learn that we have had an interesting revival of religion in Helena. On Friday the 10th of October, the North Arkansas Baptist Convention met in Helena; the attendance was small, especially at first. On Lord's day, the 12th, some sixteen brethren and sisters, who had been waiting some time for an opportunity to do so, were organized into a church—and at their request Rev. J. R. Graves of Nashville, Tenn., commenced a protracted meeting. Several of his first discourses were addressed exclusively to Christians. About the 3rd or 4th day he requested Christians to present the names of any, for whom they have desired special prayer to be offered. This was done by a number from time to time. The meeting soon became painfully interesting. Day after day, and night after night, when the invitation was given, there were to be found on the front seats, 10, 15, and 20 persons, asking the prayers of Christians and seeking forgiveness of their sins. But what rendered the meeting doubly interesting was, that there was to be seen several grey headed men, who have lived in this community 20, 30, or 40 years—together with young men of intelligence, and Lawyers and Doctors; in short, young men and maidens, old men and children; and the result was, that between 60 and 70 made a profession of the Christian religion. About 25 of whom have already united with the Baptist church. It is remarkable that most of those who have made a profession, are persons of intelligence and influence. The exercises were conducted in the following manner: Brother Graves preached every night, except one or two, for three weeks—and on Lord's day also, at 11 o'clock. Every morning at 10 o'clock there was a meeting for prayer and religious instruction. At these meetings all who had professed a hope since the preceding morning, were requested to occupy a seat designated; and to them, suitable advice and instruction was given; after that, seekers were requested to come forward for instruction and prayer. The whole was without excitement, noise, or confusion, except, as some brother or sister rejoiced to see a husband, brother, child or friend, exhibit signs of life—for whom they had mourned as dead. The brethren and community here had known brother Graves only as a violent controversialist or Theological champion. They now know him as a bold, fearless and faithful minister of Christ, preaching the truth to the hearts and consciences of sinners. Without the circle of those directly concerned, the influence for good in Helena is, and will be felt for years—if not for all time to come. The ordinance of baptism was administered in the Mississippi river, where thousands could stand on the bank and witness the scene. And thousands there were, who beheld the solemn scene. Five or six Presbyterians, and one or two Methodists among the rest were received and baptized. It was truly interesting to see several intelligent gentlemen and their ladies, go down together into the water, and buried with Christ in baptism; as also several interesting young gentlemen and ladies.

1. I hope you will excuse me for mentioning one or two interesting incidents attending the meeting. One night before a large congregation, an individual rose up, unexpectedly, and stated that he had been a professor of the Christian religion, and not only a professor but a minister in the Methodist Episcopal church for about 20 years. That several years ago he renounced his religion—denied the authenticity of the Bible, or parts of it, and abjured his faith in Jesus Christ. He said he had been induced to attend preaching during this meeting, and that the truth had so weighed upon him that he could not get clear of it, and he wished to ask forgiveness of the world, and if there was mercy with God for him, he asked Christians to pray for him in his behalf.

2. A genteel young man, in appearance, who was passing through the country—being a citizen of another State—attended the meeting—

became interested—felt his lost condition as a sinner—went to the mourners seat—and professed faith in Jesus Christ as his Saviour.

I subjoin a statement from the "Shield," a secular paper published in this place.

"There has been going on in our midst for the last three weeks one of the most interesting meetings it has ever been our fortune to witness. The Rev. Mr. Graves, of Nashville, a Baptist Minister, has been conducting a protracted meeting during that time, which has resulted most gloriously for the cause of religion; and we feel that we may confidently say, for the cause of morality, even outside of the church, and the improvement and regeneration of our town. Those who have made profession of religion under the preaching of this distinguished divine, numbering some seventy persons, we hesitate not to say, will be felt by their influence in this community during long years to come. The church has been crowded morning and night, and still a ceaseless throng continues to pour its unsaturated numbers forth, until the multitude that has been gathered together under the preaching of the word of God have separated, and carried with them its sanctifying influence to the remotest corners of the country. We hesitate not to say that this community is under deep obligations to the Rev. gentleman for the untiring zeal with which he has labored in their cause and in the cause of religion. May the choicest blessings of Almighty God rest upon him and his, during their sojourn here, and may he reap a just reward in the world to come."

Your brother in Christ,
T. S. N. KING,
Helena, Ark., Nov. 8, 1851.

Mississippi.

A meeting of the Mississippi Education Society will take place on Sunday before the 4th Sabbath in Jan. 1852.

Officers, Rev. E. C. Eager, President, Vice Presidents, Rev. S. S. Lathmore, Rev. B. Whitfield, Rev. W. C. Crane and Rev. D. L. Russell.

