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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, will be furnished the paper at the rate of one copy for each \$2 50, paid in advance. 17. Advertisements will be done at the following rates, strictly observed. 17. First insertion, fifty cents, per square, of ten lines. 17. Each subsequent insertion, twenty-five cents, per square, of ten lines. 17. Reasonable discounts will be made on yearly advertisements. 17. 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.

Travelling Correspondence.

Departure from New Orleans—Anticipations and Progress. Appearances along the banks of the river—Arrival at the Palatka, and anchorage. Start out into the Gulf—Sea sickness. Attention during the passage—The Line of Steamers. Galveston—its situation, importance and surrounding country—Health of the place. Its population, intelligence, facilities for education, &c., &c.

With no little reluctance, I was compelled to take the steamer for Galveston on Sabbath morning, being under promise to be in Texas on the 1st of January. At the regular hour, a o'clock, A. M., we "loosed our lines," raised anchor and started on our way down the river. The wind was blowing rather sharply, but the sun shone forth beautifully, except when a slight cloud would obstruct the direct passage of its cheering rays. Various were the surmises and prophecies in regard to the weather and our passage through the Gulf—some anticipated a storm, and consequently an unpleasant time; while others seemed to think the sea would be smooth, and expected no sickness. We will see who came nearest the mark.

Our course was alternately to almost every point of the compass, owing strictly to the winds of the stream. For the greater part of the distance to the mouth, the shores appeared to be lined, so to speak, with the numerous plantations and farms which border and adorn the banks of the noble Mississippi. On approaching the Delta these become less frequent, until, at length, none are to be seen, the grounds becoming low and marshy, and too much interspersed with bayous and lakes. The dim twilight was fast settling into darkness when we "were in sight," and as a thick fog was rapidly gathering over the waters, it was thought unwise or impracticable, to attempt to cross the bar ere morning, so we "cast anchor" and were soon prepared to "ride out the storm," if any should happen to come upon us unawares.

Well, the morning came; "a stiff breeze" was blowing from the north-west—it might have been called "a Norther" by some—which raised the waves in some degree—"ruffled the waters," at any rate. As we left the "Pass," therefore, and entered the broad expanse of the Gulf of Mexico, many of our travelling comrades were induced, if not forced, to seek their "berths"; a few not again to show the light of their countenance, until once more at or on land. Alas, how badly some were served—the rocking, pitching and waving motions of the ship caused a troublesome dizziness to come over them and a very nauseating sensation to disturb the quiet of the chest—the effect was natural not novel. Sea-sickness, however, is generally of considerable benefit to persons; their health is not unfrequently much improved thereby.

Pardon this "minuteness," it could not well be avoided, and even now, necessity compels us to pass unnoticed many strange as well as amusing incidents. Suffice it to say, then, that we at last reached the port of Galveston, though some twenty-four hours behind our time. During our short voyage we received more than usual attention; there seems to be a very decided improvement, indeed, in the conduct of the officers and servants on this line of steamers. True, their rates of passage are still exorbitant, in our opinion, (\$15 50 to Galveston,) but more attention is paid than formerly to the comfort of travellers—those in the cabin, we mean; from many on deck we heard great complaint. Upon the whole, our route across in the "Louisiana," was as pleasant as could be expected. Still, we firmly believe, an opposition line of steamers would be a benefit to the trade.

We have been thus particular because many of our readers are desirous of visiting Texas, and would like to know all about these little matters. Let us pass on, however, and now give some account of the State itself, its properties, intelligence, literature and religious culture, moral improvement, manners and customs. All these, of course, cannot be discussed in one short communication, but must be taken up as circumstances shall seem to indicate, and in such order as may be required.

Galveston is the chief sea port in Texas; situated as it is, on an island of the same name, lying at the southern extremity of the bay. As the Trinity and San Jacinto rivers each empty into this bay, and all the trade of the Brazos

comes to this point also, it is a place of great importance. In our judgment, nevertheless, it can never be a very large city; for there is no sufficient quantity of water upon the bar to permit vessels of a large class to come to its wharfs, and in addition to this fact, the adjacent country is comparatively poor, except that in the vicinity of the Brazos and Oyster Creek.

The Island itself is about thirty miles in length, and from three to five broad; its soil is composed mostly of sand; its elevation is only a few feet, and only one tree of original growth is to be found upon its surface. Still, though subject of course to epidemics, it is thought to be a decidedly healthy location; the fine breezes from the sea in summer, and the consequent coolness of the atmosphere, render it in many respects a desirable place of residence. These remarks are made from the best information we could gain. Possibly we are not explicit enough in our statements, or perhaps leave many items unmentioned—it may be so, but is not done intentionally; it is our desire to "give honor to whom honor is due." But to resume our notes.

The "Key City" of Texas has a population of some seven thousand, among which are some of the most enlightened and intelligent persons in the South. Education is by no means neglected; all appear to see its importance and seem determined to give their daughters, as well as sons, all the advantages to be derived from good institutions of learning—if such cannot be found immediately at home, they will look abroad; of this fact the "Judson," in Marion, is surely convinced. In a few years, no doubt, such institutions will be built up in their midst, or in the State; for the people, almost universally, are strong advocates for a thorough and complete system of education. To prove this, we have only to point to the Baylor University, at Independence; the Colleges of the Methodists, Presbyterians and Episcopalians, at other places.—It being our intention to visit said points, however, we will give a more extended notice of each at a subsequent time.

Our remarks, we perceive, have gone far beyond our expectation; we must defer notice of the religious condition of Galveston, therefore, until our next. Yours, L. A. D.

Houston, Texas, January 5, 1852.

Religious Miscellany.

Church and State.

It is a fact of history, that Pædobaptism has generally sought alliance with States, and given it up only on compulsion. The Puritans showed no exception to this. When they gained the control of the British government by the arms of Cromwell, they not merely exercised liberty of worship, but made Episcopal worship a penal offence, and looked sharp after other heresies. In New England they suppressed dissent, and when persecution was no longer in their power, they still kept up a close connection with the State, and availed themselves of the taxing power for the support of the churches. All know with what tenacity Presbyterians in England and Ireland have held on to the *Regium Donum*—a stipend from the public treasury for the maintenance of their ministers. Dr. Chambliss, and the other leaders of the Free Church movement in Scotland, were the most uncompromising supporters of an established religion, and contended against the voluntary principle with their utmost energy. It was thought that the bad treatment they received from the government would cool this ardor, but there is no evidence of it, and there can be no doubt that, were a proposition made to give the Free Church a civil establishment, it would be greedily snatched by the entire body.

How hostile that church is to any popular action in religion, is curiously manifested by their "Sustentation Fund." A large fund is raised, not merely to support ministers whose people are unable to do so; the voluntary support of any pastor is an abomination;—but to give an equal stipend to all their ministers.—Every congregation pays its contributions into the general fund, and draws out the stipulated dividend. This might be thought, at first view, a mere application to their pecuniary relations, of their doctrine of ministerial equality, but by their own testimony it is far otherwise. The "Home and Foreign Record" assures us that it sprung from a dread of "the creation of an anti-Presbyterian influence within the pale of the Free Church;" to prevent which they sought to make their "country ministers as independent, through the exertions of their own people, as they had been from their position as members of a national establishment previous to the disruption." It would be dangerous, indeed, for any congregation to assume airs of independence! The patronage of ministers by the State was an effectual cure for such notions, and since that is withdrawn, as the most wholesome substitute for it, the whole church stands behind each minister, lest the congregation should be too little submissive to the General Assembly. The minister must not be to his people merely their servant for Jesus' sake, but must hold a relation of lordship and government. And lest a dependence on them for "carnal things" in exchange for his communication of "spiritual things" should impair the force of his relation, care is taken to make him duly "independent" of the flock he feeds.

There is good reason, moreover, to believe that the leaders of the Free Church hope in time to be once more a national establishment. Intimations are frequent that the established church of Scotland is a mere exorcism, the church of a few holders, whose ministers preach to empty pews, while the body of the nation is with the Free Church. A scheme of popular education is proposed by the government, to be under the control of the Established Church; whereas the Free Church Assemblies clamor,—not that the several religious denominations, Episcopalians, Baptists, &c., of whom there are thousands,—

but that they alone should share in the direction of schools with the more fortunate Presbyterians of the Establishment. They will find that the British Parliament, are however ready, if the nation ask it, to dissolve the existing State Church of Scotland, will not set up another. But their hankering for government support is none the less suggestive. The old leaven is not altogether purged out.

Confirmation of Bible History.

Colonel Rawlinson, the English antiquary, employed in deciphering the inscriptions gathered by Layard and others from the ruins of Nineveh, has recently made a new discovery—that of the records of the reign of Sennacherib, and of his war against Jerusalem.

"I have succeeded," says he, "in determining the Assyrian names of the kings of the lower dynasty, whose palaces have been recently excavated in the vicinity of Mosul, and I have obtained from the annals of those kings contemporary notices of events which agree in the most remarkable way with the statements preserved in sacred and profane history."

The king who built the palace of Khorsabad, excavated by the French, he says is named Sargina; but he also bears, in some of the inscriptions, the epithet of Shalmaneser, by which title he was better known to the Jews. One of the tablets, which is much mutilated, records his going up, in the first year of his reign, against the city of Samaria, (Samaria,) and the country of Beth-Homri, (Omri was the founder of Samaria,) whence he carried off into captivity in Assyria, no less than 27,280 families of the conquered, settling in their places colonists from Babylonia. This event, which is commemorated in the Bible as having occurred in the sixth year of Hezekiah, Col. R. supposes must have taken place subsequent to the building of the Palace of Khorsabad, on one of the tablets of which the monarch styles himself "conqueror of remote Judea."

Sennacherib, the son of Sargina, or Shalmaneser, is the king who built the great palace of Koyunjik, which Mr. Layard has been recently excavating. The inscriptions on one of the colossal bulls at the grand entrance of the excavated palace, shows that, in the third year of his reign he conquered Luliga, King of Sidon, and then, while turning his arms against some other cities of Syria, learned of an insurrection in Palestine, where the people had risen against their King Padiya, who had been placed over them by the Assyrians, compelling him to take refuge with Hezekiah at Jerusalem. Padiya was restored by Sennacherib; and a quarrel then arising with Hezekiah about tribute, the proud King of Kings chastised him by ravaging his kingdom, threatening his capital, compelling him to pay a heavy and ignominious fine, and taking away a portion of his lands and villages, and transferring them to other and more prudent vassals. The inscriptive history here tallies perfectly with the biblical that "the agreement," says Col. Rawlinson, "extends even to the number of the talents of gold and silver which were given as tribute." The inscription only covers seven years of Sennacherib's reign, and, of course, does not reach to the miraculous destruction of his army, which Col. R. supposes to have happened fourteen years later. The discovery of a complete set of stone annals, should it be fortunately made by Mr. Layard, will prove an event of incalculable interest.

Rules for Home Education.

We extract the following rules from an exchange paper. They contain thoughts which almost every parent needs to be reminded of frequently.

1. From your children's earliest infancy inculcate the necessity of instant obedience.
2. Unite firmness with gentleness. Let your children understand that you mean exactly what you say.
3. Never promise them any thing, unless you are quite sure you can give them what you promise.
4. If you tell a little child to do something show him how to do it, and see that it is done.
5. Always punish your children for willfully disobeying you, but never punish them in anger.
6. Never let them perceive that they can vex you or make you lose your self command.
7. If they give way to petulance and temper, wait till they are calm and then gently reason with them on the impropriety of their conduct.
8. Remember that a little present punishment, when the occasion arises, is much more effectual than the threatening of a greater punishment should the fault be renewed.
9. Never give your children any thing because they cry for it.
10. On no account allow them to do at one time, what you have forbidden, under the same circumstances at another.
11. Teach them that the only sure and easy way to appear good is to be good.
12. Accustom them to make their little recitals with perfect truth.
13. Never allow of tale-bearing.

The Late Prof. Stuart.

The literary labors of Prof. Stuart have resulted in twenty-four volumes, the chief of which are his elaborate commentaries on the epistles to the Hebrews and Romans, on the Apocalypse, on Ecclesiastes and Proverbs. Several of these he carried through the second or third edition. His pamphlets, reviews and periodical essays occupy more than two thousand octavo pages. Prof. Park gives the following account of his habits of study, showing how by husbanding his strength he was able to get through so much. "All the labor immediately connected with the voluminous publications has been performed amid physical pain, during three or at most three and a half hours of each day. He has never allowed himself to engage in what he called study for a longer portion of the twenty-four hours. These were his sacred hours. He was wont to commence them with secret, but sometimes audible prayer, and occasionally with chanting a Psalm of David in the original Hebrew. While in his study, his mind moved like a swift ship, very bounded over the waves. It required a long time each day to repair his dismantled frame, his exhausted energies."

The Lord Sent it if the Devil Brought it.

In my younger days I was what people called a "wild chap," and rather than I was something of a high boy. Anything like fun stirred me up from the bottom, and the way "I went it," sometimes, when I was stirred up, people said was rather curious.

I believe my respect for religious people was not quite as high as it should have been, not so high as it is now. This grew out of two things—a defective education and thoughtlessness.—Ten or fifteen years added to my mortal life has sobered me somewhat, and at the present writing, I own to a profound respect for religion. I state this, that neither the gay nor thoughtful reader may misunderstand me if the story that I am going to relate should seem to deal with some levity in matters held sacred—I think the rebuke I got, often as I have laughed at it since, put the laugh completely on me and my companion.

