

South Western Baptist.

VOLUME IV.]

MARION, (PERRY COUNTY, ALABAMA,) MARCH 24, 1852.

NUMBER 2.

SOUTH-WESTERN BAPTIST

EDITED AND PUBLISHED EVERY WEDNESDAY BY
A. W. CHAMBLISS.

TERMS.

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

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

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

Advertisements will be done at the following rates, when inserted:

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

3. Reasonable discounts will be made on yearly advertisements.

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

Original.

For the South Western Baptist.

The Baptist Denomination in Cities.

A. Another cause of the depression of the Baptist Denomination in Cities, is the want of effort to impress our children with the truth and importance of our Denominational peculiarities. The fact must have been observed by all who have carefully noticed our city congregations, that comparatively few of the children of our communicants attend regularly on the religious services of our churches. If taken when very young, because not permitted to go from the sight of their parents, arriving at an age which precludes coercion, they may be seen going either to other churches, or spending the Sabbath in idle and sinful amusements. As painful as this state of things is, no one can successfully deny its existence. It does not prevail to the same extent in the country, for the very obvious reason, that there is less opportunity of attending other places of worship. Here, then, is a defect that requires no elaborate reasoning or varied illustrations to show its evident tendency to obstruct the increase of our denominational prosperity.

Another reason why more of our children are not with us in our religious preferences, is because of the character of the literary institutions, to which are committed their academic and collegiate education. Here is a field for investigation too extensive to enter for an ordinary newspaper article. I can only allude to the remissness of Baptist parents in sending to schools where an influence unfavorable to our views must be apparent to all. The fact is not attempted to be disguised by those who have charge of them. Although no sectarian teaching is acknowledged, and in many instances not directly applied; still there are a thousand indirect restraints which the minds of our children are diverted from our denominational distinctions. No power is greater and more permanent than that which is by the teacher over his scholars.

The judgment alone will disclose the full amount of mischief done to our cause by the influence of schools and colleges under the control of other denominations, to which our children have been sent. The Catholics understand this, and hence they will rarely send to a Protestant institution of learning; but rather put forth their efforts to collect Protestant children into their own schools, where they may more readily induct them into the mysteries of the Catholic religion. Our Presbyterian brethren perceive the strength of this kind of influence, and hence their untiring efforts to secure the control of as many literary institutions as they can, and, in addition to general schools, to establish their parochial seminaries, where the catechism may be more thoroughly taught. Our people must come more directly up to this kind of labor or we shall soon lose even more ground than we had. It is certainly a source of great regret to witness the liberality with which we have seen of late, especially in our own State, the endowment of several Baptist schools. The effects of this course will be great after many of us are dead. Much has already been effected—much more remains to be done. It will be seen, however, I think, that our difficulty is not so much to collect funds as to induce our brethren to send their children to these schools. Without drawing an invidious comparison, I may safely remark here, that the Jews in Palestine, in Marion, has had a most powerful, salutary influence, in favorably impressing the children of Baptist sect there, with the truth and importance of our denominational views. No institution of a similar kind has done more for our children and the promotion of our churches than that. It will continue to do more. Let them have our children.

Our female seminaries, while not so old, are doing a great and noble work. Let them have our sympathies and our children. It requires no very keen observation to see how a refusal to sustain these institutions, male and female, will operate against us in the cities and towns. The unfavorable influence may not be so striking in the country, because the competition between churches is not so great as in the town; but be assured that if our children are taught in Protestant schools and then brought to our Baptist churches, they will identify themselves with other churches, than our own. What magnificent institutions of learning we might have all over the land were our brethren as careful to send their children to Baptist schools as are other denominations to theirs! And as long as we are careless on this point we need not wonder that our children leave us in their church preferences, when they get from under our control. We absolutely lead them into temptation, and to a fearful extent, we must be responsible. If our children do not form a fair proportion of our congregations, it must be exceedingly difficult to draw others into our churches.

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ger in traveling through many parts of our country, and through a great many of our towns. With the great Cathedral, and the massive and magnificent buildings of other churches, &c. the solemn bell, invite the throng of worshippers to the house of God—our sanctuaries have but little to commend them to the admiration and respect of the unconverted. How often is the preacher invited from a most useless church to the parlor of a wealthy gentleman of the congregation, rolling in all the splendors and luxuries of fortune. No decoration is too costly with which to adorn his own dwelling; and no carelessness and slovenliness too great for the temple of God! Now, it will be easily seen, what effect all this will have on the minds of our children. They see a want of consistency in it, and when they get from the neighborhood or removed to the town and city, they are borne away by the superior attractiveness of other places of worship. No favorable impression had been made on them at home, and they are not reached by our ministry in the city. O what fearful responsibility do many of our wealthy brethren incur, when withholding their property from the building of churches worthy the dignity and glory of our cause!

Closely allied to this, and as having an unfavorable influence on the minds of our children, is the careless way in which the ordinances of baptism, and the Lord's Supper are oftentimes administered. I have simply time in this connection to state the fact. You have seen, and so have I, these institutions so impressive in themselves, so affecting when rightly administered, often attended to by a want of preparation on the part of either candidate or minister, or both, until decency has been shocked, and all solemnity destroyed. And even in the thrilling ordinance of the communion, how often is it administered through glass tumblers and decanters, which bring up in the minds of the assembly the associations of a wine party. No apology for this can be in the great majority of cases be given; for a few dollars would furnish a suitable set for communion service, and some brother certainly could be selected, who would take care of it. A want of these little attentions seriously injure our cause among the unconverted generally and especially our children.

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[For the South Western Baptist.]

The Pastoral Relation.

Dear Bro. Chambliss:—The Baptist Preacher of February, 1852, edited by my brother H. Keeling, in Richmond, Va., at \$1 per year in advance, as all papers should only be, in our weak judgment, now lies on my desk. In which our brother Howell of Richmond, Va., discourses in a "Sermon not yet preached," but which ought to be preached, to every Baptist, and well pondered over. It is a matter which has claimed our voice, and our pen at different times, and right pleased are we to see the able ministers of our church turning their attention to this. All of our brother's arguments, as made by those who oppose each church having its own pastor, have been made in our hearing, and one more which our brother does not give—viz: "I want to hear preachers of other denominations, or preachers in other churches of the Baptist order." This latter argument may be met as readily as any other. And is precisely the case of a worthy Deacon, who once inducted in Sabbath School in his own church, because he wanted to be free to attend any church, in his section of the country, and that attending Sabbath School on days there was not preaching would fether him down—or to that effect.

As brother Howell refers to the marriage relation, young men having several wives, &c., we would ask, how would it sound for a Deacon, even of one of Andrew Fuller's "blood-deacons," to say he did not care to be at home every day, or night, as he wanted to visit some other woman?

We have held and do hold that there are few churches indeed which could not support a pastor all the time. We have known a church composed of over 20 white members, 14 of whom makes over 500 bales of cotton, or at least did make in 1851, and yet the church is too poor to pay over \$250. The whole church at \$1 per bale can pay \$600, we fully believe—assessing each one at \$1 per bale value.

How is this? Suppose we paid as little attention to all our pursuits, as to this "one thing needful," what would be the result? Is it to be wondered at that?—Multitudes of our churches every where are small, unwinding and feeble. The reason of this is, that they have preaching but once a month, and no other effort is made for their advancement! Small, dwindling and feeble, they must, without a miracle, remain, if the present practice is continued.

In the South-West we cannot gain, we cannot increase in growth, unless there be a change—we require more God, then one meal a month, and then we are in sad haste to be away. And no wonder. Even the horse only put in harness once a month is restive, but kept daily at work, he will work kindly and thrive. Who says change? Let every body say, put me down as one who will labor earnestly and be willing to spend and be spent in the good cause.

Yours in love, P. P.

March 7, 1852.

For the South Western Baptist.

Sabbath Schools.

Mr. Editor:—Previous to seeing the hint thrown out in your paper, under date of February 25th, requesting a certain brother to furnish you a few articles upon Sabbath Schools, I had determined to draw from some notes prepared on that subject—a few letters—and submit them to your readers. If, however, upon perusal they are found unworthy of your columns, please discard them, and substitute others written by able pens and better calculated to do good. The time for action in this important matter has certainly arrived. The season of Spring has come, and the cheerful notes of the merry songsters enliven the groves, and Nature exhibits youth, beauty and life; and with this levity season, permit us to hope, that the crust of the Christian's winter has melted away, and life and energy have infused into every heart.

The thoughts I propose to submit on this interesting theme, will be such, I hope, as to strike the mind of the humblest member, and make him feel it is his duty to do something to advance an object commended by all Christians, and be an instrument thereby, in the hand of God, of promoting his glorious kingdom on earth.

I trust to no Christian is the contemplation of the creation, barren of interest and profound gratitude. But I cannot stop, on the present occasion, to pursue the reflections naturally suggested on this subject, in order to show the design of the great I AM in the adaptation of the outward world to meet the various exigencies of the human race. Suffice it to say, that God pronounced the workmanship of his own hands good, and let us be content. Without adverting to the circumstances which induced the fall of our first parents, the announcement of the fact is sufficient, that they did fall from their primeval purity, and by sin—death. And who can recount the ills which have and still infest our earth on account of this first disobedience? Were we to stop and consider the ravages made by this mighty Conqueror, we should linger and the desolations of a universal deluge; witness the clouds of death low ring above the plains, and raining their contents upon wicked and disobedient Sodom; traverse the fields of bloody strife and deadly combat; and sit in judgment upon multiplied crimes proceeding from so many different causes. But is there no antidote for this direful scourge? Is there no balm to heal the wound inflicted by its sad touch? Upon Calvary's heights hangs a victim whose blood cleanseth from every stain, and purifies the defilements of every heart. Yes, thanks be to God, a remedy is provided, and every soul is invited to accept it without money and without price.

But the story, my brethren, is a sad one—the victim, it is true, has been offered and the invitation extended; but all have not accepted. And believing, as we are warranted so to do by the word of God, that the penalty against those who reject the offer, is awful, but just, we should use our greatest diligence and industry to induce our fellow mortals to accept the sacrifice, and thereby avert the dreadful calamity that awaits them. And at this point the question very naturally arises, and what can I do to effect such a reformation in the character as will prevent the fulfillment of the righteous indignation of almighty God? Much, my brethren, much.

The principle inculcated by the wise man comes with great power and force to solve the inquiry.

Correct lessons and religious sentiments, when early implanted in the heart, are as seed sown in good ground; which, although, by subsequent vicissitudes and vicissitudes of pleasure, their growth may, for a time be checked, and even to external appearance destroyed, yet while we may live, will in some unexpecting moment, turn out the pages of early life, and a mother's prayer or the admonition of some pious instructor will tie up as a briar to his wicked propensities, and in denouncing him back from error and crime, to deeds of benevolence and love.

God in his wisdom has thought it to impart to men, and to man only, so far as our information extends, the power and faculty of conveying, either by oral declaration or written composition, the thoughts of the mind from one to another. It is true the horse and dog may exhibit marks of intellect which seem to border on the province of reason, but we know it is utterly impossible for either of them to impart the knowledge it possesses to its species or kind; to man, however, this power is given. If then we are sincere in the belief that the Christian religion affords the only efficient antidote for the ills and evils of this life, is it not our duty as the followers of Him who went about doing good, to instill into the hearts of our children the principles of this Holy Religion, while the heart is yet plastic and susceptible of impressions stamped thereon? Now the source from which these divine and heavenly principles are drawn, is the Bible, the blessed book of God.

