

# South Western Baptist.

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

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

"CHARITY REJOICETH NOT IN INIQUITY, BUT REJOICETH IN THE TRUTH."—1 Corinthians, xiii, 3.

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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 present subscriber, not paying strictly in advance, may, nevertheless, enjoy the benefit of advance payment, by furnishing a new subscriber in addition, and paying \$5 00, for the two copies. Any number of new subscribers, clubbing together, shall be furnished the paper at the rate of one copy for each \$2 50, paid in advance. 1. Advertising will be done at the following rates, strictly observed. 2. First insertion, fifty cents, per square, of ten lines. 3. Each subsequent insertion, twenty-five cents, per square, of ten lines. 4. Reasonable discounts will be made on yearly advertisements. 5. 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.

### Pastoral Visiting.

Some people would have their Pastors chiefly occupied in visiting; others would have them visit but little, or not at all.—Some would have their visits pass off in a special way; others would have them devoted to religion. The duty of visiting from "house to house," is enjoined in Scripture, and has everything in reason to sustain it. Such work as ministers perform in families during the week, is an application of the Sabbath prayers and sermons, and has in numerous instances been crowned with astonishing success in the conversion of souls, the edification of Christians, and the reformation of communities. There can be no perfect ministry without it. Yet it is a duty, like all the direct duties of the ministry, environed with its difficulties and dangers, and certainly requiring the pastor to bear its cross. How the duty is best to be discharged, must be learned from the word of God, and from efforts, and from observation and prayer. The great difficulty, after all, in the way of a proper and successful discharge of the duty lies in the want of an earnest and devoted party on the part of the ministry.—

Let that party exist in the soul of a minister and he will gain access to the homes and hearts of his people, and find time for prayer and a way for it also. It is difficult for a minister to visit religiously, in a way of revival! The great majority of the excuses of ministers for a neglect of this duty, are founded, when they are searched to the bottom, upon selfishness, pride, and love of ease. The heart leads us astray in its deceitfulness, and we find and consecrate ourselves to one great duty to the neglect of others, and why? Because there is an aversion at heart on account of the sacrifices attendant upon them! Yet in our selfishness, we endeavor to feel justified.—

Surely if any in the ministry should abound in pastoral visiting, it should be those who are settled in missionary fields and churches. It is almost by visiting, that the missionary can know the people of his charge, and the strangers that settle around him personally, and gain their esteem and confidence, and finally their affections; it is alone in this way that he will come to an exact understanding of the religious faith and character of people gathered from all parts of the world; it is alone in this way that he can secure the attendance and support of men in his church; it is alone in this way that he can properly interest the people in the gospel, and obtain the attendance of their children at the Sabbath-school, and attach the children to himself, and so lay abroad and good foundation for a permanent and congregation. More turns on a faithful performance of his duty in our missionary fields for success, than brethren are aware of. Some missionaries in a short time build up a self-sustaining church. Others in equally promising fields have to be supported for so long a time by the Board, that the burdens are great upon the funds of the church. Complaints are made in particular instances that the missionaries of the board do not visit, as pastors, the people of their charge, but live at home in a sort of independence of them, and neither they nor their churches grow. This indeed is lamentable, and we would fain hope, and we believe, that such instances are rare exceptions to the general rule to the contrary. Let our pure minds be stirred up by the memory of remembrance.

We add an extract from a letter, showing conclusively the duty and happy consequences of faithful pastoral visiting in missionary fields. This brother hopes that his church in another year will be self-sustaining.

"I have recently visited all the families of the congregation (about fifty in number) and conversed with them on the subject of religion, inquiring into their state, and giving such advice and instruction as seemed proper. Though I have been thus by this course that there are some things discouraging, I have also found some encouraging. I have found a sad neglect of family religion in some families, there being no family worship and but little family instruction, children ignorant of the catechism, &c. Yet, I have found other families, where the family altar is set up on which is offered the morning and evening service of prayer and thanksgiving. In visiting families

of the latter description, have had my spirits raised, and my heart encouraged. I have also found a number who are not professors of religion, whose minds are more or less impressed with the importance of the subject. One of this description has since in a sudden manner been called from the scenes of time. I scarcely thought, while making pastoral visits, that I was visiting some for the last time; but so it has come to pass in one instance, and it may in others. When shall we learn to converse with our fellowmen as if we were conversing with them for the last time? I believe I was kindly received by every family I visited, at least there was no manifestation of unkindness. I believed that ministers often do themselves and others injustice, by supposing that they shall be received with coldness, if not repulsion. In one family where I anticipated such a reception, I was received with great kindness, and found them in quite an interesting state of mind. By these visits I have become much better acquainted with the families of the congregation than I was before, and they with me; I think it has tended to strengthen our mutual affection. There has, also, of late been a perceptible increase of the number who attend public worship on the Sabbath." *Home and Foreign Record of the Presbyterian Church, in the United States.*

### Business and Prayer.

If a professed disciple would not his secular business become a millstone about his neck to drown him in perdition, he must be a man of prayer; he must daily secure spiritual communion with God. If he suffers his business to consume his time and spirits so as to deprive him of opportunities for prayer, reading the Bible, and real communion with God, he must decay in piety, and his service of mammon eat up his service of God. No one who believes that God answers prayer, will think of omitting either secret or family devotion for want of time, even when business is unusually urgent. Which is worth most to you or your family, an additional period of your own unblest labor, or the blessing of God on your efforts, won by spending that time in pleading with him in prayer! The plea of want of time is essentially atheistical: none should urge it but those who regard prayer as an empty mockery that never receives an answer from the Lord. Let the day begin with communion with God, let the disciple pass the whole day in the spirit of prayer, and all its duties will become spiritual duties, and all its scenes be inscribed with "Holiness to the Lord."

But this must be real communion with God, and not a mere formal prayer.—Many morning prayers are a sort of paying compliment to the Most High. A Frenchman, it is said, visited his chapel in Paris to say his daily devotion, but he found no priest in attendance, and the building undergoing repairs. He walked up to the altar, laid his head on it with a low bow, and withdrew, well satisfied with the homage he had paid to the Lord. It is to be feared that too many of the morning prayers of the closet and the family are little more than laying a card upon the altar, a complimentary presentation of respects. But nothing less than such a communion with God as touches the heart and draws forth its earnest desires, can be any safeguard to us in the busy scenes of the day. Hence it were well if every Christian would make and keep the resolution by which some have been profited, to have so many seasons of prayer, and continue them so long as to keep the heart in a tender and lively spiritual frame, so as never to leave the closet without some meetings of the heart, some sensible manifestations of God's love.

This point may best be enforced by the words of a devoted disciple of Christ. He said with great earnestness and simplicity, "I have made a discovery this summer which I regard as of great value. I used to defer my morning devotions till after the first work of the morning.— But this summer, immediately on rising, before doing ought else, I pray; and I pray till I feel God's presence. Then I read the Scriptures till breakfast, when I find my heart warm and ready to engage with interest in family prayer. At noon the day wants turning; but I push off to spend a season in prayer, and the heart having become warm in the morning, it needs but little to restore its fervor, and I am soon at work again with a lively sense of God's presence. When all is done, I look back on a day spent with God, and give thanks for all his mercies, commending myself to him. And now (he added with the greatest animation) I can commend this plan to all Christians. It has carried me all through having and harvesting, and in the busiest of it I have had as much enlargement of heart and spiritual joy as ever in my life."—*London Tract Magazine.*

SAUL AMONG THE PROPHETS.—The French Socialist, Proudhon, has issued a work in which he contends for the observance of the Sabbath as a means of improving the masses.

### Need of Heaven.

Earth is but an outlying colony and dependency of the Empire of Heaven; the serene, the all-controlling and everlasting Heaven. Man was not his own maker, nor is he properly his own legislator. True views of Virtue, and Duty, and Government, and Happiness, cannot be formed on earth, if you exclude heaven from the field of vision. Now, it is the cry of some socialists and revolutionists in our times, that man has been cheated of earth by visions of an imaginary heaven beyond it, and that this world may be and ought to be made our heaven, and that it will suffice as our only paradise. A proposal to make their own daylight, and to arrange for themselves the axis, and the poles, and the orbit of the earth, by vote of a great acumenical legislature, would be as sober and as practicable a theory. You could not, if you would, cut loose your globe and your race from heaven. It is an impossibility, by the will of the earth's Farmer and Sovereign. You should not, if you could, thus disunite them. It would be wretchedness. Heaven is necessary to earth, even in the things of this life, to drop its light into the beggar's cup, and shed its light on the child's lesson. You cannot sail over that comparative narrow strip of your planet, the sea that parts your coast from the white cliffs of Albion, without calling the heaven and its orbs in their far wider range of space into view, in order thereby to aid your calculations and to supply your nautical reckonings. You cannot time your morrow's visit to your office, but as God shall keep his sun and your own earth, (or his earth rather) as they roll and blaze, millions of miles away from each other, in their present relative positions to each other.— And so, without the moral influence of the heavens upon the earth, you cannot be blessed, or just or free, or true. Your philosophies become—with God forgotten and defied, with eternity and accountability obliterated from their teachings—but a lie; and your political economy, shorn of Duty, and God, is left but a lie; and your statesmanship, and your civilization, and your enfranchisement, if torn loose from Conscience, all are left but one vast and ruinous delusion.

Man's Maker is in heaven. He formed his creature for his own service and his own glory. That creature has revolted; and until his return to the God in heaven from whom he has departed, the anger of Heaven is on the race and its institutions; and even its mercies are cursed. The shadow of the Throne must be projected over the board where man daily feeds; over the cradle, and the school, and the ballot-box; over the shop, and the railroad, and the swift ship, the anvil, and the plough, and the loom; over all that minister to man's earthly comforts and corporeal needs, as well as over the pillow where he lays down his throbbing head to die, and over the grave where he has left his child, his wife, or his friend, to moulder. Not that we ask an establishment of Christianity as a State religion. But we mean that, for man's own interest, his daily mercies and tasks must in Paul's language, "be sanctified by the Word of God and prayer;" by a remembrance of the Deity whose subject he irrevocably is, and a continual preparation for the eternity of which he is indefinitely the heir.

Heaven was, he said, not only man's point of departure, but it is also the term of his final destiny. We do not mean that all men will reach heaven to inherit it. But all must stand before its bar to be judged. They cannot strip themselves of mortality or immortality, and the moral accountability which after death, awaits the deathless and disembodied spirit.— This world is but a scene of probation. Christ has descended to show how this world may become the preparation for a celestial home. Bring heaven, as Christ's blood opens it, and Christ's Word paints it, before the wretched denizens of earth; and what power does that eternal world, seen by the eye of faith, possess to attract and to elevate, to exorcise from the quagmires of temptation; to assimilate and ennoble the degraded into its own glorious likeness; and to compensate the suffering and the needy and the neglected of earth for all which they have lost and for all they have endured.

And until men consent to make heaven, as it were, the background of all their earthly vista, their views, in history, and in art, and in science, and in law, and in freedom, must all be partial and fallacious. Elizabeth of England, in ignorance of painting, wished her own portrait to be taken by the painter without shading. She knew not that in the painter's art there could not be light and prominence to any figure or feature, unless it had some measure of shade behind it. Alas! how many would have man portrayed, in their schemes of polity and philosophy, without the background of Death and Eternity behind him, and without the shadings of Fear, and dim Hope, and dark Conscience within him. But it cannot be.

