

# South Western Baptist

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

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

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## 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. Any person desiring to receive the paper, may, by forwarding a new subscriber in advance, and paying \$5 00, for the two copies. Any number of new subscribers, clubbing together, and by forwarding the paper at the rate of one copy for \$2 50, paid in advance. Advertisers will be done at the following rates, as follows:—First insertion, fifty cents, per square, of ten lines. Second insertion, twenty-five cents, per square, of ten lines. Third insertion, fifteen cents, per square, of ten lines. Reasonable discounts will be made on yearly advertisements. All letters for publication, or on business connected with the office, must be addressed, post paid, to the Editor South Western Baptist, Marion, Ala.

## Religious Miscellany.

### A Call to the Ministry.

It may be difficult, accurately to define wherein a call to the ministry consists, yet its absolute necessity has been recognized, with a few exceptions, by all bodies of evangelical Christians. This has always been the sentiment of the Baptist denomination, and from it I have no wish to dissent. They have ever felt that it was the province of the "Lord of the harvest" to call forth laborers, by a special influence upon their minds, as he saw fit. Whatever may be a man's qualifications for this work in other respects, unless we can gain evidence from his spiritual exercises and the providences of God concerning him, that he is moved of the Holy Spirit to "desire the office of a Bishop," we must conclude that he is radically defective. A cold impulsiveness, or a solid calculation of usefulness, is not enough. We want something higher and holier to bring into action all the energies of soul and body. There are candidates to be encountered so great, temptations so manifold, and discouragements so paralyzing, that a man needs to feel that he is specially designed of Jehovah for this work; that he is a chosen instrument of the Lord, for the advancement of his kingdom. No man can doubt that the announcement made concerning the Apostle Paul at his conversion, that he was a chosen vessel to bear the name of Christ before "Gentiles and kings and the children of Israel," had a powerful influence upon his subsequent career. It was the impression which had made upon his mind, deepened by the experience of years, which drew forth the exclamation, "Woe is me, if I preach not the gospel!"

Benjamin West, afterwards President of the Royal Academy of Art, never to his dying day forgot the scene in the Quaker meeting-house in Western Pennsylvania, when standing between his father and mother, a lad of some sixteen summers, the brethren gathered around him, laying their hands upon his head, declared that if God had given him a genius for painting it was for his glory, and that in his own time and manner, he would open a way for the employment of his talent. West declared, in his old age, that from that moment he felt himself solemnly dedicated to art. Who shall say how much he was indebted to the impressions of that scene upon his youthful mind for his subsequent success?

Some may be disposed to deary all this as enthusiasm; but be it enthusiasm or not, it awakens the latent energies of the soul and concentrates them upon the great object of life. There is a certain spirit which should animate the ministry; a spirit which every ambassador of Christ must possess to render him earnest and faithful in the discharge of his duties. It may be aptly termed, *l'esprit de corps*. I cannot express it better than as an identification of ourselves with God in this work.

Here the man, so to speak, should be swallowed up in Deity. He should be able, literally to say, "for me to live is Christ." Without his spirit a man can never be of much service in the ministry. Probably here is where most fail, who, having entered the ministry, subsequently turn away to other pursuits. "They went out from us, but they were not of us."

This I am aware is quite different from what many deem the distinguishing evidence of a call to preach. With some nothing will suffice, unless a man has fought against the impulsions of duty; has lived for a long season in a gloomy state; or has even attempted to commit suicide. But I ask, are these things the "voice of the Spirit?" Is this the spirit which a man should engage in the glorious work of reconciling man to his Creator? Are they not rather evidences of an unsatisfied heart, of a mind imperfectly brought into subjection to the will of Christ? I can easily conceive that in certain cases there may be an intense struggle in the mind of an individual before the question of duty is finally settled; but the decisive evidence of a call to preach is after all an earnest desire to proclaim the gospel and a settled conviction, founded on substantial grounds, that God designs him for this sphere of labor. Where we behold this we may reasonably anticipate something like Apostolic faithfulness.—*Advocate.*

### The Love of Christ a Practical Principle.

An important advantage is gained, when the various affections which constitute the Christian character are regarded as *principles of action*, instead of merely pleasurable feelings. The love of Christ, which holds so prominent a place among the religious affections, ought always to be viewed, by those who possess it, as a moral principle and allowed the whole practical force of such a principle. I suggest two reasons why this should be done.

Our Lord names it as an essential property of his love, that it will awaken a spirit of obedience; "If ye love me, keep my commandments." Christ bears to mankind the relation of a king no less than that of a Redeemer. While it was a principal part of his errand on earth to manifest the mercy of God, it was not less a principal part of it, to strengthen the hold of the law of God on the mind of man. The love of Christ, then, should exercise the same control over the daily practice as the spirit of obedience to the law of God.

Furthermore, love left for the Saviour should have the force of a moral principle, on account of the unspotted purity of character belonging to its object. The tendency of love is to produce a likeness of character. The love of Christ, consequently, must engage its possessor in earnest labor to resemble him, and, as Christ's character is perfectly holy, in earnest effort to become an example of the same pure holiness. In the breast of him by whom Christ is loved, there is no conflict between his ruling affection and the suggestions of his conscience.—There is frequently such a conflict in respect to every human being by whom our affections are engaged. We find in them all much imperfection. We find that while our affection incites to a compliance with their wishes, and urges to an imitation of their conduct, these wishes are of such a description, their character so deformed by so much wickedness, that the dictates of the conscience forbid a compliance with the one and an imitation of the other. There is no man, who can, without an implied qualification at least, say to others, Be ye followers of me. But with respect to Jesus Christ, there is never any occasion for such a conflict, for such a qualification. The conscience of the believer, instead of checking and counteracting his attachment to the Savior, is called rather to blame its deficiencies; to stimulate and quicken it instead of trying to suppress and stifle its growth. There is no more danger of this affection's becoming extravagant and unreasonable, of its exerting over the character and deportment too energetic a control, than there is of one's love to the Creator, becoming excessively vehement; than there is of a man's conducting himself in too exact an accordance with the principles of righteousness. The just influence of this affection whatever the practical way which it acquires, can only be salutary in the highest degree; for it is an affection directed towards one in whom no wickedness is ever discernible. We unconsciously imitate him who is loved and venerated by us, and we have always to be cautious, in relation to every created being, lest the imperfections as well as the excellencies of his character be transferred to our own; but such caution is needless in respect to the Saviour, for he is the Lamb, unspotted, and without blemish. The admiration, the enthusiastic love which we may bear to him is but another name for the love of righteousness.

Everyone therefore who claims to love Christ, may ascertain, by the application of the test suggested by these remarks, whether or not his love be that pure affection which is enjoined in the New Testament. Its proper fruit is a practical righteousness. The love of Christ does not exist where this does not abound.—*Congregationalist.*

### What is Puseyism?

Mr. Dennison, in his pamphlet says that he understands the following to be the principal Fractarian Doctrines:

I. That man is "made a member of Christ, the child of God, and an inheritor of the kingdom of heaven," in and by holy baptism.

II. That man "made a member of Christ, the child of God, and an inheritor of heaven," in and by holy baptism, is renewed from time to time in holy communion.

III. That "death unto sin, and a new birth unto righteousness" is given to every adult, and every infant, in and by the outward visible sign or form in baptism, "water, in the name of the Father, and of the Son, and of the Holy Ghost."

IV. That the gift may be received, in the case of adults, worthily and unworthily, but that it is always received.

V. That the body and blood of Christ are given to every one who receives the Sacramental bread and wine.

VI. That the gift may be received worthily or unworthily, but that it is always received.

There is no mistaking the meaning of this. It is clear and explicit; but where does it differ from Romanism?

### Peculiarities of the Baptists.

SEWELL S. CUTTING.

We claim that the position of Baptists is defined by a harmony with man's intellectual and moral constitution, and by a development of the idea of the Reformation. If others claim that we occupy this position in common with ourselves, and inquire, where then are we peculiar? we reply, that our peculiarities consist in our adherence to this position in those points where they abandon it. We suffer no illegal enactments, the freedom of individual choice; we deny that any man may rightfully create for his child a bond of union to the Church of Christ, in which that child had no voluntary part; and for our culture and polity we rely upon the Bible alone, and upon the Bible interpreted independently of ecclesiastical authority. These are our peculiarities. By these we demand to be judged—and by these we stand or fall.

It has been said that we should find it difficult to impress upon the public mind, that Baptists are greatly peculiar in anything except their demand for immersion, and restriction of communion at the Lord's supper to their own order. Clearly will overlook the misconceptions of those who are ignorant of the facts of the case. But for the candor of the man, who, claiming a sufficient knowledge of intelligence to comprehend principles, can affirm these to be our peculiarities, we entertain little respect. We hold that immersion is the baptism which was practised by our Lord and his apostles, and is taught in the word of God. But thus hold the Greek and Asiatic churches; thus have they ever held. Indeed, it is believed, that at this day the majority of the Christian world practices immersion. This is the baptism universally found, save in those regions which have been devastated by the superstitions of the Nicene period, and the subsequent tread of the giant foot of Romanism.

We believe that our principles belong to the truth as in Jesus, and we have faith in their prevalence. The elements of religious difference are resolving themselves into a very simple issue. On the one extreme stands the Roman Catholic, claiming that the church is a divine institution clothed with authoritative powers—on the other the Baptist, recognizing the Bible alone as supreme, and the individual conscience as its interpreter—the middle ground being occupied by those who approximate the one or the other.—Every great collision of the religious world advances our views. We may retire from the strife, and, as spectators, of the battle scene, behold their triumph. Our principles will survive. These principles indicated their workings, while as yet the name we bear was not used to designate a sect; and these principles, we have not a doubt, will live, when all sects shall have become merged in the one Christian church—the church one in form as well as spirit—and humanity shall reach the high destiny to which the redemption in Christ Jesus so rapidly advances it.

### Symbolic Import of the gift of Tongues.

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

of one speech"—not, it may be, in the use of the same articulate sound and written symbols, but in the knowledge of the one language of renewed hearts the worship of the one Jehovah, and faith in the one Saviour, his only begotten Son.—*Dr. Lee.*

### Refusal to Commune.

Some time since, we attended a sacramental meeting in the neighboring church, and as we were distributing the elements, we observed a worthy Deacon sitting on the seats appropriated to the portion of the congregation that did not wish to partake of the ordinance. Knowing him to be a very good man, we took occasion, after the services were over, to express our surprise and regret at seeing him in such a position. He had a personal difficulty in a pecuniary transaction, with one of the members of the church, and having lost all confidence in his piety, could never again sit down at the same communion table with him. He seemed to think that he was perfectly justifiable in his course. We replied by asking a simple question: "Do you consider yourself better than the Saviour? He sat down to his own table with Judas, who, he knew, in a few hours would betray him, and who was a thief in the beginning?"

