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declare that they loved Christ, and yet shrink from acknowledging him before the world? There were many trials and difficulties, even severe persecutions, in the way. But were these deemed a sufficient excuse? Did Christ or the Apostles consider them sufficient? Let their repeated commands and warnings answer. What confidence would missionaries among the heathen have in one who asserted his faith in Christ, and his doctrines, but who refused to profess him openly, lest he should lose his property, or be driven out from kindred and friends? Suppose you had gone to Soerates, that prince of Grecian sages, and said to him, I am a disciple of yours, but I shall not go for instruction to the Lyceum or the groves where you teach. I shall tarry at home, or frequent the busy marts of the city, attending to my own affairs. You teach self-denial, the control of the appetites and passions, but I like the Epicurean notions, and am determined to have greater indulgence. What credit would the old philosopher have given to such a one? Would he not have replied, you are not my disciple; you have no claim to be considered as one of them. And will not Christ disown those who refuse to follow his instructions, saying: You not merely refuse to come to the feast, you have not on the wedding garment, and have no part nor lot in this matter.

### Judson's Seclusion After the Death of his Wife.

It will be borne in recollection that Dr. Judson had, a short time before, suffered an imprisonment of twenty-one months in Ava, under circumstances which rendered the preservation of his life almost miraculous. While his health was still suffering from the effects of this captivity, his wife, whom he loved almost to idolatry, was taken from him, and he returned to a desolate home, to lay by his side, under the hope tree, the only child that she had left him. He proceeded steadily and earnestly with his work, as though none of this had happened; but it is, I suppose, to be remembered that Christians and missionaries have the same physical nature, the same brain and nerves, and the same domestic affections, as other men. While Dr. Judson, in all this, bowed to the will of his Father in heaven with unquestioning submission, the pain which his sensitive nature endured must have been as great as could be borne without producing derangement. The world had lost for him all its charms; and he looked upon it only as a field for the discharge of duty. His thoughts all tended toward heaven where were gathered all, both created and uncreated, that he most dearly loved. The realities of eternity were ever present to his mind; and there naturally arose within him a desire, amounting to a passion, to become assimilated, as nearly as it was possible, to those whom he loved, who were without sin. He meditated on the delineations and the examples of Christian character contained in the New Testament, and compared them with the standard of piety by which the moral efforts of the disciples of Christ are now limited; and he became convinced that religious men might arrive at vastly higher attainments in holiness if they earnestly and honestly desired it. Having come to this conclusion, he at once determined to renounce his theory to practice, and seek for the nearest and most constant communion with God of which his nature was capable.

He devoted himself to this work with characteristic energy. It is to be observed, however, that the discipline to which he subjected himself was merely the means to an end. He desired to subdue every impulse, and to conquer every habit, which interfered with supreme love to God and disinterested love to man. While he was thus mortifying the sensual, he was also cultivating the spiritual by earnest devotion and the exercise of self-denying charity. The means to which he resorted were such as proved him to be most thoroughly in earnest, and singularly capable of conforming his practice to the precepts of duty by which he was governed.

He resolved to overcome every form of selfishness, and cultivate in his soul the largest measure of love to man. He observed that missions were languishing for want of funds, and as no human being was dependent on him for support, he gave to the board his whole paternal estate. His love of order and neatness was excessive, and liable to interfere with his labors among the filthy Karens. He overcame the tendency by ministering to the sick under the most revolting diseases. In youth, he had cherished an intense desire for reputation; and even his father had cultivated, rather than repressed, this infirmity. The severe dispensations which had been meted out to him had, in a great measure, corrected this propensity; but there yet lingered within him a desire for posthumous reputation. To mortify this weakness, he caused all his correspondence, so far as it was in his power, to be destroyed, and committed to the flames a letter of thanks for his services from the Governor-General of India, together with several other documents of a similar character. He desired to subdue every appetite that might interfere with perfect consecration of the soul to God. He therefore built in the edge of the jungle a bamboo house, which he called the

"hermitage," where he lived upon rice for two weeks together, mingling in no society, and seeing only those persons who came to him for religious instruction, that thus he might render his intense love for his friends perfectly subordinate to his love to God. This time was devoted to prayer and the work of translating the Scriptures. To these austerities was added the habit of frequent fasting, which, in fact, he continued to the close of his life. He had suffered much from a peculiar form of dread of death—not the separation of the soul from the body, or any doubt of ultimate acceptance with God, but a nervous shrinking from decay and corruption—the mellowing and mouldering in dark, damp, silent ghastliness. He believed this to be the result of pride and self-love; and, in order to mortify and subdue it, he had a frequent dug, and would sit by the verge of it, and look into it, imagining how each feature and limb would appear days, months, and years after he had lain there. Once, when worn out with translations, and really needing rest, he went over the hills into the thick jungle, far beyond all human habitation, though still overlooked by a moss-grown pagoda, so distant that even the strictest devotee of Gaudama never thought of visiting it. To this place he brought his Bible, and sat down under the wild jungle trees to read, and meditate, and pray, and at night returned to the "hermitage." The next morning, when he went to his retreat, he found a rude bamboo seat in the place, and branches of the trees woven for a canopy over his head. He never knew to whom he was indebted for this watchfulness; but Ko En informed Mrs. Judson that it was Ko Dwah, the dencow, whose fear of tigers was so far overcome by his affection, that he braved the dangers of the dusk to accomplish his pious purpose. This place of resort was considered by the natives so dangerous that Dr. Judson's preservation during the forty days which he spent there, partaking of no food, except a little rice, was regarded by them as a repetition of the miracle of Daniel.

In this manner were several months of this part of the life of Dr. Judson spent. The whole energy of his nature was directed to the attainment of perfect self-government and intimate communion with God. His labors in the translation were, however, not intermitted. He strove to impose these austerities on no one else; but to his intimate friends he frequently spoke of the necessity of aiming at a higher degree of sanctification than was commonly attained. He censured no one—a virtue not always in practice, either by ascetics or self-indulgent Christians. The more he examined his own heart, and tested his own motives, the farther did he seem removed from that perfect holiness to which he aspired. He did not, I believe, ever conceive himself to have arrived at the perfection which he sought; and had he been suffered to entertain any doubts of his acceptance with God, he must have become instantly insane. He was spared this trial. He had never any doubt of his title to a heavenly inheritance; and all his desire was, the better to prepare himself to enjoy it. In subsequent life, though he looked back upon this portion of his moral history with trembling, yet he firmly believed that he had derived from it benefits which could not, perhaps, otherwise have been obtained. Those who knew him best trace to this period that unusual self-possession, that victory over the allurements of the world, that habitual tendency of the soul toward the realities of eternity, and that loving trust in God under the most distressing circumstances, which so distinctly marked the remainder of his career.

It is now, we reflect upon this passage in the life of Dr. Judson, I think we shall be convinced that it is by no means deserving of the sort of remark to which it has given rise. He was striving for the same attainments which President Edwards, Payson, Baxter, Bishop Wilson, and a multitude of others, whose lives are considered worthy models for Christian imitation, most earnestly sought after.—His labors were more intense, and his austerities more painful, than many of these holy men underwent; but this arose from the self-sacrificing energy of his nature, modified, at the time, by the condition of his nervous system—shattered almost to insensibility by sickness, captivity, torture, and the severest of all bereavements.

But we are not obliged to rest our defense of this part of Dr. Judson's conduct even here. We may go farther, and ask, What was the object which he so earnestly desired? It was the highest attainment in virtue, the supreme love to God, and universal charity to man.—Can any object be more worthy of an intelligent and accountable being? By what means did he attempt to cultivate his moral nature? By prayer, the mortification of the appetites, and the practice of charity. These are certainly suitable means, and such as the Scriptures, and men who love the Scriptures best, have ever recommended. Our Saviour declares that, unless we deny ourselves, we can not enter his kingdom. But it is said that Dr. Judson carried his obedience to these precepts to excess. We ask, Did he carry them to such an excess as to injure his neighbor? If not, his neighbor has surely no reason to complain. Did he, in consequence of these austerities, neglect any duty devolving upon him, either as a Christian or a missionary?

