

# South Western Baptist.

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

**TERMS.**  
The terms of our paper will henceforth stand thus: A single copy, \$2 50, if paid strictly in advance. A single copy, \$3 00, if payment is delayed three months.  
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**Original.**  
For the South Western Baptist.  
**Revision of the Bible.**

**Bro. Chambliss:**—I have met with a communication in the "Religious Herald," from an old adherent in the ministry, upon a "CORRECTED VERSION," which speaks my sentiments so nearly, I have transcribed it, and beg for it a place in your excellent paper.

**O. WELCH.**

**Bro. Sands:**—My attention was arrested by an editorial remark in the Herald of the 26th ult., under the above caption, "that the senior Editor of the Western Recorder, elder John L. Waller, is zealously engaged in advocating a corrected version of the Bible," &c., and that, "this movement appears to be a popular one, with a large majority of the Kentucky Baptists." I was sorry you did not say a little more about it, for I regard this subject of a need, or corrected version of the Holy Scriptures, not as one of common import but of the greatest importance, and well deserving the prayerful consideration and the exercise of the best judgment of the wisest hearts to decide upon its utility, and the best time for its accomplishment.

Now, I suppose there would be but one opinion among all lovers of the truth, about the desirableness of a corrected version of the Bible, if it be admitted that there are errors in the present one. I cannot suppose for a moment that any would dissent from the conclusion that it would be right to purge them out or correct them—that the message of God to man ought to convey the very sense, and nothing more or less, than He by His Spirit dictated to the original penmen in Hebrew and Greek, so far as it is practicable to convey this in other languages. It does appear to me that this opinion would be received as an axiom by every man who loved the truth. It was because the American Bible Society refused to patronize versions made by our foreign missionaries in heathen languages, in conformity with this axiomatic rule that we Baptists seceded from their connection; and who among us that advocated secession in this case, has not for so doing ever since felt the approbation of a good conscience. Now, can it be less desirable that the English version now read by more people than any other—a version of the Bible in a language destined, as many wise men think, to become the universal language of man, should be conformed to this divine model? Surely, surely not, respect for the good sense of man must compel me to think all will say. Well, then, I ask another question; if such a version in our mother tongue be a desideratum, and all critics admit that there are errors in it in the shape of words and sentences untranslatable, transcriptions, bad grammar, false renderings, &c., &c., why not go to work promptly and engage the services of a suitable number of the best scholars to be found in this country and Europe, to come together in a solemn assembly and give their individual attention to the work of a new, or, if you please, a corrected version of the Bible in the English language, till it be done? On this point I suppose there will be some variety of views; but for one, I am not ashamed to avow myself a friend to the enterprise, and have been for many years. (Neither am I.) Hence, I was prepared to feel gratified at the measures that are now being adopted by our Baptist brethren, (for they must be the chief agents in the work,) North and West, to give to the world such a version. I moreover think that a more appropriate time than the present never will occur. This is emphatically an age of improvement. Learning is at the zenith of its glory. Rife Hebrew and Greek scholars abound in this country and Europe; and I can conceive of no advantage that a coming day or age could afford that is not now enjoyed. As to waiting for the concurrence of all Christendom as some talk—to suspend operations till our Pseudo-baptist friends are ready to unite with us, the least reflection must convince any one that we should have to wait till they were ready to give up their denominational platforms, which they will have to do sooner or later; and I would hope and believe that a version of the Bible in English, by such scholars as could now be found, a version that would commend itself to all critics among professors and non-professors of religion, by its fidelity to the original, would be one of the happiest devices that could be adopted to bring about union among all the true followers of God in every denomination. And as this is a thing for which the Saviour himself prayed, and a fair construction of his language would seem to show was essential to the conversion of the world, ought we to be indifferent about it. My main object in bringing this matter before you and your readers, was to get your and their views on this momentous question, for such I consider it. If you have no difficulty in your minds about the propriety of expressing your candid sentiments on the question of a new or corrected version, I shall hope to see them soon. (After soliciting several brethren to write my brother closes,)—And brethren, one and all, when you write, come out as I do, over your own proper name.

**HENDON FRAZER.**

*Spotsylvania, March 1, 1852.*

Better by far not start an object if its pursuit is to be abandoned by the first difficulty.

For the South Western Baptist.  
**"The Mirage" in Texas.**

This remarkable phenomenon, so often mentioned by Humboldt and others, is frequently seen in the prairies of Texas. And as I have seen no published account of it I send the following sketch for publication in the South Western Baptist.

I saw the beautiful optical illusion for the first time on the 26th of April, 1851. It was in the wide prairie between the town of Richmond and Wharton.  
From ten o'clock in the morning until three in the afternoon the heat of the sun was intense, and I saw apparently beautiful lakes of water; generally near what the Texans call "Islands of timber." At one time I imagined I saw the waves rippling along the surface of the lake.  
At another time I saw cattle and trees standing in and near the margin while their shadows were reflected from the unrippled bosom of the Lake.

I know these were optical illusions and as I had never heard of the mirage in Texas it excited me greatly.

I was sick and alone and far from any house, and the first impression was that the heat of the sun had so increased the fever as seriously to affect my brain.

Riding through this immense prairie thirsty and feverish, I could easily understand how travelers often pursue this watery image in the African deserts for miles vainly hoping to quench their thirst, and also why the French soldiers in Egypt were so tantalized by the same as to become frantic.

"The Mirage" is said to be produced by the reflection of the rays of the sun on the heated plain. But those who are curious to examine the beautiful phenomenon more particularly, will find it fully discussed in Sears "Information for the People," or Humboldt's "Aspects of Nature."

Yours affectionately.

**REUBEN C. BURLESON.**

*Independence, Texas, March 28, 1852.*

[For the South Western Baptist.]

**Scattering Crumbs for Nibblers.**

**CRUMB 23.**

**SOUL-BURDENS.**

How long, my brethren, has it been since we have been truly burdened for souls? When last did we wrestle for sin with strong enquiry and tears? A dime can trouble us, a few pounds of cotton can trouble us, but the souls of sinners standing on the borders of perdition—how little do we care for them!

After the farmer has loaded his waggon well with corn, or lumber, or bricks to underpin his house, he can make out to carry on the top a few bundles of straw, or fodder; and is not this about the way that too many professors carry the bundles of sin? They load themselves down with worldly cares, and then the interests of Zion are thrown on the top like bundles of straw or fodder. Is this right, my brethren? Put God's glory, and his glorious Zion next to your souls: let your souls understand also what a poor sinner's soul is worth; then let the world lie on the top as light things. Now you have gotten things right. Now you can work to purpose.—Now you may hope that God will bless you. "Seek first the kingdom of God."

Fifty groans for worldly cares—one poor groan for souls—is not this about the way that many of us divide our anxieties?

We have so few soul-blessings, because we have so few soul-burdens.

The birth of great spiritual good will cost one soul some spiritual pangs.

How many sleepless nights do we spend brooding on our worldly troubles—how seldom do the spiritual needs of our own souls and the souls of others drive sleep from our eyes.

That poor widow has agonized in prayer and saved (through grace) the soul of her son—tired, O careful and anxious one, hasten with heat and with cold, with drought and with rain, and hasten laid up for thy children a huge worldly estate—which of the twain has labored to the best advantage?

I would not have you give up all worldly care; "be not slothful in business," says Paul; there is a time and a place for all needful anxieties.—But I would have you mix everything right—that is, in gospel order, that men may obtain God's amplest blessings. The soul first, the body last; Zion mainly, the world subordinately; God on the throne; Caesar on the footstool: this is gospel order.

Would not this often be a good prayer, my brethren, Lord take away from my heart this burden of earthly care, and put in its place the burden of souls.

The Elijah-like, seven-times-bowing in prayer, that brings the showers of divine grace, are more to be realized than the seventy times seven tormenting cares that bring us but drops of worldly good.

When the cart comes up, groaning beneath the burden of precious sheaves, the music is grateful to the farmer's ear; so when a church groans beneath a load of holy anxieties, the pastor's heart hears good music; and the thrashing time is at hand, and Zion's garnets will be soon replenished.

**CRUMB 24.**

**SOWING IN TEARS.**

Hast thou sowed the precious seed in tears? Thy tears, thy sighing, thy deep distress are a good measure of hope. Has thy anxiety for souls been much? Then thou mayest hope much. Some gardeners moisten their seed to make them come up the more surely, speedily and vigorously. It is a good thing for ministers, parents, and all God's people to sow moistened seed. Deep, holy sighs are good for your heart. Note what the Psalmist saith: "He that goeth forth weeping, bearing precious seed." Here there may be an allusion to the poor man who has scarcely food enough for his wife and children. He has but a little stock of wheat—his family greatly need it—it is very precious. How can he snatch it from the mouths of his dear little ones? But if he does not sow the seed and prepare for a future crop, they will all be sure to perish. He takes his precious grain and goes forth, but it is with a heavy heart.—And then he thinks, suppose it rots in the earth, suppose the winter kills it—or the drought withers it—or the mildew consumes it—what is to become of my dependent family? He weeps.

I am your brother in love, AN AGENT.

Nevertheless he hopeth. He casts the seed into the ground, and waits for the needful showers. It springs up—his countenance brightens; it shoots up vigorously; his heart begins to leap; it sends out the heads and the blooms; he sings gentle songs; here and there waves of golden tinge appear; he sings loud songs; anon the field is fully ripe, he thrusts in his sickle, and he "comes again with rejoicing" with shouting, "bringing his sheaves with him." The Psalmist said, "doubtless," this would be so. So in spiritual things. "They that sow in tears shall reap in joy." Sow on, thou sorrowful wife—sow thou the seed; weep, pray, agonize for that ungodly husband; sow the seed ye anxious parents, though it be in tears; sow the seed ye pastors, ye evangelists, ye missionaries—sow it, by night, by day, in the great congregations from house to house; so beside all waters; God will watch over the precious seed; the reaping time will come; on earth you may be permitted to reap many precious sheaves; in heaven you will reap forever a precious reward for all your pious, tearful labors.

Extracted for the S. W. Baptist.  
**A Dying Wife to her Husband.**

The following most touching fragment of a "Letter from a dying Wife to her Husband" was found by him, some months after her death, between the leaves of a religious volume, which she was very fond of perusing. The letter, which was literally dim with tear marks, was written long before the husband was aware that the grasp of a fatal disease had fastened upon the lovely form of his wife, who died at the early age of nineteen:

"When this shall meet your eye, dear G—, some day when you are turning over the relics of the past, I shall have passed away forever, and the cold white stone will be keeping its lonely watch over the lips you have so often pressed, and the sod will be growing green that shall hide forever from your sight the dust of one who has so often nestled close to your warm heart. For many long and sleepless nights, when all my thoughts were at rest, I have wrestled with the consciousness of approaching death, until at last it has forced itself upon my mind; and although to you and others it might not seem but the nervous imagination of a girl, yet dear G—, it is so! Many weary hours have I passed in the endeavor to reconcile myself to leaving you, whom I love so well, and this bright world of sunshine and beauty; and, hard, indeed, is it to struggle so silently and alone, with the sure conviction that I am about to leave all for ever and go down alone into the dark valley! But I know in whom I have trusted; and, leaning upon His arm, 'I fear no evil.' Don't blame me for keeping even all this from you. How could I subject you, of all others, to such sorrow as I feel at parting when time will so soon make it apparent to you? I could have wished to live, if only to be at your side when your time shall come, and pillow your head upon my breast, wipe the death damps from your brow, and usher your departing spirit into its Maker's presence, embalm in woman's holiest prayer. But it is not to be so—and I submit.

Yours is the privilege of watching, through long and dreary nights, for the spirit's final flight, and of transferring my sinking head from your breast to my Saviour's bosom! And you shall share my last thought; the last faint pressure of the hand, and the last feeble kiss shall be yours, and even when flesh and heart shall have failed me, my eye shall rest on yours until glazed by death—and our spirits shall hold one last fond communion, until gently fading from my view—the last of earth—you shall mingle with the first bright glimpses of the unfolding glories of that better world, where partings are unknown.—Well do I know the spot dear G—, where you will lay me; often have we stood by the place, and as we watched the mellow sunset, as it glanced in quivering flashes through the leaves and burnished the grassy mounds around us with stripes of burnished gold, each perhaps has thought that one of us would come alone; and whichever it might be, your name would be on the stone. But you loved the spot; and I know you'll love me none the less when you see the same quiet sunlight linger and play among the grass that grows over your Mary's grave. I know you'll go often alone there, when I am laid there, and my spirit will be with you then, and whisper among the waving banches, 'I am not lost, but gone before.'

