

South Western Baptist.

VOLUME IV. MARION, PERRY COUNTY, ALABAMA, MAY 26, 1852. NUMBER 11.

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.

Any present subscriber, not paying strictly in advance, may, nevertheless, enjoy the benefit of advance payment, by furnishing a new subscriber in addition, and paying \$5 00, for the two copies.

Any number of new subscribers, clubbing together, shall be furnished the paper at the rate of one copy for each \$2 50, paid in advance.

17 First insertion, one dollar per square, of ten lines.
17 Each subsequent insertion, fifty cents per square, of ten lines. But no advertisement will be estimated as less than one square.

Reasonable discounts will be made on yearly advertisements.

All letters for publication, or on business connected with the office, must be addressed, post paid, to the Editor South Western Baptist, Marion, Ala.

Original.

The Baptist Denomination in Cities.

CONCLUSION.

It is manifestly evident, that, if we would secure our proper denominational advancement in cities, the remedy must be promptly and vigorously applied. There is no time for delay. Nothing is gained by protracted speculations, as to the cause of our backwardness and depression; let the proper means be at once employed, which are adapted to a healthy and permanent prosperity. The fact is obvious, that our cause is in the background, and that is reason sufficient for prompt and vigorous action. It will avail little to excuse our position, by charging blame upon other churches for their untiring opposition to our denominational peculiarities. I am aware that an apology is sometimes attempted to be given, on the ground of hostility to the views by which our churches are distinguished. This is certainly a summary method, and to many it may be satisfactory of accounting for our want of power and prominence in large towns and cities. But as modifying as the reflection may be, we have brought on ourselves this state of things. There is no doctrine in our creed, which will not command as much esteem and respect from community, as that of any other protestant church. The simplicity of our constitution, the truthfulness of our doctrines will secure confidence and respect everywhere. The same causes operating on any other churches as upon ours in cities, and the effects will be substantially the same. They may for a time present the development of the injury by the peculiarities of their church organization, but sooner or later, it will appear. It is as true of associated bodies as of individuals, that, if they do not respect themselves, they cannot secure the respect of others. Look at the history of any Baptist church in a town or city, where our moral power is weak, and you will find the cause to be essentially in our own deficiencies. A want of devotion to our principles, and of active effort to promote them, has been sufficient, without looking for any extraneous cause, arising from opposition to our ecclesiastical distinctions. Adult baptism on a voluntary possession of faith, as essential to church membership, is a doctrine, which has never suffered by opposition. Every word proclaimed against it—every controversy, in which this has been the subject of debate, has only rendered the truth more clear and bright, and has added fresh laurels to our faith. Let controversy come—let it be increased a hundred fold, we have nothing to fear. Truth never suffers by contest. It has within it an undying energy.

"Truth crushed to earth will rise again,
The eternal years of God are hers."

What we need, is, the power of a consistent life, and the permanent attachment of its possessors to friends to see it always in the ascendancy. It is from within, that our disasters have and may yet come. Israel could successfully grapple with every enemy but one from their own ranks. Their march to the promised inheritance was never so fearfully impeded, as when Achan proved recreant to his faith. So it is still. In how many cities have we had an intelligent, industrious and pious ministry, whose efforts were neutralized by a want of co-operation on the part of the church. While the leaders of the host have gone forward in the strength of the great Captain of salvation, there has been a shrinking among the rank and file. You have noticed, it may be, a church declining in numbers and strength, and after years of unsuccessful labor, you have seen that church rise and prosper. Why the difference? The same truth is preached and perhaps by the same minister; but there is now a change in the mode of the church's acting. There is a harmonious co-operation among all the members. Wrangling about minor considerations have ceased, prayer has taken the place of censure, zeal for God's truth has consumed every unholy aspiration, and one common interest has animated every breast. This is what we want now, to secure an eminence in every city. "Let the past suffice to have wrought the will of the flesh." Everything around us calls for increased exertion. The large and commanding strength of other churches, should excite us to holier and more active effort. The ground which they occupy has been gained by earnest prayer and increasing toil—that which will inevitably ensure our advancement. I fear there is too strong a sentiment amongst us, that the truth of our denominational creed, will work for us a triumph irrespective of our sympathy and aid. No doubt it will do much—in fact, it is the only thing which has saved us in many places, from utter destruction. And hence the remark, which has almost grown into an adage,—that were it not for the truth held by baptists, they would have become extinct long ago. It certainly has not received that hearty co-operation, on our part, to which it is entitled. Can we not remove some of the obstructions, which oppose its progress, and if we are unwilling to stand by in the hour of conflict, and let it have fair play,—that it may have free course and be glorified.

In many of our cities, greater effort will be necessary because of previous failures. It is always more difficult to resuscitate a dying in-

rest, than to establish a new one. It will now demand greatly more zeal and labor to secure a permanent denominational footing in the city of New Orleans, than ever before, because of the numerous unsuccessful experiments there. And the man who shall ever attempt to collect a Baptist church in that great and growing city, where by this time, from the amount of ministerial energy, and of money expended, we should have at least half a dozen churches, must be a man of strong faith, as well as determined perseverance and commanding talents. There will be for a long time, a want of confidence in any attempt to build up our cause there, and years of unsuccessful effort alone, will remove the distrust. May God in his providence send such a man, and may he be adequately sustained by the most vigorous and affectionate co-operation of those with whom he shall labor!

Let prayer ascend from every part of our land for the prosperity of our churches in cities.—Prayer is steadily offered for the perpetuity, and prosperity of our political institutions. Prayer is often offered in behalf of the colleges of our country, that the young men assembled there, may be brought under the purifying influences of the gospel, and be converted to God. Prayer is offered for the diffusion and triumph of christianity on heathen shores. This is as it should be. And it all proceeds on the principle of that secret, but mighty energy, conveyed through the medium of prayer. This is a power which may be wielded by thousands, who never even enter the great city. In this way you may assist in drawing down from heaven, the refreshing showers of divine grace, which shall fertilize the parched soil of our spiritual Zion. However retired the spot you have chosen for your home—however far from the din, and bustle of city life, you may, by earnest prayer, cause the converting influences of God's spirit to arrest the moving throng that crowd our streets, and incline them to hear the message of salvation, and live forever. Should these lines meet the eye of a christian parent, whose son is about to leave the paternal roof, to take up his abode in the city, *cover* the head of that child with your most earnest prayers, and charge him in the sight of God, that he will heed *his* Bible—go to the sanctuary—sacredly keep the Sabbath day, and seek the guardianship of a divine protector. You know but little of the temptations to which that son will be exposed. All the institutions of sin, licentiousness and intemperance, which stand forth in every city with appalling prominence, are designed chiefly for the young. Age has few passions to be excited; and it is either fixed in principle, beyond the hope of being shaken, and drawn into profligacy, or it has already become corrupt and ruined. But it is otherwise with the young. Their passions are easily enkindled—they are readily deceived by the alluring arts of the tempter, and they are looked to as the patrons of every place of sin and folly. The innumerable dance-shops, that glare with lustrous trappings, at the corner of almost every street—the theatre, whose blazing parades meet the eye at almost every step—these all look to the young for patronage and support. And unless the love of pleasure shall be supplanted by the love of God, they will be engulphed in these whirlpools of iniquity and shame. How true it is, that life here, courses its path through

"A wilderness maze,
Where sin hath tracked ten thousand ways,
Her victims to consume;
All broad, and winding, and adobe,
All luring with perdition's hope,
All ending in despair."

Christian parents! would you have your sons safely led along this path, and pass through the fiery furnace? Would you see them pure, where broods an atmosphere which is continually obstructing the very respirations of virtue? Then pray for the prosperity of Zion. You have, under the guidance of God's spirit, sought a home and place in a Baptist church. By this voluntary choice, you declared it better fitted than any other to discipline and qualify you for the church above. To this spiritual nursery you cherish an unswerving attachment, and you desire your own children taught, in a similar school, for the same abode in heaven. Oh, pray, then, that those formed in our cities, whether your sons and daughters have gone, may have such attractions, and moral power, as to bring them under their influence, draw them to the sanctuary, and prepare them for the "city of our God." I may safely here in behalf of all ministers toiling in these places, and every variety of discouragement, say, "brethren, pray for us." The numerous failures which have attended many of our experiments in cities, and the increased obstructions which lie in the way of God's truth, echo back the request—"brethren pray for us"—that your own cherished Zion may flourish, and your children be brought into her fold.

It is possible these lines may find their way to the notice of Baptists living in a city, who have never identified themselves with the church there. Can you defend the course you are pursuing? Do your own consciences approve it? Does not the heaviness which oftentimes weighs down your spirits, tell you in unmistakable tones, "you are wrong?" Can you account for it at the bar of your Judge? How do you expect to be congratulated as those who have been "good and faithful," and thus be welcomed "unto the joy of your Lord?" How can you reconcile your position with the solemn vows you voluntarily assumed in the hour of baptism? That scene can never be obliterated from your memories. You remember with what trembling solicitude you sought an interest in the supplications of God's people, and pressed to the altar of prayer. You remember with what joyousness of soul you presented yourselves to the church, and related the wonderful working of God's spirit within you, and asked to be numbered with the disciples of our Lord. You remember, how, with steady step, you moved forward to the margin of the baptismal stream, and then amid the songs of Zion, descended into the watery grave, and there by a solemn burial with Christ, procured a final farewell to all the world's bewitching charms, and your adherence to the Saviour of sinners. You remember when the church met you with tokens of affection, and welcomed you to a seat at the table of the Lord. Jesus remembers these scenes and these acts. Conscience has registered these transactions. You can never forget them. Although you have passed away, and distance separates you from them, still with hallowed freshness, they rise to

your view, and tell you what you once were, and what you once did. Does not a comparison with the past and present picture your deep-seated sensibilities? What bitter regrets are in store! What thorns are you planting in your dying pillow! Go with weeping penitence and prayer before your Lord, and again renew your pledges of fidelity and affection. The church where you reside may not be in every respect such as you would desire it. The style of preaching may not be that to which you have been accustomed. The congregation may not be as intelligent, and wealthy, and fashionable as you wish. The society may not be as elevated as that in which you would delight to mingle. But all these considerations are not enough to appease a worried conscience, and bring peace to a troubled breast! If you will not return and identify yourself with the church, then abandon all pretensions of friendship with God. Announce to keep up a neutrality with your Lord and his devoted people. It were more honorable to renounce your covenant vows, and take your stand fully on the side of the enemy. Christ has said, "I would thou wert either cold or hot." Christianity makes no provision for a halfway ground between Christ and his foes. "He that is not for me is against me." And in spite of all your attempts to maintain an appearance of piety, while standing aloof from the church, the singularity of your position is construed into actual hostility to Christ. You may mingle in other christian assemblies on the Lord's day; but your inconsistency is observed, and your course censured. Your relatives and friends observe it, and however warmly expressed may be your anxiety for their salvation, every effort to bring them to Christ is successfully repelled. "Come out then on the Lord's side." If the church is not what it should be, identify yourselves with it, and improve it. Don't stand off in idleness, and virtually declare your want of sympathy with it. Your influence, wisely and properly directed, may be the very means quired to increase its power and respectability, and has placed you in the city to do good—so as souls to the Saviour. What are the prospects of immortal men around you? Where will they soon appear? They and you will be gathered at the bar of God. Don't suffer the aches and infirmities of fashionable life to chill your ardor for the salvation of souls. "Believe in your master's cause."

A word to those laboring to establish our cause in cities, and I have done. You can attest the truthfulness of all that I have written, on I know, and have sadly experienced, much of I have expressed. While prayerfully conducting against every adverse element to build up the kingdom of Christ, you have observed others looking on, and apparently waiting till should arrive at a point of sufficient respectability, when they might step in and avail themselves of its privileges. Be not discouraged or sneered at. You are enlisted in a cause which had inevitably triumph. Be faithful to it. "Let the unity of spirit be kept in the bonds of peace." You have been encouraged by witnessing at times, the success of your efforts in the enlargement of Zion, and the salvation of sinners. However numerous the obstacles which lie in your way, let your strength be in the Lord Almighty. Be roused and animated to greater zeal and devotedness by the moving mass around you, who are rapidly hastening to eternity. A heathen monarch, once at the head of two millions of men, sat down and wept. In an hundred years, said he, all that mighty host will be dead. The vision of Xerxes extended no further. He had no fear to shed over their doom beyond the grave. Not so with you. Your tears flow because of that which is beyond the tomb. In a few years that thoughtless throng, which sweeps along your streets, and the crowds that fill your theatres, will all be dead. Every eye will have lost its lustre; every rose will have faded from the cheek; every ear will have been deaf to the charms of melody, and every limb will have been palsied. Where will they be? Either in heaven or in hell. A part, alas! now small, will walk the streets of New Jerusalem, clothed in the spotless robe of a Saviour's righteousness, with ears attuned to the music of heaven, and eyes radiant with immortal brilliancy. A part—the larger part will be in the world of woe, where the undying worm shall have fastened its sting upon their imperishable sensibilities. No wonder the spirit of Paul was stirred when he walked the streets of Athens. No wonder the Saviour wept as he approached the city. Brethren, toil on! A portion of this listless crowd may be reclaimed, and saved through your instrumentality. And with them you may through eternity, with the crown on the head, and the palm in the hand, tread the golden pavement of the celestial city, and hymn the praises of our God. May this be your privilege and mine!