And who of us, my brethren, can truly estimate the value of this the greatest and best of books? All other volumes when brought into comparison with this, sink into absolute insignificance and nothingness. Being the production of finite minds, their depths are fathomable, their heights accessible; and their lore and logic being rapidly consumed, they are pushed aside as unavailing and almost valueless. Not so, however, with the Bible. For here is the production of mind infinite,—of wisdom infinite. Hither may we come, as to a treasure-house, and hear of riches which exhaust not, nor leaves the garner less. Hither may we come, as to a least abounding in rich truths, where taste inspires a greater desire, a keener appetite. O! how can we begin to reckon the value of this heavenly legacy? The mind falls back upon itself when it thinks to stretch out on this boundless sea of knowledge, and dive into the will of almighty God. The profoundest intellects have attempted its depths, and found no bottom upon which thoughts might rest. Its heights ascend far above the vision of mortal mind. But while it can boast of riches unsearchable, thanks be to God, the weakest intellect can find in it a passport from trouble and sorrow, pain and regret, to realms of enduring life—a paradise for the soul.

Rock Hill, Perry county, March 7, 1852.

[For the South Western Baptist.]

Scattering Crumbs for Nibblers.

CRUMB 11.

Sin no Trifle.

Were I to spit in the face of a king, it would be regarded as a most heinous offence. What shall we say of him who would insult the Great King of Kings? Every sin is a rank insult to the Majesty of heaven. "O it was but a thought, an idle word," it was still rebellion against thy Maker. What is the strength of sin? The greatness and majesty of God. God is infinitely great; his law is infinitely great; and sin of course is infinitely great. Is it strange then that sin has brought death into the world, and given to death such a fearful sting? What miseries, what horrors, what deaths hang upon the sting of sin. It stings us in the briars and thistles that infest our path. It stings the body to death—it stings the soul to death—it stings to death the Son of God. Had Adam waded by the sea-shore and cast into the ocean a drop of gall which had imparted bitterness and poison to every drop of its waters, and to every lake and pool and river and fountain in the whole earth, for six thousand years, would we not think that was a very bitter drop? His first sin was a far more bitter drop. It poisoned and ruined a countless race of immortal beings!

CRUMB 12.

It takes an Almighty Trinity to manage Sin.

Sin has mastered all kinds of strength but that of a TRINE DEITY. It mastered angelic strength in its highest form. It crept into Satan's heart whilst an angel of light, pushed him from the bosom of God, and led him into headlong perdition. It mastered human strength in its highest perfection, overwhelmed Adam with shame, condemnation and wretchedness, drove him from paradise, and transfixed with death all his posterity. And what power takes out its sting, and destroys the effects of its malignant poison? The power of a TRINE GOD. The Almighty Father gives his Son; the Almighty Son atones; the Almighty Spirit applies redeeming blood. As the result, to all who believe, sin's condemning power is overthrown; its polluting power is destroyed; its endless curse is arrested. In the universe there has been found no other power that is a match for sin. Poor sinners, will you grapple with sin alone, hoping to get the mastery? Already are you its condemned and helpless victim.

CRUMB 13.

Sin breaks the bones of the Soul.

O Christian, be careful how you sin. Do you not know that it breaks the bones of the soul? It was thus with poor David. "Make me to hear joy and gladness, that the bones which thou hast broken may rejoice!" The Lord puts Jacob's thigh out of joint, and sends him halting from the place of holy wrestling, to teach him humility and dependence; but he lets sin break the bones of David's soul, to show what a bitter and evil thing it is to depart from the living God. Broken bones suggest the idea of helplessness and anguish. When a man's bones are broken he is a very helpless creature. When his legs are broken he cannot walk; when his arms are broken he cannot work. Sin quenches his love, crushes his hope, unmans his faith, (are not these the bones of his soul?) and O how helpless in every duty, in every temptation, in every struggle against his foes! And then what anguish! David by his sin lost a cheering sense of his acceptance; it drove from his heart the joy of God's salvation, and from his lips the songs of triumph. In the place of these it brought him shame, confusion and bitterness of soul. There is nothing but sin that can harm us; for there is nothing but sin that grieves the spirit, and separates between us and God.

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CRUMB 14.

Look out for that little thread.

A noble clock was put up in one of the edifices in our town the other day. It went on bravely for a while, but all at once it stopped. What was the matter? No one for a long time could tell; but at last a keen eye discovered a little thread attached to one of the dials, which, as it fluttered in the wind, caught hold of one of the hands and stopped the whole machinery. The threads of sin, my brother, are dangling in thy bosom; be careful, or some rattling breeze may blow them up, and they catch upon the machinery of thy soul, and derange the spiritual movements. What we may call small sins are often very mischievous. The beginning of our spiritual decline may be apparently a small matter. Some worldly covetous thoughts, a careless visit to the closet—these may have started us down hill. Watch the threads. A very small one might stop the noblest clock in the land. An angry hole might sink a ship. A mouse might gnaw asunder the cordage that binds the fierce lion. The little foxes spoil the vines of Canaan and the tender grapes perish. Solomon says "take us the foxes, the little foxes that spoil the vines." Yes my brother, take them—catch them; but don't let the fire-brands to their tails and send them into the wheel-sheds—but to rocks about their necks and cast them into the sea.

CRUMB 15.

Sin would spoil Heaven.

It must needs be that sin and misery should go together. It spoiled our earthly paradise; it would soon spoil the heavenly paradise; if contemned there. Satan and all his crew had to be driven out in haste. Here is a feast, rich, costly, princely. The guests are all seated and ready for the delicious entertainment. All at once a capacious central serpent is uncovered, and let a huge poisonous serpent lift up his crest, and darts his tongue in the faces of the company. Would it not spoil the feast? So sin would ruin the entertainment of heaven. Here is a splendid apartment in a king's palace—it is full of gold, marble, beauty and perfumes. A multitude press into the spacious room. All is joy and gladness. But suddenly from the upper ceiling a ghastly, putrid corpse is let down into their midst! How soon is all the mirth of the occasion spoiled. So sin with its bagged form and tattered stretch would extinguish the joy of heaven. Suppose that all the powder in the British empire were carried into the Chrysal Palace and ignited; how soon would that wonderful fabric crumble to atoms. Sin in the new Jerusalem, if let to itself, would in that time demolish the towers and palaces, and walls, &c., the very foundations of that glorious city. God keeps heaven in safety, by keeping us away. O Jesus, I thank thee that in heaven, my expected home, there is no sin.

[From the Baptist Preacher.]

The Claims of the Gospel upon Small Children.

The heaviest claims of the gospel held against any mortal being by whom their full discharge is possible, are those upon youth and children. Others may be converted and saved; but they are in religion what bankrupts in late life are in worldly business; they may live, but seldom accomplish much. The gospel claims our whole life, which none can pay but the young. Grace often saves the old and the mid-aged. Glory to God that it does. But none but the youth can devote his whole life to God; all others having already squandered the most valuable portion of it upon the world and in sin.

This single fact, young friends, places you in a condition which angels and spirits of just men made perfect might covet. Late, that is time, that is existence, is not ours, but God's who gave it, and Jesus Christ who redeemed it.—Thus given, and thus redeemed, we owe it all to God.

None but children can meet this demand.—This impossibility must diminish, if such domination be possible, the happiness of some souls of glory. The believer dying at sixty, converted at forty, reflects, and reflects forever that he consecrated to Christ only one-third, and that the last valuable of his existence; the rest to the world and to sin; and to attracting others to the world and to sin. He only, even in heaven, who remembered his Creator in the days of his youth, can enjoy the happiness of knowing that he devoted all to God. Though heaven is, I trust, just before me, yet were this whole earth and its contents at my disposal, could I exchange situations with you, and know what I now know, gladly would I do it, and give the whole world in the bargain. Then you are richer than I am by this whole world, and more.

To be religious, is to be a disciple, learner, pupil of Jesus Christ; to be a scholar in his school, learning and practising the lessons of the gospel, which Himself and his apostles taught. To become religious, is to enter this school.—The military lessons are two: lessons continue through the whole course, learn what else you may, namely: that you are sinners, and that Christ is your Saviour, and the only Saviour; and willing to save to the uttermost, all that come to God by him.

the heart. Not even the most flagrant sinner ever becomes a disciple of Christ, without his own consent. "Thy people shall be willing in the day of thy power."—Ps. ex. 2. "Whoever will, let him take the water of life freely."

A Brand Plucked from the Burning.

"I was standing by the side of my mother, under the spacious porch of Dr. Beattie's Church, Glasgow, awaiting the hour for afternoon service, when I observed two young men turn a corner, and walk towards the church. They were dressed in their working clothes, unshaven and dirty, and slightly intoxicated. As they passed the church door, they assumed the swaggering, irreverent gait, laughed, and finally commenced singing a profane song. My mother turned to me, and said, 'Follow those two men, and invite them to a seat in our pew.'"

I soon overtook them and delivered my mother's message. One laughed scornfully and began to swear; the other paused and pondered; he was evidently struck with the nature of the invitation. His companion again swore and was about to drag him away; but he still paused. I repeated the invitation, and in a few seconds he looked in my face and said, 'When I was a boy like you I went to church every Sunday. I have not been inside of a church for three years. I don't feel right; I believe I will go with you.' I seized his hand and led him back to the house of God, in spite of the remonstrances and oaths of his companion. An excellent sermon was preached from Eccles. xi. 1. 'Cast thy bread upon the waters; for thou shalt find it after many days.' The young man was attentive, but seemed abashed and downcast.

At the conclusion of the service my mother kindly said to him, 'Have you a Bible, young man?' 'No, ma'am, but I can get one,' was his reply. 'You can read of course?' she said.—'Yes, ma'am.' 'Well take my son's Bible until you procure one of your own, and come to church again next Lord's day. I will always be happy to accommodate you with a seat.'

He put the Bible in his pocket and hurried away. At family worship that evening my mother prayed fervently for the conversion of that young man.

Next Sunday came, and the next, but the stranger did not appear. My mother frequently spoke of him, and appeared grieved at his absence. He had doubtless been the subject of her closet devotions. On the third Sabbath morning, while the congregation were singing the first psalm, the young man again entered our pew. He was now dressed genteelly, and appeared thin and pale, as if from recent sickness. Immediately after the benediction, the stranger laid his Bible on the desk, and let the clerk, without giving my mother an opportunity she much desired of conversing with him. On one of the blank leaves of the Bible we found some writing in pencil signed 'W. C.' He asked to be remembered in my mother's prayers.

Years rolled on; my mother passed to her heavenly rest; I grew up to manhood, and the stranger was forgotten.

In the autumn of 18—, the ship St. George, of which I was the medical officer, anchored in Table Bay.

On the next day, being Sunday, after morning service, a gentleman seated behind me, asked to look at my Bible. In a few minutes he returned it, and I walked into the street. I had arranged to dine at the 'George,' and was mounting the steps in front of that hotel, when the gentleman who had examined my Bible laid his hand on my shoulder, and begged to have a few minutes' conversation. We were shown into a private apartment. As soon as we were seated, he examined my countenance with great attention, and then began to sob; tears rolled down his cheeks; he was evidently laboring under some intense emotion. He asked me several questions—my name, age, occupation, birth-place, &c. He then inquired if I had not, when a boy, many years ago, invited a drunken Sabbath-breaker to a seat in Dr. Beattie's Church? I was astonished; the subject of my mother's anxiety and prayers was before me. Mutual explanations and congratulations followed, after which Mr. C. gave me a short history of his life.