His visit to Prome and Rangoon occurred during this very period; can any thing be more cheerful, more kind, or more natural than his letters from these places? But it may be asked, Do you love us all to live in this manner? I answer, Did Dr. Judson ever advise it? He held himself up as a model to no one. He never even proposed to himself permanently such a mode of life. He only adopted it for a time, as a means of moral improvement by which the whole of his future life might be rendered more in harmony with the perfect example of the Saviour whom he worshipped. If there is any thing in which a man should be left to act specially for himself, it must be in that part of his conduct which pertains to his relations to God. If there be any course of action which he should be allowed to pursue without censure, it must be that in which he is striving to cultivate most assiduously love to God and charity to man. If we believe the means which a brother adopts to be unwise, let us, by our example, teach him something better. But, whatever opinion we may form of the means, certainly no rightly-constructed mind can contemplate without reverence an immortal spirit making the most strenuous efforts in its power to attain the near resemblance to the Author and Exemplar of all moral perfection.

If, then, it be asked whether we advise disciples of Christ to follow Dr. Judson's example in these respects, we answer, By no means. We do, however, advise them to seek as earnestly as he did the subjugation of the appetites and passions, and the most intimate communion possible between the soul and God. As to the means to be employed, let each one judge for himself. Among the most successful of them will, I think, be found some modification of those to which he resorted—self-denial, renunciation of the maxims, amusements, and practices of the men who are manifestly living for this present world, aims-giving, and personal labor in the various departments of charity, all being pervaded by a spirit of fervent devotion. In debating about the means, let us not lose sight of the object to be attained; and because we disapprove of digging a grave and sitting by the side of it, let us not yield ourselves without resistance to the lust of the flesh, the lust of the eyes, and the pride of life.—Wayland's Life of Judson.

### Mr. Roberts and the Leader of the Chinese Rebellion.

Eld. I. J. Roberts is a Baptist Missionary in Canton, China. He was the first, we believe, who communicated reliable intelligence to this country respecting the Chinese rebellion. He intimated, that he supposed the leader had been formerly under his religious instruction.—This supposition is now confirmed by the following. The first is an extract from a letter of Bro. Roberts to T. McColla of Georgetown, Ky.; and the second was addressed to Mr. Pense, of the "Chinese Evangelization Society," which has remitted funds to Mr. Roberts to enable him to carry out his design of going to Nanking, where it also purposes sending two missionaries in next September:—

One gentleman, in writing to me from Hong Kong, the other day, observed, "Last Sunday evening I was informed by Capt. F., of the Hermes, that the present leader of the insurgents, at Nanking, has been your assistant (pupil) for he said he had been at Lo Seen Sang, at Canton. Capt. F. was very anxious to have an interview with you, but he was ordered soon to proceed to Shanghai." Another, writing on the same subject, said: "They asked the Captain whether he knew Mr. Roberts, and spoke of him with great respect. I dare say if Mr. R. would go up there he would be heartily welcomed."

I am at a loss for words to express the exceeding urgency that I should be there immediately. Now is the crisis at which to guide the leading minds into the right religious channel. And I doubt whether any other foreigner living could get free and familiar access to the chief man.—What a kind providence, that formerly brought him to my chapel to study the Christian religion, where I made his personal acquaintance and secured his friendship. And how joyously I should improve such an opportunity to do the greatest possible amount of good, by teaching him and his people more fully the truths of the gospel."

CANTON, May 30, 1853.  
My Dear Sir:—Since I wrote to you last, I have received a letter, and heard of another directed to our place, purporting to be from Hung Sow Tsin, the chief Tai-ping-wang, or Prince of Peace. I showed this letter received to the United States Secretary of Legation, who is acquainted with the Chinese official sealed documents, and he thinks it is genuine. Hung Sow Tsin's name is plainly signed in full at the close, and stamped with a seal, having on its face six ancient characters, which, plainly written in modern characters, and translated, amount to Tien-teh, Tai-ping-wang's device, Tien-teh, the Prince of Peace's seal.

This letter refers to our former acquaintanceship, and the deep impressions remaining on his mind from the instructions received; states that he has frequently written to me, but knows not whether his letters have been received. It states that several provinces have

come under his control; that myriads of men assemble morning and evening for worship, and observe the ten heavenly commandments, but confesses with apparent regret, that few of them are deeply versed in the doctrines of the gospel.—The letter invites me to come and assist them, that the Gospel may be made plain, baptism (immersion) may be received, and the truth published. You will learn from the papers, that Amoy was taken by the insurgents on the 18th, that the people were generally on their side, the right of private property strictly observed, and the missionaries kindly protected; and private accounts say that they have been invited to go and preach to the insurgents, and that the Rev. Mr. Burns accepted the invitation.

I have taken one more step to-day preparatory to going to Nanking. I have written to our Commissioner on the subject, and should his answer be such, in a political point of view, as would authorize such an enterprise under present circumstances, I shall be very desirous to go up this summer. I cannot conceive of a more important, responsible, and useful sphere of missionary labor upon earth; and if I only had one missionary physician, a good surgeon, to go with me, how I should be delighted.

Yours in the Gospel,  
I. J. ROBERTS.

### Self-Denial.

The journey of life has been often compared to the passage of a caravan over the desert; and a Persian poet complained that there was no time for repose and enjoyment, since the bell was continually summoning the travellers to bind on their burdens. The image is beautiful and appropriate. But although there is no leisure for idleness and activity, abundant seasons of rest and refreshment are afforded to every pilgrim. We may soothe our fatigue with music and fancy; we may sleep after the heat of the day, so that a watch be kept about our camp. The eastern warrior fixes his spear at the door of his tent; and the Christian soldier will never be unmindful of his spiritual weapons of protection and defence. His shield and sword are always by his side. It is this wakefulness of heart which distinguishes the disciple of Christ; he is always waiting for His coming, and ready to follow Him wheresoever He leads; hence, he denies himself with alacrity, and regards the riches and honors of the world only as incumbrances upon the journey—burdens upon the neck of Virtue.

It was a bold but wise saying of Augustine, that we should not transfer into our own practices every habit we may find recommended in the history of good men. There is no chapter in the volume of Christian life which requires to be studied with a more cautious or a prayerful disposition than the pages of self-denial; a word which comprises within itself much that is essential to the Christian profession, and which requires, at the same time, so to be expanded as not to reject any active duty, and so to be contracted as not to permit the entrance of any disguised passion; which, if interpreted by the teaching of the gospel, means happiness and peace; which, if paraphrased by bigotry, means austerity and pride. It was remarked by Fuller, with equal felicity and truth, that if the moral frame be too much tightened and pressed upon one side, it will grow out on the other. The mind is often deformed by the anxiety to shape it.

Fasting and mortification for their own sake are only false "indulgences," purchased by self-love; piety with a sad countenance is not the piety of the gospel. Daniel refused to partake of the costly wine and food of Babylon, because he would not defile himself with the luxuries of Nebuchadnezzar; eating only pulse, and drinking only water, he increased every day in beauty and vigor. It is our duty, like him, to abstain from the table of sin. But even our abstinence may become a snare to our feet.—To please ourselves is often a very dangerous performance. To shine before men is the glory and privilege of the Christian, but He who placed the lamp upon its stand, and gave it light, is to be glorified. "The sanctifying spirit," says Hammond, "that beautifies the soul, is a humbling spirit also, to make it unbecomingly in its own eyes." Self-denial sometimes throws an illumination upon the countenance which the inward eye takes a perilous pleasure in beholding.