"A BOOK, A BOOK."—A missionary in northern India came to a town where were a great many idol temples. He stationed himself near the principal temple and commenced preaching. About five hundred people gathered round and listened with fixed attention, eager looks, open mouths, and their hands sometimes lifted to heaven in astonishment. When he had concluded he offered to distribute some tracts, but the people rushed upon him so violently, they were so anxious to secure each a book, that his clothes were torn and he was obliged to get into his pantaloons and ride away. Many chased him through the fields for two miles crying for books, and some of them were angry and threw dirt at him. Having come to a stream they crostly went back, but about thirty of them waded through the water up to their middle, crying "A book! a book!" To these he gave tracts which they received thankfully.

Heathen who are so desirous to know the way of life ought certainly to be taught. Who will grudge giving a little to help in the good work? Not those, surely, who are so abundantly supplied with books and teachers as the pupils of our Sabbath Schools are.

ASSYRIANS.—It is stated in letters recently received in this county, that Col. Rawlinson, who is now conducting excavations abandoned by Mr. Layard, "has opened out the entire palace of the Kings and Queens of Assyria."—"There they lie," we are told, "in huge stone sarcophagi, with ponderous lids, just as they were deposited more than three thousand years ago."

For the South Western Baptist. Dr. Miller on Baptism.

Mr. Editor:—It appears that the large number annually seceding from the ranks of the Polo-Baptists and joining the Baptists, is beginning to alarm the advocates of *ritualism* and *baby baptism*, and they are putting forth their strong men to give their reasons for the hope that is in them with fear, at least, if not with meekness.

Through the kindness of a pious Polo-Baptist friend, I had the privilege a few weeks ago of perusing a small work written as a guide to the faithful—entitled "Infant Baptism Scriptural and Reasonable; and Baptism by Sprinkling or Absolution the most suitable and edifying mode; by Samuel Miller, D. D." This work attempts of such a man as Dr. Miller to prop the sinking cause he advocates, proves that "great men are not always wise." I could not help remarking what the late learned Dr. Carson in his review of this same writer had said of him:—"There is a peculiarity in Dr. Miller's reasoning which I do not think I have ever met in any controversial writer. He substitutes his own solemn assertions for proof."

It may be that the failure of the Dr. to produce better arguments for the practice of his church in regard to the mode and subjects of baptism, was owing to the imperfect translation of the *authorized* version, as he complains in chapter I, first part, "that when the present translation of the Bible, in the reign of James I. was executed, the translators were all Episcopalians." Doubtless before many years we shall have another English translation which will give the mind of the Spirit upon this and all other disputed points.

On the mode of baptism, Dr. M. frankly acknowledges the validity of immersion—indeed that it was the most common way of administering the rite. He says: "It is not denied that, for the first centuries after Christ, the most common mode of administering baptism, was by immersion." In making this frank acknowledgment in favor of immersion in the primitive churches he remembered what the learned Hall, the great champion of infant baptism had said upon this subject. He says—"This great want of prudence, as well as honesty, to refuse to grant to an adversary what is certainly true, and may be proved so. It creates jealousy of all the rest that one says. 'This plain that the ordinary and general practice of St. John, the Apostles, and the primitive church, was to baptize by putting the person into water, or causing him to go into the water.'"—*Wall's History of Baptism.*

Before coming to what the Dr. has to say in favor of infant sprinkling, I was pleased to see in another part of his book such honest, Scriptural declarations as the following. "Christ is the only King and head of the church. His word is the law of his house. Of course the church ought not to consider herself as possessing any power which that word does not warrant." "Teaching for doctrines the commandments of men," is spoken of in Matt. 23: 6, by our blessed Saviour as highly offensive to him. It would seem tacitly to imply that we are wiser than God, and understand the interests of the church better than her head and Lord." "It was once open the door, how or when shall it be closed?" "The Old Testament economy was no longer binding, or even lawful, after the New Testament church was set up. It were just as reasonable to plead for the present use of the passover, the incense, and the burnt offerings of the old economy, which were confessedly done away by the coming of Christ, as to argue in favor of human invention, bearing some resemblance to them, as bending in the christian church." "Adding to the appointments of God is superstition."

After reading the above premises laid down by the author, the reader can easily judge of my surprise, when in favor of infant baptism the Dr. brings forward such propositions as the following:—1. "Because in all Jewish covenants with his professing people, their infant seed have been included." 2. The close and enduring connection between parents and children affords a strong argument in favor of the church membership of the infant seed of believers! The actual and acknowledged church-membership of infants under the Old Testament economy is a decisive index of the divine will in regard to this matter. As to the 1st and 3d of these propositions it is sufficient to refer them to the foregoing extracts from the author's own words for their refutation. The 2nd argument was no doubt original with Dr. Miller;—if the close connection between parents and children affords a "strong argument" in favor of the baptism of the infants of believers—may we not plead other close and enduring connections—such as husband and wives, master and servants, &c. The law of Moses made it the duty of the masters to have all his male servants circumcised, "those born in his house, and not those which were bought with his money."

The author then reluctantly approaches the New Testament for proof to support his infant sprinkling. And here he is compelled to surrender. Speaking of the household baptisms mentioned in the New Testament, he says: "Now though we are not certain that there were young children in any of these families, it is highly probable there were." And here let me ask, (he continues) was it ever known that a case of family baptism occurred under the direction of a Baptist minister? The writer will pause to answer this grave question, by stating that he has baptized several households himself—and no longer than last fall baptized two households the same day—one of them embraced husband and wife and all their children, four in number.

Again, he says: "Although the New Testament does not contain any special text, which, in so many words declare that the infant seed of believers are members of the church by virtue of their birth, yet it abounds in passages which cannot reasonably be explained but in harmony with this doctrine." He proceeds to quote a number of passages which have no more relevance to infant baptism or infant church membership than they have to circumcision or the passover. Indeed they prove nothing so much, as that there is a want of argument in proof from the New Testament. The Dr. seems to forget that he sets out to prove infant baptism, and labors to prove that there were infants in the days of Christ and the Apostles—a fact which no Baptist doubts for a moment.

Next, the Doctor appeals to church history,

but instead of bringing forward the first proof from the fathers to prove that infant baptism was then in existence, he tells us that Tertullian was the first to oppose it. The reason that Tertullian was the first to oppose it, is because it took its rise about the latter end of the second century and in his day. If infant baptism was in existence prior to this, why did not Dr. Miller show it from the writings of Barnabas, Clement of Alexandria, Ignatius, Polycarp, Irenaeus or Justin Martyr. These Fathers succeeded the Apostles and wrote largely. It cannot be shown from any of their writings, infant baptism took its rise two hundred years after the Apostolical days; and asperion was not known for thirteen hundred years after these inspired men had fallen asleep, if we are to credit the faithful history of the church.

Again, according to Dr. Miller's own account, "we find no instance specified of infant baptism in the annals of the Apostolical church," and if further, there is no trace of it in the christian church for 200 years after Christ, and even then they were immersed, which continued to be the practice in the Catholic church to the 13th century, what are we to think of those who tenaciously hold on to that which the learned Dr. Gill has demonstrated "A FACT AND PILLAR OF FOREVER." Will it not be said to him by the Judge in the last day—"ye knew your duty but ye did it not?"

A COUNTRY PASTOR. For the South Western Baptist. Bible Revision Movement.

Brother Chambliss:—As to whether your reply to brother Phillips in relation to God's handing the hearts of Pharaoh be a proper solution of the question, I pretend not to say. But at present I wish to call your attention to your own admission towards the close of your remarks. You say, "there may, in some instances, be slight inaccuracies in our present version of the Scriptures—we shall not deny that there are;" and now I would respectfully ask, if you do not in the use of the word "slight" fritter down the importance of those errors, in the version made by King James' translators, or rather revisors? Do not those "slight inaccuracies" materially affect some important doctrine of our holy religion? Was not there a design in the prohibition, by that civil and religious despot to conceal the mind of the holy spirit in order to preserve his own favorite dogmas? And have not those concealments been ever since the very bone of contention—the rock on which the church has stumbled, and good men have differed in theory and practice? Is it unreasonable to suppose that had the authors been under no restriction, we should have had a different wording, giving a clear meaning of the original upon some important doctrine, or points of the one doctrine of Christ? Do you not admit this fact? I am confident you will.

Again, I know the long use of the common version has produced a kind of feeling of sacredness, a kind of *holy horror* at the idea of changing one word. I suppose that the word "word" has a kind of inexplicable sublimity, a sanctity all its own, in the minds of some, that it would be high treason for that word to be left out and one substituted that they could understand, one that would make common sense. You may not be apposed of the fact that there have been, and doubt not, are now many persons who speak the English tongue who really suppose that the English Bible is the exact word of God. That the holy spirit guided not only copyists, but translators and even type-setters. How far this popular clamor may either directly or indirectly effect the question of revision I presume it is impossible to say. How many of our Pastors are there who read Greek, who have their *sheep skins* in their hands, and would not dare to take a revised English version into the pulpit to read the Scriptures to their people, notwithstanding they knew the version was *more correct* and easier understood than the present common version? And why? Because of the *holy horror* felt by their people at the idea of a change.

Again, you say, "we are not opposed to a verbal alteration of the English Scriptures, undertaken and carried on properly, but we are heart in hand, opposed to the alteration of a single phrase—a single term that is to affect one doctrine of our holy religion." Now, my brother, I confess myself utterly astonished at such an avowal. You perhaps penned this sentence without your wonted attention to its full import. It may be, however, your sentiments carefully matured. If so, I beg you to bear with me till I use the dissecting knife. I promise you I will be as tender as I can.

Now, in the first place, your admission amounts to just nothing at all. As you are heart in hand opposed to altering one word or one phrase, which will alter one doctrine, &c. In this you occupy the old ground of *self-conceit*, the Unitarian, Socinian, the Quaker, the whole family of Polo-Baptists occupy. The phrase "holy religion" with them means just as much as with you, especially when we use the plural pronoun in the possessive case, "our." You will not agree that one single principle shall be touched, no matter whether that principle be taught by the holy spirit or not, so that it is taught by the English Scriptures. Suppose the Greek and Hebrew Scriptures teach a principle or doctrine, diametrically opposite to that taught in the English version. Your position forbids you from expunging that error from the English Scriptures, because you have it incorporated into your *holy religion*. Therefore, to you, English Scriptures are higher authority than the inspired original. According to you the "everlasting" may be changed, providing the doctrine is retained. This would be changing one word for another of the same meaning, which would not only nothing would be effected by it. You continue, and when this work is undertaken at all we are opposed in heart and life, to permitting that workmen who have no faith at all, or known to be unsound in the faith, Alexander Campbell and his party cannot do any portion of the work for us."

The first thing involved in this sentence is the question of time and propriety. You seem to think that if it ever should be proper "at all" to give the people speaking the English language a correct verbal translation, that this is not the time. It does appear to me that this idea does come with an ill grace from a minister of the gospel, whose business it is to urge sinners to repentance now, not wait a day or an hour, and

yet he is unwilling to give them a correct translation of God's word to read now, but will have them wait, &c. But who are to be the revisors? that is the question. Not men of no faith, not Campbellites, and why? Because one has no faith at all, and the others are considered, or rather "known to be unsound." I hear no objection to Presbyterians, Old or New school, Cumberlandian Dutch Reformed, Reformed, Methodist, Methodist Episcopal church, the Episcopal, High or Low, Lutheran, or even Catholics—why this objection? I Campbell more unsound, because he does believe in baptismal regeneration, then the M. E. P. Church who believes the same thing.

But the strongest objection to my mind is, that you appear to have for its sole object, the preservation of the doctrine of your *holy religion*, which seems to indicate that you desire a revision, if "at all," to preserve your "holy religion," or in other words your particular creed, &c. Now my brother, I am as strong a Baptist as you are, or if I am not it is because you have a stronger mind than I have. Yet such is my love for truth, and desire to have the exact mind of the spirit that I can read for myself in the language in which I was born, and being able to read any other, that if a correct and verbal translation were to sweep away the whole of my Baptist creed, in the name of my divine Master let it go. Let it go!!! Let me have the truth, the whole truth, and nothing but God's eternal truth.