He was born in the town of Leeds, of highly respectable and religious parents, who gave him a good education, and trained him up in the way of righteousness. When about fifteen years of age, his father died, and his mother's straitened circumstances obliged her to take him from school and put him to learn a trade. In his new situation he imbibed all manner of evil, became incorrigibly vicious, and broke his mother's heart. Freed now from all parental restraint, he left his employers, and travelled to Scotland. In the city of Glasgow he had lived and sinned for two years, when he was arrested in his career through my mother's instrumentality. On the first Sabbath of our strange interview, he confessed that after he left the church he was seized with pangs of unutterable remorse. The sight of a mother and son worshipping God together, recalled the happy days of his own boyhood, when he went to Church and Sunday School, and when he also had a mother—a mother whose latter days he had embittered, and whose grey hairs he had brought with sorrow to the grave. His mental suffering threw him on a bed of sickness, from which he arose a changed man. He returned to England, cast himself at the feet of his maternal uncle, and asked and obtained forgiveness. With his uncle's consent he studied for the ministry; and on being ordained, he entered the missionary field, and had been laboring for several years in Southern Africa.

The moment I saw your Bible this morning," he said, "

THE BAPTIST.

MARION, ALA.

WEDNESDAY, MARCH 24, 1852

J. B. STITELER, Corresponding Editor.

TRAVELLING AGENT.—Williams E. Chambliss is the travelling agent for this paper, having full power to close its unsettled business in any manner usual to printing establishments.

DEATH OF MRS. SHUCK.—In another column will be found a communication from brother Yates to the Baptist Recorder, announcing the death of Mrs. E. G. Shuck of the Shanghai Mission, China. This intelligence will be received with universal regret. To the Baptists of Alabama and Mississippi sister Shuck was especially dear, not only account of her public character, as a lady of high intellectual and religious worth, but because also she was from our midst. It will be remembered she was married to Mr. Shuck in this place about five years ago, and that here she laid her life on the altar of God as a missionary to the heathen. Here she was personally and well known, and here she was affectionately beloved. Her aged parents—her father, a minister of the gospel—still resides in Mississippi, where their intelligent and active piety have created for them the esteem of all. These with other relations and friends will mingle their tears in one common lamentation, and exclaim alas my sister!

The particulars of her illness and death will be seen in the letter referred to. Sincerely do we condole her aged parents and her bereaved husband, and the China Mission on their loss. May he that guides the whirlwind and the storm, bring light out of darkness, bring good out of evil.

Since the starting of our Power Press some time ago, our friends must have remarked a decided improvement in the execution of our paper. Unfortunately, however, we failed last week. The evening before we went to press, there occurred a sudden, violent change of the weather, which so materially affected our ink, that we were scarcely able to get our paper out at all, and in no case without detriment. We regret this, but accidents will happen in the most careful of hands.

Several interesting articles will be found on our first page, to which the attention of the reader is referred.

We hope that *Erastus* will give us his real cognomen. Contrary to our general rule we admitted his communication in the absence of this, because it involved nothing to demand responsibility, and because we were almost satisfied of the author, by its internal marks. For the sake of our rule, however, it is proper to require this much.

THE CHURCH IN CLINTON.—Brother M. W. Phillips, writing us from Mississippi, says: "I witnessed the constituting of a church, and I suppose I might add organizing, too, as the church in Clinton, after being constituted, proceeded to call a pastor, elect two deacons and a clerk. Our bro, L. B. Holloway is pastor, one Lord's day; and brethren Moses Granberry and Allen Willis, both lately deacons of other churches, and brother I. N. Uner (Principal of School) as clerk. There were present brethren elders W. M. Farrar, W. H. Taylor, E. C. Eager, I. S. Caldwell and brethren Wm. and Wilson Bolla (a licentiate, I think) and W. Jordan Denson. I believe this church is the first Baptist ground broken in Clinton, and beginning with 17 members, I think; may it take deep root and spread its branches far and wide."

AND IT PASSED.—During the late annual Conference of the Methodist church of Alabama, the Rev. Mr. Milburn, a popular Methodist preacher of this State, was called upon to account before his brethren for having visited a place of doubtful propriety, and in the course of his defence, made the following declaration: "The preaching of Theology is the bane of the church and the curse of the pulpit."

What is Theology? It is the word of God.—Therefore "the preaching of the word of God in the bane of the church and the curse of the pulpit" and yet the Alabama Conference allowed it to pass! After this what will surprise us?

Minister's Library.

Brother Editor:—Allow me through your columns to acknowledge the receipt of a handsome sum, on the eve of a late trip to Mobile, from the church and congregation at Providence to replenish my Library. The thought, I believe, originated with our venerable brother Shepherd Spencer, Sen., who, now above four score years, seems to be spared to devise liberal things. I communicate this kind act of my dear people, with the hope that it may stir up the pure minds of other churches on the subject, and that I may thus render a service to my brethren in the ministry, for whom there is a Benjamin's portion of affliction in my heart.

I will here add, that I have before been indebted to Father Spencer for a valuable donation to my Library.

Nor can I forbear to mention that the Hon. James D. Webb, of Greensboro, Ala., a friend of my youth, who I trust is sincerely a disciple of Jesus, has heretofore laid me under deep obligations for a like valuable gift. May the blessings of Him who said, "Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward," be upon him.

Affectionately,
E. B. TRASK.

Providence Parsonage, Sumter Co., Mar. 19.

BAYLOR UNIVERSITY.—During the last session of the Baptist State Convention of Texas, a special meeting was held with reference to the endowment of the Presidency of Baylor University, the result of which was, that five thousand and four hundred dollars were immediately subscribed. This was noble. May the enterprise thus commenced be speedily consummated.

Consecration of the Ministry.

3. The institution of the deacon's office, and the example of the apostles, is still further evidence of the exclusiveness of the ministry.—In what necessities did this office originate?—and what were its objects? Certainly not in the ordinary sacramental services, as our modern custom would seem to indicate. Hence, we read: "When the number of the disciples was multiplied, there arose a murmuring among the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them, and said, It is not reason, that we should leave the word of God to serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word."

Such is the brief original history of this institution. From it but a solitary lesson can be drawn. It contemplated only one prominent and important object—the disentanglement of the ministry from all secular engagements, that their time and attention might be wholly given up to the work of the Lord. And, if we are careful to observe, that, at this period, the apostles were engaged in the simple disbursement of a public fund, already collected, and that among the objects of its gracious appropriation, the care of many poor widows held a conspicuous place, we shall be mightily impressed with the stringency of that law, which required them to abandon even this, and to "give themselves continually to prayer, and to the ministry of the word."

Nor was the example of the apostles inharmonious with their doctrines. With a solitary exception, which we shall consider anon, there is no intimation that any of these—the early ministry of the churches—were ever turned aside from the high and responsible duties of their profession, to the paltry concerns and interests of the world. From henceforth, they held this sacred office in the light of an absolute and unconditional duty; and having put their hands to the plough, they never, for once, looked back. In the midst of poverty, persecution and hardships, they knew nothing but Jesus Christ and him crucified. This was the burden of their thoughts, and the business of their hands; and in this, their example is the more worthy of our imitation, by how much we can urge no reason for a different course which did not equally affect them. Are many of our churches poor and small? So were theirs. Have we individual wants? So had they. Are we members of civil society, whose interests we are bound to promote? They were no less so.

But, we are reminded that, to all this, St. Paul was an exception: and what if we admit it? What, if during the five years of his sojourn at Thessalonica, at Corinth, and at Ephesus, he steadily pursued his craft of tent making? It was but one-fifth of the term of his ministry, and can bear no proportion to six-sevenths of our time spent in the entanglements of worldly pursuits. Nor is there a man among us who can plead a like extenuation for such a course with St. Paul. He was at that time in the midst of the heathen; we are in the bosom of a christian community. As yet there were no churches in those cities; ours are of long standing and permanent duration. There the principles of church organization—the relative duties of churches and pastors—had not yet been developed; to us they are clear and palpable; and by us they are fully acknowledged. A present, actual and unavoidable necessity, was the utmost of his labor; to us there is no such necessity. Our hands minister, rather to luxury and ease. What precedent does the example of St. Paul afford, for the prosecution of schemes of worldliness and gain, even to the extent of wealth and superfluous extravagance?

Yes, my brethren, St. Paul was an exception, to us, rather than to Peter, James and John.—For once, he never dreamed of the school-room and the law office, the farm or the merchandize. Lands and negroes, fine carriages and spacious palaces, sumptuous feasts and crowding guests, these never once entered into his thoughts.—He was, indeed, an exception. In labors he was more abundant; in stripes above measure; in prisons frequent; in deaths off. Of the Jews, five times he received forty stripes, save one. Thrice he was beaten with rods; once was he stoned; thrice he suffered shipwreck; a day and a night was he in the deep; in journeyings often; in perils of water; in perils of robbers; in perils by his own countrymen; in perils by the heathen; in perils in the city; in perils in the wilderness; in perils among false brethren; in weariness and painfulness, in watching often; in hunger and thirst, in fastings often; in cold and nakedness.—Yes, verily, St. Paul was an exception of the first magnitude—"not a whit behind the very chiefest apostle."

But, we allow that the times have greatly changed, and that men of eminent piety are needed at the head of all our schools and colleges; and in what vocations of life are they not needed? To say, however, that among the innumerable laymen of the churches, there can be none found adequate to these duties, were a serious reflection on both their piety and intelligence. Or to suppose that we can better promote the glory of God and the happiness of the world, by crowding the ministry into all these stations, than by closely confining them to the legitimate duties of their office, were a grave imputation of folly to that divine dispensation by which they have been designated to a different employment: and in whose word it is positively commanded, "let him that teacheth, wait on his teaching, and him that exhorteth, (or preacheth,) wait on his exhortation."

Mississippi Baptist State Convention.

Thanks to the brother whose kindness has placed us in receipt of the proceedings of the Fifteenth anniversary of this body, held at Aberdeen, Nov. 6-11th, 1852—Rev. S. S. Lattimore, Pres., and Rev. J. T. Freeman, Sec. It was well represented by 11 district Associations and 7 churches, and was evidently one of the most interesting and business-like meetings of this that body has come under our observation.

Respecting its finances we remark that, in addition to \$2605.72 received and disbursed by the Treasury during the year, the sum of \$1137.95 was received for the various objects of the Convention at this meeting.

For the information of the brethren we copy the following important resolutions.

1. THE COLLEGE:—"Resolved, That the Convention raise by subscription, the sum of \$100,000, for the endowment of the Baptist College at Clinton.

Resolved, That an agent be employed to take the field immediately for the accomplishment of said object."

(The Rev. W. M. Farrar, one of the best men and the best agents in the State, was appointed under this second resolution, and has already entered on his duties. Ed.)

2. THE BIBLE:—"Resolved, That we, as a Convention recommend to the friends of the Bible Cause, to form at this time a State Bible Society."

(This Society was at a subsequent stage of the meeting organized, and the officers appointed—Rev. J. T. Russell, Pres., and Isham Harrison, Jr., Cor. Sec. Ed.)

3. THE DIVISION OF THE CONVENTION:—"Resolved, That it is the unanimous opinion of this body, that the welfare of our Denominational interest depends on our union and concert of action, in one efficient body, as now constituted. 'United we stand, divided we fall.'"

4. INDIAN MISSIONS:—"Resolved, That we do most earnestly recommend to all our brethren, a largely increased patronage of the Indian Mission cause, and our Pastors be requested to deliver at least, one sermon annually, in all their congregations on this subject, and take up public collections for the same.

