

# South Western Baptist.

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**SOUTH-WESTERN BAPTIST,**  
EDITED AND PUBLISHED EVERY WEDNESDAY BY  
**A. W. CHAMBLISS.**

## TERMS.

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## Original.

### Travelling Correspondence—Mississippi.

**Mound Bluff—its pastor.** Conveyance to Clinton. Railroad ride to Bolton's and Raymond. Raymond Church—Macedonia—Baker's Creek—New Salem. Passage to Bovina. Services at Mt. Albion. Route to Antioch. Rev. E. C. Eager, Warrenton—the steamer, and trip, &c., &c.

A steady but uncomfortable ride of near twenty miles brought us to the vicinity of Mound Bluff, having come through the little village of Vernon after dark. For a considerable period this body has had no pastor. In truth, although at one time a strong and wealthy Church, it is now rather feeble; unable to take the lead, as heretofore, in all that pertains to the good of the cause. They will soon enjoy the services, it is thought, of Rev. W. W. Christman, through whose efforts, it is hoped, much good may be effected, and the Redeemer's kingdom again strengthened.

From here, we proceeded in a private conveyance to Clinton, the seat of the Mississippi College. Of this institution, however, I have already written you. In coming to this point, we had traversed a country well settled and in a high state of cultivation. Although the weather was cool and a light rain was falling, as soon as my horse, for you must know we travelled "beastly," we could not resist the temptation to peep out of the carriage occasionally. We found this mode of locomotion much easier than our previous manner of progressing. Kind friends had volunteered to take care of our horse, and a way of getting to the depot was cheerfully offered by others. Thus it was we came to adopt our present mode of travelling.

One of the "iron horses" soon drew us over the road to Bolton's, where we took passage in the little horse car for Raymond. This branch of the road has not been very long in operation. The car is drawn by a horse and a mule, to whom the long lash of the driver's whip is most freely applied, in order that the speed may average at least ten miles per hour. Nevertheless we got along pretty well, and a little after the sun had sunk behind the western hills, we were safely housed from the threatening weather.

So frequently have we made notices of the Church at this place, we only conceive it necessary to state its present condition. Rev. T. D. Armstrong, its late pastor, having removed to Texas, the Church will now be supplied once a month by the Rev. L. B. Holloway. May the blessings of an All-wise Providence accompany this change, and grant to increase these people "in the ways of the Lord."

Macedonia has extended a call to brother Woodall, we understand; Harmony has invited Rev. W. H. Taylor to the pastoral charge; Baker's Creek is supplied by Rev. J. H. Simms, and New Salem is without a pastor. Of the prospects of these Churches, however, we can say little or nothing, except perhaps, the first named. This, until recently, enjoyed the labors of brother Holloway, and during the past Summer received some accessions. There was like-wise a revival experienced at Baker's Creek, but New Salem remains as usual; it is from the latter party that the Church at Clinton is to be formed.

Returning to Bolton's, we took the passage train for Bovina, where in a couple of hours we were safely set down. A walk of but a few moments put us in comfortable quarters, where we were well protected from the cold penetrating air. Concluded to remain in the neighborhood over Sabbath, the week being far advanced.

On Lord's-day-morning, we took our seat in a friend's carriage and wended our way five miles to Mount Albion, to preaching. Though it was the regular appointment of the pastor, Rev. W. H. Taylor, a Methodist minister was expected to deliver a discourse; in this, however, a portion of the assembled congregation were doomed to be disappointed, for he did not come, and brother T. had to give them a sermon. Do not know how they liked it; we were decidedly pleased. Text—James, 1st chapter, 27th verse, theme, "pure religion." Would that all the members did follow the precepts taught—true prosperity is again visiting them; may it continue thus.

We were not permitted, as had been our intention, to walk down to "the lower neighborhood," but, when prepared to start, found a horse ready accoutered, in waiting for its rider. The cold, bleak winds seemed to flow from almost every point of the compass, as we mounted and "put off" on our route. Literally "pursuing our wending way" along the high ridges, at nearly every turn meeting the piercing winds, it was not a great while before we were chilled through, and one night, with perfect propriety, have then declared, we "had the blues," though, possibly, our nose and ears were more red than any thing else. Yet in due time, we reached Antioch, and soon with the aid of large, cheerful fires, gained our wonted strength and life. The howling winds now effected us not.

Antioch will soon be deserted of a pastor, as Rev. E. C. Eager, who has been supplying them for a year or two past, has been compelled to abandon the pulpit for a season, in order to regain his health. Thus it is, in this part of the State particularly, when a minister's usefulness seems most apparent, his health fails, he is

obliged to relinquish preaching. We trust, however, all will be right. This body has steadily increased under the ministry of brother Eager, and his services will be greatly missed. O that the Lord may send them a pastor "after his own heart!"

Neither ice nor a little snow, was able to cause us to defer our trip—onward we must go; so again venturing forth, we battled the cold atmosphere for another six miles, when we arrived at Warrenton, a small town on the Mississippi river, some ten miles below Vicksburg. Here, as was our purpose, we transferred ourselves to a steamer. It was late at night ere we got on board, but subsequent comfort soon banished former sufferings from our mind.

Our boat is a first class packet, every thing indicates this, and not many now on the river are superior to her in speed. On we go, stopping awhile at Grand Gulf, and a few minutes at Rodney, which place we have just left. At Natchez we propose to go ashore—will be there before long. In the mean time, as the river is in good boatable order we "tug ahead," with a full load of cotton, refusing all that is offered in addition. The weather is sufficient of itself to prevent viewing objects along the banks, but we have an obstruction, any how, in the dense piles of cotton bales. Next from New Orleans, so it is not worth while to vary—"a good bye."

L. A. D.

Mississippi River, Dec. 17, 1851.

## Texas Correspondence.

**Dear Bro. Chambliss:**—Since my last we have had some refreshing seasons in the outpourings of the Holy Spirit in various portions of Western Texas. Several of our churches had their numbers increased, of such we trust as the "Lord will have to be saved." Although the number of conversions was not so great as in meetings of the same kind in the older States, nor the excitement so great as is frequently witnessed on such occasions, yet we trust there will prove to be more of those who have been born of the Spirit, and will continue to "walk in newness of life," than is some times seen when the impulse of feeling has passed away, and the church burdened; the cause of Christ made to bleed, because of hypocrites and self-deceived souls being found in the pines of church.

Great care is necessary during revivals in the reception of members, feeling and not the judgment, is too apt to govern on such occasions, and the history of many of the churches of our denomination, has borne painful testimony to the fact. A desire to augment our numbers, and to command more wealth, talent and influence, has brought many like Achan, into the camp of our Spiritual Israel. The church seems reluctant in assenting to the truth, at least in action, that our strength does not consist in any of these things, but in an unreserved consecration of their hearts to the service of the Redeemer. While we have abundant cause to be thankful to God and to be encouraged in our future prospects, there are many things to be regretted in our midst: the scattered condition of many of our members, living isolated and deprived of church privileges, the spiritual wants, with but few exceptions, of our entire German and Mexican population, blinded by unbelief, by superstition or ignorance, and a call for ministers from every part of the country to break to the perishing thousands "the bread of life." In my ministry to three churches to which I am preaching steadily, I have baptized thirteen in the last few months, and received several by letter. We hope ere long to witness a more abundant outpouring of the Spirit in this portion of our Lord's vineyard.

Also in my field of labor, I would mention Victoria, a flourishing town of about one thousand inhabitants, situated at the head of navigation, as it is now, on the Gaudaloupe river. A few members of the Baptist church reside in and near the place. The congregation to which I have preached, is respectful and attentive. At the close of the year, I regret to say, I shall have to leave this place. Cannot the Southern Baptist Board make an appropriation for this place? Its position in the West, its numerous resources, the enterprise and intelligence of its inhabitants, its improvements and rapidly increasing population, make it one of the most desirable points in the West for planting a church and sustaining a regular ministry. May the blessings of God ever attend your efforts in promoting his cause.

Your's in brotherly love,

J. W. STRIBLING.

Roey Mills, Lavaca county, Dec. 1, 1851.

**Dear Bro. Chambliss:**—I see in a communication from brother J. W. Smith, of Shreveport, La., an account of several protracted meetings, held by myself and other ministers, in this destitute region of country. From Summergrove I met a large congregation on the line of Texas and Louisiana, the third Lord's day, including the Saturday before, I never preached to a more attentive congregation in my life. I preached twice on Lord's day. At the close of the afternoon services, three men rushed into the house from out of doors, and fell prostrate on the floor and sobbed aloud, and enquired what they must do to be saved. They were answered, "Believe on the Lord Jesus Christ and thou shalt be saved." I then enquired if there were any others that desired prayer to be made for them. There were about thirty-five or forty that bowed at their seats. They were so much crowded they could not get forward as mourners. My little daughter was sick, and I was therefore compelled to leave this congregation of mourners. The fourth Lord's day, including the Saturday before, I met my old congregation at Bethel, and baptized one. On the first Lord's day in October, I met the brethren of the first Baptist church in Shreveport, and preached for them. The second Lord's day, including Saturday, I visited Summergrove again, and continued the meeting until the Wednesday following, and baptized six. I then attended the Grand Cane Baptist Association, which convened with the first Baptist church in the town of Shreveport, commencing Saturday before the third Lord's day in October, and closed on Monday evening with the best of feelings. After the close of associational business, we protracted the meeting until Wednesday, at which time I baptized five in the presence of a large and attentive congregation. Here we had the labors of several ministering brethren; some from Soda Lake Association, and some from Red

River Association. Eld. Balis also visited us. He is thought by many to be the most talented man west of Mississippi. Permit me here to say, that there never was more hospitality shown towards any people, in any country, than was shown by the citizens of Shreveport, towards this little body. Hotels and private houses were thrown open with pressing invitations. This little body, though she is weak, has employed one missionary to labor in the destitute bounds!

Eld. Dodson and myself commenced a protracted meeting Thursday before the fifth Lord's day in November last. Three of the first days were cold, but the people attended day and night. On Lord's day we had quite a congregation, and several mourners with the deepest feelings throughout the entire congregation. You may guess that the two old men, Eld. Dodson and myself, both stood side by side with drawn swords, while the slain of the Lord fell on our right, left and front. Such a time I have never seen in Louisiana. The fathers watching over their sons; mothers over their daughters; brothers over brothers; sisters over sisters; husbands by the side of their wives; the wife by the side of her husband; young gentlemen and ladies prostrate on the floor, in solemn mourning;—Christians of every denomination praying and rejoicing. On Wednesday last we repaired to the water with twenty-two candidates for baptism, in the presence of a large and attentive congregation. I baptized the twenty-two in ten minutes. Now, if one man can immerse twenty-two in ten minutes, how many can one hundred and twenty men immerse in one day?

Among the number baptized was a mother and five daughters; the mother a converted Universalist. I am informed there were twelve Methodists, that is probationary members, baptized.

Brethren, pray for us in this destitute region of country. Strange as it may appear to those not acquainted with our situation, there are but two settled missionary Baptist ministers in the Grand Cane Association—Elder Jackson and myself. Will not some of our good brethren come over and help us; we have a fine country, but it seems that all of our ministering brethren go to Texas from some cause or other, while our country is passed over.

I close by subscribing myself your brother in Christ,  
Jesse Lee.  
Shreveport, Cabdo Parish, La., Dec. 5, 1851.

For the South Western Baptist.