The important question how shall we get it, I answer—by the labor of honest scholars. I care not what their notions of religion, provided they are honest men, and scholars profound; they may be deists if you please; let them be honest men. These are the only qualifications necessary as revisors. I look at it more as a literary production than any thing else—let us have a "verbal" translation, and then common English scholars can understand as well as a Greek critic, with an equal knowledge of the history of the times when the Scriptures were written. I apprehend that there are other causes which operate in this matter, perhaps the same that has closed the mouth of so many Baptist ministers on the subject of baptism.

How few are there who will attempt to defend their own peculiar sentiments, especially in relation to the doctrine of baptism, and why? Is it not because the enemies of immersion have, with united voice, proclaimed throughout the length and breadth of the land, (which is really nothing but a synecphantic begging the question) that the controversy should not be longer continued, that it does no good but harm, and many Baptists have yielded to the voice of popular clamor, have hushed the voice of controversy, and thereby admitted that the voice of God may be hushed by the popular breath, and his law supplanted by the traditions of men, and like Achan, suffer themselves taken and held by the beard while they, or the cause of truth is pierced; and that too, when they have the weapons of defense in their hands.

Why have Polo-Baptists fallen upon this stratagem? Because they see most clearly that they are vanquished in the field, they raise the cry of *quarters*, while they change the issue and talk lovingly about eating together. But the question must not be discussed publicly, especially by the Baptists. And the Baptists have swallowed the opiate and consented, at least many of them, to the *truce*, and have turned their arms against each other, and now appear to be exhausting all their energies; now this is just as Polo-Baptists would have it.

Have these facts nothing to do on the revision question? Most assuredly it has. Why did not the A. and F. B. S. carry out their intention? Why this backing out? But that brother Phillips' little "d. d. s." were at the top of their voices, trumpeting a Baptist Bible, say, *ho!* The Baptists are going to alter the Bible; going to take out the word baptize and insert immerse, &c. Oh! what sacrilege! what heresy! what Campbellism! And the *mobili vulgus* soon join the jeering crowd of "d. d. s." and Revis, and the Board are deterred, they are panic struck, and can't move an inch—a few rally, but alas! there are so many who see the "d. d. s." in the way, that the ranks are broken.

Now it is a question of duty; one the responsibility of which must rest at the door of Baptists, all the opposition, notwithstanding. Let Baptists come square up to the work and not be deterred by the popular clamor. And if there be but a single word wrong, in which the mind of the spirit is conceded, let them correct it; it is their duty to do so at once, and let their brethren who have to depend upon the English language wholly for the meaning of the spirit, let them have it all in pure English, in English of the 19th century. Till then Baptists will not have done their duty. Let Pious mock on, but let us learn God and keep his commandments.

May 18, 1852.

THE LORD'S PRAYER.—Of the two portions into which the whole prayer thus resolves itself, the first half, beginning with the Father's throne in Heaven, comes down, by the steps of its several petitions, to man, as the servant of his Father on the earth. "Thy will be done in earth as it is in Heaven." The second portion commences with man and his lower and corporeal needs on earth, and climbs upward, on its returning way to the skies, through supplicants "that respect, first, man's body, and then his spiritual, and empire his deliverance from all present and eternal evil." The prayer becomes thus like an endless chain in our walls. Beginning in Heaven and reaching Earth, and then returning to heaven again, it is seen, binding together the throne and the footstool—God the sovereign, and man the dependent.

PRIZE TO PROF. AGASSIZ.—The Paris correspondent of the *Atlas* states that the Academy of Sciences of France, at their last session unanimously voted to give the *Courier* prize to Prof. Agassiz for his *Recherches sur les poissons fossiles*. This is the first time this prize has been given, and the distinguished naturalist may justly be proud of the honor.

The Senior Bishop of the Protestant Episcopal Church in the United States has notified the other bishops of that church that a meeting of the board of bishops will convene at Camden, N. J., on the 24th of June for the trial of Bishop Doane, or charges preferred by the bishops of Maine, Va., and Ohio.

THE BAPTIST.

MARION, ALA.

WEDNESDAY, MAY 26, 1852.

J. B. STITELER, Corresponding Editor.

TRAVELLING AGENT.—Williams E. Chambliss is the travelling agent for this paper, having full power to close its unsold 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.

Thanks to a number of good brethren for additions to our list of new names this week. "A few more of the same sort left." Let them come.

BIBLE REVISION MOVEMENT.—To the article under this head, on our first page, we decline any response. First, because it is a controversy with us personally; and secondly, because it contains so many statements which even the revisionists themselves would hardly approve. If "Jose" will familiarize himself with the grounds on which a revision of the Scriptures is thought desirable, and verify those grounds, he will receive attention; but we have something else to do besides engaging in a personal warfare with our patrons. It is his own misfortune, if he cannot see the difference between obsolete and ungrammatical terms, and such terms as involve vital points of doctrine; and it is his fault, if he is so uncertain and undecided respecting the "doctrines of our holy religion" (notwithstanding all his attempted ridicule of that phrase) as to be ready to give them up at the bidding of Alexander Campbell, or even an honest deist. We confess we have little disposition to altercation about words or doctrine with any person under such circumstances.

DR. WILLIAMS' LETTER.—At the frequent solicitations of others, and on account of its own merits, we commence in to-day's paper, and will conclude in our next, a letter from the Rev. Wm. R. Williams, D. D. of New York, on the Revision question. Dr. Williams is perhaps the best scholar and the ablest writer of the Baptist denomination in the United States; and the views of such a man at this crisis, cannot but be hailed with satisfaction. It will be found that the Dr. has taken precisely the view of this subject which has been repeatedly expressed through the editorial columns of this paper; and on that account we have the greater pleasure in laying his letter before our readers. We especially commend to the attention of all, that portion of the Dr's letter which relates to the amalgamation with Campbellites in this enterprise.

BAPTIST DENOMINATION IN CITIES.—The series of articles on this subject, which has been continued for weeks past, is now closed. Our readers, we doubt not, feel themselves under lasting obligation to Kappa for the able and satisfactory manner in which he has entertained them. For our own part, we feel that he has done a good work, and done it well. We have not in many a day read a series of numbers of this character so well sustained throughout. They have been instructing and pleasing—combining the agreeable with the useful. It is sincerely hoped the Southern Baptist Publication Society will adopt them, and by consent of their beloved author, place them in a convenient and cheap form for general circulation. Light is needed on the subject of the Baptist denomination in Cities, and this light they furnish, in an impressive and faithful manner,—describing the difficulties in our way, and the means to be adopted if we would succeed in these centres of influence and usefulness. A better deed the Society could not do, than to scatter these articles broadcast to the four winds.

By the way, some time since we had a rather indirect promise from Kappa to furnish a series of letters on the Revision Question. Will he now take it up and give us the fruits of his reading and reflection on this subject? We should be pleased to have him do so. "A Baptist Minister," from Mississippi, is doing excellent service on this subject, but there is room for others to co-operate in the work. Our brethren of the other party are alive to it, and those opposed, need to bestir themselves in like manner.

The subscriber would acknowledge the receipt of a letter, inclosing \$10.00 for "the Bible cause," from "A Female member of the Baptist Church, Tuscaloosa." The money is forwarded, as indicated by the nature of the donation, to the Bible Board at Nashville, where a former similar donation was sent. T. F. CURTIS.
Marion, May 26, 1852.

There are in the State of Indiana, among all denominations, 1,900 houses of worship. Number of communicants about 124,000—one professing Christian to every eight of the population.

EXECUTION IN MASSACHUSETTS.—The Massachusetts legislature has passed a bill providing that criminals under sentence of death shall be imprisoned at hard labor in the State prison for one year, previous to their execution.

LOST GOLD RECOVERED.—On Monday, the trunk belonging to Mr. Meritt, of Nashville, containing \$12,000 in gold dust, lost on the Robt. Rogers, was fished up from the bottom of the river. The gold was the total result of two or three years hard labor in California, and the recovery of the trunk was certainly an extra piece of good luck.

The Maine law prohibiting the sale of intoxicating drinks passed the House of Representatives in the Massachusetts Legislature on the 18th inst. by ninety-three majority.

The Study of Prophecy.

Prophecy is the unfolding of future events. It is the eye of the past looking down the vista of the future, and desecrating with inspired ken the history of the world as it is known only to the great Inspirer. It is the revelation of the purposes of him who worketh all things according to the good pleasure of his own will—the voice of the Eternal, silently, yet sublimely announcing his mind to the children of men—the mighty forebodings of stupendous events that must come to pass.

This considered, the prophecies of the Word of God stand among the strongest evidences for the truth of christianity, and afford to all a rich field for philosophic and historic investigation. To understand fully, how exactly things have been foretold by inspired men, and how completely they are being fulfilled as the scroll of time is unrolled will serve to establish us in "the faith," and to enrich our minds with wisdom not derived from earth.

To tell men what must transpire, is the prerogative of God alone, and prophets are only the inspired vehicles of divine purpose, or only the commissioned agents of God to make known these mysteries to the human family. There is no way of avoiding the conclusion that the Bible is the Word of God, if the events so particularly recorded, have transpired or are coming to pass—there is a necessary consequence from the believing of prophecy to the believing of revelation, so that he who admits the one must also admit the other, or at once evade the conclusion by rejecting the premises. The identity between the prediction and the fact establishes the truth of the revelation containing the announcement—especially when these identities are numerous. Indeed, we regard it as one of the best modes of attesting and confirming a revelation, that it contains prophecies which shall, with absolute certainty, come to pass. The great Eternal possesses most exact and certain knowledge of the future, as he most certainly comprehends the past and present, with whom a thousand years are as one day, and all things known to him from the "beginning." What then is there to hinder God from revealing coming events to man, in that degree and manner which best suits him? That God hath thus revealed, in the predictions of holy and inspired men, future events, no one can doubt who will carefully compare the predictions themselves with the corresponding and fulfilling events.

True, many ages have elapsed since ancient seers have passed away and the spirit of prophecy has left the world, but this does not prove that such a divine influence never existed, and that after all, these predictions are only histories, written after the events had transpired, in the peculiar style of those called prophets. Such has been an objection urged, but supported by no show of argument whatever. There is abundance of evidence, full and satisfactory, that such prophecies of coming events were made long antecedent to the events themselves, so that we have as much reason to credit these ancient prophecies, as we have to receive any ancient historical facts whatever. It is, then, sufficient to know, that the proof for prophecy is the same as for all reliable history of the past.

How wise in God to give us the evidence of revelation—a growing and increasing testimony to the truth of God's Word, and the religion therein taught. As the map of the future is unrolled, we behold the realities, the tangible existences that were once beheld only by an inspired vision—the antetypes of those dark, mysterious and grand predictions of holy prophets of God. "Coming events cast their shadows before." As each prediction is fulfilled—as the tangible existence stands out in bold relief, the correspondent of the dark uttering of prophecy, another invincible proof is given us of the credibility of that wonderful system of faith made known in the records of Inspiration. Thus must prophecy be regarded as one of the principal evidences of Revelation.

From these remarks may be inferred the importance of a careful study of the prophecies recorded in the Old and New Testaments. This is necessary, to give us a complete view of the Divine Economy. Thus the symbolic and the real are united, the old and the new brought together, harmonized and established. Thus we shall behold Christianity in its first opening, when Moses recorded the declaration of the Eternal, "I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel," unto the fulfillment of those sublime Apocalyptic visions of the inspired John, when the whole world shall be subject to Immanuel. What a vast field this presents us in the very predictions themselves! Their nature and extent, the peculiarity of the Inspired, and the position of their prophecies in the economy of the Old Testament, and their relation to that of the New, the mode of life followed by the Prophets, their symbolic actions, the criteria by which the true are to be distinguished from the false, the promulgation of the prophetic declarations, and their final and complete accomplishment. These and other distinct subjects, afford a rich field for the student of biblical literature.

Thus history will become the key by which we shall unlock many of the treasures of God's holy word, which otherwise would be to us incomprehensible, and enable us to explain the dealings of Jehovah with the nations of the earth, which are to many of God's children so mysterious and inexplicable. This will become equivalent almost to ocular demonstration. We can have no reason to doubt the truth of the prophetic writings, and by a necessary inference that of christianity, when we discover things recorded with great clearness and completely fulfilled hundreds of years after their prediction, and in every instance in no respect dependent upon human conjecture. Is it not important then, that every one who desires clear and in-

disputable evidence of the religion of the Bible, should carefully study the prophecies of the Old and New Testament, and trace their exact fulfillment in the well authenticated facts of history? This is of special importance to the minister of the gospel. He should search into the rich treasures of prophetic lore, and with the lamp of history be able to illuminate all those sacred mysteries uttered hundreds of years back in the dim past. Thus would he be able to vindicate the religion of his Master from the aspersions of its enemies, and establish by the most irrefragable arguments the faith of God's children. Without such study the minister of Christ is not fully equipped for the battle with the opposers of truth, nor fully prepared to feed the flock of Christ.

