

# South Western Baptist

VOLUME IV. MARION, (PERRY COUNTY, ALABAMA,) MARCH 17, 1852. NUMBER 1.

**SOUTH-WESTERN BAPTIST**  
PRINTED AND PUBLISHED WEEKLY BY  
A. W. CHAMBLISS.

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tain, the rippling brook and nature's variegated foliage. In the course of time, the Athenian mason and the Corinthian architect adorn their ancient classic cities with the Parthenon and the temple of Minerva, and Rome borrows their model grandeur, for its matchless Coliseum. Thus rapidly has the world advanced in art, until humanity has assumed new graces—like new joys—human intercourse new attributes and laws, and earthly existence the polish of an incalculably refined education. It may be our vanity which leads us to claim for our age and race such superiority over all past ages and races. Let the contrasts of an imagined scene sustain my positions. In the year 70 B. C. there lived one whose vast ambition begot the earth—he had climbed every step of fame's ladder, and with uplifted foot was about to place himself upon its last eternal round. From his giddy height surveyed ancient men and scenes; Cicero, the orator, Pompey, the great, Cleopatra, the beautiful, Antony, the eloquent and Brutus, the assassin. Below him, he gazes upon a city, the mistress of universal empire; not far distant, the Mediterranean and the Adriatic, whose shores are peopled with the living specimens of earthly pomp. It was the Augustan era of letters. The light of poetry reflected from the "blind old man of Scio's rocky isle," had dawned upon Virgil, and the *Aeneid* graced the world of letters. History, poetry, philosophy, and oratory, were all in high perfection; but still, man clings to bow, shield and buckler for defence and conquest—to the coasting boat for travel—to hoists of laden den for the only means of conveyance. Imagine that mighty man, great Julius Caesar, to have slept, on that lofty pinnacle, through near nineteen centuries, and just to have awakened, to learn that a spiritual power occupies the amazing height which once filled the eye of his ambition—that an iron horse with shew of steel, and fed by fire, on a track of iron, courses, with wild fury and immense rapidity, from capital to capital, and through mountain gorges, in every quarter of the civilized world; that a vapour produced by fire and water drives a wooden wheel propelling a mighty sea vessel over thousands of ocean's miles; that the sun paints likenesses, and the lightning has turned news-carrier—what amazement would fill great Caesar's countenance! Great as that great noble conqueror! when God and Africa submitted to his conquering legions, the child of the age of Discovery is now his superior—he, the man, and then, the infant. "The immense progress of society is evident;—the condition of man, compared with what it has been is easy and just. In thinking of our ancestors we may almost apply to ourselves the verses of Lucretius:

Without any degree of pride, we may, as *Strophæ* is made to do in *Homer*,—  
Return thanks to God that we are infinitely better than our fathers."

5. *The Philosophy of Discovery is manifested in Letters.*—The poetry of the ante-diluvian world was simple. Indeed man's first language was poetical—God's first recorded command, "Let light be, and light was," was the sublime height of poetry. From that period to the present, through all the changes, from Pastoral songs, Scandinavian odes, classic poems, and religious epics, intellect has advanced. Invention has been successfully taxed, and mind in "a fine phrenzy rolling," has coined the most beautiful images out of the solid structures of truth. Fiction has also improved in its modes of expression. When man was superstitious, the stories of Jack the giant killer, the fiery thieves, or Rinaldo Rinaldini satisfied the appetite for fables; but as man has enlarged his reasoning powers and contemplated a vaster scope of geographical territory, Yankee and the Pirate, *The Last Days of Pompeii* and *Eugene Aram*, *Vanity Fair* and *David Copperfield* can hardly satisfy his Levantine man.

Strabo and Herodotus once had mastered and swayed the field of history. Yet Gibbon and Hume followed and became masters of philosophical history, but it was reserved for the genius of discovery in the person of Macaulay to give us the first full presentation of picture, poetical, and dramatic history, in which the actors and actresses appear and disappear upon the stage, like living players on the great theatre of life. For Macaulay has reserved the high honor of discovering the true elements of essay writing, and the proper materials for correct, impressive, pleasing and truthful history. Hence it is manifest that in all the departments of science, art and letters, new discoveries have been made, showing that speculation commences the journey of discovery—invention leads the way—analogy confirms the steps—induction urges steadier and more rapid movements, and hope secures the spirit against despair and disappointment.

And shall there not be many other manifestations of genius? Will not other Republics arise all over the world, demonstrating the genius to be free? Will not the bird of song light on many another Homer, Virgil, Milton and Byron? Will not the mantle of philosophy fall on other Bacons, Newtons, Fultons and Moores? Will not the inspiration of oratory swell the great hearts of other Henrys, Calhouns, Prestons, Websters, Clays, Penitenses and McDuffies? Why may we not hope for another *Blad*, another *Paradise Lost*, and another *Pilgrims Progress*? Under such a government, with such a heritage, with so noble scenery, and with so many stirring and startling events to weave into another story, it is impossible to estimate to what height of sublimity the human mind can attain in this great country. To you young gentlemen of the *Hermean* and *Phi Sigma Societies*, will in a great measure be committed the future destiny of the great Republic of letters. Whatever changes may come over this Republic, and whatever Mississippi may be, God grant that she may ever be true to her place in the great Republic of letters. With you, the age of discovery may culminate and wane, and pass into oblivion, or it may advance, grow in importance, furnish higher testimonials of inspired genius, and benefit the whole race of man. A bright future is before you—I can almost say, "I would I were a boy again."

In this world of progress, young gentlemen, there have been many advances on our early history. Less than four years ago the grave proposition, in the hearing of some present, was

made in the halls of our State Legislature, to change the object of your University buildings into an asylum for lunatics. And the argument in its favor was, that the people's money should be spent in the education of the masses; but this institution has demonstrated its necessity, and is fostering so far as its ability extends, the philanthropic system of common schools, which sooner or later is destined to exert an influence, and dispense benefits throughout our State. Upon those of you who have this day received the high honors of graduation, much will depend to sustain the elevated character which your Alma Mater has assumed. Identified as are all my interests with Mississippi, I cannot but take interest in all its institutions, and I was gratified to hear the pointed and energetic remarks of your venerable President this day in favor of State closes, another cause, no less important, no less dear to every patriot, no less dear to every parent, the cause of female education. Much has been said of the glory and virtues of female character, but nothing of female education, as I love woman let me be to her faults a little blind, and to her virtues very kind."

The spirit of discovery has demonstrated that woman must be educated. Educated, I say—not varnished, not painted. She must be trained to accurate, precise and vigorous thought, to maintain logical processes of reason, while, at the same time, every grace and perfection of Paris, or London, or Rome, may be bestowed upon her to polish her manners, and refine her speech. This prepared to bless and be blessed, I add: *God bless her—I commend her to your hearts.* In the quality of her education woman should stand on the level with man, or how can she be his fitting companion? Woman may outshine Venus De Medicis in physical beauty; the lofty brow, the waving tresses of raven hair, the lustrous eye, the classic mouth, and the Grecian figure, may all lend her charms, but if she be ignorant, of how much more value are her fascinations than the glistening, perishable dew-drop of the morning!

Let our young men and women both be educated. Let virtue and knowledge, philosophy and religion, all be instilled into their minds, and there can be no estimate too bold or enthusiastic of the probable career of our State and generation. In the humble hope that it may be always what it is, and a thousand fold more prosperous in education and intelligence, allow me to conclude in the language of an American poet:

Our country!—in a glorious land!  
With bread and wine stretched from shore to shore,  
The proud Pacific clothes her strand,  
She hems the dark Atlantic's rear,  
And nurtured on her ample breast,  
How many a goodly prospect lies  
In nature's widest grandeur dressed,  
Embellished with the loveliest dyes!

Great God! I thank thee for this home,  
This boundless birthland of the free;  
Where wanderers from afar may come,  
And breathe the air of liberty!  
Still may her flowers untrampled spring,  
Her harvests wave, her cities rise;  
And yet no Time shall fill his wing,  
Remain Earth's loveliest paradise!"

(For the South Western Baptist.)  
Election.

1. It is God's eternal, particular, unconditional choice of a certain number of God's creatures to eternal life. This is the nature of election. It is eternal. "According as He hath chosen us in Him (in Christ) before the foundation of the world." It is particular. "That He might purify unto himself a peculiar people, zealous of good works." Jacob have I loved. "Ye are a chosen generation." It is unconditional. Whatever is eternal, with relation to man, must be unconditional. There was none but Jesus Christ in eternity, with whom God would stipulate on condition. There was a condition with Christ on the everlasting covenant, but there was none with man. Neither had man been created.

2. The design was, "that we should be holy, and without blame, before Him in love." "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go, and bring forth fruit, and that your fruit should remain." To be "fruitful in every good word and work," is election demonstrated. A holy life and a blameless character, is election exemplified. To love God is the soul's reflection of God's electing love. "We love Him because he first loved us."

3. The result is obedience to God, and benevolence towards men. "Freely ye have received; freely give. For we come unto you, for thou art the Lord our God. That which we have seen and heard, declare we unto you; that ye also may have fellowship with us; and truly, our fellowship is with the Father and with his Son, Jesus Christ."

4. Improvement.  
1. God is the independent sovereign. Things inanimate and animate; men and angels are his dependents. "I lift up my hand to heaven, and say I live for ever. Do not I fill heaven and earth, saith the Lord. Where went thou when I laid the foundation of the earth? When the morning stars sang together, and all the sons of God shouted for joy?"

2. His decrees are irreversible. "The thoughts of the Lord standeth fast, even the counsel of his heart to all generations."

3. His purposes shall be accomplished. "In the revolution of the seasons, 'Seed-time and harvest, cold and heat, summer and winter, and day and night, shall not cease.' In the exaltation of some, and the depression of others—Promotion cometh neither from the east nor from the west, nor from the South, but God is the judge. He putteth down one, and setteth up another. The Lord maketh poor, and maketh rich." In affliction; "affliction cometh not forth of the dust, neither doth trouble spring out of the ground." But man is born unto trouble, as the sparks fly upward." In all the blessings of His providential and gracious government—All things are of God, who hath reconciled us unto himself, and hath committed unto us the word of reconciliation. All things work together for good to them that love God, to them that are called according to His purpose. In the consummation of divine glory through our redemption, "salvation unto Him that sitteth on the throne, and unto the Lamb forever." In

the destruction of the wicked. "The wicked shall be turned into hell and all the nations that forget God."

CRUMBS ANSWERED.  
1. "Those doctrines cannot be reconciled with human agency." Ans. The appointment of human agencies and instrumentalities, is included in those doctrines. "Behold, I send my messenger, and he shall prepare the way before thee." John the Baptist was preordained to be the forerunner of Christ. "Go thy way, for he is a chosen vessel unto me, to bear my name among the gentiles and kings, and the children of Israel." Such was Paul.

2. Those doctrines are not consistent with the use of means." Ans. Not a sparrow shall fall to the ground, without the knowledge of your heavenly Father. He knoweth the way that I take. Feed me with food convenient for me. In Him we live, and move, and have our being." These are providential means, and all were predetermined. "Hath he spoken, and shall he not do it?"