## The Duty of Ministers.

The charge from the Saviour to his apostles "Go into all the world and preach the Gospel to every creature, teaching them to observe all things that I have said unto you," is still the same blessed command, and should be obeyed by every minister of Christ. To be instant in season and out of season, to reprove, rebuke and to exhort with all long suffering in his duty at all times. He should teach the doctrine of baptism, and show by the scripture that each has been brought with a price and belongs by right to the Saviour; that each is called with a holy calling—not according to his own works but according to the purpose and grace which was given him in Christ Jesus. They should impress upon church members their duty as such; that they should be unmovable amidst trials and temptations, that they forget not to set forth the death and sufferings of Christ at his table; and to be properly prepared for the warfare before them, that they put on the whole armour of God, and fight manfully for the faith once delivered to the saints. Such are some of his duties considered publicly. But there are those of a more private character which are no less his duties. He should speak evil of no man; to pray for his enemies, as commanded by Christ; bear with the infirmities of the weak; overcome evil with good. These are among the weapons which are not carnal, and "mighty through God to the pulling down of strong holds." He should remember that he is not of this world, and hence, should set his affections on things above. And to show that he is spiritually minded; let all jesting and foolish conversation be laid aside; recollecting to be diligent in business, fervent in spirit, serving the Lord. A minister who exhibits such evidences of faithfulness is worthy of his high vocation and of his hire also. Such let us all become, my brethren, if we would have the gospel "the power of God unto salvation." Let us endeavor to let our light so shine, that others seeing our good works, may glorify God who is in heaven. If this be the case with every minister of Christ, the time will soon arrive when all shall know the Lord, from the least unto the greatest. Let us work faithfully while it is day, remembering that the time will speedily come when no man can work. Let us devote all to the cause of Christ, remembering that we are bought with a price and are not our own and that much having been given us, much will be required.

J. G. W.

For the South Western Baptist.

## Object of Worship.

**Bro. Chambliss:**—Is it true that "man becomes assimilated to the moral character of the object he worships?" Does the world think of this powerful influence upon the hearts and actions of a people? That the position is true, we have but to look at idolatrous nations, and then look at a christian nation. It is very true that a majority in each country may not be worshippers at all, yet no one dare assert in these enlightened days, that the Bible has given the kindly feelings, the arts, the sciences, in short, all we have that is worthy of our veneration.

Taking all this for a self-evident proposition, not only as here laid down but in the deductions, we would advance one step farther. Man is susceptible of improvement from the mere outward appearance of the house of worship, the cleanliness of the inside, with neatness and order in all things appertaining thereto. Not to encourage extravagance, show, ostentation, but we contend a neat house, with fencing and grounds to correspond, inside kept neat and clean, without the vile accumulation of tobacco juice and quids, will elevate a worshippers feelings and thus elevate him.

And yet a step farther. We see elegant mansions perhaps, flowers and shrubbery may be so, with much of the little elegancies of life scattered around our country,—and where is there one solitary school house which will tend to elevate the mind of the youth above mud hole, or a pig sty? This is a crying evil. No need to build of marble, stone or brick. If a people cannot afford but a log cabin, why not build it neatly, fence it in and use white wash, where it can be. You may see white washed negro houses, brick chimneys, plank floors, and yet built of logs.

It is not at all to be wondered at our youths quitting school to go to frolic, or in driving negroes.—They have not had their ideas enlarged by any neatness, order or cleanliness even about the school room. Had we the authority of a dictator, we would shut every filthy house where young folks were taught, whether it be a school room or a meeting house. The idea of worshipping our God, Sabbath after Sabbath in a dilapidated concern, with fleas and dirt by the quantity is not often our way of thinking,—nor would we submit to sending our children to its counterpart—a school hut.

We know there are good men and true, who use both. And we know of our very best, who have not had the advantage of schools. But they are not content. It is only those who can do better, and who will not because the change would cost a few dollars—which they could make a better use of.

We believe in lashing all such. And if we only made them mad, it would do us some good. The object in an education is to improve the head, the heart, the hands, not in parroting a few rules or other men's ideas. Why not then elevate them by every means?

For the South Western Baptist.

## Spirit of Christianity.

**Dear Brother Chambliss:**—Whilst reading in Nov. 28, No.—, "The Spirit of Christianity," &c., &c., the question occurred to my mind, are we doing our duty? And yet other questions in continual succession, what do we forsake? who hates us? who persecutes us? who scourges us? An echo might answer, who—who—who? And why is this? Can we, my brother, satisfy conscience? Do we our duty? Truth, truth must be compromised! Were every Baptist to hold to truth and the whole truth, how would it be? Must we lead a compromising life? Must we be soldiers of the cross, and for fear of derision and contempt, appear in citizen apparel?

The day must come, indeed now is, when each man must show his colors. We must inscribe upon our banners the truth as preached by Jesus of Nazareth, and let odium come. What are you, all of us doing? For fear of seism in neighborhoods, in families, and may be in churches, we compromise. One brother, tearing a broadside, hangs his head if his preacher touches upon truth, because it is controversy. The spirit of religion is kept down, says some, by exposing error. How is this? Are we wiser than our Master? Did he not require us—"Go, ye, therefore, and teach all nations?" Do we do so by withholding a part of the truth?

My brother, put on your armor, take up the sword, and let us see you as a soldier, fearlessly avow the truth in all places and at all times, let it hurt whom it may. If you be whipped, never confess conquered, but rally and attack again and again! Yea attack! Error must be attacked; truth is aggressive. Truth never was preached, you can never be. You will have help. We are losing time; we are losing talent; we are losing men and means; our teacher must arouse, or we sink into a state of mental and bodily lethargy. Will ye, O, Rip Van Winkle, ask, what are we to do, as if a little aroused, like him from a long sleep. It is hoped not.—For not a week passes by when we have not thought of some thing which should arouse us to action.

If we were placed as mere sentinels, we might wait for an attack, or the sound, or sight of the enemy. But there is any command but are of action, "go ye," "come," "now is the time," &c., &c. The truth will draw out talent, money, men and means, and we will see a corresponding addition to the church as there ever has been. Truth, for truth's sake, will ever enlist the heart, and the holy influences of the Holy Spirit will ever follow. Action, my brother, action is needed.

Your's in love,

A VOLUNTEER.

For the South Western Baptist.

## The Coming Crisis in France.

Recent information from France gave peculiar interest to the meeting of the Committee of the American Tract Society, on Monday the 15th instant. A letter from the Secretary of the Paris Tract Society, of Nov. 26, makes an affecting allusion to the political condition and prospects of France, and bases an earnest appeal for evangelical aid, on the fact that the public mind was never more accessible than now, and never more averse to Jesuitism and Romanism. "You can scarcely conceive," he writes, "what is the extent of that aversion to the tenets of the Romish priesthood. So great is it, that if our evangelic societies had sufficient financial resources, they could send forth 100 or 150 Protestant pastors into an equal number of communes that ask for them." He states that the claims have been so urgent, that the expenditures of the Society for the current year have exceeded the receipts by more than 29,000 francs, or allowing for receipts from the "Almanac of good Counsels," of which they publish 150,000 copies, the deficit will be some 17,000 francs, or about \$3,800 dollars.

The Committee expressed the hope that donations for France would enable them to remit at least \$1,000 to meet in part this urgent necessity. Surely every means of evangelizing that unhappy republic should be employed.

But how can this and kindred claims on the Tract Society be met, without replenished resources? It appeared, by the statement of the treasurer, that the receipts from all sources for the past month were but \$12,352, while the expenditures were about twice that amount, thus increasing the indebtedness in notes for printing paper payable within six months, to \$41,035, besides immediate liabilities amounting to \$4,501. The demands of Providence admit no curtailment of the Society's work. The manufacturing department, employing nearly 300 hands, cannot be suspended for a day. The incessant applications for grants of publications for the destitute must be met. The appropriations for Foreign and Pagan lands, amounting, for the current year, ending April 1, to \$18,000, must be raised and remitted. The hundreds of col-

porters now employed in nearly every state and territory, and in Canada, are all needed, and as many more ought to be sent forth. This is not a time to stand still or retrograde in any benevolent enterprise. That the heaven-blessed operations of the American Tract Society may not be compelled to halt in their usefulness, it is of the utmost importance that the friends of truth furnish the needful resources for the world-wide employment of the Christian press, without delay.

## China.

### Semi-Annual Report of the Canton Baptist Mission.

You wish to know what we have been doing at Canton since the first of January last. What we are now doing, and what we are likely to do the residue of the month.

1st. **What we have been doing?** We have been diligently engaged in daily public preaching to the Chinese, at three places a part of the time—the Wetting chapel, the Semheng-Ki chapel, and the Hunaw temple, at altogether we held 255 public preaching services. Five members have joined the church, and four natives and one foreigner, three by letter, one by restoration and one by baptism; one has died. Our missionary strength at Canton consists of one foreign missionary and his lady, two native assistants, and two other members of the Bible class, who speak when requested to do so.—We have also been much assisted in our labors by the Rev. Mr. Burns, who is now gone to Amoy; Mrs. Roberts has kept up her female meetings twice a week, at the Wetting chapel, which have been pretty well attended, we hope good results will follow. The Bible and Catechism classes have been kept up daily, also promising good results. The members hitherto have been few but attentive. Our members contribute weekly according to the directions of the apostles, (1 Cor. 16: 2.) averaging about twenty cents each, per month.

Printing.—Since the 1st of January, we have printed, or purchased for circulation Scriptures, Tracts and Sheets, amounting to 51,915 sheets, 914,176 pages, costing \$197.64; averaging 46 pages to a cent, the chief which have been circulated.

2nd. **What we are now doing?**—We are now residing at the Semheng-Ki chapel, in good health and spirits comfortable. The native brethren and assistants also are well. We are making daily progress in teaching the classes, and preaching at the Wetting chapel, where we also continue to have female meetings twice a week. Daily meetings are also kept up at the Sin-heng-Ki chapel by one of the native assistants at which it occasionally attend.

3d. **What we are likely to do?**—Our motto, is onward, upward, persevere, overcome, thro' the blood of the Lamb, or die trying! We design to stand still and see the salvation of God still waiting upon the Lord in the use of the means already in progress. Mrs. R. has been advised to spend a few months at Macao, during this summer, but I fear her female congregation would not do so well without her.

You wish to know what we need for the furtherance of the cause here?—We need the blessed influences of the Holy Spirit—refreshing seasons from the presence of the Lord. O, will not our dear brethren and sisters pray for us, sending up their alms with their prayers a times, memorial before God? as we are now out of mission funds and on the borrow. Total sum of foreign Missionaries in Canton: Four preachers—one Doctor—one printer: Too few, alas! too few, for so great a city. Please send written or printed communications to Yours in Christ,

I. J. ROBERTS.

Canton, June 30th, 1851.

**STATISTICAL.**—The inhabitants of China are estimated at three hundred and sixty millions—360,000,000!!! At thirty years to a generation, twelve millions per year, one million per month or about 33,333 per day, drop into eternity! For the salvation of these only seventy-four foreign missionaries are engaged with a few families and native assistants. Forty-three are Americans associated at six principal stations; thirteen are Baptists, five at Shanghai, five at Ningpo, two at Hong-kong, and one at Canton. At Amoy and Fuchow, no Baptists! In the Baptist connexion there are about thirty converts, and about as many more among the Peto-Baptists! There are few Baptist churches, of which the one at Hong-Kong is the largest. The Christian religion is tolerated in China throughout the Empire! And foreign missionaries may extend their efforts to an unknown extent—one has visited 50 villages!!! O come help us!!!

I. J. R.

## The Ministerial Coquette.

Webster defines a coquette to be "a vain, airy, trifling girl, who endeavors to attract admiration and advances in love, from a desire to gratify vanity, and then rejects her lover."

Such an one is justly regarded by all intelligent and sensible people as a poor, weak-minded being, unworthy of respect, as she is incapable of any respect for the feelings of others.

It would be well if there were no coquettes in other departments of life—and especially if the essence of this sin were not to be found even with those, who should be pre-eminently men of truth and honesty—we mean, Ministers of the Gospel.

That the number of such disingenuous characters among the ministry is comparatively small, we sincerely believe, but it is a matter of deep regret that there should be even a "small but respectable minority" who furnish an occasion to the world for hurling their deadly missiles against ministers in general, as men who can trifle with the holiest feelings of men, and then turn round and say, "We have not done it."

But what is ministerial coquetry? It may be defined, in the language of another, to be encouraging calls, or allowing them to be made from congregations, without any prospect of their acceptance, and with the predominant desire of self-gratification. It includes tampering in any way with a demand for professional services.

In the first place, encouraging calls for ministerial services, with no intention to accept them is one of the evident signs of coquetry. There are many ways to encourage a call—by letters, by silence, by the intervention of a friend—by

openly stating the desire of translation, or by allowing it to be inferred by doubts and contingencies—if such and such things should occur.