In view of these things may we not hope that more attention will be paid to this department than has hitherto been the practice of the church? To how many of our professing christians are the prophetic writings devoid of interest, and passed by as too mysterious to be understood, except by those whose duties compel them to be more conversant with the sacred oracles. Such must always be the case as long as the careful study of prophecy is neglected, and our ministers themselves know comparatively little of the rich treasures of thought and inspired wisdom, little of the cumulative evidence for the truth of christianity, and little of the beauty and sublimity of language contained in the writings of the inspired prophets. Were our members more familiar with these "shadows of coming events," and the beautiful imagery in which they are mostly conveyed; were the prophetic writings more frequently the subjects of the pulpit, and the themes for the reflection of God's people, there would be more of interest manifested in the literature of the Bible, so grand and elevating, and more attractiveness in the public worship of God. All will admit that these would be changes for the better. Let then the prophecies be held up to the notice of the people, and carefully explained, and their fulfillment in the facts of authentic history shown to the comprehension of every individual, so that those holy men, though long dead, may yet speak their oracles of inspired truth, and attract us to the study of God's holy word.

These few thoughts we have intended as an introduction to a series of articles upon some of the leading prophecies contained in the scriptures, to which we shall ere long invite the attention of our readers. J. B. S.

AN EDITOR'S CONSOLATION.—The Biblical Recorder, having, after long indulgence of its patrons, sent out its accounts, receives the following consolation. He says:

"In not a few instances instead of payment, we receive angry requests that we discontinue sending the paper. In other cases, we receive the payment indeed, but only about two-thirds of the amount of the bill forwarded. Persons who would be ashamed to have any other account remain unsettled seem to think it a matter of indifference whether the subscription to a religious newspaper be paid or not. Persons who would think it beneath them to insult any other man, will not hesitate to heap insult upon insult upon the head of an Editor or Publisher. We cannot understand why it is so."

Why, brother Tobey, we are surprised at you to complain of that. We have sent out thousands of dollars worth of accounts from our office, of which we have never heard in any form. If we could just get in two thirds of the amount, we would sit down as independent as a wood-sawyer and take a perfect shower of insults.—These back letters only serve to cultivate your patience, a thing Editors need.

SIGNS OF THE TIMES.—We copy the following paragraph from the Western Recorder:

"Not the least interesting and significant of the signs which indicate the sure triumph of Baptist principles and practices, is the large number of converts being continually added to our ranks from the ministry of the Pseudo-Baptist churches."

Within the past eighteen months, at least one hundred and fifty clergymen, connected with the different denominations holding to infant sprinkling and opposed to baptism by immersion, have renounced their error and united with Baptist churches. Is not this fact significant of something? Does it not indicate a tendency in the liberal-minded opposition to seek the light of truth and be made whole?"

WAKEFORD.—We learn that the Wakeforest College, under the direction of the Baptists of North Carolina, is now in a flourishing condition, with near one hundred pupils and arrangements for its endowment are in active progress. The college enjoyed a powerful revival a month ago, embracing all the higher classes, and leaving but nine (Freshmen) unconverted, out of the whole college.

CHANGE OF ADDRESS.—Rev. P. S. Gayle has removed to Vernon, Madison county, Miss., where his correspondents will please address him.

REV. H. W. WARD has removed to Shreveport, La. His correspondents will address him at that place.

REV. H. LEE, on account of failing health, is compelled to return South, and requests his correspondents to address him at his former residence, Brooklyn, Connequot county, Ala.

REV. T. SHANKS, having located at Troy, Pike county, Ala., desires his correspondents to address him accordingly.

REV. G. B. DAVIS, late agent for the Indian Mission Association in Alabama, has removed, for the time, to Bunker Hill, Illinois, where he would be glad to hear from his old friends. Our brother's health, we regret to be informed was little improved, so that it is not likely we shall have the privilege of communicating with him long on earth. May the strong arm of the Blessed sustain him.

Revision Question.

NUMBER TWO.

Upon reviewing the first number on this subject, I discover some expressions that might seem unkind. I will merely state that those expressions were elicited by certain remarks in revision newspapers, that appeared to me arrogant and dictatorial. Baptists never submit to dictation, and I suppose that I have my full share of this family trait. Great men lived before Agamemnon; and great critics and theologians have lived before the present generation. For the great body of my brethren concerned in this movement, so far as my acquaintance extends, I have the kindest and most fraternal feelings, and believe them to be equally conscientious with myself. I will add, I have no doubt of the abstract right of any competent person to make a new translation of the Bible, or any portion of it, under the awful penalty denounced against him who should add to or detract from the word of God. Baptists have an equal right with McKnight or George Campbell or Good or Noah Webster or Bernard. The only question, I humbly conceive, is the following:—Is the present movement likely to result in the advancement of the cause of truth? It may be very safely admitted that the version of the English Scriptures, made in 1611, has its imperfections, without admitting that it is expedient to attempt a correction in the manner proposed.—To every thing there is a season, Solomon tells us; and it may possibly ally the hot haste of some of our good brethren, to remind them that the Septuagint, or Greek translation of the Old Testament, from which the Apostles of Christ habitually quoted, is confessedly not an exact transcript of the Hebrew original. It is not doubted that it is our duty to attempt the correction of whatever, we are convinced, is erroneous. But there are various methods of doing so and providence should guide us in the selection of the method. Every preacher, every commentator, every writer on theological subjects, has an undoubted right to give his own opinion in regard to any disputed passage. Let him appeal to the tribunal of public opinion, a tribunal, which, from the nature of the case, must be the final arbiter. From the great intermixture of sects in this country, no one sect can control public opinion. They cannot force their peculiar views upon society, and surely Baptists would be the last to wish to do so. The friends of Revision cannot possibly suppose that all the different Protestant denominations in this country, will, at their mere dictum, lay aside a version in which they have all acquiesced for nearly two centuries and a half. Of course, when I say, they have all acquiesced, I mean that they have admitted its general excellence, and that it had no material or vital error, and that they have all used it in their public and family worship. To expect anything more than this, is perfectly visionary. To attempt to make a translation which should command the universal sanction of all men, in every particular, would be just about as wise an undertaking as would be an effort to fly to the stars. It is perfectly idle to talk about a faultless translation, unless it were made by infallible men. All that we can possibly expect in a translation or in anything human, is an approximation to perfection, not absolute perfection. Surely then, its want of absolute perfection is no reason for throwing aside a most excellent translation, unless we were sure of getting a better. If an amended version be necessary, why do not its friends publish a volume containing the received version, together with their proposed amendments, either in parallel columns or in the margin or at the bottom of the page. Surely the public have a right to judge in this matter, and they should be willing to place the whole subject fairly before them. I can see no objection whatever to this course. I do not object to any individual's publishing a translation upon his individual responsibility. It is a right which belongs to him as an American citizen. The same is true of a number of individuals. What I do most seriously object to, is the attempt on the part of the American Bible Union to identify their enterprise with the Baptist denomination. They have no right to do so. All this agitation has been gotten up, not only without the sanction of any considerable body of our brethren, but in direct opposition to the views of the American and Foreign Bible Society, the Southern Baptist Convention at Nashville, and various other large and influential bodies. It is evident from various manifestations of public sentiment, that this enterprise can not secure the sanction of any considerable body of Baptists. The only effect so far, has been to produce discord among those who ought to present an unbroken front. The war has already commenced in New York by the ejection of the American and Foreign Bible Society from one of our houses of worship built expressly for its accommodation; where it will end, God only knows. Here, permit me to remark, that N. Y. as being the largest of our cities, is precisely the spot in which I should expect to find public sentiment least sound. The denser the mass, the greater will be the excitement, and the less of independent mental action. In such a state of society where the action of mind upon mind is so constant and intense, individuality of character is almost obliterated. Society becomes every thing, the individual nothing. Every thing becomes conventional. The strongest and firmest minds are borne along by an irresistible current. In that city, congregate political refugees, philosophical charlatans, the propagandists of every monstrosity moral, religious or political. There Transcendentalism, Pantheism, Atheism, Socialism find their appropriate home. However favorable such a State of society may be to the development of those qualities which fit men for the struggles of life, it is evidently unfavorable to Philosophy, eloquence, and poetry. These are the children of solitude, of self-examination, of profound thought. It is no less unfavorable to

purity and elevation of moral sentiment. If apparent exceptions to what I have supposed to be the influences of great cities, be found to exist, I apprehend, they are only apparent. They are the cases of individuals who do not expose themselves to the influence of the rushing tide, who carefully avoid the tainted moral atmosphere, who surrounded by multitudes, live much alone. I fear that the restlessness which I have attributed to New York and other great cities, is characteristic of our Northern brethren, generally. The very genius of agitation seems to possess them. They have been harassing us for years, with attacks upon our property and our social institutions, and now, forsooth, they must attack the old-fashioned English Bible, which we received as the most precious legacy of our fathers. I wish not to do injustice. Whilst I deeply deplore the restlessness and fanaticism but two prevalent at the North, I yet trust that a majority of our Northern brethren are politically sound; and I have no doubt that a majority of our Northern Baptists are sound on the Bible question. A BAPTIST MINISTER.

Labors Among the Norwegian Immigrants.

The American Tract Society has, at the present time, two Norwegian colporteurs, laboring among their countrymen in Wisconsin and northern Illinois. One of them writes thus:—"I have sold more books during the past quarter than I had reason to expect, considering the poverty of the Norwegian, and how little they realize their need of religious books. Though most of them are members of the State church of Norway, I find among them but comparatively few experimental christians. In lately revisiting a portion of my field, I was struck with the change which had taken place in the feelings and conduct of the people respecting my work. There was much more friendliness and interest manifested than before. Almost every family welcomed me as a friend. It was easy to get their attention in religious conversation; and not a few to whom I had given some Danish tracts on my first call, were ready to purchase books. I also learned of the hopeful conversion of a woman by the reading of Baxter's Saint's Rest, in Danish, a number of copies of which I sold in the settlement. Her sister, who informed me of this fact, is now seeking Christ herself."

It is by such means that the gospel is slowly, but surely, spreading among the different classes of our foreign immigrants. The American Tract Society has, at the present time, between seventy and eighty colporteurs laboring among their immigrant countrymen; and their uniform testimony is that prejudice is giving way, and a desire for religious reading is increasing. Their second visits are welcomed with joy. Here is the beginning of a great change. **

Colporteurs wanted in Texas.

A minister of the Gospel in Texas, well informed in regard to its moral condition, has recently addressed the Secretaries of the American Tract Society concerning the need of more colporteurs in that State. He says:—"Where people can hear a sermon but once or twice a month, and that seldom on the Sabbath, I call it comparative destitution. For families passing the period of their probation under such circumstances there is but little hope. But where there is no preaching, no weekly Sabbath school, no religious ministrations of the sanctuary, and no religious reading in the family; where children are growing up under influences wholly foreign to these—such a people I call destitute indeed."

Now the former of these classes may be somewhat larger than the latter, but taken together, they embrace no small part of the population of Texas.—Some are indifferent to their situation, but others feel their destitution, and sigh over the prospects of their rising families."

He then urges the importance of speedily commissioning at least ten additional colporteurs to traverse that State, and carry the blessings of the Gospel to these different classes of the destitute.

During the past year the Tract Society has had several colporteurs in Texas, but the number will be increased, if the right kind of men can be found. A wide door for usefulness is here opened to pious, energetic, self-denying young men, who are willing to gird on the colporteur harness, and work for Christ and for eternity. Who will volunteer for this service in Texas?

SUCCESSFUL LABORS.—The Presbyterian says of the late Dr. Potts: "During the thirteen years of his pastoral charge of the Second Presbyterian church, about one thousand new members were added to its communion. Having settled in St. Louis when there were but two small Protestant churches in that city—a Presbyterian and a Methodist—and when its entire population did not exceed 5500, he lived and labored there, with the exception of two years, until the number of its inhabitants reached nearly 100,000, and protestantism had become a powerful and controlling element in its society. The end of this eminently valuable and useful man was full of peace."

BAPTISTS IN ILLINOIS.—In fourteen out of the twenty-two Baptist Associations in the State of Illinois, there are, according to the returns in their minutes, 209 churches; 163 ministers; and 11,064 members; 1,617 of whom were added by baptism during the last year. The whole number of Baptists in the State, exclusive of the anti-missionists, is supposed to be about 16,000.