The question seemed to puzzle him, and we parted; but as we were about to leave, on the next day, he came and expressed his great sorrow for having acted as he did. We then took occasion to remark, that there was a strong probability that he had harshly judged his brother; but if he had not, the other's having done one wrong could never justify him in committing another wrong, in refusing to remember Christ. The command of the Master was, "Do this in remembrance of me." The fact that another had defrauded him could never authorize him to defraud his Saviour of that grateful and heart-felt remembrance of him in his ordinance, which was just his due. He quoted the saying of the Saviour: "If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift." We replied that the passage was not more applicable to the Lord's Supper than it was to prayer, or any other approach to God; that if his interpretation of it was correct, he ought never to pray any more until he had settled his difficulties with his brother. We parted, and were happy to learn from him a short time since, that the train of thought then started in his mind had led him to seek reconciliation, and that he had been successful. Perhaps the same thoughts may be useful to some of our readers, who have been guilty of similar folly with this good brother.—*Presbyterian Herald.*

### A Glorious Truth.

The sacrifice offered by Christ is designed for the world. "He is the propitiation for our sins, and not for our sins only, but also for the sins of the whole world." This is the testimony of God's word. The Jews, as God's separated people, were first partakers of the benefit, but beginning at Jerusalem, repentance and remission were to be preached "to all nations." This design is seen in the conduct and words of the Redeemer. Into all the world he required his disciples to go. To every creature was his glorious gospel to be preached.—Wherever man is found, however sunk or wretched, there is the word of salvation to be sent. It is manifest that this is God's design, also, from the adaptability of this system to human exigency, and the wonderful influence its exert on human character and condition.—It has ever been God's wisdom and power unto salvation. Its achievements are beheld in every part of the world. Before it the darkness of heathenism has passed away. The selfishness of the human heart has been uprooted. Man has been turned away from dumb idols, to serve the living and true God, and reconciliation to his maker, he has become the friend of his fellow-man.

The due apprehension of this truth, that the gospel is world-wide in its provisions, may weld all the soul with adoring love. But for this, we should now, like our ignorant and besotted ancestors, be musing in the most cruel, ceremonial, and groping our way in the profoundest moral darkness. Well may we rejoice. But we should do more than this. It becomes us to sympathize with the Divine One, in love for the world. This is his will. This is his express command. Our sympathy should be practical. He gave his Son that "the world through him might be saved." We should be imitators of God in this respect. What ever we may do, we should do in subservience to this grand design.—*Home and For Jour.*

The Hon. and Rev. Baptist Noel, of London, (now a Baptist clergyman,) will visit the United States soon, it is said.—He is probably the most popular pulpit orator at present in England.

### The Jesuits.

In looking over a number of O. A. Brownson's Quarterly Review, several years ago, we met with a remark by the editor that he had recently been asked by a lady why it was that the Jesuits were so universally condemned and reproached by the Protestants—to which he replied by quoting the words of scripture, "Yea, and all who will live godly in Christ Jesus shall suffer persecution." This reply to the lady's question, struck us at the time as hardly to be matched for impudence, even by anything in the writings of Orestes A. himself. The following paragraphs, taken from the Christian Times, will show the sort of Godliness by which the Jesuits have rendered their Society the object of just detestation with all save the most abject tools of the corrupt church of Rome:

"This order of men, since the days of Ignatius and Loyola, have exerted a wide and powerful influence. They are sagacious in planning, and fearless and persevering in action. They are pledged to accomplish a single object, the advancement of the Romish church. Whatever character they assume, whatever station they occupy, all is subservient to this one object. But how have they effected their ends? Let facts taken from history speak for themselves. Who were implicated in the assassination of Henry III, of France? The Jesuits. Who planned the Spanish armada, which the tempests of heaven and British valor sunk to the bottom of the deep? The Jesuits. Who devised the gun powder plot, to destroy the British Parliament at a blow? The Jesuits. Who procured the murder of Henry IV, of France? The Jesuits. Who caused the edict of Nantes to be revoked, and raised a bloody persecution against the Huguenots? The Jesuits. Who have been most deeply engaged in the scenes of desolation and war, which have desolated Europe for the last two hundred years? The Jesuits. What name has passed into a proverb, indicating everything that is base, artful and treacherous? Jesuit is the name. But this order that finds apologies in Republican America, where public sentiment differs as widely from Jesuitism as light from darkness; an order that has been proscribed in every country, and by every government where it has been established, as an order that was so destructive to the peace and welfare of Christian nations and communities, that it was suppressed by the Pope in 1773, an order that is not willing to test its principles by the rules of the Bible, but interprets the Bible in accordance with its principles; an order which advocates that the end sanctifies the means; whether just or unjust; an order, if any who take an oath of allegiance to our government, must do it with a mental reservation, since it owes its higher allegiance to a foreign spiritual power. America, in the fullness of her philanthropy, has extended her arms of pity and invited the oppressed of other lands to her shores.

"But she was not aware that by so doing she welcomed a nest of vipers to her bosom. It is another proof of the total depravity of men, that any body could assume the name of Jesus, the Prince of Peace, when their entire history is stained with corruption, crime and war! "Will a merciful God permit such a class of men to usurp, and maintain ascendancy over this free and happy country? We think not, unless our nation so forgets its heavenly Benefactor that he allows it in judgment. We trust he will not suffer this land, where his name has been so highly honored, to become the prey of these spiritual plunderers, who make merchandise of the souls of men; 'Babylon is to fall, and to fall before the word and Spirit of God.'"

### The Great Cemetery.

The sea is the largest of cemeteries, and its slumberers sleep without a monument. All other graveyards, in all other lands, show some symbol of distinction between the great and the small, the rich and the poor; but in that ocean cemetery, the king and the clown, the prince and the peasant, are alike undistinguished. The same wave rolls over all—the same requiem by the same minstrelsy of the ocean is sung to their honor. Over their remains the same storm beats, and the same sun shines; and there, unmarked, the weak and the powerful, the plumed and the unhonored, will sleep on until awakened by the same trump when the sea will give up its dead. I thought of sailing over the slumbering but devoted Cookman, who, after his brief but brilliant career, perished in the President—over the laughter-loving Power, who went down in the same ill-fated vessel we may have passed. In that cemetery sleeps the accomplished and pious Fisher; but where he and thousands of others of the noble spirits of the earth lie, no one but God knoweth. No marble rises to point where their ashes are gathered, or where the lover of the good and wise can go and shed the tear of sympathy. Who can tell where lie the tens of thousands of Africa's sons who perished in the "middle

passage?" But that cemetery hath ornaments of Jehovah. Never can I forget my days and nights as I passed over the noblest of cemeteries without a single monument.—*Boston Observer.*

### The Dying Christian.

Dost thou see that setting sun? How glorious a sight to behold! Slowly, calmly and majestically he sinks to rest. Now the clouds are burnished with living splendours! What a mild yet heavenly radiance marks his glorious pathway! "And though his moonday brightness fades away, His dying beauty far exceeds the day!"

There is no loud acclamation nor pomp of heraldry to denote his exit, as when monarchs leave their thrones. All is quiet richness and superlative loveliness.—What scene on earth more fair, more grand, more beautiful!

How striking the analogy between such a scene and the death of a Christian! He approaches the valley of death, but when he passes through it "there is light in the valley," there is a glorious light all around! The last shadow is fled and gone, and the kindling glories of the heavenly world now illumine his pathway. What ecstatic joy now kindles in his bosom, and what enrapturing visions his eyes behold! He sees the light of eternity mingling with time, and feels its joys as a sweet prelude of heaven! His sun sets here, but rises in glory; his last hours are his most luminous ones, and his death is but the beginning of that illustrious life which shall have no end! How truly glorious and pleasing are the last hours of the dying good man! Aye, see now!

"How he views his home, and smiling sinks to rest, And gains at once a mansion with the best!"

### Where will be my Eternal Home?

When the pains and pleasures of mortal life shall have been long ended, when its losses and its riches shall have long passed away; when, if you are a child of God, ten thousand years of the unbroken calm of heaven shall have succeeded the feverish dream of life, or, if you are destitute of the Saviour's grace, ten thousand years of wailing and despair shall have followed the few vain moments of worldly pleasure, what then will be your prospects? Eternity is stamped upon them all, whatever be their nature. Eternity! Eternity! Life or death to eternity! heaven or hell to eternity! All the riches of salvation, or all the poverty of utter ruin to eternity! And in eternity a period will arrive when the language on which we have meditated will be inexpressive—when ten thousand years will bear no more proportion to the immense duration that will have elapsed since you left the world, than a moment bears to all those years; when events that took place ten thousand years before, will seem but at the distance of the twinkling of an eye compared with the mighty ages that you will have spent in bliss or woe. Then instead of having to say, "I have lived ten thousand years since I left my native shore, or enjoyed the last delight," you will have to exclaim, "Years, countless as the sands, that formed the bed of earth's career, have departed since heaven became my home, and still eternal day tears no eclipse;" or, "Years numberless as the drops that formed those oceans, have rolled away since hell became my prison, and still the gloom of eternal night admits no ray of cheering hope." O reader, this is no fiction, but solemn truth, for God's holy word affirms that eternal life or eternal punishment awaits every human being. Flee, therefore, to Jesus, and be blessed forever.

### The Power of the Cross.

All the pomps and glories of this world, are they worthy to be compared to "the glory which shall be revealed in us," "the exceeding," "the more exceeding," "the far more exceeding and eternal weight of glory,"—"to see God;" to be changed into the same image; "to go to Mount Zion, to the city of the living God, to the heavenly Jerusalem;" no more to know sin, and sickness, and pain, and sorrow; to be forever united to saints, and cherubim, and seraphim, shouting; "Alleluia; salvation and glory, and honor, and power, unto the Lord our God; while the four and twenty elders fall down and answer, Alleluia;" to burn with their ardors; to satiate the soul with their ecstasies; to be with Christ; to behold his glory; to follow the Lamb whithersoever he goeth; to look into his face; to gaze upon his glorified form, and to think that every vein in that body bled for me; to be ravished with his smiles; to fall at his feet; to cling there, to live there!"—*Rev. Dr. Fuller of Baltimore.*

Seeds of grace, though mixed with a mass of corruption, cannot be overcome by it; as gold cannot be altered in its nature by the dross, or transformed into the nature of the rubbish in which it lies.—The meaneast grace is above the highest intellectual parts, as the smile of a sunbeam is more powerful to chase away the grim and sour darkness of the night than the sparkling of a diamond.—*Charnock.*



WEDNESDAY, DECEMBER 3, 1851.

**TO CORRESPONDENTS.**—Several articles have been deferred until our next number. The crowded state of our columns renders this necessary; but we hope to do justice to all very soon.

Many thanks to the kind brethren who have so promptly responded to our call for help. It is hoped all others will follow their praiseworthy example at an early day. If paper bills are not convenient, have no hesitancy in forwarding gold. When wrapped in a small extra piece of paper and enclosed, or carefully sealed to the letter sheet, there is no difficulty in its transmission—and fortunately there are gold pieces in circulation of the proper size with which to pay one or two years' subscription.

## Thanksgiving.

We had the pleasure of listening to a very able discourse from the Rev. Dr. Sparrow, of the Presbyterian church, in this place, on the 27th ult., the day set apart for thanksgiving by the Governor. The theme of the discourse was "Our age and country." The Doctor gave an analysis of those improvements which mark the progressive character of the age, and then rapidly sketched the present and future prospects of our country, the whole being interspersed with appropriate and at times, eloquent remarks incidental to the subject, and to the occasion. We were gratified to see a large audience present, who listened with great interest to the excellent and truly instructive discourse.