True self-denial—that self-denial which can alone be pleasing in the sight of God—must be born out of a hearty and complete surrender of all our desires and appetites to the Divine will. It is not a restraint from this or that pleasure—not a mortification by this or that penance; it does not consist in fasting to-day, or in abstaining from any innocent occupation to-morrow; but in the uniform and constant tendency of our hopes and feelings; in our thoughts when we wake in the morning, and when we close our eyes in the gloom of night.

That self-denial—it cannot be repeated too often—alone deserves the name which acts in every desire of our minds which closes the eager eye, and opens the grasping hand, and quickens the lingering footsteps.

### The Preacher of Righteousness.

In the year 2348 B. C., in a beautiful country of the far East, an aged man was seen toiling from day to day in the construction of a kind of rude ship. It was truly a novel sight, as was evident from the exclamations of the crowd, which from time to time gathered around him. He was truly a venerable old man, and the people who looked on in wonder could not but respect his goodness while they pitied his infatuation. For years had he predicted that a terrible deluge was about to take place, and with many tears had he pleaded with his fellow men to provide for themselves vessels of safety in which they might ride unharmed over the raging waters. Some derided, others doubted, while many called him deranged, and laughed merrily at the oddity of the whole affair. But still the old man labored on until the rude habitation being finished, he went in, with his wife, his three sons and their wives, taking with them beasts, birds and reptiles by pairs and by sevens, according to the Divine direction. The door having been shut, they awaited the fulfilment of the threatening.

I have often tried to imagine the scene; perhaps it was a beautiful day—not a cloud obscured the horizon, and all the people were engaged in their usual avocations, only stopping for a moment to observe what was passing with this strange family. The sound of revelry was abroad—some were marrying, and others "giving in marriage," and festivity and joy reigned supreme in many hearts. It may be that some of the people were discussing, in groups, the remarkable circumstances that were transpiring in their midst: "Strange," says one, "that this visionary enthusiast should have infected his whole family with this foolish delusion." "Who knows," says another, "what may come of this! Suppose it should be true that he has received divine instruction on this point." "Nonsense," says a third, "it is utterly impossible that the thing could take place."

By and by a dark cloud appears in the horizon, "no bigger than a man's hand"—it increases—the lightnings flash—the thunder rolls—the rain descends in torrents. Oh! how the storm increases in fury! The fountains of the great deep are broken up and the windows of heaven are opened. The rivers overflow their banks—the dwellings are inundated—higher and still higher the waters rise—the people flee to the tops of the mountains; but, alas! it avails not—all are overwhelmed in the mighty, rushing waters. Yonder, proudly and majestically rides the ark as if it were a feather upon the awful deep, bearing its precious burden aloft, far, far above its usual dwelling place.

And here will we leave this happy family, and try to see what can be learned from their history. In the first place, we are impressed with the remarkable faith of Noah. He believed implicitly the word of God, and though contrary to human reason, prepared by his direction an ark, in which to save himself and family from the threatened destruction. It probably, too, was the first vessel which was ever built, in which to navigate the waters, else why do we not read that the people took themselves to their boats for safety? How analogous to the conduct of the people of the world at the present day. The preachers of righteousness on the walls of Zion, with faithfulness and in love, proclaim the destruction that will speedily overtake the ungodly—but how few, comparatively, listen to the warning and flee in time to the "ark of safety" provided for them. "Oh, that men were wise, that they would consider their latter end, and lay it to heart."

HEAVEN.—If heaven be my home, and Christ my way, I will learn to know my way, ere I haste to travel to my home. He that runs hastily in a way he knows not, may come speedily to a home he loves not. If Christ be my way, and heaven my home, I will rather endure my painful walk than want my perfect rest. I more esteem my home than my journey; my actions shall be led by knowledge, my knowledge be followed by actions. Ignorance is a bad mother to devotion; and idleness is a bad steward to knowledge.

### Turkish Proverbs.

"He that speaks the truth must have one foot in the stirrup."  
"The friend looks at the head—the enemy at the foot,"—the one to admire the projector, the other to detect his failures.  
"He that falls into the sea, takes hold of the serpent to be saved."  
"To him of good judgment the sound of a goat suffices, to him who lacks it the noise of an orchestra availeth not."  
"The kettle calleth the sauce-pan smutty."  
"The teeth of a horse of which a present has been made are not observed."  
"After the carriage has been broken, many offer themselves to show the road."  
"The nest of a blind bird is made by God."  
"Although the tongue has no bones, it breaks bones."  
"A foolish friend does more harm than a wise enemy."  
"More flies are caught with a drop of honey than by a hoghead of vinegar."  
"Do good and throw it into the sea; if the fishes don't know it, God will."  
"He who knows everything, is often deceived."  
"A friend is more valuable than a relative."

### REV. JOHN FLETCHER'S PREACHING.

—On my occasional visits I was struck with several things. Preaching on Noah as a type of Christ, he was in the midst of a most animating description of the terrible day of the Lord, when he suddenly paused. Every feature of his expressive countenance was marked with painful feeling; and striking his forehead with the palm of his hand, he exclaimed, "Wretched man that I am!—Beloved brethren, it often cuts me to the soul, as it does at this moment, to reflect that, while I have been endeavoring by the force of truth, by the beauties of holiness, and even by the terrors of the Lord, to bring you to walk in the peaceful paths of righteousness, I am, with respect to many of you who reject the Gospel, only tying mill stones about your neck, to sink you deeper into perdition!" The whole church was electrified, and it was some time before he could resume the subject.

On another occasion, after the morning service, he asked if any of the congregation could give him the address of a sick man whom he was desired to visit. He was answered, "He is dead, Sir."

"Dead! dead!" he exclaimed; "another soul launched into eternity! What can I do for him now? Why my friends, will you so frequently serve me in this manner? I am not informed that you are ill, till I find you dying, or hear that you are dead!"

Then sitting down, he covered his head with his gown; and when the congregation had retired, he walked home buried in sorrow, as though he had lost a friend or brother.—Rev. Melville Horne.

### GOOD FROM AN ADVERSE PROVIDENCE.

A few years since, a missionary in one of the Feejee Islands heard that the people of a neighboring town were embracing Christianity. The report seemed incredible, inasmuch as it was not known that any missionary or other Christian teacher had been among them. A messenger was despatched to ascertain the facts. The report was finally confirmed. The secret of this remarkable event was this: A short time before, a canoe was wrecked off the place, and all on board perished, except one Christian lad who swam ashore. According to the custom of the Feejeans with reference to those who have been shipwrecked, the inhabitants of the place began to make preparations to cook and eat the boy. Just at this juncture, a pagan friend interposed, and rescued him. He now concluded to remain with them, and labor for their evangelization, and the immediate results we have already indicated. "Here," remarks the historian, "is the beginning of a Christian church, founded by a doomed but rescued Feejee boy, who was faithful to his Lord and Master; a true successor of apostolic men, who, in any age or place, have done what they could for Jesus Christ."

### ROUGE, THE REFORMER.

—The great Reformer Rouge, whose assault upon the Holy Coat of Treves awoke the echoes of Luther's blows at the Papacy, and would have set in motion a new reformation, only that Rouge was not Luther, is now quietly residing in Liverpool. A recent Liverpool paper describes his long flowing beard and patriarchal aspect as making him "an object of attraction," though his diminutive figure and retired bearing would not lead one to regard him as an energetic assailant of time-honored abuses, either in church or state. His wife, who is taller than himself, is a lady of great amiability, and of very just proportions. She has opened a Seminary for the daughters of her neighbors, and is eminently fitted for the vocation of teacher.