Fit the man for heaven, and train him for eternity, and he cannot be utterly unfit for earth while he stays there. Fit him for earth only, secularize his education, and refuse to acknowledge his relations and obligations to heaven, and he is no longer truly and fully fit for earth.— Our globe, without the sun or the stars, or the light of the material heavens, what were it as a place of man's habitation? Read a noble and infidel bard's gloomy poem on Darkness, and you can conceive the fate of a race blinded and chilled, and groping their way into one frozen charnel-house. And so our earth, without the light of Christ the Former of it, and Christ on the cross as the Redeemer of it, and Christ on the throne as the Judge of it; the world, without him as its Sun of Righteousness, is morally eclipsed, and blasted with the winter of the second death; and that frost and gloom kill not only its religion, but kill its freedom as well, and its peace, and its civilization, and its science.—*Dr. Williams.*

### Religious Liberty in Prussia.

At the recent Conference of the Evangelical Alliance in London, Rev. J. G. Oucken, of Hamburg, made the following statements respecting religious liberty in Prussia:

Prussia, he said, had thirty-three different governments and constitutions, and in all these various governments, the authorities pursued a course of persecution towards dissenters. We should, however, be exceedingly grateful to our heavenly Father for the enjoyment, in the other interior States, of a measure of liberty which we did not enjoy prior to the revolution. While the Prussian government was more liberal, previous to the revolution, than other governments, the one in Wurtemberg was still more liberal, that being the only part of Germany where the churches were not persecuted. At Hamburg, where he was at present located, they continue to enjoy all they could wish, public worship being carried on without any disturbance.

In the grand-duchy of Mecklenburg, however, persecution had been renewed. A brother missionary who had been laboring there, had been driven out of the country; and another brother was expelled, at half an hour's notice, for having instructed three little children on the Lord's day from the sacred scriptures.— The natives, in some of the towns, had also been threatened with the payment of heavy fines for holding religious meetings; and one brother had been expelled in consequence. A powerful remonstrance on the part of British Christians of all denominations might influence the government of Mecklenburg, and induce them to adopt more lenient measures.

Respecting the government in Hamburg, he regretted to say, that the persons composing it were not God-fearing men; still, they had some respect for man, and were readily acted upon by British influence. When he was in prison, all his goods confiscated, British Christians exerted themselves on his behalf; and a kind of holy alliance, without being concerted, was, as it were, called into existence. British Christians of various denominations, including the merchants of Leith and several towns in the north of England, presented memorials on the subject, and sent over a deputation of three brethren who applied to the senators and ministers of the State church.— These brethren presented their memorial with ten thousand signatures, and the senators were greatly amazed that such an insignificant person should create such an amount of interest in this country. The circumstances produced a very powerful effect, and from that time persecution had ceased to a very great extent. The Christian merchants in this city had rendered great assistance in the matter by continually talking of it to Hamburg merchants when they met them on the Exchange, so much so, that when the Hamburg gentlemen wrote home, they said, "Can't you let this man alone?— We are constantly annoyed about it in England, and even told of it on the Exchange."

The government of Mecklenburg had published the following announcement respecting the course to be pursued against the Baptist:

"1. Against the Baptist emissaries that make their appearance here, such measures are to be employed as to expel them from the country. In so far, however, as they have made themselves punishable by special acts, and having infringed upon the established church, as, for example, by administering baptism, the Lord's supper, and performing marriages, they are to be dealt with and punished according to the law of the land.

"2. Natives who are engaged in baptistical proselytism, or who, by their conduct, infringe on the rights of the church, are to be proceeded against with prohibitions as stated in the above legal way.

"3. Devotional exercises of Baptists among themselves, and in the dwellings of Baptists, which do not go beyond the private edification, whether it be the worship of one family or more, or if single Baptists, are not to have hindrances placed in their way. On the other hand,

Baptist are not permitted to conduct their meetings at places hired for that purpose, or obtained in any way for that purpose; nor to admit persons who have not yet joined them. Baptists' Conventions of another kind, to which other persons are admitted, are not to be suffered, but are to be prohibited and proceeded against as above.

"4. As the tendency of a religious meeting may be doubtful, the local authorities are not to proceed to action until they have given notice of it to the Minister of Spiritual Affairs, that the advice of the Chief Ecclesiastical Council may be obtained.

"5. All local authorities have to watch over baptistical movements with vigilance, to report forthwith to the Minister of Spiritual Affairs, and then act in accordance with the instructions that may be framed."

### Lot's Wife.

"Arise, take thy wife," said the angel to Lot, as they urged him away from the city devoted to destruction. Her relation only is noticed, and neither her name nor those of her daughters appear upon the inspired page. Of her origin, also, we have no information; and the angelic announcement, quoted above, is the first allusion to her in the sacred Scriptures. It appears quite probable that she was a native of Sodom, and became united to Lot after his commencing to reside in that wicked and ill-fated city. When the hour of judgment had come, and while Lot still lingered, the angel men are represented as laying hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters, the Lord being merciful to him, and they brought him forth and set him without the city, and said, "Escape for thy life! Look not behind thee, neither stay thou in all the plain. Escape to the mountain, lest thou be consumed." But as they fled from the city, his wife looked behind her, and became a pillar of salt.

A single melancholy allusion is made to her in the New Testament, and by the lips of Christ. As he instructs his disciples touching their flight from the impending ruin of Jerusalem, and warns them as their flight commences, against returning to their houses for the purpose of taking any of their effects with them, he very naturally refers back to the destruction of Sodom, and to the conduct of her, who as she fled from the city, looked behind her. "Remember Lot's wife," is the concise and significant warning, and such is the only use to which her name is adduced. She is not recalled, like Sarah, as an example of faith, but is pointed to as a beacon of warning. She is not, like Anna, produced as an illustration of looking to God always, but rather as a representative to those who, at times at least, look another way. She had not the promptness of Deborah, as she assures Barak, "I will arise and go with thee;" but she lingers, and hesitates, and pauses, she did not, as did the apostle, press toward the mark; but as she did not, she remembered the things which were behind. Nor did she, like Mary, have respect to angel voices; but, rather, like Sapphira, she listened to the suggestions of covetousness. It was not sufficient that a divine messenger should assure her of the destruction behind; she must look if it certainly be so.

Yet was it not natural? That city had been her home, perhaps, from infancy. Hers was, doubtless, no mean residence there; for her husband was princely in possessions. There, too, were some of her dear children, whom, as she fled, she had been compelled to leave behind her. Must they, also, be lost in the threatened destruction? Then, again, what would she do in the future? Whether was she flying? Would she find another home, or would she be cast forth, a forlorn exile, to pass her remnant of life in poverty, suffering and weeping?

We marvel not that she looked behind her. All the natural sentiments of her heart prompted her to such an act. Yet should she not have consented. There are times when the soul must rein itself up to a desperate effort; when a momentary yielding to natural impulses, or a slight wandering of the eye, or a single word or act of indiscretion, leads on to consequences affecting the destiny and happiness of a life. Especially is disregard of express injunction of divine authority pregnant with the most imminent danger. If a heavenly voice whisper, "Look not," then is the time to beware. No not whether the interdicted vision of the wine sparkling in the cup, or seductive forms stealing away the heart from God, or terrestrial bowers of beauty, too often preferred to heaven, or golden wedges and garments of magnificence, captivates the affections, or even home, dear home, where linger those love better than life—look not on them—one or all of them—if such be God's bidding. Restraining thine eye may be as if it should be plucked from its socket; thy right hand pointing forever heavenward, may be to thee as cut off and cast from thee; pressing always, and to the last, after God's leadings, may be as if one should "die daily;"

and let thine eye look right on, and thy eye-lids straight before thee; tarry not in all the plain; but fly for thy life, toward the city and mount of everlasting safety.—*Adams' Women on the Bible.*

### I Ought to Pray More.

For one I am convinced that I do not pray enough. I feel this conviction daily. As a half-fed man is conscious that he needs more food, so my half-famished soul tells me that I need more prayer.— I need it to give me strength, to quicken my languishing graces, to enliven my affections, to vitalise my relations to the church, and spiritualise all my conversation.

I MUST PRAY MORE. I am in a world of sin; unholy influences are pressing me on every side. The spirit of the world assaults me at every step; in all the domestic, social, and business relations of life, I meet it and feel it, and without more prayer, I shall yield to it. Alas, I have yielded; am still yielding, and there is no alternative but more prayer! I must pray more, or be swept down by the tide. Lord save, or I perish!

I WILL PRAY MORE. A good resolution! May I have grace to keep it. How many such have been broken! Let me, then, first of all, pray for grace to do what I see needs to be done. And let me remember that it is prayer that I need; communion with God, intercourse with heaven, fellowship with the Holy Spirit. I need the penitence, humility, self-abasement, and self-renunciation which prayer alone can secure. I need the faith, and hope, and love which prayer alone can awaken.

I will pray more, then, because it is my duty to do so. I am morally and spiritually unfit to engage in God's service as I am. I have reason to fear that my offerings may be an abomination unto the Lord. But my obligation to serve God remains. I ought to do christian duty, and bring my gifts to the altar. And God is waiting to be gracious! willing to give his Spirit to them that ask him.

Then I ought, and must, and will pray more for others, for my family, friends, the church, the world, and especially for my pastor! Alas, how have I forgotten him of late. Lord, take not from me thine Holy Spirit! Restore unto me the joys of thy salvation, and uphold me by thy free Spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee. O, teach me and help me to pray. My fainting and inconsistent heart turns to thee. O, strengthen me with strength in my soul.

### Shall the World have the Bible.

A correspondent from a distance requests our opinion in relation to the propriety of the different Protestant Denominations in this country uniting in a petition to the "Holy Father at Rome," to allow us to build churches and circulate the Bible in countries subject to his control—expressing also the belief that if he is an honest man and a christian, he will not refuse such a request.

We have no hesitation in replying, that in our judgment, the course suggested by our correspondent would be but respectful and proper. It would also be the easiest and the most pleasant way of effecting that which will shortly be done in some other way, if not in this. Free, dom to circulate the Word of God, and to preach the Gospel, in accordance with the great commission—"in all the world," and "to every creature," are rights that have come down by sacred bequest from the Great Head of the Church to the whole household of faith; and neither Pope, priest, nor autocrat may infringe or obstruct them. We deny the right of the Pope either to preclude or monopolize religious teaching in any country under heaven. All attempts to do so, in opposition to the settled principles of this enlightened and liberal age, will not only be fruitless, but will prove destructive of his own cause. Of this, he and all his adherents must be deeply sensible.— Hence, whether self-interest or the liberal spirit of the Gospel sway his breast, it is but reasonable to augur success from such an application. Let it be tried. It is but a proper compliance with the divine injunctions, "be courteous," "honor all men!" When this course shall have failed, it will be time to consider what other measures should be adopted. The world must have the Bible. The Gospel has yet to be preached to every creature—precisely if it may be; at the hazard of chains and death, if it must.

WISDOM SAYINGS FROM AN OLD BOOK.—Prefer wisdom before thrones and sceptres. Wisdom is the brightness of the everlasting light, the unspotted mirror of the power of God, and the image of his goodness.

If thou wouldst get a friend, prove him first, and be not hasty to credit him; for some man is a friend for his own occasion, and will not abide in the day of trouble. Some are friends at thy table, but not in the time of thy affliction. A faithful friend is the medicine of life.

Be willing to hear every godly discourse, and let not truth escape thee.



# THE BAPTIST

MAISON, ALA.

