

South Western Baptist.

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SOUTH-WESTERN BAPTIST

EDITED AND PUBLISHED EVERY WEDNESDAY BY

A. W. CHAMBLISS.

TERMS.

The terms of our paper will henceforth stand thus. A single copy, \$2 50, if paid strictly in advance. A single copy, \$3 00, if payment is delayed three months. 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 to each \$2 50, paid in advance.

Advertisements will be done at the following rates, strictly observed.

First insertion, one dollar per square, of ten lines.

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.

[For the South Western Baptist.]

Rejoice—No. IV.

Brother Chambliss:—The great object of

inquiry, and the point of information most to be

desired by us, is to know from whence we got

our present translation; and by whom was it

made. This will determine its merits, and settle

in a good degree the question, whether we are

to be bound forever by it, and to yield ourselves

willing subjects to English hierarchy; or to assert

our religious freedom, and to carry out our

views of independence in religious, as well as

in civil matters, by a version of the English

Scriptures. James seems never to have enter-

tained a thought, that the translation was

intended for any but the Episcopal Church of

England; whom he intended to "harrow," into ob-

edience. It should be remembered, that the

translation then used by the Presbyterians was

the Geneva, which contained some of those offe-

nsive marginal notes. Hear what he says about

it: "Whereupon his highness wishes that some

special pains should be taken in that behalf

for uniform translation, (professing that he could

never yet see a Bible well translated into Eng-

lish; but the worst of all, his majesty thought

the Geneva to be;) and this to be done by the

best learned in both Universities; after them to

be revised by the bishops and the chief learned

of the Church; and lastly, to be ratified by his

royal authority; and so this whole Church, (of

England) to be bound unto it, and none other."

Hear Rainolds, also, one of the translators:—

"That a translation be made of the whole Bible,

as consonant as can be to the original Hebrew

and Greek; and this to be set out and printed

without any marginal notes, and also to be used

in all Churches of England, in time of divine

service." This Church of England, what is it,

and from whence did it originate? I choose

rather, to give a sketch of its origin, from Mac-

aulay, because he is now living, and is at this

time writing England's history. He says: "Henry

the Eighth, attempted to constitute an Angli-

cian Church, differing from the Roman Catholic

Church on the point of supremacy, and on that

point alone. His success in this attempt was

extraordinary. The force of his character, the

immense wealth which the spoilation of the ab-

beys placed at his disposal, and the support of

that class, which still halted between two opin-

ions, enabled him to bid defiance to both the

extreme parties, to burn as heretics those who

avowed the tenets of Luther, and to hang as

traitors those who owned the authority of the

Pope." After giving the differences in the con-

troversy between the Bishops of Henry the eighth

and the Protestants, Macaulay says: "But as

the government needed the support of the protes-

stants, so the protestants needed the protection

of government. Much was therefore given up

on both sides; a union was effected; and the

fruit of that union was the Church of England."

The man who took the chief part in setting

the conditions of alliance which produced the Angli-

cian Church, was Thomas Cranmer. He was

in every way qualified to arrange the terms of

the coalition between the religious and the worldly

enemies of Popery. To this day the constitu-

tion, the doctrines, and the services of the

Church retain the visible marks of the compro-

mise from which she sprung. She occupies a

middle position between the Churches of Rome

and Geneva. The founders of the Anglican

Church took a middle course. They retained

episcopacy; but they do not declare it to be

an institution essential to the welfare of a

Christian society. Again, the Church of Eng-

land took a middle course. She copied the Ro-

man Catholic forms of prayer, but translated them

into the vulgar tongue, and invited the illiterate

multitude to join its voice to that of the minister.

Nothing however, so strong y distinguished the

Church of England from other Churches, as the

relation in which she stood to the Monarchy.

The king was her head. That the king was,

under Christ, sole head of the Church, was a

doctrine which they all with one voice affirmed.

What Henry and his favorite councillors meant

by the supremacy, was certainly nothing less

than the whole power of the keys. The king

was to be the Pope of his kingdom, the vicar of

God, the expositor of Catholic verity, the channel

of sacramental graces. He arrogated to him-

self the right of deciding dogmatically what was

orthodox doctrine and what was heresy; of draw-

ing up and imposing confessions of faith, &c.

It would take pages from Macaulay, to tell all

of the high pretensions of the Church of Eng-

land; with her approximation to the Roman Catholic

Church; and her dominant, and persecuting

spirit toward those who differ from her. It may

be said, this was her condition, long time ago;

she is now evangelical.

Let us take a very short descriptive view of

her now, as given by, Baptist M. Noel, upon

the Union of Church and State. He says:—

"And of the 12,923 working pastors of churches,

I fear, from various concurrent symptoms, that

about 10,000 are unconverted men, who neither

preach nor know the Gospel." Mr. Noel gives

some of the canons, of the Church of England,

and then comments upon them thus:—"By

these canons many of the most sober, learned,

and holy men in this country, all the Indepen-

dents, Baptists, Wesleyan, and Presbyterian

disgrace.

churches, and their ministers, with all who own

them to be true churches and their ministers,

true ministers, are excommunicated. They are

shut out from the company of Christians as

heathens and publicans, with whom Christians

ought to hold no fellowship, and who are to be

excluded from the Lord's Supper." Now, read-

er, is this the Church, with the king for its

head, to give a translation to Independents,

Baptists Wesleyans, Presbyterians. I almost

imagine, that I hear the universal response,

No! no! We have submitted to it long enough.

We will have no king at our head but Jesus.—

No Church, but the Apostolic to rule over, and

dictate to us. We will discuss, we will agitate,

we will reform, until by sound arguments, and

correct criticism, we produce a fermentation in

religious society, that will throw off the scum, and

draw out the very sediment of an incorrect, ec-

cumenical, Episcopal translation. So that we may

use the pure milk of God's word, from the paps,

of our Scriptural mother Jerusalem; and hand

down a faithful translation of the English Scrip-

tures to unborn generations, as the richest leg-

acy we could bestow upon them.

O. WELSH.

Kingsdon, June 22d. 1852.

For the South Western Baptist.

Scattering Crumbs for Nibblers.

Contentment.

CRUMB 22.

Contentment is a bank which yields us a good

dividend when all other banks fail.

Discontent is a growing cancer in the bosom:

all external things may go well, but the biting

dis-ease is there.

Discontented folks are like that man yonder

with a gouty foot; they change plans and places,

but the disease goes with them.

A patient, contented spirit is the only cure for

incurable ills.

Hailoo, Mr. Restive, whither in such haste?

"I have started on a long journey for the village

of Satisfaction." Dear sir, if you can leave

yourself behind, you will find it on the next

branch; otherwise it is ten thousand miles off,

and more.

And you Mr. Great-Hurry, whither bound?

"I am going to Texas, sir." Well if you will

locate your land next to the farm of Mr. Con-

tent, you will find Texas a very good country;

otherwise it will be no better than Georgia.

"O, when I get this and that and the other, I

shall be so happy." Better say, "when I get a

contented spirit."

Have I got sand in my eyes? Why should I

fill them with pepper to cure them? So is a

man's fretfulness to his troubles.

CRUMB 23.

Why my dear sir, what are you doing here on

the top of mount Etna? "Filling up this huge,

ugly crater with broom-straws." But, sir, it

will take a great deal, I think. "Yes, but I have

made a contract for all the broom straw in the

world." Very well, but when the bundles fall

into the fire down there, don't you think they

will burn up? "Ah, I did not think of that, sir."

You remind me sir, very much of a man that

is trying to fill up his soul to the point of content,

by casting into it the trash of this world.

Here, my little man, if you will catch the rain-

bow, you will find a golden spoon at the end.

"So my father told me, sir; and I started after

the rainbow and tried to catch it, but I could not."

O vain man, this is the symbol of thy race: thou

chasest in vain the gaudy shadows of this world,

hoping to find the golden spoon of content.

CRUMB 24.

"Alas! alas! how shall I attain to a calm,

contented spirit?" "Trust in the Lord and do

good: So shalt thou dwell in the land, and verily

thou shalt be fed."

Rest in heavenly promises, and cultivate god-

liness. Solid content dwells next door to god-

liness; and I think, moreover, they are twin

brothers.

Consider how much better off you are than

you deserve—how much better off than millions

of others.

Count up as quick as you can, all the real

gains of some past discontent, and see what they

amount to.

Consider that the ills you most complain of

may be for your greatest good: but for them prob-

ably you would be ruined.

Would you not do good to others? God is

sending you to school to the great teacher af-

fection, that you may learn lessons wherewith to

comfort your afflicted fellow-creatures. Think

of this.

Seek wisdom from above in all things; and

then examine your best judgment, and be dili-

gent in an humble godly way, and quietly wait

upon God for the issue. All things will turn out

right.

Look here, sir, suppose you could get the

counsel and patronage of the wisest man that

ever lived, and one in whose judgment you had

a thousand times more confidence than your own,

would you not feel a comfort in following his

advice? "I think I should." But the Lord is

a counsellor and judge infinitely better than this

best of earthly advisers—cast yourself on his

counsels and be content.

"O yes, but I have such a hard lot!" Art thou

a saint? Then thou hast before thee a crown,

a kingdom, an everlasting home. The eternal

God is thy portion. What more than God

would you have, to take care of you and com-

fort you? If God is thine, is thy lot evil? If

angels are thy constant sentinels, is thy lot evil?

If all these trying things of which you complain

have wrought up in them everlasting good, is

thy lot evil? Why child, what are you crying

about? What is this in your hand." "A bun-

dle of gold dust which my father has just sent

me from California." What then are you crying

about? "O it is tied up in such an ugly thing."

But see how strong; if it had been tied up with

a little weak, pretty ribbon, you would doubt

have lost every grain. Oh, my murmuring

brother, your father knows best how to tie up

your gold-dust—how to make sure to you the

greatest possible good—your everlasting good.

Be content.

GEM OF THOUGHT.—It is one of the singular

facts of the present state of society, that the

qualities which in theory we hold to be most lovely

and desirable, are precisely those which in prac-

tice we treat with the greatest contumely and

disgrace.