In reply to Putnam's question, "Are you a good looking people?" we answer, personally and individually, Yes,—collectively, we don't know. We should say, let every face answer for itself; or there are so many faces that won't answer.—Punch.

THE BAPTIST.

MONTGOMERY, ALA.

FRIDAY, OCT. 29, 1853.

Matters and Things in General—Nothing in Particular.

The other evening, after reading some items of news in regard to the pending difficulty between Russia and Turkey, a train of thought suggested itself to our mind, which we will jot down for our present weekly entertainment. Our readers can partake of the feast, or not, just as it suits them. We trust that our ruminations were not altogether without profit to ourself.

The last news from Europe will authorize us, we suppose, to regard a war between the above nations as a "fixed fact." That war is developing a state of things in the commercial and social relations of the world, worthy of serious consideration. The time was, when such a contest would have excited no particular interest beyond the immediate parties concerned. But now, so intimately connected are the interests of all nations, particularly those which are civilized, that the slightest rupture between any two, is felt by all others. The interests, the sympathies, and the destiny of each, are so vitally interwoven with all, that no event, prosperous or adverse, can happen to one, without visiting its consequences upon the whole. And these consequences reach every class of society—every pursuit, from the highest to the lowest.

Now, what of all this? Why, much, very much. This identity of interest, and sympathy, and destiny, has been superinduced by that wise providence, which, in these latter days, rapidly preparing the world for the reign of the "Prince of Peace." He who reigns in the midst of the heavens, and works all things on earth "after the counsel of his own will," has wrought this net-work which so intimately unites all his offspring together, that they may not only be induced to cultivate the principles of fraternal sympathy with each other, but that He may, thro' this medium, diffuse the spirit and power of a higher and holier economy, under the auspices of which our highest nature may be trained for immortality. Long has He been preparing the world for this desirable consummation. Exceeding great and precious are those promises that relate to it, which abound in His word. Centuries have his saints been praying and laboring to realize it. The souls of them that have been headed for the testimony of Jesus and for the word of God, have been crying from the altar for ages. The "Mystery of Iniquity," the crimson harlot of Rome, drove almost every vestige of piety into the dens and caves of the earth, and maddled it in gross darkness for more than ten centuries. Fierce and long was that struggle between the "Man of Sin," and those mighty men of valor, whom God raised up to proclaim liberty to the captive. For three centuries, the hosts of Israel had a comparative respite, maintaining only a defensive war. But now, a new note rings through the camp, summoning our forces to an aggressive movement upon the powers of darkness. The rest, discipline and recruiting service of three hundred years, have placed at the disposal of our "leader and commander," sufficient resources for the conquest of the world. In the mean time, by a silent, yet effective process, he has been disarming our enemies of their weapons, and fusing every discordant element into one mass, that it may the more easily be subdued to the obedience of faith. This is he addressing us, in the impressive language of his own word, "Say not, six months, and then cometh the harvest. Lift up your eyes and behold: the fields are already white unto harvest." "Thrust in the sickle and reap, for the harvest of the earth is fully ripe." Such a state of human society—such a bond of union among the nations of the earth—such expansive sympathies in this civil diplomacy—such an aggregation of moral and political influences among those who are to lead in this mighty revolution—never have existed since the introduction of the Gospel. If it had been predicted fifty years ago, that the Grand Sultan of Turkey would have granted a free toleration of the Christian religion in the very heart of Mahometanism—that isolated and benighted China would become the theatre of a revolution, one grand object of which would be the establishment of Christianity in that land—such a prophet might have considered himself fortunate if he had secured as many followers as Paul did at the close of his first sermon in Athens.

The deep anxiety betrayed by the different nations of Europe, and felt by ours, to prevent the collision of these two powers, shows a prevailing desire to cultivate "peace on earth and good will to men," and exhibits the higher qualities of our nature in the most impressive aspect. War is beginning to be regarded, not only as the greatest physical, but the greatest moral evil, that can befall any nation. It is one of the most redeeming traits of the age, that the moral aspects of this subject are beginning to be appreciated by statesmen—that it is possible to appeal to the moral sense of kings, princes and parliamentaries, without exciting their ridicule. The existence of this highest principle of our nature among those who are in authority—the fact that an appeal to it demands a dignified response—clearly indicate that it is assuming a prominence in the world so commanding, that the most powerful potentate of earth will, at no distant day, bow to its supremacy. That nation which, actuated by a cold, calculating self-interest, outrages the common sense of all her neighbors by breaking the peace of the world, will feel that she has incurred a penalty which will be exacted, not to be sure, at the mouth of the cannon—but in slaughtering thousands and tens of thousands of her citizens upon the battle-field—but in the fixing of an unquenchable heresedon upon her, which, like the mark upon the brow of Cain, shall send her forth a miserable outcast and wanderer upon the earth! And what has awakened this so long dormant quality of our nature? Why, what else but the civilizing and humanizing element of the Christian religion, which is so rapidly incorporating itself into the social principles, the commercial intercourse, and

even the legislative enactments of many of the nations of the earth? The world, we cannot but hope, is rapidly approximating that point when nation shall learn war against nation no more—when the "last resort of kings" shall be superseded by another empire than mere physical force, which shall subordinate all masters of difference in national intercourse.

Finally: May we not, in the state of things we have been contemplating, recognize a higher appreciation of human life, than has ever been placed on it before? That he who, like the Great Teacher from Heaven, shall save men's lives rather than destroy them, shall eclipse, in moral grandeur, that chief of nations who, wading through carnage, and with garments rolled in blood, shall grasp the sceptre of empire? It is not the chief end of man to settle the disputes of the posterity of the earth. The inhabitants of the world have something else to do besides slaughtering each other by the million to decide a puny title of honor which exists only in the ambitious brain of some drunken beastly Belshazzar. God is preparing another banquet for the fowls of the air and the beasts of the field, to which he will ere long invite them. They shall be summoned to eat the flesh of kings, and captains, and princes—the murderers of their race, whose history is written in blood. Human life, we repeat it with gratitude to God, is beginning to be considered too valuable, and to be devoted to higher purposes, than to be sacrificed by hecatombs, to decide which of two tyrants is the worse master. This we had as another omen, that "the night is far spent, and the day is at hand," and will calculate to enforce the consequent exhortation, "Let us therefore cast off the works of darkness, and let us put on the armor of light."

But whether have we wandered? No matter—we set out for no particular object, and can stop as well at one place as another.—Meanwhile, let us all be admonished to make the providence of God a subject of serious and prayerful study. "Here is wisdom." Let him that hath understanding count the number of the beast, for it is the number of a man. "Blessed is he that watcheth, and cometh to the thousand three hundred and five and thirty days. But go thou thy way till the end be, for thou shalt rest, and stand in thy lot at the end of the days."

Rev. THOMAS CHILTON.—From the time that fearful scourge, the yellow fever, made its appearance in the city of Houston, we have felt a deep sympathy for our dear brother CHILTON. We knew the warm and generous sympathies of his heart would lead him from house to house, wherever the calls of suffering humanity were heard, regardless of consequences to himself. And although we knew that the path of duty was the path of safety, and that the man of God who obeyed these holy impulses might mean while rely upon the protection of God, yet the sad experience of the past few years has shown that this pestilence smites down alike the righteous and the wicked. A SABBATH, the two HIXONS, one of Mobile, the other of New Orleans, in years past, of our own denomination, in POWELL and HIGGINS, the present season, of the Methodist Church, shows that there is "no discharge in this war." Many anxious hearts in Alabama will not cease to pray that the useful life of Bro. C. may be preserved.