Five colporteurs of the Free Church of Scotland, aided by colporteurs of the Bible Society, during the last nine months of last year, sold nearly ten thousand copies of the Scriptures among the Jews in Hungary.

The Book of sacred music prepared under the direction of the Pres. Gen. Assembly, has just made its appearance from the press of the Board of Publication. It has been prepared with much ability and care, and is calculated to be eminently popular and useful.

The fining-pot is for silver, and the furnace for gold: but the Lord trieth the hearts.

Dr. Williams' Letter on the Revision Question.

The Amity Street Baptist Church of the city of New York to the American Bible Union: MEN AND BRETHREN:—The letter written to us by your Secretary, and in your name, asking of us a collection in aid of your organization, and also the printed circular accompanying that letter have been received and read throughout. In frankness let us present the views which forbid our compliance with your wishes.

Our admirable received Version has, we think, on your platforms, and in many of your publications, been most unjustly disparaged.—The only sound and trustworthy criticism to be employed in amending its minor defects, must begin with recognizing its rare and indisputable merits. Now, for its general fidelity, beauty and excellency, the existing popular version has received the highest praises from some of the most eminent scholars. Walton, and Castell, and Cudworth, when met for a proposed revision of it, and whilst allowing the existence of some defects, yet declared that it "was agreed to be the best of any translation in the world." The great Selden held singular views as to its worth.—Among those now most fluent in its depreciation, is it common to find one having even the title of the biblical attainments of either of these scholars? It may be imperfect, but can you warrant any translation that may be proffered to replace it, as being less imperfect? Have not, notoriously, a large number of changes suggested in its renderings, and which to the authors of the changes deemed unquestionable emendations, proved, in the sounder judgment of the churches generally, but misjudged alterations for the worse? Can any human version so far approach the immaculate and perfect, as to command for all its renderings the undivided and cordial assent of any one competent scholar besides, it may be, its own impartial author.—Some ill-considered principles have been propounded, as to the duty of every man to correct, at all hazards, by an edition and version of his own, whatever he may believe to be errors.—But such positions, if fully carried out into practice, would make it the inevitable duty of every man who read Greek to issue his own English New Testament; would give to our churches as many varying versions as they may have classical scholars; and thus would accept as true, the taunt of Romanism, that Protestantism, when fully obeyed, makes it every man's duty to prepare and issue his own Bible. We do not so read the Bible's own lessons, and the examples of the apostles.

When the apostles went everywhere, whilst, from time to time, they were writing the New Testament, they everywhere found a Greek uninspired version of the Old Testament. Greek was then the literary language of the world—the tongue of fashion, commerce and philosophy—and this Septuagint version was in the hands of educated Hebrews throughout the Roman dominions. It has faults far more grave and more numerous than can be alleged against our English version. Paul might have turned aside from his missionary tasks to prepare, not only a better, but what none else than an inspired apostle could have given, an infallible and perfect Greek version of the Old Testament. But how does he act? At times, he quotes in Greek the Old Testament, with variations from and corrections of the Septuagint translation. At others he cites, without comment or correction, the rendering of that Septuagint, when it was not a close and exact version of the original Hebrew. Was he the servant of a base expediency, in failing to devote himself to the production of a correct translation? So, as it seems to us, some of the principles by you presented would require us to call that faithful apostle, Luther, on the contrary saw in this disposition of the New Testament writer to content himself with the general sense of a rendering of the Old Testament, which he might have made more close in its phrases, an express design of inspiration this to anticipate and reprove the cavils that would insist so much on one set form of words.

Your remarks apparently proceed on the assumption that your brethren who decline sharing in your revision are guided by expediency, whilst your aim, on the contrary, is full, fearless obedience to the truth. In this you misapprehend the actual position of these brethren. When Paul determined to labor in foreign rather than in home missions, not building on another man's foundation, nor preaching Christ where he was already named, did he really do homage to a low expediency? You allow with us that his choice was just. Now, was this, his preference of the most needy field as demanding the first labors, very unlike our own resolution, that the supply of the untamed heathen with the Cherokee, Burman, Kanan and Chinese Bible, is an object of higher and earlier obligation; whilst we postpone to the fitting time the bettering of an English Bible, already by your own acknowledgment "awful"? Are we justified in forsaking the versions for Rangoon and Hong Kong, and in breaking down the organization that does most to supply these versions, in order to concentrate our strength on the one or more projects, at various times submitted to us, for a new revision of the English Bible? But, assuming that your projects seek to serve the truth, are you unanimous and assured that the alleged amendments are really such? To some of us many of these suggested changes appear palpably erroneous. Are we to be denounced as enemies of the truth in withstanding their rash endorsement and adoption by the churches? The advocate of a groundless and mistaken change is really assailing the truth, so far as he forces a poorer rendering into the room of a better; and the opponent of such deterioration of the divine oracles is, in fact, the defender of truth.

The alteration most sought by some esteemed brethren among you, was in the word describing the first ordinance of the Christian church. We are not convinced that expediency or truth requires the change. Supposing that, as the ef-

of such new rendering when once it became current, it should come to be said that the submergence of a convert in water, and his emerging therefrom, are not truly and fully designated by the word baptism—that the last word has been so distorted and marred by superstitious usage of it, that it is no longer a fitting appellation for our own primitive form of the ordinance; should we not have sacrificed the truth, in the vain hope of advancing it? We believe that neither expediency nor truth demands the change of term; but that both unite in requiring the retention of the present word.

And as to the other changes, going behind this term, can we overlook the warning testimony of Carson, as to much over which modern criticism vaunts as being emendation? "Many real improvements (he has said) of our translation in particular passages have undoubtedly been made, but by a far greater number of pretended improvements are gross corruptions. Besides, it is in small matters they amend; in matters of the highest importance they pervert and corrupt." So wrote Carson to the author of a celebrated article in the Edinburgh Review. Nominal emendations may be real, and often have been, violent wrestings of God's truth. You would avoid the admission of such among your changes. But must we not be earnest in demanding some greater safeguard of the allowed honesty of your intentions? More piety without learning, or mere learning without piety, would equally endanger us, and to both these need to be added, judgment, taste and mastery of our own rich tongue. Do we recognize the presence of these in some of the revised versions to which you appeal as it with admiration? We find in the very pamphlet published in connection with the proceedings at your organization in 1850, favorable mention made (p. 27) of "the most godly and learned men" who, it is said, have been dissatisfied with the received version, and then amongst others, are recounted the names of "Scarlet, Wakefield and Dickinson." Now, Dickinson's work certainly incurred general reprobation as being in every way, inferior to the received version, and as exposing, by its absurdities of style, the Scriptures themselves to contempt. Scarlet's work was written in the interests of Universalism, to make it out that future punishment was not everlasting, but "Eonian," as he phrases it. Vidler was his pastor, and aided Scarlet in the work. Vidler's incompetency and untrustworthiness, as a scholar and theologian, his controversy with Andrew Fuller affords abundant proof. Abounding in Greek and Hebrew criticism, his knowledge of the tongues was wonderfully and intolerably superficial. Wakefield was a Unitarian, no subject of remark in another of Fuller's works, and his renderings of the New Testament eyed and favored that system constantly and relentlessly. Must we disinter the slain whom Fuller was thought to have routed and buried, to re-animate them as guides and patrons along our critical way? Taken in the mass, these three works at least would serve, in our view, to point a warning against the enterprise, rather than to furnish an argument for it. And of the Englishman, Bellamy, (not to be confounded with his American namesake, the disciple and friend of Edwards,) whose labors on the Old Testament we have seen pleaded by some as a precedent and warrant for the present undertaking, a recent English work of much acumen, Bastar's "Bible in Every Land," has spoken, pronouncing Bellamy's work to be "too extravagant" to "deserve mention." Now, if these be among the names which the laborers of your Society see fit to quote, and honor, to what inferences are we not shut up, as it respects the soundness of judgment, and purity of doctrine, and perfection of language to be expected from a project heralded by such outsiders and bootleggers?

But you say so numerous are the errors of our present version, that "attempted correction constitutes a considerable share of the duty of an intelligent minister in his weekly ministrations." We cannot judge as to the duties of any ministry of special intelligence; but, as to ordinary ministers and their charges, neither pastor nor people have amongst us regarded it as any "considerable share" of the pulpit work to correct errors in the Bible. We have been rather content to acquiesce in the opinion of Carson, no least or incompetent critic, that "no rule can be more general," or, in other words, admit fewer exceptions, than does the maxim that he who is perpetually amending the common version is but a novice in criticism.

You allege that "the strongest and most effective arguments of infidelity and scepticism among the common people, are founded upon mistranslations of the words of inspiration."—there, too, we must dissent. Some of us have looked much into the pleadings of infidelity, and the counterpleadings of those who have resisted and refuted it. Some few renderings might perhaps be more felicitous, to exclude here and there a sceptical cavil. But we believe that beyond all peradventure, the chief quarrel of scepticism is against facts and doctrines that no just translation can put out of the Bible, and that no sound theologian or evangelical disciple would wish to put out thence. And we must also add the expression of our solemn and mournful conviction, that very much has been conceded to scepticism by rash emendations and unreliable renderings, that served only to confirm the incredulity they vainly sought to propitiate and soothe. Bellamy pleaded, for the strange translation which he made of the Old Testament, the necessity of this counteracting infidelity; Bahrdt, in Germany, made the like allegation for his most reprehensible and irreverent version of the New Testament. It is possible, by awkward concessions, excisions and adjustments, to produce a result tending rather to make Christians sceptical than to convert sceptics into Christians.

As to the preliminary question, therefore, of

the need of an amended version, and the bearing of expediency and truth on the present attempt, we are not in unison with you.

II. But allowing that it were—which allowance we cannot make—needed at this time, we differ as to the best mode of securing a just, scholarly, and orthodox result.

You address your appeal to us for aid, as we suppose, merely because we are a Baptist church. You send no similar letter to Presbyterian, Congregationalist, Methodist and Episcopalian churches around us. Many of the arguments in your documents and oral addresses are to our churches as a denomination. Your officers are mainly Baptists. So far, your enterprise is denominational.

Now, the history, of our own and other evangelical churches, and the providence of God as shaping that history, have given to our received version more than a denominational character. It has a national reputation and authority. It has struck its roots through the British and American classics of two entire centuries. It came from a time when neither the Latitudinarianism nor Pelagianism of some later periods in the English Establishment had as yet currency and sway. The Episcopal Church of England was then evangelical, not to say Calvinistic in doctrine. The sending of delegates to the Presbyterian and Calvinistic Synod of Dort, done in that age, would not have been done in any later era of the Church. At the time of the preparation of King James' version, the Presbyterian, the Congregationalist, and the Baptist, then feeble and obscure, like Levi paying tithes in Abraham, were lost from view under the broad shadow and preponderating power of the Establishment. But as those other bodies became known and powerful, they emerged into influence, not to reject and impugn, but to accept, as a general rule, and to quote and extol the received version. For many generations, their grateful endorsement and acceptance and eulogies of it have made it a ground of common union, and a point of mutual appeal. Any amendments now to be made would, we think, be considerate and effective only as they should not be sectarian, using that term as Carson, a Baptist and a critic, used it, in the innocuous sense, of denominational. You want, in reasoning with your neighbor who is of another christian communion, a Bible not only that you will believe, but one that he can believe. To exercise the prophetic gifts of the Spirit profitably in the primitive Christian assemblies, the speaker having the Spirit must find hearers also. There could be no hearers, if all were at the same time speakers. Paul declared, therefore, that the speaking should be of one at a time, and that others should keep silent. Nor were the men, thus for a time kept silent, to say that the Spirit of truth in them forbade a moment's pause. God was the God of order, and not of confusion. The spirit of the prophets was subject to the prophets; and was therefore to be exercised by them in an orderly and edifying manner. And so it seems to us, that the spirit of truth, in wise and pious critics and translators, will seek utterance in the form of a good version of the Scriptures, by such methods of utterance as will secure a hearing and a helping in other evangelical bodies; and not by such methods as would minister only discord and disorder, and profitless and endless janglings. God is not a God of confusion in versions more than in prophecies.

A sectarian version of a work that has, by the common endorsement of all evangelical sects, become catholic and general, is little likely to obtain currency and confidence, even within our own denomination, much less beyond it. And by laying down, as your society is said by its friends and officers to have laid it down, that the rendering of the Greek word for baptism by another word is no longer held an open question, but that in effect "immerse" must take the place of "baptize," does not your enterprise incur the very censure which your advocates cast upon King James for his instructions to translators? You limit the consciences and restrain the unfettered judgment of your revisors.

(Continued.)

Rev. A. B. Couch's Resignation.