Religious Miscellany.

From the Western Watchman.

To Western Baptists.

Before redeeming my promise of showing the

radical difference between Mr. Campbell and our

denomination, upon Regeneration and Spiritual

influence, it may not be amiss to recapitulate the

points on which Eld. Stone and the Baptists are

diametrically opposed.

1. We have heard Mr. Stone say, in his let-

ters, p. 27—"The Spirit of God, and the finger

of God, mean the same thing, which is the power

of God. We have examples and precepts to

worship both the Father and the Son; but there

THE BAPTIST.

MARION, ALA.

WEDNESDAY, JULY 7, 1852.

J. B. STITELER, Corresponding Editor.

THE MAILS AGAIN.—We learn that only one number of our paper was received at Wevoka, ville, Talladega county, during the entire month of June, and but two numbers during the entire month of May. This is quite out of character. We can assure our friends of that region and every other that the fault is not with us, since to our personal knowledge, it has been mailed regularly every week the present year with the exception of that one when our materials failed to reach us in due time.

A similar complaint has reached us from Edward's Depot, Mississippi, and we trust those interested will make inquiries into the matter and have the evil remedied.

THE LOST FOUND.—The Stage driver between Marion and Selma, a few days since, picked up in the road, several miles south of this place, a book of considerable value, belonging to the Rev. Oscar H. Shaver, of the Protestant Methodist church, which he can obtain on application at our office. His friends will please inform him of this fact, and oblige all parties.

OUR ACCOUNTS.—We are still sending out our accounts, and shall continue to do so until we have gotten through the list of those indebted at our office. Our object in this is, (1) That each man may know how he stands on our books; (2) That we may remind those who are in arrears that we are in great need of their assistance at the earliest convenience.

By the way, a good brother writing us a few days since, says, "Some of your (our) friends in this region think you (we) can very hard." It is true, and we deeply regret the necessity which thus compels us; but it is sheer necessity. We have indulged and indulged until we have gotten where we are obliged to collect, or do worse. We are now forty years old, but never until the present year was our name on a "Court Docket," and that at a time when we had at least ten thousand dollars of outstanding claims. As a Christian and a minister we deeply lament that this should be so, it ought not to have been so, and would it have been so, had brethren who have enjoyed our labor promptly paid us our dues. One, however, supposed his small debt and we could do without it, and another thought his small debt and we did not need that, until, as we said, we are left ten thousand dollars out of pocket. This sum might now be paid in a week, if each man would determine to do his duty at once; we trust they will do so. It is exceedingly unpleasant for us to make these developments, exceedingly unpleasant to call on those indebted to us so plainly, so frequently; but we wish to be an honest man, and if they will help us, we will be so. Brethren do not take it amiss that we press this subject; but as you wish well to our common cause, send in your money by the earliest opportunity, and do not compel us to sell other property still to carry on the South Western Baptist. Again we tender our thanks to those kind brethren who have so promptly aided us, and hope they will urge on others to do so at once. A little help just now will relieve us of all embarrassment, and enable us to move on smoothly and pleasantly.

SCRUTATOR, whose communication will be found in another place, is so intelligent, pious, and faithful minister of Mississippi. As our Memphis Revision brethren have been pleased to announce, that several pedo-baptists are employed to revise the Scriptures for that Association, or the Bible Union (!), and as thus far the names of these and all others employed have been sedulously concealed from the public, we consider both Baptists and pedo-baptists have a right to "doubt," complain, and enquire, until their names are furnished. The letter is, therefore, published, not only by request, but also as an act of justice to all parties concerned—especially as it contains nothing that can be fairly objected to by any.

NEW POST OFFICE.—We are requested to state that a new Post Office has been established in Oktibeha county, Miss., to be known as **Siloom.** The correspondents of brother Wm. Sloan will please address him at that place.

We are much obliged to our good brother for a list of new subscribers. If he will inform us to whom to send his books in Mobile we will do so forthwith.

Methodist Conference in Marion.

The undersigned, having been appointed a committee, to procure homes for the members of the Ala. Conference of the Methodist Church South, during its session in this place—to begin the 1st day of December—do hereby request such of the citizens of Marion, as are willing to aid in entertaining them, to report their names and the number of preachers they will take care of, to either of the undersigned. It is very desirable that the reports be handed in during the present month.

J. H. MYATT, Committee.
W. R. BROWN, Committee.
JNO. PATRICK, Committee.

DEATH OF HENRY CLAY.—This sorrowful event, so long looked for, took place on Tuesday, the 29th instant, at eleven o'clock in the forenoon. Both Houses of Congress adjourned a few minutes after they met, in token of their respect for the memory of the deceased; places of business were generally closed, the city was clad in mourning. The *Telegraph* of Tuesday says:

"Mr. CLAY had been for two or three days very low. This morning the indications of early dissolution had become manifest, but within ten minutes before the event occurred it was not looked for so early. He died at seventeen minutes past eleven o'clock. His son THOMAS HART CLAY, and Governor JAMES C. JONES, of Tennessee, were alone present with him in his last struggle."

An unjust man is an abomination to the just; and he that is upright in the way is abomination to the wicked.

The Real Issue.

We have determined, as far as possible, to avoid a personal participation in the controversy on revision: nevertheless, having opened our columns to a free discussion of this subject by others, we may be allowed to refer all parties to the real issue, and to point out any departures from the rules of logical discussion into which brethren may from time to time fall. This duty we owe alike to ourselves and to our readers, many of whom are not supposed to be familiar with the art of controversy, and might therefore be led to adopt false conclusions for the want of a timely suggestion—not intentionally indeed, on the part of the writers, but in heat of battle. It is, however, painful to be compelled to refer this duty first of all to the letter of our excellent Bro. Welch, on our first page of this week's paper; but we discharge it the more readily in his case, because no man is more honest in his views and opinions than he, or would more gladly be corrected if in error. He says:—"The great object of inquiry, and the point of information most to be desired by us, is to know from whence we got our present translation; and by whom was it made. This will determine its merits, and settle in a good degree the question, whether we are to be bound forever by it, and to yield ourselves willing subjects to English hierarchy."

Now, a moment's reflection, we are sure, will satisfy our brother that in this statement, he has incautiously fallen into what logicians term an *ignotatio elenchii*—a misapprehension of the question;—that the real question cannot be "whence we got our present translation, and by whom it was made;" but "whether is our present translation in all respects as accurate as might be made, and if not, how shall we go about to obtain one more faithful to the original." These propositions to our mind, and must doubtless to all minds, appear as widely distinct as are the poles; so that no argument by which the former would be sustained could affect the latter, for good or evil. What does any man care for example, whether the translator was one thing or another, whether he was an Episcopalian, a Presbyterian, or a Baptist, if so be his work was perfect? Certainly, our good brother would gain nothing for a revision, by insisting that our present version was made by Episcopals, while the new version is to be made by Campbellites, or rather by pedo-baptists—for it seems that thus far, five out of six employed to do this important work are pedo-baptists. Perhaps too—for nothing is publicly known to the contrary—some of these are Episcopals! What then does the whole of our brother's argument amount to? Just nothing at all. All that he says of "King James and the English hierarchy," may be very well for something else, but it does not touch the question as to whether our present version is incorrect, whether it needs to be revised, or whether the plan adopted by the Memphis Revision Convention and the New York Bible Union to obtain a more faithful revision, is at all practicable. These latter are the points in hand. With King James and the English hierarchy we have nothing to do just now, and when the advocates of revision harp long and loud about our Bible having been given to the world through their means, we cannot help believing either that they are blinded by prejudice, or are aiming to blind others by artifice entirely unworthy of the cause in which they are engaged.

We know that brother Welch will agree with us in this now that his attention has been called to it, and seeing it, will be the first to abandon a ground and course so illegitimate. We have said that our brother's argument proves just nothing to the purpose for which it was employed—to show that our present Scriptures are incorrectly rendered from the original, and needs to be revised; nevertheless, it is potent for another purpose—on which we have insisted from the beginning—to show the incompetency of any man to make a correct translation of the Scriptures, in the judgment of those from whom he may differ in theological views. Why was King James' version incorrect? Certainly not for the want of talents in the translators, for the most learned men of the kingdom were employed to do the work; nor yet because they were forbidden to refer to the original Hebrew and Greek in preparing it, for they were particularly charged to consult these. Hear what our brother says of the history of this version:—"Whereupon his highness wishes that some special pains should be taken in that behalf for the uniform translation, (professing that he could never yet see a Bible well translated into English; but the worst of all, his majesty thought the Geneva to be) and this to be done by the best learned in both Universities; after them to be revised by the bishops and the chief learned of the church; and lastly, to be ratified by his royal authority; and so this whole church, (of England,) to be bound unto it, and none other."

Hear Rainolds, also, one of the translators:—"That a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek; and this to be set out and printed, without any marginal notes, and also to be used in all the churches of England, in time of divine service." We ask then, again, why under such circumstances did they fail to make a translation perfect in every sense, to be used not only in the Church of England, but in the churches of America? The reason is simply this, that the extent of their responsibility and of their power was the understanding they had of the original. It matters not from whence this understanding was derived—and this is true of all translators. We have insisted from the first that Campbellites were incompetent to make a correct translation, simply on the ground, that in the esteem of Baptists and of the larger part of the Christian world, their views of many of the most important doctrines of the Bible are heterodoxical. In proof of this we refer the reader to the letter addressed to "Western Baptist," on our first page. Let it be carefully read, and let the question be fairly decided whether any class of men holding

such views are even so well qualified to make a correct translation as were the Episcopals of King James? What are all the defects in our present King James version besides the heresies of Campbellism; and yet, those who are loudest in their clamors for a new version on the ground that it is an Episcopalian translation were the first to invite Alexander Campbell to do the work of revision!