There resided in our neighborhood a poor widow whose means of support were extremely limited. Between nursing herself for the rheumatism, and spinning and knitting, most of her lonely time was passed. I am ashamed to say that on one or two occasions, I joined some wild youngsters in playing off tricks upon her, such as making unusual noises about the house at night, smoking her almost to death by putting a board over the top of her low mud built chimney, and such like doings, that we thought rare sport, but for which we deserved a little wholesome chastisement, if there had been any one authorized to administer it.

One night, soon after dark, it happened that I was returning home in company with a merry fellow about my own age, and had to go by old Granny Bender's cottage. I had been into the town and was bringing a couple of "baker's loaves," of which some of our people were as fond as city people are of getting now and then a good taste of country "home made."

"Tom," said I, as the old woman's cottage came in sight, at a turn of the road, "suppose we have a little fun with Granny Bender?"

"Agreed," was Tom's reply, for he was always ready for sport.

We had not fully decided on what we would do, when we came to the cottage, and paused to settle our mode of annoyance. The only light within, was the dim flickering of a few small sticks burning on the hearth. As we stood near the window, listening to what was going on inside, we found that Granny was praying, and a little to our surprise, asking for God.

"As she expects to get bread from heaven," said I, irreverently, "I suppose she will have to be accommodated."

And turning from the window, I clambered up noiselessly, to the top of the chimney, a feat of no great difficulty, and unlimbed my two loaves down. When I reached the window again, in order to see what effect this mode of supply would have upon Granny Bender, I found the good old creature on her knees, piously thanking God for having answered her prayer.

"That's cool," says I to Tom; "now isn't it?"

"I rather think it is," replied Tom.

"And is the old woman really such a fool as to think the Lord answered her prayer, and sent her well-baked loaves down the chimney?"

"No doubt of it."

"It won't do to let her labor under this mistake; no, never in the world," said I.

"Hello! Granny!" and I drew open the window, and punched my laughing face into the room.

She had just risen from her knees, and was about putting a piece of bread into her mouth.

"Now, Granny Bender," said I, "it isn't possible that you believe that bread came from heaven! Why, you old sinner, you! I threw it down the chimney."

By this time the old woman's countenance was turned fully towards me, and by the dim light of the feeble fire, I could see that there were tears of thankfulness upon her faded and withered face. The expression of that face did not in the least, change, there was a deep rebuke in the tone of her voice, as well as in the words she uttered, as she said:

"The Lord sent it if the devil brought it?"

You may be sure that I vanished instantly, while Tom clapped his hands and shouted:

"Good! good! too good!" Oh dear, but the old lady was too much for you that time.

I tried to laugh with him as we went off home, and did laugh, as loud as he did, but some how or other the laugh did not appear to do me any good. After that I left Granny Bender alone.

Feeling After God.

The following relation of a heathen's experience before he came to the knowledge of the truth, not only presents the darkness of a heathen mind in an affecting light, but it shows man's absolute need of a revelation. It was addressed by Sekesa, a Bechuana, to a missionary from whom he had been hearing the gospel:

"Your views, O, white man, are just what I wanted and sought for before I knew you.—Twelve years ago, I went in the cloudy season to feed my flock along the Tlotse, among the Mahutis. Seated upon a rock, in sight of my sheep, I asked myself sad questions—yes, sad, because I could not answer them. The stars said I—who touched them with his hand? on what pillars do they rest? The waters are not weary, they run without ceasing, at night and morning alike; but where do they stop? or who makes them run thus? The clouds also go, return, and fall in water to the earth. Whence do they arise? Who sends them? It surely is not the Borokas (rain makers), who gave us the rain, for how could they make it? The wind—what is it? Who brings it, or takes it away, makes it blow, and roar, and frighten us? Do I know how the corn grows? Yesterday there was not a blade to be seen in my field. To-day I return and find something. It is very small; I can scarcely see it, but it will grow up like a young man. Who can have given it wisdom and power, to produce it? Then I buried my face in my hands. I thought within myself, and I said, we all depart, but this country remains; it remains for we all go away. But whither do we go? My heart answered, perhaps other men live besides us, and we shall go to them. A second time it said, perhaps these men live under the earth, and we shall go to them. But another thought rose against it, and said, those men under the earth—whence come they?"

Then my heart rose and spoke to me, saying, all men do much evil, and thou, thou hast also done much evil. Woe to thee! I recalled many of the wrongs which I had done to others, and because of them my conscience gnawed me in secret, as I sat alone on the rock. I say, I was afraid, I got up, and ran after my sheep, trying to enliven myself; but I trembled much!—N. Y. Observer.

A "Crack Church" in New York.

Old Knick's correspondent Henry, thus describes what is meant by being a member of a "crack church," in Gotham:

Those who can't pay eight hundred or a thousand dollars in a fashionable or "crack church" are obliged to stay at home, unless they are humble enough to go to some of God's temples, where Christianity is not only preached but practiced. We found our way into a "crack church" last Sunday, in the upper part of the city. Casting our left eye as we entered, on a magnificent prayer book, we observed in gilt letters the name of a millionaire with whose early history we were fully conversant. He started in life as a clam-boy, and the old clam-bro to which he belonged used to be stationed near Washington market until his cargo of clams were sold out. He first acquired a few dollars capital. This he invested in the fish trade;—speculated in eels, porgies, and other fish; made a large sum of money, and finally succeeded in "cornering shad;" bought all the stock of the season, both in and out of the water, and sold them afterwards at his own prices, and made 50,000 dollars. He put his market associations, bought lots up town, now lives in the Fifth Avenue, and is a "big dog." As wealth increased he found himself at the head of the "rod-fish aristocracy," to which of course he had access, from his former business. Phadon the barber was sent for; his daughters had their hair combed out and dressed for the first time, teachers of music, drawing, Italian, French, etc., were hired; old Mr. Pogie joined the church, and took a costly pew. We happened to get into it; but we no sooner discovered where we were, than we made up our minds to vacate.

We were too late. Old Mr. Pogie came sailing up the aisle with his wife and daughters, dressed as though they had known "what was what" all their lives. To our astonishment, instead of shutting the pew-door in our face, he asked us to "keep our seat." And didn't we have a nice time of it! The mother looked at us—so did the daughters; and they smiled, and smelt their salts, giggled about as though one of their father's shad was in the slip. We felt annoyed, provoked, forgot our prayers; didn't hear a blessed word of the sermon, and came away disgusted with hypocritical upstarts, and with a determination next Sunday to go to a free church.

Our ideas of pure, unadorned religion are drawn from the recorded life of our Lord and Saviour, Jesus Christ. He was a living example of humility, charity, love; in fact, of all that was good and lovely. Some of his chosen disciples were very close imitators of their Lord and Master; and though they were by profession fish catchers (we are not aware that they were clam catchers or speculators) like Mr. Pogie, they were not above other men because of their success or money. We wonder whether there will be any upper places, best seats, private pews, in the great temple above, where the souls of rich people may be at their ease, and where poor folks can't intrude? Christian churches! Christian rich men! We will say nothing more and then we shall have less idle words to answer for at the day of judgment. Our costly churches are filled with Dives sort of people, and are no places for the poor Lazaruses.

The Religious Wants of the Germans.

We have alluded to a Convention of our German brethren in Philadelphia, to consult together in reference to the religious wants of the German population in America. Though they were few in number and unimposing in appearance, no Convention of our denomination has excited in our midst more deep and earnest feeling than this. What is to be the future of the German population in this country? God alone can answer this question. But its answer involves fearful considerations. Already one half of Ireland is in the United States. A new Exodus, as real and entire as that of the Israelites from Egypt, is now going on from Ireland.—Soon this may be said of Germany, with some degree of truth. But the issues involved in this German immigration are vastly more important than any other. Their religious culture must be provided for. They must be met by the gospel, or they will be a curse to our confederacy.

We cannot preach Christ to them in English, and they must be addressed, at present at least, in their own language. And what, we may ask, are our means for doing this effectually? We are sending money to Germany to support Oncken and his co-laborers, and we have seen glorious results follow; but must not something be done for our Germans at home? We have enough to people a principality in the city of New York alone; and shall the little church of Eschmann be the only one to extend the bread of life to the eighty or ninety thousand that are in our midst? We must wake up to the question of educating a German ministry in America. We are glad to see that measures have been taken in Rochester to meet this demand, and that a German department has been arranged in the Theological Seminary, adapted to prepare young Germans to preach the gospel to their countrymen. We hope that this will be fostered and sustained, and that similar attempts will be made wherever there is a prospect of success and the means of achieving it.—N. Y. Recorder.

A FATALIST.—Some western paper is responsible for the following characteristic anecdote: "I knew an old man that believed that 'what is to be' would be." He lived in Missouri, and was one day going out several miles through a region infested in early times by very savage Indians. He always took his gun with him, but this time found that some one of the family had taken it out. As he would not go without it, his friends tantalized him by saying there was no danger of the Indians; that he would not die till his time came, any how. "Yes," says the fellow, "but suppose I was to meet an Indian, and his time had come, it wouldn't do not to have my gun."

Thought for a Sunday School Teacher.

Suppose you had a most beautiful piece of embossed satin note paper, would you not mend your pen when you sat down to write upon it? It was something still more costly and valuable on which an inscription was to be made—as for instance a richly ornamented plate of pure gold—would you not think a good while what words ought to be selected for the inscription, and how they should be most legibly and permanently inscribed? If this tablet was to be preserved in some public place; if the engraving was never to be erased, but was to be displayed before thousands and read ages hereafter; and if especially the words then written might have an influence for good or evil on those thousands who should read them, would you not be exceedingly careful what you wrote there, and how you wrote it?

Sunday school teachers and others, who have the minds of children in charge, have a tablet to write on more large, more durable, more costly than marble or gold—a gem to inscribe with character which shall be read by thousands when we are dead. Ought not every word and syllable of the inscription to be "Holiness Unto the Lord?"

Sounding Brass.

Our old friend S. used to tell about a certain "crack" preacher who was run after by crowds, and whose pulpit oratory was full of magnificent promise but generally turned out to be but small performance. "I heard him once," said S., "when I was sure execution would be done. Sentence after sentence, figure after figure, worked on to some grand, anticipated climax, but it came not. Then again he seemed to roll together a gorgeous cloud canopy. Presently it grew darker, and the masses thickened. Then they began to roll through the heavens the harbingers of a mighty rain. You were all expectation. The next moment will surely bring the flash, and then we shall have the grand thunder. But no. The clouds were burdened with dumb thunderbolts, and no zigzag lightning leaped from their hoary sons. So far as effect was concerned the whole affair was a mere wind cloud—a solemn nothing. What a farce is the pretension of 'great preaching' when no vital breath of divine inspiration pervades and informs the sermon; no real burden of souls is felt by the preacher; no masculine grip is fixed upon the genuine elements of the glorious gospel of the blessed God; and no appreciable results give attestation of its power to refresh and edify.

A FACT WORTH NOTING.—Many years ago, when Louisville was a pretty village, consisting of a few houses and two stores, it was a great resort for gamblers and persons of dissipated habits. At this period a Col. C., a very wealthy but a very wicked man, carried on a very extensive mercantile business. On a certain occasion he sent a confidential clerk to the East to buy in a supply of goods, furnishing him with the requisite amount of cash. An unexpected fall in prices, left the clerk \$300 in hand after all his purchases were made. He did not wish to take it back with him, and was somewhat at a loss to know how to invest it. He was a religious young man, and it occurred to him that the Bible were more wanted than anything else in Louisville, and accordingly sent three hundred dollars worth. Col. C. thought the transaction rather unpromising, as it was an article never called for at his store. Cards he could sell in abundance, but not Bibles. At length, after sleeping, an idea struck him. Gamblers would have cards at any price, and on any terms. Accordingly he made his arrangements; he put up a Bible to every pack of cards, charging \$ 50 for the former and 50 cents for the latter, telling each applicant he could get no cards without a Bible. In due time the Bibles were disposed of; but, as the gamblers wanted only the cards, they usually presented the Bible to the first boy or girl they met with in the street. In this way hundreds of Bibles were distributed in Louisville, and many houses were supplied with the word of God, that never contained one before.

This is the first and only instance, perhaps, in which Gamblers were made the instruments of circulating the Bible. Great good, we were informed, resulted from this singular proceeding. Louisville is greatly changed since that, not only in size and wealth, but in moral and religious character.—Christian Times.

ISAIAH THE PROPHECY.—It is a tradition that the prophet Isaiah suffered martyrdom with a saw. The ancient book entitled the "Ascension of Isaiah the Prophet," accords with this tradition. It says:—"Then they seized and saved Isaiah, the son of Amos, with a wooden saw. And Manasseh, Melchisedek, the false prophets, the princes, and the people, all stood looking on. But he said to the prophets who were with him before he was sawn, 'Go ye to the country of Tyre and Sidon; for the Lord has mixed the cup for me alone.' Neither while they were sawing him did he cry out or weep; but he continued addressing himself to the Holy Spirit, until he was sawn asunder."

The book called the "Ascension of Isaiah" had been known to exist in former ages, but had disappeared after the fifth century, until Dr. Richard Laurence, Regius Professor of Hebrew at Oxford, and since Archbishop of Cashel, accidentally met with an Ethiopic MS., at a shop in Drury Lane, which proved to be this apocryphal book. Dr. Lau once printed the Ethiopic text with a Latin translation, and another in English, with an appendix of general remarks. That a work should be thus discovered after being lost upwards of a thousand years, is quite remarkable.

POPIH LIBERTY.—Because the ruling powers of Rome, through great tenderness of conscience, cannot permit a Protestant chapel within the walls of the city, Mr. Cass has obtained permission to fit up rooms in his own house, and caused the protestant service to be transferred to it. This is a wonderful stretch of liberality, that allows protestants to worship in the dwelling house of an American Ambassador, though not quite up yet to the liberality of Nero who suffered Paul to receive and instruct all who came to him in his own hired house, even though they belonged to the emperor's household.—Bos Cong.