Sabbath, May the 2nd. The church met in conference to take action in regard to the resignation of the Rev. Alexander B. Couch, of the charge of the church at this place, (Dandanelles,) which was tendered on last Sabbath, and excepted, and also to give some expression of the regard and high esteem entertained towards him. On motion, brethren Joshua Miller and Jesse G. Grace were appointed a committee to prepare a preamble and resolutions in behalf of the church. Whereupon Bro. Miller, chairman of said committee, presented the following, which were unanimously adopted, and ordered for publication in the "S. W. Baptist."

Whereas, the health and other causes have led our beloved pastor, Rev. A. B. Couch, to resign the pastoral care of this church, and feeling it our duty to give some expression of our feelings towards him as an efficient gospel minister, and a large circle of friends and relatives to mourn their loss. They do not grieve, however, as those who have no hope; for sister McMormore was for many years a consistent and devoted member of the Baptist Church at Elm, and in her last days, and at her death gave the most satisfactory evidence of her acceptance with God. The writer of this article has often, in the discharge of his duties, been led to the bedside of dying saints; but never before did he witness one entering the gloom of the grave, so perfectly sensible, and so calm, and calculating. She seemed to have set her house in perfect order, and when the hour of her departure came, there was nothing to be said. To her husband she gave the most tender advice concerning her children, and to a weeping circle of brothers and sisters and doing Father, the most heart melting entreaty to meet her in heaven.

Then turning to her pastor, she observed: My dear brother pray for me that I may die easy. Thus passed from the Church's militant one of the brightest gems, to join the Church triumphant at God's right hand.

on the walls of Zion to declare salvation to a dying world.

Resolved, That in parting with our late pastor, reciprocal attachments have been formed, and the christian love which has linked our hearts in such close union is interwoven but to be severed, which is frequently the case in this uncertain world; but may God go with our friend and brother, and may the richest gifts of the Holy Spirit remain and abide with the church.

JAMES V. ZEY, Mod.
M. J. GREENE, Sec'y.
Dandanelles, Yell Co. Ark. May 2nd 1852.
Our Tennessee Baptist please copy.

Rev. Joseph Morris.

Dear Bro. Chambliss—I see in the South Western Baptist of April 28th, a communication from Rev. Joseph Morris, in relation to California, its destitution of the preached word, and the great necessity of having Baptist preachers in that section of country. It seems to me that this subject addresses itself at once to every christian heart. There certainly never was a more prominent field for missionary enterprise, nor one more inviting to the self-denying missionary of the cross. It appears to me, and must appear so to all given to reflection, that more can be done in California towards sending the gospel into all the world, in a short time, than has been done for years past. There are people from every part of the known world in California, who will, as a matter of course, become acquainted with the gospel, for they will occasionally attend places of worship, and hear the preaching of the word; and thus, on their return home, they will carry the news back with them. How indispensable then to have preachers there—yes, Baptist preachers. This subject has been too long overlooked.

I see Bro. Morris is on an agency for the Californian brethren. I compliment them on being able to procure the services of one so faithful. I have known brother Morris from my boyhood up. We were both raised near each other in Wayne county, Mississippi. I knew all his family. His father and two brothers were Baptist preachers, men of sterling worth, and unflinching and uncompromising Baptists. I can in all sincerity recommend brother Morris to the affections of the brethren, and hope he may meet with success in the noble enterprise in which he is engaged. May God sustain him in the decline of life; and make him abundantly useful in his contemplated field of labor.

In the hope of a blessed immortality, I subscribe myself your brother in the kingdom and patience of Jesus Christ.

JACOB G. COLLINS.

EFFECT OF NEWSPAPERS UPON THE MINDS OF INSANE PERSONS.—Mayor Berry, of Williamsburg, New-York publishes a letter on the subject of moral treatment for the insane, in which he states that he has ascertained, in his last visits to the Lunatic Asylum, that the reception of newspapers by that unfortunate class of patients produced a very satisfactory impression upon them and seems decided to call them back, for the moment, to some degree of reason.

LAWLESSNESS AT RICHMOND.—A large crowd congregated around the Executive mansion at Richmond on Friday night, and offered various demonstrations of disrespect and insult to Governor Johnson, in consequence of his having commuted the punishment of Hatcher, the negro sentenced to be hung. The Legislature has appointed a committee to inquire into the facts concerning this disgraceful affair.

MORTALITY IN FLORIDA.—It is an interesting fact, says the Raleigh Standard, and one which will probably surprise the rest of mankind, that by the last census returns, Florida exhibits a smaller proportionate mortality than any other state in the Union.

Mortuary.

Tribute of Respect.

At a regular Conference, held with Elin Church, May 23d, 1852, the following proceedings were had:

Whereas it has pleased our heavenly Father to call from the Church militant, our highly esteemed, much beloved, and useful sister, Margaret S. McMormore, to the Church triumphant above, as we trust—therefore, we deem it proper that the Church should take such steps as will hand her memory down to those who may come after her, and for this purpose, be it resolved that the Church deeply sympathize with the bereaved family of our deceased sister in their afflictions; and further, that these proceedings with the Obituary, heretofore annexed be spread upon our Church Minutes and a copy of the same be sent to the South Western Baptist for publication. By order of the Church in Conference.

WM. S. LLOYD, pastor.
MOSES McLEMORE, C. Clk.

DIED.—After a short, but painful illness, at her residence in Montgomery County, Alabama, on the 26th of April, 1852, MRS. MARGARET S. McLEMORE. The deceased has left behind her a devoted husband, three little interesting daughters, and a large circle of friends and relatives to mourn their loss. They do not grieve, however, as those who have no hope; for sister McMormore was for many years a consistent and devoted member of the Baptist Church at Elm, and in her last days, and at her death gave the most satisfactory evidence of her acceptance with God. The writer of this article has often, in the discharge of his duties, been led to the bedside of dying saints; but never before did he witness one entering the gloom of the grave, so perfectly sensible, and so calm, and calculating. She seemed to have set her house in perfect order, and when the hour of her departure came, there was nothing to be said. To her husband she gave the most tender advice concerning her children, and to a weeping circle of brothers and sisters and doing Father, the most heart melting entreaty to meet her in heaven.

Then turning to her pastor, she observed: My dear brother pray for me that I may die easy. Thus passed from the Church's militant one of the brightest gems, to join the Church triumphant at God's right hand.

FOR SALE.

A large and commodious DWELLING, situated in a pleasant part of the town. The house and all the improvements are in the best order. Terms very low. May 26 11-0

DR. CRAM'S PATENT SPINO-ABDOMINAL SUPPORTER!

DR. S. BALL, would respectfully inform the citizens of Marion and vicinity, that Miss M. HARRIS, the sole Proprietor of this article for the State of Alabama, has constituted him her sole Agent for the counties of Perry and Holmes, and the Town of Greenville, and has left with him an assortment of them for the accommodation of those who do not avail themselves of the opportunity to procure one during her short stay here. From the testimony of 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 support kind ever offered to the public. Its construction has reference to the Anatomy of the spine, and is adapted to 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 that none need fear his inability to secure a perfect fit. Terms invariably cash.

Office near the E. E. King House.
Marion, March 31, 1852.

NEW CARRIAGE WAREHOUSE, Selma, Alabama.

B. M. BAKER & CO., dealers in every description of Carriages, Buggies, Harness, Saddles, Brakes, 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 bought and selected especially 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 Axes and strong mule Harness, which will be sold cheap.

B. M. BAKER & CO.
42-1y.

L. H. DICKERSON'S, Cabinet Ware House, Selma, Ala.

TAKE notice 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 of this kind in Mobile New Orleans, to purchase of him. He will have on hand a supply of Pianos, of the most improved construction.

Also, Metallic Burial Cases, 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. 2-12m

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.

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. JEFFRIES, 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 Mission Institute, Selma, and having 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 Mission 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. JEFFRIES is a lady of many years experience in teaching, having taught with eminent success in Mississippi and Alabama, continuing 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 Sumter counties. We confidently say to our friends that they cannot regret placing Music scholars under the tuition of Mrs. Hines, from whom they will learn not only a correct and brilliant style of execution, but also 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 Monochromatic Paintings.

Rates of Tuition Per Session of Ten Months.

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

One-half of Tuition fees will be due on the first February; 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.

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 extravagance and dissipation, as well as the desirability of its location, 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 all legal means to prevent the vending of ardent spirits. The Institute is furnished with a valuable Apparatus, and four Pianos.

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

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

Boarders in the Male Institute, (Only by Boarding in the Institute can the highest advantages of the Institute be realized.) Here the young Ladies are always under the care of the Teachers, and have regular hours of study and recreation. Board then in the Institute.

BOARD can be had in the village, Institute and vicinity, for \$2.00 per month, including washing, room, fuel, &c.

Total expenditures in the Male Department for Board, Tuition and highest classes, per session, \$120. Total expenditures for same, for a young Lady, 120. Total conditions for same, for a young Lady, including Music, 165.

(Cheapest Institution in the State of Alabama.)

Session and vacation, there is but one Session, that ten months, beginning always the first Monday in September.

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

Board of Trustees:

REV. W. THOMAS, President.
J. F. ORR, Vice a resident.
H. COLE, M. D., Secretary.

E. B. HOLLOWAY, JAMES WHITE, JAMES M. McLEARY, REV. JAMES YOUNG, B. F. COLE, M. D., EDNA G. ADAMS, J. T. WOODBATH, LEWIS B. MOSLEY, JOHN A. NIXON, ALFRED AVERY.

The following gentlemen have consented to act as a Board of Visitors:

Hon. W. R. King, Dallas.
Hon. H. W. Collier, Montgomery.
Hon. B. F. Fitzpatrick, Atlanta.
Hon. W. P. Chilton, Tuskegee, Marion.
A. W. Elberle, Esq., Dallas.
Rev. W. T. Hamilton, D. D., Mobile.
Rev. J. C. Jones, Wilcox.
Rev. Elijah Bell, Dallas.
W. W. Rains, M. D., Dallas.
Wm. Galley, M. D., Wilcox.
Robt. A. Walker, Mobile.

March 10, 1852. 52-4f

WATCHES, JEWELRY, AND Silver Ware.

MY SON, WM. HENRY HUNTINGTON, having determined to remove from Marion, I desire to inform my friends and the public generally, that I will continue to sell Watches, Jewelry, Silver Ware, and all articles in my line of business, and having recently made arrangements to sell as an agent for a New York House, by whom I am to be supplied every few weeks.

I flatter myself, from my long experience in this business, and this favorable arrangement, that I will be able to sell on good terms as can be bought elsewhere. I will sell on short credit to those whose punctuality can be relied on, and for cash I will make a liberal deduction.

Watches and Clocks repaired, and warranted.—Old Gold and Silver taken.

March 17, 1852. WM. HUNTINGTON. 1-ly.

G. L. & J. R. POOR, Selma, Ala.

IMPORTERS and dealers in fine English and Swiss Watches, Bronze and Marble Clocks, Timepieces, Diamond and Pearl Stone, and fine Gold Jewelry; Chandeliers, Lamps and Gravelades; fine Table and Pocket Cutlery, Silver Plated Farnam, and Imperial Ware; Caskets, Cake and Card Caskets, Gold, Silver, Shell and Social Combs, and all varieties, &c. Have a Store also manufacturing to order, Sterling Silver, Tea and Coffee Services, and Communion Ware; also Watches, Patefers, Flagnos, Golds Cups, Tumblers, Salt Stands, Spoons, Forks, Knives, Ladles and Sugar Tongs, of all the various weights and patterns, warranted of pure Silver, and engraved free of charge.

Musical instruments and merchandise, (fine Guitars, Pianos, and sporting materials, Fishing Tackle, Swords, Combs, Musical Instruments, Fancy Goods, &c., &c., wholesale and retail.

Fine Watches of every description, Clocks and Jewelry carefully repaired and warranted. Old Gold and Silver taken in exchange.

Orders by mail promptly attended to.

March 10, 1852. 52-3m

JUDSON FEMALE INSTITUTE, Marion, Perry County, Ala. [Number of Pupils last Session, 166.]

FACULTY.

PROFESSOR MILO P. JEWETT, A. M. Principal and Instructor in Moral and Intellectual Philosophy &c.

DE F. ALBERTUS WORM, A. M. Professor of Music.

MISS L. E. SMITH, English, Embroidery & Wax-Work.

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

MISS JENNIE A. MOREY, English.

MISS M. A. GRISWOLD, English.

MISS SARAH SMITH, Music.

MISS MARY JANE DAVIS, Music.

MISS EMMA CONARD, Primary and Preparatory Departments.

LECTURERS.

MISS M. A. GRISWOLD, Matron and Nurse.

MRS. H. C. EASTMAN, Steward's Department.

WM. HORNBUCKLE, Esq. AND LADY.