5. FOREIGN MISSIONS:—"Resolved, That we earnestly recommend to the pastors of all our churches to preach a sermon to their respective congregations, upon Foreign Missions annually, and take up a collection for the advancement of this great work of Christian benevolence."

6. EDUCATION:—"Resolved, That this Convention do most cordially recommend to the Baptists in Mississippi, to patronize schools within our own borders.

Resolved, That we cordially recommend the high schools already, or about to be in operation, wishing them the most abundant success in their very laudable efforts."

7. THE COLORED PEOPLE:—"Resolved, That we recommend to all professing Christians in our denomination to endeavor to teach on each Lord's day in a catechetical form the leading points of the plan of redemption—where they cannot avail themselves of the preached gospel."

The next annual meeting of this body will be held with the Baptist church at Clinton, Hinds county, on Thursday before the 2nd Sabbath in Nov., 1852—Rev. E. C. Eager to preach the Introductory, Rev. B. B. Gibbs, alternate.

CHRISTIAN REPOSITORY.—This the title of a new monthly, being published in Louisville, Ky., under the editorial supervision of the Rev. J. L. Waller, of which we are in receipt of the first and second numbers. Bro. Waller appears no where so well as in the management of a work of this character, and in this department we have few able defenders of the faith. We regret that we cannot always agree with him in style and spirit; nevertheless, we frankly concede to him sterling abilities, which we trust God may always employ usefully.

The Repository is well filled with highly interesting and important matter, the true merits of which none will so well appreciate until they read them. It is a large octavo of more than 100 pp. to the number, at Two Dollars invariably in advance—cheap enough in all conscience.

DISMISSING AND RECEIVING MEMBERS.—The Tallapoosa Baptist Association at its last session recommends that, in dismissing members, a limit (according to circumstances) be inscribed in the letter. If the member does not remove beyond the bounds of the State, the validity of the letter be limited to six months; if beyond, to twelve months. With regard to receiving members now holding letters of more than twelve months date, without a good reason for the same, that they be received upon acknowledgement of their impropriety in retaining their letter for an unnecessary length of time. Should they be guilty of any immoral conduct, while holding their letters, or refuse to unite with some Church convenient to them, it shall be the duty of the Church acquainted with said facts to report them to the Church from which they obtained their letter.

WHEREAS, Our brother, Rev. W. F. Luck, having resigned the pastoral care of McCrory's Creek Church, the Church in reluctantly accepting his resignation, desires to express her kind feelings and high regard for her late Pastor; therefore,

Resolved, That brother Luck in laboring for us, has at all times manifested that degree of Christian faith and perseverance that so eminently adorn the character of the minister of God; and that the prayers of the Church accompany him in whatever field he may be called to labor. By order of the Church.

ELDER HOWERTON, Ch. Clk.

January 11, 1852.

FIRE.—We learn by our exchanges that the flourishing little town of Auburn, on the Montgomery and West Point Rail Road, was visited by a most destructive fire on the evening of the 18th inst., by which a large portion of the business part of the town was laid in ashes.

John Wesley and Methodism.

Thus discoursed the Rev. Professor Deems Editor of the Southern (Episcopal) Methodist Pulpit, touching his favorite Methodism and its founder:

"If we may apply the figure to Methodism, we can very readily see that a government suited to the sooty colliers of England, servants, and the uncultivated, who had grown up amid all the peculiarities of an aristocratic country, might hardly be fit for a church among whose laymen are Presidents and Professors in Colleges, Judges of Supreme Courts, Senators, and men liberalized by professional learning and polite associations. The facts, John Wesley formed societies; ours is a Church. John Wesley did not make government a special study; but being a strong man and a violent Tory, and finding a set gathering around him to be governed, he seized the reins, he became autocrat; and through his helpers he governed most ably. It was very natural that when our Church was formed, it should be built somewhat after the model of the 'societies' of Wesley. Is it not too exact a copy, and may it not need mending? Even if Wesley had made government a study, and was by nature superior to the mass he controlled, there are laymen in our church in this day, as great natives as Wesley, who have paid much more attention to the science of government. This is said with great deference and much veneration for many things in the character of John Wesley. He was before his times; ours before him."

Verily, the people will at last be satisfied that Baptist representation of Methodism, as a system of complete ecclesiastical despotism, is after all not so wide of the mark. What more could we have said of it than Professor Deems has said. He allows that John Wesley did not form a church but that Methodism in his hand was only intended to be a society; that "Wesley did not study government, but being a strong man and a violent Tory, and finding a set gathering around him to be governed, he seized the reins, he became autocrat! Wesleyan Episcopal! Methodism is suited to the sooty colliers of England, servants, and the uncultivated, but can hardly be fit for a church among whose laymen are Presidents and Professors in Colleges, Judges of Supreme Courts, Senators and men liberalized by professional learning &c.," What if a Baptist had said this? But it is a confession from behind the screen, a confession which conscience was obliged to make. Read it again, and show it to your neighbors.

Arkansas Correspondence.

The following extract from a private letter just received from the Rev. Dr. Hartwell, of Arkansas, will be read with interest by all his friends in Alabama. We are always glad to hear from him, especially to hear good news of him.

We shall in copy next week's paper an advertisement of the "Camden Female Institute," of which Dr. Hartwell is the able and worthy Principal, and with all confidence recommend it to the patronage of the public. We have known brother Hartwell ever since we were a boy—he was our own instructor, near twenty years ago—and we have never known any thing of him but what might be mentioned in his praise just now. He, however, needs no eulogium from our pen, as those who patronize his school I themselves will testify. But to the extract:

"I am now located in the city of Camden—a new and growing place. It is a place of more business than any other town in the State. It is only seven or eight years since the town commenced, and now there are say 1,500 inhabitants or more, and continually increasing. I am acting as Pastor of our church here—a small but united body. Our congregations are quite respectable and attentive. I have charge also of *The Camden Female Institute*. A copy of my advertisement I send you enclosed. You will see by this that an Institution of a high order is intended. We hope to succeed in our undertaking."

We are much pleased with our location. We find it much more pleasant than our former residence in Union county, where we were in the woods. Camden is about 750 mile by river from New Orleans, and first class steamboats make the trip and back in two weeks. The *Ouachita* is one of the finest rivers in the world.—This year it was very late in rising, but is now in fine boating order.

There is much destitution in this State.—But few of the churches have preaching more than once a month. Probably, nearly all the churches are thus supplied, but there are many places where there are no churches, where the people are destitute of preaching. We are trying to do something towards supplying the destitute, but hitherto we have done but little. However, our motto, is "TRY AGAIN." The Lord has blessed our efforts hitherto, and we have reason to be encouraged.

Health of self and family is good. We consider this place healthy.

Accept our kind regards.

Yours affectionately,
JESSE HARTWELL.

Minutes Wanted.

Dear Bro. Editor:—In order to complete the returns from the South-Western States of the denominational statistics, for our new "American Baptist Register" about being published. We still want the Minutes of the following Associations for 1851—viz:

ALABAMA.—Bethlehem, Cherokee, Liberty (East), Liberty (South), Mulberry, Muscle Shoals, North River, Salem, Tallasahatchie, Tuskegee, Pine Barren, Bigly River.

MISSISSIPPI.—Alderden, Bear Creek, Choctaw, Columbus, Ebenezer, Mount Pisgah, Pansola, Pearl River, Yalobusha, Zion.

LOUISIANA.—Concord, Eastern Louisiana, Louisiana, Mississippi River, Ouachita.

ARKANSAS.—Rocky Bayou, Salina, St. Francis.

We shall be obliged to any brother who will enroll copies of any of the above Minutes in letter envelopes and forward them at our expense, to the AMERICAN BAPTIST PUBLICATION SOCIETY, PHILADELPHIA, PA.

Distressing News from China.

Dear Bro. Toby:—You may not have heard before this reaches you, that dear Sister Shuck is no more. She departed this life in perfect peace, on the morning of November 21st, at 4 o'clock. At 11 of the same night she gave birth to a daughter. This was succeeded by excessive hemorrhage. Being in a very low state of health at the time of her accouchment, she could not survive it, but fell asleep in Jesus. Dr. Taylor, of the Methodist mission, was in attendance, when her case became alarming. Lockhart was called in, but she was fast going—human aid could not save her. God has taken her from his service on earth to his service in heaven.

She seemed to be apprehensive of such a termination. For days before the event she spoke freely to Mrs. Yates on the subject; and always with composure and resignation. Only felt anxious for her husband and children in their bereavement. She gave full directions as to what disposition she wished made with her children, in case she should not survive her anticipated confinement. The infant if it survived her, she wished Mrs. Yates to take charge of, till it was able to be taken to the States. The infant is now with Mrs. Yates, and appears to be doing well.

Bro. Shuck, as you may well imagine is crushed to the earth. Poor man, the future to him is all darkness.

Our Mission circle has sustained a heavy loss. Sister Shuck was eminently qualified for the station she so ably filled. She was devoted to the interest of her husband and family as well as the best interest of the mission. She loved the Mission work, was much interested in all our plans for extending the knowledge of Christ.

Her work is done, her life of usefulness has been cut short; Let it be so.—Our loss is doubtless her gain. It now remains for us to profit by the Providence of God. May this dispensation be blessed to us all, and to the heathen. Five years ago to-day, and there were eight of us in Richmond ready for China. Now where are they? Only three left on the field and one of them a wreck. Mine is the only remaining whole family. How mysterious are the Providences of God, and how well it is that we cannot know them. How fortunate it is that we are to live by faith in the Son of God.

I know not Bro. Shuck's plans for the future, indeed he does not know himself. Yours of August containing one from my father came by last mail, thank you both. No Recorder by last mail, why? Mrs. Pearce is not very well. My own health much improved, my family very well. I deeply sympathize with you in your afflictions. Hold on if you can don't give up the ship.

Affectionately,

M. T. YATES.

Shanghai, Dec. 18th, 1851.

Worldly Minded Ministers.

Dear Bro. Chambliss:—In the "Home and Foreign Journal" for March, please see an extract from Bro. Shuck, from Shanghai. Just such an article might be copied again and again. If a missionary fail most because he uses not the pastoral duties, may we not attribute some failing when pastoral duties are not performed by our home missionaries—preachers?

Why, sir, no longer than last week, having occasion to ride out to a meeting of the brethren, and desiring to see the pastor, waiting until after sermon, I some how missed him, but called at his house, not longer than an hour after closing of services and including business of the church, but he, the preacher, had gone to his field! There were from 3 to 5 of us pretty much in company, when each one remarked, well! he is certainly in haste to get out to his cotton patch, or to that effect. There may have been great haste in this, yet for a body to get home, eat dinner, and doff one's "Sunday go-to-meetings," and get out to driving, in an hour indicated—energy any how.

I know myself only in part, yet I think enough to say in the positive that I would not offend my brethren, and that I do not attribute remissness, for fault finding, but that some one may be stimulated to exert himself, if our pastors could evince so much energy in the "harvest" field of our Divine Master as they do in the school-room, in the cotton field,—oh! the change. We would hear a different remark from the above, and see far more unity and love. I query much if our monthly meetings, with haste to get away and haste to get into the field, will operate well on the spiritual, as similar haste does on the bodily man. We see men dropping their implements of divine making, sit to table bolt down strong meats, jump at the dime tool, and push ahead,—in a few years, at most, many who have not ostrich stomachs sink under it, with indigestion and all its concomitant horrors. Why should it all be so?