WEDNESDAY, DECEMBER 10, 1851

**CORRECTION.**—We have just received a communication from Bro. M. Lyon relative to a mistake made by us in publishing an abstract of the last Minutes of the Union Association. Ala. The Circular Letter was prepared and read by Elder C. Curry, and not by Elder A. M. Hanks. The next meeting will be held with the church at Fellowship, Pickens county, instead of Carrollton. We make the correction with pleasure, and thank Bro. L. for calling our attention to it. We also take occasion to say here, that the Circular Letter alluded to, together with others will find a place in our columns as early as practicable.

**CHANGE OF ADDRESS.**—Rev. David Lewis has removed from Houston county, Texas, to Walker county, and wishes correspondents to address him at Mitchell's P. O., Walker county, Texas.

**TALLADEGA HIGH SCHOOL.**—We learn by a letter from Bro. Williams, that the Male High School about to be erected in Talladega, under the patronage of the Baptists, is in rapid progress. The citizens have already subscribed between four and five thousand dollars for that purpose and the prospect of obtaining the amount necessary, is cheering.

## Mississippi.

The following is an extract of a letter from Bro. W. Simmons:

"Our Associations have closed their sessions for the year. The Pearl River held its last meeting with the Magee Creek church, Pike county, Miss. on the 13th, 14th, and 15th days of September. Rev. Jesse Crawford was elected Moderator, and N. Finley Clerk. This session was a very harmonious one. The number baptized during the last Associational year, was 135. The next Session is to be held with the Bethany Church, Lawrence county, Miss., on Saturday before the 2nd Lord's day in September, 1852.

There being but little missionary ground within the bounds of the Association. Elders J. Crawford and C. Magee were employed to ride in the destitute portions, between Pearl and Leaf River.

We lately attended the meetings of the Union and Eastern Louisiana Associations. The latter body resolved itself into a Missionary Society, and are making efforts to employ a missionary within their bounds. The destitution is truly great among them. Their ministers are poor, and are often obliged to depend upon their own efforts for a support. The next session will be held with the Garon church, Washington county, on Saturday before the 2nd Lord's day in October, 1852.

As ever, yours in Christ.

W. SIMMONS.

**TENNESSEE.**—Below we give an extract of a letter from Bro. Lee. We are rejoiced to hear of Bro. L.'s prosperity, and record with pleasure the success of the cause of Zion in that section.

**Dear Bro. Chambers:**—Our brethren on Little River are doing good work—22 were immersed in the Holston last Sabbath, a few miles below Knoxville.

The brethren in Knoxville have no stated preaching in their new church. That is a fine field for some able self-denying minister. They are not able to support a pastor. But there are some precious brethren there who are anxious for a pastor.

Yours affectionately in Christ.

W. LEE.

**THE PRECEPT FOUND.**—The following, clipped from the Jour. & Mess. is too good to be lost, and we pass it round. It is the same text found by an aged Presbyterian lady, a few years ago, in a little village of New York, where the promise was made her of a Bible, by a Baptist minister, if she would find a passage in the Scriptures in support of infant baptism. "The proof was considered sufficient, and the Bible handed over. It certainly is the best if not the only precept we have ever seen for the practice of 'Baby sprinkling.' We commend it to the attention of Pe. do-baptists, in general.

**"BROTHER PATCHELDER.**—That 'Precept' is found, for which the Tennessee Baptist offered the \$1,000. You make light of Dr. Rice's two, but I think that Mr. Black of Richland county, has produced one which will be sufficient. It is 1 Pet. ii. 13, 'Submit yourselves to every ordinance of man, for the Lord's sake.' If you will not submit to infant sprinkling from this Scripture, and the Tennessee Baptist will not pay over the \$1,000 to Mr. Black for it, then it is vain to search the Scriptures to convince you, or present the 'precept' to lit the reward, for I am sure there is not a better in the lids of the Bible.

R. L.

**At the recent meeting of the Texas auxiliary of the American Bible Society,** Gen. Samuel Houston presided, and generally throughout the State, a lively interest is shown in the Bible cause.

**BIBLE IN COMMON SCHOOLS.**—The Rev. Dr. Robert J. Breckenridge, Superintendent of Public Education in Kentucky, is making efforts to introduce the Bible into the common schools of that State. The Board of Managers of the American Bible Society have offered to present such schools with Bibles and Testaments, at cost. This is an important movement. Learning and Science have never made any considerable progress without the influence of the Bible, and never will.

## The Spirit of Missions.

3. Viewed in connection with the great enterprise of Missions, the Church is an object of highest interest. The Church is a regularly organized body—organized by her Lord for this specific purpose—the conversion of the world. How sublime the spectacle! How interesting the equipments of this holy army! Bring together its various divisions, and cause them to pass before your mind. View its thronging legions,—its splendid equipments. How goodly are the tents of Jacob! This army of the living God is rich in treasures, rich in talents, rich in learning, but, above all, rich in the promise and the presence of the Lord. The pillar of fire and of cloud is before them. The visible glory rests upon the Mercy Seat. Above them their banners wave, and, as they unroll, we catch the inscription—**HOLINESS TO THE LORD.** Every hand grasps the weapon of victorious war—the sword of the Spirit. They all breathe one sentiment—holy benevolence. Before them is a world under the dominion of sin to be liberated by them. Behind them the all-animating voice of their Great Captain—"Unto him that overcometh will I grant to sit with me on my throne." Men and angels, and God are spectators of the onset, and the issue. Impelled by such mighty motives, and surrounded by such a cloud of witnesses, it cannot be but that they will achieve deeds worthy to be celebrated by angel harps.

Each particular church forms a division of this army, and should possess the same spirit, and aim at the same result. Each church is a Missionary association organized to preserve and impart to others the institutions and the blessings of the gospel. Expansion is a law of nature to benevolence. As on the bosom of the smooth lake into which a pebble has been thrown, wider and still wider circles will roll; so, from the heart in which love to Christ finds a place, will there go forth an ever-widening impulse of good will to man. You might as well suppose that the sun might make his accustomed circuit and not shed light wherever he goes, as that a church shall possess the right spirit, and not throw its spiritual light upon the darkness around it. A proper sense of this fact cannot fail to call forth, and direct the energies of a church. One great reason why both as churches, and as individuals we accomplish so little is, that we set before us no definite object at which to aim. Let any church honestly and intelligently aim at the conversion of world, and bring all its talents, its wealth, and its influence to bear on that object, and we cannot doubt that it would produce results both astonishing and delightful. In such a heartless, selfish world as this, it is interesting to contemplate, if it be but in imagination, such an effort. It is delightful to turn away from the brotherhood of crime, and the brotherhoods of sorrid interest with which earth is filled, to behold, if it be but one association, to do good—eternal good to others. So soon as we enter such a community, we feel that we are in a new world. We breathe a balmy and invigorating atmosphere, not poisoned by the malignant breath of envy. No longer do we feel the chilling influence of selfishness. Holy benevolence sheds around its warm beams, making fruits of righteousness to grow in richest clusters. Here we have one spirit—it is a spirit of love. Here we have a concentration of aim, and effort, and prayer, for the glory of God, and the good of the world. Here men are found doing the work of heaven, and employing no small portion of the bliss of heaven. The Holy Spirit descends, gives success to their efforts, and from his balmy wings scatters the peace that passes understanding. Happy indeed are the people who are in such a condition.

## Christ all in all.

When we first look upon that celebrated painting by West, called "Death on the Pale Horse," the king of terrors, and his ravages seem to be the engrossing subjects presented to our view. But, if we carefully study the picture in all its relations, we shall leave the room with the impression, that Christ riding on the white horse, conquering and to conquer, is the prominent figure on the canvass. The position which the distinguished artist has given to Christ on the canvass is the position which he occupies in the gospel system. Whatever may be our first impressions, the result of a hasty and partial examination, an attentive and candid study of the Word of God must convince us that what the sun is to the planetary system, Christ Jesus is to the gospel system. He occupies the centre of that system, binds all the several parts in their proper places, and imparts to them light and vitality. Remove him altogether from that system, and instead of its being the power of God unto salvation, it would dwindle at once into a mere code or moral, no longer harmonious and compact, but severed into a multitude of glittering fragments, wholly destitute of any transforming influence on the moral character of man.

Such a supremacy of right belongs to the Son of God. May the time soon come when he shall reign acknowledged Lord over all in our hearts—in our particular church—in all the churches respectively—in the church universal—in the world.

"Bring forth the royal diadem,  
And crown him Lord of all."

**REV. DR. SHARP.**—Forty years will have elapsed next April since Dr. Sharp was installed pastor of the Charles street Church, Boston. It is in contemplation by the Church, to improve the event by a gathering at their house of worship, of all their living, who have at any time been connected with the Church.

**THE REV. R. R. RAYMOND** has resigned the pastorate of the First Baptist church in Syracuse, N.Y., on account of continually failing health, greatly to the regret of his people, who are now with much anxiety looking for a pastor. The station is one of great and increasing importance to the denomination.

## Duty.—No II.

It is in the development and progress of religious life, that Duty assumes its rightful prerogative and secures the fulfillment of its own divine mission. The true grandeur of the Christian character, consists in a complete subservency to its claims. And in this position are involved considerations of no ordinary importance, a few of which only, our limits will allow us to notice in this connection.

Aside from the more direct and consequently more momentous bearings, which an observance of Duty has in the spread of truth throughout the world, there are some circumstances which may be considered, by some, merely incidental to the subject, perhaps, and yet they are too obvious to be overlooked. Although these great principles, objectively considered, hold a prominent position among those human agencies employed by God in shaping the destiny of men, its subjective characteristics are no less worthy of attention. The reflex influence of a fulfillment of our obligations as Christians is among the most important of the formative elements of Christian character. This is observable in its effects upon the moral nature of man. The principle which meets us upon the very threshold of moral philosophy, that the best preparation for a just appreciation of its truths is founded on a practical application of those truths themselves, is especially true in this connection. The fulfillment of a single obligation only prepares us for more correct and still more extended views of our own relations to our fellow-man. As in the material, so in the moral world—a single step not unfrequently enlarges the boundaries of the vision to a great extent, and opens far and wider the horizon of our hopes and efforts.—This is beautifully illustrated in the life and labors of the great Apostle of the Gentiles.—After acknowledging the claims which God had upon him, his first thoughts were embodied in a question which, with him, at once became a practical one. "Lord what wilt thou have me to do," was the first outgoings of a heart just consecrated to the cause of Christ. And though he was ever increasingly distrustful of his own strength—each consecutive epistle of his to the churches breathed a still more ardent zeal in the cause of his blessed Redeemer. Though he labored long and faithfully in the glorious work of preaching the Gospel, his efforts were never suffered to relax, but he was ever ready to listen to the calls of Duty, though stripes and bonds and even death were before him. Thus with every true child of God, Duty becomes the basis of the moral constitution—the very elements of religious progress.

The reflex influence of Duty practically considered is also seen in the important aid it affords in the proper development of the mental faculties. Progress in any branch of science is entirely subordinate to "self-knowledge." In the more ordinary pursuits of life, not less than in abstruse scientific investigations, to ensure success, the mental faculties must be brought into subjection and their powers correctly estimated. To the accomplishment of this object, proper views of Christian Duty eminently contribute. The first step which the Disciple of Christ takes is to become thoroughly acquainted with his own heart; to study closely his feelings and propensities; to guard against his weaknesses and temptations and to prepare himself for all the trials and difficulties of life. Thus it is that the true philosophy of motives is best understood by him who entertains enlarged and correct views of his obligations to the world as a child of God. No one who has examined the operations of the mind has failed to observe that while in the contemplations of matters of opinion merely, the process of thought, in reasoning, is from the objective to the subjective, in that involving principle, exactly the reverse is the case.—While Facts, or external manifestations of truth are proven to the mind by induction, abstract truth—which occupies a far more important position in the intellectual world—is arrived at by an entirely different process; it has a distinct existence in the mind even before it goes forth to the world. But, like the light of the sun, truth too often retains many of the characteristics of the medium through which it is transmitted. How highly important then that not only the intellectual faculties be of a high order and able readily comprehend truth but also, in conjunction with them, the motives, whose chief office is to resolve truth into faith and practice—to make it a rule of both thought and action—should be based upon correct moral principle. And here, happily, is the true province of practical Duty. It examines and corrects the motives; indeed in one sense it is the source of the motives themselves. It is the great principle which actuates the child of God in the direction of his thoughts, both in the acquisition of knowledge, and in its application to his own efforts, in connection with the spread of the Gospel of Christ.