Now I Think I can Sleep Better.

So said a good brother, some time since, as he was putting up his pocket-book, after having paid his arrears for the Advocate, and for one year in advance. So thought I, being forcibly struck with the truth of the remark, and feeling no disposition to contravert a self-evident fact, you can, without doubt, sleep better now. How any man can subscribe for, and read, the Advocate from year to year, without ever paying for it, and sleep well under such circumstances, is rather a mystery to me.

Mr. Editor, can you or your worthy Associate, who labor day and night, winter and summer, week after week, month after month, and year after year, to furnish such readers with one of the best papers in the land, I ask, can you solve this problem in morals, and give any ease to the consciences of such subscribers?—I must think their minds are disturbed when they reflect on these things, if indeed they ever indulge any thoughts on the subject. They read that near \$40,000 are due the "concern," and are perfectly astonished that those concerned do not heed the editor's call for money, and avail themselves of the opportunity of settling up at \$2 a year, but they never think (i.e. don't think as they ought to think) of the two, three, five, ten or fifteen dollars that they are owing for the Advocate, supposing that the editor alludes to some one else entirely. My dear brother, are you indebted for the Advocate or Companion, and do you wish to sleep well? Then pay the concern "what thou owest," and take a clear conscience with you to bed, and then you can enjoy "tired nature's sweet restorer, balmy sleep," in a way peculiar to those who have "a conscience void of offence toward God and man."

I am your brother in love, AN AGENT.

A late arrival from Madagascar reports the death of its contumacious queen, after the defeat and degradation of the flower of her army, in a contest with a belligerent chief, in November last.

**Religious Miscellany.**

**The Character of Paul.**

Paul, in his natural character, before his conversion, resembles Bonaparte more than any other man—I mean both in his intellectual developments and energy of will. He had the same inflexibility of purpose, the same utter indifference to human suffering when he had determined on the course, the same tireless, unconquerable resolution, the same fearlessness, both of man's power and opinions, and that calm self-reliance, and mysterious control over others. But the point of greatest resemblance is in the union of a strong, correct judgment, with rapidity of thought and sudden impulse.—They thought quicker, yet better than other men. The power too, which both possessed, was all practical power. There are many men of strong minds, whose force, nevertheless, wastes in reflection, or in theories for others to act upon. Thought may work out into language, but not into action. They will plan better than they can perform. But these men not only thought better, but they could work better than all other men.

The same self-control and perfect submission of his emotions, even terror itself, to the mandates of his will are exhibited in his conduct when smitten to the earth, and blinded by the light and voice from heaven. John, when arrested by the same voice on the Isle of Patmos, fell on his face as a dead man, and dared not stir or speak till encouraged by the language, "Fear not." But Paul, or Saul, though a persecutor, and violent man, showed no symptoms of alarm or terror. The voice, the blow, the light, the glory, and the darkness that followed, were sufficient to upset the strongest mind; but he, master of himself and his emotions, instead of giving way to exclamations of terror, simply said: "Lord what wilt thou have me do?" With his reason and judgment as steady and strong as ever, he knew at once that something was wanted of him, and, ever ready to act, he asked what it was.

From this time on, his track can be distinguished by the commotions about it, and the light above it. Straight back to Jerusalem, from whence he had so recently come with letters to legalize his persecutions, he went to cast his lot in with those he had followed with violence and slaughter. His strong heart never beat one quicker pulsation through fear, when the lofty turrets of the proud city flashed on his vision. Neither did he steal away to the dark alleys and streets, where disciples were concealed, and tell them secretly his faith in the Son of God. He strode into the synagogues, and before the astonished priests preached Christ and him crucified. He thundered at the door of the Sanhedrim itself, and shaking Jerusalem like an earthquake, awoke a tempest of rage and fury on himself. With assassins dogging his footsteps, he at length left the city. But, instead of going to places where he was unknown, and where his feelings would be less tried, he started for his native city, his father's house, the home of his boyhood, for his kindred and friends. To entreaties, tears, scorn and violence, he was alike impervious. To Antioch and Cyprus, along the coast of Syria and Rome, over the known world he went like a blazing comet, waking up the nations of earth. From the top of Mars Hill, with the gorgeous city at his feet, and the Acropolis and Parthenon behind him; on the deck of his shattered vessel in the intervals of the crash of billows, in the gloomy walls of a prison, on the borders of the eternal kingdom, he speaks in the same calm and determined tone. Deterred by no danger, awed by no presence, and shrinking from no responsibility, he moves before us like some grand embodiment of power. The nations heave around him, and kings turn pale in his presence. Bands of conspirators swear neither to eat or drink till they have slain him; yet, over the din of the conflict and storm of violence, his voice of eloquence rises clear and distinct as a trumpet call, as he still preaches Christ and him crucified. The whip is laid on his back till the blood starts with every blow, and then his mangled body is thrown into a dungeon; but at midnight you hear that same calm, strong voice, which has shaken the world, poured forth in a hymn of praise to God, and lo! an earthquake rocks the prison to its foundations; the manacles fall from the hands of the captives, the bolts withdraw of themselves, and the massive doors swing back upon their hinges.

One cannot point to a single spot in his career, where he faltered a moment, or gave way to discouragement or fear. Through all his perilous life, he exhibited the same intrepidity of character and lofty spirit. With his eyes fixed on regions beyond the ken of ordinary mortals and kindling on glories, it was not permitted him to reveal, he pressed forward to an incorruptible crown, a fadeless kingdom. And then his death, how indescribably sublime! Napoleon, dying in the midst of the midnight storm, with the last words that fell from his lips a battle cry, and his passing spirit watching in his delirium the torn heads of his mighty columns, as they disappeared in the smoke of the conflict, is a sight that awes and startles us. But behold Paul also, a war-worn veteran, battered with many a scar, though in a spiritual warfare, looking back not with alarm, but transport; gazing not on the earth, but on heaven. Hear his calm, serene voice ringing over the storms and commotions of life: "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, there is laid up for me a crown of righteousness." No shouts of foemen, nor smoke or carnage of battle surrounded his spirit struggling to be free; but troops of shining angels, the smile of God, and the songs of the redeemed, these guarded him and welcomed him home.—Headley.

NO PREACHING FROM MANUSCRIPT.—The Hon. Isaac Davis, of Worcester, has endowed a permanent scholarship for the Northern Baptist Education Society, on the condition that the young man who is to receive the benefit, is to pledge himself never to contract the habit of using a manuscript in the pulpit.  
Lorenzo Dow once said of a grasping, avaricious farmer, that if he had the whole world inclosed in a single field, he would not be content without a patch of ground on the outside for potatoes.

There is nothing purer than honesty; nothing sweeter than charity; nothing warmer than love; nothing brighter than virtue; and nothing more steadfast than faith. These united in one mind form the purest, the sweetest, the richest, the brightest, the holiest and most steadfast happiness.

If we are not content with such things as we have, we shall never be satisfied with such things as we desire.

**How God Provides.**

The following story was related to us by the gentleman who had the pleasure of relieving the wants of the sick mother alluded to below. We are happy to add that the Lord has greatly blessed him in his business, and he is now number among the rich. The habit of giving, as the Lord has blessed him, he has not forgotten. Mrs. H. C. Knight is the author.

It was a season of great scarcity on the hill regions of New Hampshire, when a poor woman, who lived in a hut by the woods, had no bread for her family. She was sick, and without friends or money. There was no helper but God, and she betook herself to prayer. She prayed long—she prayed in earnest; for she believed that He who fed the young ravens would feed her.

On rising from her knees, her little bare-footed girl opened the door to go out. Something shining on the sill stopped her. The child stooped down and behold, a silver dollar! She ran and took it to her mother. It really was a new, round, bright silver dollar. They looked up and down the road; not a living person was in sight, and neither footsteps or wagon were to be heard.

Where did the dollar come from? Did God send it? Doubtless it was from his hand; but how did it get there? Did it rain down? No. Did he throw it from the windows of heaven? No. Did an angel fetch it? No. God has ways and means for answering prayer without sending special messengers. He touches some little spring in the great machinery of his providence without in the least disturbing its regularity, and help comes. Sometimes we do not see exactly how, as this poor woman did not; then it seems to come more directly from him; while in fact our all being taken care of ever since we were born, comes just as directly from him, only he employs so many people to do it, fathers, mothers, servants, shop-keepers, that we are apt to lose sight of him, and fix our eye only on them.

It happened that a young blacksmith was going down the seaboard in quest of business.—It was several miles before he could take the stage-coach, so instead of going in the wagon which carried his chest, he said he would walk.

"Come ride," they said; "It will be hot and dusty."

"No," said he, "I'll walk, and take a short cut through the pines," and off he started with a short walking-stick. As he was walking through a piece of woods, he heard a voice from a little lonely hut by the roadside. He stopped and listened, and found it was the voice of prayer, and gathered from the prayer that she who offered it, was poor sick and friendless.

"What can I do to help this poor woman?" thought the young man. He did not like to go into the hut. He clapped his hand into his pocket and drew out a dollar, the first silver dollar he ever had—and a dollar was a big sum for him to give. But no matter, he felt that the poor woman must have it. The dollar being silver, and likely to attract notice as soon as the door was opened, he concluded to lay it on the sill and go away, but not far; for he hid behind a large rock near the house, to watch what became of it. Soon he had the satisfaction of seeing the little girl come out and seize the prize when he went on his way rejoicing. The silver dollar came into the young man's hands for this very purpose, for you see a paper dollar might have blown away; and he was led to walk instead of ride—why, he did not exactly know, but God, who directed his steps did know. So God plans, and we are the instruments to carry on his plans. Often times we seem to be about our own business when we are about his, answering it may be, the prayer of his people.

The young blacksmith is now in middle life; he has greatly prospered, and given away his hundreds since then; but perhaps he never enjoyed giving more than when he gave his first silver dollar.—Child's Paper.

**"I have come to Talk with you about my Soul."**

One day, as we were just rising from the dinner-table, a young man knocked at the door. He had lived but a few months in the town, and my acquaintance with him was very slight indeed. I believe he had never spoken together but once, when I was making a pastoral visit to the family in which he boarded. The thing that most struck me then was his extreme diffidence. I was not aware that any particular impression had been made on his mind. Hence, it did not occur to me that his call, especially at such an hour, was connected with the state of his feelings on the subject of religion.

Judge then of my surprise, as he took his seat by the fire in the midst of my family, and looking up at me, I have come to talk with you about my soul. The words thrilled through my heart.—Such a remark, from a modest retiring youth who had never entered our door before, could not but awaken tender emotion. For a few moments I hardly knew what to say. Soon, however, I found utterance, and in a few simple sentences gave him such direction as seemed suited to his circumstances. It was a word in season. God had evidently been moving upon the mind of the diffident young man, and he was in a short time led to the knowledge of the truth as it is in Jesus. Years have since passed away, but no one has had reason to doubt that this was a genuine conversion.

Is there no reader of these lines who might be benefited by such an interview with his pastor? You can imagine what it cost a retiring timid youth to bring his mind to make a visit like this. But had he not done so, it might have proved a fatal resistance of the Holy Ghost. The direction is, Seek the Lord while he may be found; call upon him while he is near. And ministers are appointed to guide souls to their Saviour.—The young man that takes such a step, is using means which God may bless to his spiritual and eternal good. PASTOR.

There is nothing purer than honesty; nothing sweeter than charity; nothing warmer than love; nothing brighter than virtue; and nothing more steadfast than faith. These united in one mind form the purest, the sweetest, the richest, the brightest, the holiest and most steadfast happiness.

If we are not content with such things as we have, we shall never be satisfied with such things as we desire.

The Book is not Bad.