Or allowing calls to be made. Sometimes calls are encouraged and not offered, just as a coquette makes advances which are not reciprocated. Sometimes, however, calls are made out in the spirit of honest devotion that is doomed to the disappointment which often befalls a true admirer. To allow progress to be made, even when it has not originated in our own advances, partakes of the nature of coquetry, if it is in our power to prevent it, and if we do not intend to comply with the invitation.

The improbability of accepting the invitation that has been conveyed, enters into the idea of ministerial coquetry. There are obviously cases where a minister is not prepared to give a definite answer, until the case is fully before him with all the materials of decision. Where any doubt, even is entertained, we are willing to exclude the case from the odious category. The hatefulness of the transaction is usually in the proportion of a priori improbability of not acceding to the offer.

The predominant vanity of the motive is another element in the philosophy and morals of coquetry. This motive is almost always disowned by the coquette, who loves to increase the number of her admirers, and to adorn her lover with new conquests. But the heart is deceitful above all things, and desperately wicked. Webster well enumerates vanity as the prevailing aim. Alas! that there should be ministers whose vanity entices them to tamper with sacred things!

In short, ministerial coquetry includes all kinds of tampering, or maneuvering, or equivocation in relation to a demand for professional services. Hence, even the keeping of a question open for an unnecessary length of time is guilty in decision; and it is usually coquettish in spirit.

## A Minister Without a Mission.

The divinity of Jesus Christ is the doctrine which gives vitality to the whole scheme of salvation through him. Take this away, and like removing the key stone of an arch, the whole of its affiliated doctrines come down with it. It reduces the gospel to a cold and cheerless system of morality, beautiful in theory, but wanting in the great moving motive which induces to the practice of it. The rejectors of the doctrine frequently feel this. At the late Unitarian General Convention, which was held in Portsmouth, New Hampshire, and which embraced many of the leading men of the body, a discussion arose on the question as to what was the legitimate work of the minister and the proper kind of training to fit him for it. Dr. Bellows, one of their great men, is reported to have contended that he had not come to any paramount conclusion as to what he should aim at in his ministry. Whenever he returned from his summer vacation, he felt as though called upon to erect anew some object, some end to be accomplished. It was still to him an open question, "What ought I to aim at in the ministry?"

This may appear to many to be strange language, coming from the lips of a professed minister of the gospel, and so it would be, had he the same views with the Apostle Paul, when he said he had determined to know nothing among his hearers save Jesus Christ and him crucified; but coming from one who regarded Jesus Christ as a mere man, it is not at all strange. The only wonder is, that more of the ministers of his class, Unitarians, Universalists, and that whole genus, do not feel the same way and abandon the ministry altogether. They are emphatically, men without a mission, or at least one sufficiently great and important to make them feel that it is worth denying themselves of ease and worldly comforts and literary leisure, for the sake of propagating it among the ignorant and vicious. Such men may become fiercer for mere external reformation, and go upon long and fanatical crusades against particular vices, but missions to the heathen are unknown among them. Their system is too cold for that.—Pres. Herald.

## The Church Thermometer.

Well, what is that? Ask any veteran pastor who has weathered the storms, and rejoiced in the sun shine of a long ministerial life, and he will tell you that it is the social prayer meeting. The true thermometer of the church, to indicate its spiritual temperature, is the weekly gathering around the mercy seat. A cold prayer meeting marks a cold church. It is at once the cause and the effect of spiritual declension.

If the place of prayer is well lighted; if the few who are present bodily seem absent in spirit; if the prayers offered are languid, formal, meaningless, without point and without unction, then the pastor has abundant causes for heart-heaviness and tears. Sermons preached to such a people, are like discourses delivered in one of the ruined temples of Luxor, with the shrivelled dead embalmed around him, and grim heads of stone looking down from every capital. His hands hang down, and his spirit faints.

And as a church has no surer symptom of decay than a decaying prayer meeting, so nothing feels the approach of a revival so palpably as the place of prayer. A revival commonly begins there. The deserted seats are filled.—Those who "could not leave their business," now find but little difficulty in closing the doors of their shops and counting-rooms. The absent Thomases are once more with the deserted flock of disciples, and wonder to find the risen Saviour there too, with His benedictions. Those who seldom prayed, are now ready to pour out their souls in supplication. The "gift of tongues" has descended. The slow of speech have become eloquent. The timid have grown bold.—The sluggish are mounting up with wings as eagles. A latent power is developed in the church, which astounds both pastor and people. The prayer meeting, too, becomes a place for communion with each other, as well for communion with God. Old differences are forgotten. Old wounds are healed. Church members will grasp each others' hands, and enquire about a neighbor's spiritual health, with more solicitude than they manifest in asking about a sick friend. They will linger together about the hallowed spot, talking of the mercies of God to their souls, and they will be loath to go away. They are one in heart: the church is a living unity.



# THE BAPTIST

MARION, ALA.

WEDNESDAY, FEBRUARY 4, 1852

**TRAVELLING AGENT.**—Having a large amount of unsettled business in different parts of the country, and being unable from the duties of our office—to attend to it in person, I have sent out my son, Williams E. Chambliss, with full powers to close it in any manner usual to our office. He is at present on a tour through the counties of Greene, Tuscaloosa, Pickens and Sumter, in this State, and Lowndes, Noxubee, and Kemper, in Mississippi. Brethren indebted to our office in those counties may expect a visit from him shortly, and they will greatly oblige us by promoting the object of his mission, by providing themselves with the means of cancelling our claims when called on.

¶ We should be pleased to employ an assistant in the business department of our private office. To meet our wants, the applicant must be a Baptist, a Southerner in all his predilections, fond of reading, correct and ready with his pen, industrious and indefatigable in all his habits.

¶ Our Texas exchanges will please address their papers to the Rev. J. B. Stiteler, Galveston.

¶ Our Texas patrons, particularly those in the western portion of the State, may perhaps find it more convenient to make payment for the South Western Baptist through the Rev. J. B. Stiteler at Galveston, who is authorized to receive our funds, and will take pleasure in forwarding either money or drafts for the benefit of our paper.

¶ The brethren whom we have appointed local agents, and to whom we have sent our accounts, will do us the favor to let us hear from them at an early day, that we may know that our packages have gone safely.

¶ A number of interesting communications will be found on our first and fourth pages.—The attention of our agricultural friends is particularly invited to the article of Dr. Cloud on improving lands. By the way, we should take great pleasure in receiving many articles on the subject of farming in general, and we think there are those among our patrons who might do a public benefit by communicating their thoughts freely on different branches of this subject.

¶ Will any of our Georgia brethren give us the whereabouts of the Rev. James Perryman?

## Editorial Correspondence.

Since the election of Rev. R. C. Burleson to the Presidency of Baylor University, our Texas department has suffered the want of a regular correspondent. This deficiency, however, our readers will be glad to know, has at length been supplied in the person of the Rev. J. B. Stiteler, of Galveston, who has kindly consented to take the charge of this department, and who will henceforth serve them up a weekly variety from that new and interesting State. We persuade ourselves that this arrangement will give special satisfaction to very many of our patrons, both in Texas and Mississippi, to whom Brother Stiteler is personally known, as a ripe scholar, a sound theologian, and a chaste and elegant writer, as we are sure it will do to all who have carefully read his occasional communications to our columns for years past. Bro. Stiteler has several of the indispensable qualifications of a good editor in a high degree—a well cultivated and a well balanced mind, an ardent desire to do good on the largest scale, a just appreciation of the power and influence of the religious press, added to, perhaps, natural fondness for writing as well as a natural aptness in expressing his thoughts on paper; from all which we may promise our readers much pleasure in the perusal of his articles. Several of these will be found in this week's paper, and without some providential hindrance they will be recognized weekly over the signature of J. B. S., which initials will sufficiently distinguish them as the production of our corresponding editor from Texas.

**CHANGE OF ADDRESS.**—Rev. A. B. Couch, having removed from Clarksville to Dardanelle, Yell county, Ark., requests his correspondents to address him accordingly.

Rev. M. Brooks, having removed from Louisville to Pea River, Pike county, Ala., requests to receive his correspondence at that place.

Rev. R. R. Rushing, having removed from Greenville to Louisville, Barbour Co., requests his correspondents to address him at that point.

**MISSIONARY LABORS.**—Rev. Jordan Williams, Missionary for the Coosa River Association during the year 1851, writing us a private letter, gives the following summary of his labors, which he will please pardon us for publishing: "Travelled 240 miles, exercised in public 193 times, assisted in the constitution of 3 churches—two of which are in a flourishing state—and with other ministers received 160 members into church fellowship—77 by baptism." He adds, "My receipts for services up to this day (January 14) have been \$152."

**TUSKEGEE FEMALE COLLEGE.**—We are gratified to learn that this Institution has opened its first session under flattering auspices. It went into operation about twenty days ago, with an encouraging number of young ladies on the ground. SUCCESS TO THE ENTERPRISE.

**MURDER AMONG U. S. TROOPS.**—A serious affray occurred on Sunday night last among the U. S. Troops stationed at Smithville, N. C. during which a sergeant major was killed. Six of those engaged in the affray have been placed in irons.—*Ex.*

## Progressiveness of the Age.

What astonishing progress the world is making! The progressiveness of the age is prodigious. Nations seem to have aroused themselves from the slumbers of centuries and to have leaped into a new life. Mighty influences are at work. Revolutions are preparing which will astonish the world. Old forms of government are making room for new and more liberal ones; thrones are tottering and falling, and the habits, customs and views of the past, gray with antiquity, are fast fading away. The map of the world at the present, would show such changes as man scarcely ever dreamed of.—Vast additions have been made to it, and the things that were, have been strangely modified. The map of the future will in all human probability differ, as much from the present, as the present does from the past. Great and important responsibilities rest upon those who live in the midst of present things.

The Christian world especially have an important mission to perform. The church cannot look with unconcern upon the operation of those causes that are producing such wonderful effects. As all things seem to indicate the coming of great and important changes in the moral as well as in the civil world, we who live in this "age of wonders," should endeavor to employ these events so as to advance the cause of our Lord and Saviour Jesus Christ.

This is an age of immense activity. That which a distinguished statesman has called the chief characteristic of eloquence, is indeed the great characteristic of the present age. Action is the great law of all the departments of human interest. The invention in the mechanic arts, the wonderful discoveries in science and the unexampled progress of literature, affords us facilities which we never before possessed. No wonder that the world is more active than it used to be. The old fashioned jog will not now satisfy men, but they must move with the velocity of steam, and act with the lightning. This activity is every where manifested. Men must not now fold their arms and sleep on; they may wake up and find themselves a century behind the "present age."

This spirit of activity in the physical, civil and moral worlds, while it has its advantages, is not without its disadvantages. The desire for change often lays ruthless hands upon what is good, and tested by the experience of ages. The difficulty is to discriminate properly, the danger as to exchanging the good for the bad. Old "land marks" may be effaced to make way for the new, but the change may be "for the worse," and the future may cry out loudly for the restoration of that which has something worse than mere antiquity to recommend it.

It is especially important to watch this influence in the moral world. There the causes are not so palpable nor the results so obvious and startling at first. They may elude our vigilance until they have become fixed in the public esteem, where it may be next to impossible to remove them. It is less difficult to change than to change back again—it is easier to proceed than to retrace our steps.

The church is likely to receive the most injury from this spirit of change. While it must be admitted that many and important changes have been made in the opinions of men concerning religion, and the customs of Christians themselves, great care should be used lest that which is "from God" be discarded and displaced by the "licentiousness" of men. Infidelity is assuming a new shape. It comes to us now in the garb of christianity, with many traits like the original, but some of the principle features entirely wanting or horribly distorted. It comes to us in the form of liberalism, and claims to be an improvement on the original. It is the child of the progressiveness of the age. It has many attractions, especially for the learned, as it makes great literary pretensions, and claims to be the honored offspring of reason and philosophy.

The foregoing reflections have special application to Texas and her future interests. Here confessedly great changes are taking place,—changes in the political, civil and moral history of the State which will have an immense influence upon the history of the entire nation. It will not be questioned by any candid mind, that this State is to exert a powerful influence upon the destiny of our country. Here there are elements at work which must produce mighty results. The immense tide of immigration flowing in upon us, and filling every possible channel, will ultimately change the whole face of things. It cannot be otherwise, for this is a general truth, especially applicable to this great and growing commonwealth. We might specify particulars, but we forbear.

