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**HEART WORK.**—Heart Work is difficult work. Heart work is hard work indeed. To shuffle over religious duties with a loose and heedless spirit will cost no great pains; but to set thyself before the Lord, and tie up thy loose and vain thoughts to a constant and serious attendance upon him, this will cost thee something. To attain the lily and dexterity of tongue in prayer, and put thy meaning into that apt and decent expression is easy; but to get thy heart broken for sin, while thou art confessing it; melted with true grace, while thou art blessing God for it; to be really ashamed and humbled through the apprehension of God's infinite holiness, and to keep thy heart in this frame, not only in, but after duty, will surely cost thee some groans and pains of sorrow.



# THE BAPTIST.

MAKON, ALA.

WEDNESDAY, SEPTEMBER 24, 1851.

NOTICE.—The Board of the Mississippi Baptist State Convention, and Central Association, will meet on Friday before the 24th Lord's day in next month—the 10th of October.

Also, at the same time and place, the Board of the Mississippi Baptist Ministerial Education Society.

J. M. KNIGHT, Rec. Sec.

THE MACEDONIAN CRY.—Another voice from Eastern Texas, raises the cry, "come over and help us." Under date of August 12th, Rev. Wm. H. Ray, writing from Smith county, says:

"In conclusion, let me say, the Baptist cause is beginning to look up here; though the churches appear to be in a cold condition, constant additions are being made by letter—owing to the heavy tide of immigration, continually pouring into this portion of the State.

"We are, however, in great need of more laborers in this extensive vineyard of the Lord; in many destitute portions of this region, the Macedonian cry is, 'come over and help us.' But what are we to do? we cannot attend the calls—our time is all taken up in supplying places nearer at home and there are none to fill our stations. Can not some of the young Timothy's from Alabama, be spared to work in this vast and promising field?—many a scattered flock here has no one to preach to them the word of life; sinners are perishing for the want of instruction. 'Come over,' brethren, to Texas, and help us."

THE CAUSE IN FLORIDA.—Rev. J. R. Haggard, Apalachicola, Fla., writes us, under date of Sept. 3rd, as follows:

"It has been some seven months since I wrote you, having then just arrived at this place. At that time the Baptist church here numbered about thirty members; now there are forty-five—five of whom I have baptized.

Before I came there had been a great deal of difficulty in the church; the Lord has, however, blessed us with much peace and harmony since my arrival. My general rule is, to preach three times on the Sabbath, and once in the week. We have, besides, generally, two or three prayer meetings during the week days. The church is very poor—composed mostly of colored persons. Considering their poverty, I think they do extremely well, to give me nearly enough for a support.

MISSIONARY TO MEXICO.—On Friday, the 22nd ult., Rev. J. M. Shaw, of the Northern Board, was designated to the work as missionary to New Mexico.

## Stopping the Paper.

Although we perhaps have as few, if not a less number of discontinuances than a great many other periodicals, we think the subjoined remarks, extracted from a letter just received, too good to be lost. They regard the matter in its true light. The brother will pardon us for inserting them in this place.

"On account of my own extreme poverty, I had determined on writing you to stop my paper; but the last number received has cured me of that notion. I am far away in a strange land, and without friends—except as God makes them for me of strangers. The visits of the 'Baptist,' therefore, are like the sweet visits of a precious friend—an old friend—a long established, well tried friend. But, did I say 'a friend'—Ah! it is like the visit of many friends at once. I see the names of many precious, precious friends, and hold, as it were, sweet counsel with them. I have their advice and am benighted by their instruction. I sympathize with them in their sorrows; participate in their joys. And sometimes, I almost think myself with them—wish to be so at least," &c.

Thus it is we realize the benefits of a good paper—think well brethren, all, before you deprive yourselves of these privileges. We are happy to say, in this connection, that, so far from our getting many discontinuances, our list is rapidly swelling from day to day, and from week to week. At the present rate of increase, we will soon be able to accomplish all our designs.

REV. I. T. TICHENOR.—We see it stated, that this talented young brother, has been called to the pastoral charge of the Baptist church, in Huntsville, this State—and is soon to enter upon his duties.

MISSIONARY INTELLIGENCE.—By the last intelligence from the Sandwich Islands, a new reinforcement of missionaries was expected from the United States for the Macdonia Isles.

According to the report of the Committee, on Education, made on the 10th of June, it is said, "The management of Education belongs to the Government, and they would not for a moment admit the right of France to interfere in the matter." The report also stated, "that during the past year, a greater amount of school funds had been appropriated to Catholic than Protestant schools, in proportion to their number." What a Papal nation would think of interfering with the schools of another? Would England or America, for a moment, entertain the insolent thought of interfering with the rights of these poor Islanders, in the regulation of their schools? What consummate arrogance pertains to the system of Popery! There is nothing like it in the world.

TWO AMERICAN MISSIONARIES LOST.—We learn from Capt. Brown, of the Brig Lowden, from the west coast of Africa, that in the month of April, the brig Englishman, Capt. Harris, of Bristol Eng., was captured in a tornado off the Island of Fernando Po. There were supposed to be on board about thirty persons, only one of whom was saved, a native of Africa. He was picked up, after floating on a spar three days, by an English ship from Caernarvon, for Fernando Po. The Rev. G. W. Simpson and wife, from New York City, of the Presbyterian Board of Missions, were on board at the time the vessel was captured.

## The Influence and Power of Faith.

In the influence of faith is to be found the secret cause of many things for which the world has been unable to account. What, the men of the world enquire, has been the reason which has induced some of earth's most gifted sons to act in a manner so different from their fellows, and to spurn those motives which have been so mighty to control others? Why was it that Saul of Tarsus, with a mind so comprehensive, and at the same time so acute, replenished too with the learning of his age, and glowing with the intense fires of ambition—why was it that, after careered forward with such unexampled speed, as almost to have reached the goal of highest renown, at an age when others have scarcely started in the race—why was it that just then he should suddenly turn round, and for years of persevering toil, devote all the powers and endowments of his mind to pursuits, which must inevitably defeat his attainment of all the objects of his early aspirations, and which did indeed subject him to obloquy, and contempt, and persecution, and at last brought his head to the bloody block? Why was it that Henry Martyn, after having won the highest honors which the venerable University of Cambridge had to bestow, with every walk of honorable ambition open before him, and counting his entrance, should bid farewell to his friends and relatives, turn his back forever on his country with all its civilization, science, literature and social refinement, go and spend his life in obscurity in a heathen land, and at last die without one friend to sympathize with him in his struggle? To such questions as these, philosophy, the wisdom of this world, can return no satisfactory answer. It may, with a flippant sneer, pronounce it all the effect of enthusiasm; but that does not solve the difficulty. There is still another question equally difficult of solution:—What made these men of large and logical minds enthusiasts? The influence of Faith solves these and all similar difficulties. These men, and all others who have acted like them, disregarded those motives by which others are accustomed to be influenced, because they were governed by higher and holier motives, drawn from the unseen world. Their faith, with telescopic vision, pierced far into those realities which lie beyond the reach of sense, and embraces in its wide field, the mighty round of everlasting ages. In comparison with the grand motives which faith derives from these excursions into the unseen world, all the combined motives which address themselves to sense alone, are less than the small dust of the balance.