We take the following incident from the published correspondence of the British and Foreign Bible Society for October:

"With this scanty stock, and God's blessing we began our journey, and reached A. at half past two in the morning, where and when we found some difficulty in getting housed. Our information led us to inquire for a female, whose name we did not know, but who, poor soul, had made herself known by her fidelity to her Saviour under many trials. We found her easily and took her to our hotel; and a most interesting, simple, intelligent and decided Christian she appears to be; such a one as, in her circumstances, puts to shame the labors and endeavors of many, and of myself at the very beginning.

"She became acquainted with the truth through the instrumentality of the Baroness de Stael, Now, I believe Duchess de Broglie, who gave her a new Testament, which was blessed to her; and ever since she has testified nobly to the gospel, has distributed whatever Scriptures she could obtain, together with such light and counsel as the good Spirit of God taught her.—She has resisted her own husband, the denunciations of the priests, and the calumny of all whom they, the priests, could excite against her. The priests have gone so far as to prevent her bringing the children to the font for baptism, or accompanying the mother to the church, which has materially diminished both the profits and the extent of her vocation; but she stands firm, and expresses, in terms of simple sincerity, her trust in God.

"Her husband keeps a few asses, to let to the persons who frequent the baths, and the stable in which these animals are kept has been witness of her fidelity in endeavoring to promote the glory of her Saviour. She used to read her Testament, and if any would lend their attention she would read to them also.

"It happened that a journeyman baker had heard her evil spoken of, but could learn nothing distinctly, except that she read books forbidden by the church. Being a curious man he went to the stable, and remonstrated with her disobedience in reading bad books. She defended herself after her manner, and offered to lay a wager that even the priest could not say absolutely that the book was bad, because it was the Word of God, and a Catholic translation (De Sac's). The baker said, 'It will be easily settled; let me take the book to the priest at once, and ask him.'

"By all means," said the poor woman, and off went the baker.

"He put the question neat and fairly: 'Please, sir, will you tell me if this book is a bad book?'

"The priest began to shuffle, and finished by saying, 'The book is not bad, but the church provides that it should not be read, for fear of its being made a bad use of by incompetent people.'

"This logic did not in any way satisfy the baker, who took his first lesson that morning in the stable on his return, and who is now a zealous and simple Christian, who lends his support the poor woman.

"I have seen the baker; have given my poor blessing in the name of Jesus; have told him that millions will sympathize with him and pray for him, who may never see him, or even know his name; and I have commended to the church at ——— to sustain these interesting efforts by every manifestation of Christian love."

**GOD IS IN EVERYTHING.**—He refreshes the fevered brow and colors the pale face with the soft South-wind. He braces with new vigor the exhausted frame with the enlivening blasts of the north. He spreads the glory of opening day over the dusky mountain tops, and clothes its gleaming radiance with many colored clouds as it sinks to the evening shades. He gathers up as in sheaf the departing rays, and allows them but slowly to pass his fingers, lest the earth without warning be plunged into darkness, thus giving to beast and flower time to bow their heads and nestle to their repose. He engirds the dripping clouds returned from their kindly errands, having carried supplies to every hedge and mountain top, with the triumphal crown of the rainbow. And beholding him thus in every phenomenon of the seasons; in every ordinance of human nature, our souls may be made alive to him and to the gracious mission of his law, with a power which no formalism can circumscribe, no dogmatism can overawe, no selfishness overshadow. We learn to accept of life as a privilege; of sorrow as a discipline; of the universe as a temple into whose sacred precincts, as priests of God, we enter by the door of a living faith, clothed with the vestments of his righteousness, who passed joyously through life on earth to show us the way.—Christian Magazine.

**DOES IT COME FROM THE HEART?**—The late Andrew Fuller usually devoted several weeks in each year to visiting the churches and collecting money. On a certain occasion, he called on a pious and benevolent nobleman. Having laid before him the operations of the mission in Hindostan, the progress of the translation of the Scriptures, and the call for aid, the nobleman handed him a guinea. Fuller, observing that it was bestowed with an air of indifference, thus addressed him: "My lord, does this come from the heart?" "What matter is that?" said the nobleman; "as suppose it does not come from the heart, it will answer your purpose as well. If you get the money, why do you care whether it comes from the heart or not?" "Take it back—take it back," said the man of God; "I cannot take it. My Lord and Master requires the heart. He will not accept an offering unless it comes from the heart." "Well, give it back," said the nobleman; "it did not come from the heart." So he took the guinea, and stepping to his desk, he drew a sum on his banker for twenty pounds, and handing it to Fuller, said, "This comes from the heart. I love and honor the principles by which you are governed. I love the Lord Jesus Christ and his cause, and know that no offering is acceptable to him unless it comes from the heart."

**EXPULSION OF MISSIONARIES.**—A treaty has been entered into with the Indian tribes of the Middle District of Oregon, which contains the extraordinary provision that no American missionary shall be allowed ever again to enter their country.

The way of the transgressor is hard.



# THE BAPTIST.

MARION, ALA.

WEDNESDAY, APRIL 14, 1852.

J. B. STITELER, Corresponding Editor.

**TRAVELLING AGENT.**—Williams E. Chambliss is the travelling agent for this paper, having full power to close its unsettled business in any manner usual to printing establishments. Should he call on any who have recently remitted us funds, it will be understood how the accident occurred—the accounts in his possession having been drawn off previous to the receipt of the money. All errors will be corrected with pleasure.

## Magnificent Premiums.

We are greatly indebted to the active piety of our brethren for a clear increase of more than one thousand new subscribers to our paper the past year. So far from being satisfied with this, however, we are only stimulated by it to make still greater exertions to place it in the hands of every family in the South West, to enlist the like co-operation the present year, and renewing the proposition we made the year past.

1. Every brother furnishing us two cash subscribers, by the 1st of July, shall have a copy of the Catechetical Instructor. This work, of 365 pages, was written by the editor, at the direction of the Alabama Baptist Convention. It contains a complete system of Theology, and has received the unqualified approval of almost every distinguished Baptist minister in the South. Nearly 4,000 copies were sold the first year.

2. Every brother furnishing us with five new cash subscribers, shall have his own paper gratis, or shall be presented with Crowell's Church Member's Manual, Fuller on Baptism and Communion, and Howell on the Deaconship. These are all superb works, of permanent interest.

3. Every brother furnishing us with ten cash subscribers, shall be presented with Carson on Baptism, Howell on Communion, and Jenkyn on Synonymy on the Atonement. These, also, are works of rare merit.

4. Every brother furnishing us with fifteen cash subscribers, shall receive a copy of the Baptist Library. This work, 3 volumes in one, making 1327 quarto pages, contains the best collection of Baptist Literature in existence, being a reprint of more than thirty different productions. It would cost at least \$20 00 in any other form than the present.

5. Every brother furnishing us twenty cash subscribers, shall have a copy of the Baptist Library with Cruden's large Concordance of the Bible. This is admitted to be the best Concordance in the world.

6. Every brother furnishing twenty-five cash subscribers, shall have a copy of the Baptist Library, 1327 pages, with a copy of Benedict's History of the Baptists, 970 pages, or any other works of equal value.

7. Every brother furnishing us with thirty cash subscribers, shall receive a copy of the Comprehensive Commentary on the Bible. This work contains five volumes, making more than five thousand double columned pages. It is the best work of the sort in the world.

P. S. The above works, except the first, (which will be sent by mail) will be deposited at Montgomery, Mobile or New Orleans, as may suit the convenience of those who may obtain them.

P. S. Should any brother prefer money to books, he may retain fifty cents for each subscriber forwarded—that is \$2 50 for five; \$5 00 for ten; \$7 50 for fifteen; &c.

N. B. None but cash subscribers will be received under this arrangement.

**COMMUNICATIONS.**—It must have been remarked that for some time past our paper has abounded to an unusual degree with deeply interesting communications. Several such will be found the present week, on our inner and outer pages, which we commend to the special regard of all our readers. We intend no partiality by the remark, nevertheless, we invite particular attention to the continued series on "The Baptist Denomination in Cities," by Kappa. His theme is new, and his articles we are satisfied none can read without profit. It is sincerely hoped our good brother will not grow weary of his timely numbers on this important subject. When he has gotten through we design calling the attention of the Southern Baptist Publication Society to them, as well deserving a place among its cheap publications for general circulation in all the States.

It so happens that more of our paper this week is devoted to the revision question than is usual. We admit them freely and without comment, considering that all our brethren have a right to be heard on that subject. Our own views respecting it we have repeatedly given, and shall not hesitate to do so again when necessary: for the present we forbear.

Two or three articles have been unavoidably deferred to another issue. We regret that among them one from brother J. D. Williams relative to the school at Wetumpka had to lie over. We regard that enterprise among the most important that has been commenced in the State, and sincerely do we wish it success. By the way, our brethren will find our paper a better medium of communication on that subject than any other—having the largest weekly circulation of any organ in the State, and its columns are always cheerfully open to them.

Among the deferred articles, is also a poetic effusion from a good brother in Mississippi—J. B. H.—which we think he would do well to lay aside for after consideration. It is true in sentiment, but it is not sufficiently poetic to justify its insertion under that head. We once made an experiment of the same sort brother B., but it served only to satisfy us that we had not received the desired affluents, that we had not caught sufficient of the inspiration of the muses, and on a little reflection we let poetry pass and confined ourselves to the more sober realities of life. Matter of fact men are never good poets. They may make rhymes, but poets they cannot be.

**CHANGE OF ADDRESS.**—The Rev. J. W. P. Brown having removed to Jernigan, Barbour county, Ala., requests his correspondents to address him at that place.

## The Support of the Ministry.

Our purpose has been in the few last numbers to show the imperative duty of the ministry to consecrate themselves to the exclusive work of preaching; and if we have not greatly misapprehended the truth, that duty has been fully set forth. Let it not be understood, however, that the churches are to have no hand in the consummation of this purpose of the Deity with respect to his ministers. Ministers of the gospel unstained can no more preach, in the scriptural sense of that term, than if their hands were confined in chains; and so far as the practical effects of withholding their support extends, it matters little whether they were imprisoned at the hands of the world, or left to perish in their work at the hands of the churches. Let us proceed to show that the same God who devolved on the ministry the duty of preaching the gospel, did also provide for their support in that work. We insist that,

There is no duty in the scriptures more fully enjoined than the support of the ministry.—We will not so much as except baptism or the Lord's supper, prayer, or repentance. It is positively commanded, as a provisional purpose of the deity in the dispensation of the gospel; as an act of reciprocal justice on the part of those who are taught in the word; as involving the spiritual interest of the churches; and as a means by which they may be fellow-helpers to the truth. Observe, if you please, the style of the apostle's argument with the Corinthians: "Who goeth a warfare at his own charges? who planteth a vineyard and eateth not of the fruit thereof? who feedeth a flock and eateth not of the milk of the flock? Say I these things as a man? or saith not the law the same also? For it is written in the law of Moses, 'Thou shalt not muzzle the mouth of the ox that treadeth out the corn.' Doth God take care for oxen? or saith he this altogether for our sakes? For our sakes, no doubt this was written: that he that plougheth should plough in hope; and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things! Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel shall live of the gospel."

Thus, independently of every collateral proof, is the divine right of ministerial support established, in characters so emphatic and undisguised, as neither to be mistaken nor gainsayed. The lines are so distinctly marked that "the wayfaring man, though a fool, could not err therein." Remark the application of the apostle's argument: "They that preach the gospel." We insist upon the support of a devoted ministry of such as make the preaching of the gospel the great, the sole business of life—such, and such only, it seems to us, the divine ordinance contemplates; and to these, without distinction, it does extend, with all the solemn authority of the Godhead.

Next to this, the sum of the divine requisition is worthy of a serious, passing thought. They that preach the gospel, "shall live of the gospel." The measure of the law is specifically indefinite. It demands the full and adequate support of every devoted minister of Christ, but in no case does it admit a superfluity. Far be it from us, in an honest inquiry after truth, to contend for more than the truth clearly warrants. Whether in England, or Rome, or America—in the churches of "the Establishment," or of "Dissenters"—exorbitant salaries, that is to say, salaries far above the reasonable exigencies of the preacher, are of doubtful virtue; and if, among us, the contrary evil more commonly obtains, and needs an immediate correction, there may also be instances in which such salaries are given, and where the benevolence of the churches might be better directed by appropriating the surplus to the aid of poorer brethren in the vicinity. The middle ground, between comparative want and needless extravagance—the ground of prudent comfort—is that which, it appears to us, the divine rule fairly authorizes. No good minister, we dare say, desires to make his profession a sinecure; neither is it compatible with reason—to say nothing of christianity—that his support should be measured out with stinted and grudging hands. "The scripture saith, thou shalt not muzzle the mouth of the ox that treadeth out the corn; and the laborer is worthy of his reward."