## Our Table.

**NEW PUBLICATIONS.**—We have just received from the Publishers the Cyclopaedia of Anecdotes, of Literature, and the Fine Arts, Edited by Rev. K. Arvine, and published by Gould and Lincoln, 54 Washington St., Boston.

This is the first of eight numbers, of 90 pages each, to be issued semi-monthly at twenty-five cents per number, or two dollars for the complete work. It is got up in fine style and with numerous engravings. We have not been quite as persevering in its perusal as was the old lady who read the dictionary through—yet, we venture to say, we have been not less interested in what we have accomplished. We have run over the work sufficiently to know that it is really what it purports to be, a Cyclopaedia of Anecdotes, both entertaining and highly useful. We are much pleased with both the style and matter, and would recommend it to our readers as a book not only worthy of a single perusal, but as valuable for future reference.

## Associational Record.

The minutes of the following Associations on before, from which we extract the more important items:

**LIBERTY ASSOCIATION** held its 16th annual session with the Bethel Church, Chambers county, Ala., on the 27th and 29th days inclusive of September, 1851. Eld. Wm. D. Harrington preached the introductory sermon. Eld. F. Callaway was elected Mod., and B. Stamps Clerk. Baptized 399; received by letter 206; restored 8; dismissed 199. Total 2,364. Amount contributed for associational purposes, \$1540.

**ALABAMA ASSOCIATION** met with the Antioch Church at its 32nd anniversary, Oct. 10th, 1851. Eld. P. H. Landy preached the introductory sermon. Eld. D. Lee was chosen Mod., and A. M. Handy Clerk. The report of the Missionary Board shows the labors of brethren Bishop, Howard and Holmes, for parts of the year; their success was cheering. The report upon the state of the churches represented them in a very prosperous condition; 153 were the results of revivals in six churches.—The report on missions was a very excellent document, by Rev. H. Talbird—recommending increased efforts in that great work. Baptized during the year 288; whole number 4,062; amount contributed for benevolent purposes \$1356 69.

**CENTRAL BAPTIST ASSO.** held its 7th annual session with the poplar Spring Church from the 4th to the 6th of Oct. inclusive. Eld. B. Skipper preached the introductory sermon. Rev. J. Bankston was chosen Mod., and Wm. M. Sinderly Clerk. Report upon the various benevolent operations were read, approving of the same. Amount received for various objects \$387 20; number baptized during the year, 247; total 1,472.

Adjourned to meet at Elkahatchie, on Saturday before the first Sabbath in Oct., 1852.

**AUTAUGA ASSO.** convened at Harmony, Oct. 24th, 1851. Eld. J. D. Moodie delivered the sermon, and was also re-elected Mod. From the report of the Domestic Missionary Board we learn that brother J. C. Hand had labored four months within the bounds of the Autauga and Mulberry Associations, and had been blessed of the Lord in his labors. The treasury report represented the amount received for benevolent objects to be \$125 00. Meets next year at Shady Grove, Dallas county, Ala., Saturday before the fourth Lord's day in Oct., 1852.

**SALEM ASSO.**—The 13th annual session of this body was held with the Mount Zion church, commencing Oct. 5th, 1851. The officers of last year were re-elected. The session was unusually interesting. Resolutions in favor of the new Female College at Tuskegee, were passed and \$125 were pledged by the brethren present. The South Western Baptist and the Home and Foreign Journal, were recommended to the patronage of the churches. Two hundred dollars were subscribed for the benefit of brother Wilkes and Davis, of Howard College. The Finance Committee reported 2,017 as contributed for various objects. Members received by baptism during the year 146; total 1784.

**CANAAN ASSO.**—This body met at Mt. Zion, St. Clair county, Ala., Saturday, Oct. the 4th, 1851. Several new churches were admitted. Eld. J. Moore was elected Mod., and A. J. Maldrop Clerk. Among other resolutions passed was one to the effect, that Pastors in all the churches be requested to preach a sermon during the year upon "Pastoral Support." We hope that the effect will be visible, and the example will be followed elsewhere. Batized 11; total 1136. Adjourned to meet at Habron, the Saturday before the first Sabbath of Oct. next.

## Revivals.

We are continually receiving revival intelligence from all parts of the country. The indication of the outpourings of the Spirit, are being manifest in almost every quarter. An extensive revival was in progress at the Phillips Academy, Mass., under the labors of the celebrated Dr. Lyman Beecher. A gracious work is going on in Washington, Ga.; all the churches sharing in it; a great number have been converted. The Presbyterians are being greatly blessed at Plymouth and Prairie Ronde, and at Quincy, Ill. The Baptists in Lansingburgh, N. Y. Shutesbury, N. H., and Battleboro', Vt., have been especially visited with Divine favor. At St. George, N. B., fifty have been added, and a correspondent says, "we repair to the water-side every Sabbath. Nine have recently united at Hephzibah, Ark.; thirteen at Athens, Tenn.; six at Shady Grove, Tenn.; twenty-eight at Johnson's Grove, sixteen at South Fork Union; four at Quincy; twenty-one at Blue Springs; nine at Fellowship; thirteen at Rock Spring; seven at Greenwood, Miss.; eight at Cannon's Store, Tenn.; thirty-two have joined the church at Bethlehem Mo.; fourteen at Osage. Fifty-one have been added during the year to the church in Rome, Ga.

The Christian Chronicle furnishes interesting accounts of revivals at Poquea church, Penn., twenty-nine candidates baptized; Union church, do., sixty baptized; at Mt. Moriah, do., eighty baptized and three received for baptism.

The N. C. Baptist reports the addition of thirty-four members to Glassy Mountain church, N. C., by baptism. The Biblical Recorder states that Elder Howes baptized ten candidates on the 25th ult., at Cool Spring church since the revival commenced; at Oxford, N. C., twelve candidates had been baptized, and eleven at Grassy Creek church, N. C.

At the close of a protracted meeting held recently with Dover church, Goochland county, Va., says the Religious Herald, the pastor Elder A. B. Smith, baptized sixteen candidates.

The Christian Index gives an account of a revival in Butler county, Ga. Sixty-eight were baptized, and united with the church.

## The Influence of Faithful Preaching upon NATIONAL CHARACTER.

BY REV. J. B. STTELER.

I say faithful preaching, by which I mean the presentation of the "truth as it is in Jesus," without any mixture of error. What we need is, Scriptural preaching, because finely written essays, human devices, mere controversy, cold statements of truth, superstition or enthusiasm, have no power but for evil. The grand doctrine of a crucified Saviour, with all its correlative truths, delivered by God's "ambassadors," in simple dependence on the grace of the Holy Spirit, is the "wisdom of God and the power of God." This is true of nations as of individuals, for nations are only the aggregate and combined interests of individuals. It has been too much our custom to limit the influence of the Gospel to individuals; it has not been our aim to bring the potent influence of the truth to bear upon the nations of the earth. It is the business of the church to save individuals, but this is not all; the kingdoms of this world are to become the kingdoms of our Lord and of his Christ—this, too, is to be accomplished by the preaching of the cross.

The influence of preaching the Gospel, upon national character may be somewhat understood, if we remember that this is the divinely appointed means for bringing the truth prominently before all classes of society. From its very nature, the gospel may be made known. The standard of the cross by virtue of the Saviour's will, must be lifted up so that all may see; the watchmen upon the walls of Zion, must blow the gospel-trumpet, so that all may hear it.—The example of those who love Christ, will at least lead them to think of the matter, and this is something gained. The aggressive character of public preaching is especially valuable, as men are naturally disposed to neglect their spiritual interests. This follows them up and arouses them in some degree from their deathlike stupor.

Faithful ministers will present the relative duties of life, and enforce them with obligations binding in all possible circumstances, and where it is impossible that human motives can reach. In the Bible, those principles of human conduct which are eminently fitted to promote integrity, humanity, harmony, philanthropy, and the universal good, are strictly inculcated. The relative duties of rulers and subjects, of husband and wife, of parent and child, of master and servant, are enjoined upon the authority of God. If these principles animated any nation, the people would be happy, the rulers righteous, and the kingdom peaceful and prosperous beyond what has ever fallen to the lot of any government.

Christianity turns rulers, from ambition, lust of power, and passion for mere worldly glory.—It regulates the great principles which direct their conduct, and subjects them to an authority far greater than all earthly rule, even that of the Almighty. It brings them under the influence of those holy principles which are culminated to make them just and peaceful, righteous and merciful. With regard to subjects, the Scriptures place obedience to rulers on a ground far higher than mere human authority. They teach us, that "the powers that be, are ordained of God," and that obedience to them is a part of God's will. This submission is to be the tribute of conscience, as a divine obligation.

Let the gospel be faithfully preached; let the sacred truth as it is in Jesus prevail, and it is impossible that tyranny or treason, injustice or wrong, or any evil can extensively exist. It promotes the interests of individuals and families, and through these smaller circles, at the same time, it eminently advances the welfare and happiness of the whole people. It is the circle nearest the centre, which propels each concentric circle to the border of the lake; so family religion promotes the public welfare, and so, if the social and relative duties be faithfully discharged the welfare of the whole country will be secured.

Again the faithful preaching of "the truth," is the divinely appointed corrective of those evils under which nature exists. It removes barbarism and is the mainspring of civilization. It is the enemy of idolatry, turning men from the worship of dumb idols to serve the living God. It promotes every kind of valuable knowledge, and smiles benignantly upon the arts and sciences. In the Bible there is embodied much of history and antiquity, of chronology and geography, of beauty and sublimity, so that the study of Scriptural knowledge eminently tends to the advancement of the great mass of human beings. The preaching of the gospel arrests the perfidiousness of nations by diffusing a spirit of faithfulness and peace among them. It lessens the profligacy of the people and raises the standard of public morals; by discountenancing vice, and extending true morality. It also preserves nations from cruel and oppressive laws, by the healing influence of the gospel, which enter into legislative enactments, and influences those who execute them, spreading sentiments of sympathy and compassion, and diffusing universal love and kindness. In fine, do evils common to fellow nature, prevail in every nation? Here, in the preaching of the gospel is the grand antidote for them all. "Happy is the people that is in such a case; yea, happy is that people whose God is the Lord.

Moreover, one of God's heaviest curses upon a country is to deprive the people of the preached word. What then must be its influence upon a nation when it is regarded as one of God's greatest curses to be deprived of it? (Amos 8: 11, 12). "Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread nor a thirst for water; but of hearing the word of the Lord; and they shall wander from sea to sea, and from the north even unto the east; they shall run to and fro to seek the word of the Lord, and shall not find it. A famine of the word! Spiritual judgments

are the worst, because men seem to be indifferent to them, while they are tokens of God's heaviest displeasure. What lamentable plagues are ignorance, blindness, hardness of heart, impenitence and infidelity! and yet, all these result from a famine of God's Word. Awful, unspeakably awful, is the state of that people who are destitute of the preaching of the gospel.—Like the Jews, they leave Jacob's well, but the stone is upon it, unrolled away, so that there is none to draw water for them from the living fountain.