## AMERICAN AND FOREIGN BIBLE SOCIETY.

The Rev. Rufus Babcock, D. D., entered upon his duties as Corresponding Secretary of this Society, on Thursday last. Mr. Cutting retired on that day. Dr. Babcock's election was entirely cordial, and will be hailed as an auspicious event by the friends of the Society. Added to the amplest personal qualifications, Dr. B. has the advantage of four years' service in the same office. He was chairman of the committee which called the Convention for the formation of the Society; he was President of the Convention at which it was formed; he was intimately acquainted with its councils and plans from the beginning, and no man knows better than he the principles and purposes involved in its origin and history. It was always his desire, and still is, to give to its operations the most practical character possible—to make it an instrument of Christian beneficence,—the means of giving God's Word to dying nations. We earnestly hope and pray for his success in his work. We commend the cause for which he pleads to all who love Christ and the souls of men. The demands upon the Society are large and urgent, and we hope will be met by generous aims and devoted prayers on the part of its patrons.

**FIKE.**—We are pained to learn that the printing establishment of the Southern Cultivator was destroyed by fire on Tuesday night the 18th ult., and that the loss sustained by the proprietors is about \$15,000. Nevertheless, they announce that their issues will be promptly as usual. They appeal for aid to their delinquent subscribers.

We learn that Rev. Dr. Hague and Rev. Dr. Church, who have for some years past been associated editorially with the Watchman and Reflector, have become disconnected with that paper. Dr. Hague has been one of the editors since the union of the old Watchman with the Reflector. We regret the retirement of men of such learning and ability from the religious press.

**DEATH OF AN INDIAN MISSION AGENT.**—Rev. Ruben Jones, one of the agents of the Indian Mission Board, died in Muhlenburg county, Kentucky, we suppose, on the 11th ult., in the fifty-third year of his age.

Brother Jones had but lately received a commission from the Board, and was on his way to the Little Bethel Association, to present his claims to the Indians, when he sickened and died. He had been an efficient and faithful laborer, and his end was peace.

**REV. D. L. RUSSELL**, late pastor of the Baptist church at Vicksburg, Miss., has received and accepted a call to the First Baptist church of Lexington, Missouri. We are happy to welcome brother R. to his new field of labor, and congratulate the brethren at Lexington in his acceptance of their call. Correspondents and friends are reminded that his address will, hereafter, be Lexington, Mo.

**SISTER ELIZA MCCOY.**—This devoted missionary of the Indian Board arrived in Louisville on the 20th ult., and is with her friends in Indiana. She was accompanied by Dr. J. Lykins, The Indian Advocate says:

Miss McCoy has long and devotedly served the cause of the Indian, during which time she has had peculiar trials to contend with, yet she has not faltered, nor grown lukewarm in her devotion. Her faithful labors have been already blessed in a high degree, and we trust that eternity will show still more conspicuously the savor of her labors of love.

**DEPOSITION.**—Bishop Do Lancy, of the Diocese of Western New York, has deposed the Rev. Wm. Everett, from the ministry of the Protestant Episcopal church. Mr. E. has connected himself with the Church of Rome. He has also suspended for one year Rev. John C. Sterling, for officiating in a church holding the tenets of the late Edward Irving.

## The Missionary Enterprise.

Having in the two last numbers made some observations on the Missionary Spirit and its identity with the spirit of Christianity, we will now make some general remarks connected with this subject.

1. The Missionary enterprise affords the finest field for action ever presented to the mind of man. The restless activity of man has been the subject of remark in all ages. He is ever forward, and aiming at something which he fancies to be better and greater than aught that he has attained. Sometimes these yearnings lead to results which are beneficial to the species—to improvement in science and arts—but more frequently terminate in the infliction of dire evils. The youthful warrior burns with emulation of the renowned heroes that have preceded him. For the accomplishment of his object he incessantly studies the science of death. When he fancies himself sufficiently instructed he draws around him a mighty army. The sanctity and peace of many a family are invaded. Sons are torn from their parents, husbands are separated from their wives and parents from their children. At the head of tens of thousands thus collected, and equipped with all the implements of death he goes forth to sweep some fair country with the besom of desolation. The trail of blood is all along his march. Harvests are disappointed—beautiful and peaceful villages are disappointed—flourishing and venerable cities, with all their depositories of taste and science are demolished—battle-fields are covered with the wounded, the dying, and the slain. A victory is proclaimed with shoutings, and bonfires, and the ringing merry peals. But who can compute the tears that are shed, the groans that are uttered, the woes that are endured in consequence of that victory. Who can tell the sorrows of widowhood, the cries of orphanage which it produces? Such are the efforts of restless ambition burning in the breast of man. The principle itself is not wrong. It is but the yearning of the soul after immortality. Give it a proper direction, and it shall be the means of great and lasting good. Such a direction is found in the Missionary enterprise. Here is a subject to fill the grasp of the soul. Here is a field wide enough for the most exuberant spirit. Here every power of the mind may be brought into full play. There is room for all—there is employment for all. How interesting to contemplate the soul in which this holy passion finds a place! View the youthful Martyr in the Senate House of Cambridge, decked with the brightest honors which that venerable Institution has to give. Earth's glory proffers to lay at his feet her richest gifts. "She would be proud to write his name among those of her most honored sons." He turns from her in disdain. A noble object has taken possession of his soul. He has ambition, but it is sanctified ambition. His own heart has been touched with love. He has tasted of the fountain of life eternal. He looks abroad upon the millions of men that are perishing in their sins. His bowels of compassion yearn over them. He determines to devote his talents, his acquisitions and his life in efforts for their salvation. His purpose is fixed, and from it he never wavers—of it he never loses sight.

With persevering diligence does he prepare himself for the work. When equipped for the holy war, he turns his back on home with its nameless sweets, and on his country with its civilization and science. He goes forth amid obloquy and scorn. He goes to contend with the waywardness, and prejudice, and wickedness of the blinded heathen. He buries himself in obscurity and toils incessantly for the accomplishment of his holy purpose. Nor does he toil in vain. Soon has he opened the channels by which the Word of life may be made to visit millions that are perishing for the want of it. Soon, alas, how soon! he dies among savage strangers, with no kind friend to support his sinking head. His passage over the earth was short; but he left behind him a trail of undying glory. What is more, he won a name among the honored sons of God in heaven. He shines with the brightest in the firmament on high. How well adapted his course to prepare him for the employment and enjoyment of heaven! He finds himself familiar with the society and works of that glorious commonwealth. If any one would have his name enrolled where it will never perish, let him write it, not with the Alexanders and Caesars and Bonapartes, over whose renowned deep shadows of oblivion are now rapidly gathering, but with the Pauls, Baxters, Martyns and Careys, whose memories will be as immortal as the souls saved by their instrumentalities.

2. It will be interesting and profitable to take a view of the Christian Ministry in connection with this subject. The office presupposes, not only that the Ministry shall be a part of that grand army of God, which are warring against sin, and advancing the cause of holiness in the world, but that they be leaders—standard-bearers. It is required of them that they possess in an eminent degree the spirit of missions; burning zeal; enlarged benevolence; unconquerable fortitude, and ardent, unreserved devotion to the glory of God in the salvation of men. They should be fitted for their work in the best possible manner. Their aim is to make great and lasting impressions on the minds of men for their eternal good. To do this they need a large baptism of the Holy Ghost; need to be familiar with the living oracles of God; to be deeply read in the philosophy of man; to be acquainted with the power of language, and able so to wield it, as to agitate, to convince and to soothe the mind. Ministers of the Gospel, to accomplish the great work before them, must be men of one purpose.

This is true of all who would achieve any great result. You may take the catalogue of all the truly great men who have ever lived—greater for what they have achieved—and you

will find that each one has been distinguished for devotion of soul to some one great, all absorbing subject. This trait of character is pre-eminently, called for in the minister of the gospel. Without it, he cannot convince his hearers of that deep earnestness which is necessary to success. If he aspires to be a valiant leader of the Lord's host—to shake the thrones of darkness—to be instrumental under his Great Captain in bringing many sons unto glory, he must ever set before him his great work in its sublimity of conception, and glory of result, and toward it he must press with augmenting ardor and untiring step. He must spurn from him every object of less importance that would turn him aside from his high and holy aim. He must sport in no bowers of pleasure, recline on no couch of ease. Of him it may eminently be said, that "laying aside every weight, and the sin that doth so easily beset" him, he should "run with patience the race set before him, looking unto Jesus the Author and Finisher of Faith."

Such is the Ministry as it should be. It becomes us who are already in the ministry, and those who are preparing for the holy office, to enquire, if this is the standard at which we are honestly aiming.

We have a few additional remarks to make on this subject which must be postponed until next week.

## Lowell Lectures.

The Rev. Dr. Dewey, the great champion of Unitarianism, is delivering a course of lectures before the Lowell Institute, upon the problem of Human Destiny, a rather abstract and lengthy subject, by-the-by. As reported, his ideas savor strongly of infidelity, and he is openly charged with the same. A correspondent of the Boston Traveller thinks it hardly possible that so distinguished an advocate of Christianity as Dr. Dewey could have said "Amidst this diversity of creeds, I cannot tell what is true, and therefore I will believe nothing." But still the source is such as to give the statement credence. Besides amid all the changes which have taken place in New England Divinity for a few years passed, it is not strange if it has at last assumed the phase of infidelity, to which it evidently has been tending. Unitarianism especially, in denying the Divinity of Christ, has placed itself upon a basis which no denomination of evangelical Christians can recognize; and its more recent fraternity, at its late annual meeting in Boston, with such men as Theodore Parker and Ralph Waldo Emerson—men who openly avow infidel sentiments, forfeit every claim to the name "Christian." If Dr. Dewey said what the reporter has declared in a note to the Traveller he did say, we trust that Institutes and Literary Clubs securing the services of the distinguished men of the country, will hereafter beware of whom they invite to address them.

## Our Table.

The Baptist Memorial come to hand this month, with a fine engraving of the Philadelphia Custom House. The article on the Waldenses, alone, is worth the price of the Number, and is to be continued. A quotation from Dr. Baird shows, pretty conclusively, what our opponents think of the views of those long persecuted Christians, on the subject of Baptism. "But it is due to candor to say that we deem it probable, if not certain, though we have never examined this subject with care, that there were other branches of the Waldenses, for they were numerous, which did neither hold nor practice infant baptism." The historical researches of the Memorial should commend it to our denomination.

The Baptist Preacher, for October, has been upon our table for some time and till now overlooked. It contains two sermons of great merit. One on Parental Obligations, by the Rev. W. A. Bayneham, of Va., and another by the Editor, Rev. H. Keeling, subject: What do the Sayings of Jesus Christ Demand?

Published in Richmond, by H. Keeling at \$1.00 per annum, payable in advance. Clergymen especially should subscribe for the Publication.

Mr. Lawrence, during his recent visit to Ireland, remarked, in the course of an impromptu speech at Galway, "I would teach every man, woman and child to read and write; place the Bible in their hands, and the people will take care of themselves." This remark gave great offence to the Catholics, and some of the Irish journals read Mr. Lawrence a lecture for his indiscretion. The English journals take up the cudgels in his behalf, and the affair has elicited some animated comments.

A temple for pagan worship has been opened at San Francisco, by the Chinese. This is the first idol temple that has been erected in this country, since those days in the dim and misty past, when the ruins recently discovered by Stephens in Central America, were populous with a great and highly advanced nation, whose name and fate are now unknown.

Rev. Walter Balfour, the celebrated champion of American Universalism, lies very low. He is helpless as an infant, and his dissolution is constantly expected.