An intelligent Methodist minister once observed to us—"It is impossible for an Arminian to preach without preaching Arminianism; and impossible for a Calvinist to preach without preaching Calvinism." This remark, true as it may seem, involves a most important truth—that there are at the base of every enlightened minister's system of doctrine a few fundamental maxims, which give complexion and character to all his labors. This is true not only of his pulpit labors, but of his labors as a translator, lecturer, or exp. sitor. We have all remarked this in reading the works of Fuller, Edwards, Scott, Wesley, and others; it runs as a mighty under current through the writings of Alexander Campbell; nor do we censure it. We love to see men's minds imbued with their doctrines, to see the type of their intellectual character in all they say or do. Still, however, we are not called upon, we are not obliged to approve the views such men hold, much less to place them in circumstances to mould all other minds after their own image. There may be inaccuracies in our present version of the Scriptures, we shall not deny that there are; but what we deny is, that men unbound in the faith are adequate to make a correct version; nor do we see the philosophy of discarding our present version, whose slight inaccuracies are well understood, for something else yet to be prepared, whose guarantees, so far as now known, cannot render it equal to that we have at present. Whatever argument may be employed to show that our present version is incorrect because made by Episcopals, will show that we need expect nothing better at the hands of those yet employed to do the work of revision by the New York Bible Union, and the Memphis Revision Association. But we did not take up our pen to discuss this question any further than to point out the real issue. The real issue is, do we need a revised edition of the Scriptures; who are the men to do the work; and if we cannot get the work done properly shall we do it at all?

Methodists and Baptists.

We hear much said in praise of the itinerating system of preaching, as practised by our Methodist friends—that it is the real idea for the conversion of the world. That this however is an idea only, Methodists themselves know full well. An intelligent correspondent to the Southern Christian Advocate, of the 24th inst., under the head of "Facts and Figures," makes some developments on this subject, which, like a two edged sword, cuts in divers directions—at once putting to silence the idle boasts of the preponderance of Methodist influence in the country generally, and demonstrating the superiority of the Baptist over the Methodist system in supplying the world with the gospel. He proceeds thus:

"We are not among those who believe that Methodism is just as it should be, and any, the least, innovation or change will be for the worse. Nor yet of those who admit that there may be faults in our system, but fear to have them uncovered, lest thereby, the church might be injured. We believe there are errors, palpable errors manifest in the workings of our system, and are equally convinced that the church should be well instructed as to the causes and effects of those errors in order that remedies may be afforded."

"It has been more than intimated by a writer in your last paper on 'Sunday preaching,' that while Methodism is working finely in towns and cities, where it has a fair showing, outstripping all other denominations of Christians, it is doing but little in the country, where it has a circumscribed sphere in which to operate. Now as one fact in philosophy is worth a thousand theories, I propose to test this question by the inductive system, and ascertain, if possible, whether our church actually flourishes in towns, and wanes in country places."

"I propose to introduce some statistical information in reference to the circuit and county in which I live, which is one of the oldest in eastern Georgia. What is true of this circuit, will possibly be true of all places in similar circumstances. Well, we have nine appointments, covering a white population of a little over four thousand. A flourishing village stands in the center, with a Methodist church of 130 white members. In the same population are nine Baptist churches, the one in the village numbering 46 whites, a little over one third of our membership. The eight country churches stand thus:

Methodist.	Baptist.
No. 1. 55	No. 1. 150
" 2. 46	" 2. 115
" 3. 32	" 3. 107
" 4. 21	" 4. 104
" 5. 22	" 5. 66
" 6. 21	" 6. 51
" 7. 14	" 7. 35
" 8. 10	" 8. 25
Total 229	Total 663

This gives us 284 to each church, while our Baptist brethren have 823, or three to our one. And in about this ratio the tale is told all over the country wherever my observation has extended. There must be some cause for this disproportion. We have three to their one in the town, and they have three to our one in the country. We have a little dwindling membership of 28 to the church, and they 82. The influence of their churches extends each over an area of from 12 to 15 miles in circumference, ours from 6 to 8. They average from one to three hundred hearers at their stated times of worship. We at our week day appointments, under some preachers, will not

average 15 members the year round to every church. Others who attend their appointments regularly and visit when they can, may average twenty. While at our occasional Sunday appointments we do not get half the hearers they have, albeit they are always made with a view not to clash with our Baptist brethren in the neighborhood, or the children of many of our stewards and class-leaders might not get to hear the circuit preacher, for they are certain not to go at the week day appointments.

"Thus much then is clearly demonstrated from these statistics. 1. That in towns where Sunday preaching and pastoral visiting is attended to, we beat every body else. 2. In the country we are far outstripped by our Baptist brethren. 3. They preach to many more people than we do, and their influence is more diffusive and extensive than ours. And to this might be added, the membership attend their meetings better, are more zealous for their church, and with a few exceptions, in each of our churches, among the leaders, exhorters, etc. I verily believe they exhibit quite as much of the spirit of a saving piety. What is the cause? Where is the remedy?"

"In my next, as startling as the development may appear, I propose to show that Methodism is on the wane in the old country, actually dwindling every year, except in the towns, albeit our population is increasing by a handsome percent at every decennial period, and at the risk of receiving a rap across the knuckles from my good old friend and brother, Parks, I shall for the present preserve my

INCOGNITO.

Who are to be the Revisors?—Doctors differ.

Mr. Editor: I observe in your paper of June 2nd., the following statement in the communication of the Rev. W. Carey Crane:

"So far, only pedo-Baptist scholars have been corresponded with to undertake this great work."

But as you complain, he is "careful not to inform us who are to do this important work."

Rev. John L. Waller, the President of the Memphis Convention and of the Bible Revision Association, during his discussion with Mr. Newton in the city of Jackson June 2-10th—said he knew as much about the Revision movement as any other man, and announced that so far six men only had been employed as revisors, and that five of them are pedo-Baptists. He had made the same statement in Raymond, in this county, on the 22d of April—adding then that three of the five are Americans, the other two Europeans. He was respectfully asked for the names of the five pedo-Baptists; but paid no attention to the request.

What are we to think of these strange avowals, Mr. Editor? Can we be blamed for expressing a doubt? Especially when we read from the prepared address of Alexander Campbell for the Memphis Convention as published in the Millennial Harbinger for January the last, the following:

"Pedo-Baptists and Baptists will never agree to make a new version. Not one pedo-Baptist will touch the ark of our sanctuary fearing he might be stricken dead. None but immersionists can unite in this work, and none but they could do justice to the subject." Page 39.

Here we have the President and two Vice Presidents of the Memphis Convention. Three Doctors disagreeing not in opinion, but as to a matter of fact!

Mr. Crane assures us that none but "Pedo-Baptists have been corresponded with to undertake this important work." Mr. Waller declares that one Baptist and five pedo-Baptists have been employed!

This is indeed passing strange! Mr. Campbell says that "those practising the immersion of believers are the only people that can make a valuable and faithful translation of the New Testament. Their eyes are couched. They can see what no man looking through the leather spectacles of pedo-baptism or pedo-rantism can see in the Christian institution." (Page 35.)

How is this? How shall all these threads be made to cohere? What the new wine burst the bottles? Or have those pedo-baptists been put under the treatment of a skillful oculist, and have they agreed to have their eyes couched, before undertaking this important work? Has an arrangement been made for bearing the expense of their transportation from the cloud and smoke of Mount Sinai to the top of Mount Zion? If so, what is the price per capita? Who can tell us? Who pays the money, and who gets it?

You have well said that "the Baptist denomination have a right to be informed on this point ere they are asked to contribute their funds to support the measure." So have we, of other denominations. "He that doth truth, cometh to the light." We are called upon to take part in this "important work"—though Mr. Campbell allows that the invitation is only "a show of generosity and catholicity." We cannot, any more than you, borrow with them like the moles, under ground. We disavow "the hidden things of darkness." They that be drunk are drunken to the night." Press them, Mr. Editor until they do disclose the names of those who have been selected.

Very sincerely, in the bonds of Truth,
Yours,
SCRUTATOR.

Hinds county, Miss. June 25, 1852.

IMPORTANT REMOVAL.—It is stated in the New York Express, that letters have been received by the last mail from California, giving pretty certain information that a filibuster movement is intended from California upon the Sandwich Islands. Government has already been put in possession of this information, and will, no doubt, exert its authority to put a stop to such a movement, with what success remains to be seen. The particulars of this expedition are not yet public, but it is said to be on a large scale, and to be managed so far, with some skill as well as secrecy.

Talladega Correspondence.

The following letter was received by a friend in this place a few days since with permission to publish, if desired. It is from an intelligent and esteemed brother in the ministry, and will speak for itself:

Dear Bro.:—I thank you for your favor. I know F. love him much, and would do any thing in my power to promote his spiritual and temporal interests. There is a crisis now in his life; and should the way be opened for his mental and moral culture he will be extensively useful, but if not it will be quite limited comparatively. Useful God's ministers will be; under the most untoward circumstances, but I pity the man's heart and heart who does not know that their usefulness will be immeasurably extended by a collegiate and theological education, and who will not give freely of his substance to aid them in obtaining it.

It is mortifying and humiliating to every pious and liberal heart to read the many appeals through the press, and to hear the constant pleadings of our Agents, in behalf of our Theological students. Many things on earth proclaim the penuriousness of our denomination more unblushingly I know not what it is. Our shame in this matter is trumpeted the year round; and still at the Convention there is a deficiency, the requisite sum must be made up then and there or beneficiaries must leave the Howard College. The pious and liberal delegate who has given at home liberally, left his business and pays his way to the convention—retaxes himself to prevent such a result. And I have seen, and I cannot refrain from tears while I write it, the poor Minister out of his stunted salary give, almost, his last cent to continue the Theological student another year, and to wipe away the reproach from that denomination, for the promotion of which, he has given in sacrifice his time, talents, all. If angels can weep, their eyes rain at such a sight. What heavy demands are made upon us for an educated ministry daily! Not that the uneducated are less needed, but there is a sphere and a field in which each may move and labor usefully to edification. The Lord Messiah has a work for all his ministers, of every grade of intellect. The field he assigns one is not for the other. Even a Paul failed when he preached to the Jews, for he was sent to the Gentiles. The Baptist practice of licensing any brother to speak for God who wishes, whether learned or unlearned in the common acceptance of that phrase, I have ever approved, and would not now have it altered, for the "Head over all things" has sanctioned it with his blessing. Besides, mind is like water, it seeks its level. Why are there intelligent and ignorant communities? I answer this question by asking another, why did not the people remain together at the tower of Babel after the confusion of tongues? A Sabbath School scholar answers, "because they did not understand each other, and those that did, cleaved together and went to their own place." It is so now. How foolish then for prejudice to exist against a learned or an unlearned ministry. How natural to see each one in a community of his own mental calibre. No august decree of man has made it so; but it is the result of a potent law in the world of mind.