Now, admitting these truths, it is a question of vast moment to Christians, how shall these elements be so controlled as to advance the cause of morality and religion. As Baptists, this question is of immense importance to us. Hundreds are daily flocking to our shores who ought to be brought under the influence of truth. Coming to this frontier State to seek a home and a fortune, their minds absorbed in their worldly pursuits, they are subject to influences peculiar to a newly settled country. These evil influences are to be overcome by the zeal of the Christian church. The scattered people of God, as they come among us, should be collected together into churches, so that all who come may find a spiritual as well as a temporal home. Churches are to be built, the ministry sustained, religious books to be circulated and all proper means employed to bring men to a knowledge of the truth. It is our mission to bring this growing State under the influence of religion. We shall continue this subject hereafter.

J. B. S.

¶ Rev. A. T. Holmes has been invited to, and has accepted the Presidency of the South-western Georgia Female College.

## Baylor University.

The Baylor University has commenced another year under favorable auspices. A large addition is expected to be made to its Students.—Brother Burleson, its worthy and excellent President, was in our city a few days ago, and spoke quite encouragingly of the prospects of our beloved Institution. It has never been in a better condition than it is at present, and it bids fair to become one of the brightest ornaments of our State. It has an able and efficient Faculty, who devote their energies to the great work of instruction and the building up of an institution that will be an honor to our denomination and a blessing to our rapidly increasing population. They are laboring not for themselves nor for their individual profit, but for posterity and the world. The General Agent, brother Hucks, has returned after an absence of two years and reports success in his enterprise. He confidently believes that in the course of another year with what has been already accomplished he can succeed in securing the endowment of two Professorships.

This Institution recommends itself to the sympathies, prayers and liberality of our denomination. It cannot be expected that it will reach a higher position, or even keep its present respectable standing, unless the members of our churches feel a deep interest in its welfare and contribute freely of their means to place it beyond the reach of harm. Other buildings are yet to be added, and Professorships are yet to be endowed, so that we shall have ample room for the exercise of our christian benevolence. Let us not be weary in well doing. God will reward our efforts. The sacrifices, if such they may be called, which we may make for our beloved University will be productive of abundant good, and will be abundantly rewarded in the happy influences that shall flow out from it upon our successors. Let us then, as christians and Baptists, have the prosperity of this Institution at heart, and give to it not only our sympathies and prayers, but liberality of our substance.

J. B. S.

## Texas Baptists.

We are very much gratified with the progress of our denomination in this State during the past, and look with joyful anticipations at our prospects for the future. God has prospered our endeavors beyond our most sanguine expectations. Our churches have generally been visited with evident manifestations of the divine favor, and some of them have enjoyed precious revivals of religion, in which many have been added to the church. Our membership has received a large increase during the past year, and our Associations show a decided advance in numbers and piety. New churches are springing up in various directions, to gladden and bless the hearts of men. Although there is still a great demand for ministers of our denomination, and this need is not half supplied, yet there are many devoted preachers of righteousness coming into our State to labor in the vineyard of the Lord. Great destitution still exists and all who desire to labor for souls can find many fields where they will be well supported, and accomplish much good.

We have now seven Associations in successful operation within the bounds of our State—the Union Association, the Colorado Association, the Trinity River, the Elm Fork, the Red River, the Soda Lake, and the United Baptist Association. In addition to these I am informed that two new Associations have been recently formed in the Eastern part of the State, whose names I have not yet been able to ascertain.—These Associations are daily receiving accessions from the immense immigration pouring in upon us, and also by conversions from the world. It will be a source of gratification to those who are coming among us to know that there are churches already in existence, where they can find a home and accomplish good. Our progress is onward and success will be ours.

J. B. S.

## A Call from Texas.

I have received within a few days from an intelligent and zealous Baptist, residing upon the Colorado river near Bastrop, a letter from which I make the following extract:

"We need a Baptist minister in this county (Bastrop) very much, as our denomination is very weak and proper efforts have never been made by them to secure a footing on this beautiful stream. LaGrange and Bastrop are almost destitute of Baptist preaching, and a minister of the right sort, combining the judgment and discretion of age with the energy of youth, is such a one as would do much good in this valley. Other denominations have such a footing here and there are such prejudices, that a careless, indifferent, thoughtless minister would do us still greater injury as a denomination. Brother Burleson is apprised of our situation and knows what sort of a minister is needed. When you see him, you must confer together, and try to send us one who can be useful."

The field referred to is a very beautiful one, and it affords a fine opening for a young minister of piety, energy and education. Who will respond to this call and come out with an humble reliance upon God. Such a minister as above described will be received and will secure a support. Let us pray the Lord of the harvest to raise up and send more ministers into this vast field.

J. B. S.

## Query.

Dear Bro. Chambliss:—Permit me through the columns of the Baptist, to propound the following query to some one capable of answering it:

Whether if a preacher has the promise of a certain salary from the churches, year by year, and receives only one fourth of that amount, he is not among false brethren?

## Rev. G. B. Davis.

We give publicity to the following letter from our venerable brother, Rev. G. B. Davis, with mournful pleasure. It speaks for itself. Bro. Davis will probably see the faces of his brethren in this country no more. His heart and strength has well nigh failed him; and like the faithful servant, who only awaits the coming of his Lord, he now stands ready to receive his release from toil, and his welcome to the inheritance above. Few men in this world have had a better heart, a better head, or a better life.—If it might please God to spare him yet longer for the benefit of the Indian Mission, thousands will rejoice with gladness, or if it please God to remove him to the Paradise above thousands will rejoice though in tears.

Dear Bro. Chambliss:—When I parted with you at Tuskegee, at the close of the Convention I then cherished the hope that in a few weeks, at most, I should so far recover my health as to be able to pursue the duties of my mission as formerly. But in that I have been disappointed; such is the feeble state of my health that I am compelled to retire from the field of my labor. I have resigned my connection with the Board of Indian Mission.

I hope my place may be supplied by a better man. It is more than probable that I have paid my last visit to my friends in Alabama, and I leave them with sentiments of Christian kindness, and my prayer is that God may bless them.

And here permit me to express my gratitude to those kind friends that administered to my necessities during my sickness; I never expect to repay them. But I hope they may be recompensed at the resurrection of the just. Though my health has been so feeble ever since I returned to the State as to deter me from performing much labor, yet I have been more successful than I had anticipated. My collections have amounted to \$1,000.05. I am expecting if the Lord will, to leave this city on the 11th inst. for Independence Texas, and I know not what will befall me there. Pray for me that God may protect me and return me in safety to my family.

Give my kindest regards to your family and all the friends.

That the Lord may preserve your health and bless you in your work and labor of love, is the prayer of your brother in Christ,

G. B. DAVIS.

ALONZO J. KEAN.—We have received a letter from this gentleman, dated at some sort of a Ridge, in Yazoo county, Miss., protesting that his description answers so exactly to that of a person published in our paper some time since, as an impostor, by the name of Jeffries, that despite of all he can do, he can't persuade his neighbors—"among whom he was baptized about ten years ago, and among whom he has resided ever since"—that he is not the self same personage! and wishing us to undeceive them, and set him and the matter right before the public. Now, verily, this is a hard case, but it strikes us forcibly that if, as he says, he was baptized at Louisville, Mississippi, by old Father Micou, and has always lived in that State and therein sustained a good reputation, as we doubt not he has, the matter of clearing up his difficulties, will be much easier for himself than for us; on the contrary, if there is so much improbability in his tale as not to command the credence of those who know him personally, we see not how we are to satisfy them that he is not the veritable Jeffries. That he is not, we sincerely hope, and our correspondent has not said that he is; but if those among whom he sojourns will not but believe from his likeness to the description given of Jeffries, that he is the self same individual, that is his misfortune, and one from which we have no power to deliver him. He had better address the Rev. Azor Van Hoose, at Aberdeen, on the subject, who stands ready not to prove that Mr. Kean is Mr. Jeffries, for this he has not affirmed; but that Jeffries is an impostor.

REV. JAMES DAVIS.—We deeply regret to learn, by a private letter received a few days since, that this beloved brother, from extreme bad health, is compelled—to use his own language—"to cut off all intercourse with the world." He says, "the state of my health is such that I cannot read. My Physicians advised me more than a year ago to give it up; but my great love for religious reading especially, prevented me from doing so. I find now, however, that it is absolutely necessary to do so."

May the tender mercies of "him who dwelt in the bush," sustain his servant, and either restore him to wonted usefulness on earth, or fit him for the fruitions of heaven, when it shall please him to remove him hence.

## AGRICULTURAL AND INDUSTRIAL CONVENTION.

We have received a circular from Dr. A. S. Plough, in which it is proposed to hold "A Great South-western Agricultural and Mechanical Exhibition and Fair, of all Human Industry, upon a large and magnificent scale," in May, 1853, at New Orleans. It contains the proceedings of a large public meeting recently held at Montgomery, Ala., to take the project into consideration, together with the approval of the same from the State Department of Alabama and Louisiana, and also from various distinguished individuals in different parts of the South-west. The preliminary committee have been already appointed, and the prospects seem to be favorable. Dr. Plough, the chief mover in the matter, is represented as being a gentleman of great energy and experience, and an ardent advocate of the object in question; and we trust that the praiseworthy interest which he has manifested in thus endeavoring to excite an honorable pride and laudable ambition to excel in the various agricultural and mechanical pursuits, will meet with a hearty co operation from every one.

## Commencement of Rev. C. F. Sturgis.

Bro. Chambliss:—You will please give the following resolutions a place in the South-Western Baptist. They but feebly express the love and attachment of the community for brother Sturgis, and the regret caused by his resignation.

It was our earnest desire, and strong efforts were made, to have him locate permanently in our midst, but they were unsuccessful.

Yours truly,

S. M. NORRIS.

WHEREAS, our beloved brother, C. F. Sturgis, has tendered his resignation as pastor of this church. Therefore,

Resolved, That while we desire to acquiesce in what seems to be a clear indication of Divine Providence, and accept his resignation, that we do so entertaining the profoundest sympathy and regret for the loss which this church and community will sustain by his removal.

2nd. That as a church and congregation we take pleasure in bearing witness to his faithful and efficiency, as a pastor, his devotion as a Christian and friend, and that we will cherish with grateful remembrance the sacrifices which he has made in supplying us, as well as the happy and profitable relation which has existed between us as pastor and people for the past five years.

3rd. That our brother has our sincere desire for his usefulness in his new field of labor, and our prayers for the present and everlasting happiness of himself and family.

On motion the above resolutions were unanimously adopted by the church and congregation; ordered to be recorded in the Church book, and a copy sent to the "S. W. Baptist" for publication—with a request that the "Christian Index" copy the same.

J. L. S. FOSTER, Ch'm.

S. M. NORRIS, Cl'k.

Carthage, Tuscaloosa, Dec. 17, 1852.

¶ We learn the following from the "Austin State Gazette," concerning the sad misfortune which has befallen one of our beloved ministers:

"FIRE.—The dwelling house of the Rev. G. G. Baggerly in this city, was consumed by fire last night, together with the dwelling of Mr. Case, which stood near Mr. Baggerly's. All the contents of both houses of any value were also consumed, and the family of Mr. Baggerly, consisting at the time of his wife and two children and eight or ten young ladies, members of his boarding school, barely escaped with their lives. There seems to be no possibility of doubting that the fire was the work of an incendiary."

We also learn, from private sources, that great sympathy is manifested by all the churches and citizens of Austin in behalf of Bro. Baggerly. Collections, I am informed, have been taken in all the churches for his relief. Bro. Baggerly had succeeded in raising an excellent Female Academy, which had been in a prosperous condition, and we sincerely trust that its future prospects will not be darkened by this calamitous occurrence. May the Lord overrule all things for the good of our beloved Bro. Baggerly and the cause in which he is engaged.