But again, we crave a special attention to the grounds of the present obligation; and we are the more careful to insist upon this, by how much there is reason to apprehend that motives, unlawful, often prevail on this subject. When the infidel Hume said, "he would go twenty miles to hear Whitefield preach," although he would not, perhaps have gone as many rods to hear any other minister of Christ; and the love of the truth, or did an admiration of rare accomplishments predominate? And when, in like manner, from considerations of learning and oratory, of popular address or personal favoritism, the churches abundantly provide the support of some of their ministry, while others, less liberally endowed indeed, but not less called of God, nor less faithful to their high behest, are abandoned to a cold and heartless neglect, the question returns, with an ever enduring emphasis, whether there is not an undue admiration of men's persons? God forbid that we should despise talents, or lightly esteem public taste.—None, more than we, admire fitness and appropriateness in things. We do love to see the churches consulting the moral and intellectual wants of the community among whom they reside, and providing themselves pastors adapted to real and extensive usefulness. Nevertheless, we feel no emotions kindred to those which can overlook piety and faithfulness in their admiration of learning, or can confound the substantial realities of religion and sound doctrines with the hollow euphony of words and well turned peri-

ods. Eminent abilities, sanctified to the Lord, are not indeed to be despised, nor even lightly esteemed; but let us not forget that, in like manner, "God often chooses the weak things of the world to confound the mighty; and base things in the world's esteem, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are: that no flesh should glory in men." The obligation of ministerial support, be it remembered, arises not out of the adventitious casualties of learning and personal attractions; but out of the solemn ordinance of the divine Sovereign—"they that preach the gospel shall live of the gospel." As men merely—whatever their accomplishments may be—none are entitled to the support of the churches: but as the ministers of Christ, waiting continually upon the interests of his kingdom—whether they "be sons of thunder," or "sons of consolation"—whether, like St. Paul, they possess all the refined embellishments of the schools, or, like John the Baptist, they come with all the unpolished habits of a mountain itinerancy—the obligation is solemnly imperative in every case.

## Bible Convention in Memphis.

Just as we are closing our paper for the present week, we are put in receipt of the Memphis Daily Appeal of the 5th inst., containing a report of the first and second days proceedings of the Bible Convention in that city, and from which we condense the following:

"Pursuant to a notice extensively published in the papers, a convention of those friendly to revision of the Bible, assembled in the First Baptist Church of Memphis, Tenn., April 2nd 1852.

The convention was called to order by the Rev. J. L. Waller, of Ky., a member of the Provisional Committee, and Mr. Brannan appointed Secretary pro tem. On taking the chair and after an impressive prayer by the Rev. Dr. M'Clay, of New York, Mr. Waller proceeded to state the design and object of the meeting.

A committee of three were appointed to receive and enrol the names of members, whereupon the names of more than ninety persons were presented—14 from Ky., 11 from Missouri, 41 from Tennessee, 16 from Mississippi, and the remainder from other States. We notice with pleasure that Alabama had but one representative, and he went in at a late hour.

The committee on nomination reported the following names, as officers of the society, which were unanimously adopted:

President—Rev. J. L. Waller, of Ky.  
Vice President—S. W. Lynd, D. D., of Ky.; J. Finley, L. L. D., Tenn.; A. Campbell, Va.; A. M'Clay, N. Y.; Jas. Shannon, Mo.; H. W. Middleton, Miss.; T. Fanning, Tenn.; D. L. Russell, Mo.

Secretaries—Rev. W. C. Crane, Miss.; J. R. Graves, Tenn.; John Young, Ky.; S. Dupuy.

On taking the chair permanently, Mr. Waller addressed the Convention in a few feeling and appropriate remarks.

The committee on rules of decorum reported those of the U. S. Senate for the government of the convention so far as applicable to its business.

"The President extended an invitation to all—of whatever church or even of no church, but who believed in the Inspiration of the Bible—he believed the Bible to be everybody's book."

The following gentlemen were appointed a committee, with instructions to report a Constitution for the society, viz: President, D. R. Campbell, Ky.; Rev. S. S. Church, Mo.; Rev. P. S. Gayle, Tenn.; Rev. Dr. Hall, Tenn.; President S. W. Lynd, Ky.; Bro. M. W. Phillips, Miss.; Rev. Jno. Young, Ky.; Rev. D. L. Russell, Mo.; President T. Fanning, Tenn.

We believe this is all in the report thus far that will be of general interest, and we close our present notice of these proceedings with,

1. That Kentucky, the field of President Waller's recent wild canvass, had a very small representation. From the demonstrations of our good brother in the Western Recorder a short time since, we were really led to conclude very different things from what we see in fact. We notice further on this subject, that nearly one half of the whole delegation is from Tennessee, the immediate vicinity of the meeting. It cannot therefore be inferred that even all who were present were especially concerned about the object contemplated by the convention. It, with all the drumming of such men as Revs. J. L. Waller, J. R. Graves, and Dr. M'Clay, for a year past, no greater number could be collected in a place like Memphis, on occasion of this character, there surely cannot be great sympathy with it in the public mind.

2. We observe with special surprise that three of the Vice Presidents, and if we are rightly informed two of the Secretaries are Campbellites! What does this mean? Is it contemplated to amalgamate the Baptist and Campbellite Churches? Are we to have a Campbellite Bible foisted upon our people? How is it expected to co-operate with Campbellites in making a revision of the holy Scriptures, without allowing such emendations of our present version as the peculiarities of Campbellism suggest! Only a few years ago the President of this convention and the Rev. A. Campbell were engaged in the deadliest war of words against each other, and now they stand side by side, shoulder to shoulder in giving their views on all subjects in one edition of the Bible to the world! Do they imagine that this will be done without a sacrifice of what one or the other holds to be the truth? Who will make that sacrifice?—As Mr. Waller has commenced changing, commenced moving over towards the position taken by Mr. Campbell years ago, may we not expect him to advance still further in that transition? But what we desire is that our Baptist brethren may not be inveigled so far by his measures as to commit themselves ere they are aware of it.

We have another question we would like to

ask at this point: Did not our brother, Rev. J. R. Graves, at the late Biennial Convention, at Nashville, publicly declare himself uncompromisingly opposed to this whole movement? We propound this question at the present time, on account of his relation to the Southern Bible Board located at that place. We were not indeed present on the occasion of that meeting, but a friend at our left whispers that he also may be in a sort of transition state, and ere long may find himself as far from his present position as he probably remembers himself to be on another subject about which his conscience was once troubled.

## Interesting News.

The following letter from our venerable brother Rev. R. E. Brown, will be read with interest. We deeply sympathize with him in his low state of health. He writes under date of April 6th:

Dear Bro. Chambliss:—Through the mercy of God I am at last permitted to address you a few lines. I have desired to do so for a long time, but owing to extreme bad health, I have not been able earlier. I left my field of labor last Fall, fully believing that my work on earth was done, but still I live and the Lord has blessed me in weakness as in health. In some of the coldest days of the past winter I had the pleasure of fulfilling my Master's high command in preaching Christ and in baptizing willing converts to him. On one occasion I baptized 27, on another I baptized 12, on another 6, and recently I baptized eleven at Apalachicola Bay. In all this the goodness of God has been to me a mystery that I am unable to fathom. Frequently I have been hardly able to ride and sometimes for weeks together I have been confined to my bed; and yet the goodness and mercy of God have followed every attempt of his poor servant to please him: and truly I can say the best remedy I have found in all my complaints was just the privilege of leading willing and obedient converts down into the liquid grave and burying them there with their crucified and risen Lord.

In the month of March I had a pleasant trip to the Bay. There is a little church at that place who have been inviting me for years past to visit them, and I thank God I have been permitted to do so after so long a time. I was never more kindly received or more affectionately entertained than by the brethren of all denominations at this place. The Methodist minister in charge here, Rev. Mr. Sexton, has greatly endeared himself to my poor heart by special attentions. He received me more like a father than any thing else, kindly tendered me the use of his house of worship for our meeting and added all in his power to promote the cause for which I was laboring. Our church at this place deserves great credit. Their colored members some of them, on account of their unusual intelligence and active piety, were really an interesting little body; and I must not forget to add what you will be glad to know that among those who manifested special concern in our meeting were several Roman Catholics, whom I frequently saw at the altar of prayer. I met one of these on the streets a few hours before I left the city praising God that I had visited them and held the meeting, saying that "now he was convinced that none but God had power on earth to forgive sin."

Our meeting lasted nine days, during which I preached sixteen sermons, besides performing a large amount of other labor. This as you might imagine almost completely exhausted the little strength of an infirm old man; but I bless God for the privilege of laboring for him. Sixteen were here added to the church—11 by baptism, several others professed conversion who have not yet united with any church. But I must close. My head and hand are both too feeble to write more. I desire the prayers of all my brethren, that, if it please God, my health may be restored, I may yet glorify him in the churches.

Believe me yours in Christ.

R. E. BROWN.

## To whom it may Concern.

The Bethel Baptist Association at its last meeting, requested Gen. E. G. Talbot to transcribe into a suitable book all the Minutes of the Association, provided they can be procured. He has in hand Minutes of all meetings since 1827. He wants now the Minutes of meetings previous to that year, and will punctually return them to any one who will send them to him at Liberty Hill, Dallas County, Ala. It is probable that there were no Minutes printed for the first year or two of the Association's history, but the proceedings were recorded in a book, which was, when last heard of, in possession of the late brother Pack who was, it is believed, Clerk of the body for a while. If this notice should meet the eyes of any of his heirs, will they be so good as to look among brother Pack's books for this one? It may be in possession of some of his relations or friends. Any intelligence that may lead to its recovery will be gladly received by brother Talbot or the present Clerk.

## Georgia Baptist State Convention.

Bro. Chambliss:—Be so good as to notice in your paper, that our Convention will meet on Friday before the 4th Sabbath in April, at this place, Columbus, Ga. I was until yesterday, under the impression that it was the 3d Sabbath, and so informed some of the Alabama brethren.

I fear I cannot be at your meeting in Marion.—If any of our Indian brethren should be present, especially any from the Creek nation, I beg you to send them to our meeting. I have no doubt that C. McIntosh would do more in this community for that mission, than fifty agents. Many of his old friends are anxious to see him and to hear him preach.

We shall be glad to see you and many of our Marion brethren. Please remember me affectionately to all.

In haste yours truly,

Jso. E. DAWSON.

Columbus, March 29th. 1852

## The Baptist Denomination in Cities.

THE REMEDY.

How shall our Denomination, now so backward in cities and prominent towns, be advanced? By what measure shall it be elevated?

1. A competent Ministry.—In every church a great proportion of its prosperity is intimately associated with the character of its pastor. If he be wholly unfit for the position he occupies, no very great success can reasonably be expected. This is pre-eminently true of city churches.—He is surrounded by circumstances, which demand the very highest qualifications. And this, too, without claiming for city churches any superior intelligence. In fact it is still an open question, whether in the country or city may be found the greatest general information, on all topics connected with christian theology. One thing is evident, that a great mass of ignorance on religious truth is apparent in every city.—We refer to other reasons to show that city pastors should have every quality of a christian minister in an eminent degree.