THIS Institution has now entered its FORTY-SEVENTH year, under the direction of the same PRINCIPAL. It has always enjoyed a high degree of prosperity, without any interruption. It attracts students from all parts of Alabama, Tennessee, Mississippi, Arkansas, Louisiana and Texas.

At no period, has it been favored with an able Faculty.

Professor WORM is a Graduate of the University of Bonn, Bavaria. He is a gentleman of high and varied acquirements, although he has devoted himself chiefly, for the last twenty years, to teaching the science and art of Vocal and Instrumental Music. For ten years, he was Supreme Director of Music in Kempen, under appointment of the King of Bavaria. For three years past, he has been a distinguished Teacher of Music and Instructor in the German, French, Spanish and Italian languages, in Philadelphia. He speaks English fluently. He is a Composer, and a splendid performer on the Piano, Harp, Guitar, Violin, Violoncello, Double Bass, French Horn, Tuba, &c. &c. His learning, taste, experience and tact, industry and energy, insure to his pupils the most critical and the thorough training, and the most accurate and brilliant execution.

Young ladies wishing to learn the Harp, or to secure proficiency of execution on the Piano and Guitar, will do well to finish their Musical studies under Professor Worm.

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

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

The GOVERNMENT is admirably fitted by her high moral and intellectual attainments, and her intercourse with polished society in Washington City and other parts of the South, to mould the character and form the manners of the Pupils.

Rates of Tuition, &c.

Primary Department, 1st Division,	\$10 00
" " 2nd "	12 00
Preparatory Department, and all English studies through the whole course,	15 00
Music on the Piano and Guitar, (each)	25 00
Use of Piano,	5 00
Use of Guitar,	1 00
Music on the Harp and use of Instrument, Ornamental Needle-Work,	15 00
Drawing, alone, or with painting in water-colors,	15 00
Painting in oil,	25 00
Wax-Work, (per lesson)	1 00
French, German and Italian, (either or all),	12 00
Latin, Greek, and Hebrew, (either or all),	12 00
Board per month, including fuel, lights, washing, bed, bedding, &c.,	21 50
Incidentals, (fuel and servant for school room, &c.) per term of five months,	1 00
Use of Library, per term of five months,	50
Board and Tuition will be payable, one-half in advance, for each term of five months; the balance at the end of the term.	
Tuition must be paid from the time of entrance to the close of the term—no deduction, except at the discretion of the Principal.	
Each young Lady must furnish her own towels and table napkins. If feather beds are required, they will be supplied at a small charge.	
No young Lady will be permitted to receive her Diploma until all her bills are settled.	
N. B.—The expenses for the Board and Tuition of a young Lady, pursuing English studies only, (Instrumental Music not included), will be \$100 a year.	
Two hundred and twenty-eight dollars per annum, will cover all charges for Board, Tuition, Books, and Stationery, for a young Lady pursuing the highest English branches, and Music on the common and the Aolian Piano.	
The estimate, of course, does not cover Instruction Books in Music nor sheet Music furnished. The last item depends entirely on the talent and proficiency of the pupil.	
Two hundred dollars per year, will meet all the expenses of a young Lady, desiring to graduate with the honors of the Institute, and studying only English, with Latin, or French. Music adds sixty dollars to this amount.	
If Where lessons in Embroidery, Painting, &c., are taken, it must be remembered, that the cost of the materials furnished is to be added to the charge for Tuition, and this cost sometimes exceeds the expense of Tuition—depending, as it does, on the kind and amount of work performed by the pupil.	
Books, Stationery, and Music, are furnished by the Principal, at reasonable charges; and every effort is made to secure care and economy in the use and preservation of articles thus supplied.	
Payment can always be made by Acceptances on Mobile and New Orleans.	
E. D. King, Wm. N. Wyatt, John Lockhart, Larkin Y. Tarrant, Trustees James L. Goree, Wm. Hornbuckle, Sam'l Fowlkes, August 1st, 1851.	

THE MATRON AND NURSE had experience in the same position, in a celebrated institution in Maryland. Her kindred of heart will secure to the young ladies, in sickness or health, the tender care of an affectionate mother.

THE STEWARD AND LADY are well known as deservingly occupying a high position in a pleasant family. They have always furnished a pleasant home to the Pupils of the Judson.

THE REGULAR COURSE OF STUDY prescribed for those who aspire to the honors of Graduation is elevated and extensive. The Trustees being desirous to make thorough and finished scholars. To secure this result, a knowledge of some other than our vernacular tongue is considered indispensable, and hence the study of the French or of the Latin language is required of all who would gain a Diploma.

It is not expected that all the Pupils will pursue the Regular Course. Young Ladies may enter the Institute at any time in the Session, and engage in such studies as they prefer. Those who are advanced as far as the Junior Class, and confine their attention to the English branches, are ranked in the PARTIAL COURSE. This embraces all the English studies of the Regular Course, and all who complete these, not attending to French or Latin, will receive a CERTIFICATE OF SCHOLARSHIP.

The Institute is furnished with a Library, Apparatus, Calendars, &c. It has one Harp, twelve Pianos, six Guitars, and a variety of other instruments.

MONTHLY REPORTS, showing the scholarship and deportment of the Pupils, are sent to Parents and Guardians.

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

The Boarders never leave the grounds of the Institute, without the special permission of the PRINCIPAL. They retire at nine o'clock at night, and rise at five o'clock in the morning, throughout the year; and study one hour before breakfast; they also study two hours at night, under the direction of the Governors.

They are allowed to spend no more than fifty cents, each month, from the pocket-money.

ATD. JEWELRY, of every description, is introduced. Any young Lady Desiring SILVER, or bringing Snuff into the Institute, is liable to instant execution.

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

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

No accounts will be opened in town, except under special license from the Principal. When special license is requested to be purchased, it is expected that funds will be forwarded for that purpose.

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

To promote habits of economy and simplicity, a UNIFORM DRESS is prescribed.

For winter, it is a DARK GREEN WOOLSTED. Of this fabric, each young Lady should have three Dresses, with three Sacks of the same—one of the Sacks to be large and wadded.

For summer, each Pupil should have two Pink Calicoes, two Pink Ginghams, and two common White Dresses, with one Swiss Muslin. Also, one Brown Linen Dress. Every Dress should be accompanied by a Sack of the same material.

BONNETS—One of Straw; in winter, trimmed with dark Green Lustrous ribbon, plain solid color; in summer, trimmed with Pink Lustrous, plain solid color, may be lined with Pink, only no flowers or tabs.—Also, one Cape Bonnet, of Brown Linen.

ATREYS, of Brown Linen and Bared Muslin—none of Silk permitted.

Mantillas prohibited.

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

ALL PUPILS, except those in Morning Apparel, must be provided with the Uniform, and must wear it at all times.

Dresses brought by the Pupils, or forwarded from home, not conforming to the above provisions, will not be allowed to be worn.

Materials for the Uniform can always be obtained in Marion, on reasonable terms; yet it is earnestly requested, that Pupils be furnished from home.

Every article of Clothing must be marked with the owner's name.

Every young Lady should be provided with several pairs of thick walking-shoes, and one pair of India Rubbers.

BOARDING IN THE INSTITUTE.—Only by boarding in the Institute, can the highest advantages of the Institution be obtained. The young Ladies are always under the inspection of the Governors and Teachers; they have regular hours of study and recreation; habits of order, system, punctuality, neatness and economy, are constantly fostered. They also enjoy an amount of moral and religious culture, which cannot be extended to others less favorably situated. The regularity of their lives; the alternation of sedentary habits with exercise, efforts of study with amusement, the kind and judicious supervision constantly maintained, and the highest degree of mental, vigor and bodily health. An use of individuality, the young Ladies receive the most assiduous and judicious attention.

SESSIONS AND VACATIONS.—There is but one session a year, in the Institute, and that of five months, commencing always about the first of October.

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

POETRY.

Nearer to Thee.

BY SARAH ADAMS.

Nearer, my God, to thee—
Nearer to thee!
E'en though it be to cross
That thine arm shall be,
Still all my song shall be,
Nearer, my God, to thee—
Nearer to thee!

Though like a wanderer,
The sun gone down,
Darkness comes over me,
My rest a stone;
Yet in dream I'd be
Nearer, my God, to thee—
Nearer to thee!

Then let the way appear,
Steep unto heaven;
All that thou sendest me
In mercy given;
Angels to beckon me
Nearer, my God, to thee—
Nearer to thee!

Then with my waking thoughts,
Bright with thy praise,
Out of my story griefs
Bethel'll raise;
So by my woes to thee,
Nearer, my God, to thee—
Nearer to thee!

Or if, on joyful wing,
Cleaving the sky,
Sun, moon and stars forget,
Upward I fly;
Still all my song shall be,
Nearer, my God, to thee—
Nearer to thee!

Miscellaneous.

The Cripple and his Dollar.

A few days ago I called on an afflicted brother whose limbs have both been paralyzed for many years. Utterly unable as he is to walk, he is still very industrious. When the weather is pleasant he crawls into the garden, and manages to raise an abundance of onions and other vegetables for the market.

When the state of the weather confines him to the house, he occupies his time in reading. The missionary papers are always a favorite with him. I found him fully posted in relation to all our missions, and deeply interested in their progress. When I was about to take leave of him, he stopped me by asking if I were not still acting as agent for the Board. I replied in the affirmative.

"I wish then to give you a dollar—it is my rule to give a dollar a year. I am a poor cripple and can not do much. This dollar I made crawling round on my hands and knees in the garden. But I must help a little—and I won't be any the poorer, for the Lord sends it all back to me. I give something to each of the Boards, and to every good object that is presented, but it all comes back in some shape or other. The other day I gave a dollar to help buy a bell for your church, and the next day a man called whom I had never seen before, to get me to bottom some chairs for him. The job brought me about the same that I had given, and now my onions are all engaged before they are grown."

I had not thought of asking him for a cent; but when it was so cheerfully offered I could not refuse it. Indeed, it seemed to me there was a value in the dollar of this poor cripple that I never saw in one before. That dollar methought, will accomplish something, for surely a blessing is in it. Happy will be the day for the church and for the world, when all the disciples of the Redeemer have such a mind to work as this excellent but deeply afflicted brother.

Where does Wood Come From?

OR WHAT ARE TREES MADE OF.

If we take up a handful of soil and examine it under the microscope, we should probably find it to contain a number of fragments of wood, small broken pieces of the branches, or leaves, or other parts of the tree. If we could examine it chemically, we should find yet more strikingly that it was nearly the same as wood in its composition. Perhaps, then, it may be said, the young plant obtains its wood from the earth in which it grows? The following experiment will show whether this conjecture is likely to be correct or not. Two hundred pounds of earth were dried in an oven, and afterwards put into a large earthen vessel; the earth was then moistened with rain water and a willow tree, weighing five pounds, was planted therein. During the space of five years the earth was carefully watered with rain water or pure water. The willow grew and flourished, and to prevent the earth being mixed with fresh earth, being blown upon it by the winds it was covered with a metal plate full of very minute holes, which would exclude everything but air from getting access to the earth below it. After growing in the earth for five years, the tree was removed, and on being weighed, was found to have gained one hundred and sixty-four pounds. And this estimate did not include the weight of the leaves or dead branches which in five years fell from the tree. Now came the application of the test.—Was all this obtained from the earth? It had not sensibly diminished; but in order to make the experiment conclusive, it was again dried in an oven and put in the balance. Astonishing was the result—the earth weighed only two ounces less than it did when the willow was first planted in it! yet the tree had gained one hundred and sixty-four pounds. Manifestly, then, the wood thus gained in this space of time was not obtained from the earth; we are therefore compelled to repeat our question, "Where does the wood come from?" We are left with only two alternatives; the water with which it was refreshed, or the air in which it lived. It can be clearly shown that it was not due to the water; we are, consequently, unable to resist the perplexing and wonderful conclusion, it was derived from the air.

Can it be? Were those great ocean spaces of wood, which are as old as man's introduction into Eden, and waved in their

vast and solitary luxuriance over the fertile hills and plains of South America, were these all obtained from the thin air? Were the particles which unite to form our battle ships, Old England's walls of wood, ever borne the world about, not only on wings of air, but actually as air themselves? Was the firm table on which I write, the chair on which I rest, the solid floor on which I dwell, once in a form which I could not as much as lay my finger on, or grasp in my hand? Wonderful truth! all this is air.—*Life of a Tree.*

Lazy Men.