Directors, Rev. W. H. Taylor, Rev. B. B. Gibbs, Dr. Geo. Stokes, Bro. F. O. Campbell, Bro. J. W. Denson, Bro. M. Granberry, Rev. C. S. McCloud, Rev. A. Goss, Rev. J. B. McLeland, Rev. J. T. Russell, Dr. Warner, Rev. J. H. Simms; Rev. J. M. Knight Recording Secretary; Dr. M. W. Phillips Treasurer and Corresponding Secretary.

J. M. KNIGHT, Rec. Sec.

Goshen Association, Va.—A Valuable Example.

The brethren of this Association have pursued a course, in regard to domestic missions, which we believe many others would do well to imitate. They have offered to liquidate the entire expenses of Rev. Jos. H. Wombwell, our missionary at Brownsville, Texas, to take him in fact as their missionary. Many of our Associations might greatly aid the cause of missions, by adopting a similar plan.

The following extract of a letter from their Secretary, explains the nature of their co-operation:

"The Board of Missions for the Goshen Association, have in their hands a fund which it is their desire should be as soon as possible, applied to the Master's service. They were informed that it would be entirely agreeable to your Board, to transfer to their patronage Rev. Jos. H. Wombwell, of Brownsville, Texas. They are willing to become responsible for the salary of bro. Wombwell, and do not desire to interfere with the relation existing between him and your Board, further than that he shall report to this Board just as though he stood in relation to them as their missionary. We desire to know whether this can be effected with the concurrent approbation of your Board and bro. Wombwell."

This proposition has been fully concurred in by the Domestic Missionary Board of the Southern Baptist Convention, who would invite the attention of the hundreds of our Associations, throughout the Southern and South western States to it, and invite their co-operation on a similar plan. Its advantages are numerous.—1st. It allows the Association or church to select its own field of labor or its own missionary. 2nd. It thus gives a definite object to their exertions, contributions and prayers. 3rd. It, at the same time, promotes co-operation and united effort in the great work of domestic missions among all the churches and Associations of Southern Baptists. 4th. It is only by such efforts on the part of older churches and Associations, that the spiritual destitution of the newly settled parts of the country can be supplied.

Dear Bro. Chambliss.—By resolution of the church here, I am instructed to send you the names of the merchants in New York, who have contributed towards the completion of the Baptist church in this place; and to ask you to publish them in your paper.

Yours truly,

A. HATCHETT, Ch. Clerk.

The following are the amounts opposite the names of the parties who have contributed:

Henry, Smith & Townsend,	\$25 00
Rankin, Durfee & Co.,	20 00
Baldwin & Starr,	15 00
Townsend, Arnold & Co.,	5 00
	\$65 00

Wetumpka, Nov. 17, 1851.

BROADWAY TABERNACLE, N. Y.—We learn that the Rev. Charles G. Finney, is preaching every evening at this place of worship. The house is thronged and deep effect is produced.

SUDDEN DEATH OF A CLEVERMAN.—Rev. Dr. Crowell, rector of an Episcopal church in Boston, was taken ill in his pulpit on Sunday afternoon, and died at his residence at six o'clock in the evening.

The following beautiful extract, is from the pen of Dr. He, in the last Christian Review. We insert it for the benefit of those who do not take the Review, hoping that it may induce some to subscribe for a work which ought to be on the table of every Baptist in the country. [Ed.]