This is a subject of great practical importance. Here is the great moral lever which will remove the weight that oppresses the world.—Here we have the great motive power that sets the whole machinery of national prosperity in regular and beneficial motion. Do we wish to benefit the whole earth? let us send the gospel and the living ministry to the nations of the earth. Let us do all we can to aid in the diffusion of divine truth. It will be a blessed influence penetrating and pervading every land, every city, every family and every heart in the habitable world.

Galveston, Texas, Nov. 22nd, 1851.

## Soul Prosperity.—No. XXV.

11. It is a blessed preparation for the hour of death.

"Even as thy Soul prospereth," 3 John 2. I must die. The solemn decree, "dust thou art, and unto dust shalt thou return," is suspended over my head, and the hour of execution is hastening on. As yet, I know not what it is to grapple with the king of terrors; but I must know it all. As yet I can form no conception of those strange sensations that are awakened in the soul by that wonderful process, which unbinds the embrace of flesh and spirit; but I must experience them. As yet, I know not what it is to step away from probationary ground, never, never to return;—to gaze at the unveiled realities of eternity;—to stand in direct and visible contact with angels and disembodied spirits, in the naked presence of the eternal Trinity;—to realize with unmistakable signs through all the powers of my immortal soul, that my condition is fixed—irrevocably, eternally fixed. But all this I am destined soon to know. O what a tremendous crisis in the history of my being is at the door! It may come upon me any hour. Thousands are stricken down without a moment's warning; other thousands, though they may hang on the brink of the grave for days or weeks, yet are so completely paralyzed in their mental powers, that as any needful preparation for eternity, it is with them as though they were smitten to the tomb with a single, sudden blow.—Others again, with faculties more or less awake, are permitted to gaze at the approach of death for a season, and seem to have some little ability and space to look to their affairs, and set their houses in order. But at best, what a meager opportunity! Amidst the alternate languors and the torturing pangs of the dissolving body; amidst the vacillating and mingled hopes of living or dying, the struggles of the soul to rouse itself to thought, and penitence and prayer, and the entreaties of physicians and friends to be composed and quiet, alas! what a miserable time is here to be bound to do our undone work, to undo our perpetrated follies, to harness and discipline the soul for its plunge into eternity! "Be ye ready," is an injunction whose force we should perpetually feel; "I am now ready to be offered," is a declaration which we should desire to be enabled, through grace, honestly and hourly to make. What is our needed, our best preparation for the hour of dissolution? A heavenly flame; a vigorous piety, which holds us in daily communion with the Savior, which fires constantly upon our hearts a sense of eternal things, and bears us daily forward to every important point of duty. It is not enough that we have a hope; we need a lively hope;—it is not enough that we have a name to live; we should daily experience the vital power of godliness. Standing every moment by the margin of an eternal world, shall I be satisfied with the mere shell of faith, the husks of religion, the loose and sapless fragments of preparation? What! am I willing that death should seize me unprepared with worldly cares, when I should have my joints girt and my lamp burning? Light minded and frivolous and carnal, when I should be sober and watching unto prayer? Conformed to this sinful world, when I should be soaring above its dying vanities? Forgetful of my heavenly home, when I should be spreading my pinions for my native skies? With no lively, burning, soul-absorbing thoughts of my glorious Redeemer, when I should be in due readiness to lay aside my earthly cloths and rush to his bosom?

The man whose soul is habitually prosperous in divine things, is in a state of habitual readiness for the coming of his Lord. In the possession of a faith that works, a love that labors, a hope that patiently endures, is he wakefully hastening unto the coming of the day of God, is he looking for the mercy of our Lord Jesus Christ unto eternal life. He transacts his business by the tides of eternity. Death and the judgment are familiar to his thoughts. The shortness of time, the vanity of all earthly things, the uncertainty of the hour of his departure, have entered into all calculations, and modified all his plans. He is not loading himself down with bright and wonderful resolves as to how piously, and watchfully, and benevolently he will live by and by, whilst all just sense of present obligation is buried deep beneath his worldly cares, and carnal pleasures. Each day has found him well impressed with a sense of his manifold duties, and with a heart prepared, not to roll them over upon some convenient future, but to grapple with them manfully in their due time and order.—Death comes as an expected messenger. His work is done and well done. His seemingly and prosperous life, is crowned with a seemingly and prosperous death. If his reason is spared to him in the last struggle, his soul is not overpowered with insupportable horrors; sweet re-



memoranda of God's past goodness cheer him; sweet glimpses flash upon him from the celestial city. He has not now to rummage clumsily after some old rusty hope—to hunt despairingly after some promise on which to hang his all-frighted soul in this hour of extreme need.—With an humble confidence he can say, "I know in whom I have believed—I know that my Redeemer liveth—I have fought a good fight, there is laid up for me a crown of glory." And yet he may not be absolutely beyond the shafts of the enemy, and God to try his faith, and to reveal the strength of his promise, may withdraw for a moment his cheering presence. Bunyan made his pilgrim to cry out in the midst of the stream, "I sink in deep waters; the billows go over my head, all his waves go over me—if I was right he would now arise and help me; but for my sins he hath brought me into the snare, and hath left me." But now the despairing struggle is past, and he breaks "out with a voice, O, I see him again; and he tells me, 'when thou passest through the waters, I will be with thee, and through the rivers, they shall not overflow thee.'" And there sometimes comes the struggle to give up beloved and perhaps dependent friends; but here again he obtains the victory; though many tender earthly ties may serve to draw him downward, yet the attractions of the heavenly world on the whole prevail; he has a desire to depart and be with Christ, and he can exclaim, "Come Lord Jesus, come quickly." Hark! in the language of holy triumph he is speaking to his soul:

"Burst thy shackles; drop thy clay;  
Sweetly breathe thyself away;  
Singing, to thy crown remove,  
Swift of wing and fired with love.

See the heaven full in view;  
Love divine shall bear thee through;  
Trust to that propitious gate;  
Weigh thy anchor, spread thy sail."

How different the condition, how different the reflections (if the power of reflection is allowed) of the careless, worldly-minded, superficial professor, when death overtakes him. The danger of his soul is filled with rank weeds, and the flowers of grace (if any there be) stand in little corners drooping and stained, and send out but a faint perfume in honor of the coming bridegroom. Death comes indeed as a thief, and finds his victim unprepared at many a vital point, but a short hour is left to the dying man, and yet the work of years as it were presses heavily upon him. His hope is buried in rubbish, and in great perplexity and distress he now essays to put it up. The cords which bind him to his past and possessions, that should have been severed by spiritual discipline for a gentle and rapid severing, seem like brazen letters, and as they begin to break, it is as the sundering of lightning fire. His worldly affairs, not having been properly adjusted with reference to this solemn hour, crowd upon him as a violent and armed troop. A will perhaps is to be made, and accounts to be settled, and in the midst of this there presses upon his bosom the remembrance of an anxious and yet unprofitable life. He has been careful and troubled about many secular interests, but of how little avail does it all seem now to be. His solemn religious vows have been badly kept, his influence as a professed disciple of the Lamb, in the church, in his family, and in the world around, has been of a wavering and feeble kind, not of a decidedly pernicious character. His bosom companion now bends over him in agony; "alas, my beloved wife!" perhaps he exclaims, "how little have I sympathized with you in your christian conflicts; how few have been my endeavors to help you in your pilgrimage." And now perhaps the child-agonies around their dying father. "Alas my son, your father is dying, and dying with a keen reflection that he has not properly cared for your highest good. For your temporal comfort I have anxiously labored, I have laid up for you an earthly competence, more I fear than will do you good; but I have not yet prayed for you and instructed you, and yearned over your worthless souls as I ought." His neighbors press around him. "You see my friends that I am going the way of all the earth; listen to my dying lamentation—it is that my religious walk has not been in your midst as it should have been. I have lived before your eyes a formal worldly life; O that religion had found in my life example a more consistent and earnest advocate." And now he turns his eyes towards the heavenly city. Its palaces and towers send down upon his soul but a feeble glimmering, and he would fain tarry longer on earth that he might into his follies, fill up the chalice of duty, and make a wiser preparation for his final exit. The nearest goal, his hands are out; he dies, and scarcely knows that she has lost a friend.

Sarah, dearest, thou hast left me,  
Here, thy loss I deeply feel;  
But, 'tis God that hath bereft me,  
He can all my sorrows heal.

Sarah, Oh! I hope to meet thee,  
When the day of life is fled,  
Then in heaven with joy to greet thee,  
Where no farewell tear is shed.

The above beautiful stanzas were modified by the bereaved husband.

T.

DIED—At the residence of his uncle Austin Bowlin, in Macon county, Ala., on the 11th of November, 1851, JOHN H. BROOKS, in the 29th year of his age. The deceased was an amiable and pious member of the Baptist church, which he joined at Sardis, Macon county, Ala., in July, 1849. With which he remained until about a year before his death, when he became a member of the Union Springs Baptist church, and was chosen by her to fill the office of Deacon; he was set apart to this important trust in June, 1851.

The deceased had already reached a point which but few could hope to attain. To know him was to love him, and so unblemished was his character that the tongue of slander was hushed in silence at the mention of his name. His disease was consumption—flattering in many of its forms, but laying a sure foundation

Maryland Union Baptist Association.

This body met according to appointment at the High Street church on Wednesday, the 5th inst., at 11 A. M. The chair was taken by Brother Fuller, who led the Association in prayer. The letters from the churches were then read, which contained very gratifying accounts of the progress of the work of the Lord among them.

About 300 have been baptized during the year many of whom were converted under the labors of the missionaries employed by the Association.

Two meeting-houses, namely, at Wetupquin and at Elkohart Mines have been dedicated during the year, and debts resting on others have been either partly or wholly paid. No letters were received from the churches at Elkridge, Bethel, Hanover, and First Colored church of Baltimore.

The Association, then proceeded to the election of officers. Rev. J. L. Bacon, of Washington, Was chosen Moderator, and brother A. F. Crane Clerk. Adjourned with prayer by bro. Adams.

The Circular was read by Rev. B. Griffith—subject, "Personal effort to save souls, the duty of every church member."

The committee on Education, through Dr. Bacon, presented an interesting report of the condition and prospects of the Columbian College at Washington. It appears that there is already an endowment of \$20,000, and a friend of the College has agreed to give a similar amount. The same sum can be raised from other sources.

Brother W. F. Broadus, of Ky. has been invited to accept an agency, for the purpose of raising said endowment.

Bro. L. P. Bayne offered a resolution changing the Constitution, so as to allow any Missionary Society one delegate for every contribution of \$20 or upwards, and any individual contributing the same sum or upwards, one delegate.

The standing committees were announced; on Sabbath Schools, Destitute Churches, Evangelical Efforts, Education, Romanism, Foreign Missions, Book Depository and Bible Society.

The next annual meeting of the Association was ordered to be held in the 7th Baptist church Baltimore, on the 1st Wednesday in Nov. 1852.

Bro. S. C. Boston was appointed to preach the annual sermon. Bro. G. F. Adams, alternate.

Bro. J. W. M. Williams was appointed to write the Circular letter.

Bro. W. Crane offered a resolution looking to the establishment of a book agency.—Adopted.

Bro. Ryan offered a resolution tendering the thanks of the association to the Baltimore Clipper or services in reporting and publishing the proceedings of the session.—Adopted.