We here see what it is that the Christian needs more than all things else; needs to increase his holiness, his zeal and his usefulness. It is more faith—faith of an unblenching eye, and bolder, stronger pinions—faith like that of Abraham's, which rests with implicit and entire confidence on the naked Word of God, goes forward in obedience to every divine command, without conferring with flesh and blood, faith, in fine, which, like that of Israel of old, moves forward at the bidding of God, though the sea lie up its proud waves before it. Such a faith as this the church at large; and individual Christians, greatly need, and must have it, if they shall achieve any of those deeds of high renown which were achieved by the soldiers of the cross of former ages. A faith of this kind was one of the chief distinctions of the primitive Christians, and the grand secret of their amazing success. The same may be said, though in a subordinate degree, of the Reformers. The strength of their faith is apparent in their earnestness and confidence. They even speak as with the eternal world unveiled before them.

The age of the Reformers was succeeded by an age of cold speculating philosophy, highly unfavorable to faith. We do not mean to say that true philosophy is unfavorable to faith, for we believe the contrary. The sober seriousness, and deep earnestness of genuine philosophy, eminently accord with the spirit of faith. But the philosophy of which we speak, was cold and speculating, and the chilling influence which it had on the pulpit, and on sacred literature in general, was most deleterious. The present may be designated as a mechanical age—an age of bustling activity, and second-hand philosophy, and is unfavorable to deep, abiding, realizing faith, as the one which has preceded it. Certain it is, we have but little of that faith which distinguished those worthies of whom we have a record in the eleventh chapter of the Epistle to the Hebrews; and there is no prayer more appropriate, or more needing to be constantly repeated than, "Lord increase our faith." With the reiteration of this prayer, it behooves that we unite more frequent retirement from the noise of the world, and long and deep meditation on the Word of God.

## Union Parish, Louisiana.

Dear Bro. Chambliss.—We have just closed two very interesting protracted meetings in this Parish, the results of which, I wish to communicate through your columns. Saturday, before the 2d Lord's day inst., we began the first at Fellowship church, which held five days; many were converted, and eighteen members were added to the church. I had the assistance in the ministry, of R. F. Fancher and Sehorn J. Fuller.

We commenced the other with the Shiloh church; it continued seven days—resulting in the conversion of some thirty individuals, and an addition of twenty-four to the church. The highly acceptable labors of R. F. Fancher, Jesse Walden, Sehorn J. Fuller, and Joel Heath, were of much service to me in the administration of the Word. These times were truly glorious to us, for the Lord's hand was quite visible in the work.

Yours, in Christ,

JESSE TUBB.

Shiloh, La., Aug., 25th, 1851.

## A Mother's Charge.

To give the first training to a rational, immortal mind!—How great the responsibility of such a charge! how momentous the consequences depending upon it! Mothers are ignorant of the future characters and destinies of the babes that smile in their arms. Anxious as the mother of Moses was about her son, little she knew who he really was, little did she imagine, that ere long, commissioned by God himself, he would with signs and wonders, shake the Egyptian throne to its centre—that he would become the founder and leader of a mighty nation—that, as the secretary of the Divinity, he would hold a pen moved and guided by the Holy Ghost to make record.

"Which not the whole creation could produce,  
Which not the conflagration could destroy."

Little thought the mother of Bonaparte, as with all the fondness of a mother's love, she pressed him to her bosom, that he would dye all his footsteps in blood, until he ascended one of the mightiest thrones on earth, and there reign with a power terrible almost as that of the monarch of tomb. As little thought the mother of Washington, that she was cradling on her knee the Father of a numerous and mighty family of Republics; that his name would be reported in every language, his tomb visited as a shrine by the renowned of every land, and that his fame would descend, as the inheritance of a nation—a world to the latest posterity.

Ye mothers, be awake to the magnitude of the trust committed to you. No longer regard your children only as lovely idols, before whom you delight to worship in all the fondness of maternal devotion, but as immortal beings, destined to be blessings or curses to the world, to be happy, or miserable to eternity, according to the training which you shall give them. Perhaps the boy that you fold in your arms possesses a mind of native vigor to ride in the whirlwind and to direct the storm—to subjugate and to sway nations, and which, according to its education, shall pass over the earth, like the stream of lava, consuming and destroying every thing lovely and fair with which it meets; or, as the fertilizing river, increasing in its progress, visiting and refreshing the habitations of men, making the wilderness and the solitary place to blossom as the rose, and eventually bearing on its bosom the commerce of nations.

Christian mother, perhaps to you is committed the important charge of giving the earliest training to one, who, like Whitefield, shall traverse the earth as the angel of mercy, preach the Gospel of the Kingdom of God to captivated, penitent, believing, rejoicing thousands—one by the thunder of whose eloquence the thrones of the god of this world shall be shaken and prostrated, to rise no more—one who, as the angel of the Apocalypse, the harbinger of the Millennium, shall, on wings of light and love, bear the Gospel of peace, with all its attendant train of blessings, around the whole earth. Did you know such to be the fact, what carefulness, what prayerfulness in the performance of your task would that knowledge inspire? Well, then, educate your son just as you would do, if at his birth you had been informed by an angel that he would be called to such a high and holy station, and, doubtless, most happy consequences will follow. We cannot but entertain high hopes of the influence and destiny of that young man, who goes forth into the world from the conscientious and faithful training of a pious mother, and with the rich legacy of a mother's prayers. Remember, that to the influence of mothers the world has been specially indebted for some of the best, as well as for some of the worst men that ever lived.