"Benevolence harmonizes with the material world around us. The whole frame of nature bears the impress of beneficent design. Beauty is its supreme and universal law.— Throughout all its extent, in all its diversified forms and operations, the great truth is everywhere displayed, that nothing exists for itself alone. Every part has its appointed purpose; every purpose relating to other portions of the great whole; and each invariably fulfills the end assigned. The sun pours down its beams upon the dependent earth, supplying it with light and heat, imparting to it life and fertility, and fitting it to be the abode of animated beings. Under his genial influence, the grateful earth teems with rich harvests, to satisfy the wants of its unnumbered offspring. The sky unlocks its systems, and empties them on the thirsty land, making it glad and fruitful. The saturation fills the rivers; the rivers flow on to swell the sea; and then, in mists and exhalations, land, rivers, and sea, send back their tribute to replenish the reservoirs above. Thus, exercise, in the physical creation, an established order of mutual dependence and reciprocal benefits. In the entire structure of organized matter, there is nothing useless, nothing redundant, nothing out of place, nothing, in short, which does not contribute to the efficiency and perfection of the system of which it is a part.— The remote star, which seems but a speck to our vision; the tiny cloud, that scarcely shades heaven's azure; the rill, that leaps from the green hill-side, the flower, that glitters for a moment, and is then exhaled—are none of them wasted in vain; they have all their appropriate office, to manifest the skill of their Author, and to adorn and cheer the world which He has made. And does not this general subservience to useful ends demonstrate that man also was intended for the same employment? Where else is his allotted sphere, shall man alone be idle and waiting? Shall he alone, wrapping himself up in sordid isolation, or wasting his energies in unlawful courses, refuse to be the instrument of good to others? Shall he, the most favored, the most highly endowed, be the only mean and worthless thing in the universe? Is it not his way his true destiny and his true honor, to imitate the beneficence of Nature, and scatter blessings around him with large and liberal hand? They, who thus act, not only discharge the trust assigned them by their Divine Governor and Disposer, but move in harmonious concert with the mechanism of creation. All might and lovely things become their brethren and coadjutors. They may claim alliance with the glorious orbs, whose kindly influences rule the ethereal sphere; with the seasons in their period change; with the fresh, green earth—rolling deep—the gushing fountains—the gleam showers—the balmy breezes—the beauties and the fragrance, which meet them on every side—and the thousand voices that make the air a song of ecstasy. All these are their partners and coadjutors in the work of alleviating sorrow and diffusing happiness. How exalted is their mission! How attractive such companionship!

"Benevolence brings man into close affinity with superior intelligences. The record of suffering truth has taught us, that other portions of the universe to which we belong, are inhabited by beings of a far higher order, whose nature is purely spiritual, and whose faculties are incomprehensibly vast. These things are represented in possessing intellectual energies, of whose magnitude and intensity we can now form no adequate conception. Their very essence is intellect, a concentration of mental and moral power. Free from the incubance of gross material bodies, they can expatiate without obstruction, over the wide territories of truth, penetrate the deepest abysses, and soar to its loftiest heights. Unexhausted by labor, impeded by difficulties, they make the universe alone the limit of their researches; and, as eternal beings passed over them, each has succeeded to the extent of their knowledge, and the greatness of their endowments. How exalted, then, must be their acquisitions! How mighty their capacities!

"And yet those lofty spirits regard it as their chief honor to obey their Maker, and do good to his creatures. To be useful is their grand and absorbing purpose. With them nothing is reserved for idle display, selfish gratification, or selfish glory. All is held sacred to the one object of advancing the happiness of the rational and moral creation. With joyful alacrity, they fly from orb to orb, throughout the immensity of Jehovah's empire, to execute the behests of His wisdom and goodness. They deem it no degradation to serve—no loss of dignity to seek the well-being of others. Nor is it alone among the bright occupants of their own sphere that their benevolent activity is displayed. The weaker, with special delight, to the weak and to the children of men. While they have no compassion for our corruptions, they have great sympathy for our woes; and, therefore, they stoop to descend from their starry home, to visit us on errand of mercy, to be to us the messenger of grace, to shield us from peril, to comfort us in affliction, to move in our service with feet that have trod the immortal plains, and to shed blessings on our daily paths from hands that have been lifted amid the choirs of eternal light. Then, it must be the great aim of angels to do good, it assuredly should be ours. What is not beneath them, must be glory to us. Can man enter upon a more proper line of exertion than

that in which seraphs, basking in the light of the Celestial Throne, find their full and appropriate calling? In such a province of labor he has the principalities and powers of heaven for his companions. He feels and acts in unison with them. He devotes himself to the same work. He imbibes their sentiments; participates in their desires; becomes more and more assimilated to them; until, at length, the mortal melts into the immortal, and he rises to join their society, and to share their beatitude."

Missionary Intelligence.

We are glad to learn that God is blessing many of the Baptist missions. Two were baptized at Mergui, on June 15th; Three recently at Tavoy; three in Assam, at Sibsegor, nine at the English Baptist station at Fernando Po, in West Africa. The Missionary Magazine for November, states that one of the native preachers, since his ordination in December last, has baptized 97 in the vicinity of Bassein. Brother Weistin Prussia, baptized on the 8th of June 21 believers. Five Shawonoe Indians were baptized in July; 113 Cherokees during the present year up to August 26th.

FRANCE.—The late accounts are very encouraging. There is a little Baptist church numbering 13 members, in the great and gay city of Paris. Oh! that the little one may become a thousand. The church at Lyons, under the care of Dr. Devan was constituted a year ago, of four members; on the 10th of August, it numbered 29. Eleven have been baptized during that month, and 10 more were waiting to receive the ordinance.