MALCOLM'S NEW BIBLE DICTIONARY.—We are indebted to Geo. Parks & Co., Depository Agents of the S. B. P. Society, for a copy of this work. It is quite an improvement on the former editions, both in matter and mechanical execution. The whole has been carefully revised, about one half of the articles have been enlarged, and nearly one hundred new ones introduced into it. A complete Harmony of the Four Gospels has also been added. Within less than twenty-five years, it has reached a circulation of 1,200,000 copies. In its present improved form we doubt not that its circulation will be greatly accelerated. It is an invaluable manual to every Bible student. No Sabbath School teacher should be without it.

Texas Department.

THOMAS CHILTON, COR. EDITOR.

Houston, October 15, 1853.

Health of the City.

I cannot say that the yellow fever is abating in our city. It has let many widows and orphans, and caused such an amount of distress, as it has not been my lot to witness before. When it may be past, should I live, I will refer to some special scenes of affliction, which have occurred under my own observation. The interments on yesterday, were six, which, supposing our population to be 3,000, would be two to the 1,000. This would be equal to 200 per day in the city of New Orleans. But this number six, is less than it has frequently been per day in this place. I presume the ravages of the disease will not be checked until frost, and when we shall behold that welcome visitor, no human foresight can determine.

I ask my brethren in the distance, to unite with mine, their thanks to God for his signal goodness to me and my family. I have thus far waded through the flood of disease and death in perfect safety; and, as I trust, been in some degree the means of comforting the afflicted and the dying. I rejoice that such has been my lot. I shall persevere in this work, and if my brethren hear that I have fallen, they shall hear that I fell at my post.

For the South-Western Baptist.

Dear Brethren: This, the Cannan Association, closed its annual session two weeks ago. It was held with the Roop's Valley Church. The most important item of business was the appointment of a Domestic Missionary, to minister in the destitute parts around the Association. I have attended many sessions of this body, but I have never seen so much brotherly love displayed by the delegates.

In haste,

Correspondence.

For the South-Western Baptist.

To the Baptists of Alabama.

RICHMOND, Oct. 13, 1853.

Esteemed Brethren: As your annual Convention, at Selma, is about to take place, I beg leave to ask that among the various objects of christian benevolence which shall claim your regard, the great cause of Foreign Missions shall not be forgotten. We shall need, the present year, an enlarged contribution to sustain our missions. The expectation, too, is entertained, that an increased number of missionaries will soon be sent forth, and that the demand for funds will continue to press upon us. May we not hope, dear brethren, that you will contemplate with practical interest the ascending Redeemer's command, and the spiritual wants and woes of a world lying in heathenish darkness, and send up to the approaching Convention your liberal, free-will offerings to this object. Remember that you have in pagan lands a representative, in the person of one of your most loved and cherished daughters. She, with the rest of the various missionary circles, look to you for sympathy and aid. We believe, they will not look in vain.

At present, we have no authorised agent in Alabama, and are therefore dependent upon the thoughtful interest which shall be given to this object by our ministers and prominent brethren, in having it distinctly brought before the churches.

On behalf of the Foreign Mission Board, JAS. B. TAYLOR, Cor. Sec'y.

For the South-Western Baptist.

WEST POINT, GA., Oct. 14, 1853.

While other churches have enjoyed a season of refreshing from the presence of the Lord, our church has been revived also. We have had meeting in the place, with but little intermission, for more than a month. The Presbyterians led off with a meeting that lasted more than two weeks, during which time many were added to their church. The Methodists had on that lasted several days, and closed only to give way for the Baptists. The meeting lasted six days, nine were added by experience, and at the close of the meeting there were still many anxious inquirers for the way of life and salvation. God grant that the work of grace may be more and more abundantly revived, and may many sinners be brought to the saving knowledge of our Lord and Saviour Jesus Christ.

W.

For the South-Western Baptist.

Howard College.

A letter to the friends of Howard College, appeared in the South-Western Baptist, 20th ult. It was a stirring appeal to the Baptists of Alabama. It asks, why has not the Institution been placed on a permanent basis? Why is a chance of failure allowed to remain? It proposes to complete the endowment at the next Convention, and thereby secure the usefulness and perpetuity of the College. The sentiments of this letter are disinterested, elevated. They will meet a hearty response from every liberal minded friend of education and religion; and if rightly appreciated, will excite to action—immediate, definite, thorough action.

In order that all may thus appreciate the importance of this cause and the necessity of this action, it is proposed to lay before the Denomination, in a few articles, some facts respecting the past history of the College and the present state of its affairs. Every one may then comprehend this pressing question, and understand the responsibility which rests upon the ensuing Convention.

In the year 1841, certain persons impressed with the importance of providing for Ministerial Education, took incipient measures to establish an Institution for this purpose. The Committee on Education recommended to the Convention, at its 18th Anniversary in that year, the establishment of a Theological Institution, connected with a College also to be established. The Convention resolved upon these measures, involving "the collection of one hundred and fifty thousand dollars," and also to "accept the building and lot offered by the brethren at Marion." A Board of Trustees and an agent appointed, a preparatory school opened and the work commenced.

At the next Convention, the Board reported that a charter for the Institution had been obtained, but that the agent had failed to accomplish anything towards the endowment. In order that it should not be "said of the 30,000 Baptists of Alabama, whom God had blessed with wealth and intelligence, that they were unable or unwilling to provide any means for the improvement of those who are called to engage in the sacred work of the ministry," the Convention resolved, "that there be established, in connection with the Institution now in operation, a Professorship of Theology;" "that said Professorship be supported by the proceeds of an independent fund of twenty thousand dollars;" and "that the sum of fifteen thousand dollars be raised for the purpose of erecting a suitable building, purchasing apparatus, etc." Rev. James H. De Voie undertook the agency, and by untiring industry during the ensuing year, secured nearly \$17,000 towards the Permanent Theological Fund, which, together with other means, brought this amount to nearly \$19,500. The Rev. Jesse Hartwell was then appointed Professor of Theology.

At the Convention of 1843, it was resolved to increase the endowment of this Professorship to \$25,000, and "to keep it entirely and forever distinct from the funds or assets of the Howard School, and to be under no form or degree of liability for any of its debts." The Board of Trustees reported the Institution in other respects highly prosperous, but it

seems that little, we may say nothing, had been done towards the building and apparatus fund, and that the instructors in the literary department had to draw their meagre support from the tuition fees.

On the 10th of May, 1844, the building presented to the Convention for the Institution, was consumed by fire. The citizens of Marion at once subscribed \$8,200 towards the erection of a new building. This was immediately commenced, and as the use of the Baptist Church at Marion was granted to the Institution, its operations were not suspended. The cost of a new building, such as was necessary for successful operation, was estimated at \$14,000.

At the Convention of November, in this year, the Theological Fund was finally reported at \$20,000, and has not since been increased as was previously determined. Little more than \$9000 was reported on the building fund; and for the support of a Literary Professor, \$1,750, which is somewhat more than one year's salary. These comprised all the funds of the Institution. It will be remembered, that the Theological Fund was so vested that it could be used in no other way than in the support of the Theological Professor.

In this state of things the increasing difficulties of the School were discouraging indeed. The only building was standing half finished with no prospect of completion in accordance with the original economical design. The school was crowded with students and there were no means beyond the tuition fee for providing them with instructors.—Candidates for the Ministry entered, all seeking first the rudiments of an English Education before entering upon the Theological Course. The Professor of Theology was compelled to withdraw from his department proper, and give aid in the school, whose aid was greatly needed. The licentiates in the school were most indigent young men, and no means of defraying their expenses were provided. Others were deterred from coming because of these difficulties.—And to crown all, the Denomination at large, which had so boldly voted one hundred and fifty thousand dollars, exhibited increasing apathy and seemed altogether careless of the ultimate success of the Institution.