J. B. S.

It may be a matter of interest to the readers of the "S. W. Baptist," and, especially, to those who are looking to this State as their future home, to know that our Denomination is progressing in all directions. The First Baptist church of Galveston has the stated ministry of the Word and is in a prosperous condition.—The Houston church is under the care of Rev. Thos. Chilton, and I am informed is confidently looking for a great increase of interest in religion on the part of the members and the unconverted. Their minister is already much beloved. The church in Monterey, under the care of bro. Wright, dedicated their new house of worship on last Sunday. They are much encouraged. The church at Washington is engaged in building a very neat brick edifice. They are still under the care of our beloved brother Baxter.

God is evidently blessing our denomination within this rapidly growing State. We must thank Him, and consecrate ourselves wholly to the work of the Lord. We hope that soon we shall have some glorious revivals of religion to report.

J. B. S.

ORDINATION.—At the call of the Grant's Creek Church, Tuscaloosa county, a presbytery was assembled at their house of worship, on Sunday, Dec. 21st 1851; and after due examination, proceeded to the ordination of the Rev. James Pool, M. D., a licentiate of said church. Bro. P. desires to devote his services entirely to the work of the ministry.

At the same time and place, and with the concurrence and advice of the presbytery, J. C. Foster, J. S. Hodges and B. Manly, D. D., the Grant's Creek Church gave a formal license to brother Joshua H. Foster to preach the gospel wherever his lot may be cast.

Bro. Foster is known to many of our readers as a highly intelligent, modest and excellent man. He is a graduate of the Alabama University, and has been repeatedly honored by its trustees with a Tutorship within its walls. We understand he has been invited to the pastorate of the Baptist church in Tuscaloosa. May he always be useful.

REV. R. H. TALIAFERRO.—We learn that bro. Taliaferro, who was formerly pastor of the Galveston church, has been called to the charge of the Baptist church in Austin. We have not yet heard of his acceptance, but it is confidently expected that he will be induced to return to a field where he accomplished so much good, and is so much beloved by both the church and community. We bid him welcome.

J. B. S.

## Expressive.

The following are the proceedings of the Regents of Michigan University, at a recent meeting in Detroit:

"And whereas, it is represented, and is undoubtedly true, that the Rev. D. D. Whedon, one of the Professors of said Institution, has, during a period of time past, not only publicly preached, but otherwise openly advocated, the doctrine called 'the Higher Law'—a doctrine which is unauthorized by the Bible, at war with the principles, precepts and examples of Christ and His Apostles, subversive alike of Civil Government, Civil Society, and the legal rights of individual citizens—and, in effect, constitutes, in the opinion of this board a species of moral treason against the Government.

Resolved, That the Rev. D. D. Whedon, for the reason aforesaid, be and is hereby removed. For which Maj. Kearsly offered the following as a substitute, to wit:

Resolved, That in view of the duty devolving upon the Board of Regents elect, to recognize the Faculty of Arts in the University, and to appoint a President; it is expedient that the Board provide for that contingency, by determining the terms of the existing members of said Faculty, therefore—

Resolved, That the terms of the present Professors of Philosophy and Mathematics—of Logic, Rhetoric and History, and of Greek and Latin languages, in the University, respectively, terminate and expire at the close of the present academic year, or at such other previous time as the Board of Regents elect may determine and to appoint their successors, which resolutions were accepted by Judge Pratt, as a substitute for his preamble and resolutions, and passed."

## Literary Notices.

CHRISTIAN REVIEW, for January 1852. The present No. comes to us freighted with its usual amount of valuable matter. The articles are, "The Doctrine of Original Sin;" "Epicurus," by Dr. Pond; "The Distinctive Features of the Baptist Denomination," by E. E. B. Underhill, Esq.; "Unity of the Race in its higher Relations," by Dr. Turnbull; "Permanence of American Institutions," by A. Payne, Esq.; "Works of Dr. Williams," by Dr. Kendrick; "Robert Southey," by Dr. Curtis, and the usual Literary notices.

We have not time to notice each paper separately, but we cannot deny ourselves the pleasure of calling attention to two authors. The vendication of the Unity of the Race, which has engaged the attention of the scientific world, so much of late years, is presented by Dr. Turnbull in a light which has escaped the notice of those who have entered into its investigation. We heartily commend it to all as a very interesting and useful document. The review of Dr. W. R. Williams' works by Dr. Kendrick, of Rochester University, in his usually felicitous style cannot fail to attract and interest. We observe that Dr. T. Curtis, of S. C., presents an article upon "Robert Southey." We know of no one better qualified for the task than Dr. C. And he has given here, in a very happy manner, the more prominent characteristics of the brilliant career of this distinguished countryman and cotemporary.

THE BAPTIST MEMORIAL.—This periodical is greatly improved in its appearance. Rev. J. Dowling, D. D., is now its Editor, and there are every indication of increasing popularity and excellence in the work. The present number contains a portrait and biographical sketch of the Rev. W. T. Biddle, the missionary elect to Burmah, whose death was recorded not long since.

THE SOUTHERN MAGAZINE.—The first No. of this new monthly, edited by W. C. Clark, is on our table. We are much pleased with the appearance of the work, and heartily commend it to the patronage of the public. It is published at Mobile by Strickland & Benjamin, at \$1.00 per annum.

INTERESTING.—The following paragraph from a private letter from our Rev. Bro. Henderson of Tuskegee, under date of Dec. 15th, will be read with interest. He says:

On the Saturday before the 1st Lord's day ult., the Chunnynuggee Baptist church licensed our young brother James F. Hooten, a graduate of our beloved Howard College, to preach the gospel. This I am very sure will gratify very much his friends, in and around Marion. He promises great usefulness. I do not think I ever heard a more interesting relation before the church, in respect to a call to the ministry that he gave. It was truly affecting. You are, doubtless, apprized that his venerable grandfather, the Rev. Henry Hooten, who has been in the ministry about fifty years, has been for some years superannuated. The old man is just at the eve of departing—perhaps ere this he has crossed over Jordan. When James told the old father in Israel his intentions, he raised up his trembling hands and exclaimed, "Lord now lettest thou thy servant depart in peace." His cup ran over. How encouraging to think that when our Elijah's leave us, the Lord hath prepared some Elisha's to catch and wear their mantes. May God keep that young man and make him a good minister of Jesus.

Yours in Christ Jesus,

SAMUEL HENDERSON.

P. S. Our College enterprise leaves on pretty well. We have raised something like \$22,000. We hope to complete the fund in a few months.

THE SOUTHERN CULTIVATOR.—The 9th vol. of this valuable periodical has opened, smartly enlarged, and otherwise improved. We have frequently commended it to the notice of our readers, and we do the same thing again. It is to our folks the most valuable, and therefore the cheapest secular paper we know of. Try it, and all, at \$1 00 per annum. It is published in Augusta, Georgia.



Minutes Wanted.

DOMESTIC MISSION ROOMS, S. B. C. Marion, Ala., February 4th 1852.

DEAR SIR:—Allow me through your columns to request our brethren in this State, Mississippi, Louisiana, Florida, and Texas to send the Board a copy of the Minutes of each Association for 1851. It will very much aid the labors of the Board. Owing to the present state of the postage law, it is necessary that all such documents should be prepaid, or we would gladly pay for more than the postage to get complete returns. As it is, will not some brother in each of the Associations of these States see that we are supplied—it will cost but two or three cents to each while the information thus furnished will result in the highest good, often to the Association itself and in any case to our denominational interests. We wish to compile accurate returns of what is doing among us as a denomination, for Domestic missions, not only in connection with our Board but in every way.

In behalf of the Board,  
T. F. CURTIS, B. D. M., S. B. C.  
P. S.—These Minutes should be directed, Domestic Mission Board, S. B. C., Marion, Alabama.

By the last No. of the Baptist Record, which has come to hand this morning, we perceive that the Baptist Publication Society, Philadelphia, is earnestly endeavoring to secure full returns of our Associational Minutes, for 1851.—They are engaged in publishing a Baptist Register, that will be of immense advantage to us as a denomination, and to the cause of Christ.—They still want Minutes from the following Associations. Will not some of our brethren send them a copy of these documents.

FLORIDA.—Alachua, Florida, West Florida. ALABAMA.—All the Minutes for 1851 are wanted, except Alabama, Autauga, Bethel, Central, Union.

MISSISSIPPI.—All wanted except Chickasaw, Harmony.

LOUISIANA.—All wanted, except Red River. They should be directed, American Baptist Publication Society, Arch Street, PHILADELPHIA.

Commemorative Resolutions.

At a regular Conference meeting of the Bethel Baptist Church of Christ, Carroll county, Miss., the following preamble and resolutions were offered by W. N. Hart, and unanimously adopted.

Whereas, Our beloved Brother, Robert Currie has faithfully labored with and for this church from its first organization up to the present time; and that now in the providence of God he is about to be removed from among us, we deem it incumbent on us to give some expression of the high regard we have for him, as a faithful minister of Christ, and the sincere respect we feel in having to part with him. Therefore,

Resolved, 1st, That we tender to brother R. M. Currie, our heart felt thanks, for the very able and efficient manner in which he has labored among us.

2nd, Resolved, That we have unshaken confidence in brother Currie, as a Christian Minister, a faithful expounder of the fundamental principles of the gospel and an unflinching advocate of the faith once delivered to the saints.

3rd, Resolved, That it is with profound regret that we part with brother Currie, and that he has our best wishes and our prayers for his success and usefulness wherever his lot may be cast.

4th, Resolved, That the above preamble and resolutions be signed by the Moderator and Clerk, and published in the S. W. Baptist, the Tennessee Baptist and the S. W. Recorder. Done in church Conference, on Saturday before the fourth Lord's day in October, and signed by order of the church.

DANIEL KING, Mod'r.

RALPH HARVEY, C. Clk.

Caution.

Dear Brother Chalmers:—I am requested by Flower Hill Church to write to you, and through the South Western Baptist to inform the public that one JOSHUA ROGERS, after the preparation of various deeds of glaring dishonesty, absconded from this vicinity. Said Rogers formerly resided in Winston county of this State, where he sustained a fair reputation, both as a man and a Christian. After removing to this county, notwithstanding his church letter certifying that he was a licensed preacher, he was not even known as a professor of religion for perhaps a year or more. The only reason for this notice is, that he has a letter from this church by which he may attempt to impose on some other church.

Your's in gospel bonds,  
SAM'L. HARRIS.  
Warren county, Miss., Dec. 22, 1851.

Rev. A. W. Chambers.

DEAR SIR:—I am directed by the Board of the New England S. S. Union to write you, requesting the favor of five or six insertions in the S. W. Baptist, of the following notice.

Sabbath School Notice.

The New England S. S. Union are prepared to furnish Libraries gratuitously to destitute Sabbath schools at the South and West. Applicants for aid will notice the following directions.

1st. State the name of the place, school and superintendent, and pastor if any.

2nd. Number of scholars and teachers, and the titles of such books as are already in the Library, if any.

3d. Particular directions to whom and how the package shall be sent.

4th. A certificate should be prepared if possible by some Baptist Minister, in the vicinity stating the circumstances of the school, which show the need of assistance.

5th. Where schools can raise a small amount, but not sufficient for their wants, the Union will add as much more as they raise, i. e. if the school forward \$5.00 the Union will send them a Library worth \$10.00. Address  
REV. ALFRED COLBURN,  
Secretary of the N. E. S. S. Union,  
79, Cornhill, Boston.

By giving the above a few insertions, you will confer a favor on the Board, and promote the important work of Sabbath school extension in the South and West.

Fraternally and respectfully yours,  
ALFRED COLBURN.  
I think our books will be found entirely unobjectionable, on the score of sectional differences of opinion.  
A. C.

Tribute of Respect.

At a called meeting of Perry Lodge, No. 34, Thursday morning, January 29, 1852, the following Preamble and Resolutions were unanimously adopted:

Whereas, it has pleased God, in the exercise of His all-wise and inscrutable Providence, to remove by death, brother JOHN R. GOREE, and whereas, the highest and most honorable testimonials of love and respect are due to the memory of one who endeavored so conscientiously and fully to discharge every duty as a Mason and a man. Be it therefore,

Resolved, That this Lodge has received intelligence of the death of brother Goree, with deep and unfeigned emotion of sorrow and anguish.