3. Those things do not consist with the free agencies of man." Recall, gentle reader, that all men are moral agents, unless they are *idiots*, but to be a free agent requires a very conspicuous amendment to merely mortal agency. "If the Son, therefore, shall make you free, ye shall be free indeed." They that are already free cannot be made free. Freedom is presented to the captive. The American, honest, citizen, would be insulted at any bestowment of liberty. He has an abundant freedom for an honest man. But the prisoner, the condemned, he on whom sentence of death is past, could be pardoned, set at liberty, and privileged. Jesus Christ gave freedom to enslaved sinners when he converts them. Before their conversion, they were slaves to sin, "children of wrath," and under a tyrannical dominion. "Loose him and let him go," is the language of infinite mercy. "That thou mayest say to the prisoner, go forth; to them that are in darkness, show yourselves, who were taken captive by Him at his will." Adam and Eve were free agents before they fell from holiness, but at their fall, they were enslaved in sin, and hence their posterity, in their sins, are in bondage, in bondage, and under the dominions of sin, and subject to its penalty. "He that believeth not, is condemned already." The Christian is a free agent, after all his boasting, only so far as he thinks, speaks, writes, prays, sings, &c., agreeably to the Spirit and word of God. The moment he sins, he surrenders, or forfeits his free enjoyment. Christians may have grace, yet like Peter, their sins may oblige them to weep bitterly. "To do justly, love mercy, and walk humbly with thy God." This is true liberty—the submission of heaven. "He that smeth against me, wrongeth his own soul." Here is the bondage of shame and sin. "And cover them who, through fear of death, were all their lifetime, subject to bondage."

To deliver sinners from sin, and all its moral and penal evils, is the supremacy of liberty and happiness here, and to bring them to glory, honor and immortality, is the completion of Almighty grace.

REFLECTION.  
How exact how amazing! how stupendous is the Government of God! It is founded on eternal, immutable principles. It progresses in all moral good, by his own omnipotence and omniscience. It permits evil, but his permissive will, shall be expended amidst the triumphs of Heaven.

Instrumentalities, means, and ends, are inseparably united with the Decrees of Jehovah. Hence, the truth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea.

And now unto Him that is able to keep you from falling, and to present you faultless before the throne of his glory, with exceeding joy to the only wise God, our Saviour, be glory, and majesty, dominion and power, both now and ever.

Atlanta, Ga., March 10th, 1852.  
Scattering Crumbs for Nibblers.

CHARITY.  
CRUMB 6.  
Galactic and Hysterical Charity.

Like a dead frog, touched by galvanic power, Some leap to mercy's dew for a short hour. When some strong agent hurls his mighty shock, Or panted batteries on their hoons knock; And some there are who pithily think, Untouched by this itinerary cack.

Moved by some mood hysterical—a mood For frequent visits too intensely good, Or for a long sojourn. It comes, it goes, By rule and motive, which no mortal knows.

CRUMB 7.  
Will-be Charity.

O yes, how will my generous bounty flow, When debts are paid, and ample harvest grown; My noble love shall soothe the widow's grief, Or blessed missions pour immense relief. Mere will-be givers are but present drones; The comp of promise, break inhonors ones! They loudly build; on gilded winter's day, And let no luscious deeds be stored away.

Future—they are a damsel's cry. Her fervent lovers must not press too tight; What golden millions in their purpose stand, Soon to be cast to her expectant hand. Few overtake, of those that are to be, So flush and strong in deeds of charity.

CRUMB 8.  
Death-bed Charity.

Yet some at death to better moods dissolve, And in the pocket of old resolve. Will cast a penny; ay, some ones there are Smothered through life with bleak and selfish care, A fierce and burning conscience to assuage, And death subdues to a sinner's rage.

Will write a will, and note a chill bequest To raise a bell to some old miser's crest; Will hew from their estate a knotty chip.

To stop a leak in some professional ship; Will cast a morsel to the shivering poor, That passed long years their stern inhibited door. But charity first built from the breast In destined freeze is a thing unborn, At most but slightly blest; it comes so late The crippled brat of unrelenting fate.

CRUMB 9.  
Bible Charity.

Is bounty cries not, "O tomorrow," sick, Sick for great future deeds, whilst with a kick The present is unborn; *now*, is its creed; Each passing day must have its proper deed, Griefs, fits, it loves not, and an annual shake, That send abroad the shivering girls they make Gold as the sheet upon a dying bed.

Which winter gushes through the miser's shed; Well doctored for the pangs, it deals its cheer, Generous and firm as the revolving year; Earth is its field; its constant bounty goes, Where'er they can to sound creation's woes.

CRUMB 10.  
What does God think of us?

We are often very anxious to know what men think of us—of our person, our disposition, our talents, our attainments. In how many ways will some persons try to sit out the opinions which others entertain respecting them. How much more important it is to know what God thinks of us. His thoughts are according to truth. Upon his thoughts concerning us, hangs our eternal destiny. If we know what God thinks of us, then we shall know precisely what to think of ourselves, and of course what line of conduct becomes us as accountable and immortal beings.

Does God think us wise? Then we are wise? Does God think us fools? Then we are fools. Does God think us renewed, pardoned, justified? then we are so. Does he think us impenitent, unbelieved, the heirs of hell? then we are just in this condition. He searches us, he knows us; he sees wherein we are right, wherein we lack; he esteems exactly according to the moral condition in which his all-searching eye perceives us. It was this which made the Psalmist so anxious to know what God thought of his heart, his thoughts, his ways: "Search me, O God, and know my heart; try me and know my thoughts; and see if there be any wicked way in me." Had not God searched him, and known him? Truly he had. "O Lord, thou hast searched me and known me; thou knowest my downsitting and my uprising; thou understandest my thoughts afar off." What, then, does he mean? He wishes, I suppose, that God would help him search himself by God's spirit; to know himself by God's knowledge; to try himself by God's test; that he may learn every wicked way, he may see his follies, be delivered from them all, and be led "in the way everlasting." Be this your earnest prayer, O sinner; be this your earnest pleading, religious professor, "Lead, teach me by thy word and spirit, what thou thinkest of my thoughts, my words, my actions my character; of my relation to thyself and the eternal world."

To Save a Soul.  
Who is able? Not an angel. No, not all the angels in heaven. Yet God has said,—"He that converteth a sinner from the error of his way, shall save a soul from death." God permits us to be instruments, and gives us means to use for that end. We may use them and do good. There are many that have never made a trial. They do not work with these means nor for this end. They will work for a dollar, for a salary, for honor, for advancement of political interests, for very many things. There are Christian men who will give attention to improvements in society, feel concerned about the sick, are ready to help the poor, and in a hundred ways to show kindness, but it never seems to enter their minds that they have any part or lot in the work of saving souls. Their neighbors, their tenants, their work hands, their servants, their children and family, all under their influence, would receive it kindly; yet not one word is said, not an effort made to save one of them.

The cost. At what little cost of money or labor we can bring the subject of a man's salvation before his mind. Some think it is lost labor, money badly spent. Suppose it all results in saving one soul. Will not that pay?

Will it do for a Christian to say, I have done nothing, I can do nothing to save a soul from death? Have you tried? Some one has said, "I cannot, I do nothing, but I will try his wrought wonders." Will you try? Begin then at once. What can I do? Are there any children in your neighborhood that do not go to Sabbath school? Can you not gather and teach them? Are there not persons in your neighborhood who do not go to the house of God? Can you not persuade them to go? Did you ever try? Perhaps there is no church near you. By your exertions one might be built. Begin—no matter in what way, but begin to do something to save souls. Look to God for grace and strength, and for the guidance and influence of his Holy Spirit; and with his blessing, you may be instrumental in saving a soul, perhaps souls, from death. "Let him know that he which converteth a sinner from the error of his way, shall save a soul from death."

One word little spoken has been, in the good Providence of God, the word of salvation to a guilty sinner. How can you tell what word it will be, or whose word, or when spoken? "Blessed are they that sow beside all waters," "Be steadfast, immovable, always abounding in the work of the Lord." The opportunities which we have we must use as they pass, or we may never have them again. Today you can speak to a man about his soul, or give him a tract or a book; to-morrow, he may be in eternity, and all the sermons and exhortations of Christians be in vain. A plank given to-day to a child to a drowning man may save his life; an hour hence, life-boats, and a hundred skillful boatmen could do nothing. Keep it in mind that the present is your time for exertion, you may never have another opportunity to do good or to use your influence to save a soul. If you have the opportunity, embrace it. Do not wait for a better, for while you wait, your only one may be gone.

O, how often, when death has suddenly taken away one we knew, have we mourned that we did not embrace the last opportunity to speak to him about his soul. We were awakened to a consciousness of our neglect when it was too late even to speak to him. If we could do anything to save a soul, we must do it now. "In season, out of season," with what ever means and opportunities we have, must be our principle, and with God's blessing, we shall be instrumental of saving souls.

Without God.  
The heathen are "without God," the Bible tells us, "And what does this mean? Is not God everywhere? Did not God make the heathen as well as us, and does he not keep them alive and give them everything that they enjoy?—Certainly. He made all, keeps all, and sees all."

But the heathen have no knowledge of God. Very many of them have no thought of such a Being. All men once knew God, but they did not like to retain him in their knowledge, and so God suffered them to fall into this sad state of ignorance. But he desires not that any should perish. He will be found by them if they seek him, and therefore we are commanded to go and teach them, that they may, if they will, become happy in his service and love.

Besides this the heathen are said to be without God because they are without his love and favor. He is angry with the wicked every day, the Bible says, and the heathen are very wicked. He loves those who love him, and will make them forever happy, but those who do not love and obey him must be driven from the place of his glory forever. To be without the love of God is to be wicked indeed!

Now you see, from this, that there are many besides the heathen who are without God. He has made you and done every thing for your good. Do you thank him, and pray to him, and try to please him? If not, then you are without God. God so loved and pitied you, that he gave his son Jesus Christ, to come into the world to suffer and die, that you might be saved from sin and be happy in heaven. Do you love Jesus, and hate to sin against him, and pray for his sake to be forgiven all that you do wrong? If not, then you are without God; for it is only by loving Christ and trying to be like him, pure and lovely, that you can have God's blessing and love.

And if you are without God, you must be worse and more miserable than the heathen, for he has given you the Bible that you may know him; and you have parents, and friends and teachers to learn you the Bible; and you have been taught to pray; and you know that Jesus loves to have children come to him. If you are like the heathen, and do not love him, after all this, how ungrateful, how sinful you must be!

PREACHING IN THE STREETS.—A very interesting meeting of the Evangelical clergyman at New York was held on the 10th inst. A report containing the following resolutions was adopted:

1. That in view of the multitudes of inhabitants of this city who habitually neglect the ordinances of public worship in our churches, it is the duty of the ministers of the gospel, and the Christian laity to take measures to have the Gospel preached in our streets, squares and places of chief resort, where it will be most likely to arrest the attention of those who now habitually neglect it.