The cause of these disheartening facts manifestly lay in the entire inadequacy of the endowment, and there seemed no prospect of its increase. But the immediate friends of the Institution refused to yield to the pressure of these circumstances. Those connected with it exerted themselves with self-sacrificing energy, cheered by the greatness of the work and the liberality of a few who stood by them in these dark days. This zeal inspired renewed confidence in the community, and students continued to pour in. All things indicated a great demand for a College of high order and notwithstanding its poverty, the Institution grew and increased greatly in usefulness and influence.

To the Convention of 1845, the Trustees reported 114 students—10 of whom were endeavoring to prepare for the Theological Course. The building was yet without a roof, and of course untenable. The Convention passed some new resolutions. In 1846, the demands on the Institution still increasing while the building was yet unfinished and therefore useless, the Trustees determined, much against their inclination, to run in debt. They were also compelled to organize a regular Collegiate Department, although without the means to carry it into complete and successful operation. They had attempted to keep an agent in the field, but found that he could not collect sufficient to pay his expenses. "Through the liberality of a few private individuals, they were enabled to employ an additional teacher one half the time." The Convention expressed themselves gratified and passed some new resolutions.

During the ensuing year, the Board of Trustees, in the still increasing number of students and demand for advanced instruction, formally appointed S. S. Sherman President of the College, and organized a Faculty. President Sherman had been the acting head of the Institution since its birth, and to his laborious efforts and increasing reputation, must be attributed much of its unparalleled success under such depressing difficulties. The Board also, almost in despair, determined upon a plan of Scholarships, the proceeds of the sales of which should endow the College. Systems of scholarships have been the ruin of many institutions, but this was devised with so much caution and good judgment that it has proved a lasting benefit. It is evident, however, that no such arrangement can have the effect of an absolute endowment, since the revenue from the tuition fees is thereby greatly diminished. Rev. A. W. Chambliss took the field for the sale of scholarships with good success, and at the Convention of 1847 nearly \$13,000 were reported. Some apparatus was purchased and the debt for the building was nearly extinguished. No resolutions were passed by this Convention, but the committee on education reported favorably on the scholarship plan, and suggested that some one on dying should leave his property to the College.

The following year, 1848, the internal affairs of the College still further improved, and its first commencement conferred degrees upon seven graduates. Nothing further of note occurred until the Convention of 1850, held at Marion. It had been stated that \$100,000 were essential to the proper conduct of the College. A committee was appointed, "at once to secure" this endowment. Scarcely convinced that this

was not sufficient and that mere general resolutions were of no avail, the Convention decided to raise \$35,000 on the spot, in order to endow the Presidency of the College. A subscription of only \$14,000 was taken.

The fund resulting from the Scholarships, including this \$14,000, now amounted to about \$30,000, and nothing has since been done to increase that amount. The fund has been gradually decreasing, for the income resulting from it is by no means adequate to the necessities of the College under the most economical management, and hence it has been necessary to draw upon the principal each year.

By judicious management the College steadily increased in numbers, dignity and influence. At the close of the session of 1852, President Sherman resigned. This was deeply regretted by all. His wide-spread and deserved reputation as an able instructor and disciplinarian had been of incalculable service to the College, in addition to his enviable reputation as a scientific man.—We hope that discouragement exercised no influence in causing the resignation, though the facts we have stated would seem to warrant the surmise. The Board unanimously elected Rev. H. Talbird, then Pro. of Theology, to the Presidency, and he has since discharged the duties of both positions. Other Professors were appointed, and the number of students has still steadily increased.

The College has on several occasions elected excellent professors and teachers because of its inability to pay sufficient salaries. It seems almost Providential that no injury has thus far been sustained from this cause, but it is not reasonable to suppose that it may not be thus injured hereafter. The number, also, of instructors is necessarily small, and hence they are required to perform an unusual degree of labor.

The history of the College shows that the almost overwhelming difficulties heretofore encountered have all been monetary. In a future article the present state and prospects of the College will be exhibited. G. G. Marion, Oct. 22, 1853.

For the South-Western Baptist.

I Will do the Best I Can.

Brethren: We have heard this expression from some of our Baptist brethren in regard to their duties as a Christian. Can a Christian be consistent in saying, "I will do the best I can?" when at the same time he will not even assemble his little ones around the family altar and pray with and for them, nor let his voice be heard in the prayer meeting. Yet he is ready and willing to buy his ardent spirits and treat his friends, and argue that it is his duty because it is customary.

We ask the question: What must be the course of the Christian before he can say, "I am doing the best I can?" W. R.

Mississippi Baptist State Convention.

Table with 2 columns: Name and Amount. Lists contributions from various churches and individuals, totaling \$2775 00.

This sum should be paid at Columbus. Every dollar is needed to uphold our cause, support our great objects of benevolence and church extension, and to maintain the credit of our denomination.

The obligations incurred for Agencies, were according to the votes of the Convention at Aberdeen and Clinton.

2d. The College at Clinton.—It was located there, by a spirit of compromise entered into, amid a more numerous represented delegation from various quarters of the State than has been witnessed for many years; located, too, in the only section of the State which, with undeviating devotion to the Convention's interests, has never wearied or flagged in its ardent attachment to the great cause of Ministerial Education. The College at Clinton, the undersigned undertakes to say should receive the united and untiring exertions of all of the friends of education in the State until the college is endowed, and successfully promoting the great objects for which it was created. The history of educational institutions demands that this location at Clinton should be let alone. It is accessible to a larger portion of the whole State than any other which can be named, and in the heart of an association which will not be surpassed, in devoting money, talent, prayers and labor to secure its success. The Agent, Bro. Eager, has already secured \$54,000 in pledges.

3d. The cause of Female Education should be sedulously fostered.—The College at Herndon is located in a place accessible to a larger portion of country than any other in the South-west. Already it has graduated two classes, from a course as extensive and as thoroughly pursued, as any other in the Union. Its immediate supporters belong to a church

which, (with the one at Columbus,) alone stands upon the conspicuous eminence in this State of having been represented in the Southern Convention, and which has intermittently session of the State Convention without a representation, by delegates or money, at whatever extremity of the State the Convention has been held. No serious sickness, and no death has occurred within its walls, or on its premises, during its existence, and it can safely challenge a comparison of its bill of health with any other in the State.—If nineteen years of ministerial service, spent in the South, from boyhood's sunny hours to manhood's cares and trials, amid trials, difficulties and opposition, constitute a claim by its chief officer and manager, upon the Baptist Commonwealth, then this College deserves, and should receive enlarged and liberal support from the whole State. The Associational Seminaries at Pontotoc, Gretnada and Chulahoma, are receiving and will continue to attract a generous patronage, and they should be cherished in the hearts of their friends and supporters. Our daughters should be thoroughly educated.

Ath. The cause of Ministerial Education demands more of our prayers and exertions. The Education Society has a number of young men under its charge, and it is to be hoped that their wants will be remembered by the churches, when they make up their contributions to forward by delegates to Columbus. Brethren, one and all, be up and doing. Remember the Convention—at your next church meeting, present its objects, make up your contributions, and forward to Columbus.

By order of the Board of Managers of the Convention. WM. CAREY CRANE, Cor. Sec. WM. JORDAN DENSON, Rec. Sec. October 1, 1853.

Progress in Central Mississippi.

A letter from Rev. W. W. Nash, who had been preaching at Kosciusko, Miss., September 22d, gives us the pleasing information of the further progress of our cause in Central Mississippi. He says: "Something better at last.—I have been preaching day and night, for several weeks. The following brethren labored with me: Revs. Goss, Miles, Crenshaw, Ray, Nolen and Clinton, and occasionally other brethren. The Lord has blessed our little churches abundantly; but I will only notice those with which I have been laboring; other brethren will doubtless inform you of the rest. We held a ten days meeting with the Jerusalem Church; it was well attended and resulted in the addition of seven—five by letter, and two by baptism. Next, in our new church building at Kosciusko, we held a meeting of fifteen days.—Thirty members were added here; 18 being by baptism. Lastly at New Hope, an "arm" of the Jerusalem Church, we closed a meeting of ten days, at which twenty-six were received; 20 by baptism, the others by letter.