## Revivals—Middle Alabama.

Dear Bro. Chambliss.—I am laboring this year under the appointment and partial patronage of the Domestic Mission Board of the So. Bap. Convention. It is, therefore, due the Board and all other friends of this good cause, that the most important results connected with this department of Divine operations, should receive some notice. Otherwise I should not trouble you; nor obtrude this communication upon the public.

The first six months spent in my field of labor were marked by what some would call a cold time; but what might, more properly, be designated seed time. There was no excitement—no ingathering; ordinary attention was paid to the duties of religion; congregations were large and gave heed to the word, and manifested a regular growth in all the fruits of the Spirit. This was but the beginning of better things.

A protracted meeting commenced with the Spring Creek church, under the care of Bro. H. D. Acker, on the 8th of August, which continued for ten days; resulting in the conversion of between forty and fifty souls—nineteen of whom, at its close, were baptized.

Two days previous to this time a similar meeting commenced with the Macedonia church, a few miles above—one of those to which I preach. The former is located in the eastern part of Shelby, and the latter in the western part of St. Clair county, in Coosa valley. During the services fourteen were baptized, and five or six others professed hope in the pardoning mercy of God, who did not join.

Additions were also received at the Ashville and Coosa Valley churches, the two others which I supply, at the regular meetings previous to these gracious outpourings of the Spirit. The Spring Creek church, as stated, is under the care of Bro. Acker; nor do I report it as the fruits of my labors—lest any should say that I build upon other men's foundation; but, as the churches were only a few miles apart and as the meetings came off one after another, it seemed well to report all at the same time. Our prayers, night and day, are that God may speedily gather sinners—outcasts, that they may come to Zion.

Yours truly,

JESSE A. COLLINS.

Jewett Academy, Shelby Co., Al., Sept. 1, '51.

## Editorial Correspondence.

Centerville, its Location and Appearance.—A Good Meeting at Mt. Zion—Brother Edmund King—The Drouth—Shelby Springs—Rev. J. M. Scott—Weenoka Camp Meeting—Talladega Female School—Education of Young Men, &c.

Dear Bro. D.—It is perhaps high time we were giving some account of our present whereabouts, and our movements for the next few weeks to come. Well, we are now quietly ensconced at the "Inn" of our old friend Douglas, in the Town of Talladega.

As you remember, we set out on the 2nd inst., with intentions of a tour for a month or more, in the mountain regions of the State—hoping, meanwhile, to compass the double object of glorifying God and regaining our wonted health and vigor. Our first night was spent at the little town of Centerville, the county seat of Bibb. This place is situated on the eastern bank of the Cahaba river at the head of navigation. It presents the aspect of having seen better days than are now indicated by the condition of its buildings and other arts. This dilapidated state of many former improvements here, gives to the whole place an appearance of decline in business and wealth; and how should it be otherwise, without schools or churches? It has not, if we remember rightly, so much as an ordinary academy, and but one old fashioned meeting house. Nevertheless, we learned that quite a number of the citizens are professors of religion—holding their church membership in the country—and, certainly, we found them, during our little stay in their midst, a hospitable and kind people. This of itself is well and we rejoiced that they are so, and could only have wished for the benefit of their handsomely located village, that they enjoyed all the advantages of fine schools and large pious churches in their own midst.

At Centerville, being informed of an interesting meeting in progress a few miles distant, and having one day at disposal, we turned aside, as Moses said when the Lord appeared unto him in the "burning bush," to see this great sight. This meeting was at the Mt. Zion church—under the pastoral charge of our good brother Griffin. It had been in progress some three or four days already, and was evidently increasing in interest. There were several ministers in attendance with the pastor—brothers Keith, McCullough and Cochran—the last of whom we had the pleasure of hearing in a delightful discourse. The congregation was perhaps as large as the neighborhood could well afford,—as we perceived the house was well nigh filled—and verily it has been many a day since we participated in so pleasurable a meeting. Had it been compatible with our engagements to have remained longer, nothing could have afforded us more gratification. But duty forbade, and having preached for them once, we commended them to God and to the word of his grace, and went on our journey—expecting, ere long, to hear of the conversion of many souls as the fruits of that meeting.

The next mid-day found us at the little town of MonteVallo, in Shelby county, at the residence of our afflicted brother Edmund King—of precious memory among the Alabama Baptists. Our route to this place afforded us a painful opportunity of witnessing the disastrous effects of the long drouth which our State has suffered the present year. We have seldom seen so great a scarcity of water—good water especially—as we found in the most fertile and a portion of Shelby counties; and as to provisions for the next year, the prospect indeed seemed gloomy. The general impression so far as we could learn is, that in both of these counties there would not be more than from one third to one half the usual supply of corn realized from their present crop. Wheat, we were glad to find, had turned out well, and cotton is tolerably promising.

Brother Edmund King we found just recovering from a painful accident. He was thrown from his sulky, some months previous, and, as his physician thinks, suffered a partial dislocation of the neck bone, which well nigh terminated his life, and from which he will never fully recover. Our brethren will all concede that his death had been a serious calamity to the denomination in this State, particularly in his region of the State. His intelligent and active piety, sound and sanctified counsels in our great convocations, most of which he is wont to attend, is always a source of encouragement and help. We were glad to find that, notwithstanding his feeble health, he was cheerful and happy. His thoughts were much turned toward a speedy preparation of his affairs for heaven. His children were all with him, and it is hoped they may emulate his virtues in all things.

From MonteVallo we came direct to Shelby Springs, a rather celebrated watering place in the same county, and about a half a day's journey distant. These Springs are at present owned by a Mr. Spaight, of Cahaba, and kept by his step-father, a very kind and accommodating man. They appeared to be in a fine state of improvement; and, on the whole, afford one of the handsomest Summer retreats we have lately seen anywhere. There are three varieties of water—the Calypso, the White Sulphur, and the Blue Lime-stone—the first and the last, however, appears to be scarce, and of but little value. Indeed the Sulphur spring is but poorly impregnated; so that if invalids sought benefit from the waters alone, there would hardly be sufficient inducement to attend these. Nevertheless, one can hardly remain amidst the shades and groves and romantic scenery of the place, without material comfort and profit. The springs are well kept, and we had, certainly, no occasion to complain of the polite attention shown us from all parties. There were but few persons present at the time of our visit, there had been a large number until a few days before our arrival—but those who remained seemed to enjoy themselves to the life; and we wish they may never regret any part of their department on the occasion.