2. That the clergy of the city and neighborhood, of all Evangelical denominations, be earnestly requested to take part in eliciting this object.

3. That the committee to have charge of the details of this plan, be requested to select such hours for these street services as will not interfere with regular hours of church service.

4. That the Battery, Park, Catham Square, Franklin Square, Tompkins Square, Grand Street Ferry, Madison Square, Astor place, Washington square, Hudson square, foot of Canal street, and other places, to be hereafter selected, as experience may suggest, be recommended as proper places for such services.

5. That a committee of one or more from each denomination here represented, be appointed to supervise such measures as may be adopted for the carrying out of the plan here proposed, with power to fill vacancies, and to add to their numbers.

6. That this committee report quarterly to a general meeting of the friends of this enterprise, to be called by the chairman and secretary on the first Monday in March, June, September and December.

Dr. Spring moved that the 5th resolution be amended by adding thereto the words, "and that said committee be instructed to confer with the city authorities, as to the best method of carrying out these plans in conformity with existing municipal regulations."

This is a very important measure, as it was stated at the meeting 550,000 inhabitants of New York, not more than 125,000 regularly attended religious worship, leaving 325,000 who habitually neglect the house of God. We should not be surprised if the proportion in Baltimore was equally alarming.

SAN FRANCISCO UNIVERSITY.—The California Courier states that the San Francisco Association at its late meeting in October, impressed with the necessity of an institution for the thorough education of young men for



# THE BAPTIST.

MARION, ALA.

WEDNESDAY, MARCH 17, 1852.

J. B. STITELER, Corresponding Editor.

## Our Fourth Volume.

With this number we open the Fourth Volume of the South Western Baptist. On surveying the past we find much to excite our gratification, and some things to occasion us regret. In respect of increase, the last year was to our paper a season of remarkable prosperity, while, to us personally, it was a season of no less remarkable adversity. During the year we added more than a thousand new names to our list of subscribers; and during the year we have passed through a depth of personal and family affliction unparalleled in our mortal career. With such a crowd of business and such poor health there necessarily occurred many blunders in our acts and doings, to say the least, on which we can look only with mortification and regret. We did but little, and that little we sometimes did as we would not under different auspices. We have, however, this consolation that we did the best we could, all things considered, and ask pardon where we failed. Our works have gone before us to judgment, whether we shall early meet them.

We open the present Volume under more favorable prospects than any preceding one. Our health, thanks to a kind Providence, has been pretty much restored, so that we have no apprehensions but that we shall be fully able to prosecute our usual labors; while on the contrary, we have an amount of patronage far surpassing what we have ever anticipated, years ago. In respect of influence, if we may boast a little, we know no Baptist paper in the South prepared to exert more than our own. Its circulation fully justifies this remark, and in the providence of God it has hitherto lost no part of its influence by needless asperity on the one hand or needless indecision on the other. It has indeed spoken out freely and unequivocally on all important occasions; but at no time, we flatter ourselves, has it spoken out in an unbecoming or unchristianlike manner. To this we now refer with the greater pleasure, because it has been our motto to "speak the truth in love," and "not to do evil that good may come."

Three years ago we commenced our editorial career without committing ourselves to any particular course of action, we do the same now. Our principles are fully known and we are happy to believe that they coincide with the great mass of the Baptist denomination in the South. These we shall be certain to maintain at all hazards and in every connection, but in what manner it will be done will depend on the circumstances by which we may be, from time to time, surrounded. There are those who despise controversy; for our own part we do not—only provided it is courteous and candid. We shall not go out of our way to seek it, and we shall not be careful to avoid it. The maintenance of truth shall require a war of words, then let it come; we have no fear of consequences where truth is our object and the spirit of truth is our guide. God will take care of his own cause.

Much has been done, but much remains to be done. Our principles are continually on the advance, and with a measure of universal zeal equal to the measure of truth they involve, they might prevail from the rivers to the end of the world. One of the means by which this is to be accomplished is the wider circulation of our religious papers. The power of the press is every where conceded. Like heaven it leavens the whole lump at last; by bringing all minds into one common circle of intercourse it moulds and fashions the whole into perfect agreement. All here learn to see alike, think alike, and act alike. This observation may be set down as a truism. It is illustrated forcibly in the influence exerted by the secular papers of the land, making the community whigs or democrats according to their general reading. Why then should we not have our Baptist papers placed in the hand of every man? We look to our brethren for a measure of interest in this matter commensurate with its importance, and may God give them good success.

CHANGE OF ADDRESS.—REV. D. B. MORRILL requests his correspondents to address him in future at Victoria, Texas, instead of Independence, as heretofore. His residence is at the former place.

ONCE MORE.—We remind our brethren again that we are in no wise interested in the old books of the South Western Baptist Chronicle, and know nothing about the standing of any man with that concern, except in so far as advance payments were reported to us. We presume that such as were not reported as being advance were not so in fact at its close, and therefore if the accounts sent out from our office date back as early as Vol. 2, No. 13 of the South Western Baptist, it may be understood that we have received no credit in their favor. Whenever there was a credit tendered to us, it is in the accounts forwarded.

THE MAIL.—From the signs of the times we believe to think there is a general rearrangement of the mail facilities of the South West. At any rate there is a universal complaint on the subject among letter writers and newspaper publishers. We are not alone in our troubles.

A Minister, who is the pastor of a Baptist church in a city in one of the Western States, is desirous to return to the South, in which he is raised. The severity of the winter where he is, is impairing his constitution. He has a wife and four children, and wishes to settle in some town, so that he can constantly be with his family. Any church wishing a pastor will communicate all the particulars to A. B., care of the Cor. Secretary Domestic Mission Board, Marion, Alabama.

## Defaulters.

We announced some time ago that after mature deliberation, we had concluded to expose the names of such men as discontinued their papers without first settling up their dues. We sincerely regret the necessity thus laid upon us to publish the names of several such the present week; but since this is so, we shall not decline the task, however disagreeable. In justification of our course, we observe:

1st. They owe us money which they have left us without paying. Should we act in the same manner towards them or towards any of our creditors, we should expect nothing less than a like summary exposure.

2d. They knew how much they were due us; at least they might have known this. Had there been no other means of ascertaining this, they should have done as others have, first inquired at our office, and having paid arrears, discontinued in an honorable way. But the truth is the terms of our paper, with every dollar received, is published weekly, so that no man need be ignorant of his standing with the concern.

3d. The dues of each man are small. This with some, perhaps, the reason of their neglect, renders the neglect in fact more culpable. For not paying a large debt, there may sometimes be an excuse, but there can be no excuse for not paying the small dues of a newspaper account, in the course of years.

4th. Thus discontinuing, they have left us without redress. In some instances they have "gone to parts unknown;" and in no instance do they expect a visit from an agent or an officer to collect these debts. They know that no publisher can incur the expense of either for the profit to be derived. On the contrary, the experience of three years has taught us it is a waste of time, of paper and ink, to undertake to follow such men with accounts through the mail. We have sent out, perhaps, a thousand dollars' worth of accounts under such circumstances, and with a single exception, we have not had the first response during the whole period of our connection with the office. What then remains? Only this, to expose them to the public with the hope that their brethren of the churches, and the communities among whom they reside, may visit their dereliction with a merited censure.

5th. Such conduct is a severe injustice to the paying portions of our patrons—as we are happy to say the great mass are. (1.) It devolves on them the entire burden of supporting our denominational organ. (2.) They are thus compelled to pay a higher subscription price than if all who take the paper paid for it promptly; (3.) If through the default of any, the paper fails of success, those brethren suffer an edium to which they are not entitled; (4.) In any event such defaulters on the part of some, lays the maintenance of the paper liable to the perpetual annoyance of public dues, and to the perpetual animadversions of the enemy. It all did their duty fairly and fully, we promise that there would be no complaint on any of these grounds. Otherwise, for our own sake, and for the sake of our brethren who suffer with us, we shall surely put the names of defaulters under the black line, at the foot of our Letters Received, where some will be found to day—that the little boys and girls of the neighborhood may whisper as they pass, *there goes the man who took the South Western Baptist from one to three years, and then discontinued without paying for it!*

## Moses' Wicked Presumption.

"When Moses smote the rock in his own name, still the waters flowed to refresh the famishing tribes of Israel; but as the penalty of his wicked presumption, Moses laid his bones upon a desolate mountain, short of the promised land. It may be some ministers, that have been useful, according to human estimate, will share a similar fate, for a like offence. They smite the rock in their own name—no trifling impiety in God's judgment. It may be, that neither Michael nor any of the angelic host will deem it worth while to quarrel with Satan about their bodies or their souls."—S. C. ADE.

Thus an intelligent correspondent to the Southern (Methodist) Christian Advocate discusses on the functions of the pulpit; and our pious Baptist friends will not of course take it amiss, if we read them a short sermon from a text of their own making. We shall at present introduce to their consideration one only thought:

*The sin of Moses.* This lay not as our author says, "in smiting the rock in his own name," but in smiting it at all; in other words it consisted in doing under divine authority, what God had not in any sense commanded to be done. Thus Dr. Clark, whose testimony our Methodist brother at least, will not refuse, says "God had commanded Moses to take the rod in his hand and speak to the rock, and it should give forth water. It seems Moses did not think speaking would be sufficient, therefore he smote the rock without any command so to do." (See Com. on Num., 20: 7-12.) Thus, his doing what he had no command to do, was his wicked presumption, his "no trifling impiety in God's judgment, for which as a penalty, he laid his bones on a desolate mountain, short of the promised land." Will not infant baptism come under the same head? Has God ever commanded this any more than he commanded Moses to strike the rock? Is there a living man who will pretend to say he has? Verily, if ministers that have been useful according to a human estimate may share a similar fate for a like offence with Moses—for doing what God has not commanded—then may those who practice this unscriptural ceremony, fear lest a promise being left them of entering into his rest, they should seem to come short of it.

OBITUARY NOTICES.—It is mentioned as an interesting fact, that the last request of the late Dr. Olin, for any thing to be read to him, was the column of Obituary notices in a newspaper.

## Consecration of the Ministry.

2. The provision for the support of the Ministry, confers additional force upon these observations.—The divine right of this, we shall consider more at length hereafter. In the mean while, however, we crave a moment's attention to the peculiar form of the apostle's argument. "Do ye not know that they which minister about holy things, live of the things of the temple? and they which wait at the altar, are partakers with the altar? Even so, both the Lord ordained, that they which preach the gospel shall live of the gospel."

Thus, it is obvious, the apostle infers the support of the gospel ministry, from the provisions divinely appointed for the Levitical priesthood. It is, however, well known, that those provisions for the Levitical priesthood had their origin in their exclusive devotion to a single and sacred office; and if the gospel ministry is not, in like manner, exclusive, then, to argue the support of the one from the support of the other, as the apostle has done in the present instance, were illogical; and could have produced no conviction in the minds of the sagacious and philosophizing Corinthians. There is no possible evasion of this statement. It is so manifest, that he that runs may read; and he that readeth may understand. It were, for example, a most extravagant and unwarrantable assumption, that, as the ministry of the law, who were wholly devoted to the business of their office, were adequately supported in that business; so also, both the Lord ordained, that the gospel ministry, who are not in like manner devoted, shall live of the gospel. This, we say, had been a most unauthorized and illegitimate inference—such an one as could hardly be attributed to the clear sighted, the inspired Paul; and it forcibly reminds us never to insist upon this text for the purpose of ministerial support, until, by an absolute and unreserved consecration to the work of the Lord, we shall place ourselves in an attitude to render it pertinent and applicable.