**FAYETTEVILLE, GA.**—Elder L. T. Doyal, in a notice of a revival at Fayetteville church, Ga., at which twenty-four candidates were received for baptism, states that within the two preceding months he has baptized one hundred and twenty persons.

**REV. DR. CHURCH.**—Our readers will be gratified to know that the Rev. Dr. Church was able to preach, although with some fatigue, all day on Sunday last. He bears still the marks of recent sickness, but we hope will soon be restored to his accustomed strength.

## Missionary Reports.

WASHINGTON, D. C.

**First Baptist Church.**—Rev. Stephen P. Hill, Report.

During the past quarter I have baptized two white persons, and received four by letter. Our prospects are increasingly encouraging, and a deeper religious interest seems to pervade this congregation, than at any time since I first removed here. Our Sabbath school has increased in number; our prayer meetings are better attended, and are very solemn, and some mercy drops continue to fall which give us great hope of a speedy and refreshing shower.

## GEORGIA.

**Clinton.**—Rev. Jesse M. Carter's Report. I have had a number of pleasant meetings during the quarter ending Sept. 30; one at Moore's school house of some four days, where about six professed to entertain a hope. Since that, two have been baptized, and others are expected soon. At Blountsville, we have had quite a revival; some thirty-three entertain a hope. At Island Creek church, Hancock co., we had quite a revival. I have just left an interesting meeting, going on at Stone Creek, Twiggs co., where forty-five were added by baptism, and six by letter and restoration. My stations are all in a prosperous condition, except Clinton. At Moore's school house, on one occasion, every sinner in the congregation came up for prayer, and frequently as many as twenty-five. The work has not subsided. At an anti-missionary church, by request, I have held one service and appointed another. I propose holding a protracted meeting there. Everything is moving on well and I am looking for better times. I have had to preach fourteen times in the last seven days, and shall have to continue several days more. At two meetings that I have attended lately, there have been near one hundred added to two churches. The good work is spreading in Jones county also. I am happy in my field. I have traveled 603 miles; delivered 57 sermons, 29 lectures, paid 269 visits, baptized 21.

**Rome.**—Rev. Charles H. Stillwell's Report. We have a meeting appointed for Friday before the 3rd Sabbath in this month, to which we look forward with interest. We have received some precious souls this summer; but how can we give up the many still in sin? Some seem ready to enter. We have five interesting Sabbath schools, at convenient stations, with 120 pupils, besides three Bible classes. When I last baptized, a young lady who was to have been baptized, was sick. She was so affected at not being able to go forward, that it seemed likely to injure her health. She is well now, and will soon be baptized. The Cave Spring church is now at peace, after severe trials. I have baptized seven white and one colored person, and received by letter four whites.

## ALABAMA.

**Blountsville.**—Rev. P. N. Magrore's Report. The prospects of doing good are more flattering than ever before. I have organized a church in Murphys Valley with twenty members, and they have built up a large log house. Congregations large. We are greatly blessed in Blountsville. I preached to a large congregation yesterday, and baptized one; also attended an interesting Bible class. We shall shortly have a Sabbath school here. We have had some interesting meetings at Brown's Valley church; I baptized three at the last meeting. During the past quarter I have baptized seventeen white persons, and received by letter sixteen, and three colored. About eight others have professed conversion under my labors, whom I have not baptized.

## TEXAS.

**Brownsville.**—Rev. J. H. Wombwell's Report. During the past quarter this minister of Christ has been engaged in teaching a school connected with the mission, as well as in visiting and preaching. Not having a house of worship, he has only been able to maintain regular services half the time; but has had appointments at other stations nearly the other half. The state of religion is low in all the churches. "No protestant minister has been encouraged by accessions to church or congregation." In such a state of things, to persevere is all that can be done. The school is doubtless doing its unseen work for good powerfully, for the next congregation, and is the best, perhaps only way of undermining Roman Catholic influence. The population of Brownsville is rapidly augmenting at the present time, by families from Matamoros, who are seeking safety from the horrors of civil war. Should the revolutionists succeed, it is understood that it will introduce freedom of religion opinion in that part of Mexico. There can be no doubt of the increasing importance of this mission, and that in due season we shall reap if we faint not. The present missionary is doing all that can be done. He has also distributed more than 2,000 pages of Spanish tracts during the past quarter.

## Brownsville, Texas.

The following statement of the religious state of this interesting station, is founded chiefly on the reports of our excellent missionary, though in part from other reliable sources. Situated opposite Matamoros, on the Rio Grande, it was only an encampment for the forces under General Taylor. But at the headquarters of American commerce in that region, it has steadily risen to increasing importance, the security and liberty guaranteed by the United States flag, drawing to it a numerous population of all classes and creeds. The following is a statement of the success of the efforts which have been made to evangelize the people:

The Spanish missionary of the A. and F. B. U., has not been able to effect much visible good in eighteen months, though the fault is not his. The Presbyterian missionary, to the English population, the first here, has not been able to get a house of worship. He uses a hired room—congregation small. The Methodists have a house, built chiefly by one man, and a society of 24, but finding little encouragement, indeed their minister has left on that account, and Rev. J. H. Wombwell preaches in their house until they get another. The Episcopalians have recently procured a clergyman, and have perhaps more wealth and influence than others. They use a rented room. They expect assistance probably from the corporation of the Trinity church, New York. The Catholics have a church and two priests, a number of whites and all the Mexicans belonging to them. The character of the people is mixed, a large majority never attending church anywhere. The influence of the whites is decidedly injurious, as a whole, to the Mexicans, who are lost to all sense of virtue, truth and honesty. The religious education of the young must lay the foundation for a better state of things. Circumstances now transpiring in Mexico, will tell greatly upon the prosperity of this place, or

injure it greatly. Four States adjoining Texas have taken arms against the present government, and so far been successful. The families in Matamoros are daily leaving and passing over to Brownsville for security from the civil war. If the revolutionists succeed, and the latest accounts make them so far successful, the business of this place will increase, times will be better, and perhaps heretofore missionaries will be able to preach in Mexico, as the leader of this movement contends, that "men should be freely allowed their opinions."

## Appointments of Missionaries.

Rev. J. H. Breaker, Key West, Florida, re-appointed.  
Rev. Wm. C. Minott, Cherokee and De Kalb counties, Ala., re-appointed.  
Rev. Jos. H. Wombwell, Brownsville, Texas, re-appointed.  
Rev. J. B. Stibler, Galveston, Texas, re-appointed.  
Rev. E. B. Carter, Grand Chincuar, La., appointed.

## Judson Association.

**Bro. Chambliss.**—The Judson Association has recently held her first annual session, and although we had not the pleasure of meeting with as many of our good and distinguished brethren from a distance as generally visits our sister Associations, yet we had a very interesting session. "Peace and harmony" abundantly prevailing. Seven new churches were received into our body, mostly the fruit of our missionary operations. We have raised ample means to keep a missionary in the field another year.

Soon after the rising of our Association, we visited the West Florida, which had its session at Orange Hill, Washington county. On our visit to that, (as we supposed) land of "bogs," we were never more disappointed. First, the location—Orange Hill is situated, we learned, about twenty-five miles from Saltwater, 40 miles N. E. of St. Andrews Bay, 20 miles S. W. Marianna; elevated more than a hundred feet above the level of the surrounding country, covering an area of two or three miles square,—covered with a growth representing a dense "hammock"—soil rich—Magnolias towering to an almost incredible height, as if in derision of the "pine barrens," with which it is almost entirely surrounded. The scenery here is as romantic as the imagination can conceive. Here and there the eye can scan the far off horizon until sight is lost in the "hazy mists of distance." Here, we see the "sweet" orange growing in all its lusciousness, and as we gazed with admiration upon the sublime prospect, we could not but believe it a fit place for the occasion, well calculated to inspire the soul, "to hold deep converse with its God."

What surprised us, if possible, more than the "hill," was the people. Our route lay, for the most part, through pine woods and we expected to find a population corresponding to the country we had seen; but to our astonishment, we met a congregation that would compare favorably in point of wealth, talent, and in excellent accommodation with any we ever saw.

We left Monday evening, up to which time the session had been most harmonious; in fact we left in a perfect state of "revival" from which we have not heard since.

We learned from the brethren, that our denomination is rather on the back-ground in that country—churches weak, and "far between." There are, however, a few noble hearted brethren endeavoring to hold up the banner in Florida, using their means and talents in the Master's cause, among whom, the names of Mercer and Everett will live, while gratitude lives in the hearts of Southern Baptists. We very much need an efficient and thorough-going preacher in Jackson Co. We say "efficient"—a man well posted up with the times, for we think it would be worse than folly for a mere "Sanfilloney," to presume upon such a community as resides about Marianna. God speed the day when preaching and teaching will be synonymous terms.

Yours in Christ,

W. B. LACK

Daleville Nov. 12th, 1851.

We are very glad to receive the above communication from brother L. upon the prosperity of the cause in Florida. Shall we not hear from him often? We would like more frequent intelligence from our brethren in that State, than we have hitherto had. Give all the information you can and let the Baptist of the different States, in this way if in no other, become better acquainted with each other.—[Ed. S. W. B.]

**CONVERSIONS AND PERVERSIONS.**—The work of conversion from Popery in Ireland is still advancing. The Episcopal Bishop of Tuam recently confirmed ninety converts from Romanism in Oughterard; and a few days after, he confirmed ninety-six at Castleknock.

So also, the transition of Puseyites to Rome continues in England. One of the last of the converts is Lady Georgiana Fullerton—a sister of the Earl of Greenville—an authoress of some note. In this country the same order of things prevails:—

"On the 6th inst., the Rev. William Everett, an Episcopalian clergyman, was received into the Catholic church, by the Rev. Dr. Forbes in New York.

On the same occasion Mr. Hezekiah Thomas, recently connected with an institution under Bishop Ives, in North Carolina, was also received.

**CLOSE COMMUNION IN THE PRESBYTERIAN CHURCH.**—The Hopewell Presbytery, Georgia, in answer to a query, decided that "It is not proper for a minister of the Presbyterian church, to commune with a body known as the Camp-bellite church."

Rev. Wm. H. Shattler, of Brookline, Mass., we regret to learn, has been prostrated by a severe attack of the typhoid fever. His contemplated tour in Europe is given up for the present.

## Travelling Correspondence.

L. A. D. again—His acquaintance—Ride in the Stage Coach—Sickness—the Plantations along the route, &c.—Church at Greensboro—Hollow Square—Black Warrior—Eutaw and its Churches—Clinton—Baptism and Success—Bro. W. W. Paschall—Gainesville—The Tombigbee—A Novel Ride, Walk &c.

Well, bro. Chambliss, sure enough, L. A. D. is out again. No introduction is necessary, we presume, as he not only knows nearly every one, but almost every body is acquainted with him. Let us, therefore, proceed.

Many of the good citizens of Marion were, no doubt, still enjoying their nights repose, when we took our seat in the stage coach, bound direct for Greensboro. The motions of this vehicle, going over hill and through dale, were of such a weaving character, that they soon produced with me, what, on the ocean, would be denominated seasickness. Not very strange either, for I was riding with my back to the horses. For this reason, I did not feel much like taking a fair view of the country through which we passed, yet it may be as well to remark, that, although the lands are old, they produce tolerably well, and many of the plantations lining the road, present a fine and interesting appearance. From what I could understand, the church at Greensboro, is still without a pastor. In truth, there seems to be considerable destitution in the whole of Green county. When will the day arrive that all of our churches shall be supplied with pious and an effective ministry? Surely there is great need. As flocks without shepherds these little bodies dwindle away—there are none to administer to them the bread of life.