A converted Romanist Priest had visited Dr. Devan, and expressed his entire concurrence with our views of Christian ordinance. He is represented as a man of much mental power and learning. A late Pastor of the Protestant Evangelical Church of Lyons has also intimated a change of his views on baptism. A good work is going on in Lyons.

General Summary.

MISSION TO JERUSALEM.—It is known, we presume, to most of our readers, that the Christians have established a mission at Jerusalem, under the supervision of Dr. J. T. Barclay, a Virginia physician, who, together with his family, has been some time in the field. The success of Dr. B. is quite encouraging, and under date of July 17th he writes that it was his expectation to baptize, very shortly, a very respectable physician, and his wife, daughter and son-in-law, and also a Greek Catholic and his wife. Applications for medical aid are very numerous, and the importance of an assistant is strongly urged.

ST. LOUIS.—The churches of our denomination in St. Louis are indeed few, when the size and importance of the place is considered. There are five in all—two of which are composed of colored members altogether. The largest is the Second church, under the pastoral care of the Rev. J. B. Jeter. The Rev. Joseph Walker is pastor of the Third church, and the Rev. Jorwell Owen, a graduate of Georgetown and Covington, of the Zion church.

MAGNIFICENT BEQUEST.—The late Abraham G. Thompson, of New York, has left about two hundred thousand dollars to charitable societies in that city. Among which are following:

American Bible Society \$30,000; American Tract Society \$30,000; American Home M. Society \$20,000; N. Y. S. Colonization Society \$20,000; Central Board of Education \$20,000; American B. C. F. Mission \$20,000; Deaf and Dumb Institution \$20,000; Blind Institution \$20,000.

GERMAN PUSEYISM.—Rev. Dr. Nevins has resigned his office as Professor in the Mercersburg Theological Seminary. His Romanist activities have become too strong for even his most tolerant brethren. The German Reformed Messenger openly dissents from the views of Dr. N.'s recent articles on the church question, in the Mercersburg Review, and it is probable that a complete break will be the consequence—even if Dr. N. does not—as in consistency he ought to, if we understand him—become a Papist. We trust that the event will eliminate from that body its Puseyite elements, which have been alarmingly conspicuous for some time. Dr. N. career and end were predicted in the Evangelist years ago.

The Rev. Mr. Heinen, a Roman Catholic priest, renounced Popery before the last session of the Presbytery of New York, and consented to the confession of faith held by the Presbyterians. He was then received under the care of the Presbytery.

DEATH OF MINISTERS.—The Presbyterian church, according to a report published in the *Presbyterian*, has lost since May, sixteen clergymen. The Watchman & Observer, of last week, adds another to the list—the Rev. Dr. Graham, one of the Professors of Union Theological Seminary, Va., who died on the 29th ult.

The Georgia Legislature met at Milledgeville on the 4th inst. In the Senate, Andrew J. Miller was elected President, by nearly a unanimous vote; and J. L. Glenn, Secretary. Hon. James A. Merrivether was chosen Speaker of the House, and ——— Surgis, of Columbus Clerk. All the officers are Union men.

Rev. A. Cleveland Cox, of this city, and Rev. Dr. Baird, of New York, were at Genoa, October 6th.

Upwards of one hundred students are now pursuing their studies at Madison University.

THANKSGIVING.—The 27th of November next has been appointed by the Governors of Maine, New Hampshire, Massachusetts, Connecticut, New York, New Jersey, Ohio, and Pennsylvania, as a day of public Thanksgiving.

BAPTISM BY PROXY.—Strange as it may sound, a scene of this kind took place near Madisonville, Hopkins county, Kentucky, a few days past. Some four or five colored people joined the Methodist Society, because "as we suppose there was no Baptist church for them," and going according to the dictates of the Spirit, demanded immersion. This proved too bitter a pill for this disciple of Methodism, so he commissioned a colored brother and sends him in while he looks on to see it well done.—*Western Recorder.*

REV. H. W. READ and wife, of Santa Fe, New Mexico, are expected in Chicago about the first of November.

REVIVALS OF RELIGION.—The Baptists held a camp-meeting last week in the valley of Santa Clara. Rev. Mr. Wheeler, of San Francisco, and Rev. Mr. Grenell, of San Jose, were the principal clergymen who officiated. Several persons were hopefully converted, and were baptized and united with the Baptist church. There are several others who were the fruits of this meeting, who will join the Baptist, Methodist and Presbyterian churches. The Methodists also held a camp-meeting in Napa valley, a few weeks since, at which place several persons were hopefully converted.—*California Gazette.* Aug. 30.