We should not forget to add, that a highly intelligent Hydropathic physician, is located here and we were gratified to learn he had been successful in the treatment of several cases, of almost hopeless disease. We were much pleased with him, and in fact found, that on account of his intelligence, modesty and general amiability he was quite a favorite with all.

At the Shelby Springs, we were overtaken by our brother Chilton, who now became our companion in travel, and moving on our way, we came the night of the 5th, to the house of our venerable brother, Rev. James M. Scott, near Hartserville. The hand of God has reared heavily on him the past summer; in the loss of a beloved daughter, and in the deep affliction of other members of his family. Brother Scott is a man well stricken in age. He is a native of one of the northern Districts of South Carolina, and bears about him a large share of that high sense of honor and manly independence, for which that State has always been distinguished. He has been a minister of the gospel, perhaps half a century, and to the very extent of our acquaintance with his history, a truly devoted servant of Christ. May he be able to finish his course with joy. To say that we were happy with his kind family, were perfectly gratuitous. It could not have been otherwise.

The next day noon brought us to the Weenoka Camp-ground, where were assembled hosts of worshippers, who are wont to meet at this place year after year. This is the first camp-ground ever established in the eastern portion of Alabama, and perhaps, the first Baptist camp-ground ever established in the State. It is located in the heart of one of the best communities to be found in any country—remarkable for their wealth, their hospitality, their intelligence and their devotion to the cause of religion. The church with which it is connected, is under the pastoral charge of Rev. Oliver Welch, universally esteemed among the most amiable and lovely of men; and is composed, to a considerable extent, of his own children, nephews, nieces, and other relatives. At the time of our arrival there were but two ministers present, besides the pastor, and we remarked with great satisfaction, that the hearts of Christians were deeply bowed before the Lord as conscious of their absolute dependence on him for everything. Their prayers the Lord evidently heard, and in answer to their cries, poured out his Spirit in great abundance. The congregations during the whole meeting were large and attentive—the most orderly we remember ever to have seen on such an occasion, and the word preached had powerful effect; so that it is supposed, there could not have been, from first to last, less than one hundred and fifty persons at the anxious seat for prayer. Sixteen were added to the church by experience, of whom ten were baptized. How many others will yet be gathered in, as the fruits of that meeting, it is impossible to ascertain. All felt it was good to be there, and all hoped to meet again next year.

In the place we will just observe, that Talladega county, the present year, appears to be passing through a season of general mercy. If the crops are unusually short, the Spirit of the Lord is operating mightily on the hearts of the people. A number of delightful meetings have already taken place in different parts of the county among which may be instanced, besides the camp meeting which we have spoken, one recently held at Tallaschatchee, and another at Kynledge church—both of which are also under the charge of brother Welch. At the former, if we remember rightly, twenty-two were received for baptism, and four at the latter. In this place, too, our brother Tallafarro, has recently baptized a number.

We arrived here on yesterday, and have been much interested in the appearance of life and spirit indicated by the people. It is now near ten years since we located, temporarily, in this place, and about nine since we left it. But little improvement or change any way, was made in the aspect of things until within a year or two past, when the citizens began to bestir themselves on the subject of education. To this subject they now seem to be quite alive, and really they are showing their faith by their works. Already they have erected two female institutions, at an expense of about forty thousand dollars—one of which belongs to the Presbyterians, the other to the Masonic Fraternity. The Masonic Institute is the handsomest building of the sort we have seen in Alabama. It is of brick, 104 feet long, 64 feet wide and four stories high, finished inside and out with extraordinary taste and beauty. The Presbyterian Seminary is not altogether so large, but is a substantial, convenient and spacious edifice, also of brick. In addition to these, the question of a High-school for the education of young men, is at present before the minds of the people. It is desired that the Coosa River Baptist Association, may, at its approaching meeting, take this under their fostering care; and we hope they will do so. It is certainly to their interest, and that of the community, and of the whole country embraced by it, to have in their midst such an Institution for the academic education of their sons. We learn there is strong encouragement held out by the citizens of this place for the Association to take this measure into hand; and as the denomination here have abundant means wherewith to accomplish it, there can be no reason, it seems to us, why they should not set about it in good earnest.

The Selma and Tennessee Railroad will pass directly through this place, and the Wetumpka Plank-road, we believe will terminate here; so that with such facilities, added to the educational advantages which may here be enjoyed, in a few years more there is nothing to prevent Talladega from becoming one of the most desirable counties in the State. But we are extending our communication to too great a length, and will bid you adieu for the present. We go next to the "Cold Water Camp-meeting," which commences on tomorrow, about 15 miles east of this; after which you will hear from us again. Meanwhile

I am yours, &c.,

A. W. C.

## North Carolina Correspondence.

Dear Bro. Chambliss.—I have many friends in Alabama who would be pleased, no doubt, to hear of the prosperity of Zion in this part of the world. Permit me, therefore, to give them a few items through the columns of your paper.

In the latter part of July, I held a meeting with the church at Brassfields—one to which I preach. It commenced on Thursday; for three or four days, the prospect was very gloomy; many began to despond, but man's extremity was God's opportunity, to work for his own glory, and he certainly did work by his Holy Spirit in the conviction and conversion of sinners. Numbers were heard pleading for mercy and enquiring what they must do to be saved, during the meeting. About thirty professed a hope in Christ, being enabled to rejoice from a feeling sense of God's pardoning love shed abroad in their hearts. At the close of the fourteenth day, worn down with continued labors, in consequence of having to preach every day myself, for the want of ministerial assistance—we closed, and never have I seen a meeting break up under more heart rending circumstances; seventeen or eighteen penitent mourners were crying, "I am lost—O stay with us a little longer;" but, unable to do anything more, we were obliged to deny their request.

I also attended a meeting at Perry's Chapel in Franklin county, under the pastoral care of brother Crutcher—a few days; this was a good work up to the time I left—sixteen conversions and about twenty-five still saying "I am lost without the mercy of God." I hope they found mercy before the meeting closed, though I have not heard the entire result. To God be all the glory.

Yours in Christ,

A. D. BLACKWOOD,

Wake Forest, N. C. Sept. 6th, 1851.