What is to be done to respond to the pressing calls heard from "Dan to Beersheba, and from the entering in of Hamath to Euphrates?" They are heart-rending, and must be heard! The scattered sheep of the Baptist Israel must be hunted up in the new States and Territories, organized into churches, by pastors who will feed them with the "bread of life" and watch over their souls. The devoted Isaac, on Mount Moriah, pathetically appealed to his father "my father, behold the fire and the wood; but where is the lamb for a burnt offering?" With equal concern and pathos the faithful watchman, and those who watch for souls with him and sigh for their souls. "My Father here are the people scattered abroad like sheep having no shepherd; but where are the shepherds?" Alas! where? If they are supplied at all we must "rob other churches to do them service." What is gained by this operation?

And what is Alabama doing towards supplying her wants in the ministry at home and the immense destitution abroad? But little is the candid response. Her own wants are not supplied. Neither her cities, towns, villages nor her "highways and hedges" are supplied with pastors. There is something radically wrong in this important matter. What is it? Where is it? We have not had the honor of sending a Missionary to the heathen as other States have done. Ministers from Alabama are now laboring in other States and Territories. Why? Most likely because they were neglected at home and saw no prospect of "living by the gospel" which they preached.

Howard College, I confidently expected when it was founded by this time would have sent out many young men able heralds of Salvation. And so it would if it had at all times enjoyed the sympathy and confidence of the Baptists throughout the State. But it has not. And why has it not had their sympathy and enjoyed their confidence? It has always had an able Faculty, and maintained good government over its students. If the Howard were not a Baptist College, and founded by them, their conduct would not be so strange and perplexing. Our State Convention established and located it; they appealed to the Baptist of Alabama to aid in the enterprise; they did so, and it went up to the gratification of every friend of education. But it was not long before sectional jealousy crept in, that internal enemy of the Baptist family, and carried out, "Marion is trying to monopolize everything." The hint was immediately taken, and some cried like the printer "hands off," while others like Israel in the rebellion of son of Nebat proclaimed aloud, "every man to his tent, Oh! Israel." So it remains "even unto this day." I am astonished that the Faculty of the Howard and the brethren in and abo

Marion should have so long sustained and maintained the institution. From my soul I thank them for it.

It is humiliating to review the conduct of our brethren in this matter, and to hear their fault-finding at the present time. Suppose I "taken it" to something. It shall be this: You have seen little boys busily engaged and much interested in building cora-cob houses. They complete the building and gaze at it a few minutes with pleasure; but soon a capricious little fellow finds fault with it; they all join in the chorus, they pick up a stick, knock it down and scamp off and engage in some other childish work. The application of this homely illustration is easy. And as to their fault-finding, it is of the same type. But it must have an illustration also. Here it is: "It is like unto children sitting in the markets, calling unto their fellows, and saying, we have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented." We pipe to them, and say, "we have an interesting young College." "It is at Marion," is the sure reply. "But it needs further endowment." "Let them endow it, it is their College," is the chilling answer. "Nay, but it is a Baptist College and was built for the education of your children." "I don't care, I am a free man and will educate my children where I please," is the gruff response. "But hearken, we are educating poor young men for the ministry, and want you help?" "Let those who want them educated educate them," is heard in guttural accents. And so of all our piping and bawling. Then we mourn to them, "shall the Howard go down?" "If the Marion people suffer it, let it go." "Shall the Beneficiaries go home?" "Yes, if they choose." "Shall our Faculty leave for the want of a competent support?" It is with them to do as they please. You take away our preachers from the churches to make up your Faculty and congregate them at Marion. We had as soon see them scattered from that place as not. There is Jewett, Chambliss, Curtis, Talbird and Holman—all had better be preaching the Gospel. Thus to the end of the chapter on mourning to them.

I must notice the last retort of our "fellows." It tempts me. Who is Jewett? As Principal of the "Judson" he is doing as much good, and as much to elevate our denomination as any man in the South. He could not do so much in any other sphere. We cannot, then, do better than to send our daughters to him. And Chambliss! Is he not preaching through the "S. W. Baptists" to an auditory of thousands? He has the largest audience in the State. If they wish him to preach more let them send him more subscribers. "But he is a preacher," I am glad of it. There is not one layman in ten thousand, capable of editing a religious new paper. Not that they are deficient in talent, but their deficiency is in Theology. We cannot do without his paper; therefore let him preach on in his own way. Do our complainers know that brother Curtis is Corresponding Secretary of the Southern Board of Domestic Missions? But he is a preacher, say our preacher loving or preaching bating brethren, I know not which to call them. Well, we know that and glory in it. We know he has been Pastor, and Professor of Theology, &c., and in every relation shown himself a man of God. He is now in the position of more extended usefulness. As Corresponding Secretary of Home Missions for the Southern Board he is a Watchman for the South and South West. He is endeavoring to stir up the churches that are supplied with pastors to support the destitution in the entire area of our Board. What an important station and work. Better give our money and prayers than to complain at him. Who is sufficient for such a station? Not a layman; for he cannot feel for the scattered sheep of Jehovah's pasture like a watchman of Zion. Talbird is professor of Theology. Where is the layman who can fill this position? None! Is the reply of every sensible man, and you need not reason with fools. And Holman is professor of Mathematics. I admit that a layman may fill this professorship as well as a minister. But what are the facts in his case? He formerly occupied brother Curtis' office as Cor. Sec., but resigned it; was elected professor of Mathematics, and did not accept it for some seven or eight months. Why did he delay acceptance? No doubt but what he preferred the ministry, and was waiting for some church to call him that would give him a support for his family. He is a modest man and would not advertise himself nor electioneer for a call. The result? No church called him with the promise of a competent support. Was he to starve? Like a sensible man he accepted the professorship. Then what did you hear? A nasal wailing carping and creaking. It is too bad.

Look at Baptist Colleges in other States. Georgia has four ministers in her College, N. Carolina three, S. Carolina two, New York five, and no one takes the hysterics or faints. O, Alabama! Alabama! A State full of Baptists, full of wealth and talent but without union of effort. Like Israel in the days of the Judges, "every man walks as seems good in his own sight."

Here I must stop for I fear I have wearied your patience. My heart is full. I could write much. But alas! what good can pen and ink do. Could tears avail in uniting our brethren in any benevolent enterprise and in giving them a liberal spirit? My tears should be my meat and my drink day and night." Yea, I would "mingle ashes with my weeping" till I saw them moving harmoniously in the cause of God.

I often think of Jehovah's pathetic appeal to Israel. "How shall I deliver thee up, Ephraim! How shall I deliver thee Israel? Mine heart is turned within me, my repentings are kindled together." So says every one who sighs over our Baptist Israel. Something must be done. But who is to do it? How is it to be done? When? Where?

Could I speak a word to my brethren, and could I believe that that word would do any good, I should be glad to give Howard College your prayers, your support in all its efforts to do good. Sustain and encourage the Faculty. Ad the beneficiaries who are there, and send others. Sustain your State paper. Let your charity "begin at home" in your own State, and after you have done well in your own field then go abroad.

But I promised to hold. My words are ended, but not my thoughts.

I am yours, my dear brother, in the hope of "obtaining mercy in the day of the Lord Jesus."

H. E. T.

Tallahadee, July 1, 1852.

Dr. Phillips' Rejoinder.

Bro. Chambliss:—I am absent from home so much; at home for so short a time when at home, with the necessity of looking around, keeping business up, answering letters, &c., that I have not been able to respond to yours of May 12th, until now. I wrote a portion on the 2d, but ere I could find time to finish, was called off. I relate this that you may know why I have been silent, for I would not have you think that your charge has at all discomfited me.

From a later issue than the 12th, I see you have at length thrown down the gauntlet. Well, with a right good will, I say, to the work, and may be who fills, and an honored sepulture. To one like myself, a novice in errantry, your fire was rather free at the outset, the melee of small arms made such a din, that I lost the matter in the smoke and din.

Opposing views and all that sort of business, I offer no apology for holding that in this free country of ours, we all have the right to form and express them. As to honesty of purpose, I make no accusations, no excuses for others, nor do I attempt any defence for myself, feeling that I cannot be injured by any such charge or innuendo, nor that I can be deterred from what I conceive to be a duty. I may state my impressions, not to accuse, if I state facts those who get in the way must "stand under." The article in your number of May 12th, has not been received here as yet, and I must again refer from memory alone. My convictions are, and so did some five to ten of our brethren express theirs, when your article was read in Raymond, that you did make unkind allusions to brethren Macley, Waller and Graves; I remember very distinctly of the latter that you made a vague hint about Bro. G.'s being probably in a transition state, and about his conscience. Yet you—oh no! you will not call in question the integrity of any man's intentions. Is this allusion to Bro. G. not meant to reflect somehow on Bro. G.? I think you would not relish it, if I hinted that you would be not only abstractedly but fully a revision man, if your paper would be the gainer; or that you had at one time views which your experience had proved merely erroneous. If the article in question does not contain such allusions about others, I am wrong, if it does, I accuse not, you have counsel set the trap. But enough of that.