After the transaction of some other important business, the association adjourned with prayer to meet next year in the place above mentioned.

Mortuary.

DIED—In Warren county, on the 23d of September, of congestive fever, SARAH ANN JENKINS, wife of W. M. Jenkins, and daughter of John and Clarissa Slater, in the 22nd year of her age. She left behind an afflicted husband and two little children, the youngest only twenty-five days old. At her death, her husband, who had been suffering under disease for several months, was not able to go from one room to another without help.

The deceased possessed a remarkably amiable disposition, affectionate as a daughter, wife and mother. For months she attended at the sick bed of her husband, fearing that he would be taken and she left a widow; but it was the will of Providence that she should be taken and he left. She was baptized into the fellowship of Flower Hill Church, in 1846, by Rev. W. M. Farror, and continued her connection until the time of her death. Her exit from time to eternity was extremely sudden and unexpected—no one was aware of her being ill. In the morning, her husband went to the door of her room and asked her how she felt. To which she replied, very well. Have you any pain? No.—He returned to his bed, and some time after heard her say, "I shall die, I shall die." Her husband got into the room as soon as he was able, and seeing death depicted on her countenance, exclaimed, "My dear are you ready to die?" She made no direct reply, but merely ejaculated, "Oh, God! my God!" and never spoke again.

Sarah, thou wast mild and lovely,  
Gentle as the Summer's breeze,  
Pleasant as the air of evening,  
When it floats among the trees.

Sarah, thou art silent, sleeping  
Peaceful in the grave, so low,  
Thou no more wilt join our weeping,  
Thou no more our song shalt know.

Sarah, dearest, thou hast left me,  
Here, thy loss I deeply feel;  
But, 'tis God that hath bereft me,  
He can all my sorrows heal.

Sarah, Oh! I hope to meet thee,  
When the day of life is fled,  
Then in heaven with joy to greet thee,  
Where no farewell tear is shed.

The above beautiful stanzas were modified by the bereaved husband.

T.

DIED—At the residence of his uncle Austin Bowlin, in Macon county, Ala., on the 11th of November, 1851, JOHN H. BROOKS, in the 29th year of his age. The deceased was an amiable and pious member of the Baptist church, which he joined at Sardis, Macon county, Ala., in July, 1849. With which he remained until about a year before his death, when he became a member of the Union Springs Baptist church, and was chosen by her to fill the office of Deacon; he was set apart to this important trust in June, 1851.

The deceased had already reached a point which but few could hope to attain. To know him was to love him, and so unblemished was his character that the tongue of slander was hushed in silence at the mention of his name. His disease was consumption—flattering in many of its forms, but laying a sure foundation

for a speedy departure. As his end drew near he expressed a desire to depart and be with the Saviour; he wished his friends not to grieve for him, and breathed his last, in the full hope of a blessed immortality.

Thus passed from earth one of its noblest gems, to shine in eternal lustre at God's right hand. W. S. L.

Macon, Ala., Nov. 25, 1851.

DIED—Of Erysipilas on the 18th November, 1851, at his residence, in Green county, Ala., Mr. George Randolph, in the twenty-eight year of his age.

The subject of this notice has been known to the writer less than twelve months, yet, in that short period his virtues had obtained that place in my affections, acquired by the oldest and most respected acquaintances.

His devotion to his affectionate wife, his respect for his aged mother, and his care for his fatherless little sister, not only conspired to command the respect of all who knew him while he lived, but enable us now, that he is gone, to appreciate more deeply the bereavement his family have sustained. May God in his mercy extend his special care over his afflicted family and give to them the consolations of his rich grace now in this time of trial, that they may with Christian fortitude, bear this irreparable loss.

Our hearts with joy shall leap, George,  
Thou' wert beneath the sod,  
For the prayers we heard you speak, George,  
Have found their way to God.

Did not our Saviour say, George,  
"Ask, and it shall be given?"  
Did not we hear thee pray, George,  
Thy sins might be forgiven?

Then rest thee in thy narrow bed,  
With the wild grass flowing o'er thee;  
"A house not made with hand" shall shed,  
One day, its blessings o'er thee.

H. E. B.

Domestic Mission.

Receipts from the 1st Nov., to 1st Dec., 1851.

Nov. 10. Rec'd of Wm. P. Hill, Ag't for Ga., \$325 00

" " " Nimrod Long, Tr's of the Missionary Bible Society B-thel Association, Ky., 23 32

" 11. Rec'd of Salem Church Ga., by E. G. Blair, Church Clerk, 3 60

" 17. Rec'd of Wm. P. Hill Ag't Georgia, 200 00

Total, \$551 92

WM. HORNBUCKLE, Treas'r.

Business Department.

Letters Received.

J. B. Stephenson, P. M.—Your favor is received, and your request complied with. See receipt list.

Rev. W. Jenkins Sen.—Your kind note received a hearty welcome. We do as requested.

Rev. J. B. Stiteler's letter will receive private response.

Rev. H. Lee's communication has come to hand. We are rejoiced to hear of the success of his labors. We shall publish his article soon. Will Bro. Lee give us his address in Georgia again?

Bro. C. Cunningham.—Your letter with money enclosed is before us, we give credit below.

Rev. A. Buffington.—Judge A. G. Perry has already paid in advance, and we shall therefore continue his paper.

Bro. J. R. South's letter has been answered privately. We hope all will be found right.

Bro. N. S. White has our thanks for his kindness. Let us hear from him often. We would be glad to record such favors frequently.

Rev. H. Simmons' letter has been received. We make change, &c., as per request. Will Bro. S. communicate with us occasionally, relative to the Cause in that region? We should be happy to hear from him.

Bro. C. Borman's favor is at hand, and we return him thanks for his kindness. We do as requested.

Bro. D. Gibbons will perceive that we have already received a communication upon the subject of his letter, and shall therefore not publish his. We are glad, however, to hear from Bro. G., and hope to have the same pleasure often. We will do as he requests.

James Montgomery's letter, enclosing money for D. and W. Heaton, is at hand; see receipts below.

Bro. R. Leigh.—Your's, enclosing money for Mrs. Leigh, is before us. We credit in the receipt list as requested.

RECEIPT LIST.

NAMES. AMOUNT. Vol. No.

N S White \$2 50 3 13

Moses Warren 2 50 4 30

S W Quarles 3 00 3 52

S W Eddins 2 50 4 52

J C Caldwell 5 00 4 52

Rev J C Crawford 5 00 4 13

W Jenkins Sen 5 00 3 1

A G Perry 5 00 6 13

Stephen Stone 2 50 2 29

Edmund Borman 3 00 3 30

David Heaton 2 50 4 30

Wm Heaton 2 50 4 30

Mrs Polly Leigh 4 00 3 23

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.

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

J. A. & S. S. VIRGIN. MONTGOMERY ALABAMA. DEALERS IN Watches, Jewelry, Music, and Musical Instruments.

KEEP constantly on hand a large and well selected Stock of Gold and Silver Watches, of the best English, Swiss and French making. Ladies and Gentlemen Chains, Keys, and Trinkets, of various patterns.

A large assortment of Gold Pens, in Gold and Silver Holders; Gold and Silver Spectacles for all ages.

Pins, Earrings, Bracelets, in great varieties, besides all other articles belonging to a complete Stock of Jewelry. Their STOCK OF SILVER PLATED WARE, GUNS, PISTOLS, &c., is large and well selected.

Their STOCK OF MUSIC and MUSICAL INSTRUMENTS, is unequalled in the State, comprising all the Instruments, stringed and wind, from the GRAND ACTION PIANO FORTÉ, to the Common Fife. Pianos from the best makers known, such as Chickering, Manna and Clark, and others. Seventy-Five Thousand Pages of Sheet Music, which are constantly replenished by fresh arrivals of late publications. All of the above articles will be sold as low as can be found in any establishment of the kind—Goods all warranted to be what represented when bought.

Watches and Jewelry repaired at short notice by the best of Workmen. 41-1f

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 Hearsse 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 metal, 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, air-tight and portable, while they combine the greatest strength of which metal is capable. When properly secured with cement they are perfectly air-tight and free from exhalation of gases. 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 internments, as has been proven by actual experiments, and certified to by some of our most scientific men.

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

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

A good supply of the above Burial Cases will be kept constantly on hand, and may be seen or had by application to LOVELAND & LOCKWOOD.

Recommendations.

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 GOLDENBETH, D. D.

Newton, Sept. 8.

Letter from Mr. Calhoun's Private Secretary.

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

Messrs. FISK AND RAYMOND, Gentlemen:—I beg to assure you of the satisfaction you have given, by the manner in which you have inclosed the remains of the late Mr. Calhoun, in one of "Fisk's Patent 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 this desirable object than any other that I am aware of. Its convenience for transportation united with the highly ornamental character of the Case, and also its cheapness, must recommend it to every one.

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

I am with respect, Your obedient servant, JOSEPH A. SCOTTLE, Washington, April 5th.

Messrs. FISK AND RAYMOND, Gentlemen:—We witnessed the utility of your ornamental "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. A. GREEN, JEFF. DAVIS, LEWIS CLAY, A. C. GREEN, W. R. KING, D. S. DICKINSON, DAN. WEBSTER, HENRY DOWGE, J. W. MAJOR, J. M. BERRIEN, W. P. MANGUM.

"Waverly Book Store."

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

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

D. WOODRUFF, Agent.

N. B.—Rare and scarce Books, which have not been published in the United States, from any part of Europe will be supplied to order, Tuscaloosa, Sept. 20 1851. 6m 39.

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

Oct. 1, 1851.

WEBB & SMITH, WHOLESALE GROCERS, Nos. 35 COMMERCE & 36 FRONT STREETS, MOBILE.

SAMUEL S. WEBB, Greensboro, Ala. WASHINGTON M. SMITH, Perry Co. Ala. Aug. 27, 1851. 26-1y.

JOB PRINTING OF EVERY DESCRIPTION, NEATLY EXECUTED AT THIS OFFICE.

The Baptist Male High School. WILL be opened in the town of La Fayette, on the first Monday in January, 1852.

MR. MOSES C. BLANCHARD, a gentleman of education and experience, has been engaged as Principal, and Mr. Wm. STAMPS, as Assistant.

The qualification of Mr. Stamps for the department which he is to take, are already known and appreciated in this community; and it will be seen from the following letter that Mr. Blanchard comes to us with the highest recommendations:

No Scholar will be received for a less time than one Term.

B. STAMPS, Sec'y.

BROWNWOOD, Oct. 13, 1851.

To the Trustees of the "La Fayette Baptist High School."

Gentlemen:—Learning that you have engaged Mr. Moses C. Blanchard—to take charge of your Institution for the ensuing year, we take the liberty of congratulating you upon your fortunate selection of a teacher, and of assuring you, that in our opinion, it would have been difficult for you to have found a more competent and efficient man.—Mr. Blanchard has been associated with us during the current year, in the various labors of the Brownwood Institute, and we have found him in every department, a ripe scholar and a thorough teacher. He is familiar and ready in all the details of the school room, and in our conception, a man of excellent judgment in the management of a school. We know him to be a thorough scholar, a judicious, though strict disciplinarian. His zeal and aptness in teaching, will insure him success. Under his direction, we anticipate your institution will speedily assume a distinguished rank. Permit us to bespeak for the energetic and liberal plans of instruction which we are quite certain he will desire to introduce into your institution, the cordial support and co-operation of the Board of Trustees and the approval of our 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 of JANUARY, 1852.

The Rev. Hillman Williams, of Talbotton Georgia, has been engaged as Principal.