## Revival Correspondence.

Dear Bro. Chambliss.—After the very interesting meeting, of which I gave you full particulars in my last, we started for an appointment made at the Arms-Giddon Church, in Montgomery county, about thirty miles south-east of the county seat. This church was constituted, during the present year, by the Missionaries of the Salem Association, and bids fair to become a "burning and shining light."

Our meeting commenced on Friday, the 25th of last month, and continued until the following Wednesday. The congregations were large and attentive, and many appeared to be deeply affected. At the close, two persons united with the church—one by letter, and the other by experience. There was considerable feeling at the baptism, and some eight or ten persons desired an interest in our prayers.

On Thursday, the 1st inst., rode some fourteen miles, to "Fair Prospect Church," in the same county. The Baptists and Campbellites occupy one house; and there is a very fair prospect, if they continue together, that the Baptists will have to dissolve. Preached to them from John 3: 3, which created considerable uneasiness among our Campbellite friends. Would to God they were as zealous advocates of a change of heart as they are of baptism.

Friday, the 5th inst., began a meeting about twenty-one miles south of Montgomery. This is a very destitute neighborhood, and until brother Bishop commenced preaching here, about twelve months ago, very little regard was paid to the Sabbath or religion. The building in which we held service was, not long since, a Grocery—sending forth its streams of liquid fire through the land; ruining the peace of families; blasting the hopes of parents; breaking the hearts of wives; beggaring children, and causing the temporal, spiritual, and eternal death of many men.

What a blessed change! Now, instead of the Rum-seller, the Minister may be seen preaching the truths of the Gospel; instead of the oath and brutal jest of the drunkard, a hundred voices may be heard singing their Maker's Praise. In view of such a change, we may well exclaim—What high God wrought?

The meeting continued until yesterday,—brother Bishop and Holmes preaching with powerful effect. Congregations were large and paid marked attention to the word. There was no wild excitement—nothing boisterous, but the coursing tear and ill-concealed feeling, told that the "still small voice," far more effective than the most violent storm, was whispering in the soul and breaking up the deep furrows of the heart. Six were happily converted to God, and backsliders were restored, and one united by letter. Bro. Bishop administered the ordinance of baptism yesterday, in a beautiful creek, before a large congregation, many of whom were heard to sob aloud. It was a beautiful sight, one that will never be effaced from my mind.

We now returned to the meeting-house, and entered into the constitution of a church. It was a solemn occasion; each member appeared to feel that the responsibility rested upon him. The name "Bethesda" was given to it. May it prove a house of mercy to many. They have started a subscription to build a good house of worship. But I must close, having sixty miles to ride, and to preach on Saturday.

Yours in Christ,

WM. HOWARD.

Buller county, Ala., Sept. 12, 1851.

## Remarkable Conversion and Triumphant Death.

The power of the Gospel of Jesus Christ is in this world never more displayed than in the triumphant death of the Christian. Such a death was witnessed a few days ago in this vicinity, in the case of a child, the daughter of Mr. W. A. Jones. She was, when she died, something over twelve years old. The day before she died, she asked her father if he thought she would die. He told her he believed she would. She expressed an unwillingness and fear to die, but said that she would be willing—willing to walk through the dark valley of the shadow of death, if her father would go with her; thus, even in the dark hour of death, desiring still to lean on that arm which hitherto supported her. Her father told her he could not go with her. She enquired what she must do. He told her she must trust in the Lord Jesus Christ, and he would receive and save her. She asked him to read to her from the Bible. He selected and read some suitable passages. Her mind seemed not to be able to take in much at a time; she therefore told him that he had read enough, and requested him to pray for her. Whilst he was engaged in praying for her, she suddenly turned over in the bed, and with a countenance beaming with heavenly light and joy, declared that she was not now afraid to die; for that she did trust in the Saviour, and that he had received her and saved her; she declared that every thing around her looked beautiful and lovely; expressed a wish for the wings of a dove, that she might fly up to heaven. She manifested much and deep anxiety for the salvation of her relatives, school mates and acquaintances; requested her father to meet her in heaven, and to bring all with him—to bring a great army with him. She asked her father to give to her relatives, and more intimate associates, certain memorials of herself.



When he should give them to say, that these  
... that remained here of her, and that she  
... to meet her in heaven. She does  
... that she forgave and loved every body,  
... and her father and mother, and brother  
... in whatever she had ever grieved  
... to forgive her. Her countenance contin-  
... to wear a smile of love and joy; and, until  
... to sink too low, she continued to repeat the  
... Ask, and ye shall receive; knock, and  
... shall be opened unto you." Suffer little  
... to come unto me, and forbid them not,  
... such is the kingdom of heaven."

**Sai-Property—No. XX.**

BY C. D. MALLARY, D. D.

Sai-Property sustains us amidst the sorrows of  
life.

*Be as thyself and prosper.* 3 John 2.

Such has thrown open to our world the flood-  
gates of mischief, and greatly multiplied the  
sorrows of mortals. "Man that is born of woman  
is full of sorrows and full of trouble." Job 14:1.

The people of God are not exempt, by reason  
of their peculiar relation to him, for the com-  
mon lot of life; they must come in for a share,  
and share in a single share. In addition to  
those which are common to all, they have many  
which are peculiar to them as Christians.

May we see the afflictions of the righteous?" Ps.  
102:10. "In the world," says Christ, "ye shall  
have tribulation." John 16:33. "We must,"  
says Paul, "through much tribulation enter into  
the kingdom of God." Acts 14:22. Like  
sails and compasses guide often in dark adversity;  
and faintly frosts they nip our dearest earthly  
joys, the brighting fancies they often smother  
and smother us up. But God has made ample  
provision for the comfort and support of his  
people. No sorrow can befall them which he  
has not foreseen, or mitigated, or given them  
power to sustain. Boundless are the resources  
of his pity. It is the privilege of the believer  
to have access to these vast resources, and "ob-  
tain mercy and find grace to help in time of  
need." But it is not every believer that is duly  
informed to improve aright this most inestimable  
privilege, the prosperous saint alone can im-  
prove to the best advantage. *Sai-Property*,  
an acknowledged precious supports amidst  
the various sorrows of life.