He is exposed to peculiar temptations, and discouragements, and therefore should possess a rigorous and manly piety. He is witness to every variety of crime and suffering and is apt to lose sympathy with the afflicted—particularly as he sees the direct association of sin with misery. In the country he is called comparatively seldom to enter the chamber of sickness, and when he is, it is to visit those whose circumstances are known to him and whose afflictions are brought on them while leading a virtuous and religious life. This is the case frequently in the city; but then, there are numerous instances of wretchedness, traceable immediately to reckless dissipation and wanton profligacy. It is extremely difficult to keep a proper sensibility always alive, when continually in the midst of such kind of distress. We all know the effects of familiarity with anything naturally affecting and sorrowful. The young soldier as he first enters the army is shocked at the idea of blood. When the bristling bayonets of a hostile foe are seen in the distance, and the advancing tread of a deadly enemy is heard moving with steady step, a thrill of anguish pierces his heart as he pictures forth the scenes of death. But he has only to enter a few engagements, until he can witness the work of death—hear the groans of the slaughtered and see strewn around him the mangled slain, with as much composure, as he would enter on the ordinary business of life. The young student who enters for the first time the dissecting-room, is overwhelmed with the greatest sensibility, as he looks upon the ghastly corpses laid out upon the table. And when, with knife in hand, he makes the first incision his very blood seems to chill in his veins. But in a few weeks, he can go into the same room, and, with the pallid faces of the dead around him, enter upon the work of dissection with as much calmness as he reads his text book; and then go to his meals and sit down to eat as though he had simply spent the day in a counting-room, or in the workshop. This all results from a familiarity with such scenes of touching tenderness. The same law operates in the case of the minister constantly coming in contact with every kind of sin and misery. There is no species of crime which is not committed in the city. Here are all sorts of frauds, thefts, profligacy, and these, too, among those who pass for respectable as well as among the most debased. In every morning's paper he reads of dreadful atrocities committed during the previous night. And he can scarce walk a square without being compelled to bear the horrid oath and language most obscene. Now it is required of a minister, like his Divine Master, to feel a lively sympathy with every wretched wanderer and be prepared to shed tears of sorrow over scenes of aggravated wickedness. But how difficult to always have his sensibilities strong, as it were, to the highest possible tension of pious sympathy. Unless he be a man of earnest and constant prayer, he will soon become hardened to every variety of crime and suffering, and without the least emotion bear the most daring profanity and witness the most debasing sins. And if his sympathies are dried up a very essential element of his power is gone.

In the city, too, his patience and forbearance become of necessity severely taxed. I have before said that in a city church there is such a variety of character as to lead to the greatest contrariety of sentiment and taste in relation to the manner of preaching. Some of his brethren have been accustomed to hear from the pulpit a princely written essay, and do not consider any sermon complete which does not harmonize with every principle of a well written composition. Others have heard the imaginative and fanciful, and do not regard anything as preaching that does not abound with the most extravagant imagery and flaming similes. Others have been accustomed to loud and rapid declamation, and weary with following a close train of consecutive thought, become dissatisfied with every thing but a constant harrangue of denunciatory rant and incoherent thought.

Still, others have been in the habit of listening to a plain and unpolished exhibition of truth and conceive, that high intellectual accomplishments chaste, and elegant illustration of God's word detract from its power, and are continually longing for something homely and unelaborate. Now, men holding all these views, as almost a part of their religion, constitute the character of the assembly before which he must stand on every Sabbath to deliver the message of salvation. To attempt to satisfy their wishes, would be to try to accomplish an absolute impossibility. He must possess traits directly opposite to each other if he would meet the demands of all. What a powerful discouragement is here! How apt to become impatient, and even disgusted at the unreasonable criticisms

of those whose sympathies and prayers he continually needs. A man whose confidence is not unshaken in God, will find himself sinking under the load and eventually crushed.—What but this leads to so many removals among our city pastors and keeps up the change which so fearfully checks the prosperity of our cause. I here have time simply to remark, that a city minister must look for the greatest comfort from the conscious approval of him who has committed to him "the word of reconciliation."

There is in the city an unreasonable amount of pastoral visiting expected. I use the term in its popular acceptance? because real pastoral visitation is not desired. The presence of the minister is wanted, so that it may not appear that the members have been neglected or slighted. If he remain away a long time complaints of his absence are heard; but not often in connexion with the expressed desire to talk with him on matters of personal piety. They feel slighted and therefore become indignant; and hence, the murmurings. I have no doubt but that if most of the complaining of church members for what they suppose to be deficiency in pastoral supervision were carefully analyzed, as they will be at the judgment, they would be found to originate from a most unwholesome and execrable pride and selfishness of heart. They must have the minister at all hazards to visit them, no difference what the demands of his family—the numerous calls from other quarters connected with the church and his labors in the private study. What minister, who has spent much time in the city, has not been wearied and pained with the complaint "of a want of attention." Now the sincerity of such murmurings would be more apparent if they manifested the same anxiety about other matters—religious interest, as about the visitation of the pastor. If they were generally found in the prayer meetings and at the communion table we might believe them more honest. But it is a melancholly fact, and that which will occur to the reader as generally correct, that the least pious are ordinarily the most complaining. How seldom do complaints come from the praying circle of the church. All this shows conclusively a want of sincerity in the hearts of those who are continually finding fault with the minister for not visiting more. This state of things from the very materials of a city church will exist, and a minister must expect and be prepared for it, and his greatest preparation is an unflinching trust in God, and a consciousness of ministerial fidelity. Let him not, as too many do, seek shelter in retreat, but with a proper independence of character, move onward to the accomplishment of the great object of his ministry—the glory of God in the salvation of man.

And then, too, there will be a continual draw upon his intellectual strength, and he must have the resources to meet the demand. Unless he compare favorably in his pulpit efforts, with the ministers of other denominations, he will soon lose the respect of his own communicants. If on the platform in the miscellaneous meeting, he follow his ministering brethren, he will at once be thought wholly unfit for his position. If when invited to address this and that society, he shows himself unprepared, the deficiency is quickly seen by his church, and becomes at once a source of dissatisfaction. And then his preaching must not be distinguished for an occasional sermon of ability; but by a constant succession of such efforts. He cannot by simply preaching one or two sermons a month, keep up the necessary interest; but by preaching two or three times a week before the same people, and showing himself the master of his subject. No man who knows any thing of the labor of preparing a sermon on file to see the immense draw made on the intellectual powers. And here is the true test of a minister's ability. The lawyer does not secure and maintain a reputation for skill by success in one difficult suit, but he has got to take the strong points of the law and the weak ones too many times, and with them carry the jury with him before he can acquire the character of a sound and able lawyer. A marksman may make one remarkable shot; and it is known and talked about; but he must be able to make a good shot every time he raises his rifle to have the name of a good marksman. The physician cures in one apparently desperate case, and the performance is everywhere the topic of remark; but he has to hang over more than one such case and study the deranged body of more than one poor sufferer, and bring up from the borders of the grave more than one patient ere he can claim the name of a great physician. So a minister may throw off a sermon which is greatly admired; but, if he would sustain himself well, he has to think out many an eloquent passage and seize upon many a figure of speech and produce many masterly strokes at reasoning and present many an able sermon. If there is any place on earth where a man will find his true intellectual level, it is as pastor of a city church in the South-west. Here is one of the many causes which leads to numerous changes among our ministering brethren in cities. They at first produce a wonderful sensation by a few eloquent discourses; but from either a want of ability or industry soon decline in the greatness of their efforts, and finding their congregations lessening, yield to the discouragement and leave. Happy is that church who can go to the home of God every Sabbath with the confident assurance that the truth will be impressively and intelligently set forth. Let us then have a ministry, everywhere in our cities, with a bright moral and intellectual armor, always burnished and flaming in the light of heaven. KAPPA.

**BAPTISM OF A PAPAL PRIEST.**—According to the Macedonian of the present month, Dr. Devan baptized in Lyons, in September last, a Papal priest. He gave good evidence of conversion, and had pursued his education with an instructor who had permitted his pupils to read the Bible.



## New Version.

If I should call the attention of brother Stokes to his criticism of Rom. 9: 3, in the South Western Baptist, of March 2nd, let him not think that I do so to make war against a new or corrected version of the Scriptures. I have no disposition to hinder the progress of that work, though I have fears lest it should fall into hands incompetent to the task. With respect to the passage above, however, the explanation and text read thus: "For I could wish that myself were accursed from Christ." "It should be, I used to wish. The verb is in the imperfect tense of the indicative mood, and Paul did not utter the impious wish to be God's enemy forever, for the sake of any one."

The verb may have the meaning he gives it, and it may, with much propriety, be used to express present desire. But there was peculiar propriety that the apostle should use the imperfect tense here, and not the present. He could not say, "I do wish &c.," for he knew that the only plan of salvation was through Jesus Christ, and that his own sacrifice would avail nothing. But he might say, "if it should avail anything, then I could wish, &c."

The preposition *apo*, may be rendered, "after the manner of," and it is generally understood to have this meaning, in this passage. The same preposition is used in 2 Tim. 1: 3, "I thank God, whom I serve from (apo) my forefathers, that is after the manner of my forefathers."

The word "anathema" does not, as brother Stokes seems to think, necessarily mean eternal punishment, or banishment from Christ. It may have here the meaning of a "victim"—one devoted to execution. It is often used in this sense, in the Old Testament, where the punishment did not signify eternal punishment, though this might follow. It is thought by many to have the meaning of crucifixion, in this passage. The word sometimes means a victim, where the mode of punishment may be different, at different times. It is very probable the apostle here intended to be understood, that he would be willing to be a victim, as Christ was, if that would be the means of saving his brethren.

The word crucifixion was of recent use among the Jews, when the apostle wrote. It is of Latin origin, and came into use, among the Jews, from the mode of executing criminals by the Romans, who had conquered the Jews before our Saviour's death, and hence he was executed by crucifixion. But this was not the ancient mode of executing by the Jewish law, and it is not strange that Paul, writing to Jews, should use the old word familiar to them, "anathema," and not the more recent one, staurasthai. The passage would, I think, bear this liberal construction: "I could wish myself crucified, after the manner of Christ, if that would save my brethren." But we can see to what absurdities the construction given it by bro. S. would lead—"I used to wish." That is when he was a Pharisee, an enemy to Christ and his followers, when he believed Christ to be an impostor, a false prophet. This construction would contradict itself, for it signifies that a great cross would be sustained, by being separated from Christ, yet he would be willing to endure it for the sake of his brethren. But when he was a Pharisee, he would not have considered it a great cross to be separated from one whom he believed to be a false prophet. With this construction, bro. S. would have Paul to mean that he would be willing to be punished, in the place of eternal punishment, then he would, instead of being separated from false prophets, have met, and associated with them forever, and at that time, would have expected to meet with all whom he believed to be false prophets.

If we advocate a new version, we should be very careful, lest in correcting small errors, we should make large ones, and in correcting grammatical errors, we should make errors in doctrine; and others, seeing that there is danger of this, from the extravagant opinions advanced, for corrections, however sincere and honest, will be more prejudicial against any revision at all. If these remarks should meet the views of bro. S., will receive this in a kind and christian spirit, and I believe he will.

## Independence. Texas.

### Board of Domestic Missions.

At a late meeting of the Board of Domestic Missions, the following resolutions were unanimously passed, to which I would invite your attention:

1. Resolved, That we request each of our Missionaries to hold an Annual Meeting at all of their stations on some convenient Sabbath, at which a sermon shall be preached, and such other remarks made as may tend to enlighten their congregations in regard to the nature, the success and extent of the Domestic Missionary operations of this Board, and to awaken a deep interest in their success, such meetings for special prayer for an outpouring of the Holy Spirit upon our stations to be held in connexion with the above anniversary exercises as may be found expedient. A special subscription paper to be handed round, and a collection be taken up in behalf of the Board. The amount of such subscriptions and collections to be stated in next quarterly report.
2. "We invite all other Baptist Ministers and Churches who feel interested in the success of our operations, to hold annual meetings similar to those above mentioned, where practicable.
3. "We request our Missionaries, and invite all Ministers favorable to our operations, to use their best influence to cause the *Home and Foreign Journal* to be taken in every family of their congregations and stations, and that the names of new subscribers so taken by our missionaries, be forwarded at once by them to "H. K. ELLISON, Richmond, Va.," and the number so obtained mentioned in each quarterly report.

4. Resolved, That every Missionary of the Board be requested to forward each year a copy of the Minutes of the Association of which he is a member, directed to "The Board of Domestic Missions S. B. C., Marion, Ala."

If the clerks, or some other member of every Southern Baptist Association will send a copy of their Minutes to the Board, it will much aid our labors.