Mr. Williams comes highly recommended, which will more fully appear by reference to the certificate below from the Faculty of the Mercer University, Penfield, Georgia.

Board can be had in respectable families on reasonable terms. Nov. 5th 1851.

B. STAMPS, Sec'y.

PENFIELD, Oct. 8, 1851.

Rev. H. Williams, the bearer of this certificate, is a regular graduate of Mercer University, and was assigned the highest honor of his class at the commencement in 1848. Whilst in 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 deportment, secured for him the confidence and respect of his teachers and associates. In addition to these, an experience of three years in the business of teaching, renders him, in our judgment, eminently qualified to engage in that important vocation. We therefore take pleasure in cordially recommending him to any community that may be desirous of engaging the services of a competent teacher, as one who will give satisfaction.

J. L. DAGO, P. H. MEEL, 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, 166.] 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 & Wax.

MISS L. D. SALISBURY, French, Drawing and Painting.

MISS JENNIE A. MOREY, English.

MISS M. A. GRISWOLD, English.

MISS SARAH SMITH, Music.

MISS MARY JANE DAVIS, Music.

MISS EMMA CONARD, Primary and Preparatory Departments.

GOVERNORS, 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 twentieth year, under the direction of the same Principal. It has always enjoyed a high degree of prosperity, without any interruption. It attracts students from all parts of Alabama, Tennessee, Mississippi, Arkansas, Louisiana and Texas.

At no period, has it been favored with an 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, Horn, Guitar, Violin, Violoncello, Double Bass, French Horn, Tuba, &c. &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.

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

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

The Teachers in the other departments possess the highest qualifications for their respective duties. They have all been educated, for several years, in their profession, in the best, or in other Southern Institutions.

The GOVERNORS are admirably fitted by their 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 STEWARD 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 enter the Institute at any time in the Session, and engage in such studies as they prefer. Those who are advanced to

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 COMPLETION.

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 Governors and Teachers, from whom the Pupils are never separated.

MONTHLY EXERCISES are held, conducted by Committee of the older Pupils, under the supervision of the Governors. These are attended by the members of the Board of Trustees and other invited married gentlemen with their ladies. They are designed to FORM THE MANNERS of the young Ladies, and make them practically familiar with the usages of polite society.

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

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

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, or bringing Stuffs into the Institute, is liable to instant expulsion.

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

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

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

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

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

For winter, it is a DARK GREEN WOOLLED. 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 Calicoes, two Pink Gingham, and two common White Dresses, with one Blue Dress, and one Green Linen Dress. Every Dress should be accompanied by a Sack of the same material.

BOXERS—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 belted with Pink Only—no flowers or tabs.—Also, one Cape Bonnet, of Brown Linen.

APRONS, of Brown Linen and Buried Muslin—none of Silk permitted.

Mantillas prohibited.

All the Dresses must be made perfectly plain, without inserting, edgings, or any trimming, whatever.

ALL FURIES, 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; yet it is earnestly requested, that Pupils be furnished from home.

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 Governors and Teachers; they have regular hours of study and recreation; habits of order, system, punctuality, neatness and economy, are constantly fostered. 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, secure 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.—There is but one session a year, in the Institute, and that of ten months, commencing always about the first of October.

The next session will commence on WEDNESDAY, the First day of OCTOBER. It is of great importance to the Pupils to be present at the opening of the session.

Rates of Tuition, &c.

PER TERM OF FIVE MONTHS.

Primary Department, 1st Division, \$10 00

" " 2nd " " 12 00

Preparatory Department, and all English studies through the whole course, 15 00

Musical on the Piano and Guitar, (each,) 25 00

Use of Piano, 5 00

Use of Guitar, 1 00

Music on the Horn 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 lesson,) 1 00

French, German and Italian, (either or all,) 15 00

Latin, Greek, and Hebrew, (either or all,) 15 00

Board per month, including fuel, lights, washing, bed, bedding, &c., 11 50

Incidentals, (fuel and servant 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 must be paid from the time of entrance to the close of the term—no deduction, except at the discretion of the Principal.

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

No young Lady will be permitted to receive her Diplomas 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 \$14 00 a year. Two hundred and twenty-eight 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 Eolian 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 Pupils.

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.

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 amount of Tuition—depending, of course, on the kind and extent 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 care and economy in the use and preservation of articles thus supplied.

Payment can always be made by Acceptance of Mobile and New Orleans.

E. D. King, Wm. N. Wyatt, John Lockhart, Larkin Y. Tarrant, Trustees, James L. Gorce, Wm. Hornbuckle, Sam'l Faulkner.

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 Paint. Our prices shall be in strict justice to ourselves and purchasers.

November 5, 1851. 46-1



## POETRY.

### Consolation.

BY ALICE B. NEAL.

There are moments when the spirit  
Faints, too faint for human aid;  
When all hope we may inherit,  
Are in dust and ashes laid;  
Voices dear to which we hearkened  
Into silence fall;  
And the very sunshine darkened,  
Stream more faintly on the wall.

Happy they who can borrow  
Comfort from a higher life,  
And from some diviner sorrow  
Call a calmness to their strife;  
Who can hear a voice from heaven,  
Bidding all their anguish flee,  
Since no earthly help is given—  
Heavy-laden, lean on me.

Ye who labor, I have loved you  
As you toil for other's good;  
By their baseness I have proved you,  
By ingratitude withstood;  
Once for man my tears fell faster,  
Reaping scorn for my reward,  
Aids dispense more than Master;  
O, the sorrows that his Lord?

## Miscellaneous.

### The Good Water Boy.

BY T. S. ARTHUR.

A boy named Frank, who had heard a great deal said about the evil of intemperance, was passing the door of a tavern kept by a man who drew a great deal of money by his agreeable manners, and the pleasant way he had of talking to every one. Frank was whistling a lively tune as he went by, and the landlord, who was sitting in the bar-room, said to himself, "That fellow! Won't you stop in and get something to drink?"

"I don't care if I do," said Frank, and he straightened himself up, and walked with an erect air, as if he were a man, into the bar-room.

"Well, sir! What will you take?" said the landlord. "A brandy punch, mint julep, cherry cobbler, or a hot whiskey punch?"

"I'll take a glass of Adam's ale, if you please, landlord."

"O! Adam's ale," returned the landlord. "Yes—very good drink that, only a little too weak." And he poured Frank out a glass of pure, sparkling water, which the lad drank off with the air of one who enjoyed it.

"How does it taste," inquired a tippler thinking to throw the laugh upon Frank. "Try a little, won't you? I asked the boy with a serious face. 'I'm sure you'll like the taste. It makes you feel good all over, nor hasn't a particle of headache or fever in it.'"

"Indeed! so you're a young teetotaler," said the landlord. "I'm a cold water boy," said Frank, as he stepped back from the bar. "And, in return for your compliment this morning, invite you to join our army. We'll make you captain."

A day or two afterwards, while Frank was passing Hartley's tavern again, the landlord happened to be at the door; and, although sensible that he had obtained rather the worst in his encounter with the cold water boy, felt very much inclined to have another passage of wit with him.

"Good morning! Good morning! How are you, my little cold water friend?"

"Right well, I thank you," replied Frank.

"Won't you walk in," said the landlord.

"No, I thank you," returned Frank.

"We've got some first-rate Adam's ale. Won't you have a glass?"

"No, I believe not! I'd rather take it at the pump."

"From the old iron ladle?"

"Yes. That doesn't taste or smell of brandy."

"As my glass did?"

"Your glass smell rather strong, landlord, and the taste of the brandy completely spoiled the water."

"Did it indeed! I'm sorry. But come in—come in! I want to talk with you you're an odd sort of a little fellow. We'll have a glass washed so clean that you'll neither taste or smell brandy."

"I don't think you can," replied Frank. "Hot water will hardly scald out the taste of the vile stuff."

"Vile stuff? Why do you call brandy vile stuff?"

"Because it makes wise people fools, and strong men as weak as babies. Wasn't it brandy, or gin, or some other of this vile stuff, as I call it, that made Mr. Perkins strike his wife and kill her? You know that he is now in prison, and had like to have been hung!"

"He was drunk."

"Water did not make him drunk. I go to the pump and take ladle after ladle of the clear cold water; but I never was drunk in my life."

"Nor do people who drink brandy get drunk unless they drink too much."

"How do they drink too much?" asked Frank, growing serious.

"Because they are dry!"

"Water would answer a better purpose, and they might drink a gallon of it without getting drunk. And then you know it is so much cheaper."

"O, yes. But if every body drank water only we landlords would starve."

Frank shrugged his shoulders.

"Well, my young cold water man, what do you say to that?"

"Why," replied Frank with a smile, "that it would be much better for a few landlords to starve or get into some more useful calling, than for a hundred thousand people to die every year from drunkenness."

"Who says a hundred thousand people die drunk every year?"

"O! I've always heard that."

"I don't believe it."

"Well, say fifty thousand, or even twenty thousand. Isn't that number awful to think of?"

The landlord's face became serious. While he stood musing, Frank said—

"Come down to the hall to-night, and

you'll hear all about it."

"To the Temperance hall?"

"Yes, sir."

"Ho! Wouldn't the folks start?"

"Suppose they did? Would they do any harm?"

"O, no! I don't care for that."

"Just say you'll come, won't you? Say it for my sake. I know that if you really saw that you were doing evil in the world, you wouldn't sell another drop of brandy. Won't you come?"

"O yes, I'll come, if it's just to please you. It can do no harm."

And Hartley was as good as his word. It so happened that a lecturer was exhibiting the appalling consequences of intemperance, and he read from a pamphlet in his hand statement after statement, from men in all positions, bearing upon evils of drunkenness. Having done this, he went on to show, in the clearest manner, the responsibility of those engaged in the liquor traffic. The landlord was forced to think now, and he thought until his knees trembled.

The cold water boy was there, and his eyes were scarce for a moment off the landlord. With pleasure did he observe the effect produced. But how gladly did all his pulses bound, when, after the lecturer sat down, Mr. Hartley deliberately arose to his feet, and said—

"I have sold liquor for twenty years, and if all that I have heard to-night be true, I have been the means of doing more evil than the repentance of a thousand times can atone for. But my eyes are now open, and seeing the dreadful consequence that follow this traffic, I do hereby solemnly pledge myself to pour all the liquid poison in my barroom and cellar into the street at sunrise to-morrow morning."

A Chapter of Absurdities.

1. To desire to have men sober, and vote a license to make them drink.

2. To mourn over drunkards, and vote a license to make more.

3. To pity a drunkard's family, and vote for the chief means of their misery.

4. To expect to restrain men from evil by telling some of them they may do it.

5. To think that authorizing a business will discourage it.

6. To suppose that making the sale of intoxicating drinks legal, will not make it respectable in the estimation of most people.

7. To suppose that making the sale of them respectable, will not encourage the use of them.

8. To regret the growth of the upas, and keep watering the main root.

9. To believe that we should not do evil that good may come, and license men to sell poison for the sake of having orderly (!) houses to drink it in.

10. To think that drinking intoxicating liquors in orderly houses will not promote intemperance.

11. To profess benevolence to our fellow men, and vote for a chief cause of idleness, quarrelling, poverty and misery among them.

12. To pray for a blessing on our neighbors with our lips, and seek a curse with our voices.

13. A government instituted and sustained for the good of the people, licensing a trade to bring evils upon them.

Feeding Horses on the Road.