The truth is, no argument whatever can be adduced to show, that the ministry should live of the gospel, which will not equally show that they should live in the gospel. These obligations are correlative, and suggest each other with a reciprocal reference. "If we partake of the carnal things of the churches, our duty is to minister unto them in spiritual things;" and as the support, in the one case, includes more than a bare salary for the Sabbath, so the labor, in the other, extends beyond the mere devotions of the Sabbath. Indeed, we know not that any minister, more than other men, has the moral right to appropriate to his additional advantage a salary for the Sabbath, after six days' labor in the week about his secular interests. What, if the lay members of the churches were to make no distinction in the days of the week! and the farmer, for example, should habitually harness up his teams on the Sabbath as on other days; or the mechanic on this day, should still bend his unremitting energies to the business of his craft; or the merchant should prosecute his schemes of speculation and gain—none the less of its being the Lord's day! We dare say, that every good man in the community would instantly rise up in tones of reprobation, and exclaim, "How is the gold become dim, and the most fine gold changed!" But, may we be permitted to ask, in what consists the difference between such cases and that of the preacher, who after six days' entanglement with worldly pursuits, adds an extra reward for the labors of the Sabbath? To us, the difference appears rather imaginary than real; and since he could have no right to receive or appropriate such hire, so there can be no obligation upon the churches to render it. Ministerial devotion is the only ground of ministerial support.

Nor is the force of these observations, in the smallest sense, abated by the circumstance that the ministry have not, in this country particularly, been generally supported. For, to say nothing of the corresponding fact, that, neither have they been wholly given up to the legitimate duties of their office, and, therefore, had no right, upon scriptural principles, to demand a support; it should be specially remembered, that, in the first instance, they themselves voluntarily remitted this duty of the churches; and that, since that period, they have voluntarily chosen to prosecute other, more lucrative professions, rather than insist upon the restoration of the Bible rule. And here, by the way, we beg to press the question, what right have we to remand any scriptural duty so imperatively commanded? Upon what authority do we compromise the interests of the Redeemer's kingdom, for the sake of our personal advantage? It is perfectly nugatory to pretend that no detriment results to the church of God by the present order of things. If this be true, it must arise either from the paucity of the demands of the church, or from the wonderful capacity in us to perform in one day the labor of seven. Neither of these hypotheses will be admitted. The former were degrading to the cause of Christ; and the latter, an undue exaltation of ourselves. To look, then, at things in their true light, if one seventh of our time and energies devoted to the engrossing claims of our office, have produced the fruits apparent throughout the land, it is beyond contradiction, that those fruits had, under God, been increased seven fold, had our time and energies been undividedly consecrated to its exclusive interests. For this deficiency who is responsible?

METHODISM IN CALIFORNIA.—Our Methodist brethren are wise in their generation, and one of the best evidences of their wisdom is seen in the active zeal with which they propagate their doctrines, by means of religious newspapers. With a just appreciation of the influence of the press, they have started a San Francisco Christian Advocate, under the editorial management of the Rev. Dr. Boring, formerly of Alabama. The first number from the coast of the Pacific, has been received with great interest on the coast of the Atlantic. It is published at \$6.00 a year in advance.

## Texas Editorial Correspondence.

Dear Bro Editor:—In my last communication I informed you that a protracted meeting was in progress in Houston, which gave much promise of being quite a successful effort. The meeting is still in progress, and will continue as long as circumstances, under the blessing of God, seem to warrant. I have been spending the last week with brother Chilton, the esteemed pastor of the Houston church, doing all in my power to assist him in his arduous labors for the souls of poor sinners. Your readers will remember that five had been baptized into the fellowship of the church when I sent my last communication. Since that time six more have been "united with Christ," and are now engaged with God's people in extending the triumph of the truth. I also stated that three of the first number baptized had been Episcopalians.—Among those last received was another who had been a member of the Episcopal church, and I have heard of several Paedo-Baptists, who have serious doubts as to the truth of the views they have heretofore held. The cause of truth is onward.

There are certain "signs of the times" which should encourage our Houston brethren in their efforts to spread "the truth as it is in Jesus." Occasionally we hear from very reliable sources of certain members of other communions speaking lightly and disparagingly of the "Baptist meeting," which fact we regard as rather significant of the "ears" entertained by them for their "strong hold." Another significant fact that should especially encourage our brethren, is this—there have already, since the progress of our revival, appeared in the Texas W. Banner, several light articles upon "Infant Baptism," which we smile at complacently, because of our conviction that they are only evidences of the intrinsic weaknesses of the cause which they attempt to defend. We notify the friends of that paper that their favorite Banner will make Baptists, if it cannot do better than it has done in defending their positions. We promise them to notice and refute every thing said in behalf of their dear "Infant Baptism," if they will give us fair and equal space in their paper, and promise us something strong on their side and worthy of a reply. While noticing the "Banner," which is the acknowledged organ of Methodism in Texas, I will remind you, which I presume you already know, of the change which has been made in the editorial department. The Rev. Geo. Rottenstein now flourishes the "magic pen." The arrangement gives entire satisfaction to his denomination as far as I can learn, and from what I know of Mr. R. personally, and from what I hear of him, the duties of Editor will be discharged with zeal and ability.

But to return to the revival. It is steadily progressing. Several persons will be baptized to-morrow, and several will be added by letter. Many persons are serious enquirers, and much feeling is said to exist in the community upon the subject of religion. Brother Chilton has already established himself in the affections of the people, and is doing valiant work for his Master.

A few words concerning Galveston and I close this short letter. Since the navigation of the rivers has opened, business has improved and is now quite active. There is not much religious interest in the city at the present time. The several churches are however blessed with the stated ministry of the word and the various means of grace. The Sunday School cause is prospering. The Sunday School of the Baptist church has just purchased a complete library of seven hundred volumes which will no doubt have an important influence upon their progress.

Your paper is well received, and I hope you will receive substantial sympathy from all quarters. Adieu, J. B. S. Galveston, March 8, 1852.

67 The subjoined notice was placed in our hands a few days ago for publication. All whom it concerns, will please pay attention.

"The five and ten cent postage stamps, used by the Department under the provision of the 11th section of the act of March 3d, 1847, and now in use by the public, will not be received in pre-payment of postage after the present month. Therefore, persons holding any such, will, as soon as possible, after that date, and before the thirtieth day of September next, present them for redemption to the Post Master of whom they were purchased, or to the nearest Post Master who has been authorized to sell postage stamps."

"Post Masters who have heretofore received stamps for sale directly from the Department, and such Post Masters only, are directed to pay cash for all genuine postage stamps of the denomination of five and ten cents, which have not been before used, and which shall be presented to them for redemption, between the 15th of July and the 30th of September, of the present year."

Extract from circular of Post Master General, June 10th 1851.

PREDICATING IN A CIRCUS.—A correspondent to the Southern Christian Advocate, from Mobile, says, "I witnessed a singular spectacle yesterday, (Feb. 29th,) Mr. Millburn, the city Methodist Missionary, preaching in the Circus. This is a spacious structure erected upon the site of the old Mansion House. It has been offered by its proprietor, as it seems from Mr. M's announcement, for preaching purposes. It was old enough to see a place so lately given up to the revels of the "Roman Amphitheatre" now filled by a large and respectable congregation engaging in the worship of God."

## Domestic Mission Board.

Receipts from the 6th to 15th of March, inclusive. Rec'd of the Union Association, Maryland, \$25 00 Of Aiken Church, South Carolina, 5 00 Of Rev. W. B. Johnson, Agent for So. Ca. 188 50 Of W. T. Brantley, Athens, Georgia, 50 00 \$268 50 W. HORNBUCKLE, Treas.

## The Baptist Denomination in Cities.

3. Another cause of our denominational backwardness in cities, is the want of uniformity in the manner of enforcing discipline, and maintaining public worship.

In the great majority of our churches, offences are brought directly up, in open church meetings, the accused, perhaps, not even presented with a list of the charges and specifications. The first intimation he has, is his public arrest, before his brethren, and a large assembly of his neighbors and acquaintances. A committee, in some instances, are then appointed to investigate the charges, and report to the church.—But among many churches the process of discipline is even more summary than this, and the accused called on to make his defence at once, and halt the members of the church carrying on the prosecution. After a long and exciting examination it is found that the testimony is insufficient to establish guilt, and the brother arraigned is mercifully set at liberty. It will be seen, however, that immense mischief has been done by this operation. The charge is, without any proof, recorded against the brother, and will stand on the book so long as the existence of the church continues. True, the fact that the proof was incompetent to sustain the charge, is also recorded; but still the record of the charge will forever appear on the minutes of the book. There is in all this an evident injustice. A little pains—a true christian sympathy and honest faithfulness might have prevented it, and saved a brother from disgrace and sorrow. Had the Deacons examined diligently and prayerfully into the matter at first, they might have satisfied themselves of the utter falseness of the charge, and thus let it rest. How many cases of discipline stand recorded on our church books, which have no real business there, and never would have been there, had a just and Scriptural policy been adopted, and rigidly carried out. Now bring a number of members accustomed to this open and hasty method of proceeding, into a church which transacts its private affairs with closed doors, and where no charge is entertained, unless it has come by written report through a standing committee, and they will construe the whole operation into a species of aristocracy. They think it an innovation upon what they understand to be the old and established usage of the denomination. They tell us that a consolidation of power, is thrown into the hands of a few, and should not be submitted to. The committee, and those favorable to their appointment, are received with feelings of jealousy, and alienation of feeling ensues. As a mere vote of a church is sufficient to alter its internal policy, the members conclude on change. Those unfriendly to such a mode of transacting church business, now have their wishes. The doors of the church are thrown wide open. The house is thronged with curious spectators on every occasion of church discipline. Brethren take sides for, or against the accused, and the stand taken in the presence of the crowd, is tenaciously and too often sublimely maintained. Many sensitive, pious and intelligent brethren, aggrieved by such confusion and oppressiveness, retire—call for letters of dismission, and either form another church or worship among brethren of other denominations. This is no ideal sketch. It has its foundation in melancholy facts, witnessed in many of our cities and prominent towns.