By a resolution of the Post Office, all pamphlets are now obliged to be prepaid, or they are not sent.

In behalf of the Board,

T. F. CURTIS,  
Corresponding Sec'y

### Wall St. Baptist Church, Natchez.

Dear Bro. Chambliss:—It becomes now my pleasing duty to announce the realization of some of the hopes which former communications from my pen have stated. We have had among us a precious word of grace. The work has been silent but effective; nor has it yet ceased. Our series of meetings continued through fifteen successive nights; these have closed, but there is yet a deep feeling of inquiry on the part of many, which we hope will lead them to Christ in humble repentance and faith. For this we continue to pray.

The church had been looking forward to the time when God would give us this refreshing. Not that we considered God as fitful in the bestowment of grace, but that we ourselves would by cherishing the expectation of a blessing, and praying for it, get a fitness of heart both to ask, and receive, with child-like confidence, gratitude and affection, the gifts of grace. With these views we met, and prayed, and exhorted, and fixed on the time to begin a protracted effort; and the Lord's day preceding the time we fixed for the meeting, it was our happy privilege to lead two willing souls into the liquid grace. We continued our meeting from that time. On Wednesday after, Rev. C. S. McCloud, of Fellowship Church, came to our aid, preaching every night for twelve days. Fifteen have joined us during this meeting, by letter and experience. Eleven we have baptized. Much interest has been excited in the community as regards the distinguishing ordinance of our church. We hope that many will examine for themselves, and become obedient followers of Christ.

Our meeting has convinced us that a great part of our work is to be done through pastoral labor, personal conversation and prayer. Too many are living in obscurity who ought to come out and confess Christ. These can only be brought forward by being searched out, taught, and led into duty; and when these are brought into the ranks it becomes easier to affect others by truth. But this pastoral work requires that we live near the Saviour to have it effective.

To those, therefore, who feel deep solicitude for the cause of our Redeemer in this city, we can say the little band constituted in April, 1850, with 19 souls, (two of whom they soon after dismissed to another church,) now number in all 41. We have felt that we ought to make these statements—that our brethren may be encouraged to engage more zealously for the work of the Lord; and we hope that no one will attribute any other motive.

Affectionately your Bro. in Christ,

B. B. GINN.

Natchez, March 11th 1852.

MARRIED.—On the 7th inst., by Rev. P. B. Lawson, Mr. WILLIAM A. CORBIN, of this town, to Miss MARY E., daughter of Rev. Jacob Creath, of Palmyra, Missouri.

In the Baptist Church, in Carlowville, Dallas county, on Wednesday, (at noon) 16th inst., by Rev. Platt Stout, W. W. WALLER, of Montgomery, Ala., to Miss M. A. STOUT, daughter of Rev. Platt Stout, of Carlowville.

## Mortuary.

DEACON HENRY FOX was born in Richland District, South Carolina, on the 12th day of June 1768. At about the age of 32 years he professed religion, and united with the Congregate Baptist Church, of which he continued a member until the year 1814, when he removed to the State of Tennessee, Cocke county, and joined the Big Pigeon Church. In 1840 he removed to the State of Alabama, Tuscaloosa county, and united with the Big Creek Church. Subsequently he united with others in a new constitution (Bethany) near to him. In 1836 he emigrated to Mississippi, Choctaw county, and for a short time was a member of Fellowship Church; he again united in the constitution by the name of Bethany, near the place of his residence, of which church he remained a member, enjoying the respect, love and confidence of his brethren until his death.

Shortly after he professed religion, and joined Congregate Church, he was chosen Deacon, and remained an acting Deacon until the time of his death, and perhaps few men have filled that holy office with more honor to themselves and profit to the church, than he did. He was distinguished for his sound sense and correct understanding of the laws of Christ and promptitude in executing them. He was entitled in an eminent degree to the appellation of a peacemaker among his brethren. Few difficulties arose in the churches within 30 miles of Deacon Fox that he was not called to assist in adjusting, and seldom indeed did he fail in producing by the grace of God, peace among the angry; and he it said his praise, that he never had a personal difficulty himself with a brother or any other person, and although he died the owner of considerable property, (more than 40 slaves,) yet he never sued a man at law, nor was he ever sued himself. He earned his bread by the sweat of his face, and besides contributing liberally to the support of the gospel, hundreds of dollars were given by him to objects of charity that but very few knew anything about—the needy he never turned empty away, and his hand and heart were ever open to the calls of suffering humanity.

In his christian faith he was noted for his firm belief in the doctrine of salvation by free and sovereign grace, and recognized himself to the hour of his death as an unworthy sinner. If he sinned in all his latter years, — was in his anxiety to

depart and be with Christ. While he lived in South Carolina he had a remarkable dream, and although his turn of mind was by no means superstitious, and he put but little confidence in dreams, yet this one made a powerful impression on his mind, which lasted through the long course of his life. He dreamed that himself and his pious and affectionate companion, for whom he entertained a more than ordinary degree of conjugal affection, were travelling together, and approached a very beautiful palace, the gate of which was kept by the handsomest person he had ever seen. As they drew near they heard the voices of those within, singing and shouting, and the thought occurred to him that it was heaven. They approached the gate together, and the keeper readily opened for his wife to enter, but refused to admit himself; he humbly asked admittance, but the gate keeper forbade him, and told him in a kind manner that he must go back and eat nine sou apples, and then come and he too should be admitted. Nine years or within a few months of that time, before his own death, his wife died, this affliction preyed upon his spirits, and from that time until a short time before his death, he manifested an extreme desire to die; he prayed for death; was taken very sick, and refused to take medicine, saying that his time had come, but he had to wait the appointed time, and in the fulness of the time, the messenger came, but he brought no terrors to him, he expressed his entire resignation to the will of God, and calmly, peacefully, and with a firm faith in the all-sufficiency of his Saviour, he resigned his immortal spirit into the hands of his God. On Sabbath, the 18th day of January, A. D. 1852, after an illness of some days, in the 84th year of his age, leaving a number of children, all of them members of the Baptist Church, one of them an ordained preacher of the gospel, grand children and friends, to mourn his loss. Truly a father in Israel is fallen. May our last end be like his.

Written and published at the request of Bethany Church by their unworthy pastor,  
A. B. HICKS.

## Business Department.

### Letters Received.

Bro. William Huff writes, "if I can not send you some new subscribers, I will not be guilty of the sin of owing the printer." That is well said, and thank you in the bargain.

Rev. Willis Burns will remark that his favor is at hand and has had due attention. Sorry to learn the low state of religion in his vicinity; he is correct in attributing it mainly to monthly preaching. If our bodies were fed only once a month they would be lean also. Dispose of the books to the best advantage.

Bro. J. W. Smith has gratified us very greatly by the part he has taken in our affairs. Making, as our agent, a handsome remittance he remarks, "this you ought to have had long since, but I could not get it in, and even at this time I have advanced one-third of the amount." In token of our gratitude for this unsought generosity we remit one year of our brother's subscription—crediting him a year in advance.

Rev. J. W. P. Brown has our thanks for remittance. Will he please enlarge our list at his new office.

Bro. T. P. Miller—thank you for all favors; you will have a private response.

Rev. A. B. Davis has obliged us by his timely aid; hope the reasons to which he refers will be differently estimated in two months from this date.

Bro. A. C. Baker will observe that we are in receipt of his letter with valuable; he has our thanks. The daughter of whom he inquired is in good health, and good spirits—so of all. "The Judson."

Bro. J. R. Daniels' paper, for some time past, has been sent to Gilmer, Upsher county, Texas.

Bro. Joel King, much obliged by remittance.

Bro. A. Buckles' account is sent as requested.

Rev. J. A. Parker has gratified us much by his long pleasant letter. Business matters all attended to. Hope to hear from him often.

Bro. J. R. Golden is informed that it will always be right to remit us by mail. The amount he specifies shall suffice, if sent early. The direction of the Post is changed; please state your former office.

The Post Master at Memphis—did you make no mistake in the amount remitted? See receipt list. Observe that that sum pays for less than one half of a year.

The Post Master at Gainesville has our thanks for remittance. It was a mistake in saying that two dollars would pay one year's subscription of our paper; still we abide by the casualty in this instance.

### RECEIPT LIST.

NAMES.	AMOUNT.	Vol.	No.
Wm Huff,	\$2 00	5	04
Sam'l Callee,	3 00	5	06
A C Baker,	8 00	5	02
R P Lide,	2 50	4	52
Rev J O B Dargan,	2 50	5	24
Rob't Sturdivant,	3 00	3	52
J Y Jackson,	2 50	4	18
Dr Jas Tool,	2 00	4	52
J H Foster,	2 00	4	44
Rev A Andrews,	5 00	4	52
Wm Johnson,	4 00	3	52
Rev B Manly, Jr	2 50	4	52
J V Johnson,	1 00	4	52
Mrs L Hadnot,	5 00	4	52
Rich'd Rockett,	2 50	5	12
Rev H G Smith,	2 50	4	19
Rev Cha's Stuart,	2 00	4	52
Rev W H Bayless,	5 00	4	13
Mrs D S Simmonton,	2 50	4	47
J R Evans,	2 50	3	44
Mrs James Hooker,	2 50	5	04
G D Megginson,	2 50	4	47
Lewis Pope,	2 50	5	10
Wm Pleasants,	2 50	4	52
W B Lawson,	5 50	4	52
Jas Gresham,	2 00	5	20
Mrs M A Gilkey,	1 00	4	24
Rev A B Davis,	2 50	4	13
J W Smith,	6 00	4	31
Rev J Lee,	6 00	4	18
W H Erwin,	2 50	4	34
Wm Morton,	2 50	4	34
A Nicholson,	3 00	4	02
Rev W P Brown,	2 50	5	02
A H Kendrick,	5 00	2	40
T P Miller,	2 50	4	52
J C Borum,	2 50	4	13
Joel King,	3 00	3	44

### C. A. SUGG,

DEALER IN

Dry Goods, Groceries and Confectionaries.  
GREENSBORO, ALA.

April 14, 1852.

### IVEY & LARY,

Attorneys at Law.

CLAYTON, ALA.

April 14, 1852.

## DR. CRAINS' PATENT

## SPINO-ABDOMINAL SUPPORTER!



DR. S. BALL, would respectfully inform the citizens of Marion and its vicinity, that Miss M. HORTON, the sole Proprietor of this article for the State of Alabama, has constituted him her sole Agent for the counties of Perry and Dallas, and the Town of Greensboro; and has left with him an assortment of them for the accommodation of those who may desire the opportunity to procure who did not avail themselves of the opportunity to procure the most distinguished Physicians and Surgeons in every part of the United States, there can be no doubt of its superiority over every other article of the supporter kind ever offered to the public. Its construction has reference to the Anatomy of the parts, and in point of beauty and efficiency in cases of threatened spinal curvature, muscular relaxation, and general debility, it has no equal. Its very construction and elastic support are sufficient recommendations of its utility. Dr. B. would further say that he has before, for some two years, been agent for the same article, and has fitted hundreds so that none need fear his inability to secure a perfect fit. Terms invariably cash.

Office over the E. F. King House.

Marion, March 31, 1852.

## WILLIAM W. SANGER, M. D.,

Physician and Surgeon.

VERY respectfully offers his professional services to the citizens of Marion and its vicinity.

Residence at the house of Mrs. Mary Ann Tarrant.

Marion, March 24, 1852.

To Arrive—Stoves! Stoves!!

Will be received in a few days a large assortment of Stoves, among which will be found the Iron Sides, Iron Witch Cooking Stoves, &c., of the latest patterns.

Also Church, Parlor and Office Stoves, suited for this market. All of which being received direct from the Manufacturer, will be sold on as reasonable terms as they could be had in Mobile.

At the sign of the Family Coffee-Pot.

Marion, March 24, 1852.

## NEW CARRIAGE WAREHOUSE,

Selma, Alabama.

B. M. BAKER & CO., dealers in every description of Carriages, Buggies, Harness, Saddles, Bridles, Blankets, Fly-Nets, Whips, &c., are now opening a large and splendid assortment of the above mentioned articles in LAPSLEY'S NEW BRICK BUILDING, corner of Alabama and Washington streets.