Resolved, That by the death of brother Goree, our Fraternity has lost one of its most useful, efficient and valuable members, this Lodge a friend and patron, whose life was a constant and living commentary and exemplification of the truth and purity of the principles and precepts of our order, and society, one who by a prompt and faithful observance of every social, domestic and religious obligation, was one of its noblest and brightest ornaments.

Resolved, That whilst this Lodge has the highest admiration for the whole character of our departed brother, and cherishes a lively remembrance of his virtues, it cannot withhold the declaration, that the crowning and heavenly grace, charity, was most conspicuously manifested, by his generous and disinterested conduct on the occasion of the last illness and death of our lamented brother, Theophilus H. Lockett, and others, at the same time, yet fresh in the remembrance of us all.

Resolved, That this Lodge sincerely and deeply sympathize with the friends and relatives of the deceased, and offer to his bereaved relict and children for their great and irreparable loss, the warmest heartfelt condolence, hoping that they will be comforted and sustained, by the confident assurance, that "their loss is his gain," and that he is now realizing the happy and joyous fruition of a virtuous life, and abiding trust in the Redeemer.

Resolved, That in testimony of love, respect and honor for the memory of brother Goree, the members of this Lodge wear the appropriate badge of mourning for thirty days.

Resolved, That this Preamble and these Resolutions be published in the newspapers of the place and Mobile, and that a copy be furnished to the relict and family of our departed brother.

On motion of brother L. A. Weissinger, the following Preamble and Resolutions were unanimously adopted:

Whereas, this Lodge has learned with great satisfaction and pleasure that brother John F. Goree, during his last illness in Mobile, received the most kind and assiduous attention from Masons and others, and also that the M. E. and Selma Lodges paid suitable and appropriate honors to the memory of our departed brother. Be it therefore,

Resolved, That the most sincere and cordial thanks of this Lodge are due, and are hereby tendered to all Masons and persons who have bestowed kind attentions to our departed and deeply lamented brother, John R. Goree, during his last painful and lingering illness in Mobile.

Resolved, That the thanks of this Lodge are due, and are hereby tendered to the Mobile and Selma Lodges, for the appropriate honors paid by them to the memory of our departed brother.

Resolved, That the thanks of this Lodge as especially due A. B. Amelie and family, W. M. Pleasant, Wm. H. Trone and J. C. Maest, for the very strict, constant and devoted attention bestowed by them to our beloved brother during his last illness.

Resolved, That these proceedings be published in the newspapers of Marion, Selma and Mobile.

Wm. HOWELL, Sec'y.

MARRIED.—On the 14th inst., by the Rev. A. VanHoose of Aberdeen, Miss., Mr. JAM. M. ARMSTRONG, to Miss ELLA S. PARKE, of Montgomery county, Ala.

Mortuary.

DIED.—In the City of Mobile, on the 25th inst. JOHN R. GOREE, Esq., a resident of this place.

Mr. Goree was born 3rd June 1811, in South Carolina, but was raised, principally, in this neighborhood. His disease was of the lungs and liver, which protracted his illness some two months, a ter his first attack. To the citizens of this community, it is useless to say anything of his character, as they all know him well, in the capacity of a private citizen, friend and neighbor, and knew well how to appreciate their loss in being deprived of a kind, generous and social gentleman. There have, also, known him as a lawyer here, and as a Commission Merchant in Mobile—in which last capacity he was acting, at the time of his death and are fully aware of his assiduity, integrity and correct deportment, as a business man. He has been for several years a member of the Christian church in this place, and has in less than two months followed the teacher of that Congregation Mr. Alexander Graham, in about three years, so others of his brethren and sisters, in the same little church, to the bourn whence no traveler returns.

It is a matter of great comfort, however, to his bereaved family and friends, that he died as he lived, a Christian—was perfectly composed, and in his right mind till the last moments of his existence, arranged all his temporal concerns, expressed his perfect resignation to the will of his God, requested his wife to live the life of a Christian, and resigned his spirit to the disposition of his Author.

What a pleasant reflection to friends left disconsolate here, is the happy death of a good man, and what a glorious felicity does it administer to him in the celestial and eternal world!

P.

DEPARTED this life on the evening of the 14th inst. Mrs. MARTHA T. CADWELL, in Shelby county Ala., aged about 38 years, leaving her aged parents, sisters and three orphans to mourn their loss.

ALFRED COLBURN.

loss, together with many relatives and friends.

Mr. Caldwell united with the Baptist church at Big Spring three or four years ago and lived as she died a firm believer. Being asked by her mother the day before she passed away whether her acceptance was clear; she replied it was, and bid her not to weep or grieve, all she had to bear was her present pain. Her disease was consumption. Her sufferings for two months were great; but no murmurings or repinings ever were uttered by her at the dealings of the Lord towards her. Her hardest struggle was to give up her children, but at length she was enabled to give them into the hands of the Lord. Nothing then remained to bind her to this world, but to await the appointed time—it came—and she fell asleep in Jesus! Let me die the death of the righteous and let my last end be like his.

J. M. J.

The Baptism of One Hundred Households. Taken from the New Testament, and from Authentic statements of living Baptist Ministers. By Robert Fleming, Newnan, Ga.

The above named Book will contain about 150 duodecimo pages. The Baptized Households mentioned in the New Testament will be inserted, with such comment as may be deemed useful. Baptist ministers from all parts of the United States are respectfully invited to contribute, by sending a brief account of the households they may have baptized in the course of their ministry. The time, the place, and the name of the family will be required, as well as the name of the minister himself, his Post Office, and his charge, if any.

The design of the publication of such a work will be obvious. Ministers contributing will address "REV. ROBERT FLEMING, Newnan, Ga." Editors of Magazines and Religious papers who will give this one conspicuous insertion, shall have a copy of the work, and every minister of the gospel who is a contributor shall be considered as an agent.

Price in black muslin embossed, \$5 per dozen. ROBERT FLEMING.

67 Brethren, Contributors, write immediately, and you will have a book almost immediately. Surely one hundred Baptized Households can be found in the United States. LET US SEE.

Business Department.

Letters Received.

Bro J W Suttle. Your favor with inquiries is before us. The matter referred to you had better let stand for a time. The papers were sent as directed. You have paid up to Vol. 3, No. 45. Much obliged for your kindness and should be happy to have all our subscribers pay in advance.

W J Davis, P. M., has our thanks for new names.

Bro C Murrah. Your letter with money enclosed is before us. See receipt column. Much obliged.

Bro L Forrester. We send the paper per request. When a subscriber desires a change of address and does not tell his former residence, we are obliged to look over our whole list of names which causes much trouble.

D M Bert, P. M. The remittance for Mrs. Hardwick came duly to hand.

Bro J T Chivers' letter with remittance is before us. We are greatly obliged for your attention. We wish we had more of such subscribers. See receipt list of last week.

Bro C M Cochran's kind note should have been noticed last week. Much obliged for the remittance. We do as requested.

Rev J C Keeney has our acknowledgments for new subscribers with advance payment. Would that we could record such favors frequently.

Rev W H Head. Yours enclosing money is before us. Many thanks, and hope to hear again soon. See receipt list for the time of payment.

Bro J Davenport, Sen. We thank you kindly for your large remittance. The last you sent was receipted. You are now two Vols. in advance. If all were as prompt, we should be glad.

Rev W C Mynatt. We thank you for new subscribers. We are glad you are resolved to extend the circulation of our paper. Let us hear from you often.

Bro J. B. Everett, we are gratified by the receipt of your kind letter, and cheering words of sympathy. You perceive by the receipt list that you are now in advance.

Rev E. P. Spirey has our thanks for his attention, and we will comply with his request.

Bro John Tucker.—We are sorry that the infirmities of old age deprives us of your name on our list, but your example in finding a new subscriber, thus making the discontinuance merely a transfer, is worthy of imitation. The money you send in advance for brother S., you will find in our receipt list.

Bro, Children's letter is before us. We do as desired, but we do not see how the mistake occurred. We mail the paper regularly every week.

Rev J. H. Breaker.—The order will be credited when it is paid. We thank you for your favor.

Bro Elijah Smith.—We duly received your letter. You will find we credit you with the money you say you sent us not long since, although we find no account of its receipt.

S. Bryan, P. M., your remittance is credited in our receipt list.

Bro W. C. Crane has our thanks for a new name. We received the previous correction and handed it to our Printer, and thought it all right. However, we will make it correct this time.

Rev D P Everett. Your communication is before us. We did not understand the matter correctly before. We have therefore given you credit on our books up to Vol. 4, No. 30. The remittance you speak of by brother Watt, came to hand, but was omitted Oct. 8th, 1851. We published it with others Jan. 6th, 1852, but as your last letter came to hand since, we now make the proper correction. Thanks for your kindness, and we should be glad to hear from you often. We do not remember the article you mention; it was probably lost, but favor us again.

Bro E W Sturdivant. We send account per request. Let us hear from you soon. I hope to continue your paper.

Rev C. W. Hare.—Your remittance is at hand, and we are greatly obliged. We received the communication, but the neglect to answer was not from want of inclination, but from personal and family affliction.

Bro E. B. Adams has our thanks for a timely remittance. We credit below.

RECEIPT LIST.

NAMES.	AMOUNT.	Vol.	No.
James Mallory,	\$3 00	4	45
Miss Caroline Welsh,	2 50	4	46
Rev W D Boyd,	2 50	4	48
Elmer Merrett,	2 50	4	49
R McJoy,	2 50	4	46
Mrs E P Bondurant,	2 50	4	44
L B Field,	2 50	3	44
Rev J M Scott,	2 50	4	26
Wm G Boydton,	2 50	4	46
Alma Brane,	6 00	4	52
G H Kearse,	2 50	4	52
John Lockhart,	5 00	4	52
R M Thomas,	3 00	3	52
A Holmes,	2 50	4	52
Thos Blake,	2 50	3	31
S S W Goldsby,	2 00	4	52
Reuben Hodges,	2 50	4	35
Rev E Baptist,	2 50	4	52
Rev T Chilton,	2 50	4	52
E R Morris,	2 50	4	52
Mrs Mary D Stark,	2 50	4	21
Mrs Mary F Noble,	2 50	4	11
Annabella Ellsworth,	2 50	4	47
Wm C Ray,	2 50	4	47
Henry Rowe,	2 50	4	36
Jno W Raines,	5 00	5	21
Dr W Guathua y,	3 00	3	44
E R Parker,	2 03	4	41

Two Female Teachers Wanted!

FOR the "MARY WASHINGTON FEMALE COLLEGE," located at Pontotoc, Mississippi.

A teacher is wanted for the Literary Department of this institution, capable of imparting instruction in all the branches of an English education usually taught in schools; and also in the French language. A teacher is also wanted for the Musical Department.

Applicants will please address letters, stating their qualifications, and giving their references to the President of the College, Rev. H. H. Tucker, Pontotoc, Miss.

It is desirable, though not indispensable, that one or both of the ladies be prepared to teach Ornamental branches—Drawing, Painting, &c. 6w-47.

NOTICE.

THE undersigned, has, this day, disposed of his entire Stock of Goods to W. M. & G. S. CATLIN. All persons indebted to me, either by note or account, are most respectfully invited to call and settle.—At present, I may be found at the Counting-Room of my successor—during temporary absence, my books and accounts may be found in their hands.

JULIUS CATLIN.

Marion, Jan. 1st, 1852.

WE also give notice that we have this day purchased of J. Catlin his Stock of General Merchandise; consisting of such Goods as are adapted to this market, and, for the next two months, will offer any, or all, of our Goods at a small advance above actual cost.—We also with pleasure announce to all concerned (which is every body,) that we have rented the Store House next door South of Messrs. Hunt & Tatt, where, at all reasonable times, we may be found with the disposition to please those favoring us with a call.

W. M. & G. S. CATLIN.

Marion Jan. 1st, 1852.

WILLIAM DUNCAN. P. S. GRAVES. W. P. BURTON.

DUNCAN, GRAVES & BURTON,

COTTON FACTORS:

AND

Commission and Forwarding Merchants,

15 Corondelet, between Canal and Common Sts.,

NEW ORLEANS.

Oct. 1, 1851.