There is no one thing in which the farmers manage their stock badly as in feeding horses too frequently while traveling. Some will bait their horses every ten or twelve miles, though they may not be more than an hour and a half or two hours in going from one stage to the other, and this is often done soon after the horse has eaten a hearty breakfast or dinner. When the horse stops he is usually fatigued or hot, and he needs resting or cooling; to fill the stomach then with food, before the previous meal is digested, is injurious in the extreme. Let the horse be well fed in the morning before he starts on a journey, and he will travel from seven to twelve without requiring any food; then let him rest two hours at noon, and he will be prepared to travel again till seven without baiting. Horses that labor on the farm, work half a day without eating. In and around cities are thousands of horses that work hard during the forenoon and afternoon without baiting, and yet they are kept in good condition, though at work almost every day in the year; they are employed in trucking, in cabs, in omnibuses, and other vehicles, and they usually labor hard. Although these horses are frequently under the best of management, no one thinks of giving them a baiting between their regular meals.

The following article by J. V. C. Smith, shows the management of horses in the East, in this respect:

"Barns are not required in Syria, no hay even being cut or in demand; cattle, goats, sheep, &c., having excellent food the year round. Horses are far better managed in Syria than in England or the United States, are more spirited and endure the severest kinds of fatigue better than in Europe, or in our own best of countries. The system of feeding, which is uniform throughout the East, is to give them fine straw, broken up by pounding, analogous to being cut. It is put into a small bag, containing perhaps a peck, mixed with four quarts of barley, or beans, if preferred. When put up for the night, the string of the bag containing their supper is slipped over their ears, and they are left to make their meal, and then have a regular night's sleep. Early in the morning the mess is repeated, nothing more being given them; in fact, the article of hay is unknown. I have ridden one horse twenty days—often ten hours at a time—without ever stopping to bait."

A wise son heareth his father's instruction.

## For Housekeepers.

People in general are not aware how very essential to the health of their inmates is the free admission of light into their houses.

Sitting to sew by candle-light at a table with a dark cloth on it is injurious to the eyesight. When no other remedy presents itself, put a sheet of white paper before you.

People very commonly complain of indigestion; how can it be wondered at, when they seem, by their habit of swallowing their food wholesale, to forget for what purpose they are provided with teeth.

Never allow your servants to put wiped knives on your table, for, generally speaking, you may see that they have been wiped with a dirty cloth. If a knife is brightly cleansed, they are compelled to use a clean cloth.

There is not any thing gained in economy by having very young and inexperienced servants at low wages; they break, waste and destroy more than an equivalent for higher wages, setting aside comfort.—*Home Gazette.*

A Good Garden.

No branch of husbandry is more neglected than the garden. Those farmers who live too far from market to indulge often in the luxury of fresh meat, are still content to dine on salt pork or beef, with the addition of potatoes only, rather than devote a few hours to the cultivation of a kitchen garden. Both health and good taste demand that a farmer's table should contain a full variety of vegetables.—Radishes, lettuce, cauliflowers, beans, peas, tomatoes, beets, turnips, and indeed many others, should always be found there in proper seasons, while melons and the small fruits will furnish the breakfast and evening board with healthful luxuries.

Raspberries, strawberries, and blackberries, may be grown almost without labor, and with due attention, their improvement in quality will fully compensate for the painstaking.

If farmers wish their children to be fond of home, they should at least furnish them with such luxuries as every journeyman mechanic would purchase in the large cities for the use of his family, particularly when he can do so at comparatively little cost.—*Working Farmer.*

Ice produced by Steam Power, and Steam Converted into Snow.

That ice can be produced by mechanical means many have heard; but that steam may be used as an auxiliary for the purpose will seem hardly credible to any body, and that steam itself may be converted into snow by the aid of steam, is a phenomenon of which but few have heard. Yet these are facts, and are now daily demonstrated at the Great Exhibition, in the refreshment room, adjoining the department of machinery in motion. Mr. Thomas Masters, of the Royal Polytechnic Institution, Regent street, the inventor of various ingenious machines for freezing, has adapted one of them for being put in motion by steam power, and which is now in operation daily in the western refreshment room. This apparatus is capable of freezing upwards of 100 quarts of desert ice (sixty different sorts are produced in the one machine) every fifteen or sixteen minutes. An unlimited supply can thus be obtained, and of a perfectly smooth quality. The economy of time, labor, and expense thus ensured must be immense. A more perfect and simple contrivance for producing a perennial supply of these delicacies, in a crowded place like the Exhibition, could not be conceived, and the invention is undoubtedly one of the most ingenious novelties in the section devoted to the machinery in motion.

The machines, however, are not limited to making desert ices; they are made to produce cylinders of solid ice sufficiently large enough to hold decanters of water and many bottles of wine. These cylinders are made in the form of castellated towers, and have a very novel appearance; they not only cool the wine and water placed in the centre, but diffuse a most agreeable coolness throughout the atmosphere. The converting steam or vapor into snow is effected by forcing it through the machine, and in this way a whole room may be easily cooled down in the hottest of weather. These are very singular effects. They are, however, easily to be understood on an examination of some of the patentee's smaller machines, of which there are several exhibited in class 32; and which are calculated for use in a small family or bachelor's chambers. The cost of turning pure water into ice for sherry-cobblers, cooling wine, and other purposes, is less than it can be purchased for at the ice stores. The machines are well worthy the attention of the curious and scientific. Mr. Masters, the patentee, is, we understand, the contractor for the supply of the confectionary and desert ices to the eastern as well as the western refreshment rooms in the Exhibition, and visitors have thus every opportunity of informing themselves of the merits of these singular inventions.—*Scientific American.*

SILVER.—The production of gold has appreciated the value of silver in comparison, says the Journal of Commerce, and that too at a time when the relative value of the latter had been increased by a series of financial movements in Europe, so that we are fast losing our silver coin. The only remedy which appears feasible, and likely to be generally acceptable to the country, seems to be for Congress to authorize a seigniorage to be taken from all the new issues of silver coin. It cannot obtain a free circulation at its present value, as it is worth about three per cent. premium, and all large pieces are quickly taken for export.—

## There are many objections to alloying the coin with baser metals, which would not apply to reducing the weight. Let seven per cent. be taken from the government from the present value of the silver coin, and gold made the sole legal tender for all amounts above three or five dollars, and the export of coin would at once be stopped, while no one could be wronged. The present coins would be worth their full value to the holder; the new coin could be obtained at par for the convenience of change; and the Government would be reimbursed for the expenses of the mint.—*Louisville Journal.*

## HOWARD COLLEGE,

Marion, Alabama.

## FACULTY.

S. S. SHERMAN, A. M. President and Professor of Chemistry.

Rev. T. F. CURTIS, A. M. Professor of Theology and Moral Science.

A. B. GOODHUE, A. M. Professor of Languages.

Rev. R. HOLMAN, A. M. Professor of Mathematics.

J. A. MELCHER, A. B. Teacher of the Preparatory Department.

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

## ADMISSION.

Students are received into the Preparatory Department at any stage of advancement.

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

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

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

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

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

## COURSE OF STUDY, &c.

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

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

## EXPENSES.

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

Common English Branches, 16 00

Incidentals, 2 00

Students rooming in College are charged \$2 00 per month for room, and servant to attend upon it, per term, 10 00

Board, per month, from \$8 to 9 00

Washing, do from 1 10 to 1 50

Fuel and Lights, of course vary with the season, and will at all times depend much upon the economy of the student.

Board, including lodging, washing, fuel, lights, &c., may be obtained in private families at \$13 00 per month.

Tuition is required in advance, and no deduction is made for absence, except in cases of protracted illness. The student is charged from the time of entering to the close of the term, unless for special reasons, he is admitted for a shorter period. In the Theological Department, tuition and room rent are free.

The necessary expenses at the Institution are moderate. Exclusive of clothing, they need not exceed \$200 per annum. But if the student is allowed the free use of money, and is disposed to be extravagant, he may spend much more here, as well as elsewhere, though it is believed that Marion presents fewer temptations to extravagance than any other town in Alabama.

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

WM. HORNBECK, Secretary.

Oct. 1, 1851. 316.

## Mississippi Female College.

[UNDER THE PATRONAGE OF THE MISSISSIPPI BAPTIST CONVENTION.]

## FACULTY.

REV. WM. CAREY CRANE, A. M. President and Professor of Ancient Languages, Ethics and Belles Lettres.

A. HIEKE, Professor of Drawing and Painting.

A. T. CLEYMEYER, Professor of Vocal and Instrumental Music.

MISS S. C. EATON, Instructress in English Studies.

MISS COLETTE M. SCOLLARD, Instructress in Ornamental Art and General Literature.

JAMES C. DUCKERY, Lecturer on Modern Languages and Literature.

REV. ISAAC S. PARKER, Lecturer on English Literature.

HENRY M. JETER, M. D., L. L. B., Lecturer on Political Economy.

MRS. PIERCE, Maron.

WILLIAM D. FORD, Butler.

The Scholastic year, commences on the first Wednesday in September, and is divided into two Sessions, of five months each. The Course of Study extends through six years, and is designed to give complete and thorough an Education as can be obtained in the Union. The College Edifice, just completed, is elegant and commodious. The Boarding Department, is under the charge of the President and Lady, and can accommodate fifty-six Misses, with a gentle and comfortable home—where minds, morals, health and manners will receive strict and constant attention. Board can also be obtained in genteel families prepared to receive young Ladies.

Each young Lady will furnish her own towels and napkins. Pupils are received at any time, and charged to the close of the session. No deduction made except in case of protracted sickness.

## TERMS TUITION, &c.

Academic Department, per Session \$13 00

Collegiate, " " 20 00

Ancient and Modern Languages, one or all, 12 00

Musical Piano or Guitar, each, 25 00

Use of " " 2 50

Ornamental Needle Work, 15 00

Drawing and Painting in Water Colors, 15 00

Painting in Oil, 25 00

Wash or Shell Work per Lesson, 1 00

Board, including Lodging, Washing, Fuel and Lights, per Month, 10 00

Incidental Tax, per Session, 1 00

Bills payable, half in advance, half at the close of the Session. Drafts on time, on Memphis, Vicksburg, Mobile or New Orleans, taken for Bills. If Books or other articles are furnished at the Institution, a small deposit must be made.

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

## A CARD.

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

## H. H. HANSELL & BRO.

21 Magazine Street, New Orleans, La.

WM. S. HANSELL & SONS,

28 Market Street, Philadelphia.

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

New Orleans, Jan. 15, 1851. 47-ly.

## THOS. ANDERSON, [WM. BURKS,] GEO. P. KELLY

ANDERSON, BURKS & Co

Factors and Commission Merchants,

MOBILE, ALA.

ARE prepared to grant the usual facilities to Planters who are disposed to give us their business, and respectfully solicit patronage.

Mobile, March, 5, 18 0.

## P. E. COLLINS.

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

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

## Bibb Lime.

WILL be furnished at Branes' Warehouse on the Cahaba river, at Fortune's Ferry, Mr. Wiley E. Swift, agent, and at B. Beck's Warehouse, in Cahaba, during the ensuing winter and summer. Persons wishing to purchase Lime will receive information concerning it at those places. It has been thoroughly tested and must recommend itself to purchasers.

CALHOUN & BROTHERS.

Oct-3 11 3m.

## BAKER & LAWLER,

COMMISSION MERCHANTS,

No. 2, Commerce Street,

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ROBERT A. BAKER, Summerfield Dallas Co.

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Sept. 10, 1850. 38-ly.

## DRUGS & MEDICINES.

New Store and New Goods!

J. G. HUCKABEE, having taken the Store lately occupied by L. S. Hart, offers to