Let us go back and hastily retraced the ground  
we have trodden over and see how it is that souls  
are kept in all its various parts, ministers to  
the spiritual support of the righteous. We  
have seen that it involves a ready and sweet  
assentment of the beauty of divine things,—  
which the range of this spiritual discernment  
unfathomable topics of consolation. To spec-  
ulate and debate them all would be to quote  
the Bible and add a lengthy commentary.  
The character of God is ours. The cross of  
Christ with its amazing appendages is another.  
The faith and the triumph of the saints is another.  
Believing there is the heavenly Canaan with all  
its shining scenes. And especially the heaven.  
The eye of the prosperous saint falls upon  
the precious promises of the Bible, and ranges  
over them with sweet rejoicing wonder. "Let  
your heart be troubled," "peace I leave with  
you, peace I give unto you." John 14:1, 27.

May we see the afflictions of the righteous; but  
the Lord deliver him out of them all." Ps.  
124:13. "Cast thy burden upon the Lord, and  
he shall sustain thee." Ps. 55:22. This is  
the small specimen of the long immortal cat-  
alogues of promises. In much of their glory they  
are surveyed, they are comprehended by the  
proprietor's eye. Has he not then  
been ascertained what are the pillars of his  
strength, where is the foundation of his support  
amidst the trials of life? But he has a vigorous  
faith. By faith he takes hold of the eternal pil-  
lars which his eyes have searched out; by faith  
he plants his feet upon the everlasting founda-  
tion. It is true the tempest rages and the bil-  
lows roar; but he believes in God. He has  
learned to believe that the schemes of infinite  
wisdom are more to be trusted than the plans of  
man; that the dictates of Al-  
mighty love are to be preferred to the blind throbs  
of his own selfish bosom. He spreads  
the sorrows of earth by the side of eternity  
and then short; he weighs them in the  
scales of his faith with everlasting glories, and  
then they are light. He learns from the lively or-  
acles that the trial of the Christian's faith is more  
valuable than that of gold, that it will be found  
to pass as a lion and a glory in the appearing  
of Jesus Christ; 1 Pet. 1:7; further, he learns  
that "every affliction which is but for a mo-  
ment, worketh for us a far more exceeding and  
eternal weight of glory," 2 Cor. 4:17; all this

he believes, and he can well understand why it  
is that one who thus heartily believes can count  
it all joy when he falls into diverse temptation,"  
James 1:2, "can take joyfully the spoiling  
of his goods," Heb. 10:34, by fire, or flood, or  
persecution; "can rejoice that he is counted  
worthy to suffer shame for the name of Christ,"  
Acts 5:41. And now sweet comfort comes to  
his own bosom, and how does it soothe the bit-  
terness of his grief, and now comes exulting  
hope assuring him that all which God has  
promised is his own; and how as a steadfast  
anchor does it quiet his soul amid the dashing  
waves. But the meek and gentle graces, what  
have they to do with the Christians support in  
the hour of adversity? Much every way.—  
Tribulation worketh patience, but look, that pa-  
tience which tribulation nurtures, in its turn, pre-  
pares the soul, to bear with serene quiet the sor-  
rows of this weeping state. Over the faithful im-  
patient soul tribulation sweeps often like a harrow  
of dragon's teeth; it rears, and lacerates, and  
indurates. But when sorrow comes down  
upon the quiet patient soul, though often it  
is with a heavy, yet it is always with a mitigated,  
pressure; between the burden and the bosom  
are softly spread the balms of heaven and the an-  
ointings of the Holy One. And what have  
meekness, gentleness and humility to do? I  
will tell you. Do you see those gentle doves in  
the clift of yonder rock? they have fled from the  
tempest to seek an humble retreat. The tem-  
pest beats upon the dwelling, and yet they are  
safe. Do you see those glittering pearls in the  
creevices of the ocean's bed? The waves sweep  
over them and they lie quiet and undisturbed.—  
So the meek and the humble lie low in the hol-  
low of God's omnipotent hand, and the storms  
and the waves of sorrow sweep by and leave  
them unharmed. "The Lord is my light and  
my salvation, whom shall I fear? The Lord is the  
strength of my life, of whom shall I be afraid?"  
Ps. 27:1. "In the shadow of thy wings will  
I make my refuge till these calamities be over-  
past." Ps. 57:1. "Humble yourselves there-  
fore under the mighty hand of God, that he may  
exalt you in due time; casting all your care  
upon him for he careth for you." 1 Peter 5:  
5, 7. "The Lord loveth the meek," Ps. 47:  
6; "he will beautify the meek with salvation."  
Ps. 149:4. Love, as we have seen, is the es-  
sence of religion. Need I say how easy it  
makes the yoke and how light the burden of  
Christ? It kisses the rod that smites; it prais-  
es as it suffers; it smiles as it weeps; looking  
up on high it reads the lines of infinite tend-  
erness in the face of Jehovah, and cries out, "Ab-  
ba, Father," and again it cries out, "though  
he lay me, yet will I trust in him." And as  
sorrow still multiplies, still it says, "it is well";  
"it is the Lord, let him do what seemeth him  
good;" "the Lord gave and the Lord hath tak-  
en away, blessed be the name of the Lord." And  
that love to saints and sinners, which  
burns in the bosom of the prosperous, hence it  
will reconcile to those losses and toils and pains  
that are needful to promote their happiness and  
help them on to the rest of heaven.

But a deep sense and abhorrence of sin, how  
will these reconcile to sorrow, and minister  
to the support of the soul? Do you see that field  
as the scorching flames pass over it? If it could  
speak we might expect to hear it cry out as its  
bosom is scorched by this raging element, "bless-  
ed be these flames that burn up my trash and  
brambles, and prepare me to rear a bounteous  
crop." Do you see that silver brightening in  
the crucible? If that silver could speak, you  
might expect to hear it say, "blessed be the fire  
that consumes my dross, and heightens my  
beauty and my worth." Surely the saint that  
mourns in dust over the dreadful evils of his  
heart, can well be reconciled to those sorrows  
that are burning up his corruption, making him  
a partaker of the divine nature, working out for  
him the precious fruits of righteousness and  
transforming him for augmented bliss in heaven.