Their stock of Carriages and Harness have been built and selected expressly for the Selma market, some of which are as fine as can be found in the State and of the best styles.

All Carriages built to order or made at the manufactory in Newark, N. J., will be warranted.

Call and see, and we will try and please in price as well as the style and finish of the above.

Also, a fine lot of PLANTATION WAGGONS, with Iron Axles and strong mule Harness, which will be sold cheap.

B. M. BAKER & CO.  
n2-ly.

## L. H. DICKERSON'S,

Cabinet Ware House, Selma, Ala.

TAKES this method of informing the public that he has opened a large CABINET WARE HOUSE in Selma. He will keep on hand a complete assortment of every variety of Furniture—consisting of Parlor, Dining-room and Bed-room Furniture. He has also an extensive assortment of Carpeting Oil Cloths—all of which he will sell at reasonable prices. He proposes to sell on such terms as will make it to the interest of those who have been in the habit of procuring articles in his line, in Mobile or New Orleans, to purchase of him.

He will have on hand a supply of Pianos, of the most improved construction.

Also, Metallic Bural Cases, air tight, of every size and description. Mr. Dickerson would invite the public to visit his Cabinet Ware Rooms, and examine for themselves. Corner of Washington and Selma Streets.

Selma, March 22, 1852.

## ORRVILLE INSTITUTE.

Orrville, Dallas County, Ala.

[No. of Pupils last Session, 164.]

### FACULTY.

Rev. JAMES R. MALONE, M. A., President and Professor of Mathematics and Natural Sciences, and Belles Lettres.

Rev. P. E. COLLINS, M. A., Professor of Moral and Intellectual Philosophy, and Modern Languages.

WILLIAM LOWRY, M. A., Professor of Latin and Ancient Literature.

JAS. F. ROGERS, Tutor in English.

H. W. JEFFERIES, English.

E. F. HINES, Music.

E. C. COLLINS, Ornamental Branches.

FELIX G. ADAMS & LADY, Steward's Department.

THIS Institution founded September 1st, 1849, and almost unparalleled for its rapid growth and corresponding excellence, closed its last session with 164 pupils. It is now placed upon a regular term, with prospects flattering to its friends, and indicative of increasing prosperity.

Rev. JAMES R. MALONE, M. A., the founder and President, is a gentleman of uncommon energy, zeal and ability, of which the present position, popularity and members of the Institute are proofs sufficient.

Rev. P. E. COLLINS, M. A., a gentleman of great intellectual and moral worth, is a graduate of our own State University, having shared its highest distinction, was formerly Professor of English Literature in the Central Masonic Institute, Selma, and having had several years experience in teaching, is a scholar thorough ripe and of great critical acumen, and especially distinguished for his zeal and ability in imparting instruction. Having recently purchased half the Institution and become a joint proprietor with the founder, Mr. C. has taken charge of the Female Department, over which he will exercise constant supervision; giving particular attention to the moral as well as the intellectual culture of the pupils.

WILLIAM LOWRY, M. A., a graduate of Trinity College, Dublin, and for the last three years, Professor of Ancient Languages in the Central Masonic Institute, Selma, has charge of the Classical Department. His reputation as a linguist and teacher of the classics is too well known to require comment.

Mr. J. F. ROGERS is a gentleman every way qualified to fill the position he occupies.

Mrs. H. W. JEFFERIES is a lady of many years experience in teaching, (having taught in the prominent success in Mississippi and Alabama, continues her position in the Female Department, to the great delight of the pupils, by whom she is universally beloved.

Mrs. EMMA F. HINES, a graduate of the Judson Female Institute, an accomplished and amiable lady, has a reputation as Teacher of Music too well established to need remark; having taught with signal success in Marion and Summerfield.

We cordially say to our Marion friends that they cannot regret placing Miss scholars under the tuition of Mrs. HINES, from whom they will receive not only a correct and brilliant style of execution, but an imbibe something of the Poetry of Music, and of the spirit of song.

Mrs. ELIZA C. COLLINS, the intelligent and accomplished lady of Rev. P. E. Collins, has charge of the Ornamental Department. In addition to the usual branches in this department she will give instruction in Monochrome Paintings.

### Rates of Tuition Per Session of Ten Months.

Primary Course	\$30 00
Academic Course—1st Class,	24 00
" " 2nd Class,	30 00
" " 3rd Class,	40 00
Collegiate Course, (each class),	40 00
Music on the Piano and Guitar, (each),	5 00
Use of Instrument,	15 00
Painting in Water Colors,	20 00
Wax-Work, (Each Lesson),	1 00
Incidental,	1 00

One-half of Tuition fees will be due on the first Friday of the remainder at the close of the Session. Each Student will be charged from time of entrance to the close of Session. No deduction except at the discretion of the Proprietors.

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The Trustees, as will be seen from the advertisement by virtue of authority granted by the Legislature, have organized the Institution upon a permanent foundation; and in view of its able and excellent Faculty, in connection with its superior advantages, as respects its central position, its accessibility, the healthfulness of its location, its freedom from temptations to extraneous dissipation, as also the cheapness of its benefits; can now confidently recommend it to parents and guardians as an Institution in which their children and wards can obtain a regular collegiate education. The Trustees and Faculty are determined to make the course of study as full and thorough as in the best of our Colleges.

There is a flourishing Sabbath School in the village. There is a Division of Sons of Temperance here, and the citizens and Trustees are determined to use a legal means to prevent the vending of ardent spirits.

The Institute is furnished with a valuable Apparatus and four Pianos.

N. B. Other Pianos will be added as occasion requires.

Boarders in the Female Institute never leave the premises without permission of the Principal.

BOARDERS IN THE INSTITUTE.—Only by Boarding in the 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 at a vicinity, for \$5.00 per month, including washing, room fuel, &c.

Total expenditures in the Male Department \$12 Total expenditures for same, for a young Lady, 12 Total expenditures for same, for any young Lady, including Music, 16

(Cheapest Institution in the State of Alabama.) Session and vacation, there is but one Session, of ten months, beginning always the first Monday in September.

The next Session will begin on Monday the 1st 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,  
F. J. ORR, Vice President,  
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## POETRY.

### What though Ill Betide Us.

B. C. D. STUART.

O! what though ill betide us,  
If those we love are near,  
To soothe the brow of sorrow,  
And calm the heaving sigh?  
One loving smile will banish  
The clouds of care and pain!  
One loving word will bring us  
Joy's sunshine back again.

The darkest storm that sadness  
E'er cast o' the heart,  
Is but a fleeting shadow,  
Which love can bid depart:  
No weight of woe can thrill us,  
If those we love are near,  
To soothe the drooping spirit,  
And dry the falling tear.

Our best and brightest treasure,  
Our balm of every pain,  
Is in the hearts that love us—  
A linked and golden chain,  
And with that chain to guard us—  
A charmed and shining gem—  
O! what though ill betide us,  
It cannot long prevail.

### My Life is Like the Summer's Rose.

BY THE HON. RICHARD WILDE, OF GEORGIA.

My life is like the summer's rose,  
That opens in the morning sky,  
But ere the shades of evening close,  
Is scattered on the ground to die.  
But on the rose's humble bed,  
The sweetest dews of night are shed,  
As if heaven wept such waste to see,  
But none shall weep a tear for me.

My life is like the autumn leaf,  
That trembles in the moon's pale ray,  
Its hold is frail, its time is brief,  
Restless and soon to pass away,  
Yet ere that leaf shall fall or fade,  
The parent tree shall mourn its shade:  
The winds bewail the leafless tree,  
But none shall breathe a sigh for me.

My life is like the print that feet  
Have left on Zoro's burning strand,  
Soon as the rising tide shall meet,  
The track shall vanish from the sand.  
Yet as is grieving to efface  
All vestige of the human race,  
On that lone shore loud moans the sea,  
But none shall e'er lament for me.

## Miscellaneous.

[From Eliza Cook's Journal.]

### Fat People.

Dr. Chambers, as Galustonian Lecturer for the present year, has delivered a series of very interesting lectures in the theatre of the Royal College of Physicians on the subject of "Corpulence, or the excess of fat in the human body." Here, therefore, we have been in the practice of associating the idea of health with fatness; but Dr. Chambers views it rather in the light of a hereditary disease, handed down from parent to offspring; and it is this hereditary transmission which has made corpulence endemic in several countries. A striking proof of its frequency among the English people is given by Dr. Chambers. Sometimes, when detained by accident in one of the great thoroughfares of London, he has for ten minutes or more counted the multitudes which streamed past; and, on such occasions, he has rarely numbered one hundred adults without a passer-by whose mode of walking was decidedly hampered by obesity, and sometimes as many as two or three per cent, went by. Indeed, the whole Anglo-Saxon race, since the days of Erasmus, has exhibited the same tendency, and there are no indications as yet of its disappearance. Among other nations, the proportion of corpulent persons is very much smaller than in England. The Irish and Scotch have comparatively few fat persons among them. The Americans are proverbially "lanky." The French and Italians are mostly lean. Generally speaking, fat displays itself in excess only in well-fed persons, who indulge in ease and luxury, just as dyspepsia and gout do. But there are many instances where fat has displayed itself without any excess of feeding. It has even been brought on, as in the case of Mary Queen of Scots and Napoleon Bonaparte, by confinement and grief. In most cases, however, mental anxiety or activity has a thinning effect on the human system.

Yond' Cassius has a lean and hungry look:  
He thinks too much: such men are dangerous.  
Yet there are many instances of great mental activity found allied with corpulence. The tendency to grow fat seems to be hereditary, and to "run in the blood." In a healthy state, all human beings contain a portion of fat—in the adult it forms about one twentieth part of the whole weight. Without it, we should present a most scraggy and shrunken look—resembling a withered apple. The fat fills up the interstices between the muscles, and gives a pleasing contour to the body. It facilitates motion, and acts as an external defence from the cold;—performing also the important chemical office of supplying fuel to the respiration. In fact, it serves as a store-house of carbon for the use of the lungs, on which the system falls back for support when deprived of its ordinary supply of fuel in the form of food. It is upon their store of surplus fat that hibernating animals are enabled to subsist during the long winter months. Liebig says that the proximate condition of the formation of fat is a deficiency of oxygen; and this deficiency is the result of an excess of food taken into the system beyond the quantity of air inspired by the lungs, and which is requisite to consume or oxygenate such food. What is not so consumed is deposited in the form of fat. The way to consume the surplus fat is, to increase the quantity of oxygen inspired—in other words, to increase the quantity of active physical exercise taken. No hunter, nor hard-working artisan, nor private soldier, is ever discovered in a fat state. Constant exercise keeps down the accumulation of fuel, which idle men are punished for, by being compelled continually to carry about with them. If they would rid themselves of their load, they must reduce the quantity of food taken, and increase the quantity of active exercise: it is only

thus that they can bring the respiratory and nutritive process into harmony. There is reason to believe that, as a people, the middle and upper classes of this country eat a great deal too much, and their moral and mental health, not less than their physical, is seriously affected by the over-indulgence. Look at a lord mayor's dinner! A wholesome abstinence is needed in food as well as in drink, now-a-days. Our minds would be rendered all the healthier and more active by the practice. Doctors do not insist enough on this branch of hygiene. Knowing that the weak point of most rich patients is their stomach, they desire to "make things pleasant," and leave the cook to do his duty, and make more work for them. In connection with the subject fat, we may mention a curious practice among the ancient Romans. When a bride entered her house for the first time, she was accustomed to touch the posts of the door with fat, and it is from this circumstance that the word *uxor* (*uxor*, or *anior*) was applied to her, from which our own *uxorial*, *uxorious*, and other similar English words, are derived.

### The Wife's Influence on her Husband's Fortune.

A woman has her husband's fortunes in her power, because she may, or may not, as she pleases, conform to his circumstances. This is her first duty, and it is out to her pride. No passion for luxury or display ought for a moment to tempt her to deviate in the least degree from this line of conduct. She will find her respectability in it. Any other course is wretchedness itself, and inevitably leads to ruin. Nothing can be more miserable than the struggle to keep up appearance. If it could succeed it would cost more than it is worth; as it never can, its failure involves the deepest mortification. Some of the sublimest exhibitions of human virtue have been made by women, who have been precipitated suddenly from wealth and splendor to absolute want.