Ponder the path of thy feet, and let all thy ways be established.

THE BAPTIST

MARION, ALA.

WEDNESDAY, FEBRUARY 25, 1852

CORRECTION.—Our attention has been called to two or three oversights in the notice we gave of an ordination at Grant's Creek Church, Tuscaloosa county, on Sunday, Dec. 21st, 1851.

(1.) The name of the brother ordained should not have been James Pool, but James Tool, M. D.

(2.) The clerical distinction of the presbytery (Rev.) was clumsily omitted before their several names, which should not have been the case.

(3.) Worst of all, instead of saying that bro. Joshua H. Foster had been invited to the pastorate of the Tuscaloosa church, it should have been, the Tuscaloosa church desired to invite him to that office, and probably may yet do so.

The apology we offer for these gross blunders is, that the article was printed after a notice prepared by other hands than our own, and the proof-sheet read by other eyes than our own. If our offence has not been unpardonable in the eyes of the dear brother who wrote us on the subject, it is hoped this apology will be sufficient.

THE NAME.—We have received an obituary from some one at Gaston, Ala., and although we can pretty well guess at the name of the writer, yet it is a rule in all such cases to dispense with guessing and to require the writer to give his name, as a condition on which we publish his communication. We doubt not it was omitted in this instance by accident, but the propriety of our rule, must be apparent to all—otherwise we might at some time be made the instrument in the hands of a bad man in inflicting dreadful pain on a whole community. When we get the name of the writer we will publish the obituary.

☞ We call attention to the circular of the Orange Hill Academy, Florida, published in to-day's paper. We regret that it failed to receive earlier attention. It was put into the hands of the Printers some weeks ago, and overlooked by accident. It is hoped our brethren of that interesting State may be prospered in all their literary and religious enterprises.

☞ The particular attention of our readers is invited to the article on "The Baptist Denomination in Cities," by Kappa. This is the first of a series of numbers on the same subject by one of our most gifted writers, and who has had much to do with Christianity in cities, and who well understands their position and influence on the destinies of society for good or ill. Read and inwardly digest.

CHANGE OF ADDRESS.—Rev. E. B. Carter having removed to Sabine city, Texas, requests his correspondents to address him at that place in future.

Rev. Thos. D. Armstrong having located at Bastrop, Morehouse Parish, La., requests his correspondents to address him at that place.

☞ Our brother asks, why it is that our papers have not reached him regularly: for the simple reason that in writing us before he omitted to state particularly that his Post-Office address was in La., and we addressed him at Bastrop, Texas. Brethren writing to publishers should always be careful to give the name of the State, county and post-office correctly and distinctly. We have at this moment a letter before us, containing money, perhaps, from a gentleman in some part of Louisiana, but it is utterly impossible for us to tell where he is. If we have rightly deciphered his name, it is Thomas Neeson, but we are not certain, that we have even done this. Should he see this notice, or should any of his friends see it, they will please call his attention to it and inform us of his whereabouts. He appears to have desired our paper, but we must defer sending it until further orders, for the simple reason that we do not know where to send it.

REV. G. G. BAGGERLY.—In another place will be seen a letter from this dear brother, giving an account of his recent loss by fire. It was not intended for publication, and we trust our brother will pardon us for spreading it before the public. We do so with the sincere hope that it may have a tendency to liberalize the hearts of some of our rich men to replace our dear brother's library at least. A preacher without a library is much like a mechanic without tools, or a farmer without stock; he may desire much to labor effectively, but he wants the facilities for so doing. The importance of education to a preacher all concede: why so? For the simple reason that thus he is better prepared to interpret and set forth the Word, and the same is true of a good library—they assist a preacher in understanding and rightly dividing the word of truth, and in giving to each his portion in due season. We know the value of a good library, and we deeply sympathize with any minister who has had the misfortune to lose one selected with care, and attained with heavy outlays. How much will each of our readers sympathize with the misfortunes of brother Baggerly? For our part, we feel \$10 worth, and will be one of forty to replace his library.—Here is the money. Come brethren, let us not sigh over our brother's misfortunes, but help him out of it. We can do it, and be none the poorer by it; shall we do so?

Any fund remitted to us for our brother will be thankfully received and faithfully appropriated.

THE CHOCTAWS.—We are obliged to brother Moffatt, of the Armstrong Academy, among the Choctaws, for quite a number of original compositions of his native pupils. They discover a good degree of acquaintance with the English tongue—both in speaking and writing it. Perhaps they are hardly suited to our columns, else we would take pleasure in complying with the request of our brother to publish them: nevertheless, as the annual meeting of the Indian Mission Association will occur at this place in April, when we hope to see many of the friends of the Indians present, we will preserve them for the inspection of all who may desire to witness the orthography as well as the orthography of these semi-heathen boys.

Intelligence of the Ministry.

The Ministry should be men of profound intelligence. This we conceive is implied in many expressions of the Scriptures. "Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." "Give attendance to reading, to exhortation, to doctrine." "Take heed unto thyself, and unto the doctrine." Whatever sense we attach to these expressions—whether they relate to the matter, or to the manner of instruction—it must be confessed that they require, by implication, intelligence in a high degree. Consider the necessities of the people, and the primary business of the preacher. They are ignorant and need instruction; they are unbelieving and need evidence; they are listless and need persuasion. If we may so say; the preacher must needs be expositor, logician and orator.

To preach is to teach the things of the Kingdom of God. The subject matter of our ministry is, indeed, contained in the scriptures of the Old and New Testaments. These are our text book, with which we must needs be familiar, not for ourselves alone; but also for others.—From the labyrinth of these sacred pages are we to draw—"both new and old,"—all our counsels, our admonitions, our reproofs and our exhortations. Of these heavenly oracles, the preacher is a divinely appointed expositor, whose profound mysteries he is to open and unfold—separately and distinctly—then in harmony and connection; so as to make all men see the entire faith, the unity of the faith, and the just proportions of the faith. To fulfill this high behest it is important,

1. That he should be familiar with the original language of the Scriptures. It is remarkable that the Holy Spirit should have confined himself to the times of the Hebrews and the Greeks, in communicating the will of God to man. Of this you are aware; and we have admired the wisdom of it: because, their tongues were, at once, the most precise and accurate; and, at the same time, the most comprehensive and full. We have an English translation of the Bible, we grant; and we are frank to allow, that it is perhaps, the best and most literal translation of its size in the world: but it must not be concealed, that it often fails to express the full and adequate sense of the original. This is owing, partly, to the natural bias that existed in the minds of the translators at the time; and partly, to the natural changes of language since that period; and especially, to the meagerness and insufficiency of our tongue. Instances of each of these defects might be multiplied almost beyond number, did our limits allow. They are, however, familiar to all who have examined the subject, and are, therefore, prepared to decide upon such questions. Many of these inaccuracies materially affect the sense of the sacred text; and, to say nothing of the mental discipline, naturally resulting from the study of the original languages, or of the greater command of words, and the consequent advantage which thence arises in communicating what is understood; it is easy to see, how necessary is the knowledge of the original language of the spirit, even in order to a right understanding of the sense of the Spirit. Nor is this all.

2. That the preacher of the gospel should be familiar with the history of the times in which the Scriptures were written. The Bible, you need not be told, is a highly metaphorical book. If there are portions so plain and simple, that a child may understand them; there are others again, so highly ornamented with tropes and metaphors, as to require the skill of the sage to unfold them. These figures are drawn from all the manners and customs, the arts and employments, the sports and festivals of antiquity. The sheep fold and the market, the farm and the merchandize, the dance, the race, and the battlefield—these are the simplest of the symbols employed. Usages, unknown in modern times, were laid under contribution to furnish the similes of the Spirit, in his divine communications to earth. Modes of thought and modes of expression, such as are now to be found, only in the rubbish of ancient lore, were as familiar to the Hebrew and the Greek, as is the dialect of the nursery to us. In phrases and idioms of this character, are we to search for all the delineations of the Kingdom of Heaven, and the operations of grace. Here we are to trace the nature, the extent, and dangerous consequences of sin; and here we are to search for that plan of grace and human recovery, which is the glory and the happiness of the world. And when we remind you again, that these we are to understand, not for ourselves alone, but for others also, we are sure, you will not fail to appreciate the thought we are desirous to express. What dangerous consequences to truth, have sometimes resulted from an inconsiderate use of the metaphorical language of the Bible! Surely, if designing and wicked men have, by their learning, abused the truth, undesigning and good men, have done the same, for the want of greater knowledge.

[Concluded next week.]

SABBATH SCHOOLS.—We have recently had two letters from one of our most enlightened and excellent brethren urging us to wake up the churches on the subject of Sabbath schools, on the ground that "they are the great conservative expedient" of the times. Will he allow us to request of him a series of articles under that head? It is in our judgment a most important theme, and perhaps the fact that it lies on his heart with such emphasis should be indicative to him that God will be should turn the weight of his years, his reflection and his influence in that direction. Certainly after his unqualified declaration that it is "THE great conservative expedient" of the age, he will not decline to employ his remaining days in its promotion.

Infant Baptism.

"We are bound to do and believe nothing, except what is clearly revealed or positively commanded by God in His word."

The only method we shall at present pursue to refute this proposition, will be to show; that, if its truth be established, we are at liberty to reject what, until now, have been considered the fundamental doctrines of Christianity. But to be more particular, if we are to admit nothing, as binding upon our faith and practice, but what is expressly taught and commanded in Scripture; in what way will it be made obligatory upon the Christian to believe that his Saviour is co-eternal with God?—or that the everlasting Son of God is consubstantial with the Father? For it must be confessed that it is not expressly taught in the Scriptures. It is a matter of notoriety that the Arians in the first ages of christianity denied the proper divinity of Jesus Christ, on the very ground that these terms are not to be found in the sacred writings. Nor can we blame them, if the principle in question be true, for disturbing the peace of the church,—until the council of Nice decided the controversy, and were afterwards, by contending with such perseverance and violence against the consubstantiality of Christ. The God-head of the Holy Ghost and His procession from the Father and the Son, may be rejected on the same ground, for no literal mention is made of it by any of the inspired writers. Were this principle established, we might, without impiety, repeat the language of the heretical Pneumatomachi, and demand: Show us the Scripture where this notion of the Holy Ghost is taught; nor can it be proven from any of the express declarations of the Gospel, that the doctrine of the Holy Trinity (a term unknown until the close of the second century, when Theophilus first employed it,) is a part of Divine revelation. The doctrine of satisfaction, the necessity of public worship, the perpetual observance of the sacraments, and many other doctrines of vital importance must share the same fate. Hence, without exemplifying any farther, we are warranted in concluding that this is a principle of most pernicious tendency; and therefore a false principle.

We copy the above from a series of letters appearing weekly in the Texas Wesleyan Banner, in defence of infant baptism. The first short paragraph is intended to be a statement of the Baptist mode of argument on this and all other subjects of a religious character; the latter is the Methodist mode of its refutation. We copy for the simple purpose of allowing all our readers an opportunity of seeing to what extremes men are driven to get rid of truth.—They will perhaps be reminded an reading it, of the words of a distinguished Universalist, who said that he knew many men who had embraced downright infidelity, rather than believe the doctrine of future punishment. Verily the way of the Pædo-baptist is hard.

THAT GREAT BOOK.—"Don't you reckon that Dr. —, is preparing some great book to come out after he is dead? How do you suppose he employs his leisure hours?" Asked a pious friend a few days since, as we were doing over the literary parsimony of some men: and the thought struck us at once as worthy of more than a passing reflection. When we speak of dollars and cents perhaps that Dr. and every other great and good man, would insist that all should be the executors of their own wills—that is to say should dispose of their effects during their natural life time, and not leave these matters to be quarrelled over after they are gone to the grave. Will not this apply also to our intellectual resources? Should not every man who has a fund of good sense and good religion make a distribution of it, while yet he lives? One thing is certain: every man is bound to do all the good in his power; nor may he wait till he is dead, to do it. It is, however, a question which well admits of doubt, whether any intelligent and pious ministers does all the good he might who never writes for the press. We want that great book, that the present race of men may be profited by it—lest this much at least be detracted from the history of our greatness that we did not serve God as we might have done, "in our own generation." We should take no excuse from ourselves in such cases which we would not take from another in similar circumstances.

TEMPERANCE.—We omitted to notice in our last paper that we have had in this place a couple of highly interesting lectures on temperance recently—the former by Mr. Hewlett, and the latter by Mr. Parham, State lecturers of the Sons of Temperance. Both these gentlemen possess in a high degree qualifications for usefulness in the field they have undertaken to cultivate, and we sincerely wish them a measure of success equal to the importance of the enterprise in which they are engaged.

By the way, we had the pleasure of attending a temperance meeting among the colored people on last Sabbath at the Baptist church in this place. The audience was large, attentive and orderly, a goodly number of which seemed to be members of the Temperance Society. There were several addresses delivered on the occasion, three of which were especially worthy of note, by colored men. These were not rendered distinguished by any flourish of rhetoric and art of oratory; but they were fraught with a weight of common sense and heartfelt philanthropy, which should put to the blush not a few of their more highly favored lords, who are wont to buy, sell and drink of poisonous and enervating beverages. It is a shame, a mortal and everlasting shame, that in the far famed town of Marion, the Athens of Alabama, nay, we had almost said the Jerusalem of the South, there should be found a number of those useless, pestilent establishments whose main business seems to be to convert men into brutes, maniacs and murderers. It is hoped the example of the negroes will teach men wisdom.

The Baptist Denomination in Cities.

It must be obvious to every attentive observer of the present condition of our denomination, that in the prominent towns and cities of our Union, particularly in the South and West, our churches are comparatively small and weak. In the very positions where our denominational prosperity should be greatest and our moral power strongest, there is the greatest deficiency. If we look over the mass of the South and West, we cannot fix our eyes upon a single city, unless it be that of Richmond, where even the numerical strength of our churches, is equal to that of the other leading denominations. In New Orleans we have virtually no church. In Natchez and Vicksburg our congregations are extremely small. In Memphis, both churches united would not make one of even a respectable size. In St. Louis, although much more prosperous than in former years, our cause is small when compared to the extent of the population, and the numbers and strength of other churches. In Louisville, while the promise of a magnificent church edifice meets and cleers the eye, we are reminded that not half as many now attend on Baptist preaching as did five years ago. And in tracing the cities and prominent towns along the rivers of our own State, although not quite so depressed, yet we occupy the rear ground of most other denominations. In the cities of Mobile and Montgomery, perhaps we occupy as strong a hold relatively, as in any of the cities of the extreme South and West. And when we remember the difficulties which long obstructed the progress of our cause in these places, particularly in the former, we certainly have cause for thankfulness and praise. And yet, even in these cities, how far short do we stand of that moral eminence, which the importance of our sentiments demands. It is a fact which cannot be disputed, that while our churches are large and vigorous in the country, they are weak and sickly in the city. Why is this? What cause can be assigned for such fearful depression? It is time this question was eliciting the attention of our ministers and churches that the cause may be ascertained and the remedy, at once, applied. The policy of Christ and his apostles was to plant the standard of the cross deep in the heart of the cities and towns. The very first church was organized in the great metropolis of Judea, and when Christ gave to his ministers the charter of redemption, while they were to go into all the world, they were especially commissioned to open it in the cities of Palestine, of Greece and of Rome. The greatest outburst of sympathy ever displayed by the Redeemer, was that which he showed to the inhabitants of Jerusalem. His personal ministry which was to last but three or four years, and which we cannot doubt was most wisely directed, was confined chiefly to the cities and towns of Palestine. The years spent previous to entering upon his public work were passed in the quiet retreats of an obscure and humble country village, far removed from the noise and excitement, the distinctions and anxieties of a populous city. He loved the quiet fields, and groves, and villages, in the vicinity of Nazareth; but when he emerged into public life, he made his permanent home in the city of Capernaum, and preached in all the large towns and cities, which skirted the lake of Genesareth, and often times stood forth, as the minister of the New Testament dispensation, amidst the assembled thousands on the great festivals, in the city of Jerusalem. "And it came to pass, when Jesus made an end of commanding his twelve disciples, he departed thence, to teach and to preach in their cities." Cities were regarded as the great centres of influence and power—the seat of consolidated vice—the home of fashion and wealth—and if a permanent footing could be joined for christianity in this place, an irradiating power would soon go forth, which would make their triumph in the country certain and easy. The perfect reasonableness of this theory and practice, must command itself to every one at all acquainted with the structure of society. It is a question which does not admit of argument. We all believe it. The immense expenditure of money and number of ministers employed in these places, demonstrate our conviction of their importance—and it is this consideration which fills our hearts with sadness as we are forced to look upon the comparative weakness of our cause in the cities of our land.

I propose in two or three consecutive articles, to set forth some of the causes which have led to this embarrassing state of things, and then notice, what I conceive to be, the remedy. An important object of these communications will be secured if the attention and sympathies of our brethren, will be even partially called forth and an increased energy developed for the elevation of our denomination in towns and cities. SOMETHING MUST BE DONE.

KAPPA.

REV. BASIL MANLY, JR.—We cut the following from the Washington correspondent of the Biblical Recorder, while we deeply sympathize in the temporary suspension of the ministerial labors of a most zealous and able pastor, we shall be happy once more to see him in Alabama, where a large number of friends await his return.

Brother Manly, pastor of the First Baptist church Richmond, who has been very ill in this city from an attack of pneumonia, has recently recovered, and is about to leave for Alabama, where his physician advises him to remain, and abstain from preaching, for at least three months. The ordinance of baptism was administered at the Navy Yard Baptist church last Sunday, and at the E. Street Baptist church last Sunday week. On Sunday the 7th of March next, the First Baptist church of this city will commemorate its fiftieth anniversary with appropriate religious exercises.

Hatred stirreth up strife: but love covereth all sin.

Annual Meeting of the Indian Mission Board.

It will be perceived that the Annual Meeting of the Indian Mission Board will take place at the Baptist church in this town on the Thursday before the third Sabbath in April instead of the second, the time to which it was regularly adjourned. We are not aware why this change was made, but as it evidently is made, we wish all our friends, far and near, to be advertised of the fact, in hopes that many may attend. Will not Editors of Baptist papers in the South and West generally, call attention to the fact of this alteration, and urge a full attendance of delegates?

We understand that the Board of Domestic Missions, of the Southern Baptist Convention, will also hold its annual meeting on Saturday the 17th of April, at the same place. The expectation is that the arrangements may add to the interest felt in both these works of Christian benevolence, by such alternate exercises as may be mutually arranged. In regard to the arrangements of this Domestic Missionary Board, a regular notice will be inserted in our paper in a week or two.

The ninth annual meeting of the American Indian Mission Association will convene in the city of Marion, Ala., on Thursday, April 15th, at 10 o'clock, A. M. In addition to the usual interesting exercises of such occasions, we expect the presence of brother Chilly McIntosh, of the Creek nation, formerly known as their head war chief.

We have just received information from brother De Votie, the pastor of the church in Marion, which authorizes us to invite a large delegation, as the brethren there are anxious to afford a specimen of their hospitality. As the mode of conveyance will be easy and cheap at that season of the year, we hope to see a large number of the brethren from all parts of the South and West; and especially to receive from them large contributions to our cause.

The Revision meeting which is to be held at Memphis, is appointed for the second day of April; this leaves ample time for the delegates to be at both meetings. We give this notice to correct an impression which has been entertained that one meeting would interfere with the other. We would especially request of our exchanges a due notice of the time and place of the above annual meeting. It is very important that we have a full attendance of brethren from all parts of the country. Come one, come all!—Indian Advocate.

The Cause in Natchez.

The following communication was addressed to the Board of Domestic Missions, and furnished to our columns by the kindness of the corresponding Secretary:

Dear Brother:—In connection with an application made to your body for aid by the church to which I minister, it is deemed my duty to make a few statements touching the history, position and prospects, of said church. We deem this the more essential since "rumor" may have given erroneous or false impressions, and we wish our brethren not only to know whom they are solicited to aid, but that the prospects also, of the case warrant the hope that such aid will soon be given back into the treasury with interest.

Doubtless it is known to some of you that but little has been accomplished by the denomination in this city during the whole period of the existence of the church. It is needless to specify what we, or any one else, may suppose the cause of hindrance to have been. We would only look on the past with regret. Our watchword is now onward; fully confident, such are the changes which the providence of God has brought about, that the position and prospects of our cause never have been so encouraging as at the present moment.

OUR HISTORY.

This church came into existence, as a separate organization, in April 1850. The members of this body, who were formerly connected with the first church of this city, were led by the action of said church to dissent. That their dissent was their privilege, has been sustained by the action of an able and efficient council, as well as by several experienced brethren, who have impartially considered the whole affair.—We shall not mention the particulars connected with their dissent, both because they are among the things that were, and we deem that this statement is not essential to the case in hand.—Very soon after the final secession of these members from the first church, they found that upon their action hung either the success, or the complete overthrow of our principles.—Humbled under an impressive sense of their obligation, and conscious of their weakness, they earnestly sought that the Lord would guide them.

After due consideration they organized.—There being no house of worship belonging to the denomination in the city, they proposed to build. Relying on conscious integrity, and the blessings of God, they bought a lot and began to build. The Lord favored them, as was manifested by the fact, that members in all the other organizations, and men of the world, were prompt in putting forth a helping hand. The result was that in just one year they consecrated their building to God, it being entirely complete, except the continuation of the obelisk and seating its gallery.

During the year 1850 they did but little aside from erecting their house. The Rev. T. G. Freeman, whom they called to the pastorate immediately after their organization, remained with them but a few months. They kept up their meetings for prayer and conference, thus encouraging each other in the midst of a darkness in which faith only could see. During this year they gave the writer a call to their pastoral office.

In January, 1851; we entered on our work with this body. To encourage us we had

the promise of our Great Head and our own feeble and flustering faith. It is true christianity of other denominations gave their sympathy and spoke encouraging words, even the impudent did the same, and "so foolish" were we and "ignorant," that, at times, it was almost only this that kept us from sinking. But we determined to trust to God, and advance if possible.

OUR HISTORY DURING THE YEAR '51.

Through the kindness of our Presbyterian brethren, we held our meetings in their chapel until it was burnt; we then entered our house, although not completed. Here we met till we were permitted on the 6th of April, to consecrate our house to God. The interest manifested that day, by a large congregation, was very cheering. They gave us a good donation and subscription to aid in the liquidation of our debt.

We opened a Sunday school April 27th, which has been prosperous. Our weekly meeting for prayer has been a great blessing to the church. We feel that our piety is deeper; our views of christian obligation clearer—and in view of the good hand of God on us, trust that we are more grateful, and rely with more confidence on efforts put forth in his name. Although we were blessed with no particular season of revival during the year, we feel that we have cause for much gratitude. Seven were added during the year. We have prospects of one more in a few days. There is a good state of feeling in our congregation, and we think that we may encourage the hope of seeing the good work still more prosperous in our hands. While we deplore some things about us, we unceasingly pray that God will bring all things to glorify him in due time.

OUR PRESENT CONDITION AND WANTS.

The church is now in debt on her house about \$700 00, which is not covered by good subscription. Her obligation for the lot and construction of the building, amounting to \$7000 00. During the first year, \$6000 00 of this was raised, paid and covered by subscription.

We wish to enclose our house and lot by a good fence, to complete the obelisk, and procure a bell; all of which will cost about \$1200 00. With the aid which we ask from your body, we hope to be able to do this in one or two years. We are exceedingly anxious to take a higher position at once. Our cause demands it; and the Board by conferring this aid now, would be likely to help us take this stand very soon. Both the act and the means, will greatly contribute to this end.

You see, therefore, brethren, our history, position and wants. It is unnecessary that we should add a single remark to these facts in view of the aid we need.

Praying that the Great Head of the church may preside over your councils, directing all your deliberations to the praise of His glory, in the extension of His kingdom among men.

I remain your brother and fellow laborer in Christ.

B. B. GIBBS.

The Banner Sunday School Town of the South West.

The above exalted position is claimed for—what place? Natchez? Mobile? New Orleans? No; for none of these nor for any other than Houston, Texas. We mean by this that Houston excels in proportion to white population in the number of its Sunday schools.—The average number of scholars in attendance—the number of volumes in the S. S. Libraries—and the amount of money contributed by our schools, (including their scholars, teachers and supporters) for benevolent purposes.

Here are our statistics taken with a good deal of care, white population of the city 25,000—number of Sunday schools in the city and suburbs, seven; average attendance of scholars three hundred and seventy. Aggregate number of volumes in all the libraries two thousand and eight hundred chiefly of the publication of the American Sunday School Union. These schools and their friends have contributed, within the past four years about three hundred dollars an average of 75 dollars per annum to aid the American Sunday School Union in extending its operations to the most destitute parts of Texas, besides expending about four hundred and thirty dollars in the purchase of books for their own libraries. Out of the schools has contributed on an average about fifty dollars per annum for the support of a youth in China who is receiving an education under a Missionary Board, with a view to future missionary labors in that interesting part of the world.

The above is as correct a statement of the Sunday school statistics of Houston as can be made. It is not exhibited with a view of boasting of what has been here accomplished through Sunday school instrumentality—for we are painfully conscious that among our youthful population in this respect "Much yet remains UNDONE."

Our object is to show that something has been and of course can be done in the Sunday school cause in the "Lone Star State," in order to encourage those who have contributed to sustain the missionary operations of the American Sunday School Union in this State—and also to elicit the publication of similar statistical statements in regard to Sunday School operations from other towns and cities in the South West.

We have much cause for gratitude to God for what he has enabled the laborers in the department of Christian effort to accomplish in this city, while at the same time, we have abundant cause to mourn over our deficiencies and derelictions of duty, causing the withholding of the Holy Spirit, in consequence of which few lamentable few cases of conversion of heart have taken place among all the students of the various schools for this—the regeneration of the young—is after all the first—the greatest—the paramount object of all Sunday school efforts. In this our labors have been alarmingly unsuccessful. May God grant to each one of us who is engaged in this noble cause here, true penitence or past negligence, and more faithfulness for the future.

RAIKES.

Temperance in Selma.
We that regret the following letter addressed to our paper, was casually mislaid and overlooked for a week. It, however, contains matter of permanent interest, and we insert it this time:
Bro. Chambliss:—The cause of Temperance in this place is on the wing. It is borne up from every quarter. The section of Cadets of Temperance here is an interesting one. On last evening their march to, and their exercises at, the Methodist church were most entertaining. Led by a band of music they formed a "torch procession" through the streets with their lights shining and instruments tuning, reminded one of Gideon going out with his lamps and trumpets against the Amalekites.
A large and attentive audience were addressed by several of these young philanthropists in a most appropriate and pleasing manner. What added beauty and force to the whole, was the earnestness with which the addresses were delivered. The young orators seemed indeed to feel the importance, and to know the nature of the cause they had espoused. In addition to the noble and honest hearted band of Cadets, Selma numbers about one hundred and fifty "Maidens and Maids," of Temperance. This addition owes its origin in this place chiefly to the indefatigable labors of our Rev. bro. A. G. McCraw. To this influential band of "Maidens and Maids of Temperance," it is to be given, to-night, a party, at the Dallas Academy, by the Sons of Temperance. May joy attend their party, and success their efforts.
W. W.

Commendatory.
Whereas, our beloved brother, E. B. TEXAS, has resigned the pastoral care of this church, therefore,
1st Resolved, That as it is his own conviction, that his sphere of usefulness would be more enlarged by choosing another field of labor, and as we entertain a matured confidence in him as a sincere and conscientious minister, that while we cordially acquiesce in what to him seems desirable and proper, we do so with profound regret in view of the loss which this church and this community sustain by his resignation.
2nd. Resolved, That as a church and community, we feel a sincere pleasure in bearing testimony to his faithfulness and efficiency as a pastor, and to his general demeanor as a gentleman, which opinion of him, an intimate acquaintance of five successive years, has had the effect to begot and foster.
3d. Resolved, That he has our warmest desire that he may be eminently useful and happy in his present connection, and that increasing prosperity, both temporal and spiritual, may attend himself and family.
4th. Resolved, That a copy of these resolutions be furnished the editor of the South Western Baptist, for publication, add also that they be spread on our church book.
By order of the Baptist church at Clinton, Ala.,
W. W. Paschall.

Dear Brother Chambliss:—In the Minutes of the last Cahawba Association, which were received here last week, it is reported that "no letter had been received from the St. Francis Street Church of this city for two years."—Without an explanation, this would seem to imply a gross neglect of duty; which circumstances prevented, or which we could have no control. The session of the Association occurs at a time when navigation is either altogether suspended or so low as to make the arrival of delegates extremely uncertain; and should an epidemic be prevailing, neither the pastor nor any of the members are able to leave. And in addition, all the arrangements of the year are being made and consummated, both in household matters and church affairs, about the same time. From all this, it will be seen utterly impracticable for this church to be regularly represented. When it is possible for any to go, our church will be glad to appoint them and delay their expenses. It was thought and would have been represented last year, but the brother chosen found himself high and dry in the Alabama river, till the time of the Association was over. These same contingencies apply to the Convention.—The brethren may rest assured that we will desire a representation, but we cannot compel any one to go, nor can we conquer impossibilities.
The Minutes form a very interesting and valuable document; they show a good state of feeling and energy. May our prospects continue to be enlarged. Affectionately, &c.,
T. G. KEENE, Pastor,
Mobile, Ala., Feb. 10, 1852.

Calamity.
Brother Chambliss:—You have perhaps seen a notice of the burning of my house, &c. I lost all my property of every description, not saving even a suit of clothes for myself or one of my family. Eight young ladies, members of my school, were boarding with me, they lost all their trunks, &c.
My loss was about \$3000, among which was my Library, selected with much care before I came to Texas, and which cost me more than \$400, and which cannot be replaced in this State: not the brethren are unwilling, but they are unable, being poor. This has compelled me to resort to teaching for the support of my family. I have, for some time past, taught and preached regularly at four points that were entirely destitute. Three of these, viz: Austin, Webber's Prairie and Bastrop, now all have little churches constituted and are doing finely. The other was constituted since I located here. The former indeed have only a nominal existence, but now they will soon be independent. We have had no assistance from any source, and therefore have not received my support from

the denomination, though I have labored for the churches constantly. This year two of my churches have made arrangements to pay their ministers pretty well, and soon all of them will have good houses of worship, and be comfortable. But how I shall sustain the loss of my Library and other property, which can and will not be replaced here, is yet to be seen; or what I may conceive to be my duty I am unable to obtain another Library, I know not; but one thing is sure, that in Texas, of all countries, a minister should be well supplied with good books. I shall wait the indications of Providence;—surely if it is my duty to labor in Texas, there will be some way provided for all the means which are necessary.
I remain yours in affection,
G. G. BAGGERLY.

Notice.
The Ministers and Deacons' meeting of the Central Association will be held with the church at Wetumpka to commence on Friday before the 5th Sunday in February.
Feb. 16 1852.
Missionary Wanted.
Bro. Chambliss:—I am directed by the Board of Central Association to request you to state in the South Western Baptist, that a Missionary is wanted by that body. Application addressed to me as Secretary of the Board.
We should be glad to procure an efficient man for that purpose.
Very truly your brother,
D. S. SEXTON.
Vicksburg Jan. 8th, 1852.

CIRCULAR.
Orange Hill Male and Female Academy!
WASHINGTON COUNTY, FLORIDA.
This school was opened for the reception of pupils on the first Monday in December, 1851.
Instructors—Rev. J. H. Wombwell, Principal, aided by such assistance as the patronage of the school may demand.
Course of Studies—English, Latin, Greek and Mathematics, with the Modern Languages and Music, when the number of pupils will justify the expense.
Boarding—Good board can be procured with the Principal, or in the vicinity, at the following prices:
Board, \$9 00 per month.
Washing, 2 00 " "
Lights, 50 " "
Prices of Tuition will range from eight to twenty dollars per session of five months. No pupil received for a less period.
Location—This school is situated in as pleasant, healthy and moral a community as could be desired. The scenery is delightful—water, the best free-stone—air, pure and bracing—a combination which renders it the very place for a permanent Institute of high character.
Orange Hill, Washington Co., Fla., 1851.

A Tribute of Respect to Departed Worth.
Whereas, it has pleased God to remove from among us by death, our esteemed teacher of music, Miss VIRGINIA L. YARRINGTON;
Resolved, That we, the surviving teachers and students of Grove Hill Academy, recognize in this afflictive and mysterious event the hand of God, who gives, and whose right it is to take away; and while we deeply regret the early death of one so young, gifted and lovely; and lament her loss to us, to her relations and friends, that we would believe God has done right, who has called her hence.
Resolved, That we regret this most unexpected and sad event, this visit of death among us, as a call to us to be more tender-hearted, gentle and kind in our relations to each other, as we trust we ever have been with the dead; and as a warning to us also, to be prepared for an early grave.
Resolved, That we, as those connected by interesting ties to the deceased, tender to the mourning parents, the sister and the brothers of the dead, the assurance of our sorrow at their loss, and of our sympathy with them in that deep grief which kindred alone can know; that we trust He who has wounded will heal;—He who has sent sorrow will console.
Resolved, That a copy of these resolutions be presented to the parents of the deceased, and be published in the Grove Hill Herald, the South Western Baptist and the Alabama Common-wealth.
TEACHERS AND SCHOLARS OF GROVE HILL ACADEMY.
Grove Hill Academy, Feb. 11, 1852.

GRANVILLE COLLEGE, OHIO.—The Baptists of Ohio are discussing the question of the removal of Granville College—a proposition having been submitted by citizens of Lebanon for its removal to that place. The people of Lebanon say they are determined to have a College of their own; and offer thirty-two thousand dollars to any Christian denomination which will establish such an institution among them.
The New York Observer, by a comparison of statistics, makes out that the Sandwich Islands contain the most religious people in the world; one half of the adult population being members of the church. That is about double the proportion of this country. The average salary of their pastors is three hundred dollars, which is about equal to the average in this country.—The contribution to foreign missions have been one hundred and fifty dollars to a church. That is greater than the average here, although their churches are vastly greater.
It is not generally known that the celebrated author of the Pilgrim's Progress, wrote a counterpart, called the Sinner's Progress, or the Life and Death of Mr. Badman. A new stereotyped edition is now in preparation by the American Baptist Publication Society.
At a late Board Meeting of the Am. ank For. Bible Society, \$1,500 were appropriated for the Chinese Scriptures, \$1,250 for the Assamese, \$500 for the French Scriptures, to be distributed by Dr. Devan.

Business Department.

Letters Received.

Rev E B Carter has our special thanks for a list of new subscribers, and a promise of others still. The plan suggested with respect to payment, through the Mission Board will suit us as well, and will no doubt be agreeable to the Board. Wish him great prosperity in every good work.

Rev W C Mynatt also has furnished us a good list of new names, for which our thanks are due to him. Such favors are encouraging to the heart and hands of an editor. All right in other matters. God speed to your missions.
Bro Jno Clabaugh writes us frequently, but never without sending a little more help. Thank him for new names and the cash.

Rev W Fluker, his signified his continued approval of our labor, by additions to the strength of our cause. He has our thanks for the past, and hopes for the future. The money referred to, of last year, was never received.

Rev Elijah Smyth's letter of the 18th inst., is in receipt, mentioning two remittances since the 1st of December, neither of which ever came to hand. There is something wrong somewhere in the West, as numerous letters in our possession show. We have lost lots of money in the last twelve months in that direction. Hope our brother will give us the amounts and the names of the persons for whom they were sent, and they shall have full credit.

Bro Jno Granberry will observe that his letter with remittance is at hand. He will remark by referring to our receipt list, that his remittance to the S. W. B. Chronicle was also received, and was recognized in the transfer of their books to us. He has now paid to Vol. 6, No. 51, of our paper. Thank you, brother.

Bro W H Calvert's remittance is at hand, for which he will accept our thanks. He will notice that it pays into the next volume smartly, and we hope he will find it agreeable to continue after that.

Bro B A Blakus has obliged us by his letter. Glad to hear from him at all times. See receipt list.

Rev H W Watson will see from our receipt list to what time his payment extends. Thanks to him for timely aid. Glad to hear of the good news of the church. May God prosper his cause more and more.

Rev W Lee will see that his letter with its contents is at hand. Many thanks. Take our advice and get rid of that California fever as quick as possible. We have many reasons for this.

Rev A A Connella will accept our thanks for his favor. See receipt list.

Rev R Pace has obliged us with a new name. Hope to hear from him often and to have many of his favors. If God blesses us both we shall meet again in the "Fall."

Bro J G Robertson has greatly surprised us by saying that our paper does not usually get to his place under fourteen days from the time of its issue. Well, every body in our office knows that it is mailed regularly here, the fault must therefore lie somewhere else. We should not be blamed for the acts of Post-masters.

Bro Thos Neeson has sent us some money, but has not given us any post-office address. Will be pleased to do so.

Bro A H Dinkins has our thanks for remittance. May the good One crown him with a thousand blessings.

Bro N Plumb will observe that he and others labored under a slight mistake relative to the matter of which he speaks. We hope all is right.

The Post Master at Bluff Port orders us to stop two of our papers at his office on the ground that the persons to whom they are sent have left the country; but he has not told us which two. Hope he will do so early.

RECEIPT LIST.

NAMES.	AMOUNT.	Vol.	No.
A G Hudson,	\$2 50	4	52
Mrs S A Ervin,	2 50	4	52
N McPherson,	2 50	5	04
J E Gullette,	2 50	4	52
J H Graham,	2 50	4	44
H C Lea,	9 00	3	52
John Granberry,	10 00	6	51
Mrs A W Vary,	2 50	4	49
Rev W Fluker,	2 50	3	37
A H Dickens,	5 00	4	27
P M Turner,	2 50	4	45
M G Williams,	2 50	4	45
W B Wynne,	2 50	4	55
E T Goggins,	2 50	4	45
W T Hatchett,	2 50	4	52
W H Calvert,	5 00	4	13
Rev R Pace,	2 50	4	30
Mrs M Kelley,	2 50	4	49
Dr B A Blakely,	2 50	4	52
John Jones,	2 50	4	49
W Hutchinson,	2 50	4	41
Rev W Lee,	2 50	4	52
Rev E B Carter,	4 00	4	41
Uriah Gibson,	2 00	4	49
Henry Griffith,	2 00	4	49
Isaac Simmons,	2 00	4	49
Maria J Bacon,	2 50	4	49
Thos Neeson,	5 00	4	13
Col A H Allen,	2 50	4	13
Mrs M Leech,	5 00	4	13
S E Benson,	2 50	4	14
W M McCollough,	2 50	4	49
J D Darby,	2 50	4	49
Wm McInToosh,	2 50	4	49
H W Watson,	5 00	4	52
W M High,	2 50	4	52
M P Brassfield,	2 50	4	22
James R McSendon,	2 00	4	49
A F Thompson,	2 50	4	13
J J Nash,	2 50	4	44
Mrs M E Duncan,	2 50	5	11
Rev A A Connella,	2 50	5	9
W T Harper,	2 50	3	52
P S Beasley,	2 50	4	52
John M Cheney,	5 00	5	14

Wanted.

A FIRST RATE MILCH COW, also, some Dried Peaches and Apples and fresh Beef. Apply at this office, Feb. 18, 1851.

B. B. McCRAW,
Attorney and Counselor at Law,
AND SOLICITOR IN CHANCERY,
TUSKEGEE, MACON COUNTY, ALA.
RESPECTFULLY solicits a share of public patronage.
Reference—Himself. n50-11

AMAND P. PFISTER, Corner Exchange Hotel, MONTGOMERY, ALA.

OFFERS FOR SALE an extensive assortment of Books, Stationery, and Music; comprising Latin, Greek, French, Spanish, and English School Books; Children's Story Books and Toy Books; Miscellaneous Books, and Books for Libraries.
If Country Merchants are invited to call and examine the assortment and prices.
February 11, 1852. 48-11

A Female Teacher Wanted.
TO take charge of a small country School, eight miles East of Montgomery, in a healthy location, and a pleasant climate. Apply to MOSES McLEMORE, Montgomery, Ala., stating qualifications, terms, &c.
February 11, 1852. 48-31

1,000 AGENTS WANTED.
Headley's Life of Kosuth.

JUST PUBLISHED, THE LIFE OF LOUIS KOSUTH, GOVERNOR OF HUNGARY. With notices of the Distinguished Men, and Scenes of the Hungarian Revolution. To which is added an appendix, containing Kosuth's Address to the people of the United States; and the most important of the addresses, letters and speeches of the Great Magyar Chief. By P. C. Headley, author of "Life of the Emperor Josephine," "Life of Lafayette," etc., with an introduction by Horace Greeley. In one elegant 12 mo. volume of 461 pp., with an accurate steel Portrait. Price \$1.35.
N. B.—Agents wanted in every county in the United States, (not already occupied), to sell the above popular work. It is believed that almost every reading family will be glad of the opportunity of possessing the Life and Speeches of the noble Hungarian. Such is the present indication from the unparalleled sale of the work. Address
DERRY & MILLER, Auburn, N. Y.
A single copy sent by mail, free of postage, on receipt of the price, post paid.
February 11, 1852. 48-31

Teacher Wanted.
AN Assistant Teacher is wanted in the Preparatory Department of Mississippi College, at Clinton, Miss. The salary is five hundred dollars per annum. Applications, if by letter, must be directed to DR. GEORGE STOKES, Secretary of the Board of Trustees.
February 11, 1852. 48-11

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 desires a strict attention to business, and punctuality in fulfilling all engagements and contracts, to be favored with a share of the public patronage. All orders from a distance will be promptly attended to, and warranted to be done in a substantial and workmanlike manner, at the customary prices on time, and at reduced rates for cash.
We intend to keep constantly on hand, a full assortment of ware, of every description, usually manufactured in a country shop, of our own make, which for neatness and durability shall not be surpassed by any other factory in the State, and will be sold at the usual prices on time—but very cheap for cash.
Call and see us, and bring along the dime, 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. 48-31

Two Female Teachers Wanted!
FOR the "MARY WASHINGTON FEMALE COLLEGE," located at Pontotoc, Mississippi.
A teacher is wanted for the Literary Department of this institution, capable of imparting instruction in all the branches of an English education usually taught in schools; and also in the French language. A teacher is also wanted for the Musical Department.
Applicants will please address letters, stating their qualifications, and giving their references to the President of the College, Rev. H. H. Tucker, Pontotoc, Miss.
It is desirable, though not indispensable, that one or both of the ladies be prepared to teach Ornamental branches—Drawing, Fainting, &c.
61-47.

NOTICE.
THE undersigned, has, this day, disposed of his entire Stock of Goods to W. M. & G. S. CATLIN. All persons indebted to me, either by note or account, are most respectfully invited to call and settle.—At present, I may be found at the Counting-Room of my successor—during temporary absence, my books and accounts may be found in their hands.
JULIUS CATLIN.
Marion, Jan. 1st, 1852.

WE also give notice that we have this day purchased of J. Catlin his Stock of General Merchandise; consisting of such Goods as are adapted to this market, and for the next two months, will offer any, or all, of our Goods at a small advance above actual cost. We also with pleasure announce to all concerned (which is every body), that we have rented the Store House next door South of Messrs. Blunt & Tatt, where, at all suitable hours, we may be found with the disposition to please those favoring us with a call.
W. M. & G. S. CATLIN.
Marion Jan. 1st, 1852. 45-11

DUNCAN, GRAVES & BURTON,
COTTON FACTORS:
Commission and Forwarding Merchants,
15 Corndale, between Canal and Common St's.,
NEW ORLEANS.
Oct. 1, 1851.

Daguerroan Gallery!
MR. J. A. HART would respectfully announce to the Citizens of Marion and its environs, that he has taken Rooms over Mr. J. M. Stone's Furniture Store, where all, who wish, may have an opportunity of procuring for themselves or friends perfect likenesses, taken by the most improved process and put up in the neatest and most substantial style, and at a much more reduced price than they have formerly been paying.
Mr. H. has spent some time in visiting the best Galleries in the State—and from close application to his professional studies, he flatters himself that he will be able to give entire satisfaction to all who may honor him with a sitting.
He will use none but the very best of Material, selected by himself.
Marion, Jan. 14th, 1852. 45-11

To Teachers.
WANTED, A Female Teacher qualified to teach Music, Embroidery, Drawing and Painting, to whom a liberal salary will be given, services required by the sixth of January, 1852. Address the subscriber at Robinson Springs, Ala.
A. C. THOMASON.
December 20, 1851. 45-11

Furniture! Furniture!!
LOVELAND & LOCKWOOD,
WOULD respectfully inform the citizens of Marion and environs, that they have changed the style of the firm of E. LOVELAND & CO. The business in future will be conducted under the style and firm of LOVELAND & LOCKWOOD.
We take this occasion to tender our sincere thanks to our many customers who have hitherto patronized us—and pledge our best efforts to serve them for the future in such a manner as to give the fullest satisfaction.
We will keep constantly on hand all articles of Furniture of our own manufacture, which we will sell at better bargains than any other house in the Southern country.
We have a fine Horse and are prepared at all times to furnish Fines Metallic Burial Cases, Mahogany and Covered Coffins at the shortest notice.
E. LOVELAND,
J. L. LOCKWOOD.
November 25, 1851. 39-11

EXECUTORS NOTICE.

LETTERS Testamentary, upon the Estate of MILDRED HOLMES deceased, having been granted on the 14th October last, to the undersigned, by the Hon. Judge of the Probate Court for Perry county, Ala. All persons having claims against said Estate, and who present them in the time required by law, and those indebted to said Estate are required to make payment.
ANDREW HOLMES EXR.
Jan. 14, 1852. 45-8-11

THE undersigned, upon the 14th of January, 1852, received from the Hon. Judge of the Probate Court for Perry county, Ala. Letters Testamentary upon the Estate of MILDRED HOLMES deceased, and who present them in the time required by law, and those indebted to said Estate are required to make payment.
ANDREW HOLMES EXR.
Jan. 14, 1852. 45-8-11

TO Cotton Planters.
THE undersigned had this year, 1851, (one) 100 acres planted with the choicest varieties of Cotton Seeds, selected from the field. He offers them to Planters, believing that they are about as good as grown. At one time the writer had determined to rid himself of the trouble and perplexity of selling seeds as well as the pecuniary feeling, but for the sake of his friends, he has decided to sell them at a low price. The varieties for sale, are Sugar Loaf, Banana, Silk, Brown and Jethro, the price will be, sacked and delivered at Edwards' Depot, on Jackson and Vicksburg Railroad, \$5 00 per sack of 125 lbs. or five bushels of 25 lbs each. No risk incurred after arrival at Depot. Please send orders early, with remittance or draft on New Orleans or Mobile.
M. W. PHILLIPS, Edwards' Miss.
Jan. 1st, 1852. 44-31

THOS. & JAS. I. ADAMS,
GROCERS.
[Nos. 25 & 27, Commerce Street,]
MOBILE, ALA.
THOS. D. COLE, of Marion, will be in the above house the present season, and respectfully solicits orders from his Perry county friends, pledging his personal attention to the filling of their orders, and dispatching them in good condition.
Jan. 1st, 1852. 41-11

A Teacher Wanted.
A LADY, A GRADUATE, experienced in Teaching, good in Music and the ornamental branches, and, if necessary, can teach any thing taught in our best schools. Single or married, can get from \$400 to \$600, if satisfactory evidence be given of qualifications.
J. H. BAKER.
Address J. H. Baker, Principal Salem School, Jonesboro, Ala.
November 28, 1851. 39-11

CURRY & BUCK,
COMMISSION MERCHANTS,
(Corner of Dauphin & Front Sts.)
MOBILE, ALA.
The usual accommodations offered to patrons.
EDWARD CURRY, Lowndes Co., Ala.
WM. A. BUCK, Natchez, Miss.
Dec. 1, 1851. 42-11

BENSON & HOGUES,
Commission Merchants,
Corner of Canal and Magazine Streets,
NEW ORLEANS.
ORDERS for any description of Merchandise filled with dispatch, under the personal supervision of one of the Firm.

JUDSON
FEMALE INSTITUTE,
Marion, Perry County, Ala.
[Number of Pupils Last Session, 166.]
Faculty.
PROFESSOR MILO P. JEWETT, A. M. Principal and Instructor in Moral and Intellectual Philosophy &c.
DR. F. ALBERTUS WURM, A. M. Professor of Music.
MISS L. E. SMITH, English, Embroidery & Wax-Work.
MISS L. D. SALISBURY, French, Drawing and Painting.
MISS JENNIE A. MOREY, English.
MISS M. A. GRISWOLD, English.
MISS SARAH SMITH, Music.
MISS MARY JANE DAVIS, Music.
MISS EMMA CONARD, Primary and Preparatory Departments.
GOVERNESSES.
MISS M. A. GRISWOLD, Matron and Nurse.
MRS. H. C. EASTMAN, Steward's Department.
WM. HORNBUCKLE, Esq. AND LADY.

THIS Institution has now entered upon its FOURTEENTH year, under the direction of the same PRINCIPAL. It has always enjoyed a high degree of prosperity, without any interruption. It attracts students from all parts of Alabama, Tennessee, Mississippi, Arkansas, Louisiana and Texas.
At no period, has it been favored with an able Faculty.
Professor Wurm is a Graduate of the University of Munich, in Bavaria. He is a gentleman of high and varied acquirements, although he has devoted himself chiefly, for the last twenty years, to teaching the science and art of Vocal and Instrumental Music. For ten years, he was Supreme Director of Music in Kempen, under appointment of the King of Bavaria. For three years past, he has been a distinguished Teacher of Music and Instructor in the German, French, Spanish and Italian languages, in Philadelphia. He speaks English fluently. He is a Composer, and a splendid performer on the Piano, Harp, Guitar, Violin, Violoncello, Double Bass, French Horn, Tuba, &c. &c. His learning, taste, experience and tact, industry and energy, insure to his pupils the most critical and thorough training, and the most accurate and brilliant execution.
If Young ladies wishing to learn the Harp, or to acquire brilliancy of execution on the Piano and Guitar, will do well to finish their Musical studies under Professor Wurm.
The Ladies Teachers of Music are eminently worthy to be associated with the distinguished Head of that Department.
The Teachers in the other departments possess the highest qualifications for their respective duties. They have all been engaged, for several years, in their profession, in the Judson, or in other Southern Institutions.
The GOVERNESS is admirably fitted by her high moral and intellectual attainments, and her intercourse with polished society in Washington City and other parts of the South, to mould the character and form the manners of the Pupils.
The MATRON and NURSE has had experience in the same position, in a celebrated institution in Maryland. Her kindness of heart will secure to the young ladies, in sickness or health, the tender care of an affectionate mother.
The STEWARD and LADY are well known as

Respectfully occupying a high position in the community. They have always furnished a pleasant Home to the Pupils of the Judson.
THE REGULAR COURSE OF STUDY prescribed for those who aspire to the honors of Graduation is elevated and extensive, the Trustees being desirous to make thorough and finished scholars. To secure this result, a knowledge of some other than our vernacular tongue is considered indispensable, and hence the study of the French or of the Latin language is required of all who would gain a Diploma.
It is not expected that all the Pupils will pursue the Regular Course. Young Ladies may enter the Institute at any time in the Session, and engage in such studies as they prefer. Those who are advanced as far as the Junior Class, and confine their attention to the English branches, are ranked in the PARTIAL COURSE. This embraces all the English studies of the Regular Course, and all who complete these, not attending to French or Latin, will receive a CERTIFICATE OF SCHOLARSHIP.
The Institute is furnished with a Library, Apparatus, Cabinets, &c. It has one Harp, twelve Pianos, six Guitars, and a variety of other instruments.
MONTHLY REPORTS, showing the scholarship and deportment of the Pupils, are sent to Parents and Guardians.
THE MANNERS, personal and social habits, and the morals of the young Ladies, are formed under the eye of the Governess and Teachers, from whom the Pupils are never separated.
MONTHLY LEVURES are held, conducted by Committees of the older Pupils, under the supervision of the Governess. These are attended by the members of the Board of Trustees and other invited married gentlemen and their ladies. They are designed to promote the manners of the young Ladies, and make them practically familiar with the usages of polite society.
The Boarders never leave the grounds of the Institute, without the special permission of the PRINCIPAL. They attend no public parties, and receive no visitors, except such as are introduced by Parents or Guardians.
They retire at nine o'clock at night, and rise at five o'clock in the morning, throughout the year, and study one hour before breakfast; they also study two hours at night, under the direction of the Governess.
They are allowed to spend no more than fifty cents, each month, from their pocket-money.
ALL JEWELRY, of every description, is interdicted.
Any young Lady Dipping SNUFF, or bringing SNUFF into the Institute, is liable to instant expulsion.
LETTERS for the Pupils should be directed to the care of the PRINCIPAL, PERRY COUNTY, ALA.
No young Lady will be allowed to have money in her own hands; all sums intended for her benefit must be deposited with the STEWARD.
No accounts will be opened in town, except under special instruction from the Parent or Guardian. When apparel is requested to be purchased, it is expected that funds will be forwarded for that purpose.
No Dental operations will be permitted, unless the amount to be expended in each particular case be forwarded in advance.
To promote habits of economy and simplicity, a Uniform Dress is prescribed.
For winter, it is a DARK GREEN WORSTED. Of this fabric, each young Lady should have three Dresses, with three Sacks of the same—one of the Sacks to be large and wadded.
For summer, each Pupils should have two Pink Calicoes; two Pink Ginghams, of the young Ladies' size; one Dress, with one Sack of Muslin. Also, one Brown Linen Dress. Every Dress should be accompanied by a Sack of the same material.
BONNETS—One of Straw; in winter, trimmed with dark Green Lustrous ribbon, plain solid color; in summer, trimmed with Pink Lustrous, plain solid color—may be lined with Pink only—no flowers or tabs—Also, one Cape Bonnet, of Brown Linen.
ANKLES, of Brown Linen and Barred Muslin—none of Silk permitted.
Mantillas prohibited.
All the Dresses must be made perfectly plain; without ornamenting, edging, or any trimming whatever.
ALL PUPILS, except those in Mourning Apparel, must be provided with the Uniform, and must wear it at all times.
Purses brought by the Pupils, or forwarded from home, not conforming to the above provisions, will not be allowed to be worn.
Materials for the Uniform can always be obtained in Marion, on reasonable terms; yet it is earnestly requested, that Pupils be furnished from home.
If Every article of Clothing must be marked with the owner's name.
Every young Lady should be provided with several pairs of thick walking-shoes, and one pair of India Rubbers.

BOARDING IN THE INSTITUTE.—Only by boarding in the Institute, can the highest advantages of the Institution be realized. Here, young Ladies are always under the inspection of the Governess and Teachers; they have regular hours of study and recreation; habits of order, system, punctuality, neatness and economy, are constantly fostered. They also enjoy an amount of moral and religious culture, which cannot be extended to others less favorably situated. The regularity of their lives; the alternation of sedentary labors with exercise, of hours of study with amusement, the kind and judicious supervision constantly maintained, secure the highest degree of mental vigor and bodily health. In case of indisposition, the young Ladies receive the most assiduous and motherly attentions.
SESSIONS AND VACATIONS.—There is but one session a year, in the Institute, and that of TEN months, commencing always about the first of October.
The next session will commence on WEDNESDAY, the First day of October. It is of great importance to the Pupils to be present at the opening of the session.

Rates of Tuition, &c.
PER TERM OF FIVE MONTHS.
Primary Department, 1st Division, \$10 00
" " 2nd " 12 00
Preparatory Department, and all English studies through the whole course, 15 00
Music on the Piano and Guitar, (each), 25 00
Use of Piano, 5 00
Use of Guitar, 1 00
Music on the Harp and use of Instrument, 40 00
Ornamental Needle-Work, 15 00
Drawing, alone, or with painting in water-colors, 15 00
Painting in oil, 25 00
Wax-Work, (per person), 1 00
French, German and Italian, (either or all), 12 00
Latin, Greek, and Hebrew, (either or all), 15 00
Board per month, including fuel, lights, washing, bed, bedding, &c., 11 50
Incidentals, (fuel and servant for school room, &c.) per term of five months, 1 00
Use of Library, per term of five months, 5 00
Board and Tuition will be payable, one-half in advance, for each term of five months; the balance at the end of the term.
Tuition must be paid from the time of entrance to the close of the term—no deduction, except at the discretion of the Principal.
Each young Lady must furnish her own towels and table napkins. If feather beds are required, they will be supplied at a small charge.
No young Lady will be permitted to receive her Dismissal until her bills are settled.
N. B.—The expenses for the Board and Tuition of a young Lady pursuing English studies only, (Instrumental Music not included), will be \$45 00 a year.
Two hundred and twenty-eight dollars per annum, will cover all charges for Board, Tuition, Books, and Stationery, for a young Lady pursuing the highest English branches, and Music on the common and the Aeolian Piano.
The estimate, of course, does not cover Instruction Books in Music nor sheet Music furnished. The last item depends entirely on the talent and proficiency of the Pupils.
Two hundred dollars per year, will meet all the expenses of a young Lady, desiring to graduate, with the honors of the Institute, and studying only English, with Latin, or French. Music adds sixty dollars to this amount.
If Where lessons in Embroidery, Painting, &c., are taken, it must be remembered, that the cost of the materials furnished is to be added to the charge for Tuition, and this cost sometimes exceeds the expense of Tuition—depending, altogether, on the kind and amount of the work performed by the Pupils.
Books, Stationery, and Music, are furnished by the Principal, at reasonable charges; and every effort is made to secure care and economy in the use and preservation of articles thus supplied.
Payment can always be made by Acceptances on Mobile and New Orleans.
E. D. King,
Wm. N. Wyatt,
John Lockhart,
Larkin V. Tarrant, Trustees
James L. Goree,
Wm. Hornbuckle,
Sam'l Fowles,
August 1st, 1851

POETRY.

The Dumb Child.

She is my only girl:
I asked for her as some most precious thing,
For all unfinished was Love's jeweled ring,
Till set with this soft pearl:
The shade that Time brought forth I could not see;
How pure, how perfect seemed the gift to me!

Oh! many a soft old tune
I used to sing until that doleful ear,
And suffered not the slightest footstep near,
Lest she might wake too soon;
And hushed her brothers' laughter while she lay—
Ah, needless care! I might have let them play!

'Twas long ere I believed
That this one daughter might not speak to me,
Waited and watched—God knows how patiently,
How willingly deceived!
Vain Love was long the untiring nurse of Faith,
And tended Hope until it starved to death.

Oh! if she should but hear
For one short hour, till I her tongue might teach
To call me MOTHER, in the broken speech
That thrills the mother's ear!
Alas! those sealed lips never may be stirred
To the deep music of that lovely word.

My heart it sorely tries
To see her kneel, with such a reverent air,
Beside her brothers at their evening prayer,
Or lift those earnest eyes
To watch our lips, as though our words she knew;
Then move her own, as she were speaking too.

I've watched her looking up
To the bright wonder of a sunset sky,
With such a depth of meaning in her eye,
That I could almost hope
The struggling soul would burst its binding cords,
And the long-pent-up thought flow forth in words.

The song of bird and bee,
The chorus of the breeze, the streams, and groves,
All the grand music to which future moves.
Are wasted melody
To her who hears the world a tuneless void,
While even silence hath its charm destroyed.

Her face is very fair;
Her blue eyes beautiful; of finest mould
The soft white brow, over which, in waves of gold,
Ripples her shining hair.
Alas! this lovely temple closed must be,
For he who made it keeps the master-key.

Wills He the mind within
Should from earth's babel-clamor be kept free,
E'en that His still small voice and step might be
Heard at its inner shrine,
Through that deep hush of soul, with clearer thrill
Than should I grieve?—O, murmuring heart, be still!

She seems to have a sense
Of quiet gladness in her noiseless play;
She hath a pleasant smile, a gentle way,
Whose voiceless eloquence
Touches all hearts—though I had once the fear
That e'en her father would not care for her.

Thank God it is not so!
And when his sons are playing merrily,
She comes and leans her head upon his knee.
Oh! at such times I know
By his full eyes and tones subdued and mild—
How his heart yearns over his silent child.

Not of all gifts bereft,
E'en now, how could I say she did not speak?
What real language lights her eye and cheek,
And renders thanks to Him who left
Unto her soul yet open avenues
For joys to enter, and for love to use!

And God in love doth give
To her defect a beauty of its own;
And we a deeper tenderness have known
Through that for which we grieve.
Yet shall the soul be melted from her ear,
Yea, and my voice shall fill it—but not here.

When that new sense is given,
What rapture will its first experience be,
That never woke to meander melody
Than the rich tones of heaven,
To hear the full-toned anthem swelling round,
While angels taught the ecstasies of sound!

Agricultural

From the Southern Cultivator.

Wheat Culture.

Our observation and reading lead to the conclusion that wheat-growers, both in this country and Europe, are beginning to apply stable manure extensively to land at the time of putting seed wheat into the ground, since the use of guano has operated so favorably. To feed the growing plants well is evidently the desire of cultivators who think and reason as they work. On a farm of 250 acres which took the first premium of the Manchester and Liverpool Agricultural Society in 1851, there are made from 350 to 400 tons of stable manure a year, and purchased abroad and consumed on the farm 900 tons of cow and horse dung, annually, and 300 tons of nightsoil. Wheat fields are made very rich in England; and the farmers in Western New York who try for premium crops, do not spare manure. Such as cannot obtain guano or stable manure, buy wood ashes, and salt to be spread as a topdressing in the winter or early in the spring. Five bushels of ashes and two of salt are applied to the acre, and sometimes more. Lime and salt are also popular fertilizers, as are bone dust and gypsum. The raw material for making grain and meat, cotton and tobacco, will soon be closely studied and husbanded in the United States.

One of the best farmers in the District of Columbia, Mr. Allen Dodge, harvested 490 bushels of wheat from 15 acres by the following treatment: In the fall of 1849 he spread 100 bushels of slacked lime per acre on the field; in the spring of 1850 broke up the ground with a three horse turning plough eight inches deep, and sowed it with three pecks of cow-peas to the acre. A good crop of peas grew, which were turned under ten inches deep when in blossom, preparatory for seed wheat. No more ploughing was done before seeding; but the harrow was used most thoroughly. A bushel and a half of wheat was sown per acre after being soaked twelve hours in salt brine and rolled in recently slacked lime; yield a little over 30 bushels per acre of beautiful grain. Variety, Zimmerman—a bald head, hardy and prolific kind. With the seed was sown 150 pounds per acre of good Peruvian guano; which doubtless had much to do in causing so large a growth of wheat on a soil recently so exhausted and unpromising. Considerable trouble was experienced in turning under a generous growth of pea vines. They were cut by fastening the blade of a

bramble scythe to the beam of the plough, directing its point backward instead of forward like a coulter, so as to give the edge a drawing across the vines as the plough advanced.

From the Southern Cultivator.
Cotton Seed as Manure.

MR. EDITOR:—The value of Cotton Seed as a fertilizer to all that portion of the South which is adapted to the growth of cotton, is so great as to render it all important that planters should understand the best and most economical mode of applying it, and with this object I write to elicit discussion from some of your many very able and experienced contributors, and especially desire your views in relation to the same. Ought the seed to be put on the hills of corn after they are covered with earth, or put on the corn and then covered? Would you heat the seed and thereby destroy the germ, or apply them in a sound state and let as many of them as will, come up? Several of my neighbors, who are very successful growers, apply them to the top of hills after covering lightly with earth, in a sound state, so that they all swell and sprout, and at least one-third of them come up and grow until the corn is worked the first time. I contend, that all the seed that come up and grow until they are covered at the first working, are comparatively lost, and do no more good than would so many weeds covered in like manner around the corn. I contend with those neighbors, that their success as corn growers, is not to be attributed to the way in which they apply the cotton seed, but to other causes; namely, to judicious planting, as to distance, &c., good cultivation, and the beneficial effects, as a fertilizer, of all the seed that heat and rot in the hills. Am I right, Mr. Editor, and planters? Respectfully yours,
Adams county, Miss. KINGSTON.

DEEP SOIL AND DEEP ROOTS.—A working farmer says, "I have seen the roots of strawberries extend five feet down into a rich, deep soil, and those plants bore a crop of fruit five times, and twice as handsome and good as the common soil only one foot deep." The average vertical depth to which roots descend into well disintegrated soil, is thirty-four inches, and their length, as above stated, is often much greater; but the horizontal travel is occasionally very great, and gradually deepening to thirty-four inches. If a hill of corn be raised upon an artificial knoll, formed of well disintegrated soil, and when ripe, the top of the stalk be fastened to a galloway frame, and the earth be washed from the roots so as not to abrade them, they will be found to measure five and a half feet in length, and many of them so fine as to be singly invisible to the naked eye; but alike the ultimate fibres of silk, when several are joined, are easily observed. With these facts before us, who can doubt the necessity of deep ploughing.—N. E. Farmer.

Having occasion to remove the soil to some depth a few weeks ago, we found asparagus roots running down more than six feet into the earth, and a considerable part of the distance through mere sand. The roots of the buckthorn, which had stood in its place only two seasons, ran nearly as deep.—Eds. Chron.

PRESERVING SHEEP FROM DOGS.—Let me publish to the sheep-raising world, a remedy against the destruction of sheep by dogs which was given me a short time since, by a highly respectable and valued friend, himself an extensive wool grower. It consists simply by placing one sheep in every ten of the flock, a bell of the usual size for sheep. The reasoning of my friend is this: The instinct of the dog prompts him to do all his acts in a sly, stealthy manner—his attacks upon sheep are most frequently made at night while they are at rest, and the sudden and simultaneous jingling of all the bells, strikes terror to the dogs; they turn tails and leave the sheep, fearing the noise of the bells will lead to their exposure. The ratio of bells might be made to vary according to the size of the flock. The importance of sheep preservation from dogs, the writer hopes, will claim for this communication an insertion in most of the papers of the Union, that a remedy so cheap and simple may be fully tested.—Richmond Whig.

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 Pipe. Pianos from the best makers known, such as Chickering, Munsie 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.
Jewelry and Watches repaired at short notice by the best of Workmen.
Dec. 1, 1851. 41-c.

Dr. F. Chambliss, Surgeon Dentist.
Respectfully informs the Citizens of this place and vicinity that he is still operating on teeth, upon the most improved principles known to the profession, and hopes to share that liberal patronage of them which he has uniformly enjoyed elsewhere. As he is determined to merit confidence and support, he guarantees every job entrusted to his skill. Where any operation fails to give entire satisfaction on the first trial, he will take pleasure in reperforming it free of charge. Dr. Chambliss will at all times be found at the private residence of his brother, Rev. A. W. Chambliss, except when absent on professional business.
Jan. 1st, 1852.

HOWARD COLLEGE, Marion, Alabama.

FACULTY.

S. S. SHERMAN, A. M. President and Professor of Chemistry.
Rev. H. TALBIRD, A. M. Professor of Theology and Moral Science.
A. B. GOODHUE, A. M. Professor of Languages.
Rev. R. HOLMAN, A. M. Professor of Mathematics.
A. A. BROOKS, A. B., Tutor.
J. A. MELCHER, A. B. Teacher of the Preparatory Department.

THE Collegiate year commences on the first Monday in October, and consists of one session of ten months. It is divided into two terms of five months each.

ADMISSION.

Students are received into the Preparatory Department at any stage of advancement.
Candidates for admission to the Freshman Class, must sustain a creditable examination in the following books, viz: Latin and Greek Grammars, Caesar, Sallust, or Cicero's 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 studies, candidates must sustain an examination on all the studies previously pursued by the class they propose to enter.
Students from another College, must furnish evidence that they have left that institution free from censure.
Applicants for an English Course, will be admitted to such classes as they may be qualified to enter.
No one will be admitted to the Freshman Class unless he has completed his fourteenth year, nor to advanced standing, without a proportionate increase in age.
Pious young men desirous of preparing for the Sacred Ministry, will be welcomed to all the advantages of the Institution and admitted to such classes as their respective attainments will enable them to join, free of any charge for tuition.

COURSE OF STUDY, &c.

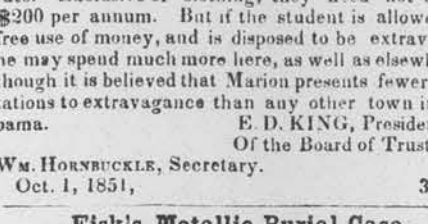
In addition to the regular Collegiate Department, which is thorough and extensive, embracing all the studies usually pursued in the best Colleges, an English, or Scientific Course, is prescribed for those whose means, age or plans for life render a liberal education inapplicable. This course includes all the studies of the regular classes, except the ancient languages, and may be completed in three years.
Students in Theology will be instructed in such Literary and Theological Studies as their respective circumstances may enable them to pursue; but the regular course of instruction given in this department contemplates a residence at the Institution of three years.

EXPENSES.

The following are the rates of Tuition, Board, &c. Languages, and higher English, per term, \$25 00
Common English Branches, 16 00
Incidentals, 2 00
Students rooming in College are charged \$2 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.
Board, including lodging, washing, fuel, lights, &c., may be obtained in private families at \$13 00 per month.
Tuition is required in advance, and no deduction is made for absence, except in cases of protracted illness. The student is charged from the time of entering to the close of the term, unless for special reasons, he is admitted for a shorter period. In the Theological Department, tuition and room rent are free.
The necessary expenses at this institution are moderate. Exclusive of clothing, they need not exceed \$200 per annum. But if the student is allowed the free use of money, and is disposed to be extravagant, he may spend much more here, as well as elsewhere—though it is believed that Marion presents fewer temptations to extravagance than any other town in Alabama.

WM. HORNBUCKLE, Secretary.
Oct. 1, 1851. 31-c.

Fisk's Metallic Burial Case.



THIS Invention, now coming into general use, is pronounced one of the greatest of the age. These Burial cases are composed of various kinds of metals, but principally of Iron. They are thoroughly enamelled inside and outside, and thus made impervious to the action of acids, and perfectly air-tight, and of a classic form, air-tight and portable, while they combine the greatest strength of which metal is capable. When properly secured with cement they are perfectly air-tight and free from exhalation of gases. They cost no more than good Mahogany Coffins, and are better than any other article in use, of whatever cost, for transportation, vaults or ordinary interment, as has been proved by actual experiments, and certified to by some of our most scientific men.
The superior advantages of these Cases, must be obvious to every person of judgment, the remarks of interested persons to the contrary notwithstanding.
By the use of simple means, and without the least mutilation, bodies may be preserved in these Cases in their natural state, and for an unlimited time.
A good supply of the above Burial case will be kept constantly on hand, and may be seen or had by application to
LOVELAND & LOCKWOOD.

Recommendations.
New York, Sept. 7th, 1849.
We, the undersigned, have at different times examined the corpse of a child placed in one of "Fisk's Metallic Burial Cases" in Sept., 1848. We now find it in a perfect state of preservation, without material change of color or features.
JAMES R. CHILTON, M. D.
J. C. WRIGHT, M. D.
JOHN GOLDSMITH, D. D.

Newtown, Sept. 8.
Letter from Mr. Calhoun's Private Secretary.
WASHINGTON, D. C., April 4th, 1850.
Messrs. Fisk and Raymond,
Gentlemen:—I beg to assure you of the satisfaction you have given, by the manner in which you have included the remains of the late Mr. Calhoun, in one of "Fisk's Patent Burial Metallic Cases," to the relatives and friends of the deceased illustrious statesman. They all feel much obliged for the prompt manner in which the Case was brought from New York by Mr. Raymond, and for his attentive personal superintendence to the place of entombment.

I have no doubt that this mode of protecting and preserving the dead will more fully accomplish this desirable object than any other that I am aware of. Its convenience for transportation united with the highly ornamental character of the Case, and also its cheapness, must recommend it to every one.
I am desirous to assure you, by Dr. C. Calhoun, the son of the late Senator, of his entire concurrence in the above opinion, and his wish that your invention, so useful and praiseworthy, may meet with general success and approval. Many of the members of Congress from South Carolina, who have witnessed the entombment of the remains of their illustrious colleague, authorize me to express their approval of your metallic coffin.
I am with respect,
Your obedient servant,
JOSEPH A. SCOVILLE.
WASHINGTON, April 5th.

Messrs. Fisk and Raymond,
Gentlemen:—We witnessed the utility of your ornamental "Patent Metallic Burial Case," used to convey the remains of the late Hon. John C. Calhoun to the Congressional Cemetery, which impressed us with the belief that it is the best article known to us for transporting the dead to their final resting place.
With respect we subscribe ourselves,
Yours, &c.,
H. CLAY, A. C. GREENE, JEFF. DAVIS,
LEWIS CASS, A. C. GREENE, W. R. KING,
D. S. DICKINSON, DAN. WEBSTER, HUNAY DODGE,
J. W. MASON, J. M. BERRIER, W. P. MANGUM.

JOE PRINTING
OF EVERY DESCRIPTION, NEATLY EXECUTED AT THIS OFFICE.
BLANKS,
Printed to order, with neatness and dispatch, at this Office.

ORRVILLE INSTITUTE, Orville, Dallas County, Ala.

[No. of Pupils last Session, 164.]

FACULTY.

Rev. JAMES R. MALONE, M. A., Principal and Instructor in Moral and Natural Sciences, and Belles Lettres.
MALE DEPARTMENT.
Prof. WILLIAM LOWRY, M. A. Associate Principal.
BENJAMIN F. MOSELEY.
FEMALE DEPARTMENT.
MRS. HARRIET W. JEFFRIES.
Miss OLIVIA B. ALLEN.
Miss ELIZA D. THOMAS.
STEWART'S DEPARTMENT.
Mr. FELIX G. ADAMS & LADY.
GOVERNERS.
Miss ELIZABETH THOMAS.

THIS Institution has now entered upon its fifth term, under the control of the same Principals. It has from its foundation, enjoyed extensive, continuous and increasing prosperity; numbering last session, 164 pupils. Its present Board of Teachers will compare favorably with any Institute in the South.
Professor Lowry is a Graduate of Trinity College, Dublin, in Ireland. He is a gentleman of varied abilities, and high literary attainments. For the last three years past, he has been Professor of Ancient Languages in the C. M. Institute, Selma, Ala. His reputation as a Linguist and teacher of Classic Literature is too well known to require commendation from us. Mr. Moseley is a gentleman whose sobriety, energy, moral worth and literary attainments eminently qualify him for his position.
Mrs. Jeffries is a lady of many years experience in teaching. She has taught in Mississippi and various places in Alabama, and continues to fill the position she occupied last Session to the great delight of her pupils by whom she was universally beloved.
Miss ALLEN has completed her course of study at Troy is a lady of high and various accomplishments, an continues in charge of the Music Department, the duties of which she discharged with eminent ability and success. Her singing is splendid.
N. B. The number of Teachers in the Orrville Institute is not limited, but others will be instantly employed if necessary. None but those eminently qualified will ever be engaged.

Rates of Tuition Per Session of Ten Months.

Primary Course, \$20 00
Academic Course—1st Class, 24 00
" " 2nd Class, 30 00
" " 3rd Class, 40 00
Collegiate Course, (each class), 40 00
Music on the Piano and Guitar, (each), 40 00
Use of Instrument, 15 00
Plain Embroidery, 15 00
Painting in Water Colors, 15 00
" in Oil, 20 00
Wax-Work, (each Lesson), 1 00
Incidentals, 1 00
One-half of Tuition fees due on the first February balance at the close of Session. No deduction except at the discretion of the Principal. The Trustees and Faculty have organized the classes in regular College form. They intend to charter the Institute at the next Session of the Alabama Legislature. The friends and patrons may now enter their children with full assurance in the perpetuity of the Institute, and with certainty rely upon it—that in the Orrville Institute they can have their children prosecuted as full thorough, and extensive Course of Education, as an College in the South.
There is a flourishing Sabbath School in the village, which each Pupil will be required to attend, unless the Parent or Guardian forbid it.
There is a Division of Sons of Temperance here, and the citizens and Trustees are determined to use all legal means to prevent the vending of ardent spirits.
The Institute is furnished with a valuable Apparatus and four Pianos.
N. B. Other Pianos will be added as occasion requires.

Boarders in the Female Institute never leave the premises without permission of the Principal.
BOARDERS IN THE INSTITUTE.—Only by Boarding in the Institute can the highest advantages of the Institute be realized. Here the young Ladies are always under the care of the Teachers, and have regular hours of study and recreation. Board then in the Institute is a great advantage. The Board is \$50 per month, including washing, room fuel, &c.
Total expenditures in the Male Department 5. Board, Tuition and in highest classes, per session, \$12. Total expenditures for same, for a young Lady, \$12. Total expenditures for same, for any young Lady, 165 including Music.
(Cheapest Institution in the State of Alabama.)
Session and vacation, there is but one Session, that ten months, beginning always the first Monday in September.
The next Session will begin on Monday the 1st day of September, 1851. It is of great importance to Pupils to be present at the opening of the Session.

Board of Trustees:
REV. W. THOMAS President,
J. F. ORR, Vice President,
H. COBB, M. D., Secretary,
E. B. HOWARD,
JAMES WHITE,
JAMES WEST,
FELIX G. ADAMS,
LEWIS B. MOSELEY,
ALFRED AVERY,
Orville, August 20, 1851.

BAYLOR UNIVERSITY,

LOCATED at Independence, Washington County, Texas, will commence its Fall Session on the first Monday in August next, under more favorable auspices than at any former period.
The new and commodious edifice for the male department is now completed, and a very superior Chemical and Philosophical Apparatus have been received for the Institution.
The female department will be conducted in the well known two story building which stands on a beautiful and commanding eminence in the Western part of the town. This house, by suitable repairs and painting, will be ready for comfortable occupancy by the first of the session.
Faculty:
Rev. R. C. BURLINSON, A. M. President, & Professor of Ancient Languages, Moral & Intellectual Philosophy.
Mr. WILLIAM PORTER, A. M., Professor of French & Spanish Languages, and Mathematics.
Mr. THOMAS GEORGE EDWARDS, Professor of English Literature, and Latin in the Preparatory Department.
The Female Department will be conducted by Rev. HORACE CLARKE as Principal, and Mrs. MARTHA G. CLARKE and Miss HARRIET DAVIS as Assistants.
TERMS PER SESSION.
Elementary English Branches, 88
English Grammar, Geography and Arithmetic, 13
Ancient Languages, Natural and Mathematical Sciences, Moral and Intellectual Philosophy, 15
French and Spanish Languages, each, 10
Music on Piano Forte, with use of Instrument, 25
Painting and Embroidery, each, 10
Fees in the College Department, 35
Boarding, including Lights, Lodging, Washing, Fuel, from \$3 to \$10, per month.
By order of the Board.
GEO. W. BAINES, Sec. Con.
Aug. 5, 1851.

H. H. HANSELL & BRO.

24 Magazine Street, New Orleans, La.

WM. S. HANSELL & SONS,

23 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 styles of Saddles, Harness, Trunks, &c., and with every article appertaining to Saddlery and Saddlery Hardware trade, at a very small advance on our Philadelphia prices.
New Orleans, Jan. 15, 1851. 47-c.

A CARD.

F. A. BATES, M. D. respectfully informs the citizens of Marion and its vicinity that he is located in town, and offers his professional services at all hours. His residence and office are at the house formerly occupied by Mr. Wm. Huntington.
MARION, Jan. 25th 1851. 49-c.

McRAE & COFFMAN,

Commission Merchants,
NEW ORLEANS.

Aug. 7, 1850. 23-c.

Real Estate for Sale.

IN THE TOWN OF MARION, and situated as follows:
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2. A vacant lot South Thompson street, 7-1-4 Acres.
3. A vacant lot of 13 acres, corner of Thompson and Aurora streets, near A. B. Moore, Esq.
4. Improved Lot 3 acres, with running water, corner of Centre and Thompson streets.
5. Improved Lot 2 acres, between Jefferson and Lafayette streets, near Presbyterian church.
6. Improved Lot 2 acres, on Lafayette street, between Messrs Huntington and Lockett.
7. Improved Lot on Pickens street, at S. E. corner public square.
8. Undivided half in the Lot and Office between Messrs Myatts and Stone.
9. A vacant Lot, two acres near Mr. M. W. Shumaker.
10. Eighty Acres of Wood Land, N. E. of Marion.
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Marion, Oct. 1st, 1851, 61-c.

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Aug. 7, 1850. 23-c.

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