Taking an apology for a breakfast here, again resumed our seats, and onward sped towards Eutaw, the county seat of Green. Before reaching the Black Warrior, we stopped a few moments at Hollow Square. Near this, we are informed, there is a Baptist church, also, but of its condition and prospects we can say nothing at present, for the lack of knowledge. We trust the Lord is with them.

Crossing the Ferry, the river not being high, having risen only some four feet, a drive of five miles brought us to Eutaw. This is quite a town, its corporation extending for some ten miles along the road. Indeed it is composed of a former village of the same name and once called Mesopotamia, united—this will account for its length. Our folks are struggling to maintain their ground here. Rev. M. B. Clement is pastor of the church, to which he preaches twice a month. May his labors be abundantly blessed and his arduous toils richly rewarded in the salvation of many souls.

A distance of eight miles traversed now brought us to Clinton. The country over which we had come was somewhat hilly and much of it is an uncultivated state—in truth not a little was barren or worn out. We were happy to learn that our cause was not languishing here. The church is regularly supplied by Rev. E. B. Teague, and his efforts to build up the Redeemer's kingdom have, thus far, with the Divine blessing, proved very successful, and on last Lord's day he led one into the baptismal waters. So may the good work continue, until many more shall be brought to a knowledge of the truth as it is in Jesus.

While supping here, we were very kindly entertained by our excellent brother Paschall, to whom we feel much indebted. He keeps the best hotel on the route, decidedly; so we would advise all our friends not to pass by, when journeying in this part of the State. Through his influence, indeed, we were enabled to pursue our course without detention, and a buggy ride of some twelve miles put us on the banks of the Tombigbee, opposite Gainesville. This river is likewise in boatable order, as high as this point. We were soon over the stream and safely landed in town.

Gainesville is a place of some importance, situated on the Bigbee river. Much business is here transacted. A large scope of country gives it their principal trade.

Among other denominations the Baptist rank well. True owing to the resignation of Rev. S. G. O'Bryan, who has just left Texas, the church has no pastor, but it is hoped they will be able to secure the services of Rev. C. F. Surges, whose usefulness is extensively known. O the great want of laborers; the prayers that have ascended to Heaven for an increase—when will they be answered? We trust the Lord will bless this people.

Finding it rather difficult to procure a suitable conveyance to the place of destination, I took passage for some ten miles in a mule wagon—a somewhat novel mode of getting along for one on my business. Well, I managed to progress without serious difficulty, until the distance was accomplished; when, dismounting from my seat, with heavy saddle-bags, blanket, umbrella, coat, &c., on my shoulders, I proceeded to make the balance of the route, say eight miles, on foot. Four miles, however, caught me in the dark, so stopping for a while to rest, an old friend who had been looking for me, overtook, and brought me through in his buggy. Here, surely, was variety, and variety is said to be the spice of life. In my next you shall receive a notice of this place, its churches and other matters.

Yours truly,

L. A. D.

Wahala, Miss., Nov. 20th, 1851.

**THE WESTMINSTER REVIEW**, which has long been semi-infidel, has gone over, body and soul, to the control of John Chapman, the publisher of the Infidel party in England. As this work is republished in this country, it would be well for those who would guard their families against its virus, to notice this fact.

The Free Soil party of New Hampshire have nominated, as their candidate for Governor, Rev. John Atwood, a Baptist clergyman.



Soul-Prosperity.—No. XXIV.  
It increases vitality and power into our efforts to do good.  
"Even as thy soul prospereth." 3 John 2.  
Soul-prosperity not only draws us into ready fellowship with pious, scriptural plans for the advancement of the Redeemer's kingdom, but it gives vitality and power to our humble endeavors. It brings to their support the influence of holy motives, sanctified zeal, scriptural faith, and humble and persevering prayer. These things are the salt of our offerings, the life-blood of our benevolent plans, the sinews of our pious activity. These things secure the favor of heaven, and in these favor all things are effectual. "Without faith it is impossible to please God," and without his good pleasure nothing is strong, nothing is sound, nothing is successful. That work which we undertake even for worthy ends is badly done, if done with a dwarfish, defective faith. As far as pride, selfishness and carnal policy mingle with our designs, they contain within them the principles of moral infidelity. Just as far God is shut out of them; just so far are we away from him, and the stench in his nostrils, an abomination in his sight. To heartless, faithless Israel, Jehovah said, "Incline thine ear unto me; it is iniquity, even the iniquity of thy mouth." Isa. 1: 13. Wisdom may devise good schemes, eloquence may defend them, wealth may pour out her treasures for their support, but unless there are brought to bear the faith and love and supplications of pious prosperous hearts, we have but little right to look for gracious results. The work of a dead soul is nothing more than a dead work. An inherent, holy, sanctifying energy is not in it, for the spirit of God is not in it. It is true that God may wield for the accomplishment of his purposes the suggestions of the worldly minded, and the offerings of the vain and boastful; but the blessings does not come as the fruit of any virtue which God has infused into their doings, or any gracious promise which he has made to them, but in fulfillment of his promises to the faithful—as the sovereign answer to the prayers of his humble elect who cry unto him day and night. Thus the proud man's offerings, that seem to do good, has gained its efficiency perhaps from some poor widow's faith, whom the world knows not, and of whom the world is not worthy. Insects may be embedded in amber for ages; so the prayers of the righteous may enchain and embalm the services of the wicked for such ends as God ordains. If all faith, all soul-prosperity, were banished from the world, all things would tend to inevitable ruin. The more business there is on earth, the greater is its security; the more piety there is connected with our efforts to redeem the world, the more effective the energy with which they work on to that great end. We need a living faith on our own part to give due effect to our labors; and we need the concurrence of the faith of others.—Paul hoped for an enlargement in his labors and usefulness when the faith of his brethren should be enlarged. 2 Cor. 10: 15, 16.  
We live in a whirling, bustling age. The energies of men are waked up, and we see them pressing forward in a thousand directions with amazing and impetuous zeal. The churches are beginning to quicken their movements, that they may sow the seed of the kingdom in rows parallel with the furrows of the restless, grasping and ambitious. But there is great danger of superficial activity. There is danger that Christians in launching out their barks upon the new seas of pious enterprise which are every where seeking out and inviting their canvases, may not take with them enough of the ballast of soul-prosperity to steady them against the driving tempests. What multiplied and onerous duties are crowding upon our pastors! What vast and urgent responsibilities are pressing upon our Committees and Conventions and Missionary Boards! Physical strength and intellectual strength are needed for these emergencies, but these are but subordinate instruments, and not the most difficult to be brought properly to bear. It is often easier to perform the external duties of an onerous agency, to go through with the arduous discussions and arrangements of a Missionary Board, than to bring to this work, and to keep to this work, hearts under the influence of a thorough, constant spiritual training. And no sound heart-work must be connected with the head-work and our hand-work, or all will sooner or later go to decay. If our enterprizes stand high against the blasts of this world's disorders, and the stronger blasts of hell, and yet their roots find but a shallow soil in the faith and holiness of Zion, what else can we well look for than withered leaves and stunted fruits.—Happy will it be if some sweeping tempest does not level everything with the dust. Is it not to be seen with what a light and secular spirit important religious bodies will sometimes discuss and urge their plans for the salvation of the souls of men? One might be tempted to think that there was sometimes more anxiety felt to secure for our religious anniversaries eloquent and fascinating tongues, than hearts of burning piety. Tongues that prevail with the ears of men are not in their place to be despised; but swelling hearts that prevail with God are most of all to be valued. One throb of holy love, the struggle of all-conquering faith, brings more effective strength to an Associational, Conventional, or missionary meeting, than would flow from all the mere rhetoric and sound that ever a mortal tongue uttered.  
The right state of the soul may give irresistible force and effect to the most insignificant means. Inefficiency may be unseen to mortal eyes, but nevertheless real; it may work calmly and quietly, but yet it works, and accomplishes God's mighty and sovereign ends in spite of the pride and wrath of men, and the subtle machinations of hell. A word spoken from a fervent, believing, struggling heart may save a soul, may be a new epoch in the history of a church, of a county, a denomination, the whole world. A

of religious services should be corroded and weakened by pride, selfishness, unbelief, and the love of carnal ease; rather by thy mighty grace purge away all these defilements, that my works may be sound, vigorous and useful. My powers, O Lord, are thine; use them to the uttermost; and let it in the end appear, to the abundant honor of thy name, that the unworthy one, who now pleads with thee, has not, as to the interests of thy cause and kingdom, been redeemed in vain.

The Rev. J. J. Morehead.  
Dear Bro. Chambliss:—The following resolutions were presented and adopted at the last meeting of the Louisville Association, Miss., and ordered, as you will perceive, to be published in your paper.  
Whereas, the melancholy and sad announcement has been made to the Association in session, that it hath pleased an all-wise and unerring Providence to remove from his field of toil and labor of love, as a minister and laborer in the vineyard of the Lord on earth, our worthy and esteemed brother, Elder JOSEPH J. MOREHEAD; it becomes us thus publicly to express, from the high estimation in which we held him as a Christian and a minister, the feelings of our hearts, produced by this mournful and sad announcement. Be it therefore  
Resolved, That whilst we bow with submission to His will, who does all things well, yet we cannot but deeply feel, as an Association, the loss we have sustained in the death of our dear brother.  
Resolved, That we tender to the family of our lamented brother, our sincere and heartfelt sympathy for the affliction they have sustained in the loss of a husband and father.  
Resolved, that by the death of bro. Morehead, this Association has lost a useful and efficient member, and several of our churches a pious and able under-shepherd, and society a warm-hearted friend and gentleman.  
Resolved, That a copy of the foregoing preamble and resolutions be furnished the Tennessee Baptist and South Western Baptist for publication, and a copy be furnished the family of our departed brother, and that they be spread upon our minutes.  
Jas. B. McLELLAND, Clerk.  
Louisville, Nov. 20, 1851.

An Expelled Minister.  
At the last meeting of the Louisville Association it was, on motion, Resolved, That the editor of the South Western Baptist and the editor of the Tennessee Baptist be requested to publish in their respective papers, that Elder JAMES GWINN has been regularly excluded as a member, and as a minister of the Philadelphia Baptist church, a member of this body; that his credentials be demanded of him, and that he be stated he had lost them.  
JAMES B. McLELLAND, Clerk.  
Louisville, Nov. 20, 1851.