REV. DR. TUCKER.—After an absence of about six months, Dr. Tucker has returned to Chicago with apparently invigorated health.—He will probably spend the winter in Chicago. The First Baptist church has invited him to supply their pulpit this winter, and with this invitation it is expected that he will comply.

UNITED STATES SENATOR IN GEORGIA.—The Georgia Legislature has postponed the election of a United States Senator in Mr. Berrien's place by a decisive majority. Mr. Berrien's term expires at the same time that Col. Clemens' does, and the action of the Georgia Legislature is a good precedent for ours.

MARRIED.—On the 13th November, by Rev. F. H. Moss, Mr. WILLIAM GILMORE and Miss MARTHA J. BEAN, daughter of Col. M. J. Bean, all of Pike county.

On the 26th ult. near Benton, by the Rev. J. M. Knight, E. A. MOORE, Esq. of Yazoo Co., Mississippi, to Miss ANN M. WYNE, of North Carolina.

On the 18th inst. by the Rev. J. S. Ford, Mr. D. Y. STEADMAN, to Miss REBECCA ANDERSON, all of this county.

Furniture! Furniture!!
LOVELAND & LOCKWOOD.
WOULD respectfully inform the citizens of Marion and environs, that they have changed the style of the firm of E. LOVELAND & CO. The business in future will be conducted under the style and firm of **LOVELAND & LOCKWOOD.** We take this occasion to say for our sincere thanks to our many customers who have hitherto patronized us,—and pledge our best efforts to serve them for the future in such a manner as to give the fullest satisfaction.


We will keep constantly on hand all articles of Furniture of our own manufacture, which we will sell at better bargains than any other house in the Southern country.

We have a fine Hearse and are prepared at all times to furnish Fisks Metallic Burial Cases, Mahogany and Covered Coffins at the shortest notice.

E. LOVELAND.
J. L. LOCKWOOD.

November 26, 1851. 39—H

Fisk's Metallic Burial Case.



THIS invention, now coming into general use, is pronounced one of the greatest of the age. These Burial cases are composed of various kinds of metals, but principally of Iron. They are thoroughly constructed upon scientific principles, and are impervious to air and indurstructible. They are highly ornamental, and of a classic form, air-tight and portable, while they combine the greatest strength of which metal is capable. When properly secured with cement they are perfectly air-tight and free from exhalation of gasses. They cost no more than good Mahogany Coffins, and are better than any other article in use, in whatever cost, for transportation, vaults or ordinary interments, as has been proven by actual experiments, and certified to by some of our most scientific men.

The superior advantages of these Cases, must be obvious to every person of judgment, the remarks of interested persons to the contrary notwithstanding.

By the use of simple means, and without the least mutilation, bodies may be preserved in these Cases in their natural state, and for an unlimited time.

A good supply of the above Burial case will be kept constantly on hand, and may be seen or had by application to

LOVELAND & LOCKWOOD.

Recommendations.

New York, Sept. 7, 1849.

We, the undersigned, have at different times examined the corpse of a child placed in one of "Fisk's Metallic Burial Cases" in Sept., 1846. We now find it in a perfect state of preservation, without material change of color or features.

JAMES R. CHILTON, M. D.
J. C. WARD, M. D.
JOHN GOLDSMITH, D. D.

Newtown, Sept. 8.

Letter from Mr. Calhoun's Private Secretary.

WASHINGTON, D. C., April 4th, 1850.

Messrs. FISK AND RAYMOND, Gentlemen:—I beg to assure you of the satisfaction you have given, by the manner in which you have inclosed the remains of the late Mr. Calhoun, in one of "Fisk's Patent Burial Metallic Cases," to the relatives and friends of the deceased illustrious statesman. They all feel much obliged for the prompt manner in which the Case was brought from New York by Mr. Raymond, and for his attentive personal superintendence to the process of entombment.

I have no doubt that this mode of protecting and preserving the dead will more fully accomplish this desirable object than any other that I am aware of. Its convenience for transportation united with the highly ornamental character of the Case, and also its cheapness, must recommend it to every one.

I am desired to assure you, by Dr. C. Calhoun, the son of the late Senator, of his entire concurrence in the above opinion, and his wish that your invention, so useful and praiseworthy, may meet with general success and approval. Many of the members of Congress from South Carolina, who have witnessed the entombment of the remains of their illustrious colleague, authorize me to express their approval of your metallic coffins.

I am with respect,
Your obedient servant,
JOSEPH A. SCOVILLE.