But you spoke of conflict. Yes, and in that  
struggle of prayer and faith the soul gets nearer  
to the bosom of Christ; and what place so dear  
as that? You spoke of growth in grace; truly,  
and every much of the Christian's progress brings  
him new supplies of that strength which is most  
needed to stay up his sinking soul, and through  
all his thorny way to fill his mouth with the songs  
of triumph. Watch the progress of this growing  
saint. If some of his mercies are cut down, he  
is learning how to rejoice in those that are  
spared. And when a still further draft is made  
on his comforts, he does not give them up as the  
traveler gives up his purse to the robber that  
takes a pistol to his breast; but as a meek, con-  
siderate dependent turns a loan to his best ben-  
efactor, who he knows that the giving it up will  
be for his good, and the longer withholding would  
be for his lasting injury.

Well Paul, I think I can understand you when  
you say, "sorrowful, yet always rejoicing," 2  
Cor. 6:10; it is no longer strange to me that  
you and your brother Silas "prayed and sang  
praises unto God" in "the inner prison;"—  
Acts 16:24, 25; and it seems reasonable for  
me to credit the statement you make, "for as the  
sufferings of Christ abound to us, so our consola-  
tion also aboundeth in Christ," 2 Cor. 1:5. No  
carnal gainsay your reckoning in another  
place, "for I reckon that the sufferings of this  
present time are not worthy to be compared  
with the glory which shall be revealed in us."  
Rom. 8:18.

There may be times of peculiar distress to  
the eminently righteous, when for a season his  
ways are hedged up, and the draughts of con-  
solation, for some needful trial of his faith, are  
for a season withheld. With David he says,  
"My tears have been my meat day and night—  
as with a sword in my bones, mine enemies re-  
proach me—and thy waves and thy billows are  
gone over me." Ps. 42:3, 10, 7. Yet in  
his deep distress, do his faith and desire work  
vigorously, as harbingers and pledges of hast-

ening joy. As the heart panteth after the wa-  
ter brooks, so panteth his soul after God, v. 1;  
he remembers God "from the land of Jordan,  
and of the Hermonges, from the hill Mizor,"  
5, 6. He expostulates vigorously with his dis-  
quietudes and misgivings: "Why art thou cast  
down, O my soul, and why art thou disquieted  
within me?" v. 2. In the language of rebuke  
and command he rises up against his flagging  
spirit, "hope thou in God;" and to this, "when  
deeply calling unto deep at a noise of God's  
water-spouts," v. 7, does he join the language  
of conquering faith, and triumphant hope, "yet  
the Lord will commend his loving kindness in  
the day time, and in the night his song will be  
with me, and my prayer unto the God of my  
life—I shall yet praise him who is the health of  
my countenance and my God," v. 8, 11. O  
how precious, how blessed is soul prosperity in  
the midst of our worldly sorrow!

But how is it with the dull in spiritual dis-  
cernment, the weak in faith, the meager in hope,  
love and humility—the lean and lagging in soul,  
in the midst of their earthly desolations? They  
can say, "all thy billows have gone over me,"  
but they dare not venture to add, "I shall yet  
praise God." Their faint and prolonged com-  
plaint is but a repetition of one of Jacob's most  
unfortunate expressions "all these things are  
against me." They are sometimes almost ready  
to "call the proud happy," and to say "it is vain  
to serve God; and what profit is it that we have  
kept his ordinance and that we have walked  
mournfully before the Lord of Hosts." Mal. 3:  
14, 15. Sometimes they are lifted up in rebel-  
lious mourning; and some times they sink  
down in rebellious despair. The promises do  
not seem to reach their case; the bow of hope  
is scattered upon their dark clouds in broken and  
almost imperceptible fragments; they grope at  
noon day as the blind gropeth in darkness." If  
they submit, it is not so much from a spirit of  
obedient love, as a sense of invincible necessity;  
if they are courageous their temper is not the  
courage of meek faith, but of an "exasperated  
nature. They wonder why it is that so many  
troubles have come upon them. They reflect,  
perhaps self-righteously, upon their honest en-  
deavors which God seems to blast, and they  
think him unjust; they compare their condition  
with the more fortunate and happy, and deem  
God unreasonably partial. And as Israel of  
old in their troubles sometimes called in the arm  
of Assyria, or went down to Egypt for horses,  
so they blindly resort to carnal expedients to  
soothe their anguish, instead of returning with  
childlike penitence to the rock of their salvation.

Thus the sorrows that should awaken reflection  
and reclaim and heal, not unfrequently are to  
them the occasion of aggravated sins, which  
call for weightier stripes to bring back to the  
fold God's sickly and wandering sheep. O wo-  
ful lot, when spiritual barrenness is added to  
the death of all worldly comfort! My brother, art  
thou the man? Thou hast my deepest commis-  
eration. Thou art like a tree scathed by a  
double bolt from the sky; like a field cursed with  
barrenness and overrun with thistles; like a beg-  
gar, I had almost said, diseased and blind, wan-  
dering about amongst sick and sightless beggars,  
grooping and crying for help! Out of the depths  
of thy woe, cry speedily and mightily to God—  
"Take with you words and turn unto the Lord;  
say unto him, take away all iniquity, and receive  
us graciously," Hos. 14:2. Coming back to a  
sense of your utter helplessness, cry out, "Asshur  
shall not save us; we will not ride upon horses;  
neither will we say any more to the work of our  
hands, ye are our gods; for in truth the father-  
less findeth mercy," v. 3.