Your present article has enough for so small a man as I am to deal with, and "by the way" it is doing all you could wish it to do. There are a certain kind of people who follow their editor, and of those we hear of, carrying your No. of May 12th about to show how easy it was to use up Bro. P.'s I brought forward my figure, which you so adroitly turned against me, by a mere say so, only to impress on your readers, that instead of giving any argument against revision, you were questioning the labors, such as father Macley, brethren Graves and Waller.

If all sorts of commentators, preachers and writers, prove that there are errors in our present version, why not admit or deny the existence of such? Does it affect the issue, whether Bro. Waller wants, gains, or loses subscribers? If there are errors, shall we correct or shall we stereotype them to all coming time? Why draw off attention by showing how Bro. Waller has lost 1000 subscribers (in a horn) since the revision question has been started anew? I was authorized the moment this was read in your paper, to say you and your informant had been deceived. The fact is, the circulation has steadily gained yearly since the paper has been edited by Bro. W., and if any one subscriber has dropped the paper on account of revision, I am very certain the additional have been made. I ask you to make public the evidence upon which you predicate this argument (!) against revision, and give the name of your informant—thinking I can show him to be a revision man elsewhere. Brethren Waller and Kirk, Sr., each inform me face to face, that the paper has been steadily gaining; some one informs you that it has lost 1000 subscribers; a mistake has been made by your friend or mine. As "every inch of territory will hence be disputed," I advise you to get able counsel and look to your title deeds—you are in a fix, depend on it. If you admit there are no errors, you will be as likely to fall into the pope's hands, as we will into the wake of Alexander Campbell, in either case you have company of not much better odds than A. Campbell. T. W. Rev. gentleman needs not any one to advocate him, yet for the life of me, I cannot see why you can hesitate to work with him. I make no excuse for myself, offer no explanation as an explanation. I am willing to work with Rev. A. Campbell and other Reformers, so long as I feel conscious they are right; if they want and will work for what I want, I am not one to fear alone, whether plain or covert. And I advise all Baptists to do their duty, and not look who is going the same road. There are really some people in this part of the State, who would be afraid to avow even such of our own doctrine as the Campbellites held it.

The questions are, and are only, are there errors, can those errors be corrected, ought we to say they could not until we try, is the proper way

pointed out, has the time arrived, and like unto these? We have no issue with Mr. Campbell, if you have one, I think, though "three score and ten," he will meet you. You and those who are so much opposed to the Campbellite influence, ought to have been with us, if the work is laudable, and thus either nullified our actions or have made them less objectionable.

I have much of the writings of the Rev. A. Campbell; they are before the world. I say nothing of them, I have had the pleasure of conversing freely with him, though only for a short time it is true, and I have conversed freely with other intelligent men who are Reformers, it matters not, whether we were in opposition or not; but if we can meet on the true principles of a revision, it matters not which have given way. I for one have no sort of objection to their aid. Is it not well known that a committee of the Bible Union have the selection of those who will revise, and why should there be such a war of words, when thus far the Revision Association is only acting in the collection of means to forward the work.

As a layman, I ask of those who are opposing, to leave the motives or devices of men alone, and to inform us, whether there are errors, and the best way to remove them, and if not the time now to do right, to say when that time will be. I am as earnest in the work as can be Dr. Cone or Dr. Campbell, and if I can be shown the time to act has not come, or that the errors are too trifling to note, or any other reason why I should not act, then will I at once pause. But dear brother of mine, I for one will not be driven off by ridiculing those with whom I labor.

I would answer your queries, if I thought one of your intelligence expected a response, but really I can but think you asked them only to act on the crowd of your readers. You know the convention will not publish; that the Baptists at large would not consent to the publication of any revision they do not approve; yet if they, feeling assured that the learned men of earth are honest men, will give a correct version and have left it to them, they will abide the issue and print, but not thereby to approve of it as a version, for we suppose it must stand the test of the world's criticism, and thus in time we will have a true version—and of course we feel we are only taking the initiatory steps to the procuring of such a version. I enter into this work, not pledged to have such connections as will make a "Baptist Bible," if God made not such. Believing as I do that we are in the main correct, I am willing to be placed right in all things, and if the truth lead me out from my present way of delightful associations why I will go, no odds with whom. I believe all the Baptists will be with us. In this I may be too sanguine, but at least I hope I will be consistent in laboring to give the pure word of God to all people. I only desire to know best how to act. I may be too dull, or too prejudiced to understand, but really I cannot see where you have touched the question. I believe the time has come, and that the work will go on. I am not opposed to all this opposition, it will only make us more cautious and do the work better. I never yet desired any great work to go on, without opposition. Revisions have been opposed always, but they have triumphed—may it be so now is the prayer of your brother.

M. W. PHILLIPS.

ITEMS.

Advices have been received at New Orleans, on the 21th June, from Galveston, Texas, which state, that the Americans on the Rio Grande, are in a state of immense excitement, in consequence of the repeated murders committed, by the Mexicans and Indians.

RELIGIOUS SOCIETIES IN ENGLAND.—The three foremost religious societies in the world are the Church Missionary Society which raised during the past year £115,674, upwards of \$530,000; the Wesleyan Missionary Society which raised £111,733, more than a half million, and the British and Foreign Bible Society whose income was, during the same time £108,449;—in all a million and a half of dollars! These Societies are the true glory of England. It may be noted as an encouraging sign of the times that the amount first stated above, is the largest that has ever been raised in any one year by a Missionary Society. That the Wesleyan Missionary Society in the teeth of the most determined opposition ever heaped up by a Church, and with the loss of fifty thousand members through relentless agitation, should still keep so near abreast of the foremost Missionary organization in the world, is a remarkable circumstance. The British and Foreign Bible Society circulated within the last twelve months 805,000 copies of the Scriptures at home, and 350,000 copies abroad, chiefly in the North of Europe and in India. With such cheering statistics before us it is plain that the cause of Christ has a vital hold upon the heart of one of the great nations of the earth. Shall we live to see the day when American Christians will be found by the side of British Christians in their contributions to this blessed cause; when American Methodists shall bring their revenue up to the measure of their British brethren? May God hasten the time.—S. C. ALEXANDER.

ROTHSCHILD THE HEAD OF ISRAEL.—The Paris Correspondent of the Evangelist writes as follows:—"Strange news reaches us from Constantinople. I should not mention these rumors, if something similar had not been announced three years ago. I quote the reports without guaranteeing their truth. Syria has been ceded to M. Rothschild for \$500 millions of francs. It is not yet known whether he assumes the title of King or Pacha; it is certain that he proposes to rebuild Jerusalem and the Temple of Solomon; there are to be chapels for all religions, a line of steamers from Alexandria to Constantinople. The new estates of M. Rothschild abound in iron ore and forests of valuable timber. It is said that M. Rothschild will appeal to his co-religionists

to return to the land of their fathers, to possess the tents of Abraham and Jacob."

THE WEATHER.—In the month of July there will be two full moons, on the 1st and 31st—a circumstance that has not occurred since the year 1776, when there was a full moon on the 1st and on the 30th, and on the last day an extraordinary eclipse of the moon visible in the most parts of the inhabited world. The gibbousness of this year gives us an eclipse on the first day of July.

Hon. Edward A. Hannegan late a United States Senator from Indiana, killed his brother-in-law in a drunken brawl, a few days since.

The South-Western Psalmist.

A COLLECTION of Hymns and Sacred Songs, for the use of Baptist Churches. By Rev. SIDNEY DYER.

In social and revival meetings the large psalm hymn books have proved too cumbersome, as well as deficient in a class of hymns suitable for these occasions of warm and familiar religious enjoyment. This volume has been originated to supply these deficiencies. Its arrangement is as brief and simple as possible, so as to give the least trouble in finding the desired number on the spur of the moment, as is often necessary in protracted meetings.

The order observed in Baptist churches, in the South and West, has been strictly copied in the arrangement of this book, without any inversion. Baptism is not put out of the way in the latter part, but in the proper position, immediately after the converts; and as the custom is to sing, while each member of the church gives the candidate the right hand, a full selection for this and other occasions of manifesting Christian fellowship, is placed in immediate connection; this will be found a great improvement on all similar books.

In selecting the hymns, special care was exercised to secure sufficient lyrics, and adapted both to the occasion and the class of religious emotions naturally brought into exercise. All didacticism, as far as possible, has been avoided; we look to the psalm for exposition of Christian doctrine, and to the hymn book as the vehicle for expressing religious feelings.

Many good hymns were handed about in manuscript. Those, as far as they could be obtained, and were found of sufficient lyrical excellence, have been incorporated with those of long standing popularity. A large number of choice pieces will be found in this collection, not found in any other; these are the result of many years' attention to a subject. To the whole, a few original hymns have been added, some of which, it is hoped, will not be found wholly unworthy of acceptance by the denomination.

The best work of the kind extant.—Louis Jour.

For seasons of revivals, baptisms, and receiving members into church fellowship, this work will bear away the palm of excellence.—Western Recorder.

It will certainly come into the hands of whosoever its merits become known.—Louisville Courier.

In making the selections, regard has been had rather to what is old and approved than to what is new—rather to devotional sentiments than to poetic beauty—rather to the expression of religious feeling than didactic instruction. Some original hymns add to the value of the collection. The compiler is a true and a season of revival.

The compiler is well prepared, from his talents, tastes and associations, to prepare a work of this kind for the South-Western section.—Journal and Messenger, Cincinnati.

Exhibits both good taste and judgment.—Religious Herald, Richmond, Va.

Revised, that the South-Western Psalmist is well adapted to the wants of our denomination.—Minutes of Long Run Association, Kentucky, 1852.

From Rev. J. L. WALLER, Senior Editor of the Western Recorder, Louisville, Ky.—We feel sure it is the book our churches want, and that they will be pleased with it.

From Rev. D. R. CAMPBELL, President of Georgetown College, Kentucky. The compiler has done a good service to the cause of social worship.

From Rev. S. W. LAYTON, D. D., President of the Western Baptist Theological Institution, Covington, Ky. Well adapted for our prayer and conference meetings.

From Rev. WILLIAM VAUGHN, Bloomfield, Ky.—There is just enough, and not too much of it.