I have seen many, in such hot haste, that by the time Aeneas is said, they are almost in saddle, not waiting for a wee bit of a shower to pass, that they may get back, I suppose, to their worldly pursuits. The world has a powerful hold on us, so much so that we are always trying to excuse ourselves. The man who does not provide for his own family is worse than an infidel,—is enough to excuse some, when rising at 4 o'clock in the morn and pushing until 9 at night.

Teach us, O God, our duty, and enable us to do it, is the prayer of your weak brother.

March 8, 1852.

HARPERS NEW MONTHLY MAGAZINE.—This is another literary monthly of special elegance, both as it respects matter and execution. It may be had of book-sellers, periodical agents, or from the publishers, in New York, at three dollars a year, or twenty-five cents a single number. Each number contains 100 pages, royal octavo, double columned.

Domestic Mission Board—St. Louis, Mo.

Dear Brother:—Enclosed you have my quarterly report. For some six weeks during the first half of the quarter, we had preaching at our chapel every night in the week except Saturday. The spirit of the Lord attended the Word preached, and souls were converted. Rev. John Teasdale assisted us the first week, and good succeeded his labors. Besides him, we had no assistance except occasionally from the city pastors, Jeter and Owens.

At our first baptizing nine interesting converts to Jesus, were buried in the baptismal waters, in the presence of a very large congregation. The sight was solemn and imposing, and did not fail to make impressions on the large audience for the advancement of truth. Dr. Jeter has since baptized two from the Methodist connection, who were convinced of their error by witnessing the aforementioned baptisms. Wonder why sprinkling does not work similar effects in favor of ranting?

At a later period we baptized six more, making in all fifteen for the quarter. Some others will probably do likewise before very long.—Among the number of the baptized are three young men, two of whom are teachers in our Sabbath School. Five were the relations of a brother who was baptized during the last summer, as heretofore reported in the Journal, and whom, we believe, the Lord made instrumental in gathering in these his kindred. Three of the females had been teachers in our Sabbath School, and three had been pupils. One elderly lady came from the Methodists, and is now rejoicing in the answer of a good conscience, having been baptized after the Apostolic pattern. Another who had for years worshipped in Presbyterian congregations, but always a Baptist in sentiment, was among the number of the baptized. Besides those who were baptized into the fellowship of our little church, three other Sabbath School teachers were baptized! Jeter, and joined, with their relatives, the second church.

I must devote a line especially to the case of one young woman. She has Presbyterian parents, was raised in a Pseudo-baptist Sabbath School, and all her prepossessions must naturally have been that way. Before we knew the state of her mind she had obtained her mother's consent to be baptized, and she is now a member of our church. How mighty is truth when once clearly apprehended!

Our church has been called to part, this quarter, with one of her most valuable young members. An energetic, pious young sister, whom I baptized about a year ago, married Rev. Mr. Herrick, missionary to the Indians, and is now with her husband, at the station. Though reluctant to give her up, we have the consolation of believing that she will be the instrument for much good to our American savages.

Our Zion now numbers seventy-three, more than we have ever had before, but there is a certainty that it may not be much reduced in less than a month hence. The accounts from California have excited our citizens, and many are preparing to leave for the land of gold. Besides, there are numerous smaller paradises to which many will be wending their way, though I do not all things considered—whether the merchant or the mechanic will find a better place for a livelihood than St. Louis.

JOSEPH WALLER.

St. Louis, Mo., March 10, 1852.

From the Tennessee Baptist.

Brother Graves.—At a regular meeting of the Union Church, of the Missionary Baptist, it was made known that E. D. Russell, who came among us and proclaimed the glad tidings of salvation to a sinful community, and declared to the members of this church, that he held a license to preach from a Missionary Baptist Church, Missouri, has now a living wife in the State of North Carolina, that he passed in parts of the county as a single man, and that he has now run away from here for debt, and lied in the basest manner to get off without suspicion.

Resolved, That a person against whom such charges are sustained, is unworthy of consideration as a Christian, teacher or minister. We would, therefore, warn our churches against him.

A. B. BEARDEN, Mod.

CHARLES POWELL, Ch. Clk.

Dallas, Miss., Feb. 28th, 1852.

The Flight of Time.

BRO. CHAMBLISS:—The following lines, not being found in any work accessible to us, ought to be preserved in your valuable paper. I have heard them attributed to the celebrated Charles F. A. of England, who reformed his latter life, as affirmed.

"How swiftly Time flies, and the longer he flies, still faster it hastens away.
For what in prospective, seemed ages ago, in retrospect seems but a day.
I've gathered life's roses, and felt the sharp thorns, that lay in the path where I stray'd.
The roses were bright, as the vapors of morn, but alas! like the vapors would fade.
The thorn still remain'd and wrank'd my body, when a white plume'd seraph appear'd.
'Twas mild resignation, she scotch'd me to me, and the path of my pilgrimage cheer'd.
She show'd me a female, who placed on a rock, immovably fix'd, seemed to stand.
The trumpet beat round her, she felt not the shock.
Towards heaven she pointed her hand, behold! cried my comforter, shroud'd in light.
The cross deck'd with triumph appears.
Now say what you know, in this valley of life, deserving your hopes or your fears.
As she spoke, every flower its beauty reveal'd, her breath was so fragrant and sweet.
And as the best sign of the redemption I view'd, The thorn pointedly fell at my feet.
Now Time's rapid flight, I no longer deplored, His scythe without terror I see,
When his glass shall be broken, his reign be no more,
Eternity opens to me."

More completely.

Mississippi Baptist State Convention—Meeting of the Board.

The following letter, which we copy from the Tennessee Baptist, will be read with interest by all our Mississippi brethren, particularly:—The Board of the Mississippi Baptist State Convention met to-day, and had a very interesting meeting. On application of the Biloxi Association, for aid to support a Missionary in their bounds, by their Moderator, the Rev. D. Standford, it was,

Resolved, That an appropriation be made to aid them to sustain a minister, and that the Corresponding Secretary petition the Domestic Board at Marion to aid them in this work. A committee, consisting of Rev. Benjamin Whitefield, Rev. D. Standford, and brethren William L. Balfour and W. Jordan Denson, be appointed to superintend the operations of our Missionary on the sea shore, in the bounds of this Association: who, by order of the Board, will be furnished with our denominational books for distribution—acting as a colporteur as well as a minister.

The committee is desirous of employing a thorough going, pious brother, to devote all his time in that region of our State, and will make a strenuous effort, to give him a liberal support. The Biloxi Association covers all of the coast from the Louisiana line on the west to the Alabama line on the east, and back into the interior some distance. It has lately been organized, and as yet quite a weak body, as to members, but has all the elements of a missionary body. There is no healthier region of country in the world, than lies all along the coast from each of the two State lines to the other, and will soon be densely settled. It is filling up rapidly with summer residents by the planters of Mississippi and Louisiana, and merchants and other professional gentlemen from New Orleans—many of whose families spend all their time there—while their husbands are spending the week in New Orleans, visiting their families on Saturdays, and returning to the city on Monday mornings. They have regular daily packets. We hope to do much there the coming season, as all the members of the committee spend their summers there, and brother D. Standford all of his time.

At the last session of our State Convention, a committee was appointed to visit our College at Clinton, on Friday before the 4th Lord's day in June. Some arrangements have already been made by the Ministerial Education Society to make the meeting an interesting one. Invitations will be given to some of our distinguished brethren in other States to visit us at that time. You were of the number spoken of, and I hope you will find it convenient to be in attendance.

The Ministerial Education Society's Board met the same day, and recommended to the Trustees of the College to call Dr. A. MacClay, of New York, to the Theological chair—which the Trustees did at a meeting the same evening—and measures taken to procure a large library for the use of the College. It is believed by the brethren that brother MacClay will accept—he has been engaged all the winter in travelling for the Bible Union, and has succeeded well.—The grounds he takes, and arguments used, carries conviction to all whom he sees—but the dried in the wool pedo-baptist, who have but a smattering education. No honest scholar even of the pedo will risk their reputation in trying to refute the facts given by him, of the necessity of a revision of the holy word of God. I presume brother Phillips, Corresponding Secretary of the Educational Society, will give you an extended account of the proceedings of the Board of Education. Our denomination seems awakened to the great importance of education.

Yours,
W. JORDAN DENSON.
Clinton, Miss., Feb'y 14, 1852.

EXTENSIVE REVIVAL.—We learn through the Biblical Recorder that a series of meetings has been conducted in the Raleigh Baptist church of several weeks continuance, as the result of which one hundred persons have professed conversion, of whom fifty-seven have united with the Baptists.

Dr. MacClay.—It will be seen in another place, in the communication of brother W. Jordan Denson, that the Rev. Dr. MacClay has been elected to the Presidency of the Mississippi Baptist College. Whether he will accept, we presume is not yet fully known.

SABBATH SCHOOLS.—A report on Sabbath Schools, read at the last meeting of the Texas B. S. Convention, says:—

Within the bounds of the Colorado Association, the most western one in the State, there are 22 Sabbath Schools now in operation, with an aggregate number of 1,000 Scholars, and 6,000 volumes in their Libraries, exclusive of Bibles, Testaments, Hymn Books, Question Books, &c. There are 7 Associations of Missionary Baptists in the State. Now taking the statistics of the Colorado Association as the basis of our calculation, it will follow that there are seven times twenty-two, or one hundred and fifty-four schools in the State, seven thousand scholars, and fifty-two thousand volumes in the Libraries.

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 28; the place, Marion, Alabama.

S. DYER
Cor. Secretary.

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 28, 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, for

merly known as their head war chief.

We have just received information from brother De Voie, the Pastor of the Church in Marion, which authorizes 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.

MARRIED.—On the 15th inst., by Rev. J. H. De Voie, Mr. Wm. W. LUMPKIN, of Athens, Ga., to Miss L. M. KIXE, daughter of Gen. E. D. King, Marion, Ala.

Mortuary.

DIED.—Near Carrollton, Pickens county, Alabama, Mrs. MARTHA CURRY, wife of William Curry, Sr., aged nearly 58 years. She was first attacked by Pneumonia, and, after six weeks typhoid fever supervened, which resulted fatally on the 25th ult., after an illness of about eleven weeks. A bereaved husband and ten children are left, by this afflictive providence, to mourn an unspeakable loss. The subject of this notice, was a native of Fairfield District, S. C. At a very early age—even in childhood—she professed religion, and while yet quite young, united with the Presbyterian Church. Several years afterwards, however, she, with her husband, who was a member of the same church, was led to investigate the subject of Baptism, the result of which was that they both soon followed their Saviour in the "liquid grave," and united with the Beaver Creek Baptist Church. She removed to Pickens county in the year 1835, and united with the Big Creek church, under the pastoral care of Elder C. Stewart in which communion she remained during the last seventeen years of her life. The religious character of the deceased was harmonious and well developed, being illustrated by all her conduct in life. She was especially fond of religious literature, and she consequently possessed a correct knowledge of doctrine and duty. The writer will never forget an exercise which was practiced in her family every Sabbath evening. At such an hour it was her habit to call the members of her household around her, and read to them a portion of the Bible, a sermon, or some religious tract, and to follow the lesson with impressive remarks, urging upon each of us the importance of an immediate personal interest in Christ. The blessing of God evidently succeeded this faithful attention to the children he had committed to her charge. She was permitted to hear a daughter, her first born, shout praises to God in the agonies of death; her oldest son is a Baptist Minister; and five other children are consistent members of Baptist churches. During her protracted and trying illness, this devoted servant of God manifested, in an eminent degree, christian patience, and during her affliction expressed a perfect willingness to depart and be with Christ. In the exercise of strong faith, she uttered many remarkable expressions which will not soon be effaced from the memory. The full enjoyment of her mental faculties was mercifully spared to her even to her latest moment. She told us she was dying, but that the Lord was with her, and we felt fully assured that Christ was accompanying her through the valley and shadow of death. "Blessed are the dead who die in the Lord; yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

M. C. C.

DIED.—In Perry county on the 24th of January, 1852, Dr. J. F. JACOBS, at the residence of S. B. Ford, his father-in-law.