Genius unexercised, is no more genius than a bushel of acorns is a forest of oaks. There may be epics in men's just as there are oaks in acorns, but the tree and the book must come out before we can measure them. We very naturally recall here that large class of grumblers and wishers who spend their time in longing to be higher than they are, while they should have been employed in advancing themselves. These bitterly moralize on the injustice of society. Do they want a change; let them change—who prevents them? If you are as high as your faculties permit you to rise in the scales of society, why should you complain of men? It is God that arranged the law of precedence. Impel him or be silent! If you have capacity for a higher station take it—what hinders you? How many men would love to sleep beggars and wake up Rothschilds or Astors! How many men would fain go to head dances, to be waked up Solomon! You reap what you have sown. They who sow dunce seed, vice seed, laziness seed, usually get a crop. They that sow the wind, reap a whirlwind. A man of mean capacity undeveloped, is only an organized day-dream with a skin on it. A hint and genius that will not strike fire, are not better than wet junk wood. We have scripture for it, that a living dog is better than a dead lion. If you would go up, go—if you would be seen, shine. At the present day, eminent position in any profession is the result of hard unwearyed labor. Men can not longer fly at one dash into eminent position. They have got to hammer it out by steady and rugged blows. The world is no longer slack, but rather iron in the hands of workers.

Emerson.

THE PHILOSOPHER'S STONE.—The eccentric but brilliant John Randolph once rose up suddenly in his seat in the House of Representatives and screamed out at the top of his shrill voice:

"Mr. Speaker! I have discovered the philosopher's stone. It is—Pay as you go!" John Randolph dropped many gems from his mouth, but never uttered a richer one than that.

"Pay as you go," and you may dodge sheriffs and constables.

"Pay as you go," and you can walk the streets with an erect back and manly front, and have no fear of those you meet.

You can look at every man in the eye without flinching. You won't have to cross the highway to avoid a dun, or look intently into the shop windows to avoid seeing a creditor.

"Pay as you go," and you can snap your fingers at the world, and when you laugh, it will be an honest, hearty one. It seems to us sometimes that we can almost tell the laugh of a poor debtor.

He looks around as though he was in doubt whether the laugh was not the property of his creditors, and not included in articles exempt from attachment.

When he does succeed in getting out an abortion—he appears frightened and looks as though he expected it would be pounced upon by a constable.

"Pay as you go," and you will meet smiling faces at home—happy children, a contented wife—cheerful hearthstone.

John Randolph was right. It is the philosopher's stone.—*Ex. Paper.*

WATER-MELON BUTTER.—A correspondent of the *Pierre Farmer* presents the following method of using water-melons: "I endeavor every year to raise a good water-melon patch. They are a healthy and delightful fruit. I think I cultivate the ice-cream variety; plant early in May, and again towards the close of the month, so that they may come in succession. When they commence ripening we commence eating, and use them freely during the hot weather. When the weather becomes cool in September, we haul a quantity of them to the house, split them open with a spoon, scrape out the pulp into a colander, and strain the water into vessels. We boil it in an iron vessel down to syrup, then put in apples or peaches, like making apple butter, and boil slowly, until the fruit is well cooked, then spice to taste, and you have something that most of people will prefer to apple butter, or any kind of preserves. Or the syrup may be boiled without fruit, down to molasses, which will be found to be as fine as the best sugar house molasses. We have made of a full as much as ten gallons of the apple butter, if I may so call it, and molasses, which has kept until May in a fine condition."

EARLY POTATOES.—George H. Nichols of West Amesbury Mass., writes to the *Ploughman*: I saw you advise farmers in one of your numbers last spring, to start their potatoes in horse manure. I have followed it for seven or eight years and find it profitable in two or three ways; firstly, you get clear of the rot; secondly, you get a good price for your potatoes, and your land is ready for a crop of pickles or turnips.—Potatoes started in this way you get three weeks earlier. A neighbor of ours planted potatoes on the fourth of March. He came to my house after he had planted them and said he should have potatoes in the market first. Mine were then in the hot bed, I began to take mine out of the hot bed about the 28th of April, and finished planting the 1st of May. Now for the difference. I carried potatoes into Newburyport market ten days sooner; the first that were in; they were nearly all

full grown; his were small. I carried off 164 bushels of marketable potatoes from July 12 up to August 6. I had about 2-3-4 acres planted four feet between the rows, and six inches in the drills; my ridges were broad and flat; I hoed twice."

THE BEST IS LEFT.—"I am fallen," cried Jeremy Taylor, "into the hands of publicans and sequestrators, and they have taken all from me. What now? Let me look about me! They have left me sun and moon, fire and water, a loving wife, and many friends to pity me, and some to relieve me; and I can still discourse; and, unless I list, they have not taken away my merry countenance, and my cheerful spirits, and a good conscience; they have still left me the providence of God, and all the promises of the gospel, and my religion, and my hopes of heaven, and my charity to them too. And still I sleep, and digest, and eat, and drink; I read and meditate; I can walk in my neighbor's pleasant fields, and see the varieties of natural beauties, and delight in all that in which God delights, that is, in virtue and wisdom, in the whole creation, and in God himself."

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. GOODRICH, 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 Select Orations, Virgil, and the Greek Reader, or that 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.

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.

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 unimportant. This course includes all the studies of the regular classes, except the ancient languages, and may be completed in three years.

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

EXPENSES.

The following are the rates of Tuition, Board, &c. Languages, and higher English, per term, \$25.00
Common English Branches, 16.00
Incidentals, 2.00
Students rooming in College are charged \$2.00 per month for room, and servant to attend upon it, per term, 10.00
Board, per month, from \$8.00 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 charged 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 on a shorter period. In the Theological Department, tuition and room rent are free.

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

E. D. KING, President.
O. H. BORD, of Trustees.

Wm. HONNICKLE, Secretary.
Oct. 1, 1851. 31-4f

J. A. & S. S. VIRGIN.

MONTGOMERY ALABAMA.

WATCHES, JEWELLRY, MUSIC, and Musical Instruments.

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

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

Pens, Earings, Bracelets, in great varieties, besides a large number of articles belonging to a complete Stock of Jewellery. Their STOCK OF SILVER PLATED WARE, GUNS, PISTOLS, &c., is large and well selected.

Their STOCK OF MUSIC and MUSICAL INSTRUMENTS, is unequalled in the State, comprising all the Instruments, stringed and wind, from the GRAND ACTION PIANO FORTE, to the common Fife. Pianos from the best makers known, such as Chickering, Manns 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 Jewellery repaired at short notice by the best of Workmen.
Dec. 1, 1851. 41-4f

H. H. HANSELL & BRO.

24 Magazine Street, New Orleans, La.

WM. S. HANSELL & SONS, 25 Market Street, Philadelphia.

MANUFACTURERS OF SADDLERY AND WARE. Importers of SADDLERY HARDWARE. Purchasers are invited to an examination of our large and well assorted stock. We are prepared to furnish them with the latest style of Saddles, Harness, Trunks, &c., and with every article appertaining to Saddlery and Saddlery Hardware trade, at a very small advance on our Philadelphia prices.
New Orleans, Jan. 15, 1851. 47-ly.

BLANKS.

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

JOB PRINTING.

OF EVERY DESCRIPTION, NEATLY EXECUTED AT THIS OFFICE.

East Alabama Female College.

TUSKAGEE, 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, Pianos, 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. BARTLETT, 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 a 2, and the other four 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 this 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	43.00
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	

1. Tuition in Vocal Music to the whole school free of charge. No fee will be made for Pens, Ink, Paper, for Compositions, Blank Books, Stationery, 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.) \$10.00
Board, including washing and lights, " 12.00

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 uniform healthfulness 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 school. Those who design sending their daughters will please communicate their names and number of pupils to Wm. C. Melvor, Secretary, James M. Newman, Treasurer, or some member of the Board of Trustees.

W. P. CHILTON, President.
B. A. BLAKY, Vice Pres't.
J. B. C. H. REED, SAMUEL LAMIER,
J. H. HOWARD, N. W. COCKE,
W. H. BATTLE, Wm. C. MELVOR, Sec'y.
E. W. JONES, JAMES M. NEWMAN, Tr.
Tuskegee, Ala. Nov. 12, 1851. 36-4f

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 destructible. They are highly ornamental, and of a classic form, air-tight and portable, while they combine the greatest strength of which metal is capable. When properly secured with cement they are perfectly air-tight and free from exhalation of gases. They cost no more than good Mahogany Coffins, and are better than any other article in use, of whatever cost, for transportation, vaults or ordinary interments, as has been proven by actual experiments, and certified to by some of our most scientific men.

The superior quality of these Cases, must be obvious to every person of judgment, the marks 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 ordered by application to

LOVELAND & LOCKWOOD.

Recommendations.

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

JAMES R. CHILTON, M. D.
J. C. WRIGHT, M. D.
JOHN 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 me, in the manner in which you have enclosed the remains of the late Mr. Calhoun, in one of "Fisk's Patent Metallic Cases," to the relatives and friends of the deceased illustrious statesman. They all feel much obliged for the prompt manner in which the Case was brought from New York by Mr. Raymond, and for his attentive personal superintendence to the process of entombment.

I have no doubt that this mode of protecting and preserving the remains of a Countryman, who is one of the objects 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 as with your invention, so useful and practical, may meet with general success and approval. Many of the members of Congress from South Carolina, who have witnessed the entombment of the remains of their illustrious colleague, authorize me to express their approval of your metallic coffin.

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

WASHINGTON, April 5th, 1850.

Messrs. FISK and RAYMOND, Gentlemen:—We witnessed the utility of your ornamental "Patent Metallic Burial Case," used to convey the remains of the late Hon. John C. Calhoun to the Congress of the United States, which impressed us with the belief that it is the best article known to us for transporting the dead to their final resting place.

With respect we subscribe ourselves,
Yours, &c.,
H. CLAY, D. A. ACHINSON, JEFF. DAVIS,
LEWIS CASE, A. C. GREENE, W. R. KING,
D. S. DICKINSON, DAN. WEBSTER, HENRY DODGE,
J. W. MASON, J. M. BERRIEN, W. P. MANGUM.

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. 2-ly

Mississippi Female College.

SEEK THE PATRONAGE OF THE MISSISSIPPI BAPTIST CONVENTION.]

FACULTY.

EV. WM. CAREY CRANE, A. M. President and Professor of Ancient Languages, Ethics and Belles Lettres.
HIEKE, Professor of Drawing and Painting.
C. CHURCHILL, Professor of Music.
ISS MARY A. LYONS, Instructress in Mathematics and Music.
ISS CAROLINE S. WAY, Instructress in Latin and English.
ISS CELESTE M. SCOLLARD, Instructress in English, French, Drawing, Painting and Embroidery.
AMES C. DOCKERY, A. M., Lecturer on Modern Languages and Literature.
EV. ISAAC S. PARKER, Lecturer on English Literature.
ENRY M. JETER, M. D., Lecturer on Chemistry.
HOMAS 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 be as complete and thorough an Education as can be obtained in the Union. The College Edifice, just completed, is elegant and commodious. The Boarding apartment, is under the charge of the President and lady, and can accommodate fifty-six Misses, with a neat and comfortable house—where meals, morals, with and manners will receive strict and constant tuition. Board can also be obtained in genteel families prepared to receive young Ladies. Each young Lady will furnish her own towels and skins. Pupils are received at any time, and charged the close of the session. No deduction made except in cases of protracted sickness.

TERMS TUITION, &c.

	per Session	\$12.00
Academic Department		
dislegate		20.00
Academic Modern Languages, onessall,		12.00
Music on Piano or Guitar, each,		25.00
se of " "		2.50
ornamental Needle Work,		15.00
rawing and Painting in Water Colors,		15.00
ainting in Oil,		25.00
ox or Shell Work per Lesson,		1.00
ard, including Lodging, Washing, Fuel		
and Lights, per Month,		10.00
idental Tax, per Session,		1.00

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

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

Marion Tin Shop—New Arrangement.

THE undersigned would respectfully inform his friends and the public generally, that he has bought out the above establishment, and intends carrying on the Tinning business in all its branches. He hopes by a strict attention to business, and punctuality in fulfilling all engagements and contracts, to be favored with a share of the public patronage. All orders from a distance will be promptly attended to, and warranted to be done in a substantial and workmanlike manner, at the customary prices on time, and at reduced rates for cash.

We intend to keep constantly on hand, a full assortment of ware, of every description, usually manufactured in a country shop, of our own make, which for neatness and durability shall not be surpassed by any other factory in the State, and will be sold at the usual prices on time—but very cheap for cash.

Call and see us, and bring along the dinner, and you shall have your tin cheaper than the cheapest. Peddlers not excepted.

Shop three doors below the Messrs. Myatt's store.

Mr. Stewart Melvin is employed in the shop and will be happy to see his old friends and customers.

E. R. PARKER 48-3m

February 11, 1852.

JOHN H. McCALL,

Wholesale and Retail Dealer in Family GROCERIES AND WESTERN PRODUCE, MARION, ALA.

WILL fill all orders for Groceries in his line on as favorable terms as possible, 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. 52-4f

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