From Rev. J. B. JETER, D. D., Pastor of the Second Baptist Church, St. Louis, Mo. Well adapted to social and revival meetings, and worthy of an extensive circulation. They obtained a copy, and we are about to introduce it into our Lecture course.

From Rev. A. W. LAKE, Pastor of the East Baptist Church, Louisville, Ky.—I feel no hesitation in saying, that it is admirably adapted to the services of social worship.

From Rev. R. B. C. HOWELL, D. D., President of the Southern Baptist Convention, and Pastor of the Second Baptist Church, Richmond, Va.—I find it very good. Its small size gives it, in many respects, an advantage over similar books of higher pretensions.

From Rev. J. B. TAYLOR, Corresponding Secretary of the Board of Foreign Missions of the Southern Baptist Convention—for social meetings, a small book, prepared with the taste and judgment exercised in compiling yours, must always have a preference over those of larger size.

From Rev. V. L. KIRKLEY, General Agent of the Baptist General Association of Kentucky.—I, in a work of great demand. It is with the greatest pleasure, therefore, that I commend the book to all the churches of our denomination, throughout the South and the South-west.

From Rev. I. T. TIERNEY, Pastor of the Baptist Church, Montgomery, Ala.—The arrangement I regard as the best that possibly could be made. The order is natural, and enables any one to find, without difficulty, hymns suited to any occasion. The selection includes the best hymns in our language.

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MORTON & GRISWOLD, Publishers.

Louisville, Ky.

July 7, 1852.

Examination and Commencement.

THE Annual Examination of the students of Howard College, will commence on Monday, the 19th of July, and continue three days.

The celebration of the Literary, Scientific, and Exhibition of the Junior class will take place on Wednesday night. Address before the Societies, by Rev. I. T. TIERNEY, of Montgomery.

The commencement exercises will be held on Thursday morning.

S. S. SHERMAN.

June 22, 1852.

Examination, Orville Institution.

THE examination of the pupils of Orville Institution will commence on Friday, the 25th inst., and continue until Tuesday.

On Friday and Saturday the Primary classes, Male and Female, will be examined. On Sabbath morning at 11 o'clock a Commencement Service will be preached by—

On Monday and Tuesday the advanced classes will be examined; on Monday-night dedication and original speeches. At 11 o'clock on Tuesday, a Literary address will be delivered by Rev. JOHN MILLER, of Wilcox.

On Tuesday, at night the exercises will close with a Concert.

JAMES R. MALONE, President.

June 16, 1852.

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 other 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 latter myself, from my long experience in this business, and this favorable arrangement, that I will be able to sell on as good terms as can be bought elsewhere. I will sell on a 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.

WM. HUNTINGTON. 1-ly.

March 17, 1852.

The Fourteenth Annual Examination

OF THE

JUDSON FEMALE INSTITUTE.

WILL commence on Saturday, the 21th of July, and close on Thursday the 26th.

On the last day, will be attended the EXERCISES OF THE GRADUATING CLASS, on which occasion an ADDRESS will be delivered by the Rev. EDWARD BAPTIST.

SUBJECTS OF MUSIC will be given on Tuesday and Wednesday nights.

The following gentlemen, Patrons of the Institute, have been appointed by the Trustees, a Board of Visitors to preside over the Examination:

- HON. BENJ. FITZPATRICK, Autauga County.
- HILARY TALENT, Esq., Mississippi.
- S. BENNETT, Esq., New Orleans.
- L. B. LASE, M. D., Marengo County.
- COL. A. C. HORTON, Texas.
- REV. J. H. HAYWELL, D. D., Arkansas.
- J. H. BROWN, Esq., Sumter County.
- REV. F. C. LOWMEY, Marengo County.
- T. W. BELL, M. D., Baldwin County.
- JUDGE W. Y. COLLINS, Mississippi.
- REV. T. G. KERN, Mobile.
- WILLIAM PIERCE, Esq., Louisiana.
- MAJ. J. P. TAYLOR, Lowndesborough.
- COL. WM. HAMILTON, Mississippi.
- GEN. L. W. LAWLER, Mobile.
- J. M. CUNNINGHAM, M. D., Mississippi.
- COL. R. RIVES, Esq., Lowndes County.
- COL. S. P. STONE, Wetumpka.
- GEN. F. C. HENDRICKS, Mississippi.
- JAMES MANNING, Esq., Marengo County.
- REV. A. W. CHAMBERS, Marion.
- REV. H. TALBARD, Marion.

N. B. CATANACH has been appointed to M. P. JEWETT, Principal.

June 2, 1852.

EXAMINATION.

THE First Annual Examination of the Yalobusha Baptist Female Institute, will take place on the 29th and 30th inst.

On the night of the 29th an Address will be delivered by the Rev. JOHN N. WADDELL, D. D., President of Mississippi University. The evening of the 30th will be devoted to a Musical Exhibition; interspersed with the reading of Compositions, and closing with a presentation of prizes. The following are the Board of Visitors:

- REV. M. W. PHILLIPS, M. D.
- REV. W. J. J. JESS, Esq.
- REV. JAMES McLEAN, Esq.
- REV. J. J. SLEDGE, Esq.
- REV. A. B. OWENS, Esq.
- REV. JOSEPH LANE, Esq.
- REV. F. A. TYLER, Esq.
- REV. J. K. GORDON, Esq.
- REV. WM. M. PARKER, Esq.
- REV. N. J. CALDWELL, Esq.
- JOHN TACKETT, M. D.
- HOS. H. MIDDLETON, Esq.
- AL. ALDRIDGE, Pres. of Board of Trusts.

Grenada, Miss., June 2, 1852.

Mississippi Female College.

THE Second Annual Examination of this Institution will commence on Monday, July 26th, and close on Thursday following.

The exercises of the first Graduating Class will take place on Thursday.

Rev. C. R. HARRISON, of Memphis, Tennessee, will deliver the first Annual Commencement Address. The Pupils and Teachers will give a Concert of Vocal and Instrumental Music on Thursday night.

The following gentlemen have been appointed by the Mississippi Baptist State Convention as Visitors:

- HON. R. H. BOONE, Esq.
- HON. STEPHEN ADAMS, Esq.
- DR. HILL JETER, Esq.
- DR. H. DICKERSON, Esq.
- DR. M. W. PHILLIPS, Esq.
- DR. A. N. JONES, Esq.
- DR. WM. L. BELL, Esq.

Hernando, Miss., June 2, 1852.

Just Received.

AND for sale, a new supply of Cotton Yarn, from the Tuscaloosa Manufactory.

Marion, June 2, 1852.

BAPTIST BOOK DEPOSITORY.

253 KING STREET.

Charleston, South Carolina.

THE AGENTS of the Southern Baptist Publication Society, propose to send to Montgomery, Ala. on the 1st of each month, a box containing all the BOOKS, which may be ordered during the previous month, to be sent by mail, to any other customers in Alabama. By remitting the price of any BOOK to Charleston, it will be sent free of postage to any point in Alabama, provided, the price of the BOOK is not over one dollar. For 100 CENTS, costing over one dollar, the addition of ten per cent, will be required, to cover the increased postage.

Publications of Southern Bapt. Publication Soc'y.

- Baptist Catechism, New Size, Plain Sheep 80
- do do do Roan 1 00
- do do do Im. Turkey 1 15
- do do do Tur. & gilt edges 2 50
- do do do Plain Sheep 60
- do do do Roan 75
- do do do Im. Turkey 85
- do do do Tur. & gilt edges 1 25
- do do do Turkey and gilt edges 1 50
- Way of Salvation, by Dr. Howell, 80
- Evids of Infant Baptism by Dr. Howell, 50
- Fuller on Baptism and Communion (do) 50
- Duties of Masters to Servants, (3 Prize Essays) 35
- Simple Rhymes and Familiar Conversations for children, by Dr. Mallory 25
- Predestination and Sam's Perseverance by Rev. P. H. MELL 124
- Argument against Infant Baptism, by Dr. Dagg 64
- Advantages of Sabbath School Instruction, by Dr. Mallory 64

OTHER NEW PUBLICATIONS.

- Christian Duty, by James, 75
- Charity and its Fruits, by Edwards, 1 00
- Bible in the Family, or Union Domestic Happiness, by Dr. H. A. Boardman, 75
- The Excellent Woman, 1 00
- Church Members Manual, Revised Edition 75
- Romanism at Home, by Kirkham, 75
- Dr. Archibald Deane's with Illustrations Royal Brother, Hamilton, 75
- New Themes for Protestant Clergy 1 00
- Lectures on Lord's Prayer, Dr. Williams 85
- Religious Progress, Dr. Williams 85
- Words in Earnest, Addressed to Young Men 75
- Awake, Thou Sleeper, Rev. Dr. Clark 75
- The Pastor's Testament, Rev. Dr. Clark 75
- A Walk about Zion, Rev. Dr. Clark 75
- Heart Treasure, 55
- Heavenly Ministry, by James, 55
- Lectures on Evidences of Christianity by Rev. Dr. Plummer, McGill, Alexander, Breckinridge & Rice, 1 vol. 8 vo. 2 50
- Pulpit Cyclopaedia, 2 50
- Five hund. Sketches and Skeleton Sermons 2 50
- Preacher's Manual 2 00
- Theological Sketch Book, 2 vols. 8 vo. 3 00
- Kirk's Popular Cyclopaedia of Bible Literature, 1 vol. 3 00
- Fuller's Works, 3 vols. 6 30
- Hail's Works, 4 vols. 6 30
- Banyon's Awakening Works 75
- do Consoling Works 75
- do Inviting Works 75
- do Directing Works 75
- do Doctrinal Works 71
- do Experimental Works 75
- do Searching Works 75
- do Devotional Works 75
- do Sinner's Progress 75

The above is the New Edition just issued by the American Baptist Publication Society, and is the only complete one in America.