Dr. Jacobs was born the 14th of February 1818, in South Carolina, Greenville district; came to Alabama in the year '41, commenced the practice of medicine in Perryville and its vicinity in '42. Here, during the period of some five years, he secured to himself considerable reputation as a physician and a gentleman.—Dr. Jacobs was married to Miss Nancy Ford the 12th of November 1845; in '46 volunteered his services in the war with Mexico. While there, under the afflictive hand of God, he was brought to commit his soul into the hands of Christ for the pardon of sin, and by faith in his name, obtained pardon with God; he then proposed, if permitted to recover and return home, that he would make a public profession of his hope in Christ. But through the influence of the enemy of souls, causing doubts and fears to prevail to some extent, he failed to do so, yet the Lord was merciful and carried on his good work, till the day of Jesus Christ. In all his sickness he manifested a remarkable degree of patience and resignation to the will of God. In his dying moments, being perfectly in his senses and fully apprised of his departure, he was permitted to rejoice in God his Saviour, and to have an entrance ministered unto him abundantly into the Everlasting Kingdom.

Dr. Jacobs died of consumption. For more than four years did the disease prey upon his system, pursuing him unto death. But the righteous have hope in their death, for this last enemy shall be destroyed. Christ has brought life and immortality to light.

He has left an affectionate wife, an infant daughter and numerous friends and relatives to mourn his loss. They should not be ignorant, however, concerning them which are asleep, that they sorrow not as those who have no hope

for it we believe that Jesus died, and rose again, even so them also which sleep in Jesus, will God bring with him. Wherefore let all the pious friends and relatives comfort one another with these words.

DIED.—in Pickens county, on Thursday the 4th day of March, 1852, of typhoid fever, Rev. JAMES H. TAYLOR, aged nearly sixty years. His actual confinement under this illness was but of six days' duration, but he had felt the disease approaching for several weeks. The unexpected decease of this excellent man has fallen with a severe shock upon his family, and a very extensive circle of friends and acquaintances. He leaves a wife and six children and many relatives who share in this deep affliction. Mr. Taylor was born in Fairfield district, S. C., on the 20th of March, 1797; was baptized in the year 1822, or '23; was married in the year 1834; was licensed to preach in the year 1828, and was ordained a Baptist Minister on the 20th of August, 1831. He removed to Pickens county, Ala., in the winter of 1834, and was constantly engaged in preaching the gospel in that county, from that time to the day of his death.—Mr. Taylor took part in the organization of the Union Baptist Association, was for several years clerk of that body, and afterwards was annually elected Moderator, until he requested that another might be chosen. No man was more respected for moral and social worth, or was more affectionately regarded by his brethren. He was a man of clear, strong mind, sound doctrine, unwavering faith, always acceptable and instructive as a preacher, and extensively useful. His departure will be long felt as a loss to the community. In his dying hours he expressed an anxious desire "that the Spirit of Elijah's God might rest on his ministering brethren."

At Pickensville Republican please copy.

Business Department.

Letters Received.

Rev. W. C. Mignall will please accept our thanks for a list of new subscribers. In this he discovers two things—that his labors, as a Missionary, are having a salutary, liberalizing effect on the communities where he goes; and that he rightly appreciates the influence of a religious paper in the advancement of Christ's Kingdom. Finances will be right, you may send as many as you please on the same plan.

Rev. E. E. KIRK's remittance is at hand, for which, and for active efforts on his behalf, we will please accept our thanks. We shall always take pleasure in hearing of him. Other matters will have due attention.

Rev. Joel Sims has again made us debtor for a handsome list of new subscribers—much obliged. In the case of brother Loveless we will do as he says. These are the fruits, bro. S., of the long years of missionary toil through all the regions round about. We shall take pleasure in co-operating with you in building up the churches in the faith of the gospel. "A few more of the same sort" if you please.

Rev. F. Callaway has evinced his continued friendship by still additional aid—thank you, dear brother. Regret that you can't be here at the Indian Miss. Association—especially as we know the deep interest you feel in the cause of the "Red Man."—Perhaps you may yet find it convenient to do so. The New Orleans intelligence is interesting.

Rev. W. C. Hare's remittance is at hand—thanks to him. We do not know where the evil is of which he complains; but will endeavor to remedy it if possible.

Rev. T. P. Holcombe will please receive our gratitude for the interest he takes in the circulation of our paper. Hope to have many new subscribers from him ere long. His remittance will be recognized early.

Bro Aaron Wood has done right; wish every body would imitate his worthy example. The money is passed to his credit, and he will have a receipt ere long.

Rev. J. Rogers, an old and strong friend, lays under renewed obligations by his letter with substantial. Hope to hear from him often this Spring. His letters are always valuable.

Rev. W. C. Crane's remittance is at hand. Thank you. Other matters will receive attention. Please communicate with our columns. Writing for a religious paper that has a wide circulation is an effective mode of usefulness.

Bro B. A. Blakey will find an acknowledgment of his letter and remittance in our paper of Feb. 25th, the 50th number of the last volume. It appeared in the first issue after it came to hand.

Bro A. H. DuBois has many thanks for his substantial favor. His receipt will appear next week.

Bro Wiley R. Gandy will perceive that we are in receipt of his letter with valuables. Hope he will interest himself in our behalf as in former years. Recently arrived.

Bro James M. Kelley's letter is in time. Thank you, most of all for the good words and kind spirit manifested. Hope all men may one day learn to do likewise. Can't you get the members of Rev. Bro. Hart's church to furnish him the paper? Try.

Post Master, an Granda, has obliged us by his prompt attention. Wish every P. M. would do as he has done. Then should we more or less smoothly. See receipts next week.

BLACK LIST!

The Post Master, at Albany, New York, orders the discontinuance of the paper sent to Rev. W. G. Howard: he has gone to parts unknown, leaving a debt of \$5.50 unpaid at our office.

The Post Master at Minden, La., notifies us to discontinue the papers of Mr. P. Chaffin, and A. Griffin. They are each defaulters to our paper \$5.50—making \$11.

The Post Master at Macon, Ga., directs us to stop the paper sent to Sam'l B. Peacock. He has taken our paper nearly two years without paying for it—due \$3.50.

We are pained at the necessity of having to make the above notice to the public. But until men learn to deal justly by us, they may rest assured that we shall expose their delinquencies.

RECEIPT LIST.

NAMES.	AMOUNT.	Vol.	No.
C. E. Braine,	\$3.00	3	50
Sol Williams,	2.00	4	52
Pleasant White,	2.00	4	36
M. E. Gary,	3.00	3	52
Dr. A. H. Smith,	10.00	4	57
T. W. E. Wingate,	2.50	4	05
Dr. E. H. Watts,	9.50	4	52
P. S. Cromwell,	9.00	3	52
J. W. Baker,	6.00	4	13
L. Oliver,	2.50	4	44
Wm Sinclair,	4.25	2	30
J. H. Pettigrew,	2.50	4	45
John S. Miller,	5.00	4	52
Alford Perry,	3.00	3	53
J. M. Darham,	5.50	4	13
R. Leachman,	3.00	3	52
Wm Thurston,	2.50	4	46
Hardy Moore,	5.00	4	13
G. Walton,	2.50	4	52
Matthew Linam,	2.50	4	31
Mrs A. E. Piarr,	5.00	4	31
S. S. Cobb,	2.50	3	13
Mrs M. A. Baldwin,	2.50	3	46
Sam'l Pearson,	3.00	4	24

H. M. Ivey,	5.00	4	44
Pres. S. S. Sherman,	8.50	4	52
Alexis Howard,	2.50	4	50
S. Sherman,	8.50	4	52
Dr. Henry Howard,	2.50	4	47
Dr. W. T. Hendon,	2.00	4	52
Dr. B. F. Hendon,	5.50	4	13
Gray Huckabee,	5.00	4	52
Thos Craig,	2.50	3	52
James Ward,	2.50	4	52
Rev. G. W. Kennard,	2.00	4	52
Rev. Geo. McKee,	6.00	3	49
Rev. P. Shanbarger,	5.00	4	40
R. C. Shorter, Senr.,	2.50	4	52
James Allen,	2.50	4	52
J. H. Booth,	2.50	4	52
Maj Andrew Jay,	5.00	4	52
Wm Mallory,	5.00	2	33
C. Corban,	3.00	4	09
S. H. Coleman,	2.50	4	52
Miss E. P. Coleman,	2.50	3	52
M. C. Drake,	2.50	4	36
Mrs E. Adams,	2.50	4	36
Rev J. Pitts,	2.50	4	49
Juo W. S. Lloyd,	3.00	4	08
Mrs M. Rowe,	2.50	5	45
Rev T. Kingsbury,	1.00	3	10
Abraham Sanders,	4.00	4	52
Mrs J. A. Waters,	2.50	4	52
S. J. Fuller,	2.50	5	52

Other receipts next week.

WILLIAM W. SANGER, M. D.,

Physician and Surgeon.

VERY respectfully offers his professional services to the citizens of Marion and its vicinity.

Residence at the house of Mrs. Mary Ann Tarrant. Marion, March 24, 1852.

To Arrive—Stoves! Stoves!

WILL be received in a few days a large assortment of Stoves, among which will be found the Iron Sides, Iron Witch Cooking Stoves, &c., of the latest patterns.

Also Church, Parlor and Office Stoves, suited for this market. All of which being received direct from the Manufacturer, will be sold on as reasonable terms as they could be had in Mobile.

At the sign of the Family Coffee-Pot. Marion, March 24, 1852.

NEW CARRIAGE WAREHOUSE,

Selma, Alabama.

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

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

All Carriages built to order or made at the manufactory in Newark, N. J., will be warranted.

Call and see, and we will try and please in price as well as in style and finish of the above.

Also, a fine lot of PLANTATION WAGGONS, with Iron Axles and strong metal Harness, which will be sold cheap.

B. M. BAKER & CO. a2-ly.

L. H. DICKERSON'S,

Cabinet Ware House, Selma, Ala.

TAKES this method of informing the public that he has opened a large CABINET WARE HOUSE in Selma. He will keep on hand a complete assortment of every variety of Furniture—consisting of Parlor, Dining-room and Bed-room Furniture. He has also an extensive assortment of Carpeting, Oil Cloths—all of which on such terms as will make it to the interest of those who have been in the habit of procuring articles in his line, in Mobile or New Orleans, to purchase of him.

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

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

ORVILLE INSTITUTE,

Orville, Dallas County, Ala.

[No. of Pupils last Session, 164.]

FACULTY.

Rev. JAMES R. MALONE, M. A., President and Professor of Mathematics and Natural Sciences, and Belles Lettres.

Rev. P. E. COLLINS, M. A., Professor of Moral and Intellectual Philosophy, and Modern Languages.

WILLIAM LOWRY, M. A., Professor of Greek and Latin, and Ancient Literature.

JAS. F. ROGERS, Tutor in English.