"There were some at each place, besides, who made a public profession of religion, that did not unite with any church. Among those baptized were several Methodists; and others still are anxiously examining the subject of baptism. Many interesting circumstances might be related of these meetings, but we can not state them now. "But to conclude: I have for six years been toiling and struggling, almost alone, to build up the cause in this part of the land. And, truly, my poor soul has been refreshed: I have had a large reward.—The Lord be praised for his goodness. And the good work is still going on in different places. So far as I have heard definitely, there have been about 200 accessions to the churches of this, the Louisville Association, within two months!" N. O. Bapt. Chron.

A SCOTCH LADY IN A TUSCAN PRISON.—The priest-ridden government of Tuscany has undertaken to illustrate Popery by a fresh instance of persecution, which it will find it difficult to manage. A young lady, Miss Cunningham, gave to a peasant a Bible and Bunyan's Pilgrim's Progress in Italian, or, as another account says, gave away some tracts at a bath in Tuscany, without knowing that she was violating the laws of the land. She was arrested for the offence, and imprisoned—the penalty being imprisonment for five years. The British Minister had interceded with the Grand Duke for her release, but in vain, and had so reported to the British Government. The intelligence caused great excitement in England, and the London Times says: The case of Miss Cunningham has been taken up in the proper quarter.—Every effort that can be made by the diplomatic agents of the English Government to obtain this young lady's release will be tried in the first instance, and if these do not succeed, it will be time enough to consider the most appropriate method of bringing the refractory sovereign to reason.

The very instant the intelligence of the outrage reached England, the cause of the young lady was taken up in right earnest by the foreign minister, who has described the violence of which she has been made the object as being "not only contrary to the principles of the gospel, but to the spirit of the age."

The most energetic directions have been forwarded to Mr. Scarlett to procure the young lady's instant release.—Such was the result of the conversation yesterday between Lord Shaftesbury, as spokesman of the Protestant Alliance, and the Foreign Secretary. The public may rest assured that the dignity of En-

gland will be vindicated in the most honorable manner, and Miss Cunningham restored to liberty.

The health of Pope Pius was reported to be on the decline, his age sixty-one years old, but his health, by all accounts, was not so good as it appeared. Cardinal (the present Pope) was elected a few days ago, and the known excellence of his character led to the presumption that he would be a reformer. He presumed to dream of the year 1848, and shook the movement, and overturned some of the thrones of the world, and the sacred canon, while the Emperors and kings, with him for having virtually destroyed the revolutionary era which no one knows how or where it is to be repeated. One favorite project of his was no influence in the College of Cardinals was the holding a council to be conceded to a portion of the clergy, the privilege of having in the Roman rather in disciplinary doctrine, the clergy are actually compelled to be married. Pope Pius had had in view the liberation of Protestant clergymen in the United States, who would have been over to Popery provided they retain their wives. Cardinal Pius said to have suggested the retention of wives, when admitted into the Church of Rome, the same as to Turkey.

The whole affair developed in the clearest manner the feelings of the Emperor and Court, but which have been ground for a long time, and which has raised up that nation for the abolition of all Mohammedan laws. In other words, that it is both Russia to avenge the death of Christianity so long endued in Moor, Tartar and Turbans pervades the bosom of Russia, especially the serfs. But God rules overall, and accomplish his own great designs, as well as individual instruments in his hand.

MARTIN LUTHER'S last will and testament of the reformer occurs the following remarkable passage: "Lord God, I thank thee, thou hast been pleased to make me an indigent man upon the earth, neither house, nor land, nor wife behind me. Thou hast given me a wife and children, whom I have to thee. Lord, nourish and serve them as thou hast made them."

PERSECUTION OF FRANCE.—Although I am transferring forever about the persons: French government against a manifestation of religious faith that I omit to relate the closing of a day week, by the French Protestant Baptist house of worship (Aisne). For a long time brethren of that district had subject to petty annoyances; and now the government is farther, and carries out its storing in France religious has Index. The Scottish Free Church reu a model farm of two hundred acres in Ireland, in connection with a thousand five hundred acres. New B claimed land, for \$25,000. New B employment and agricultural work to be in connection with the teaching of signified, and the number of the population. ANECDOTE OF FRANKLIN.—Franklin, while a minister, was surrounded one evening of the aristocratic party in the conversation that our country never prosper, with the exception of the majority of every man. Franklin contended stoutly with the ciple, but his courtly opponent was that the wisdom of every man is in the minority. The questions were put to vote, and the majority rose in the affirmative. They found alone, our shrewd yankee, who, seated, rose from his seat, and delivered: "I rise, gentlemen, and declare: as the wise minority, and the question against you!"

Miss. Baptist State City was this Body will hold its annual with the Columbus Church. Two delegates and visiting brethren are to report themselves, as they do at Dr. Franklin's Dry-Goods of Love. They will find some one of the arrangements, which will be provided and dance requested. The Florida Baptist Association will be held with the near Thomasville, Thomasville, commencing Saturday before the next.

SOUTH-WESTERN BAPTIST.

GENERAL NEWS.

HEALTH.—On Tuesday a heavy white frost, and from the North and winds of cool, bracing air, it has since turned warm and clear.

CHOLERA.—Cholera was committing greater ravages than ever among the Russians on the Danube.

FRANCE.—The Czar left Olmutz, he sent off a courier to St. Petersburg with an order for the raising of a new levy of troops.

PARIS.—Paris letter-writers continue to assert that a French force, now magnified into 30,000 strong, are held in readiness to embark for Constantinople.

THE TIMES.—The Times states that the Russian Envoy at Paris had been informed by the French Minister of Foreign Affairs, that the Emperor of Russia's willingness to take a new note into consideration, and the others of the representatives to draw it up, are too late.

THE ARCTIC.—Commander INGELFIELD, of the Arctic searching ship Phoenix, has returned, but brings no intelligence of Sir JOHN FRANKLIN.

THE VIKING.—The Viking, which arrived at Marseilles from Constantinople, has brought the confirmation of the news, that on the 26th ultimo, the Sultan declared war against Russia.

PARIS, Friday.—The Telegraph, which arrived at Marseilles from Constantinople, has brought the confirmation of the news, that on the 26th ultimo, the Sultan declared war against Russia.

PARIS, Friday night.—A telegraphic dispatch from Vienna has just been received here. It states that the Porte has fixed the period of four weeks, as that within which the evacuation of the principalities shall take place.

There are several vessels at quarantine, off New-York, with cholera on board.

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Later From Europe.

The steamship Asia, from Liverpool Saturday, October 8, arrived at New York on the 19th, at 3 P. M.

A letter from Smyrna, dated September 23, advises that MARTIN KOSZTA had that day sailed for the United States.

The markets continue to follow the varied accounts from the East. Cotton, at Liverpool, was dull. Corn was likewise quiet, and the past day or two, favoring buyers.

Russia and Turkey.—There is nothing more definite from Constantinople. Letters of the 25th ult. report the prevalence of a very virulent cholera.

The Paris Patrie semi-officially contradicts the statement that the Sultan signed a declaration of war on the 27th ult. The Council merely resolved that no more concessions could be made, and that the preparations for war must be carried on with increased energy.

Cholera was committing greater ravages than ever among the Russians on the Danube.

The Czar left Olmutz, he sent off a courier to St. Petersburg with an order for the raising of a new levy of troops.