- Scripture Text Book and Treasury, 75
- Cartis on Communion, 75
- First Impression of England, Hugh Miller, 1 00
- Footprints of Creator, do 1 00
- Old Red-Sandstone, do 1 00
- Scenes and Legends in Scotland, do 1 00
- Annual of Scientific Discovery, 1852, 1 25
- do do do 1851, 1 25
- do do do 1850, 1 25
- Midnight Harmonies, Winslow, 75
- Lighted Valley, do 75

And a great variety of other Religious Works which cannot be enumerated in this list.

Any book desired, can be procured at short notice. Boxes of Books can be forwarded to New Orleans and Mobile, when so ordered. All orders should be accompanied with the money (or satisfactory references). South Carolina and Georgia money should be remitted if possible to be obtained. Post Office stamps, for small amounts are equally good.

GEORGE PARKS & CO., Agents S. B. P. Society, Charleston, S. C.

June 9, 1852.

FOR SALE.

A large and commodious DWELLING, situated in a pleasant part of the town—kind and airy and all the improvements are newly made, and in good order. TERMS VERY LOW. May 26, 1851. S. S. SHERMAN.

DR. ORRIN'S PATENT

SPINO-ABDOMINAL SUPPORTER!

DR. S. BALL, would respectfully inform the citizens of Marion and its vicinity, that Miss M. HIGGINS, the sole Proprietor of this article for the State of Alabama, has constituted him her sole agent for the counties of Perry and Dallas, and the Town of Greensboro, and has left with him an assortment of them for the accommodation of those who do not at a convenient season of opportunity to procure one during their 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 supporter kind ever offered to the public. Its construction has reference to the Anatomy of the parts, and in point of beauty and efficiency in cases of threatened spinal curvature, muscular relaxation, and general debility, it has no equal. Its very construction and elastic support are sufficient recommendations of its utility. Dr. B. would further say that he has, before, for some two years, been agent for the same article, and has fitted hundreds so that none need fear its inability to secure a perfect cure. Therefore, it is highly recommended.

Office over the E. F. King House, Marion, March 31, 1852.

NEW CARRIAGE WAREHOUSE,

Selma, Alabama.

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

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

All Carriages built to order or made at the manufactory in New York, N. Y. will be warranted.

Calf and cow, 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. n2-ly.

L. H. DICKERSON'S,

Cabinet Ware House, Selma, Ala.

TAKE notice of the following: 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 Cloth—all of which he will sell at reasonable prices. He proposes to sell on such terms as will make it to the interest of those who have been in the habit of procuring articles in his line, in Mobile or New Orleans, to purchase of him.

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

Also, Marble Bathtubs, Cases, air-tight, of every size and description. Mr. Dickerson would invite the public to visit his Cabinet Ware Rooms, and examine for themselves. Corner of Washington and Selma Streets. Selma, March 22, 1852.

2-2m

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.

G. L. & J. R. POOR,

Selma, Ala.

IMPORTERS and dealers in fine Eng-

lish and Swiss Watches, Bronze and

Marble Clocks, Timepieces, Diamond

POETRY.

The Wine Cup.

BY IDA.

Oh pass that glowing wine cup by,
Nor let thy lips its poison drink,
Though it be mantling warm and high
Yet pause and on its ruin think.
It meets thee at the festive board,
Crowned with its jets and ringing laughter,
A glad temptation lightly poured—
But oh, what heavy days come after!

It lends the soul a feverish power,
What wild and flashing words to speak,
And lights a cold and gloomy hour,
Where hope nor sunlight seemed to break.
'Tis like a transient magic spell,
The draught within you gilded chalice,
But fevered lips that love it well
Regret too late its burning malice.

There is a fearful record kept
By a pure angel from on high,
And tears of blood are o'er it wept,
From eyes that slumber nor, nor die—
It bears the names of those like thee,
Who only touched and lightly tasted,
Yet have gone down as silently
As treasure-barks that rocks have wasted.

A voice of warning sternly comes
From where the young and proud were
[wrecked,
And canst thou tread earth's ruined houses,
And sink thy godly intellect?
The costly jewels of thy brain—
And wouldst thou have their brightness
[scattered?
To dull the maddest sense of pain
Would have thy reckless life—strings scat-
[tered?

Is there no hallowed spirit fled,
To hover round and guard thy fate?
Nor whisper from the sainted dead,
To stay thee ere it be too late?
Is there no human heart that's thine,
And linked by ties thou wouldst not sever?
Oh, turn and flee the sparkling wine,
As thou wouldst keep that love for ever.

Ministering angels stand between
Thy priceless soul and its dark grave;
And wouldst thou trample love unseen,
That lines thy path to shield and save?
Oh, we are not our own but His,
Who by a wonderous mystery wrought us,
And we should guard a truth like this,
That by His costly blood he bought us.

By all the star-bright hopes that shine,
And make thy future dawning seem,
By the angel aspiration thine,
And by ambition's gorgeous dream,
By all the prayers that upward go,
Joy deep and passionate emotion,
Oh, tread this strong temptation low,
And save for Heaven a heart's devotion.

There is a bird in Eastern skies,
That will not soil its wings with earth—
The peerless bird of Paradise—
Art thou not too of Eden's birth?
Then leave the wine that foaming high,
Though jovial friends shall praise its glad-
[ness,
And pass the cup untasted by,
Charmed from its ruin and its madness.

Miscellaneous.

The Camel of Tartary.

This want of good pastures and fresh streams is very unfavorable to cattle, but the camel makes amends to the Tartars of Ortoos for the absence of the rest. It is the real treasure of the desert; it can remain fifteen days or even a month without eating or drinking, and however miserable the country, it always finds something to satisfy it, especially if the soil is impregnated with salt or nitre; plants that other animals will not touch, brambles or even dry wood serve it for food.—Yet, little as it costs, the camel is more useful than can be imagined out of the countries where Providence has placed it. Its ordinary burden is seven or eight hundred weight, and thus laden, it can go forty miles a day. In many Tartar countries they are used to draw the coaches of the kings or princes, but this can only be on flat ground, for their fleshy feet would not permit them to ascend hills and draw a carriage after them.

Notwithstanding this softness of its foot, however the camel can walk over the roughest roads, stones, sharp thorns, roots of trees, &c., without being hurt. But if obliged to walk too far, the real sole of its foot wears out, and the flesh is laid bare. The Tartars under such circumstances, make it shoes with sheepskin; but, if after this the journey is much prolonged, the creature lies down and must be abandoned.

There is nothing the camel dreads so much as a wet and marshy soil. When it places its foot on mud and finds it slip, it begins to stagger like a drunken man and often falls heavily on its side. Every year towards the spring the camel loses its hair, and it all goes to the last fragment before the new comes on. For about twenty days it is as naked as if it had been clean shaven from head to tail; and then it is extremely sensitive to cold and rain. You may see it shiver all over, like a man exposed to cold without clothes. But by degrees the hair grows again; at first it is extremely fine and beautiful, and when it is once more long and thick, the camel can brave the severest frost. It delights then in marching against the North wind, or standing on the top of a hill to be beaten by the tempest, and breathe the freezing air. Naturalists have sometimes said, that camels cannot live in cold countries; but they could hardly have meant to speak of Tartar camels, whom the least heat exhausts, and who certainly could not bear the climate of Arabia.

The fur of an ordinary camel weighs about ten pounds; it is sometimes as fine as silk. That which the camel has under its entire neck and along its legs is rough tufted and black; but the hair in general is reddish or grey. The Tartars do not take any care of it, but suffer it, when it falls off, to be lost. In the places where the camels feed, you see great bunches of it, like old rags, blowing about; and sometimes, in the hollows and corners of the hills, large quantities will be drifted by the wind. But it is never picked up, or only a small portion of it, to make a coarse sort of sacks and carpets.

The milk of the camel is excellent both for butter and cheese; the flesh is tough,

ill-tasted and little esteemed by the Tartars. They make use, however, of the hump, which they cut in slices and take with their tea.

It is said that Heliogabalus had camel's flesh served at his banquets, and that he was especially partial to the food. Of this latter dainty, which the Emperor had the glory to discover, we cannot speak; but we can affirm from our own experience that the flesh of the camel is detestable.—*Hue's Thibet.*

Nutmeg and Clove Plantation.

I went frequently to the nutmeg and clove plantations, to enjoy their balsamic fragrance. The nutmeg trees are enveloped from top to bottom in foliage, and attain the size of the fine apricot trees; they begin to spread from the lower part of the trunk; the leaves are bright and glittering as if varnished, and the fruit resembles perfectly a yellowing brown-speckled apricot. When ripe, it bursts of itself, and displays a round kernel, about the size of a nut, covered with a kind of net-work, of a beautiful, deep red color; this net-work is the so-called nut-meg bloom or mace. It is carefully detached from the nut and dried in the shade; during the process it is frequently sprinkled with sea water, as otherwise the fine crimson color changes to yellow or black; in addition to this web the nutmeg is surrounded by a slight, delicate shell. The nut itself is likewise dried, smoked and then steeped in sea water, mingled with a slight solution of lime, to prevent its becoming rancid. Wild nut-meg trees are found in Singapore.

The clove tree is somewhat smaller, and the foliage by no means so beautiful as that of the nut-meg tree. The clove is the undeveloped flower bud; when gathered, they are first dried in smoke, and then for a short time laid in the sun.

The araka nut grows in clusters of from ten to twenty, under the leafy crown of the palm of the same name. The fruit is somewhat larger than the nutmeg, and the outward shell of so bright a golden hue, that they look like the gilded nuts suspended on a Christmas tree. The kernel resembles the nut meg, but without the net-like external covering; it is dried in the shade.

This nut, wrapped in betel leaf, slightly smeared with lime obtained from burnt shells, is chewed both by natives and Chinese; when a little tobacco is added it produces a blood-red juice and gives the mouth of the chewer a truly diabolical appearance; especially when, as is frequently the case with the Chinese, the teeth are filed down and stained black.