An Impostor.  
Dear Bro. Chambliss:—If I were to consult my feelings, and not duty, I should certainly not write this for publication. But I feel, I know that the cause of Christ is suffering, and I must therefore, speak, however painful. A man calling his name Jeffries, is travelling extensively through this country, and everywhere passing himself off as a Baptist minister, whom I know to be an impostor—not even a member of the Baptist church. He has been published as such, once, to my knowledge, and I think more than, probably twice. He made his appearance some twelve or fifteen years ago in North Alabama, and some hard things were then said of him, accusing him of things which, if true, ought and would, if investigated, deprive him of his liberty. I met him in 1847. He informed me he was a minister, but afterwards confessed that he had been published. He then went into Coosa county, Ala., and set himself up as a physician, and remained until the sudden death of one of his patients; he thought it best to leave. I heard no more of him until a short time since, when he passed through Tusculossa and North Port, and from thence into Mississippi, where he seems not to have been known, and visited many churches, and obtained money from them.  
Mr. Jeffries is a small, spare man, thin visage, and lame in one foot—one leg seems shorter than the other. Until closely examined, one would think him educated and intelligent, and hence, in many places he makes rather a favorable impression, and gets into the pockets of many good brethren.  
I would therefore warn all Baptists against Mr. Jeffries, and I do this from a full conviction that he is all I have represented him to be, and with full knowledge of what such a publication involves. I have felt for some time that this ought to be done, and can delay it no longer.  
A FRIEND TO RELIGION.  
Alabama, Nov. 21, 1851.  
N. B. Tennessee Baptist please copy.

Medical Notice.  
JOHN REID, M.D., from Philadelphia, offers his professional services to the inhabitants of Marion and vicinity, in the various departments of his profession, including operative Surgery.  
Dr. R. can be found for the present at the residence of President Sherman.  
November 5, 1851. 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

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

**Business Department.**

**Letters Received.**  
Rev E. Vining's very welcome letter has been received. His inquiry relative to Minutes we have answered. We make the change desired, and credit cash below. His article shall receive attention soon. Glad to hear from brother V., and hope to, again soon.  
Rev J. G. Williams' communication should have been noticed before, but accidentally, was overlooked. His request is complied with, and we shall publish the article very soon. Hope brother W. will favor us again soon.  
Rev Dr. Hartwell's kind epistle received a hearty welcome. Let us hear from brother H. in his new home frequently. The prosperity of the Redeemer's kingdom in Arkansas is, we trust, dear to Christians everywhere. The proper credits are given below.  
H. W. Coate, P. M. Your favor is at hand. See receipt list for credits to brethren Creighton and Waldrum.  
Rev B. B. Baxter has our thanks for his kindness. We have done as he requested. We shall be very happy to receive the letter promised.  
Bro Taliaferro's letter has been received. We will comply with his request and if brother A. does not advance the money we will inform him. Let us hear from brother T. again.  
Jas. Brazer, P. M. Yours is at hand. See receipt list for the enclosed amount. The matter you referred to shall receive our attention. The delay must be occasioned as you state.  
Rev T. H. Moss' communication gratified us much. We will give brother M. credit as he desires. We shall be very much obliged for the promised favors. Let us hear from him often.  
Bro H. C. Curry's kind note with money enclosed has arrived, and what we say to brother C. we say to all, that the interest you manifest in the S. W. Baptist is truly cheering to our hearts, and we feel renewed courage to go forward in the exercise of duty and in our endeavors to make our paper what it should be.

**RECEIPT LIST.**

NAMES.	AMOUNT.	Vol.	No.
Rev E. Vining,	\$2 50	3	19
Jordan Peters,	5 00	3	52
Mrs E. S. Wimbish,	7 50	4	52
E. B. Melton,	2 50	3	43
J. A. & S. S. Virgin,	2 50	4	38
T. J. Jackson,	2 50	4	39
Wm H. Cleveland,	2 50	3	35
James Waldrum,	2 50	4	39
Rev H. Creighton,	2 50	4	30
Dr W. C. Stewart,	1 05	2	42
Mrs Eliza M. Stewart,	1 25	3	51
Hansford D. Jones,	2 50	4	30
James T. Gardner,	2 50	4	8
Dr L. Gore,	2 50	4	39

**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 tender 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 Horse 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. 39-1f

**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 enameled inside and outside, and thus made impervious to air and indestructible. They are highly ornamental, and of a classic form, airy 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, of whatever cost, for transportation, vaults or ordinary interments, as has been proved 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.  
NEW YORK, Sept. 7th, 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. 1848. We now find it in a perfect state of preservation, without material change of color or features.  
JAMES R. CHILTON, M. D.  
J. C. WRIGHT, M. D.  
JOHN GOSWORTHY, D. D.  
New York, Sept. 8.  
Letter from Mr. Callahan'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 enclosed the remains of the late Mr. Callahan, in one of "Fisk's Metallic Burial 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 its 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. Callahan, 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 colleagues, anxious to express their approval of your metallic coffin.  
I am with respect,  
Your obedient servant,  
JOSEPH A. SCOTTLE.  
WASHINGTON, April 5th, 1850.  
Messrs. Fisk and Raymond,  
Gentlemen:—We witnessed the utility of your original "Patent Metallic Burial Case," 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. AGNEWSON, JEFF. DAVIS,  
LEWIS CASS, A. C. GREENE, W. R. KING,  
D. S. DICKINSON, DAN. WEBSTER, HENRY DODGE,  
J. W. MASON, J. M. BERKLEN, W. P. MANGUM.

**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 fill, 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 term 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, may 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 expectation 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 old servants,  
OTIS SMITH  
A. M. BENNETT.  
34-1w

**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. Hiram Williams, of Tabbotton Georgia, has been engaged as Principal.  
Mr. Williams, conspicuously recommended, which will more fully appear by reference to the certificate below from the Faculty of the Mercer University, Pennfield, Georgia.  
Board can be had in respectable families on reasonable terms. Nov. 5th 1851.  
B. STAMPS, Sec'y.  
PENNFIELD, 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 College, 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 department, 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. MELL,  
J. E. WILLET, N. W. CRAWFORD,  
S. G. HILLYER, S. P. SANFORD,  
November 26, 1851. 39-1f

**JUDSON FEMALE INSTITUTE,**  
Marion, Perry County, Ala.  
[Number of Pupils Last Session, 106.]  
Faculty.  
PROFESSOR MILO P. JEWETT, A. M. Principal and Instructor in Moral and Intellectual Philosophy &c.  
Dr. F. ALBERTUS WURM, A. M. Professor of Music.  
Miss L. E. SMITH, English, Embroidery & War.  
Miss L. D. SALISBURY, French, Drawing and Painting.  
Miss JENNIE A. MORRY, English.  
Miss M. A. GRISWOLD, English.  
Miss SARAH SMITH, Music.  
Miss MARY JANE DAVIS, Music.  
Miss EMMA CONARD, Primary and Preparatory Departments.  
GOVERNESSES.  
MISS M. A. GRISWOLD, Matron and Nurse.  
MRS. H. C. EASTMAN, Steward's Department.  
WM. HORNBUCKLE, Esq. and LADY.  
THIS Institution has now entered on its FORTY-SECOND year, under the direction of the same PRINCIPAL. It has always enjoyed a high degree of prosperity, with out any interruption. It attracts students from all parts of Alabama, Tennessee, Mississippi, Arkansas, Louisiana and Texas.  
At no period, has it been favored with an able Faculty.  
Professor Wurm is a Graduate of the University of Munich, in Bavaria. He is a gentleman of high and varied acquirements, although he has devoted himself chiefly, for the last twenty years, to teaching the science and art of Vocal and Instrumental Music. For ten years, he was Supreme Director of Music in Kempen, under appointment of the King of Bavaria. For three years past, he has been a distinguished Teacher of Music and Instructor in the German, French, Spanish and Italian languages, in Philadelphia. He speaks English fluently. He is a Composer, and a splendid performer on the Piano, Harp, Guitar, Violin, Violoncello, Double Bass, French Horn, Tuba, &c. His learning, taste, experience and tact, industry and energy, insure to his pupils the most critical and thorough training, and the most accurate and brilliant execution.  
Young ladies wishing to learn true Harp, or to secure brilliancy of execution on the Piano and Guitar, will do well to finish their Musical studies under Professor Wurm.  
The Lady Teachers of Music are eminently worthy to be associated with the distinguished Head of that Department.  
The Teachers in the other departments possess the highest qualifications for their respective duties. They have all been engaged, for several years, in their profession, in the Judson, or in other Southern Institutions.  
The GOVERNESS is admirably fitted by her high moral and intellectual attainments, and her intercourse with polished society in Washington City and other parts of the South, to mould the character and form the manners of the Pupils.  
The MATRON and NURSE has had experience in the same position, in a celebrated institution in Maryland. Her kindness of heart will secure to the young ladies, in sickness or health, the tender care of an affectionate mother.  
The SINGERS and LADY are well known as deservedly occupying a high position in this community. They have always furnished a pleasant home to the Pupils of the Judson.  
The REGULAR COURSE of STUDY prescribed for those who aspire to the honors of Graduation is elevated and extensive, the Trustees being desirous to make thorough and finished scholars. To secure this result, a knowledge of some other than our vernacular tongue is considered indispensable, and hence the study of the French or of the Latin language is required of all who would gain a Diploma.  
It is not expected that all the Pupils will pursue the Regular Course. Young Ladies may attend the Institute at any time in the Session, and engage in such studies as they prefer. Those who are advanced as