**Mortuary.**

DIED—In Perry county, Alabama, on the  
fifth day of September 1851, Mrs. MILES  
HOLMES; leaving many children, grand children,  
great-grand children and other friends to mourn  
her loss; but, they informed us as without hope,  
being fully assured, that their loss is her great  
and eternal gain. Her age was not precisely  
known, but from the best information that can  
be gained by her surviving children, she was  
upwards of ninety years of age. She was a  
Woman, grown, during the Revolutionary War,  
and used to relate many incidents of the Revolu-  
tion that occurred in her immediate neighbor-  
hood. This venerable lady was born in  
Edgfield District in the State of South Carolina  
and resided there until the year 1833, at which  
time she immigrated to Alabama. She em-  
braced religion, and united herself to the Baptist  
Church at Red Bank, Edgfield District in the  
year 1834, and was baptized by Rev. John  
Landrum. She remained a pious and consist-  
ent member of that Church until she removed  
from the State of South Carolina. A short time  
after her settlement in Perry County, she united  
herself to the Baptist Church at Concord, Dallas  
County, where she remained a member until  
death. She possessed an amiable and happy  
disposition, being very energetic in all her pur-  
suits, desiring to be useful to society, and in a  
special manner, to administer to the neces-  
sities and comforts of the distressed and afflicted.  
The writer of this feeble tribute, has the pleasure  
of her acquaintance for many years, during  
which time he spent many pleasant hours, en-  
joying her society. She was truly a mother in  
Israel; religion was her greatest theme, and  
although measurably confined to the house for  
several years previous to her death, was still  
earnestly engaged in the cause of the Redeem-  
ed. Ministers of the Gospel not only esteemed  
it a duty, but a privilege also to call often at  
her house, to preach the Word, at which she  
was always delighted. During her last illness,  
which was long and painful; at one time, for  
a short season, her mind appeared to be en-  
veloped in darkness, and she seemed to mourn  
the absence of her Saviour; yet before her death,  
all this darkness and gloom was removed, and  
she even rejoiced at the thought of death—earn-  
estly desiring to depart and be with Christ her  
Saviour. She was perfectly rational to the last,  
and the last word that fell from her lips, was the  
name of Jesus. May we die the death of the  
righteous, and may our last end be like hers.

Edgfield papers will please copy. E.

DIED—On the 17th of August, 1851, at the  
residence of her husband, in Union parish, La.,  
sister PERMELA RIVER.

Sister R. was a devoted follower of the Sa-

viour in life, and enjoyed His special presence  
in the hour of death. She invited those of her  
family and friends, who were present, about  
fifteen minutes before she breathed her last, to  
kneel with her, that she might offer up her dying  
prayer in behalf of a protracted meeting, then  
going on at her church (Shiloh), that the cause  
of Christ might thus be advanced. While  
underlying knees before the God of Heaven,  
she prayed that every sinner who should attend  
the meeting might be converted; that God's  
Ministers in attendance might be strengthened  
by divine grace; that their hands might be  
hallowed in righteousness.

Although the congregation which attended  
our meeting was large, all who regularly came  
were converted, except some six persons, who,  
however, were very seriously impressed on the  
subject of religion. I hope and pray, therefore,  
that the dying sister's prayer may yet be an-  
swered, and they also be converted.

Jesse Tunn.

**Business Department.**

Letters Received.

Rev. J. R. Huggard will perceive we have made  
extracts from his kind letter. We thank him for  
his kind consideration in regard to postage &c.—  
Have done as he requests.

Rev. Wm. H. Ray will also notice an extract  
from his letter. Brother R. has our regards for  
new subscribers; hope he may be able to send us  
many more soon. Our terms are not high, all  
things considered—anything less, would not pay.

Rev. Jesse Tunn has our best wishes for sending  
us such a fine list of new patrons. This kindness  
will not be forgotten. It would please us to get  
many more of the same sort soon. Communications  
will all appear in due time. The draft received,  
all right.

Rev. L. B. Holloway's letter with remittance is  
at hand, and we truly thank him for his trouble  
—all will be correct, we presume. Other matters  
shall receive attention.

Rev. J. G. Williams sends us some more new  
names. We are always glad to receive such let-  
ters. Whatever he does will be proper—harkens  
that.

Rev. J. A. C. Rins' communications have come  
daily to hand. The Observer has, as he may have  
noticed, been already published. Shall we insert  
the one likewise?

Rev. Benj. Hodges also obliges us with a fine list  
of new names. The notices he sends will be pub-  
lished as soon as possible. It is truly gratifying  
to get such news—hope the Lord will continue to  
pour out His spirit among the churches.

Bro. Stimpson Lauer obliges us with an addition  
to our list. He will find all is correct. Would be  
happy to hear from him at any time—especially  
as he never comes with an empty hand.

Bro. Wm. P. West's favor and accompanying  
subscriber has been received. We have made  
the required change and sent the papers as di-  
rected.

D. Woodruff, Esq., will see his Advertisement  
in another column. All is done as he says.

Mr. E. C. Tait will please accept our thanks  
for a new subscriber. Could he not forward us  
some more?

**RECEIPT LIST.**

NAMES.	AMOUNT.	Vol.	No.
Joe Green	2 50	4	28
Wiley Cook	2 50	4	28
W A Miller	2 50	4	28
W B Bayley	2 50	4	28
G W Moore	2 50	4	28
Andrew Mayo	2 50	3	13
A Youngblood	2 50	4	28
Hugh S Doby	2 50	4	28
Allen Gibson	2 50	4	28
Wm Mallory	2 50	4	28
Mrs M Wilson	2 50	4	28
Walker Reynolds	2 50	4	28
W B Griffin	2 50	4	28
A D Blackwood	2 50	3	52
Simon Morris	2 50	4	28
Nm Wilson	2 50	4	28
Nathaniel Welch	2 50	4	28
Dr W A Welch	2 50	4	28
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Wm W Pope	2 50	4	28
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E G Wagner	2 50	4	28
N W Welch	2 50	4	28
Dr R B Wallace	2 50	4	28
J M Roberts	2 50	4	28
Rev O Welch	2 50	5	20
Wm Jenkins Jr.	2 50	4	52
Joe Sawyer	5 00	4	13
A R Christian	2 50	4	28
R H Tucker	2 50	4	28
Rev L B Holloway	2 50	5	1
Mrs F A Barr	2 50	4	28
Mrs B A Baranly	0 00	4	1
A W Agnew	2 50	4	20
Soborn Matthews	2 50	4	20
Elder Jesse Tunn	2 50	3	13
M B Sathers	3 00	3	20
Robert Edwards	3 00	3	82
Lewis Simmons	5 00	2	24

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designed to supersede all former plans of teaching  
Grammar, leaving old Grammarians to chew the hol-  
low stalk of wisdom past." Its simplicity, its entire  
adaptation to the capacity of children, and its being  
readily comprehended, which we have witnessed, has  
won for it our unqualified approbation, and for which we  
commend it to others. We have no fears but that Mr.  
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MA. N. C. SMITH, Rev. W. S. SMITH,  
MA. W. C. MORGAN, Mr. J. C. H. REID,  
MA. JOHN B. BLANE, Dr. A. H. HOWARD,  
HON. WM. P. CHILTON, HON. ROY DODDGE,  
REV. SAM. HENDERSON.

NOTE.—One of the above classes was taught in 20,  
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Sept. 17, 1851. 29.1.

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