The difference in the method of maintaining public worship, and in the support of the ministry tends to the same thing. In many places the habit of supporting the ministry is by a general subscription, circulated among the members of a church, and every one called on to contribute his proportion of the current expenses. In other churches, a system of taxation is imposed. Among others pewes are rented.—And among others (perhaps the greatest number) the pastor is not supported at all. Now, it will be seen, that in a city church, there will be brought together persons accustomed to each of the above methods. The experience of our churches, in cities, has proven beyond all reasonable doubt, that the renting of pews is the surest and most equitable mode that can be carried on, to meet the necessary expenses of public worship. And yet those in the habit of paying but little, or nothing, for the support of the ministry, entertain an uncompromising hostility toward the manner of defraying the annual expenses of the church. Although no article of faith is violated—not religious principle involved, they maintain an opposition which threatens a destruction of the harmony and prosperity of the church. No difference however great the accommodation and readiness to assign them seats free of charge—they have taken their stand, and with all their energies resist the measure.—Rather than go to a church observing such a custom they will even "forsake the assembling of themselves together," and thus violate an express injunction of the New Testament.—To show the strength of this prejudice, I will state a fact, which came under my own observation. A certain brother occupying considerable prominence in a church, in one of our country towns, on a visit to a city, was asked on Saturday evening to attend the Baptist church next day. He replied, by charging the church with "stiffness, formality, and illiberality, for renting their pews, and concluded by expressing his intention to leave that night on the boat.—What a shamefully disproportioned sensibility was this! Here was a brother shocked at the supposed impiety of renting pews to families, who wanted to sit together; and, at the same time, himself deliberately violating the institution of the Christian Sabbath, which, it generally done, would absolutely annihilate every vestige of Christianity.

Now it is evident that this want of uniformity in the order, and practice of our churches must have an injurious tendency, unless controlled by a spirit of enlightened piety. There is scarcely a city of ten thousand inhabitants where it is

not considered best to have at least two churches, not because the number of our communicants is so great that one house cannot seat them, but because of so great a difference of opinions, on the subject of church discipline and the mode of supporting the ministry.—How often is it that the second church in a city is formed because of the hostility of its members against those of the first.

It must be perceived by every careful observer, that this obstruction to denominational prosperity, is almost peculiar to our churches.—The Methodists have one uniform method of maintaining their discipline and supporting the ministry. The Episcopalians observe essentially the same manner everywhere. The Presbyterians, although not accustomed in every place to renting their pews, still they know it is the general custom of their churches in all large towns, and cities and when removing to them readily fall in with the established usage of the congregation. But not so with the Baptists, and hence arises an occasion, at least, of a division of our strength.

KAPPA.

BACKED OUT.—The Presbyterian Herald, of Louisville, Ky., thus speaks of the Rev. Dr. N. L. Rice, the great champion of Presbyterianism in the West:—"All who know the editor of the Presbyterian of the West, know that he is not disposed, when a fair opponent offers, to decline the discussion of any point that he esteems important. Controversy is his forte, and in that, when he is on the right side of a question, he appears to better advantage than in any other field. The editor of the Western Recorder, however, has completely driven him from the field. Column after column has appeared from the pen of the editor of the Recorder in reference to his views, to which no reply whatever has ever made its appearance."

BAPTIST BOOK DEPOSITORY IN MISSISSIPPI.—The undersigned was appointed by the Baptist State Convention, at its last meeting, in Alabama, to settle up the Book Depository, which was formerly in Vicksburg. This is to give notice to all concerned, to whom said Depository is indebted, to make such settlements known to the undersigned, and any who may be the said Depository, or who may have books belonging thereby, are earnestly requested to make the same known. The concern must be closed before November next. It is believed enough is due, or books are on hand sufficient to liquidate all debts, and it is expressly directed that any one who may be able to aid in the settlement will give the undersigned information through the Post Office, or otherwise to Edward's Depot, Mississippi. M. W. PHILLIPS, Com. of Con. on Depository.

ARVINE'S CYCLOPEDIA OF ANECDOTES.—The seventh number of this rare work is out on its way. It contains multum in parvo—much in little space. In about seventy five double columns, royal octavo pages, to the number, it embodies an immense store of pleasing and profitable reading matter, at the cheap price of 25 cts. a number. Every man ought to have it of Gould & Lincoln, Boston.

DR. BOW'S REVIEW OF THE SOUTHERN AND WESTERN STATES.—A Monthly Industrial and Literary Journal, of Commerce, Agriculture, Manufactures, Internal Improvements, Home and Foreign Statistics &c. &c. is in receipt. It is a standard work of reference for the country, and has no superior in its way.

FROM THE Christian Index. Jeffries Again.

Dear Bro. Chambliss:—Jeffries, the inventor, was published by me in the Christian Index, some three or four years ago. He is an ardent, a base, and contemptible villain. For this I hold myself responsible—particulars are not necessary.

Nixon, another imposter, will be published this week in the Christian Index. Republish him if you please.

I am, affectionately, yours, Jas. McDONALD. Atlanta, Geo., March 10, 1852.

"Another Imposter."

As the religious community may be imposed upon, by a certain man styling himself a Baptist preacher, I herewith give you a sketch of his character, by detailing some of his conduct.

He calls his name Nixon, is about six feet high, slender in body, somewhat of a slender build, and throws his hat, when he walks, obliquely; he is about 33 years of age, and a native of Ireland.

He lectures on Mnemonics, and when he pretends to preach, is extremely deficient in logical acumen, and unacquainted with the Scriptures. He affects gentlemanly manners, but is rather servile in his intercourse with gentlemen.

Mr. B. E. Spencer, of Penfield, gives the following information concerning Nixon: "He worked with me as a good boot maker, told me he lost his money gambling in Charleston, and also at the card-table at the Augusta races; and made no profession of religion, but used profane language when working in my shop."

Another gentleman of Penfield says, Nixon when preaching at Monticello, declared himself a Mormon.

Nixon met with me at Decatur, six miles from Atlanta, on the 22d ult., introduced himself as a lecturer on Mnemonics, and a Baptist minister from Dublin, Ireland, showing me credentials from good brethren elsewhere. I invited him, accordingly, to preach. His preaching, however, convinced me of something extremely defective and deficient in his moral character, as well as in his manner of address.

Such men are "wolves in sheep's clothing."

"Beware of false prophets."

I am yours in the Redeemer. Jas. McDONALD.



Corner Stone of the New Baptist Church.

We copy from the Alabama State Register (Montgomery) of the 16th inst., the following interesting account of the laying of the corner stone of the New Baptist Meeting House in course of erection in that city. May the church prosper a thousand years!

On Friday last, as had been previously announced through the papers, the ceremony of laying the corner stone of the New Baptist church in this city, took place. The procession, headed by the Rev. J. H. McCall, Minister of the Gospel, proceeded from the residence of Gen. R. E. Moore, on the corner of Washington and Second streets, thence to Bibb street, and up Bibb street to the church. The introductory ceremony was a prayer by the Rev. Samuel Henderson, of Tuskegee; after which the Rev. J. H. McCall, Minister of the Gospel, announced the following articles as being deposited in the North East Corner Stone: History of Alabama, by Col. Pickett; History of the Baptists of Alabama, by Rev. J. H. McCall; and the Southern Baptist Convention.

Minutes of the Alabama Baptist Association, 1894; Minutes of the Alabama Baptist Association, 1895; Articles of Faith, Constitution, Rules of Discipline, and Covenant of the First Baptist Church in Montgomery; The names of its present members; A history of the church from its constitution in 1829 to 1895; The statistics of the Sabbath School; The name of each contributor to the present building; The Daguerreotypes of John Gindart and Dr. A. McWhorter, first Deacons of the church, and Rev. J. H. McCall, one of its Pastors; Constitution of the American and Foreign Bible Society; Minutes of Southern Baptist Publication Society; A copy of the South Western Baptist; A copy of each of the city papers; A history of the city of Montgomery; A copy of the constitution of the different churches in Montgomery; The Constitution and minutes of the different churches in the city; A copy of the Cherokee Advocate, published in the Indian Nation; A copy of the Code of the City Laws of Montgomery.

Mr. George Eigh, the son of the contractor, laid the corner stone, which being announced, the audience adjourned to the old church, and were addressed by the Rev. Mr. Henderson, of Georgia, on the general claims of Christianity, and the special claims of the Baptist denomination. The ceremonies were concluded by a benediction by the Rev. Mr. Henderson.

The building in process of erection will be twenty-one feet in length and fifty-four feet in width; there will be two lecture rooms in the basement, with twelve feet pitch; the pitch of the main part will be twenty-four feet. There will be a Baptistry six by twelve feet under the pulpit.

The first Baptist church was organized in this city in the year 1829. One of its first Deacons, Dr. McWhorter, now resides in this city and is a prominent member of the church; the other, Mr. John Gindart, has passed to his reward. This church has steadily increased in numbers and influence, under the pastoral charge of different Ministers, until it now numbers about 150 white, and three hundred black communicants. May they continue to increase. In her ministry and membership, the Baptist church has defied a large amount of spiritual poverty, and are indicative of the spread of true morality and enlightened piety.

Annual Meeting of the Board of Domestic Missions.  
Domestic Mission Room, S. B. C.,  
March 12, 1895.  
As the paper is going to press, the receipt of the following letter necessarily postpones the time of the annual meeting of the Board of Domestic Missions, to the 18th and 19th of April, agreeably with the following notice:

T. F. CURTIS, Cor. Sec.  
S. B. C.  
Southern and South Western Baptist papers please copy.  
Mission Rooms,  
Louisville, Ky., March 2, '95.  
Dear Brother:—Yours of Feb. 19th has just been received, and it has led to the detection of an error in the notice of our annual meeting, published in the Advocate, which states the date Thursday, April 15th, whereas, the 2nd Thursday in April, is the 10th. I made the statement on the authority of an Almanac, which I now find to be all wrong. I will have the error corrected in the Western Recorder of this week, and I hope you will take some pains to have the matter set right in your paper.

I remain very respectfully yours,  
S. DYER, Cor. Sec. &c.  
Mark This.  
An error occurring in the notice of the Anniversary meeting of the American Indian Mission Association, which has been published in the Indian Advocate, we wish particularly to notice that the time is Thursday, April 8th; the place, Marion, Alabama.

Will our exchanges please notice the time of the above meeting.  
NEXT ANNUAL MEETING.—The ninth annual

meeting American Indian Mission Association will convene in the city of Marion, Alabama, on Thursday, April 8th, at 10 o'clock A. M. In addition to the usually interesting exercises on such occasions, we expect the presence of brother Chilly McIntosh, of the Greek 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 authorities 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 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.

KOSUTH made his appearance in Louisville, Ky., on the third inst., where he seems to have attracted but little more attention than is common among mortals.

MARRIED.—On the 13th ult., by the Rev. Mr. Walker, of the 1st Baptist church of St. Louis, the Rev. I. F. HARRIS, late of Howard College, to Miss H. E. KEMBALL, of St. Louis.

Brother and sister Herrick left immediately for their new home among the Pottawatomie Indians, whither they go as missionaries of the Cross.

Mortuary.

A Good Man has Fallen.  
Our venerable brother, the beloved father of the church at Mine Creek, Rev. ISAAC C. PERKINS, is no more! He closed his earthly career, at his residence in this county, on Friday, January 9, 1895, aged nearly 63 years. He was sick several weeks previous to his death, and his bodily sufferings were great, but they are all over now, and he rests from his labors!