Then a man's fortunes are in a manner in the hands of his wife, inasmuch as his own power of execution depends on her. His moral strength is inconceivably increased by her sympathy, her council, her aid. She can aid him immensely by relieving him of every care which she is capable of taking upon herself. His own employments are usually such as to require his whole time and his whole mind. A good wife will never suffer her husband's attention to be distracted by details to which her own time and talents are adequate. If she be prompted by true affection and good sense, she will perceive when his spirits are borne down and overwhelmed. She of all human beings, can best minister to his needs. For the sick soul her nursing is quite as sovereign as it is for the corpulent. If it be weary in her assiduity, it finds repose and refreshment. If it be harassed and worn to a morbid irritability, her gentle tones steal over it with a soothing more potent than the most exquisite music. If every enterprise be dead, and hope itself almost extinguished, her patience and fortitude have the power to rekindle them in the heart, and he again goes forth to renew the encounter with the toils and troubles of life.

OLD AGE AND SPECTACLES.—Much usually by decline of strength in the eye, require spectacles at the age of forty-five. In a few years they need a change of glasses—a higher degree of magnifying power. In a few years more another set of glasses is required. The effect of spectacles diminishes with use, and offers an inducement to change from focus to focus, till art and nature both run out. Very seldom, however, is it the case that an individual lives so long as to find all glasses fail for him. Dr. Kitchener, an English physician, relates a ludicrous incident of a man who supposed that his glasses and his eyes had failed, while he was yet in good health, and had the prospect of many years of existence before him. A mischievous little boy extracted the glasses from his grand-father's spectacles. The old gentleman picked up and looked through his glassless spectacles with horror, exclaiming, "Mercy on me! I have lost my sight." He took them off his face, in nervous agitation, to wipe them, but his handkerchief came on unresisting air, and now he exclaimed, in redoubled terror, "I have lost my feeling too." It was well, indeed, that he was simply laboring under a mere hallucination of mind, and that his whole misfortune was caused by a grandson whose spirit of mischief prompted him to have a little sport.—*Western Christian Advocate.*

CAUSES OF INSANITY.—The more ordinary causes of insanity, such as pecuniary difficulties, disappointment in love, religious excitement, grief, intemperance, and excessive joy, are generally well understood. But, in a report of the Bethlem Hospital, England, we find some causes assigned which, to say the least, are curious and almost incredible. Thus two men became mad from fear of the cholera; two women from being with insane persons; one from attending a singing class; one from terror at the Parisian revolution of 1848, and one from the excitement of traveling for the first time in a railroad car. In several cases insanity resulted from bodily sickness.—Three men became crazed from exposure to a hot sun. One poor fellow went mad from excessive sensibility. Generally, women are more liable to hereditary insanity than males; and it is known that their sedentary occupations render them more subject to it, from most causes, than the other sex. In the Bethlem Hospital, during one year, twelve females were admitted who had gone mad from love; but not one male. In conclusion, it is said that half the causes, whether as regards men or women, are moral ones, a fact which should inculcate forcibly on parents, teachers, and guardians, the necessity of disciplining the moral sentiment, as well as cultivating the intellect.

## HOWARD COLLEGE,

Marion, Alabama.

### FACULTY.

S. S. SHERMAN, A. M. President and Professor of Chemistry.  
Rev. H. TALBIRD, A. M. Professor of Theology and Moral Science.  
A. B. GOODHUE, A. M. Professor of Languages.  
Rev. R. HOLMAN, A. M. Professor of Mathematics.  
A. A. BROOKS, A. B., Tutor.  
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 Selections, Virgil, and the Greek Reader, or what shall be equivalent thereto. A thorough acquaintance with the common English branches is also required. For admission to advanced standing, candidates must sustain an examination on all the studies previously pursued by the class they propose to enter.

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

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

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

Pious 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, \$35 00  
Common English Branches, 16 00  
Incidentals, 2 00

Students entering in College are charged \$22 per month for room, and servant to attend upon it, per term, 10 00  
Board, per month, from 8 00 to 9 00  
Washing, do from 1 00 to 1 50

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

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

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

The necessary expenses at 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.

It is believed that Marion presents fewer temptations to extravagance than any other town in Alabama.

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

WM. HORNBUCKLE, Secretary.

Oct. 1, 1851. 31st.

### Fisk's Metallic Burial Case.



THIS Invention, now coming into general use, is pronounced one of the greatest of the age. These Burial Cases are composed of various kinds of metals, but principally of Iron. They are thoroughly enameled inside and outside, and thus made impervious to air and indurible. They are highly ornamental, and of a classic form, air-tight and portable, while they combine the greatest strength with what metal is capable of. They are perfectly secured with cement they are perfectly air-tight and free from exhalation of gases. They cost no more than good Mahogany Coffins, and are better than any other article in use, of whatever cost, for transportation, vaults or ordinary interment, as has been proven by actual experiments, and certified to by some of our most scientific men.

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

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

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

### Recommendations.

New York, Sept. 7th, 1849.  
We, the undersigned, having at different times examined the corpse of a child placed in one of "Fisk's Metallic Burial Cases" in Sept., 1848. We now find it in a perfect state of preservation, without material change of color or features.

JAMES R. CHILTON, M. D.  
JOHN C. WRIGHT, M. D.  
JOHN GOLDSMITH, D. D.

Newtown, Sept. 8.

Letter from Mr. Calhoun's Private Secretary.

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

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

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

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

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

WASHINGTON, April 5th,  
Gentlemen:—We witnessed the utility of your ornamental "Patent Metallic Burial Case," used to convey the remains of the late Hon. John C. Calhoun to the Congressional Cemetery, which impressed us with the belief that it is the best article known to us for transporting the dead to their final resting place.

With respect we subscribe ourselves,  
Yours, &c.,  
J. CLAY, D. A. GREEN, J. W. KING,  
J. S. DICKSON, W. W. WALKER, HENRY DODGE,  
J. W. MARSH, J. M. BEARIN, W. F. MANOR.

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

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

## East Alabama Female College.

TUSKALOOGEE, MACON COUNTY, ALABAMA.

THE Trustees of the above mentioned Institution, with much pleasure announce that the College Edifice is fast progressing to its completion, and that they have resolved to commence the College exercises in very commodious buildings procured for the purpose sufficient to accommodate a large number of pupils.—They have made arrangements, to procure Apparatus, Furniture, Library, and every appliance necessary to the successful prosecution of a thorough course of instruction. The exercises will commence, on the 13th of January next, under the following very able and efficient corps of teachers, viz:

HENRY H. BACON, A. M. President and Prof. Mathematics, and Mental and Moral Science.  
ARCHIBALD J. BATTLE, A. M. Prof. of Ancient Languages and Natural Science.  
MISS F. C. BACON, Instructress in Botany, History and Philosophy.

Modern Languages,  
MISS MARY A. WOMACK, Instructress in Preparatory Department,  
DR. S. B. LITTLE, Prof. of Vocal and Instrumental Music,  
MISS MARY F. WILLIAMS, Instructress in Music.

Instructress in Drawing, Painting, Embroidery, and Wax Work.

The Trustees would here observe, that they have spared no pains, in selecting the very best talents and qualifications the country affords, to take charge of the several Departments, and they entertain no fears but that they will give entire satisfaction to the patrons of the College.

### Calendar.

The Scholastic year will be divided into two terms, the one s. x., and the other about months. The regular commencement day, will be about the middle of July in each year, (the next commencement, will be on the 14th of July, 1852), and the College will resume its exercises about the middle of September.

### Rates of Tuition.

	Autumn term of 4 months,	Spring term of 6 months,
Primary Class	\$10 00	\$15 00
Preparatory Classes	12 00	18 00
College Course	20 00	30 00
Latin Greek or Hebrew	8 00	12 00
French Italian or Spanish	8 00	12 00
Music on Piano or Guitar	22 00	33 00
Drawing and Painting	10 00	15 00
Oil Painting	16 00	24 00
Needle Work and Embroidery	10 00	15 00
Wax-Work, per lesson	1 00	

Tuition in Vocal Music to the whole school free of charge. No charge will be made for Pens, Ink, Paper for Compositions, Blank Books, Slates, Pencils, use of Library, use of Instruments, Servants hire or Fire-Wood.

One half of the Tuition for each Term will be required in advance, and the balance at the end of the Term. Pupils entering later than one month, from the beginning of the Term, will be charged from the time of entering. No deduction will be made for absence except in cases of protracted illness.

Board exclusive of washing and lights, (per Mo.) \$10 Board, including washing and lights, 12

Board can readily be obtained in good private families in town as well as on the premises where the buildings are located. As soon as the College Buildings shall have been completed, the Trustees design engaging the services of an experienced Steward and Matron. In short, the Trustees are determined to make this Institution such as to merit the most extended patronage, and to leave nothing undone which will make it to the interest of the country to encourage it.

The uniformity of Tuskegee, and the elevated standard of morals of its citizens, cannot fail to be appreciated by those desirous of sending their daughters or wards to this school. Those who design sending their daughters will please communicate their names and number of pupils to Wm. C. Melver, Secretary, James M. Newman, Treasurer, or some member of the Board of Trustees.

W. R. CHILTON, President.

B. A. BLAIR, Vice Pres. G. W. GILIN, Secy.  
J. N. C. REED, SAMUEL LARKE,  
H. A. HOWARD, W. W. COCKE,  
W. B. BATTLE, W. C. MELVER, Secy.  
E. W. JONES, JAMES M. NEWMAN, Tr.  
Tuskegee, Ala. Nov. 12, 1851. 35st.

February 11, 1852.

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WILL fill all orders for Goods in his line on as favorable terms for cash, as the goods could be purchased either in Mobile or Selma—expense of transportation added. Call and see for yourselves before sending your orders elsewhere. All goods warranted to please, or they may be returned.

March 10, 1852. 52st.

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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 Trunkets, of various patterns.

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

Pins, Earrings, Bracelets, in great varieties, besides all other articles belonging to a complete Stock of Jewelry.

THE STOCK OF SILVER PLATED WARE, GUNS, PISTOLS, &c., is large and well selected.

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

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

Dec. 1, 1851. 41st.

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

New Orleans, Jan. 15, 1861. 47st.

## 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.  
C. C. CHURCHILL, 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, and can accommodate fifty-six Misses, with a genteel 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 " " 2 50  
Ornamental Needle Work, 15 00  
Drawing and Painting in Water Colors, 15 00  
Painting in Oil, 25 00  
Wax or Shell Work per Lesson, 1 00  
Board, including Lodging, Washing, Fuel and Lights, per Month, 10 00  
Incidental Tax, per Session, 1 00

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

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

### 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 numerous friends and acquaintances in the country, that he is located in this city, and is prepared to attend, promptly, to any business entrusted to him. His great experience in the profession and a long residence in the South, fully qualifies him to do ample justice to those who may require his services, and he can make it to the interest of those who may desire to purchase. Address, William Duncan, New Orleans.—Or he can be found, at the office of Messrs. Duncan, Graves & Burton. WILLIAM DUNCAN.

New Orleans, Sept. 1, 1851. 29st.

THOS. ANDERSON, | WM. BURKS, | GEO. P. KELLY

ANDERSON, BURKS & Co

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THE undersigned would respectfully call the attention of all who may intend purchasing articles in the above line to his establishment. His stock, he believes, is the best in the Southern country, and his prices the lowest.

BOOKS.—Of every variety and description, and in every department of Literature, Science and the Arts. MEDICAL AND LAW BOOKS.—An extensive stock. RELIGIOUS AND DEVOTIONAL BOOKS.—For every denomination of Christians. FAMILY BIBLES of every quality.

SCHOOL BOOKS.—His stock embraces every Book used by the various denominations, constantly on hand.

STATIONERY.—Every article of French, English and American Stationery and Fancy Stationery—very fine stock. Gold Pens, of every kind and quality. PAPER MACHE GOODS.—Writing Desks, Portfolios, Cabinets, Albums, &c., made of this rich material. Fine Engraving, Oil Paintings, and Illustrated Books.