The first time I saw such a spectacle I was quite frightened; I thought the man had injured himself in some way and had his mouth full of blood.—*Ida Pfeiffer's Travels.*

A GOOD ONE.—Some time since the Methodist Episcopal ministers of New York met in Convention, and denounced the fugitive slave law as being opposed to the Scriptures. This aroused a member of one of the churches, who answered this ministerial document with pungency, and closed his communication with an extract from one of the church expositions for the use of the Sabbath Schools, as follows:

Who was Philmon?
He was a minister, a fellow-laborer with St. Paul.
Who was Onesimus?
Slave of Philemon, who having robbed his master, runaway from him.
What became of Onesimus?
St. Paul found him, and after being instrumental in his conversion, sent him back to his master, not feeling it lawful to detain him.

The writer challenged these ministers to draw any other than the following conclusions from this passage of a book which they taught in their Sabbath schools:

1. That Philmon was a minister.
2. That he was a slaveholder.
3. That his slave ran away from him.
4. That St. Paul, another minister, found him and returned him to his master.

The effect produced by this communication was electric. People began to examine for themselves, and the reaction commenced, the ablest theologians in the city taking the lead; and the result is that now the fugitive slave law is as quietly executed in that city as any other on the statute book.

INTERMENTS AMONG THE TARTARS.—A missionary among the Tartars gives the following account of the manner of royal interments among the people:

"The Tartar sovereigns are sometimes interred in a manner which appears the very height of extravagance and barbarism. The royal corps is placed in an edifice of brick, adorned with stone images of men, lions, tigers, elephants, and divers subjects from the Buddhist mythology. With the illustrious defunct they inter, in a large vault in the center of the building, considerable sums in gold and silver, precious stones, and costly baubles.

These monstrous interments frequently cost also the lives of a number of slaves; children of both sexes, distinguished for their beauty are taken, and compelled to swallow mercury until they are suffocated; by this means, it is asserted, the color and freshness of the victims are preserved so well that they appear alive. Then they are arranged standing round the corpse of their master, to serve him as in life. They hold in their hands the pipe, fan, the little vial of snuff, and the other numerous baubles of Tartar royalty.

This singular people imagine that they can furnish the dead with the means of defence, and for that purpose they place in the vault a kind of a bow, constructed to discharge a number of arrows one after the other. This species of infernal machine is so placed that the act of opening the door of the vault discharges the first arrow, the discharge of the first releases the second, and so on to the last. The

bow makers keep these murderous machines already prepared, and the Chinese sometimes purchase them to guard their houses in their absence.

ARTIFICIAL WATERING.—The soil of the South, for May, contains a cut representing an admirable style of artificial watering for gardens and green houses. By all means get that number, and have that kind of apparatus constructed. Should the coming summer be as dry as the last, such an arrangement may be "a necessary of life" to your plants at least.

THE GRUBS IN HORSES.—A person of much experience in veterinary science is never troubled with this disease in horses. His simple practice during the fall months is to keep a greasy cloth in the stable, and once a week rub with it such parts of the animals as may have been attacked by the nitid.—Grease destroys and prevents the eggs from hatching.

HOWARD COLLEGE,

Marion, Alabama.

FACULTY.

S. S. SHERMAN, A. M. President and Professor of Chemistry.
Rev. H. TALBIRD, A. M. Professor of Theology and Moral Science.
A. B. GOODHUE, A. M. Professor of Languages.
Rev. R. HOLMAN, A. M. Professor of Mathematics.
A. M. 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 what shall be equivalent thereto. A thorough acquaintance with the common English branches is also required. For admission to advanced standing, candidates must sustain an examination in 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.

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

W. P. CHILTON, President.
J. B. BLAKEY, Vice Pres.
Geo. W. GUNN, SAMUEL LAMIER,
J. C. H. RIED, N. W. COCKE,
H. A. HOWARD, Wm. C. McVey, Sec'y.
W. W. BATTLE, JAMES M. NEWMAN, Tr.
E. W. JONES, Tuskegee, Ala. Nov. 12, 1851.

COURSE OF STUDY, &c.

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

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

EXPENSES.

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

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

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

E. D. KING, President
of the Board of Trustees.
Wm. HONNBUCKLE, Secretary.
Oct. 1, 1851, 31-4f.

J. A. & S. S. VIRGIN.
MONTGOMERY ALABAMA.

DEALERS IN
Watches, Jewelry, Music, and Musical Instruments.

KEEP constantly on hand a large and well-selected Stock of Gold and Silver Watches, of the best English, Swiss and French making. Ladies and Gentlemen Chains, Keys, and Trinkets, of various patterns.
A large assortment of Gold Pens, in Gold and Silver Holders; Gold and Silver Spectacles for all ages.
Pins, Earrings, Bracelets, in great varieties, besides all other articles belonging to a complete Stock of Jewelry. Their STOCK OF SILVER PLATED WARE, GUNS, PISTOLS, &c., is large and well selected.
THEIR STOCK OF MUSIC and MUSICAL INSTRUMENTS, is unequalled in the State, comprising all the Instruments, stringed and wind, from the GRAND ACTOR PIANO FORTÉ, to the Common PINE. Pianos from the best makers known, such as Chickering, Mauds and Clark, and others. Seventy-Five Thousand Pages of Sheet Music, which are constantly replenished by fresh arrivals of late publications. All of the above articles will be sold as low as can be found in any establishment of the kind—Goods all warranted to be what represented when bought.

Watches and Jewelry repaired at short notice by the best of Workmen.
Dec. 1, 1851, 41-4f.

H. H. HANSELL & BRO.
24 Magazine Street, New Orleans, La.

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

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

TUSKEGEE, MACON COUNTY, ALABAMA.

THE Trustees of the above mentioned Institution, with much pleasure announce that the College Edifice is fast progressing to its completion, and that they have resolved to commence the College exercises 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. Math. and Mental and Moral Science.
ARCHIBALD J. BATTLE, A. M., Prof. of Ancient Languages and Natural Science.
MISS F. C. BACON, Instructress in Botany, History and Philosophy.
Modern Languages,
MISS MARY A. WOMACK, Instructress in Preparatory Department.
DR. S. B. LITTLE, Prof. of Vocal and Instrumental Music.
MISS MARY F. WILLIAMS, Instructress in Music.

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

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

Rates of Tuition.
Autumn term of 4 months, Spring term of 6 months.

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

IF Tuition in Vocal Music to the whole school free of charge. No charge will be made for Fuel, Light, Paper, for Compositions, Blank Books, Stationery, Pencils, or 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, 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 this school. Those who design sending their daughters will please communicate their names and number of pupils to Wm. C. McVey, Secretary, James M. Newman, Treasurer, or some member of the Board of Trustees.

W. P. CHILTON, President.
J. B. BLAKEY, Vice Pres.
Geo. W. GUNN, SAMUEL LAMIER,
J. C. H. RIED, N. W. COCKE,
H. A. HOWARD, Wm. C. McVey, Sec'y.
W. W. BATTLE, JAMES M. NEWMAN, Tr.
E. W. JONES, Tuskegee, Ala. Nov. 12, 1851.

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

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

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

E. D. KING, President
of the Board of Trustees.
Wm. HONNBUCKLE, Secretary.
Oct. 1, 1851, 31-4f.

J. A. & S. S. VIRGIN.
MONTGOMERY ALABAMA.

DEALERS IN
Watches, Jewelry, Music, and Musical Instruments.

KEEP constantly on hand a large and well-selected Stock of Gold and Silver Watches, of the best English, Swiss and French making. Ladies and Gentlemen Chains, Keys, and Trinkets, of various patterns.
A large assortment of Gold Pens, in Gold and Silver Holders; Gold and Silver Spectacles for all ages.
Pins, Earrings, Bracelets, in great varieties, besides all other articles belonging to a complete Stock of Jewelry. Their STOCK OF SILVER PLATED WARE, GUNS, PISTOLS, &c., is large and well selected.
THEIR STOCK OF MUSIC and MUSICAL INSTRUMENTS, is unequalled in the State, comprising all the Instruments, stringed and wind, from the GRAND ACTOR PIANO FORTÉ, to the Common PINE. Pianos from the best makers known, such as Chickering, Mauds and Clark, and others. Seventy-Five Thousand Pages of Sheet Music, which are constantly replenished by fresh arrivals of late publications. All of the above articles will be sold as low as can be found in any establishment of the kind—Goods all warranted to be what represented when bought.

Watches and Jewelry repaired at short notice by the best of Workmen.
Dec. 1, 1851, 41-4f.

H. H. HANSELL & BRO.
24 Magazine Street, New Orleans, La.

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

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

THE following are the rates of Tuition, Board, &c. Languages, and higher English, per term, \$25 00
Common English Branches, 16 00
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Watches and Jewelry repaired at short notice by the best of Workmen.
Dec. 1, 1851, 41-4f.

H. H. HANSELL & BRO.
24 Magazine Street, New Orleans, La.

Mississippi Female College.

UNDER THE PATRONAGE OF THE MISSISSIPPI BAPTIST CONVENTION.

FACULTY.

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

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

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

TERMS TUITION, &c.
Academic Department, per Session \$12 00
Collegiate, " " 20 00
Ancient and Modern Languages, one or all, 12 00
Music on Piano or Guitar, each, 25 00
Use of " " 2 50
Ornamental Needle Work, 13 00
Drawing and Painting in Water Colors, 15 00
Painting in Oil, 25 00
Wax or Shell Work per Lesson, 1 00
Board, including Lodging, Washing, Fuel and Lights, per Month, 10 00
Incidental Tax, per Session, 1 00

Bills payable, half in advance, half at the close of the Session. Drafts on time, on Memphis, Vicksburg, Mobile or New Orleans, taken for Bills. If Books or other articles are furnished at the Institution, a small deposit must be made.
Hernando, DeSoto county, Miss., Sept. 10, '51.

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 workman like 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 dimes, 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
February 11, 1852. 48-3m

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

WILL fill all orders for Goods in his line on as favorable terms for cash, as the goods could be purchased either in Mobile or Selma—expense of transportation added. Call and see for yourself 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.