H. W. JEFFERIES, English.

E. F. HINES, Music.

E. C. COLLINS, Ornamental Branches.

The Trustees, as will be seen from the advertisement, by virtue of authority granted by the Legislature, have organized the Institution upon a permanent foundation; and in view of its able and excellent Faculty, in connection with its superior advantages, as respects its location, its freedom from temptations to extravagance and dissipation, as also the cheapness of its benefits; can now confidently recommend it to parents and guardians as an Institution in which their children and wards can obtain a regular collegiate education. The Trustees and Faculty are determined to make the course of study as full and thorough as in the best of our Colleges.

There is a flourishing Sabbath School in the village. Sessions and Trustees are determined to use all legal means to prevent the vending of ardent spirits.

The Institute is furnished with a valuable Apparatus, and four Pianos.

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

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

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

BOARD can be had in the village, Institute and vicinity, for \$8.00 per month, including washing, room, fuel, &c.

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

Total expenditures for same, for any young Lady, including Music.

(Cheapest Institution in the State of Alabama.) Session and vacation, there is but one Session, that ten months, beginning always the first Monday in September.

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

Board of Trustees:

Rev. W. THOMAS, President, J. F. ORR, Vice President, H. COBB, M. D., Secretary.

E. B. HOWARD, A. Y. HOWELL, JAMES D. McELROY, B. E. COLE, M. D., F. T. WOODALL, JOHN A. NORWOOD.

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

Hon. W. R. King, Dallas. Hon. H. W. Collier, Montgomery. Hon. B. F. Fitzpatrick, Atlanta. Hon. W. P. Child, Tuskegee, Macon. A. W. Elbert, Esq., Dallas. Rev. J. C. Jones, Wilcox. Rev. Elijah Bell, Dallas. W. W. Ransom, M. D., Dallas. Wm. Guile, M. D., Wilcox. Robt. A. Walker, Mobile.

March 10, 1852.

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

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

WM. HUNTINGTON. 1-ly.

G. L. & J. R. POOR,

Selma, Ala.

IMPORTERS and dealers in fine Eng-

lish and Swiss watches, Bazar and Pearl Stone, and the Gold Jewelry; Chandeliers, Lamps and Grindstones; fine Table and Pocket Cutlery; Silver Plated Parian, and Imperial Ware; Caskets, Cake and Card Baskets; Gold, Silver, Shell and Steel Spectacles, and Eye Glasses, &c. Have in Store (also manufacture to order) Sterling Silver, Tea and Coffee Services, and Communion Ware; also Watches, Patekens, Frazzons, Goblitea, Cups, Tumblers, Salt Stands, Spoons, Forks, Knives, Ladles and Sugar Tongs, of all the various weights and patterns, guaranteed of pure Silver, and warranted free of charge.

Musical instruments and merchandise; fine Tuning, Pianos, and sporting materials, Fishing Tackle, Fancy Goods, &c., &c., wholesale and retail.

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

J. Orders by mail promptly attended to.

March 10, 1852.

JUDSON

FEMALE INSTITUTE,

Marion, Perry County, Ala.

[Number of Pupils Last Session, 166.]

FACULTY.

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

Dr. F. ALBERTUS WURM, A. M. Professor of Music.

Miss L. E. SMITH, English, Embroidery & Wax.

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

Miss JENNIE A. MOREY, English. Miss M. A. GRISWOLD, English. Miss SARAH SMITH, Music. Miss MARY JANE DAVIS, Music. Miss EMMA CONARD, Primary and Preparatory Departments.

MISS M. A. GRISWOLD, Matron and Nurse. Mrs. H. C. EASTMAN, Steward's Department. WM. HORNBUCKLE, Esq. and Lady.

The MATRON and NURSE has had experience in the same position, in a celebrated inst Maryland. Her kindness of heart will the young ladies, in sickness or health, the care of an affectionate mother.

The STEWARD and LADY are well known as deservedly occupying a high position in a pleasant community. They have always furnished a pleasant home to the Pupils of the Institution.

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

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

The Institute is furnished with a Library, Apparatus, Globes, &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

POETRY.

Children in Glory.

Around the throne of God in heaven
Thousands of children stand;
Children whose sins are all forgiven,
A holy, happy band;
Singing, Glory, glory, glory.

In flowing robes of spotless white
See every one arrayed;
Dwelling in everlasting light,
And joys that never fade,
Singing, Glory, glory, glory.

Once they were little ones like you,
And lived on earth below;
And could not praise, as now they do,
The Lord who loved them so,
Singing, Glory, glory, glory.

What brought them to that world above,
That heaven so bright and fair—
Where all is peace, and joy, and love?
How came those children there,
Singing, Glory, glory, glory?

Because the Saviour shed his blood
To wash away their sin;
Bathed in that pure and precious blood,
Behold them white and clean,
Singing, Glory, glory, glory.

On earth they sought the Saviour's grace,
On earth they loved his name;
So now they see his blessed face,
And stand before the Lamb,
Singing, Glory, glory, glory.

Miscellaneous.

The Dying Child.

Emma Ray was twelve years old when she died. Dear child, how sweetly she fell asleep! So calmly, so pleasantly did she sink to repose, like a summer's sunset! Faded her thin and wasted hands over the young heart so early stricken; opened her eyes that beamed with celestial hope; and looked round upon her friends with so sweet a smile; faintly murmured, "Jesus," and then—she slept.

It was at evening, one day about the middle of June, when a little boy, perhaps eight years old, came to the door and said, "Mother wishes you would please to come to our house." "Who is your mother?" I asked. "Mrs. Ray," was the reply. "What does your mother want?" I inquired. "Sister Emma is sick," was his answer; "is very sick, and wishes you would come and see her; and the tears forced themselves down his cheek, in spite of his evident attempt to keep them back.

He mentioned the street where she lived, and I said, "Well, I will come round there this evening, and see your mother and Emma." The boy turned slowly away a step or two, then stopped, looked up in my face, and said, while his lip quivered and the tears started afresh, "I wish you could go now." "I will go now," I replied. In a moment I was ready, and taking the little fellow's hand, hastened along with him.

We were soon at the door, and entered the kitchen. There was no one present. The little boy handed me a chair, and then went into the next room. I looked around; it was evidently the abode of poverty, and no doubt, of sorrow. The dilapidated house, old, worn and shabby furniture, seemed to wear a forced and almost painful appearance of neatness like a smile that hides heart-eating grief.

In the next room was Emma, the sick child; and there, too, I supposed was her mother, watching over her; and I heard also the voice of a man. It might be her father, or it might be her physician, perhaps some friend come in to see her.

But a moment after, all doubt was dispelled, as the voice rose louder and harsher: "She shall, too; so get up now. What's the use of lying there all day when she's well enough to be up?" The sound of the mother's voice could be heard in expostulation; and I wondered if Mr. Ray was a drunkard.

"Get up this minute," growled out the savage father, "I'll see if you won't mind." I stepped to the door and opened it. The mother held a bowl of drink to the sick child in one hand; with the other she attempted to restrain the father from any act of violence to his child.

"Don't, John," she said; "you know Emma is sick, and isn't able to get up. Don't do so." He pushed her roughly away, spilling the drink from the bowl and without perceiving me, caught the child's hand to enforce his brutal authority.

Stepping forward, I laid my hand rather suddenly upon his shoulder. He turned, gazed at me with a half-stupid stare, and muttered, "He'd see if his child couldn't be made to mind—have 'em lying abed all day"—and in a few minutes the intoxicated man left the room.

Little Emma hid her face in the pillow, and sobbed with shame and grief. I sat down by her side, took her hand, and spoke kindly to her; the mother wiped a few tears from her own cheek, seated herself, and drew her little boy to her lap. We talked of sickness and of the Saviour, of living and of dying, of the weary pilgrimage of earth, and the blessed rest of heaven.

Emma was a Christian. From her mother's instructions, and the kind and faithful labors of her Sabbath school teacher, she had learned of the Saviour, and been able to believe in him and to love him. Poor child—happy child, rather. She was soon to go home; soon to see Him, whom not having seen, she had loved.

With a frail constitution, she had never enjoyed the health and buoyancy that give joy to childhood. Could she have been tenderly cared for, nursed and favored, she might have lived blessed and a blessing. But want and exposure had nourished disease, and aggravated every premonition of her early decline. Of how like a canker it had eaten into her mother's heart, as day by day, and month by month, she had watched her tender lamb, chilled and shivering beneath the storms of life, from which she had no power to shelter or protect her, and knew that she was wasting away and sinking into the

grave. And the father—what shall we say of the father! God forgive him! No matter, it was all right. Emma said it was. She would be with the angels soon; and she knew it wouldn't be long before her poor mother would come too. And her father—O, if she could only think that he would come also! That was the only thorn in her dying pillow. She scarcely thought of death. Of earth she thought, and did not grieve that she was to leave the sorrows she had tasted so bitterly. Of heaven she thought where the rivers of life gently flow, and the good shepherd leads his flock; that was her home, and she hastened to it.

Three evenings after I called again. It was just at sunset. Emma was about to take her departure. Her mother had raised her up in the bed a little. She smiled as if some good news had been told her, or as one might who, in the gleam of childhood, was going out with playmates for a run in the green fields, or to gather flowers in the wood. How she talked of heaven, and the angels, and of her Saviour; her Saviour! wondered if they would know her when she got there, and if she should see her little brother that died last spring, and that she had mourned for so much! how sweet the music of golden harps would be, and how beautiful the green fields, and the bright flowers and the crystal waters!

"And O, mother, you must come soon. You will, won't you? I shall want to have you with me so much," said the child, in the transport of her joy. Her mother covered her face and answered only with tears. "And father," she added, as a cloud passed for a moment over the sun light of her vision;—"think poor father will come too? I want him to come—and, little Willie, you must be a good boy, and you will come some day; and we'll all be there." She failed.

Presently her father, who had been absent all day, opened the outside door and stumbled into the kitchen. Emma heard him and wished him to come in. Mrs. Ray stepped to the door and called her husband. He came with an unsteady step and a dreamy, vacant look, that told of the excesses of the day.

"Father," said Emma, "come and sit down here by me; I wanted to talk a little with you before I go." He took the hand she held out to him; he saw the change, and the truth flashed upon his mind. His child was dying. It entered his soul like a sword. In a moment he was a sober man, and it seemed as if some fearful storm of agony overwhelmed him.

"Father," she said, "I always loved you, and I've tried to be a good girl and mind you. Haven't I minded you, father?"

"Yes, you have," he fairly sobbed. "And when I haven't been a good girl, I am sorry for it, and want you to forgive me. And now I am going to be with the Saviour. I shall see Henry; he is there, and mother is coming before long; and little Willie, he will come too, some time; and father, won't you come too? Won't you? I want you to, father."

He had his head on her pillow, and wept like a child.

"But you must leave off drinking, father, and swearing, or else you never can come; and you must be kind to mother, and go to meeting and hear the gospel preached. Won't you, father? Won't you do all this, and get ready to come too? Say, father, promise me; I won't ask you anything else; say, quick." Her strength failed.

"Yes, Emma; yes, I will promise you. If God will help me, I will try to come too."

"Thank you; thank God," she answered. "Now let me kiss you father—and mother—and Willie; there, good bye! Father will come, and we'll all be there." She faintly murmured as she turned away her hands upon her bosom, shut her eyes, and went gently to sleep. It was some minutes before they would disturb her, but let her rest. Then her mother went softly to her and whispered, "Emma." She answered not. Emma was sleeping, so sweetly—

From which none ever wakes to weep.

Mr. Ray kept the promise made to God and his dying child. And should you stroll along the south-east declivity of the cemetery of P—, where the spring sunshine falls so pleasantly and the early violets bloom so lovely, and mark a plain memorial, inscribed, "To Emma Ray, aged 12 years, in heaven,"—believe that for once, at least, tombstones may tell the truth; for Emma Ray is in heaven.—*Watchman and Reflector.*

For Housekeepers.—A short needle makes most expedition in plain sewing. People in general are not aware how very essential to the health of their inmates is the free admission of light into their houses.