WASHINGTON, April 5th,

Messrs. FISK AND RAYMOND, Gentlemen:—We witnessed the utility of your ornamental "Patent Metallic Burial Cases," used to convey the remains of the late Hon. John C. Calhoun to the Congressional Cemetery, which impressed us with the belief that it is the best article known to us for transporting the dead to their final resting place.

With respect we subscribe ourselves,
Yours, &c.,
H. CLAY, D. A. JOHNSON, JEFF. DAVIS,
LEWIS CLAY, A. C. GREENE, W. R. KING,
D. S. BURNETT, DAN. WEBSTER, HENRY DODGE,
J. W. MASON, J. M. BERRIES, W. P. MANGUM.

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 3, 1851. 36-1f

A Teacher Wanted.
A LADY, A GRADUATE, experienced in Teaching, good in Music and the ornamental branches, and, if necessary, can teach any thing taught in our best schools. Single or married, can get from \$400 to \$600, if satisfactory evidence be given of qualifications.
J. H. BAKER.
Address J. H. Baker, Principal Salem School, Jonesboro', Ala.
November 26, 1851. 39-1f

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 procured 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, Instructress in Botany, History and Philosophy.
Modern Languages,
MISS MARY A. WOMACK, Instructress in Preparatory Department,
DR. S. BARI LETT, Prof. of Vocal and Instrumental Music,
MISS MARY F. WILLIAMS, Instructress in Music.
Instructress 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.
Calender.
The Scholastic year will be divided into two terms, the one s, and the other four months. The regular commencement day, 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 16 00 24 00
Needle Work and Embroidery 10 00 15 00
Wax-Work, per person 1 00
17 Tuition in Vocal Music to the whole school free of charge. No charge will be made for Pens, Ink, Paper, for Compositions, Blank Books, Slates Pencils, use of Library, use of Instruments, Servants hire or Fire-Wood.
One half of 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.) \$1 00
Board, including washing and lights, 1 09
Board can readily be obtained in good private families in town as well as on the premises where the buildings are located. As soon as the College Buildings shall have been completed, the Trustees design engaging the services of an experienced Steward and Matron. In short, the Trustees are determined to make this Institution such as to merit the most extended patronage, and to leave nothing undone which will make it to the interest of the country to encourage it. The uniform helpfulness of Tuskegee and the elevated standard of morals of its citizens cannot fail to be appreciated by those desirous of sending their daughters or wards to this school. Those who design sending their daughters will please communicate their names and number of pupils to Wm. C. McVey, Secretary, James M. Newman, Treasurer, or some member of the Board of Trustees.
W. F. CHILTON, President,
B. A. BAKER, Vice Presd. Geo. W. GRIGGS,
JOS. C. H. REED, Secretary LAWSON,
H. A. HOWARD, W. N. COCKE,
W. W. BATTLE, Wm. C. McVey, Sec'y
E. W. JAMES, JAMES M. NEWMAN, Tr.
Tuskegee, Ala. Nov. 12, 1851. 38-1f

G. W. GRIGGS,
Surgeon Dentist,
MARION, A.LA.
OFFICE over W. B. & P. B. Lawson's Store where he may always be found.
November 5, 1851. 36-1f

FRY, BLISS & CO.,
Wholesale Grocers,
12 & 14 COMMERCE STREET, MOBILE.
AGAIN 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 Patent. Our prices shall be in strict justice to ourselves and purchasers.
November 5, 1851. 44-1f.

WILLIAM DUNCAN. | P. B. GRAVES. | W. F. BURTON.
DUNCAN, GRAVES & BURTON,
COTTON FACTORS:
AND
Commission and Forwarding Merchants,
15 Corondelet, between Canal and Common St's.,
NEW ORLEANS.
Oct. 1, 1851.

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

DENTAL SURGERY.
DR. S. BALL, SURGEON DENTIST, permanently located at Marion, Alabama. Office in the E. F. King House, where Ladies and Gentlemen can at all times obtain his professional services.
Dental Surgery in all its various departments practised in the highest degree of perfection to which the art has yet attained. Particular attention invited to the fact, that by an entirely new and important improvement in the art of setting Plate Teeth, used only by himself, Dr. B. has a great advantage over other operators in this department of Dentistry.
For further particulars, inquirers are referred to his printed Circular, or to any one of the large number of persons in this community for whom he has already performed Dental operations.
All operations warranted and terms moderate.
Particular references, by permission :
Gen. E. D. King, Judge J. F. Bailey, Pres. S. S. Sherman, J. K. Gore, Esq., Rev. J. H. DeVotie, Rev. R. Holman, Prof. M. P. Jewett, Prof. A. B. Goddine, Dr. C. Billingslea, Dr. F. E. Gordon, Rev. J. K. Armstrong, A. M. Rev. Dr. Sparrow.
Marion, March 12th/1851. 2-1f.

The Baptist Male High School
WILL be opened in the town of La Fayette, on the first Monday in January, 1852.
MR. MOSES C. BLANCHARD,
 a gentleman of education and experience, has been engaged as Principal, and Mr. Wm. STAMPS, as Assistant.
 The qualification of Mr. Stamps for the department which he is to take, are already known and appreciated in this community; and it will be seen from the following letter that Mr. Blanchard comes to us with the highest recommendations:
 No Scholar will be received for a less time than one Term.
 B. STAMPS, Sec'y.

BROWNWOOD, Oct. 13, 1851.
To the Trustees of the "La Fayette Baptist High School."
 Gentlemen:—Learning that you have engaged Mr. Moses C. Blanchard—to take charge of your Institution for the ensuing year, we take the liberty of congratulating you upon your fortunate selection of a teacher, and of assuring you, that in our opinion, it would have been difficult for you to have found a more competent and efficient man.— Mr. Blanchard has been associated with us during the current year, in the various labors of the Brownwood Institute, and we have found him in every department, a ripe scholar and a thorough teacher. He is familiar and ready in all the details of the school room, and in our conception, a man of excellent judgment in the management of a school. We know him to be a thorough scholar, a judicious, though strict disciplinarian. His zeal and aptness in teaching, will insure him success. Under his direction, we anticipate your institution will speedily assume a distinguished rank. Permit us to bespeak for the energetic and liberal plans of instruction which we are quite certain he will desire to introduce into your institution, the cordial support and co-operation of the Board of Trustees and the approbation of an enlightened and liberal-minded community. With our best wishes, gentlemen, for the success of the laudable enterprise in which you are engaged, we are most respectfully,
 Your obed^t servants,
 OTIS SMITH
 A. M. BENNETT.
 39-40

The Baptist Female High School
WILL be opened in the Female Academy La Fayette, Chambers county Alabama, on the first Monday in JANUARY, 1852.
 The Rev. Hildman Williams, of Talbotton Georgia, has been engaged as Principal.
 Mr. Williams comensingly recommended, which will more fully appear by reference to the certificate below from the Faculty of the Mercer University, Penfield, Georgia.
 Board can be had in respectable families on reasonable terms. Nov. 5th 1851.
 B. STAMPS, Sec'y.

PENFIELD, Oct. 8, 1851.
 Rev. H. Williams, the bearer of this certificate, is a regular graduate of Mercer University, and was assigned the highest honor of his class at the commencement in 1848. Whilst in Collego, he was ever distinguished for energy, close application to study and accuracy as a scholar. In his moral conduct his universal obedience to the laws of the University, and his gentlemanly and christian deportment, secured for him the confidence and respect of his teachers and associates. In addition to these, an experience of three years in the business of teaching, renders him, in our judgment, eminently qualified to engage in that important vocation. We therefore take pleasure in cordially recommending him to any community that may be desirous of engaging the services of a competent teacher, as one who will give satisfaction.
 J. L. DAGG, P. H. MEEL,
 S. E. WILLET, N. W. CRAWFORD,
 J. G. HILLYER, S. P. SANFORD,
 November 26, 1851. 39-41

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 1-4 Acres.
 3. A vacant lot of 13 acres, corner of Thompson and Aurelia streets, near A. B. Moore, Esq.
 4. Improved Lot, 2 acres, with running water, corner of Centreville and Thompson streets.
 5. Improved Lot, 2 acres, between Jefferson and Lafayette streets, near Presbyteriian church.
 6. Improved Lot, 2 acres, on Lafayette street, between Messrs. Huntington and Lockett.
 7. Improved Lot on Pickens street, at S. E. corner public square.
 8. Undivided half in the Lot and Office between Messrs Myatts and Stone.
 9. A vacant Lot, two acres near Mr. M. W. Shumake.
 10. Eighty Acres of Wood Land, N. E. of Marion.
 The above parcels of Landed property will be sold on accommodating terms and persons wishing to get cheap homes in Marion, will find it to their interest to call on the undersigned.
 HUGH DAVIS,
 Marion, Oct. 1st, 1851, 6m.