Paris letter-writers continue to assert that a French force, now magnified into 30,000 strong, are held in readiness to embark for Constantinople.

The Times states that the Russian Envoy at Paris had been informed by the French Minister of Foreign Affairs, that the Emperor of Russia's willingness to take a new note into consideration, and the others of the representatives to draw it up, are too late.

Commander INGELFIELD, of the Arctic searching ship Phoenix, has returned, but brings no intelligence of Sir JOHN FRANKLIN.

The Viking, which arrived at Marseilles from Constantinople, has brought the confirmation of the news, that on the 26th ultimo, the Sultan declared war against Russia.

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MORTUARY.

DIED, at his father's residence, three miles from Claborn, Monroe county, Ala., on the evening of the 12th Oct., RICHARD ALEXANDER, only son of Francis P. and Apphia W. Claborn; aged 14 years, lacking six days.

The family and friends of this interesting youth have sustained a loss inconceivable to those unacquainted with his peculiarly amiable and affectionate disposition. His generous, kindly disposition, and great intellectual promise, made him the pride and idol of his family—beloved and admired by all who knew him.

He bore his long and unparalleled sufferings with the meekness of a Christian and the fortitude of a philosopher; often repeating, "God knows what is best for us, mother."

To the distant relatives and friends, who once knew "little Dick," it is only necessary to say that he was gloriously fulfilling the promise of his early years, and that his parents' hearts could have desired; but this great treasure is now placed where their hearts should be also.

He had lived three score and ten years, he could not have been better prepared by purity of heart, true elevation of mind, humble trust and faith, to join the company of "the just made perfect."

Who early gathering all that life can give, Shake off this mortal coil and speed for Heaven.

Died, at his residence, near the town of Talladega, Ala., on the 4th of September last, Mr. WILLIAM SHAFER, Sr., in the 74th year of his age.

He was, by birth, a native of Virginia. In his 13th year, his parents moved and located in Fairfield District, S. C.

Early in life he became a member of the Baptist Church, and soon after a Deacon, in which office he continued to act with untiring zeal and perseverance, as long as he lived.

In 1831, he came to this State, and was, at the time of his death, a member of the Baptist Church, in the town of Talladega.

A Brother Shaffer was constitutionally an energetic and industrious man, and in a religious sense, he ever exhibited the same disposition.

He was always prompt and persevering in the discharge of religious duties in the family circle; not only at the altar of prayer, but by endeavoring to impress religious truth upon the hearts, and by pointing out to each member of his family his own responsibility to God.

The Bible was the book affectionately commended to his children as their best instructor, and often did he, in the spirit of love, exhort them to a compliance with its requisitions; and God blessed his labors by giving him almost all his children as alive from the dead; and they can now confidently anticipate, together with their aged mother, who still lives, the happy time when father, mother and children will all meet again, where parting will be no more.

Commercial.

DEPARTED THIS LIFE, on the 4th of October, 1853, at the residence of his husband, J. B. Scott, SEAN SCOTT, after an illness of ten days. She was, by birth, a native of Ireland, and was united with the Baptist Church at Fellowship, on the 3d day of August, 1833, and to the day of her death she, to human appearance, lived an exemplary life.

She was a devoted wife and mother, and her husband and ten children, and numerous friends and relations, to mourn their loss. On the day before her death she said she was going to die and for my sake and that of her children she was sorry, but expressing strong hopes in Jesus; and after uttering a great deal through the day, about sunset was restless. I requested her to try and be composed and go to sleep, to which she replied, she was going to sleep in Jesus, and she was the last words she uttered, and about the dawn of day her spirit departed to its Heavenly home.

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RECEIPT LIST. R. R. Rushing, 22 5 00 Mrs. N. Stephens, 22 6 55 Rev. J. Lee, 29 6 30 Mrs. Clara Billups, 26 6 20 Mrs. E. Whitwell, 26 5 30 J. M. Meek, 26 5 20 Mrs. N. Fausner, 26 6 20 Rev. N. Huggard, 26 5 20 Isaac Hudson, 6 6 30 T. F. Waldrop, 30 5 20 John Callee, 9 7 50 Rev. D. H. McCoy, 34 5 20 Joel Chambliss, 40 6 30 H. B. Craddock, 27 6 20 J. M. Cook, 27 6 20 Jacob Griggs, 37 6 30 Caser Rogers, 27 6 20 Jonathan Rogers, 27 6 20 Jonas Kollerson, 27 6 20 W. B. Strook, 27 6 20 Rev. Jno. R. Satter, 27 6 20 Mrs. A. Andrews, 52 6 20 Mrs. E. Clay, 52 6 20 John Wood, 24 6 20 Mrs. Murray, 24 6 20 Patrick Norris, 32 5 20

LETTERS RECEIVED. R. R. Rushing's letter received, containing \$5.00, placed to his credit. W. F. Wright's letter received, containing a remittance of \$1.90 to be placed to the credit of S. J. Wright. Rev. J. Lee's letter received, containing a remittance of \$3.00, placed to his credit. F. E. Boykin's letter received, containing a remittance of \$2.50, for Mrs. C. Billups' subscription. J. R. Hollingsworth's letter received, containing a remittance of \$1.60. Rev. N. Huggard's letter received, containing a remittance of \$4.50, to be placed to the credit of Mrs. N. Fausner and himself. J. M. Meek's letter received, containing \$2.50, placed to his credit. John Sawyer's letter received, containing \$3.00, to be credited to account of Isaac Hudson. J. E. Westcott's letter received, containing 60 cents, to be placed to the credit of J. Phypps. James Whitfield's letter received, containing \$3.00, to be placed to the credit of Mrs. E. Whitwell. T. F. Waldrop's letter received, containing \$2.00, placed to his credit. John Callee's letter received, containing a remittance of \$5.00, placed to his credit. D. H. McCoy's letter received, containing a remittance of \$2.00, applied to his account. Joel Chambliss' letter received, containing a remittance of \$3.00, placed to his credit.

NOTICE. BY virtue of an Order granted to me by His Honor the Judge of Probate for Montgomery county, I will proceed to sell, at the late residence of N. W. Best, deceased, on the 17th day of December next, the Personal Property belonging to said Estate, consisting of Household and Kitchen Furniture, one Cross-cut Saw, one Stationary Work Shop, one Old Cow, one Old Calf, one Cart, one lot of Plovers and one lot of Hogs, and other articles named in the appraisal bill; sold on a credit of six months; purchasers giving notes with good and approved security. W. A. WALKER, Adm'r. September 23, 1853.

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EAST ALABAMA FEMALE COLLEGE. INSTITUTIONS OF LEARNING. OFFICERS. Literacy Department. HENRY H. BACON, A. M., President, and Professor of Mental and Moral Science. REV. ARCHIBALD J. BATTLE, A. M., Professor of Ancient Languages, Natural Philosophy and Chemistry. THOS. G. POND, Professor of Mathematics. Mrs. K. A. BILLINGSLEA, Instructor in Logic, Zoology and Mathematics. Miss M. A. STEINHAEUER, Instructor in French, German and English. Miss BEATRICE C. HILL, Instructor in Rhetoric, History and Latin. Musical Department. DR. S. M. BARTLETT, Principal, and Professor of Vocal and Instrumental Music. Mrs. MARY BRYAN, Instructor on the Piano, Guitar and Harp. Miss LUCRETIA HEWES, Instructor on the Piano and Guitar. Ornamental Department. Miss MARY L. KIMBALL, Instructor in Drawing, Painting in Oil and Water Colors, Crayoning, Wax-Work and Embroidery. Steward's Department. Mr. and Mrs. ALEXIS HOWARD, Principals. Miss MARY E. PEKDUKE, Assistant.