far as the Junior Class, and confine their attention to the English branches, are ranked in the PARTIAL COURSE. This embraces all the ENGLISH studies of the Regular Course, and all who complete these, not attending to French or Latin, will receive a CERTIFICATE OF SCHOLARSHIP.  
The Institute is furnished with a Library, Apparatus, Cabinets, &c. It has one Harp, twelve Pianos, six Guitars, and a variety of other instruments.  
Monthly Reports, showing the scholarship and deportment of the Pupils, are sent to Parents and Guardians.  
The MANNERS, personal and social habits, and the MORALS of the young Ladies, are formed under the eye of the Governess and Teachers, from whom the Pupils are never separated.  
MONTHLY LEVIES are held, conducted by Committees of the older Pupils, under the supervision of the Governess. These are attended by the members of the Board of Trustees and other invited gentlemen with their ladies. They are designed to ROME the MANNERS of the young Ladies, and make them practically familiar with the usages of polite society.  
The Boarders never leave the grounds of the Institute, without the special permission of the PRINCIPAL. They attend no public parties, and receive no visitors, except such as are introduced by Parents or Guardians.  
They retire at nine o'clock at night, and rise at five o'clock in the morning, throughout the year, and study one hour before breakfast; they also study two hours at night, under the direction of the Governess.  
They are allowed to spend no more than fifty cents, each month, from their pocket-money.  
ALL JEWELRY, of every description, is interdicted. Any young Lady DRESSING STUFF, or bringing STUFF into the Institute, is liable to instant EXPROPRIATION.  
LETTERS for the Pupils should be directed to the care of the PRINCIPAL, Perry County, Ala.  
No young Lady will be allowed to have money in her own hands; all sums intended for her benefit must be deposited with the STEWARD.  
No accounts will be opened in town, except under special instruction from the Parent or Guardian. When apparel is requested to be purchased, it is expected that funds will be forwarded for that purpose.  
No Dental operations will be permitted, unless the amount to be expended in each particular case be forwarded in advance.  
To promote habits of economy and simplicity, a UNIFORM DRESS is prescribed.  
For winter, it is a DARK GREEN WORSTED. Of this fabric, each young Lady should have three Dresses, with three Sacks, of the same—one of the Sacks to be large and wadded.  
For summer, each Pupil should have two Pink Calico; two Pink Gingham, and two common White Dresses, with one Scarf, Ribbon, also, one Brown Linen Dress. Every Dress should be accompanied by a Sack of the same material.  
BONNETS—One of Straw, in winter, trimmed with dark Green Lustrous ribbon, plain solid color; in summer, trimmed with Pink Lustrous, plain solid color—may be lined with Pink only—no flowers or lace—Also, one Cape Bonnet, of Brown Linen.  
ARMOUS, of Brown Linen and Barred Muslin—none of Silk permitted.  
Mantillas prohibited.  
All the Dresses must be made perfectly plain; without ornamenting, engings, or any trimmings whatever.  
ALL Purses, except those in Mourning Apparel, must be provided with the Uniform, and must wear it at all times.  
Dresses brought by the Pupils, or forwarded from home, not conforming to the above provisions, will not be allowed to be worn.  
Materials for the Uniform can always be obtained in Marion, on reasonable terms, and it is earnestly requested, that Pupils be furnished from home.  
Every article of Clothing must be marked with the owner's name.  
Every young Lady should be provided with several pairs of thick walking-shoes, and one pair of India Rubbers.  
BOARDING IN THE INSTITUTE.—Only by boarding in the Institute, can the highest advantages of the Institution be realized. Here, young Ladies are always under the inspection of the Governess and Teachers; they have regular hours of study and recreation; habits of order, system, punctuality, neatness and economy, are constantly inculcated. They also enjoy an amount of moral and religious culture, which cannot be extended to others less favorably situated. The regularity of their lives; the alternation of sedentary habits with exercise, of hours of study with amusement, the kind and judicious supervision constantly maintained, secures the highest degree of mental vigor and bodily health. In case of indisposition, the young Ladies receive the most assiduous and motherly attentions.  
SESSIONS AND VACATIONS.—The Institute is but now opening a year, in the last session, and of that session, commencing always about the first of October.  
The next session will commence on WEDNESDAY, the First day of OCTOBER. It is of great importance to the Pupils to be present at the opening of the session.  
Rates of Tuition, &c.  
PER TERM OF FIVE MONTHS.  
Primary Department, 1st Division, \$10 00  
" " 2nd " 12 00  
Preparatory Department, and all English studies through the whole course, 15 00  
Music on the Piano and Guitar, (each,) 25 00  
Drawing, Painting, and Use of Colors, 5 00  
Use of Guitar, 1 00  
Music on the Harp and use of Instrument, 40 00  
Ornamental Needle-Work, 15 00  
Drawing, alone, or with painting in water-colors, 15 00  
Painting in oil, 25 00  
Wax-Work, (per person,) 1 00  
French, German and Italian, (either or all,) 15 00  
Latin, Greek, and Hebrew, (either or all,) 15 00  
Boarders month, including fuel, lights, washing, bed, bedding, &c., 11 50  
Incidental, (and subservient for school room, &c.) per term of five months, 1 00  
Use of Library, per term of five months, 50  
Board and Tuition will be payable, one-half in advance, for each term of five months; the balance at the end of the term.  
Tuition is not paid from the time of entrance to the close of the term, no deduction, except at the discretion of the Principal.  
Each young Lady must furnish her own towels and table napkins. If feather beds are required, they will be supplied at a small charge.  
No young Lady will be permitted to receive her Diploma until all her bills are settled.  
N. B.—The expenses for the Board and Tuition of a young Lady, pursuing English studies only (Instrumental Music not included,) will be \$100 a year. One hundred and twenty dollars per annum, will cover all charges for Board, Tuition, Books, and Stationery for a young Lady pursuing the highest English branches, and Music on the common and on the Aeolian Piano.  
The estimate, of course, does not cover Instruction. Books in Music nor sheet Music furnished. The last item depends entirely on the talent and proficiency of the Pupil.  
Two hundred dollars per year, will meet all the expenses of a young Lady, desiring to graduate with the honors of the Institute, and studying only English, with Latin, or French. Music adds sixty dollars to this amount.  
If Where lessons in Embroidery, Painting, &c., are taken, it must be remembered, that the cost of the materials furnished is to be added to the charge for Tuition, and this cost sometimes exceeds the expense of Tuition—depending, altogether, on the kind and amount of the work performed by the Pupil.  
Books, Stationery, and Music, are furnished by the Principal, at reasonable charges, and every effort is made to secure economy and economy in the use and preservation of articles thus supplied.  
Payment can always be made by Acceptance on Mobile and New Orleans.  
E. D. King,  
Wm. N. Wyatt,  
John Lockhart,  
Larkin Y. Tarrant, Trustees.  
James L. Gore,  
Wm. Hornbuckle,  
Sam'l Foulkes.  
August 1st, 1851

**FRY, BLISS & CO.,**  
Wholesale Grocers,  
12 & 14 COMMERCE STREET, MOBILE.  
GAIN tender thanks to their many friends and public, in Alabama and Mississippi, and ask to call attention to a large and well chosen stock of Family and Plantation supplies, with every other article usually kept in a Grocery Store.  
ALSO—Glass, White lead, Oil, and a superior Fire-Proof Patent. Our prices shall be in strict justice to ourselves and purchasers.  
November 5, 1851. 45-1f



## POETRY.

### My Sister's Grave.

Nearly the grass-covered soil we have made her a home,  
Where the pale winter rose in its rectitude may bloom,  
And the beams from heaven, the lustre may shed,  
And finger and spout of that home of the dead.

Their "Nature's sweet music," of song-birds is made,  
As they warble to heaven their wild melody,  
And the night wind's soft murmur as it passes in peace,  
Seems breathing there too a low anthem of rest.

'Tis a holy, sweet spot, that last resting place,  
In which we have laid her—our love and our best—  
And we hallow, and bless, and love the cold, sod,  
Which yields her a home—a pathway to God!

And we smile, as we think—thither, undisturbed,  
She sleeps from the world—no evils unsuared—  
No sorrow to sadden, no gloom to distress,  
The spirit's sweet dream, in its heaven's bound rest!

And bright is the hope, when years have rolled on  
And to the cold portals "this mantle" has come,  
A note of rejoicing, forever shall be—  
And the lovely, sweet sleeper, shall wake to the same.

Fluorist, Co., Va.

## Miscellaneous.

### Love in the Family.

We have not half confidence enough  
in the power of love to disarm the violent  
and to reclaim the vicious. The fault  
begins in our families. We do not seek  
enough to bear with each other's faults.  
We mistake our selfish impatience of  
each other's foibles, or faults for a right-  
eous indignation at wrong; and our ob-  
stinacy and pride, which would conform  
all others to our own ideas of things, for  
firmness of principles, and fidelity to duty.  
We do not seek enough in our own  
homes to call forth the better qualities in  
each other's hearts. The faults of our  
friends are often the reflection of our  
own weakness or errors. Our carelessness  
causes their petulance, our jealousy  
their suspicious, our selfishness the grief  
of our friends.

No likewise it is with our children.—  
We do not love them enough to make  
them love us better than themselves. We  
do not, but we do not love. We do not  
make sacrifices for them in little things.  
We do not teach them disinterestedness  
by our willingness to give up our taste  
for them. We punish them because they  
annoy us often more than they do wrong.  
We indulge our sloth, and the quickest  
way of correcting a misconduct which  
shocks our nerves, or disturbs or interrupts  
our occupations, is resorted to.

Oh, how quickly parents lose the con-  
fidence of their children, never to be re-  
gained, by injustice, selfishness, and the  
absence of love. If the child only has  
faith in the love of its parents; if the  
son and daughter only love and love ten-  
derly, truly enough at home how much  
less probably it is that they should wan-  
der far or erring, should not be speedily  
reclaimed! This is the grand rule in do-  
mestic education—love! Give your child-  
ren a genial loving atmosphere in which  
to grow. Bear with their faults, which  
are often the beginning of their best ex-  
cellences—in patience wait upon the  
growth of their characters. Do not  
quench the spirit of truth, of beauty, of  
love, in them by your harsh violence.

Love as near God as you can, and trust  
your children rather to the genial influ-  
ences of the atmosphere you create than  
to your wearisome precepts and correc-  
tions, and to the pruning knife of your  
standard of right and propriety. Throw  
them on their own tender consciences and  
do not substitute in their minds artificial  
sins for real ones; and ever, if at all, on  
the side of indulgence. It is not so much  
well directed love, that spoils children.  
Obedience, not to God, but to the  
arbitrary will of a parent, is often pro-  
cured at the expense of a thousand sac-  
rifices of the heart, and the sternness  
which has made all the broken spirited,  
suspicious, and cold hearted man or wo-  
man. Deal with your children as God  
deals with his children. Do not meet  
their anger, their petulance with your  
own or their obstinacy with willfulness  
still greater. Overcome evil with good.  
When God called himself a Father he  
chose a name which he designed to be  
significant of overflowing love, tender-  
ness, and long continued forbearance.

Parents, pre-empt not your children to  
wath.

What will not love do? What can  
describe its powerful subduing influ-  
ences? Who ever accomplished anything  
by reproaches, or violence, or harsh mea-  
sures? You gratify a private and dark  
passion in your own heart, and arouse  
another in your own bosom. Perhaps  
we have all tried it. God forgive us!—  
Go, try the mighty efficacy of love. A  
smile of genuine sympathy is worth all  
your purse to the beggar. "Beloved, let  
us love one another, for love is of God;  
and every one that loveth is born of God  
and knoweth God."—1 John iv. 7.

### Emperor of Russia's Coachman.

Observe yonder stately, six feet high com-  
fortably full-bodied man, with his round  
face and still rounder beard, in the kaftan  
of fine green cloth, and the square cap  
of red velvet trimmed with fur. The man's  
habitual mode of life is the most com-  
fortable imaginable; the *dolce far niente*  
is his profession, and only from time to  
time has he to make certain superhuman  
exertions. This is the Emperor's body  
coachman! Off duty, he lives like a  
lord of the land. You probably imagine  
that the coachman's natural residence is  
the stable! but—to err is human! our  
coachman has never seen the stable since  
he received his last appointment. When  
the carriages be in good condition, the  
horses fat or lean, the harness suitable,  
he troubles not his head. Even as a  
chamberlain approaches the Emperor  
with the words, "Sire, the carriage is at  
the door," so does a coachman of the se-  
cond class present himself before the great

chief of the stable department, and say,  
"Alexei Iwanowitch, the horses are put  
to!" Then the comely man with the  
beard rises from his chair, empties his  
glass, and descends deliberately into the  
court yard; there a groom offers him his  
arm, leaning upon which he gently attains  
the coach box, settles himself comforta-  
bly, and nods. At that nod the reins are  
handed to him, he winds them round his  
hands, stretches out both arms straight  
before him, settles himself firmly against  
the box—he neither can nor will sit—  
and proud as the emperor on his throne,  
he drives off. It might really be said that  
he does his work without moving either  
hands or feet. The latter he hardly can  
move, for he is firmly planted upon them;  
and of the motion of the former you are  
not aware, for he guides the fiery horses  
with the pressure of his little finger. It  
is only out of affection that when he sud-  
denly pulls up he throws his body back-  
wards, clapping both arms to his breast,  
like a person swimming. After a half  
hour's drive he returns home, the emperor  
alights, and he drives to the court yard.  
A groom runs to the horses' heads, ano-  
ther helps him off the box, he throws the  
reins to the coachman, and walks away.  
His day's work is done. He has driven  
the Emperor—that is the whole of his  
duty. For that he has officer's rank,  
several thousand roubles of salary, and  
lives in clover. But the medal has its  
reverse; for it may happen that the Em-  
peror, on getting into his carriage, instead  
of bidding him to drive to the Kamina  
Ostrow, gives the word "To Moscow!"  
and, just as he would have driven seven  
hundred and twenty-six and a half versts  
in the one case, so he drives seven  
hundred and twenty-six and a half versts  
in the other, without pause or refresh-  
ment, without closing an eye or leaving  
his box. At certain distances along the  
whole road there are little houses built  
as halting-places for the Emperor Alexan-  
der, but Nicholas does not use them, he  
seldom alights till he reaches Moscow,  
and the change of horses being affected  
with lightning swiftness, coachman has  
hardly time to take off a glass of vodka.  
At every post a fresh postilion gets upon  
the box with him; but the most position  
is allowed to do is to urge on the  
horses—the reins never leave the coach-  
man's hand; and thus he gets over the  
one hundred and four German miles, stand-  
ing with outstretched arms, without  
food, his attention unceasingly upon the  
strain exposed to every possible variety  
of temperature—on the box of the car-  
riage with twenty-four degrees of heat,  
and on that of the sledge with as many of  
cold. It has happened that on his arrival  
at Moscow he was unable to leave his  
box; four men lifted him off—he was  
perfectly stiff, his eyes were starting from  
his head, he had to be led and put in a  
bath before his stiffened limbs and strained  
nerves resumed life and suppleness.—  
No German could endure such enormous  
fatigue; the Russian endures it with ease  
when he must—he would do nothing his  
whole life long, if he might.—*Blackwood.*