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 SILEW, Sec'y.
 W. H. BOWEN,
 Oct. 31-32

"Waverly Book Store."
IBEG leave to remind the public that this Establishment will continue to furnish books as cheap as they can be bought any where; and also, to remind citizens in the surrounding counties, that it contains new, and will continue to contain, ones, the best assorted stocks of books in the State of Alabama.
 I respectfully ask for a continuance of that patronage to which the Establishment is legitimately entitled. Orders from a distance solicited. Packages can be sent by the stages in almost any direction. Books will be put up to order just as cheap, as they would be, by personal application.
 D. WOODRUFF, Agent.
 N. B.—Rare and scarce Books, which have not been published in the United States, from any part of Europe will be supplied to order.
 Tuscaloosa, Sep. 20 1851. 6m 30.

[COMMUNICATED.]
 The undersigned citizens of Tuskegee, most of them having pupils in Mr. Isaiah J. Morris Grammar Classes and having attended the examinations of the two classes, beg to express their desire to bear their testimony, humble as it may be, to the great value of his new system of English Grammar, and of Mr. Morris' worth as a scholar, a Christian, and a gentleman.— 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 hollow 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 others. We have no fears but that Mr. Morris will do all that he promises.
 GEN. GEORGE W. GUNN, DR. E. W. JONES,
 MR. N. C. SMITH, REV. W. S. SPARR,
 MR. W. C. McIVER, MR. J. C. H. REID,
 MR. JOHN B. BILBOE, DR. A. A. HOWARD,
 HON. Wm. P. CHILTON, HON. ROBT. DOUGHERTY,
 REV. SAM'L HENDERSON.
 NOTE.—One of the above classes was taught in 20, the Sept. 10 days.
 Sep. 17, 1851. 29th.

DANKS,
 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 M. UNTER, a gentleman of Charleston, S. C., whose testimonials of scholarship, &c. 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 are in view.

TERMS.
Lower Branches, \$3 00 per month, higher " 4 00 " payable quarterly in advance.
Board can be had at \$10 per month, including washing, &c. in the most respectable families.
BENJ. WHITEFIELD, President.
Dr. D. O. WILLIAMS,
G. H. BANKS, M. D.
S. H. LESTER,
W. H. TAYLOR,
Dr. M. W. PHILIPS,
W. J. DENSON, Esq.,
Col. THOS. BLEWITT,
GEO. STOKES, Secretary.
Trustees.
Clinton, *Hinds Co. Miss.* Aug. 20, 1851.

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

ORRVILLE INSTITUTE.
Orville, 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 Belles Lettres.
Male Department.
Prof. WILLIAM LOWRY, M. A. Associate Principal.
BENJAMIN F. MOSELEY.
Female Department.
Mrs. HARRIET W. JEFFERIES.
Miss OLIVIA B. ALLEN.
Miss ELIZA D. THOMAS.
Steward's Department.
Mr. FELIX G. ADAMS & LADY.
Governess.
Miss ELIZA D. THOMAS.

THIS Institute 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. JEFFERIES is 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 varied accomplishments, and continues in charge of the Music Department—the duties of which she discharged 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.

Primary Course,	\$60 00
Academic Course—1st Class,	34 00
" 2nd Class,	30 00
" 3rd Class,	40 00
Collegiate Course, (each class),	40 00
Musical on Piano and Guitar, (each),	40 00
Use of Instrument,	5 00
Paint Embroidery,	15 00
Raised " "	50 00
Working in Water Colors,	15 00
in Oil,	20 00
Pat.-Work, (Each Lesson),	1 00
Incidental " "	1 00

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

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

There is a Division of Sons of Temperance here, and the citizens and Trustees are determined to use 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 Principal.

BOARDERS IN THE INSTITUTE.—Only by Boarding in the Institution can the highest advantages of the Institute be realized. Here the young Ladies are always under the care of the Teachers, and have regular hours of study and recreation. Board then in the Institute.

BOARD can be had in the village, Institute and vicinity, for \$8 00 per month, including washing, room, fuel, &c.

Total expenditures in the Male Department for Board, Tuition and in highest classes, per session, \$120. Total expenditures for same, for a young Lady, 120. Total expenditures for same, for any young Lady, including Music, 165.

(Cheapest Institution in the State of Alabama.)

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

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

Board of Trustees:
Rev. W. THOMAS, President,
J. F. ORR, Vice President,
H. COBB, M. D., Secretary,
A. Y. HOWARD,
JAMES D. McLENNAN,
JAMES WHITE,
B. E. COBB, M. D.,
FELIX G. ADAMS,
P. T. WEAVER,
LEWIS B. MURLEY,
JOHN A. NOBLEMAN,
ALFRED AVERY,
Orville, August 20, 1851.

CARD.
New Orleans Agency.
For the purchase of *Piano Forte, 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. 29.16.

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 Teacher in charge of a School. Address M. C. F. Lagrange, Ga.
Sept. 10, 1851. 28.3v.