Sitting to sew by candle-light at a table with a dark cloth on it is injurious to the eyesight. When no other remedy presents itself, put a sheet of white paper before you.

People very commonly complain of indigestion; how can it be wondered at, when they seem, by their habit of swallowing their food wholesale, to forget for what purpose they are provided with teeth.

Never allow your servants to put wiped knives on your table, for, generally speaking, you may see that they have been wiped with a dirty cloth. If knives are brightly cleansed, they are compelled to use a clean cloth.

There is not anything gained in economy by having very young and inexperienced servants at low wages, they break, waste, and destroy more than equivalent for higher wages, setting aside comfort.—*Home Gazette.*

He becometh poor that dealeth with a slack hand; but the hand of the diligent maketh rich.

HOWARD COLLEGE,

Marion, Alabama.

FACULTY.

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

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

ADMISSION.

Students are received into the Preparatory Department at any stage of advancement.
Candidates for admission to the Freshman Class, must submit a creditable examination in the following books, viz: Latin and Greek Grammars, Caesar, Sallust, or Cicero's Select Orations, Virgil, and the Greek Reader, or what shall be equivalent thereto. A thorough acquaintance with the common English branches is also required. For admission to advanced standing, candidates must submit an examination on all the studies previously pursued by the class they propose to enter.

Students from another College, must furnish evidence that they have left that institution free from censure.

Applicants for an English Course, will be admitted to such classes as they may be qualified to enter. No one will be admitted to the Freshman Class unless he has completed his fourteenth year, nor to advanced standing, without a proportionate increase in age.

Every young man desiring 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.

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

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

EXPENSES.

The following are the rates of Tuition, Board, &c. Languages, and higher English, per term, \$25.00
Common English Branches, 16.00
Incidentals, 2.00

Students rooming in College are charged \$2.00 per month for board, and servant to attend upon them, per term, 10.00

Board, per month, from \$8 to \$10.00
Washing, do from 1.00 to 1.50

Fuel and Lights, of course vary with the season, and will at all times depend much upon the economy of the student.

Board, including lodging, washing, fuel, lights, &c. may be obtained in private families at \$13.00 per month.

Tuition is 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 on a shorter period. In the Theological Department, tuition and room rent are free.

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

E. D. KING, President of the Board of Trustees.
Wm. H. HANSELL, Secretary.
Oct. 1, 1851. 31-11

Fisk's Metallic Burial Case.



THIS Invention, now coming into general use, is pronounced one of the greatest of the age. These Burial Cases are composed of various kinds of metals, but principally of Iron. They are thoroughly enameled inside and out, and thus made impervious to air and moisture. They are highly ornamental, and of a classic form, air-tight and portable, while they combine the greatest strength of which metal is capable. When properly secured, they are perfectly air-tight and free from exhalation of gases. They cost no more than good Mahogany Coffins, and are better than any other article in use, of whatever cost, for transportation, vaults or ordinary interments, as has been proven by actual experiments, and certified to by some of our most scientific men.

The superior advantages of these Cases, must be obvious to every person of judgment, the remarks of interested persons, to the contrary notwithstanding. By the use of simple means, and without the least mutilation, bodies may be preserved in these Cases in their natural state, and for an unlimited time.

A good supply of the above Burial Case will be kept constantly on hand, and may be seen or had by application to

LOVELAND & LOCKWOOD.

Recommendations.

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

JAMES R. CHILTON, M. D.
J. C. WRIGHT, M. D.
JOHN LOCKWOOD, D. D.

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

WASHINGTON, D. C., April 4th, 1850.
MESSRS. FISK AND RAYMOND,
Gentlemen:—I beg to assure you of the satisfaction you have given by the manner in which you have inclosed the remains of the late Mr. Calhoun, in one of Fisk's Metallic Burial Cases, to the remains 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 accomplish this desirable object than any other that I am aware of. Its convenience for transportation united with the highly ornamental character of the Case, and also its cheapness, must recommend it to every one.

I am desirous to assure you, by Dr. C. Calhoun, the son of the late Senator, of his entire concurrence in the above opinion, and his wish that your invention, so useful and praiseworthy, may meet with general success and approval. Many of the members of Congress from South Carolina, who have witnessed the entombment of the remains of their illustrious colleague, authorize me to express their approval of your metallic coffin.

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

WASHINGTON, April 5th,
MESSRS. FISK AND RAYMOND,
Gentlemen:—We witnessed the utility of your ornamental "Patent Metallic Burial Case," used to convey the remains of the late Hon. John C. Calhoun to the Congressional Cemetery, which impressed us with the belief that it is the best article known to us for transporting the dead to their final resting place.

With respect we subscribe ourselves,
Yours, &c.,

H. CLAY, D. ARCHBOLD, JEFF. DAVIS,
LEWIS CASS, A. C. GREENE, W. R. KING,
D. N. DICKINSON, DAN. WEBSTER, HENRY DOUGLASS,
J. W. MASON, J. M. BERRIEN, W. P. MANGUM.

JOB PRINTING

OF EVERY DESCRIPTION, NEATLY EXECUTED AT THIS OFFICE.

Printed for, and with neatness and dispatch, at this Office.

East Alabama Female College.

TUSKALOOSA, MACON COUNTY, ALABAMA.
THE Trustees of the above mentioned Institution with much pleasure announce that the College Edifice is fast progressing to its completion, and that they have resolved to commence the College exercises in very commodious buildings procured for the purpose to accommodate a large number of pupils. They have made arrangements to procure Apparatus, Pianos, Library, and every appliance necessary to the successful prosecution of a thorough course of instruction. The exercises will commence, on the 13th of January next, under the following very able and efficient corps of teachers, viz:

HENRY H. BACON, A. M. President and Prof. Mathematics, and Mental and Moral Science.
ARCHIBALD J. BATTLE, A. M., Prof. of Ancient Languages and Natural Science.
MISS F. C. BACON, Instructress in Botany, History and Philosophy.

Modern Languages,
MISS MARY A. WOMACK, Instructress in Preparatory Department.
DR. S. B. LITTLE, Prof. of Vocal and Instrumental Music.
MISS MARY F. WILLIAMS, Instructress in Music.

Instructress in Drawing, Painting, Embroidery, and Wax Work.

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

Calendar.

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

Rates of Tuition.

	Autumn term of 4 months,	Spring term of 4 months,
Primary Class	\$10.00	\$15.00
Preparatory Classes	12.00	18.00
College Course	20.00	30.00
Latin-Greek or Hebrew	8.00	12.00
French Italian or Spanish	8.00	12.00
Music on Piano or Guitar	22.00	33.00
Drawing and Painting	10.00	15.00
Oil Painting	16.00	24.00
Needle Work and Embroidery	10.00	16.00
Wax-Work, per lesson	1.00	

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

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

Board exclusive of washing and lights, (per Mo.) \$12. Board, including washing and lights, " 16. Board can readily be obtained in good private families in town as well as on the premises where the buildings are located. As soon as the College Buildings shall have been completed, the Trustees design engaging the services of an experienced Steward and Matron. In the meantime, the Trustees are determined to make this Institution such as to merit most extended patronage, and to do nothing unduly which will make it to the interest of the country to encourage it. The uniform healthfulness of Tuskegee, and the elevated standard of morals of its citizens, cannot fail to be appreciated by those desirous of sending their daughters or wards to this school. Those who design sending their daughters will please communicate their names and number of pupils to Wm. C. Melver, Secretary, James M. Newman, Treasurer, or some member of the Board of Trustees.

W. P. CHILTON, President.
J. A. BAKER, Vice Pres't. GEO. W. GUNN,
B. O. C. H. REED, SAMUEL LAMER,
H. A. HOWARD, N. W. COCKE,
W. W. BATTLE, Wm. C. Melver, Sec'y.
E. W. JONES, JAMES M. NEWMAN, Tr.
Tuskegee, Ala. Nov. 12, 1851. 34-11

Marion Tin Shop—New Arrangement.

THE undersigned would respectfully inform his friends and the public generally, that he has bought out the tin shop of one of our makers, which for many years he has conducted with great success. He hopes by strict attention to business, and punctuality in fulfilling all engagements and contracts, to be favored with a share of the public patronage. All orders from a distance will be promptly attended to, and warranted to be done in a substantial and workmanlike manner, at the customary prices on time, and at reduced rates for cash.

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

Call and see us, and bring along the 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
43-3in

JOHN H. McCALL,

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

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

March 10, 1852. 52-11

J. A. & S. S. VIRGIN,

MONTGOMERY, ALABAMA.
LEADERS IN

Watches, Jewellery, Music, and Musical Instruments.

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

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

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

Their STOCK OF MUSIC AND MUSICAL INSTRUMENTS, is unequalled in the State, comprising all the Instruments, stringed and wind, from the GRAND ACTION PIANO FORTÉ, to the Common Five. Pianos from the best makers known, such as Chickering, Morns and Clark, and others. Seventy-Five Thousand Pages of Sheet Music, which are constantly replenished by fresh arrivals of late publications. All of the above articles will be so displayed as can be found in any establishment of the kind—Goods all warranted to be what represented when bought.

Watches and Jewellery repaired at short notice by the best of Workmen.
Dec. 1, 1851. 41-11

H. H. HANSELL & BRO.

24 Magazine Street, New Orleans, La.
WM. S. HANSELL & SONS,
23 Market Street, Philadelphia.

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

New Orleans, Jan. 15, 1851. 47-11

Mississippi Female College.

[UNDER THE PATRONAGE OF THE MISSISSIPPI BAPTIST CONVENTION.]

FACULTY.
REV. Wm. CAREY CRANE, A. M. President and Professor of Ancient Languages, Ethics and Belles Lettres.
A. HIRKE, Professor of Drawing and Painting.
A. T. CLEYMERE, Professor of Music.
MISS MARY A. LYONS, Instructress in Mathematics and Music.
MISS CAROLINE S. WAY, Instructress in Latin and English.

MISS CLEMENTE M. SCOLLARD, Instructress in English, French, Drawing, Painting and Embroidery.

JAMES C. DUCKERY, A. M. Lecturer on Modern Languages and Literature.

REV. ISAAC S. PARKER, Lecturer on English Literature.

HENRY M. JETER, M. D. Lecturer on Chemistry.

THOMAS W. WHITE, L. L. D., Lecturer on Political Economy.

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

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

TERMS TUITION, &c.

Academic Department, per Session	\$12.00
Collegiate	20.00
Ancient and Modern Languages, one or all,	12.00
Music on Piano or Guitar, each,	25.00
Use of " "	2.50
Ornamental Needle Work	15.00
Drawing and Painting in Water Colors,	15.00
Painting in Oil	25.00
Wax or Shell Work per Lesson,	1.00
Board, including Lodging, Washing, Fuel	
and Lights, per Month,	10.00
Incidental Tax, per Session,	5.00
Bills payable, half in advance, half at the close of the Session. Drafts on time, on Memphis, Vicksburg, Mobile or New Orleans, taken for bills. If Books or other articles are furnished at the Institution, a small deposit must be made.	

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

CARD.

New Orleans Agency,

For the purchase of Piano Fortes, other Musical Instruments and Music of all kinds.

THE subscriber would respectfully announce to his numerous friends and acquaintances in the country, that he is located in this city, and is prepared to attend promptly, to any business entrusted to him.

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