Daguerrean Gallery!

MR. J. A. HART would respectfully announce to the Citizens of Marion and its environs, that he has taken Rooms over Mr. J. M. Stone's Furniture Store, where all, who wish, may have an opportunity of procuring for themselves or friends perfect likenesses, taken by the most improved process and put up in the neatest and most substantial style, and at a much more reduced price than they have formerly been paying.

Mr. H. has spent some time in visiting the best Galleries in the State, and from close application to his professional studies, he flatters himself that he will be able to give entire satisfaction to all who may honor him with a sitting.

He will use none but the very best of Material, selected by himself.

Marion, Jan. 14th, 1852.

"Waverly Book Store."

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, one, the best assortment of books of the State of Alabama.

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

D. WOODRUFF, Agent.

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

Tuesdays, Sept. 20 1851. 6m30.

J. A. & S. S. VIRGIN.

MONTGOMERY ALABAMA.

DEALERS IN

Watches, Jewellery, 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 Jewellery.

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

Watches and Jewellery repaired at short notice by the best of Workmen.

Dec. 1, 1851. 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 Horse and are prepared at all times to furnish Fines Metallic Burial Cases, Mahogany and Covered Coffins at the shortest notice.

E. LOVELAND.  
J. L. LOCKWOOD.

November 26, 1851. 39-1f.

BLANKS,

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

Executors Notice.

LETTERS Testamentary, upon the Estate of MILBURN HOUSE, deceased, having been granted on the 14th October last, to the undersigned, by the Court of the Probate Court for Perry county. All persons having claims against said Estate, will present them, in the time required by law, and those indebted to said Estate are required to make payment.

—ANDERSON HOLMES, Ex'r.

Jan. 14, 1852. 45-6w.

Notice.

NOTICE is hereby given, that the undersigned, having been appointed by the Court of the Probate Court for Perry county, to administer the Estate of the late JAMES M. STONE, deceased, will receive and pay all claims against said Estate, and will distribute the assets of said Estate to the persons entitled thereto, as directed by the Court.

—JAMES M. STONE, Ex'r.

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## POETRY.

From the True Union.

### The Prayer of Habakuk.

Jehovah! on thy awe inspiring word,  
My mourning mind my trembling heart, have hung,  
With thoughts of dread thy speech, my soul, hath  
And solemn fears have in my bosom sprung.

Lord! revive thy work amidst the years;  
Amidst these years, O make thy mercy known,  
Let love's o'er wrath be kindled in our tears,  
As bends the rainbow round thy awful throne.

When God from Teman and Mount Paran came,  
The heavens were spread with glory's brightest  
blaze;  
The earth resounded with his fearful name,  
Filled with his light, and uttered forth his praise;

Then from his hand terrific weapons went,  
And there was lodged the hiding of his power;  
The pestilence at his behest was sent,  
And burning coals were bidden to devour.

He stood, and with His omnipresent glance,  
The earth's dimensions did his eye survey;  
He looked, and nations in their proud advance,  
Were driven like chaff, in anger far away;

The mountains firmly fixed for ages, fled;  
The hills perpetual, on their base, did bow;  
Of whose vast ways but thine, O God! are dread?  
Of who art from Eternity, what Thou?

I saw the tents of Cushan crushed abhor'd,  
The land of Midian shrunk in view of thee,  
Wast thou displeased against the rivers, Lord?  
That thou within thy awful chariot, borne  
By steeds of fire, and arm'd with wrath, didst ride,  
Add make the nations in thy presence mourn  
As through the earth, thy arrow word did glide?

"The mountains saw, and did tremble as thou pass'd  
The deep adored thee with uplifted hands,  
Backward the sun his fiery chariot cast,  
And awed, before thee, stricken nature stands.

Thou wastest forth in anger thro' the land,  
Thy glittering spear in all its splendor shone,  
And heavy were the scourges of thy hand;  
But to the wicked, terrible, alone;  
For the salvation of thy people, thou  
Didst thou the world afflict with dire alarms,  
And thine appointed vengeance, as now,  
Many find protection in thy Sovereign arms.

Altho' the fig tree shall not bloom,  
Nor fruit be in the vines,  
Altho' beneath the general gloom,  
The cultured olive, pines;  
Thou nature's stores no longer yield  
Their liberal supply;  
And flock from fold and fruit from field  
Cut off, all droop and die:—

Yet shall the constant love and power  
Of God employ my voice,  
And midst affliction's darkest hour,  
In Him will I rejoice;  
O God! of my salvation, still,  
Thou rock to which I flee;  
Midst every scene of good or ill  
My spirit trusts in thee.

Washington, Oct. 22d 1851.

## Miscellaneous.

### Improving Lands.

The following communication was in answer to one which we addressed to Dr. Cloud who is justly distinguished as one of the best Agriculturists of this State; and though intended as strictly private, there is so much that will be valuable to all, that we cannot forbear giving it publicity:

Dear Sir:—Your letter of the 8th inst. I received this evening, and, as I am going immediately to Mobile, I proceed at once to answer your inquiries, lest they may be neglected if permitted to lie over till my return.

I think from the description given of your place in your letter, that I have a very correct knowledge of the character and quality of the land,—the very best kind of land, no doubt to improve,—the fact of its being rolling, answering the valuable purpose of draining the land. Well, sir, you have asked my advice unqualifiedly, and I shall give it to you unreservedly, overruled alone by what many years experience in improving lands has taught me to be the true policy.

I will begin with a truism of my own. You hear many of our people curse at the Abolitionists and Freesoilers of the Eastern and Middle States, as the enemies of our country. I say nay; these abominable fanatics that remain North of Mason's and Dixon's line and preach abolitionism and every other ism of their hollo-breadedness do this fair country not a mite of the injury that it receives from a large community of our own most excellent citizens! Say you, how is this?

Well, I will point you to three classes of men, that stand in this category.—First; the man that feeds out his corn to his hogs on the road side! Second; the man that has his horse lot on the branch side that every fall of rain may sweep the manure into the creek and thence to the ocean! Third, the man that commences his rows at the foot of the hill and runs straight to the top making an equal number of drains upon the hill that he has rows! I tell you that there is a generation that will rise up after us that will dig down the grave stones of these men as unworthy to be remembered upon the earth, that they have like an Egyptian blight, rendered sterile! From this rude picture you may derive two important facts, at least,—First; that to improve land, which is the true and legitimate object of agriculture—it is necessary to so horizontal the rows, and ditch if required, as to keep all the soil there. Secondly; we should have our stock lots so constructed as to enable us to make and save all the manure possible, and our stock of every variety should be penned and fed on those lots. You know that I am a good judge of a good horse, because I will ride no other. Well, old mother Earth is much nearer like a good horse than most persons are aware. Feed and dress her well and you need have no fear of overtaking her.

Well, you asked me as to the value of slacked lime. If you can get it convenient and cheap, apply it freely broadcast 25 to 40 bushels per acre. Refuse salt is of no great value, unless it be greased salt it is worth very little. Guano is almost like gold—I have used it for the last six years in every manner and variety of ways—and I will first remark to you, that you can hardly apply it amiss unless you put on too much. For wheat

200 lbs. to the acre, spread broadcast, is quite sufficient, ploughed in previous to sowing the grain, so of other kinds of other kinds of small grain. For corn 200 lbs. to the acre will do well—lay your rows five feet apart and then drop your corn,—say 30 to 36 inches apart, and when it is up and ready for the first work and thinning, run around it with a Scooter plough, pretty deep—and then have a boy with a bucket of Guano and a teaspoon, to follow along and drop a teaspoonful of the Guano in the furrow, just opposite each hill of corn,—which will be, when done, two teaspoonfuls to each hill,—which should be immediately followed by a turn or some other good plough, to throw the soil back to the corn and cover the Guano—the result will astonish you. For potatoes and turnips, it should be applied broadcast, at the rate of 300 lbs. per acre. For all garden purposes it surpasses anything I have ever seen, and,—it has no noxious weed or grass seed in it,—I never think of gardening without it; we have been using it to-day extensively in sowing cabbage seeds, radish, lettuce and putting out onion buttons, &c. We had peas last year such as were never seen before in this neighborhood. I have been at some pains to get up a demand in Alabama for Guano, that it might be imported directly into Mobile—which, I am pleased to inform you, is now the case, and Mr. Pomroy informed me on the 20th Dec. last, of Mobile, that he would be able to furnish the genuine Peruvian Guano this Winter and Spring, at \$58 per ton, which is a fraction less than three cents per lb. It is only necessary for its merits to be known to our Planters, and the demand to increase, and the consequent competition will put it down to about \$40 or \$45 per ton, its true value. I expect as you are not so much in the habit of reading about manure as I am, you are tired by now,—excuse length.

Your friend,  
Dr. Cloud.

La Place, Jan. 17, 1852.

Names of the Months.

The names of the Months were given by the Romans.

January, the first month, was so called from Janus, an ancient King of Italy, who was deified after his death, and is derived from the Latin word Janarius.

February, the second month, is derived from the Latin word Februus, to purify; hence Februarius; for this month the ancient Romans offered up expiatory sacrifices for the purifying of the people.

March, the third month, anciently the first month, is derived from the word Mars, the god of war.

April is so called from the Latin Aprilis, i. e., opening; because in this month the vegetable world opens and buds forth.

May, the fifth month, is derived from the Latin word Majores, so called by Romulus, in respect towards the Senators; hence Maius, or May.

June, the sixth month, from the Latin word Junius, or the youngest sort of the people.

July, the seventh month, is derived from the Latin word Julius, and so named in honor of Julius Caesar.

August, the eighth month, was so called in honor of Augustus, by a decree of the Roman Senate, A. D. 8.

September, the ninth month, from the Latin word Septem, or seven, being the seventh month from March.

October, the tenth month, from the Latin word Octo, the eighth; hence October.

November, the eleventh month, from the Latin word Novem, nine; being the ninth month from March.

December, the twelfth month, from the Latin word Decem, ten; so called because it was the tenth from March, which was anciently the manner of beginning the year.

Luther and his Maid-Servant.

Luther had a domestic residing in his house by the name of Elizabeth, who in a fit of displeasure, left, without giving the family any notice. She subsequently fell into habits of immorality, and became dangerously ill. In her sickness she requested a visit from Luther. On taking his seat at her bed-side, he said:

"Well, Elizabeth, what is the matter?"—"I desire," she replied, "to ask your pardon for leaving your family so abruptly; but I have something else weighing very heavily on my conscience, I have given away my soul to Satan!"

"Why," rejoined Luther, "that's of no great consequence. What else?"—"I have," continued she, "done many wicked things, but this is what most oppresses me, that I have deliberately sold my poor soul to the devil, and how can such a crime ever find mercy?"

"Elizabeth, listen to me," rejoined the man of God. "Suppose while you lived in my house, you had sold and transferred all my children to a stranger, would the sale or transfer be lawful or binding?"—"O no," said the deeply humbled girl, "for I had no right to do that."

"Very well, you had still less right to give your soul to the arch-enemy; it no more belongs to you than my children do. It is the exclusive property of the Lord Jesus Christ; he made it, and when lost also redeemed it; it is his, with all its powers and faculties, and you can't give away or sell what is not yours; if you have attempted it, the whole transaction was unlawful, and is entirely void. Now do you go to the Lord, confess your guilt with a broken heart and a contrite spirit, and entreat him to pardon you and take back again what is wholly his own. And as to the sin of attempting to alienate his rightful property, throw that back upon the devil, for that and that alone is his."

The girl obeyed! was converted, and died full of faith and hope.—Lutheran Observer.

The Bonapartes.  
Louis Napoleon may be said to be, in one sense, the legal successor of the Emperor Napoleon. His election, at this time, is doubtless intended by him to be the restoration of the Empire under the Bonaparte dynasty. By the decree, or Senatus consultum, which constituted Napoleon Emperor in 1801, the imperial succession was thus prescribed:

1st. To the lineal heirs, male, of Napoleon; in the order of primogeniture.  
2d. Failing these, to such son or grandson of his brothers, as Napoleon might designate, and the heirs male of such son or grandson.

3d. To Joseph Bonaparte and his heirs male.  
4th. Failing these, to Louis Bonaparte his heirs male, each in the order of primogeniture.