Mr. Perkins was born in North Carolina, in the year 1789. What his early opportunities were, the writer is not informed. He has learned, however, that Mr. P. lived in Georgia, and afterwards in Alabama, and removed to Arkansas, and settled at Mine Creek, in the year 1835. He had been, at the time of his death, more than thirty years a follower of the meek and lowly Saviour, whose cause he was not ashamed to own, nor did he ever dishonor it! He has been a preacher between eighteen and twenty years, and it was he who constituted the first church, (Missionary Baptist) in South Arkansas, if not in the whole State.

Bro. Perkins traveled extensively over South Arkansas, some of the adjacent counties in Texas, and several parishes in Louisiana, and preached the Gospel of Christ. He underwent many hardships, and passed through many fiery trials in the cause of his master—a cause very dear to his heart! Often has his voice ascended in fervent prayer, from the humble cottage of the early settler, whom he had sought out, and to whom, in his new home, this minister of Jesus, delighted to offer the consolations of the ever blessed Gospel.

Brother Perkins was not classed among learned Divines, nor did he claim a place among the eloquent. He was, however, a very successful preacher. He made the Bible his principal Text-Book, by studying it, and other theological works, he acquired a very extensive knowledge of Divinity. He was a man of good mind and sound judgment, ardent in his attachment to friends, and liberal in his views. No man ever enjoyed more fully the confidence of a community. He was universally respected, and greatly loved.

His last illness was of some six or eight weeks' duration, and from the first his power of speech began to fail him, and for several days immediately preceding his death, he was unable to articulate a single word. The writer was frequently with him, and conversed with him upon the subject of death. Brother Perkins assured me while he could speak, that "all was well." And after the tongue which had so often issued the praises of God, was mute, and the gathering death-lamp was settling on his brow, he assured me, answering my questions, by signs, that he was going home, and feared not to pass through the darkness of death.

Thus lived, and thus died, Rev. Isaac C. Perkins. He was interred on the next day, at the Mine Creek burial ground, with Masonic honors. His remains are resting under the earth, which he himself gave to the church for holy purposes. He lies next to the church building, reared up by his bounty and influence.

The Church here mourns him as a father. His place cannot soon be filled. May we all treasure his precepts, imitate his virtues, and make due preparations to meet him in heaven.

ALLIE M. SCOTT.

Mine Creek, Ark., Jan. 15, 1895.

Departed this life on the 13th of February, about noon, at her father's residence in the village of Gaston, Sumter county, Ala., Mrs. HARRIET, consort of Mr. J. J. Watson, aged twenty-four years and twelve days. She was the second daughter of Pleasant and Frances White, and was born near Greensboro', Green county, Ala., February 6th, 1870; professed hope in Christ and was baptized into the fellowship of the Baptist church at Gaston, August, 1886; was married Nov. 22d, 1887. She bore her affliction, which was protracted several months, with becoming Christian fortitude and resignation.

The writer visited her frequently during the last few days previous to her departure, and from what he saw and heard became convinced that she was fully prepared for the approaching crisis. A heavenly calmness rested upon her countenance. She said a few minutes before her exit that she was prepared and desired to depart and be with Jesus, and exhorted her weeping relatives and friends to prepare to meet him in heaven.

prepare to meet him in heaven.

be there. Her last words were "Jesus smiles." In this tranquil heavenly frame she fell asleep in Jesus without a struggle or a groan. She has left a devoted husband and tender infant about eleven months old, together with a numerous circle of relations and friends, to mourn their irreparable loss. But blessed be God, their loss is her eternal gain, for Triumphant in her closing eye,  
The hope of glory shone;  
Joy beamed in her bright, smiling sight,  
To think the race was run.  
The passing spirit gently fled,  
Sustained by grace divine,  
O may such grace on us be shed,  
And make our end like Thine.—Dale K.

DIED.—On the 22d ult., at the residence of her uncle, D. McNeely, Madison county, Mo., MARGARET JANE McNEELY, aged twelve years and two months.

During her illness she expressed a willingness to die, and gave evidence of hope of a blessed immortality beyond the grave.

A young and tender flower nipped in the bud, but which will again come forth in more beautiful form ever in the paradise of God.

D. McNEELY.

Maid on County, Mo., Feb. 27, 1895.

Business Department.

Letters Received.  
Rev. T. Kingsley will please accept our thanks for remittance, new subscribers, and encouraging words. They are like cold water to a thirsty soul. May his example be followed by all.

Bro. S. H. Coleman has kindly accepted of my copy, for which our thanks are due. Should be glad to hear in the same way from all our local agents. Can't send us a few new subscribers this Spring.

Bro. J. J. Hamblin's request is attended to. He is mistaken in supposing it was not sent; he was behind. Certainly he is not so with us; and brother Duncan did not allude to the S. W. Baptist, but to the S. W. B. Chronicle. However, he may stand with that concern, he is nearly a year in advance with our paper, and this is all we can speak for.

Bro. W. M. Davis has done right in volunteering in a good cause, if he could enlist no how else. But did he not forget one thing? The terms of our paper are all and always in advance. The oil is never the only thing we have ever been able to apply to the wheels of our "Power Press" to make them run smoothly. A little help brother D. in that line of yours.

Rev. John Meek has many thanks for his interesting letter, no less than for the substantial accompanying it. We deeply regret the sad state of religious matters in his region of the West. We will endeavor to give attention to his query ere long.

Bro. Andrew Jay's remittance came in excellent time to meet a pressing necessity. It is the hardest work in the world to sustain heavy expenses for two or three years consecutively on half wages; and yet our receipts have been little over that for the last year and a half.

Bro. R. C. Shorter, Sen., is another of those excellent ones who always lives at home and cannot rest satisfied when he remembers that his hard laboring children are suffering for want of their well earned dues. May he never be ashamed as we have been by the maturation of some one.

Bro. Hardy Moore's remittance came to hand just when it was much needed. Thank him and hope he may always be as comfortable as he wishes to make others.

Rev. P. L. Shamburger will accept our thanks for continued support. Wish him great prosperity in any good work.

Bro. G. W. Kennard's letter with contents is at hand. A thousand thanks to him. Hope he will send us a list of new names ere long.

Bro. James Allen has commenced his yearly visit. Hope he may be as successful this year as he was the past. He will have a private letter in a few days. See receipt list.

Bro. W. S. Lloyd's remittance is in receipt. Thank him. Shall write him soon.

Rev. W. S. Lloyd's letter with two things else is at hand. Much obliged. Hope to hear from him often. Will have attention next week.

Bro. J. J. Pitts will please accept our thanks for early attention to our wants. His promises have not been forwarded for want of an opportunity. We will endeavor to send them by some one from the Indian Mission Association.

BLACK LIST!

The Post Master at Mount Hebron orders L. B. Tinsman's paper stopped. He is defaulter nearly two years, \$5.50.

Post Master at Honey Town orders Jno. Brown and J. H. Dancy's papers stopped. They are each indebted \$4.45—making a total of \$8.90.

The Post Master at Air Mount orders Wm. Evans' paper stopped. He is due us for three years, \$9.00.

Bro. C. Corban, our agent at Hamburg, Miss., directs the discontinuance of the papers of Daniel M. Lewis, due \$5.50, Alfred Wells, due \$3.50, and Abram Backus, due \$3.00—total \$12.00. All repudiated.

The Post Master at Back Hawk, Miss., orders the discontinuance of the papers of Daniel M. Lewis, due \$5.50, H. H. Hines, due \$5.50, and D. C. McLeod, \$1.40—total \$12.40.

The Post Master at Fayette, Miss., directs the discontinuance of the paper sent to H. Baldwin, due \$1.50.

A J. Tindall, at Plowden's Mills, S. C., orders his paper stopped—due 90 cents.

Thus by defalcation we are, in one week, made over \$50.00, at the rate of nearly \$3000 a year. Who can blame us for exposing the persons through whom we are thus defrauded of our honest dues? Will not the churches hold these men responsible?

NOTICE!

THE Subscriber having determined to remove from Marion, most respectfully requests those indebted to him, either by note or account, to call and settle the same. I shall be compelled to place all claims not paid by the 1st of May next, in the hands of some one else for settlement. WM. H. HUNTINGTON.

March 17, 1895.

WATCHES, JEWELRY, AND Silver Ware.

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

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

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

WM. HUNTINGTON.

March 17, 1895.

ORRVILLE INSTITUTE.

Orrville, Dallas County, Ala.  
[No. of Pupils last Session, 164.]  
FACULTY.  
Rev. JAMES R. MALONE, M. A., President and Professor of Mathematics and Natural Sciences, and Belles Lettres.  
Key. P. E. COLLINS, M. A., Professor of Moral and Intellectual Philosophy, and Modern Languages.  
WILLIAM LOWRY, M. A., Professor of Greek and Latin, and Ancient Literature.  
JAS. F. ROGERS, Tutor in English.  
H. W. JEFFRIES, English.  
E. F. HINES, Music.  
E. C. COLLINS, Ornamental Branches.  
FELIX G. ADAMS & LADY, Steward's Department.

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

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

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

WILLIAM LOWRY, M. A., a graduate of Trinity College, Dublin, and for the last three years, Professor of Ancient Languages and Modern Literature in the Central Masonic Institute, and having had several years experience in teaching, is a scholar throughout, and of great critical acumen; and especially distinguished for his zeal and ability in imparting instruction. Having recently purchased half the Institution and become a joint proprietor with the founder, Mr. C. has taken charge of the Female Department, over which he will exercise constant supervision, giving particular attention to the moral as well as the intellectual culture of the pupils.

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

Mr. H. W. JEFFRIES is a lady of many years experience in teaching, having taught with distinction in Mississippi and Alabama, and occupies her position in the Female Department, to the great delight of the pupils, by whom she is universally beloved.

Mrs. EMMA F. HINES, a graduate of the Judson Female Institute, an accomplished and amiable lady, has a reputation as Teacher of Music well established, and needs no recommendation. We confidently say to our friends that they need not regret placing their children under the tuition of Mrs. Hines, from whom they will learn not only a correct and brilliant style of execution, but also something of the Poetry of Music, and of the spirit of song.

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

Rates of Tuition Per Session of Ten Months.

Primary Course,	\$20.00
Academy Course—1st Class,	24.00
" " 2nd Class,	30.00
" " 3rd Class,	40.00
Collegiate Course, (each class),	40.00
Music on the Piano and Guitar, (each),	5.00
Use of Instrument,	15.00
Dance Embroidery,	20.00
Painting in Water Colors,	15.00
" " in Oil,	20.00
Wax-Work, (each Lesson),	1.00
Incidental,	1.00

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

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

There is a flourishing Sabbath School in the village. There is a Division of Sons of Temperance here, and the citizens and Trustees are determined to use all legal means to prevent the vending of ardent spirits. The Institute is furnished with valuable Apparatus, and four 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 Trustees, and have regular lessons in study and recreation. Board them in the Institute, a study and recreation. Board them in the Institute, a study and recreation. Board them in the Institute, a study and recreation.

BOARD OF TRUSTEES:

Rev. W. THOMAS, President,  
J. F. ROGERS, Vice President,  
H. COBB, M. D., Secretary,  
E. B. HOLLOWAY,  
JAMES WHITE,  
Rev. JAMES YORSE,  
FELIX G. ADAMS,  
LEWIS B. MOSELEY,  
ANDREW AVERY.

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

Hon. W. R. King, Dallas.  
Hon. H. W. Collier, Montgomery.  
Hon. B. F. Fitzpatrick, Augusta.  
Hon. W. P. Chilton, Tuskegee, Macon.  
A. W. Ellerbe, Esq., Dallas.  
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Rev. Elijah Ball, Dallas.  
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Wm. Gullen, M. D., Wilcox.  
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G. L. & J. R. POOR,

Selma, Ala.  
IMPORTERS and dealers in fine English and Swiss Watches, Breeches and Trunks, Clocks, Timepieces, Diamond Jewels, Stone, and fine Gold Jewelry; Chains, Rings and Grandchildren; fine Table and Pocket Cutlery, Silver Plated Parfums, and Imperial Ware; Caskets, Cake and Card Baskets; Gold, Silver, Steel Spectacles, and Eye Glasses, etc. Have in Store also a large assortment of the latest styles of Hats, (also manufacture to order). Sterling Silver, Tea and Coffee Services, and Communion Ware; also Water, Pitchers, Flasks, Canteens, Cups, Tumbler, Salt Stands, Spoons, Forks, Knives, Ladles and Sugar Tongs, of all the various weights and patterns, ranging from pure Silver, and engraved free of charge.

Musical instruments and merchandise; fine Guns, Pistols, and sporting materials; Fishing Tackle, Sewing Machines, Compasses, Mathematical Instruments, Fancy Goods, &c., &c., wholesale and retail.

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

TP Orders by mail promptly attended to.

March 16, 1895.

BOOKS AND STATIONERY!

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

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

SCHOOL BOOKS.—His stock embraces every Book in demand.

SUNDAY SCHOOL BOOKS.—All the Books used by the various denominations, constantly on hand.

STATIONERY.—Every article of French, English and American Stationery and Fancy Stationery—a very fine stock. Gold Pens, of every kind and quality.

PAPER MACHE GOODS.—Writing Desks, Portfolios, Cabinets, Albums, &c., made of this rich material. Fine Engraving Oil Paintings, and Illustrated Books.

BLANK BOOKS.—Manufactured to order in any style. Record Books, Diaries, Tax Books, and every other kind of Books used by Clerks, Clerks of Courts, &c., made to any pattern. A large stock of Record Books of all sizes constantly on hand of superior quality.

ACCOUNT BOOKS.—Ledgers, Journals, Cash, Invoice, Day Books, &c., of my own manufacture, a very heavy assortment always on hand.

PAPER.—Printing Paper of all sizes; Record Paper; French, English and American Letter paper, ruled or plain; Colored Papers; Wrapping Paper of every kind, &c.

WALL PAPER.—Toasters, Fine Boards, Borders, Stencils, &c., a large assortment constantly on hand.

PRINTING INK.—Type, and every description of material used in a Printing Office, always on hand.

JOB PRINTING.—The best Job Printing Office in the South is connected with my establishment.—Plain and Fancy Printing, of every description, neatly and promptly executed.

BOOK BINDING.—Pamphlets, Music Books, Periodicals, Law Books, &c., bound in every style, at very low rates.

TP Merchants from the country, Teachers, Lawyers, Physicians and Students, are assured it is their interest to call and examine my stock and prices before purchasing.

WM. STRICKLAND,  
25 Dauphin Street, Mobile, Ala.  
March 10, 1895.

JOHN H. McCALL,

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

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

March 10, 1895.

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 tin business in all its branches. He hopes by a strict attention to business, and punctuality in fulfilling all engagements and contracts, to be favored with a share of the public patronage. All orders from a distance will be promptly attended to, and warranted to be done in a substantial and workman like manner, at the customary prices on time, and at reduced rates for cash.

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

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

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

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

E. R. PARKER  
February 11, 1895.

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 tell our sincere thanks to 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 Punks, Metallic Burial Cases, Mahogany and Covered Coffins at the shortest notice.

E. LOVELAND,  
J. L. LOCKWOOD.  
November 26, 1891.

JUDSON FEMALE INSTITUTE.

Marion, Perry County, Ala.  
[Number of Pupils last Session, 166.]  
Faculty.  
PROFESSOR MILO P. JEWELL, M. A., Principal and Instructor in Moral and Intellectual Philosophy &c.  
Dr. F. ALBERTUS WURM, M. A., Professor of Music.  
Miss E. SMITH, English, Embroidery & Wax-Work.  
Miss L. E. SALISBURY, French, Drawing and Painting.  
Miss JENNIE A. MORRY, English.  
Miss M. A. GRISWOLD, English.  
Miss SARAH SMITH, Music.  
Miss MARY JANE DAVIS, Music.  
Miss EMMA CONARD, Primary and Preparatory Departments.

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
Musical 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 lesson),	1.00
French, German and Italian, (either or all),	17.00
Latin, Greek, and Hebrew, (either or all),	18.00
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,	9.00
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 Trustees.	
Each young Lady must furnish her own towels and table napkins. If feather beds are required, they will be supplied at a small charge.	
No young Lady will be permitted to receive her Diploma until her bills are settled.	
No young Lady, desiring to be on the Board and Tuition of a young Lady, pursuing English studies only, (Instrumental Music not included), will be 148.00 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 Arabian Piano.	
The estimate of cost, does not cover Instruction Books in Music nor sheet Music furnished. The Trustees depend 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.	
TP 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—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 Acceptance on Mobile and New Orleans.	
E. D. King, Wm. N. Wyatt, John Lockhart, Larkin Y. Tarrant, James L. Gorre, Wm. Hornbuckle, Sam'l Forkles.	Trustees

WM. HORNBUCKLE, Esq. AND LADY.

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

At present, it has been favored with an able Faculty.

Professor Wm. N. Wyatt, Graduate of the University of Munich, in Bavaria. He is a gentleman of high and varied acquirements, although he has devoted himself to the study of the German language, and 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, and the various weights and patterns, ranging from pure Silver, and engraved free of charge.

Musical instruments and merchandise; fine Guns, Pistols, and sporting materials; Fishing Tackle, Sewing Machines, Compasses, Mathematical Instruments, Fancy Goods, &c., &c., wholesale and retail.

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

TP Orders by mail promptly attended to.

March 16, 1895.

NOTICE!

THE Subscriber having determined to remove from Marion, most respectfully requests those indebted to him, either by note or account, to call and settle the same. I shall be compelled to place all claims not paid by the 1st of May next, in the hands of some one else for settlement. WM. H. HUNTINGTON.

March 17, 1895.

March 17, 1895.

The MATRONS AND NURSES have 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 devotedly occupy a high position in the same institution. They have both furnished a pleasant home to the Pupils of the Judson.

This BREVET COURSE of Study prescribed for those who aspire to the honors of graduation is elevated and extensive. True, the training is designed 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.

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

The Boarders never leave the grounds of the Institute, without the special permission of the PRINCIPAL. They retire at nine o'clock at night, and rise at five o'clock in the morning



Picture of Life.

I gazed upon the eastern sky,  
At dawn of day;  
There was a silver stream of light,  
That shone in the dusky shade of night,  
And twilight glow, and still more bright,  
Till twilight fled away.

I wandered through the dewy mead,  
At morning dawn;  
And there I saw the rose and fair,  
Sipping dew-drops bright and clear,  
And shedding sweetness through the air,  
That lured the lawn.

I went again to seek the shade,  
For it was noon;  
My pathway through a garden led,  
The full blown rose had begun to fade;  
I sought leaves soon to begin to fade,  
Alas! too soon.

The violet faded up its leaves,  
Of azure blue;  
It seemed not like the little flower,  
I saw in my mother's garden;  
That bloomed beneath the rose bower,  
All wet with dew.

Again I gazed upon the sky,  
Far in the west;  
And oh! how lovely was the view,  
Mild, fleecy clouds and other blue,  
All tinged with gold and purple too—  
Day sank to rest.

And then again I went to look,  
But it was night;  
And such a night as I have seen  
Flow a summer day serene,  
Over sea and lake night's gentle queen,  
Three silver light.

And then a spirit whispering said,  
"Thou thus with thee;  
Thy morning days are fresh and fair,  
At noon thou art languishing with care,  
But if the evening sky be clear,  
Then thou art free."

Miscellaneous.

Small Debts; or What Five Dollars Paid.

Mr. Herriot was sitting in his office one day when a lad entered and handed him a small slip of paper. It was a bill for five dollars due his shoemaker, a poor man, living in the next square.

"Tell Mr. Grant I will settle this soon. It isn't just convenient to day,"

The boy retired.

Now, Mr. Herriot had a five dollar bill in his pocket; but felt as if he couldn't part with it. He didn't like to be entirely out of money. So acting from this impulse, he sent the boy away. Very still sat Mr. H. for the next five minutes, yet his thoughts were busy. He was not altogether satisfied with himself. The shoemaker was a poor man, and needed his money as soon as earned—he was not unkindly of this fact.

"I almost wish I had sent him the five dollars," said Mr. H. at length, half audibly. "He wants it worse than I do."

He moved still farther.

"The fact is," he at length exclaimed, starting up, "this Grant's money, and not mine; and what is more, he shall have it."

So saying, Herriot took up his hat and left his office.

"Did you get the money, Charles?" said Grant, as his boy entered the shop.

"No, sir," replied the lad.

"Didn't get the money?"

"No sir."

"Wasn't Mr. Herriot in?"

"Yes sir; but he said it was not convenient to day."

"O dear! I am sorry!" came from the shoemaker, in a depressed voice.

A woman was sitting in Grant's shop when the boy came in; she had now risen and was leaning on the counter; a look of disappointment was on her face. "It can't be helped, Mrs. Lee," said Grant. "I was sure of getting the money from him. He never disappointed me before. Call in to-morrow, and I will try to have it for you."

The woman looked troubled as well as disappointed. Slowly she turned away and left the shop.

A few minutes after her departure Herriot came in, and after some words of apology, paid the bill.

"Run and get the bill changed into silver for me," said the shoemaker to his boy, the minute the customer had departed.

"Now," said he as soon as the silver was placed into his hands, "take two dollars to Mrs. Lee, and three dollars to Mr. Weaver, across the street. Tell Mr. Weaver I am obliged to him for having loaned it to me this morning, and sorry that I hadn't as much in the house, when he sent for it an hour ago."

"I wish I had it," Mrs. Elden; but I assure you I have not," said Mr. Weaver, the tailor. "I paid out the last dollar just before you came in. But call in to-morrow and you shall have the money to a certainty."

"But what am I to do to-day? I have not a cent to bless myself with; and I owe so much to the grocer's where I deal, that he won't trust me for anything more."

The tailor looked troubled, and the woman lingered. Just at this moment the shoemaker's boy entered.

"Here are the three dollars that Mr. Grant borrowed of this morning," said the lad. "He says he's sorry he hadn't the money when you sent for it awhile ago."

The faces of the tailor and his needle-woman brightened instantly, as if a glimmer of sunshine had brightened the room.

"Here is just the money I owe you," said the tailor in a cheerful voice, as he handed the woman the three dollars he had received. A moment after he was alone, but with the glad face of the woman whose need he had been able to supply, distinctly before him.

Of the three dollars received by the needle women, two went to the grocer on account of her debt to him, half a dollar was paid to an old and needy colored woman who had earned it by scrubbing, and who waiting for Mrs. Elden, return from the tailor's to get her due, and thus be able to provide an evening and morning's meal for herself and children. The other half dollar was paid to the baker

when he called towards evening to leave his accustomed loaf. Thus, the poor needle woman had been able to discharge four debts, and at the same time re-establish her credit with the grocer and baker, from whom came the largest portion of the food consumed by her family.

And now let us follow Mrs. Lee. On her arrival at home, empty handed from her visit to the shoemaker's, who owed her two dollars for work, she found a young girl, in whose pale face were many marks of suffering and care, patiently awaiting her return.

"I am very sorry, Harriet, but Mr. Grant put me off until to-morrow. He said he had a dollar in the house."

The girl's disappointment was very great, for the smile she had forced into her face instantly faded, and she succeeded by a look of deep distress.

"Do you want the money very badly?" asked Mrs. Lee, in a low half choked voice; for the sudden change in the girl's manner had affected her.

"O, yes, ma'am, very badly; I left Mary wrapped up in a thick shawl, and a blanket wound round her feet, to keep them warm; but she was coughing dreadfully from the cold air in the room."

"Hav'n't you a fire?" asked Mrs. Lee, in a quick and surprised tone.

"We have no coal. It was to buy coal that I wanted the money."

Mrs. Lee struck her hands together, and an expression of pain was passing her lips, when the door of the room opened and the shoemaker's boy came in.

"Here are two dollars; Mr. Grant sent them."

"God bless Mr. Grant!" The exclamation from Mrs. Lee was involuntary.

On the part of Harriet, to whom one dollar was due, a gush of silent tears marked the affect this timely supply of money produced. She received her portion, and without trusting her voice with words hurried away home.

A few doors from the residence of Mrs. Lee lived a man who some months before had become involved in trouble with an evil disposed person, had been forced to defend himself by the means of law. He had employed Mr. Herriot to do what was required in the case, for which service the charge was five dollars. The bill had been rendered a few days before, and the man, who was poor, was very anxious to pay it. He had the money all made up with a dollar. That dollar Mrs. Lee owed him, and she had promised to give it to him during that day. For hours he had waited expecting her to come in, but now he had nearly given her up. There was another little bill of three dollars which had been sent into him, and he had just concluded to go and pay that, when Mrs. Lee called with the balance of the money, one dollar, which she had received from the shoemaker, Grant. Half an hour later and the pocket-book of Mr. Herriot was no longer empty. His client had called and paid his bill. The five dollars had come back to him.

The Martyrs of Madagascar.

You have read of the Christian martyrs, of Stephen who was stoned, and of the great multitudes at Rome who were thrown to wild beasts, or tortured and burned. You have heard of those good men who the Roman Catholics killed in so barbarous a manner, because they would not give up their faith in the Saviour. It is long since any such things have been done in Christian lands, but for many years the Christians of Madagascar, you can find the island on the map of Africa, have been most cruelly treated. It is not long since some of them were thrown from high rocks and dashed to pieces. These people were all heathens a few years ago. Missionaries taught them the word of God and many believed. Now no Missionary is allowed to live there, but the people have not forgotten Christ. Jesus, you know said, "My sheep," by which he meant his people, "follow me—and none shall be able to pluck them out of my hand." The persecutors may kill them, but that only sends their souls the sooner to heaven. One of these martyrs at Madagascar said, when they were about to cast him down the rocks, "My body you will cast down this precipice, but my soul you cannot; it will go up to heaven, to God." Could you say this? You are in a land where no one can harm you for obeying Christ. Will you love him less than the poor Christians of Madagascar?

Voltaire's Last Words.

Voltaire was fertile and elegant, his observations are very acute, yet he often betrays great ignorance when he treats on subjects of ancient learning. Madame de Talmoud once said to him, "I think, sir, that a philosopher should never write, but with the endeavor to render mankind less wicked and unhappy than they are. Now you do quite the contrary; you are always writing against that religion which alone is able to restrain wickedness, and to afford us consolation under misfortune." Voltaire was much struck, and excused himself by saying, that he only wrote for those who were of the same opinion as himself. Tronchin assured his friends that Voltaire died in great agonies of mind. "I die broken by gods and men," exclaimed he in those awful moments, when truth will force its way. "I wish," added Tronchin, "that those who had been persecuted by his writings, had been present at his death; it was a sight too horrid to support."—William Seaward.

Madison University.

The statistical summary, as given in the Catalogue just issued, is—resident graduates, 3; theological department, 12; undergraduates, 61; academic department, 60—total, 136.

MON AT ROCHESTER.—On Monday night last Lahey, the Monk of Lahey, was mobbed at Rochester, for delivering a lecture in exposition of the Catholic confessionals. He was not severely hurt, though the building in which he lectured was considerably injured.

We are not expected to live for ourselves alone.

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 continues a 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, Cicero, Sallust, or Cicero's Select Orations, Virgil, and the Greek Reader, or what shall be equivalent thereto. A thorough acquaintance with the common English Branches is also required. For admission to advanced standing, candidates must sustain an examination 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, not to advanced standing, without a proportionate increase in age.

Pious young men desirous of preparing for the Sacred Ministry, will be welcomed to all the advantages of the Institution and admitted to such classes as their respective attainments will enable them to join, free of any charge for tuition.

COURSE OF STUDY, &c.

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

Students in Theology will be instructed in each 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, 15.00  
Incidentals, 2.00  
Students rooming in College are charged \$2.00 per month for room, and servant to attend upon it, per term, 10.00  
Board, per month, from 8 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 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.

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

E. D. KING, President of the Board of Trustees.  
Wm. HORNBECKLE, Secretary.  
Oct. 1, 1851. 31st.

Fisk's Metallic Burial Case.



THIS invention, now coming into general use, is pronounced one of the greatest of the age. These cases are composed of various kinds of metal, but principally of iron. They are thoroughly enamelled inside and outside, and thus made impervious to air and indestructible. They are highly ornamental, and of a classic form, and are portable, while they combine the greatest strength of which metal is capable. When properly secured with elegant they are perfectly airtight and free from oxidation of metal. They cost no more than good Mahogany Coffins, and are better than any other article in use, of whatever cost, for transportation, vaults or ordinary interment, as has been proven by actual experiments, and certified to by some of our most scientific men.

The superior advantages of these Cases, must be obvious to every person of judgment, the remains of departed persons being thus preserved in the most perfect manner, and without the least intrusion, 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. 27, 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 GOLDENBETH, M. D.

Newtown, Sept. 8.  
Letter from Mr. Calhoun's Private Secretary.

Washington, D. C., April 4, 1850.

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

I have no doubt that this mode of protecting and preserving the dead will more fully answer 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 intention, so good and so praiseworthy, should be generally known to the Congressmen of the late John C. Calhoun from South Carolina, who have witnessed the amount of the remains of their illustrious colleague, authorize me to express their approval of your metallic coffin.

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

Washington, April 5th, 1850.

Messrs. Fisk and Lockwood:—We witnessed the utility of your ornamental "Patent Metallic Burial Case," used to convey the remains of the late 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, D. ACHESON, JEFF. DAVIS,  
LEWIS CASE, A. C. GREEN, W. R. KING,  
D. S. DICKINSON, DAN. WEBSTER, HENRY DUNGER,  
J. W. MASON, J. M. BERRIER, W. P. MANSUE.

JOB PRINTING.

OF EVERY DESCRIPTION, NEATLY EXECUTED AT THIS OFFICE.

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

East Alabama Female College.

TUSKEGEE, MACON COUNTY, ALABAMA.

THE Trustees of the above mentioned Institution, with much pleasure announce that the College Edifice is fast progressing to its completion, and that they have resolved to commence the College exercises in the new buildings provided for the purpose, sufficient to accommodate a large number of pupils. They have made arrangements, to procure Apparatus, Pianos, Library, and every appliance necessary to the successful prosecution of a thorough course of instruction. The exercises will commence, on the 15th of January next, under the following very able and efficient corps of teachers, viz:

HENRY H. BACON, A. M., President and Prof. Mathematics, and Mental and Moral Science.  
ARCHIBALD J. BATTLE, A. M., Prof. of Ancient Languages and Natural Science.  
MISS E. C. BACON, Instructress in Botany, History and Philosophy.  
Modern Languages,  
MISS MARY A. WOMACK, Instructress in Preparatory Department.  
DR. S. B. LEE, Prof. of Vocal and Instrumental Music.  
MISS MARY F. WILLIAMS, Instructress in Music.

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

Calendar.

The Scholastic year will be divided into two terms, the one half of the year, and the other four months. The regular course of study will be completed by the middle of July in each year, the next commencement, will be on the 14th of July, 1854, and the College will resume its exercises about the middle of September.

Rates of Tuition.

	Autumn term of 4 months.	Spring term of 6 months.
Primary Class	\$10.00	\$15.00
Preparatory Classes	12.00	18.00
College Course	20.00	30.00
Latin Greek or Hebrew	8.00	12.00
French Italian or Spanish	8.00	12.00
Music on Piano or Guitar	24.00	33.00
Drawing and Painting	10.00	15.00
Oil Painting	16.00	24.00
Needle Work and Embroidery	10.00	15.00
Wax-Work, per lesson	1.00	

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

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

Board exclusive of washing and lights, (per Mo.) \$10.00  
Board, including washing and lights, 12.00

Board can readily be obtained in good private families in town as well as on the premises, where the buildings are located. As soon as the College Building shall have been completed, the Trustees design engaging the services of an experienced Steward and Waiter. In short, the Trustees are determined to make this Institution such as to merit the most extended patronage, and to leave nothing undone which will make it to the interest of the country to encourage it. The uniform helpfulness of a kitchen and the elevated standard of its excellence, exacting that to be maintained by those desirous of sending their daughters or wards to this school. Those who design sending their daughters will please communicate their names and number of pupils to Wm. C. Melver, Secretary, James M. Newman, Treasurer, or some member of the Board of Trustees.

W. P. CHILTON, President.  
A. A. BAKER, Vice Pres.  
J. C. H. RICE, Secy.  
H. A. HOWARD, Treas.  
W. B. BATES, Wm. C. Melver, Secy.  
E. W. JONES, JAMES M. NEWMAN, Tr.  
Tuskegee, Ala. Nov. 12, 1851. 31st.

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 edifices for the three departments are 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:

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MR. THOMAS GEORGE EDWARDS, Professor of English Literature, and Tutor in Preparatory Department.

The Female Department will be conducted by Rev. HORACE CLARK as Principal, and Mrs. MARTHA G. CLARK and Miss MARGARET DAVIS as Assistant.

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English Grammar, Geography and Arithmetic, 13  
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