### Curiosities at the World's Fair.

A block of pure silver, weighing more  
than 140 lbs.  
Canister of boiled mutton, supplied to  
Arctic Expedition in 1821, and found by  
Captain Sir John Ross in Prince Regent's  
Inlet, in 1819, in a perfect state of pres-  
ervation.  
Pure Southdown ewe, stuffed, seven  
years old, and which was never shorn.—  
Length of the wool 25 inches, weight 36  
pounds.  
Sewing machine capable of sewing 500  
stitches per minute.  
A sporting watch which shows the time  
to one sixth of a second.  
Clock in a case, which occupied thirty-  
four years in completion, with astron-  
omical, chronological, and other move-  
ments, wind organ, &c.

Tuning fork, with chromatic scale, by  
which any note may be tuned with pleas-  
ure.  
A boot and shoe made from a single  
piece of leather.  
Patchwork quilt, of 13,500 pieces of  
cloth, the sole work of the exhibitor, and  
has occupied his leisure hours for eight  
teen years.  
Bed cover of patch work, the number  
of pieces nearly 90,000.  
Self-acting calculator of surface. The  
arena of any figure drawn on a plane, is  
found by moving the tracer over the out-  
line, however irregular it may be.  
A piece of white linen, spun and wove  
by hand, having 7000 threads in the warp.  
A lump of gold ore weighing 3 cwt.  
A watch going one year.  
A Berlin wool carpet, executed by one  
hundred and fifty ladies of Great Britain.  
The dimensions of this carpet are thirty  
feet in length, and twenty in breadth.—  
The carpet has been produced in the fol-  
lowing manner, the pattern originally  
designed and painted by the artist, has  
been subdivided into detached squares,  
and which have been worked by different  
ladies, and on their completion, the  
squares have been united so as to com-  
plete the design. In the pattern, which  
consists of geometrical, and partly of floral  
forms, heraldic emblems have been  
introduced. The initials of the execu-  
tants are ornamentally arranged so as to  
form the external border. The whole de-  
sign is connected by wreaths or bands of  
leaves and foliage, the centre of the group  
representing the store from which they  
have been distributed.—*London Family*  
*Friend.*

### Passing through an Iceberg.

EXTRACT FROM A JOURNAL KEPT BY A SEAMAN WHO SERVED IN THE ARCTIC EXPEDITION OF 1850-51.

Sunday, June 30, 1850.—Moored to an  
iceberg, weather calm, sky cloudless  
and beautifully blue, surrounded by a  
vast number of stupendous bergs, glisten-  
ing and glittering beneath the refulgent  
rays of a mid-day sun.  
A great portion of the crew had gone  
on shore to gather the eggs of the wild  
sea birds that frequent the lonely ice-  
bound precipices of Baffin's Bay, while  
those on board had retired to rest, wearied  
with the harassing toils of the preceding  
day.

To me, walking the deck and alone, all  
nature seemed hushed in universal repose.  
While thus contemplating the stillness  
of the monotonous scene around me, I  
observed in the offing, a large iceberg,  
completely perforated, exhibiting in the  
distance an arch or tunnel, apparently so  
uniform in its conformation that I was  
induced to call two of the seamen to look  
at it, at the same time telling them that  
I had never read or heard of any of our  
Arctic voyages passing through one of  
these arches so frequently seen through  
large bergs, and that there would be a  
novelty in doing so, and if they chose to  
accompany me, I would get permission to  
take the dingy, (a small boat), and endeavor  
to accomplish the unprecedented feat.  
They readily agreed, and away we went.

On nearing the arch, and ascertaining  
that there was a sufficiency of water for  
the boat to pass through, we rowed slowly  
and silently under, when there burst  
upon our view one of the most magnifi-  
cent specimens of nature's handwork  
ever exhibited to mortal eyes; the subli-  
mity and grandeur of which no language  
can describe, no imagination conceive.

Fancy an arch of 80 feet span, 50 feet  
high, and upwards of 100 in breadth, as  
correct in its conformation as if it had  
been constructed by the most scientific  
artist, formed of solid ice of a beautiful  
emerald green, its whole expanse of sur-  
face smoother than the most polished al-  
baster, and you may form some slight  
conception of the architectural beauties  
of this icy temple, the wonderful work-  
manship of time and the elements.

When we got about half way through  
the mighty structure, on looking upwards,  
I observed that the berg was rent the  
whole breadth of the arch, and in a per-  
pendicular direction to its summit, show-  
ing two vertical sections of irregular sur-  
faces, "darkly, deeply, beautifully blue,"  
here and there illumined by an arctic sun,  
which darted its golden rays between,  
presenting to the eye a picture of ethereal  
grandeur which no poet could describe,  
no painter portray. I was so enraptured  
with the sight, that for a moment I fan-  
cied the blue vault of heaven had opened,  
and that I actually gazed upon the  
celestial splendor of a world beyond this.  
But alas! in an instant the scene changed,

and I awoke as it were from a delightful  
dream to experience all the horrors of a  
terrible reality. I observed the fracture  
rapidly close, then again slowly open.—  
This stupendous mass of ice millions of  
tons in weight, was aloft, consequently  
in motion, and apparently about to lose  
its equilibrium, capsize, or burst into  
fragments. Our position was truly awful;  
my feelings at the moment may be de-  
scribed, but cannot be described. I  
looked downwards and around me; the  
sight was equally appalling. The very sea  
seemed agitated. I at last shut my  
eyes from a scene so terrible, the men at  
the oars, as if by instinct "gave way," and  
our little craft glided from beneath the  
gigantic mass.

We then rowed round the berg, keep-  
ing at a respectful distance from it, in  
order to judge of its magnitude. I sup-  
pose it to be a mile in circumference, and  
its highest pinnacle 250 feet.

Thus ended an excursion, the bare re-  
collection of which at this moment  
awakens in me a shudder; nevertheless,  
I would not have lost the opportunity of  
beholding a scene so awfully sublime, so  
tragically grand, for any money, but I  
would not again run such a risk for the  
world.

We passed through the berg about two  
P. M., and at ten o'clock the same night,  
it burst, agitating the sea for miles around  
I may also observe that the two men  
who were with me in the boat did not  
observe that the berg was rent until I  
told them after we were out of danger, we  
having agreed, previously to entering the  
arch, not to speak a word to each other,  
lest echo itself should disturb the fragile  
mass.

N. B.—Arctic voyages differ as to what  
portional an iceberg is under water.—  
Some say one fifth, some one-seventh, some  
more. I refer the reader to the works of  
Ross and Parry as the best authorities.

### EXPENSES.

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Washing, do from 1 to 1 50  
Fuel and Lights, of course vary with the season,  
and will at all times depend much upon the economy  
of the student.  
Board, including lodging, washing, fuel, lights, &c.,  
may be obtained in private families at \$13 00 per  
month.  
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E. D. KITE, President.  
Of the Board of Trustees.

Wm. H. HANSELL, Secretary.  
Oct. 1, 1851. 31st.

### Mississippi Female College.

[UNDER THE PATRONAGE OF THE MISSISSIPPI BAPTIST CONVENTION.]

### FACULTY.

REV. Wm. C. CRANE, A. M. President and  
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Belles Lettres.  
A. H. HIEKE, Professor of Drawing and Painting.  
A. T. CLEYRE, Professor of Vocal and Instru-  
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Use of	2 50
Ornamental Needle Work,	15 00
Drawing and Painting in Water Colors,	15 00
Painting in Oil,	25 00
Wax or Shell Work per Lesson,	1 00
Board, including Lodging, Washing, Fuel	10 00
and Lights, per Month,	1 00
Incidental Tax, per Session,	1 00

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Hernando, DeSoto county, Miss., Sept. 10, '51.

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24 Magazine Street, New Orleans, La.

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New Orleans, Jan. 15, 1851. 47th.

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MARION, Jan. 20th 1851. 48th.

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NEW ORLEANS.

Aug. 7, 1850. 33th.

### JOB PRINTING

OF EVERY DESCRIPTION, NEATLY EX-  
CUTED AT THIS OFFICE.

## HOWARD COLLEGE, Marion, Alabama.

### FACULTY.

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

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

### ADMISSION.

Students are received into the Preparatory Depart-  
ment at any stage of advancement.

Candidates for admission to the Freshman Class,  
must sustain a satisfactory examination in the following  
books, viz: Latin and Greek Grammars, Caesar, Sal-  
lust, or Cicero's Select Orations, Virgil, and the Greek  
Reader, or what shall be equivalent thereto. A thor-  
ough acquaintance with the common English branches  
is also required. For admission to advanced stand-  
ing, candidates must sustain an examination on all the  
studies previously pursued by the class they propose to  
enter.

Students from another College, must furnish evi-  
dence that they have left that institution free from  
censure.

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

No one will be admitted to the Freshman Class un-  
less he has completed his fourteenth year, not advanced  
standing, without a proportionate increase in age.  
Pious young men desirous of preparing for the Sa-  
cred Ministry, will be welcomed to all the advantages  
of the Institution and admitted to such classes as their  
respective attainments will enable them to join, free of  
any charge for tuition.

### COURSE OF STUDY, &c.

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

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

WILL be furnished at Brimes' Warehouse on the  
Cahaba river, at Fortune's Ferry, Mr. Wiley F.  
Swift, agent, and at Babcock's Warehouse, in Cahaba,  
during the ensuing winter and summer. Persons wish-  
ing to purchase Limestone will receive information concern-  
ing it at those places. It has been thoroughly tested  
and must recommend itself to purchasers.

CALHOUN & BROTHERS.

Oct. 31 11 3m.

## BAKER & LAWLER, COMMISSION MERCHANTS.

No. 2, Commerce Street,  
MOBILE, ALA.

ROBERT A. BAKER, Summerfield Dallas Co.

LEVI W. LAWLER, Mardisville, Talladega Co.

Sep. 10, 1850. 38th.

### Circular.

To my Brethren, and Friends