The only son of Napoleon, the Duke of Reichstadt, died in 1832. Joseph, Ex-King of Spain, the eldest brother of Napoleon, known as Count de Surville, and who resided for many years in New Jersey, died in 1845, leaving two daughters but no son. Louis, Ex-King of Holland, the father of the present Louis Napoleon, died 1846, shortly after the escape of the son from the fortress of Ham.—Two elder sons of Louis and Hortense died, one in infancy, the other at the age of 27, leaving Louis Napoleon the only survivor and the last in the prescribed succession.

To this claim of quasi legitimacy it is probable Louis Napoleon alludes in his proclamation to the people of France: "If you believe in the cause of which my name is the symbol, that is France regenerated by the revolution of '89, and organized by the Emperor, proclaim it," &c.

Jerome, the youngest brother of Napoleon, sometime King of Westphalia, has addressed a letter to his nephew "in the name of the memory of my brother, and partaking his honor of civil war," urging a republican and conciliatory policy.—Napoleon, a son of Jerome, is or was a member of the French General Assembly.

Lucien Bonaparte, Prince of Canino, died at Rome, leaving a numerous family; one of them the ornithologist, now or lately, prominent in the affairs of Rome and Italy. Rierre, another son, figured in the French National Assembly; as also Murat, a son of the Marshal and Caroline, the sister of Napoleon. One of the daughters of Lucien is the wife of Lord Dudley Stuart, an English nobleman.—Cin. Gazette.

Time may bear on us like a rough trotting horse; and our journey may have its dark nights, quagmires, and its jack o'lanterns—but there will come a ruddy morning at last, a smoother road and an easier gait.

HOWARD COLLEGE,  
Marion, Alabama.

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

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

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

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

Applicants for an English Course, will be admitted to such classes as they may be qualified to enter.  
No one will be admitted to the Freshman Class unless he has completed his fourteenth year, nor to advanced standing, without a proportionate increase in age.  
From young men desirous of preparing for the Sacred Ministry, will be welcomed to all the advantages of the Institution and admitted to such classes as their respective attainments will enable them to join, free of any charge for tuition.

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

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

EXPENSES.  
The following are the rates of Tuition, Board, &c. Languages, and higher English, per term, \$25 00  
Common English Branches, 16 00  
Incidentals, 2 00  
Students rooming in College are charged \$2 per month for room, and servant to attend upon it, per term, 10 00  
Board, per month, from 8 to 9 00  
Washing, do from 1 to 1 50  
Fuel and Lights, of course vary with the season, and will at all times depend much upon the economy of the student.

Board, including lodging, washing, fuel, lights, &c. may be obtained in private families at \$13 00 per month.  
Tuition is required in advance, and no deduction is made for absence, except in cases of protracted illness. The student is charged from the time of entering to the close of the term, unless for special reasons he is admitted to a shorter period. In the Theological Department, tuition and room rent are free.

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

E. D. KING, President.  
Wm. HORNBUCKLE, Secretary.  
Oct. 1, 1851, 31st.

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

ORRVILLE INSTITUTE.  
Orrville, Dallas County, Ala.  
[No. of Pupils last Session, 164.]  
FACULTY.  
Rev. JAMES R. MALONE, M. A., Principal and Instructor in Moral and Natural Sciences, and Belles Lettres.  
MALE DEPARTMENT.  
Prof. WILLIAM LOWRY, M. A. Associate Principal.  
BENJAMIN F. MOSELEY.  
FEMALE DEPARTMENT.  
Mrs. HARRIET W. JEFFRIES.  
Miss LILIAN B. ALLEN.  
Miss ELIZA D. THOMAS.  
STEWART'S DEPARTMENT.  
Mr. FELIX G. ADAMS & LADY.  
GOVERNERS.  
Miss ELIZA D. THOMAS.

THIS Institution has now entered upon its fifth term, under the control of the same Principal.—It has from its foundation, enjoyed extensive, continuous and increasing prosperity; numbering last session, 164 pupils. Its present Board of Teachers will compare favorably with any Institute in the South.

Professor LOWRY is a Graduate of Trinity College, Dublin, in Ireland. He is a gentleman of varied abilities, and high literary attainments. For the last three years past, he has been Professor of Ancient Languages in the C. M. Institute, Selma, Ala. His reputation as a Linguist and teacher of Classic Literature is too well known to require commendation from us.

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

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

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

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

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

One-half of Tuition fees due on the first February; balance at the close of Session. Each Student will pay from time of entrance to the close of Session. No deduction except at the discretion of the Principal. The Trustees and Faculty have organized the classes in regular College form. They intend to charter the Institute at the next Session of the Alabama Legislature.

The friends and patrons may now enter their children with full assurance in the perpetuity of the Institute, and with certainty rely upon it—that in the Orrville Institute they can have their children prosecuted as full, thorough, and extensive Course of Education, as any College in the South.

There is a flourishing Sabbath School in the village, which each Pupil will be required to attend, unless the Parent or Guardian forbid it.  
There is a Division of Sons of Temperance here, and the citizens and Trustees are desirous to see all legal means to prevent the vending of ardent spirits.  
The Institute is furnished with a valuable Apparatus, and four Pianos.  
N. B. Other Pianos will be added as occasion requires.

Boarders in the Female Institute never leave the premises without permission of the Principal.  
Boarders in the Orrville Institute.—Only by Boarding in the Institute can the highest advantages of the Institute be realized. Here the young Ladies are always under the care of the Teachers, and have regular hours of study and recreation. Board then in the Institute. BOARD can be had in the village, Institute and vicinity, for \$5 00 per month, including washing, room, fuel, &c.

Total expenditures in the Male Department for Board, Tuition and in highest classes, per session, \$120  
Total expenditures for same, for a young Lady, \$120  
Total expenditures for same, for any young Lady, including Music, 165  
(Cheapest Institution in the State of Alabama.)  
Session and vacation, there is but one Session, that of ten months, beginning always the first Monday in September.

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

Board of Trustees:  
REV. W. THOMAS President,  
J. F. ORR, Vice President,  
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F. T. WOODALL,  
JOHN A. NOKWOOD,  
ALFRED AVERY,  
Orrville, August 20, 1851.

BAYLOR UNIVERSITY.  
LOCATED at Independence, Washington County, Texas, will commence its Fall Session on the first Monday in August next, under more favorable auspices than at any former period.

The new and commodious edifice for the male department is now completed, and a very superior Chemical and Philosophical Apparatus have been received for the Institution.

The female department will be conducted in the well known two story building which stands on a beautiful and commanding eminence in the Western part of the town. This house, by suitable repairs and painting, will be ready for comfortable occupancy by the first of the session.

FACULTY:  
REV. R. C. BURLESON, A. M. President, & Professor of Ancient Languages, Moral & Intellectual Philosophy.  
MR. WILLIAM FOSTER, A. M., Professor of French & Spanish Languages, and Mathematics.  
MR. THOMAS GEORGE EDWARDS, Professor of English Literature, and Tutor in Preparatory Department.  
The Female Department will be conducted by Rev. HORACE CLARKE as Principal, and Mrs. MARTHA G. CLARKE and Miss HARRIET DAVIS as Assistant.

TERMS PER SESSION.  
Elementary English Branches, \$8  
English Grammar, Geography and Arithmetic, 13  
Ancient Languages, Natural and Mathematical Sciences, Moral and Intellectual Philosophy, 15  
French and Spanish Languages, each 10  
Music on Piano Forte, with use of Instrument, 25  
Painting and Embroidery, each 10  
Fee in the College Department, 25  
Boarding, including Lights, Lodging, Washing, Fuel, from \$8 to \$10, per month.  
By order of the Board,  
GEO. W. BAINES, Sec. Co.  
Aug. 5, 1851.

H. H. HANSELL & BRO.  
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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 pertaining to Saddlery and Saddlery Hardware trade, at a very small advance on our Philadelphia prices.  
New Orleans, Jan. 15, 1851. 47 Jy.

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. 20th 1851. 48 Jy.

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. CLYMER, Professor of Music.  
MISS MARY A. LYONS, Instructress in Mathematics and Music.  
MISS CAROLINE S. WAY, Instructress in Latin and English.  
MISS CELESTE M. SCOLLARD, Instructress in English, French, Drawing, Painting and Embroidery.  
JAMES C. DOCKERY, A. M., Lecturer on Modern Languages and Literature.  
REV. ISAAC S. PARKER, Lecturer on English Literature.  
HENRY M. JETER, M. D., Lecturer on Chemistry.  
THOMAS W. WHITE, L. L. B., Lecturer on Political Economy.

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

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

TERMS TUITION, &c.  
Academic Department, per Session, \$12 00  
Collegiate, " " 20 00  
Ancient and Modern Languages, one or all, 12 00  
Music on Piano or Guitar, each, 25 00  
Use of " " 5 00  
Ornamental Needle Work, 15 00  
Drawing and Painting in Water Colors, 15 00  
Painting in Oil, 25 00  
Wax or Shell Work per Lesson, 1 00  
Board, including Lodging, Washing, Fuel and Lights, per Month, 10 00  
Incidentals, 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.

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

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

His great experience in the profession and a long residence in the South, fully qualifies him to do ample justice to those who may require his services, and he can make it to the interest of those who may desire to purchase. Address, William Duncan, New Orleans.

WILLIAM DUNCAN,  
New Orleans, Sept. 1, 1851. 29 Jy.

THOS. ANDERSON, J. WM. BURKS, & GEO. P. KELLY  
ANDERSON, BURKS & Co  
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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. 41.

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

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

THE WAY OF SALVATION Second edition  
By Rev. R. B. C. Howell.  
The favor with which the first edition of this work has been received, has induced the Board of Publication to stereotype it. The present edition is printed from stereotype plates, upon fine white paper and clear type. The price has been reduced from 57 1/2c to 50c. Page 332.

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All the Publications of Am. Bap. Pub. Soc.; Am. Tract Soc.; Am. Ab. School Union, Gould & Lincoln, E. H. Fletcher, Lewis Collyer, R. Carter & Bros.—Beside a large stock of Theological Works of various other Publishers, are sold at Publication Prices.  
ALSO—PICKETT'S HISTORY OF ALABAMA, vols.—Books sent by mail at two cents per ounce, paid in advance, for all distances over 500 miles.  
GEORGE PARKS & Co.  
Agents S. B. P. Society, Charleston, S. C.  
October 22, 1851.

Real Estate for Sale.  
IN THE TOWN OF MARION, and situated as follows:  
1. Lot lying North Thompson Street, containing six acres and well improved.  
2. A vacant lot South Thompson street, 7 1/4 Acres.  
3. A vacant lot of 13 acres, corner of Thompson and Aurelia streets, near A. B. Moore, Esq.  
4. Improved Lot, 2 acres, with running water, corner of Centreville and Thompson streets.  
5. Improved Lot, 2 acres, between Jefferson and Lafayette streets, near Presbyterian church.  
6. Improved Lot, 2 acres, on Lafayette street, between Messrs Huntington and Lockett.  
7. Improved Lot on Pickens street, at S. E. corner public square.  
8. Undivided half in the Lot and Office between Messrs Myatts and Stone.  
9. A vacant lot, two acres near Mr. M. W. Shumake.  
10. Eighty Acres of Wood Land, N. E. of Marion.

The above parcels of Landed property will be sold on accommodating terms, and persons wishing to get cheap homes in Marion, will find it to their interest to call on the undersigned.  
HUGH DAVIS.  
Marion, Oct. 1st, 1851, 6m.

McRAE & COFFMAN,  
Commission Merchants,  
NEW ORLEANS.  
Aug. 7, 1850. 29 Jy.

East Alabama Female College,  
TUSKEGEE, MACON COUNTY, ALABAMA.  
The Trustees of the above mentioned Institution, with much pleasure announce that the College Edifice is fast progressing to its completion, and that they have resolved to commence the College exercises sufficient to accommodate a large number of pupils. They have made arrangements, to procure Apparatus, Library, and every appliance necessary to the successful prosecution of the course of instruction. The exercises will commence on the 15th of January next, under the following very able and efficient corps of teachers, viz: