

South Western Baptist.

VOLUME IV.]

MARION,

(PERRY COUNTY, ALABAMA,) APRIL 7, 1852.

NUMBER 4.

SOUTH-WESTERN BAPTIST

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

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Original.

For the South Western Baptist.

California a Desirable Field.

As one Country or State is greater than another in the Political, Commercial and other relations which it sustains to the world; and is thereby made more desirable for men engaged in those pursuits, so is the Country or State affording greater facilities than another, for promoting religious truth, more desirable as a location for those engaged in propagating its sublime principles. As the Political importance of a Country or State is determined by its Geographical position, as well as its Commercial, Agricultural and other resources; so is the Religious importance of a Country determined by the facilities which it offers for the dissemination of Divine Truth. If there be truth in the above propositions, then is California not only important as a field of religious enterprise and ministerial labor, but desirable as a location for ministers. I need not add that all the ministers of Jesus Christ, should desire, above all things, a location where they may be most extensively useful. Their usefulness, however, does not always depend upon the importance of their location; but in many instances upon other things, as where the views, habits and prejudices of a community stand in direct opposition to particular gifts and qualifications. It is generally, however, that in an extensive field as California, any faithful minister of Jesus may find a location where he can be abundantly useful.

The importance of California may be seen in the facts laid down by the brethren in their Circular and Appeal, published in the South Western Baptist, of the 10th of March, 1852. There are points, however, not mentioned in that address which are worthy of attention, one of which is, the means which California possesses herself of making a ready return of men and money. It is not unreasonable to believe that with the aid of a number of faithful ministers, that many of those enterprising intelligent young men, who are now in California, would be converted to God, and consecrate themselves to his service, and, whether they returned to their former homes and friends, or remained where their services would be found valuable to the cause.

Let none suppose from the fact that those young men, in many instances, have become wrecked and bold in sin, that they therefore are given over. The fact that they have given way to temptation and fallen into practices, of which they are often on reflection ashamed, has been, and should be again, the means of their immediate submission to the Gospel. Had they turned under the social restraints where they were brought up, their self-righteousness, never being blasphemed the name of God, been shaken or gambled, &c., would have furnished them a plea; but now having gone far, as they will admit, when arrested by the truth they have nothing to plead; their former righteousness is forgotten, they remember their sin, it presses them down, cuts off all hope, and they are constrained to trust a Saviour's pardoning mercy. No experienced minister will be frightened by the breaking wickedness of a community, especially where that break is the result of being thrown out from former associations. I ask is it not desirable that those young men should be redeemed from the state into which they have fallen, and have their influence directed into a proper channel. As to the number of California preachers, all that is necessary to have the affections of its possessors to the honor of Christ, and the gold will be brought in.

It is of some importance that the men and money of California is in the right place for use. This is apparent by a glance at her geographical position. Her proximity to Japan and all Asia is sufficient to establish this point. But California is a desirable location for ministers from another consideration. If the success in any department of business is to be determined by the amount of labor and attention directed to that particular branch, and if ministers are to devote all their time, attention and labor to the appropriate work of their profession, then is California imperiously demanded, and if they have in whole or in part to support themselves and families, they can do so in California and have more time to devote to the ministry than in any other country. This is true for three reasons: 1. Because men can do more labor in a given time there than in any other country, and, 2. because labor will produce more.

As to the first, I remark that the reasons why men can do more labor is to be attributed to the temperature of the climate. The extremes of heat and cold experienced in high northern latitudes, are unknown in the valleys of California or even Oregon. The Winters when it rains are pleasant, and men can be out all the time at business, and as to the amount of labor that will not exceed, if equal, the amount which falls in any of the Southern States in the same time. As to snow in the central or southern valleys it is never seen, except at a distance from the mountains, and but seldom the ground freezes, so that the putting forth of vegetation is at the beginning of the rains. The Summer rainy season, which commences in March or April, and continues till November or December, is not hot, but cool and pleasant. The hours

from eight to ten A. M., as a general rule, is the hottest time of the day, the breeze springing up at about 10 o'clock from the North or North-west always, which is generally strong enough and cool enough to make a cloth coat quite comfortable in the shade, or for a laborer to find no inconvenience at work in the sun. This prevents the relaxation of the system so common to the laborer in the Southern States, so that you seldom see a laborer with his shirt wet from perspiration. Then, when night comes he sleeps sweetly and soundly, so that in the morning he is refreshed and strong for another day's labor. This may continue all the year. Another reason why he can do more work, is he is never sick, he loses no time from debility. The atmosphere is too pure for chills and fevers or any disease except an occasional cold. These remarks are designed to apply to the coast and valleys, and not to the mountain and mining districts.

As a second reason why men are compelled to devote less time to the procuring a support for their families, I have said, is that, that labor will produce more. This remark needs the further qualification, provided it is properly directed. In the agricultural and grazing region a few acres of land will support a family of ordinary size, the land will produce from 50 to 100 bushels of grain, and from four to eight hundred bushels of potatoes, with only the labor of planting and gathering, while garden vegetables of all kinds are produced in the greatest abundance, and of the richest flavor, while the luxuries of the dairy are obtained with no expense, except the necessary labor of milking, churning, &c. The rapid increase and growth of stock for fashions meats in abundance. It is found, so far as the experiments have been tried, that fruits of the best kind have been raised, especially grapes and pears, so that a minister, who is not unwilling to be found at work, may easily support his family and preach every Lord's day, and have two or three days in the week to prepare his sermons, and be more healthy than if he should spend all his time in his study. This calculation is made on the supposition that he has no assistance from his congregation. This is done in order to show the dark side of the picture, so that if there be some who may receive but little from their congregations, they may not be disappointed, while a disappointment on the other side would not be quite so disagreeable. The truth is, the interest of the cause requires some ministers who can mainly sustain themselves for a time, when it is confidently believed, that, after the people become settled, the facilities of the country will enable the most of churches to support their pastor, or, at least, to furnish that assistance which will make him easy.

I have no doubt but that there are quite a number of places where a faithful and acceptable Baptist preacher would at once be sustained with but little effort on his part, except economy. The church at Sacramento is able at this time to support a man and a small family. Brother Brierly supposes it will need some assistance. He judges, I suppose, from what they did for him. But as I was informed by the brethren, in December last, that they had the debt which had been hanging over them for the building of their house, now nearly liquidated, they would be able to devote all their means to the support of their pastor. Besides, some of their most liberal members have had severe pecuniary embarrassments to struggle with, and are now so nearly free, that all things considered they are in a better condition than when bro. B. left them. Stockton has neither church nor preacher. The same may be said of Nevada, Marysville, Macomber Hill, Grass Valley, Rough and Ready, Benicia, Martinez, Napa city, San Francisco, San Diego, Los Angeles, &c., &c., in all the above named places there are but four or five that have a place of worship or a minister of any denomination of Protestants.

In view of all the facts in the case; the prospects of immediate return of men and means, the facilities with which men can support their families; the salubrity of the climate and the direct influence California must have upon the heathen; all combine to make it one of the most desirable fields for ministerial labor known to history. Who will go and occupy?

JOSEPH MORRIS.

Wabak, March, 26th, 1853.

Religious Miscellany.

The Unforgiven Man.

The bread of his teeth, his daily banquet, his sleep and toil, his study and his pleasure, his home and his kin—all are accurate. Like the food of the marmosets who perished, with the quails for which they clamored yet unclawed, we are impatient and unprepared, not heeding to fill our dishonored and hopeless places with Kibroth-Hattaar, the graves of lust. Like Dives, the sumptuous fare he craved in the torment of the parched tongue, and the upward darting of the quenchless and intolerable burning. Unpardoned, our prosperity but like the glory of Herod, when the acclaim of the mob was yet ringing in his ears, while the worms of vengeance were fastening on the heart; or like the feasts of Belshazzar, on whose drunken revellings flashed the symbol of the Persian slaughterer, and riot lay crushed under sudden doom. Let God withhold from earthly good—health, knowledge, freedom and honor—if he but grant the pardon of sin, and the renewal of the heart, and acceptance in the day of the Lord Jesus. If he but forgive though he give not, then all earthly losses and crosses, however severe, however many, however long, are but the brief and salutary pain inflicted by the skillful oculist as he coaches the cataract—a sharp pang, soon past and letting in at last on the sufferer's eye, the flood of new-born day. But if on the other hand, any groveling and covetous heart choose earth and slight the skies; if I virtually say to God, give, only give, but I care not to have thee forgive, then all my treasures and raptures and achievements here are but as the tuft of grass which the ot snatches by the roadside, as it is driven unconsciously to the shamble—a morsel that will not ward of the fatal death stroke, or that will not ward of the agonies of impending dissolution. With an Alexander's sway and an Alexander's fame I give me, but my sins not through Christ, for given me, better had it been for me that I had never been born.—Dr. Williams.

The Resurrection of the Body.

"It includes, in the first place, the reconstruction and reanimation of the body, and from this it derives its name. The soul never parted with its life, and of course, can not be said to take it again; never fell beneath the power of mortality, and of course can not be raised. Many who call themselves Christians, deride the doctrine, as applied to the body, after the same manner. A half-Christian, half-Pagan, or pantheistic sentimentalism affects to regard this portion of God's workmanship as a thing of little worth. 'What care I,' it is said, 'for this gross body, the seat of many a base passion, the subject of many a loathsome and painful disease, the clog of the soul? let it perish.' But not so reasons unsophisticated nature, in the heart of the bereaved mourner. Not so reasons the fond mother, when she looks for the last time on the features of her child. Witness the indignation which we all feel when the tomb is violated. A judicious mind learns to distinguish between what is really a violation and what is not. But let the body of a friend be subjected to a man test indignity, and, wise or unwise, the instincts of our nature rise at once in re-entment.

"The notion that the body is a worthless thing derives no countenance from the prevailing sentiments of the Gospel. By an apostle, the bodies of Christians are pronounced temples wherein the Holy Ghost dwells—plainly implying that they are very sacred things, and have as true, if not as important a part in the work of redemption as the immortal soul. Jesus, our divine Lord, had a body, and when he had laid it down in the grave for a little while, he took it again—he rose with it into heaven, and wears it still, and will ever wear it—the sure token of the reality of his manhood. The body of our Lord Jesus Christ has a mysterious relation to the bodies of his saints, and hence the ancient symbols of our faith, transmitted to us from our honored fathers, declares of the holy dead, their bodies being still united to Christ, do rest in their graves until the resurrection."

"I know that gross and unwarrantable notions have been ignorantly entertained by many, in regard to this subject. Indeed, a thousand questions start up in connection with it, to which we can give no intelligent and satisfactory answer. How are the dead raised up, and with what, or what sort of body, do they come? This the Gospel has not determined. Enough that the dead in Christ shall appear in a true body, and that the same body reconstructed, and not an original creation. Even as Christ died and rose again, no longer a spirit, as his afflicted disciples once fancied, but an embodied man, proved to possess the same body by the wound, still visible in his hands and sides, even so them also that sleep in Jesus will God restore. Even as Jesus himself stood beside the tomb of Lazarus, and at his simple call the dead came forth, bound hand and foot with grave-clothes, and his face bound about with a napkin; so the hour cometh when 'all that are in the graves' shall hear that same voice, and come forth to a resurrection, either of life eternal or of damnation. Nor is it only the body which is destined to participate in that wonderful renewal—the immortal spirit, too, shall be brought forth from its temporary hiding place, and re-vested with its native garments, and the organs which are its natural and appropriate instruments.

"What the point, or the principle of identity, between the body as it is before death and after the resurrection, may be, is a question not lying within the compass of philosophy, and not resolved by divine revelation. That it does not necessarily consist in a sameness of material particles, appears from the fact that these are, even in life, the subject of continual fluctuation. Something beyond these there must be, which gives them their form, their organization, their individual unity—something which in the case of animals, makes the individual of today the same animal with that of yesterday; and in the case of vegetables, the same vegetable. Whether it be this principle, remaining dormant till the spirit of life, acting in the resurrection, quickens it anew; and whether, and how far, the same material particles will be reorganized, we can not tell. Leave that with God. Enough that there will be a true identity. The body that fell is truly the same body as shall rise again.

"And yet no truth is more plainly written on the face of the Gospel, than that the risen body of the saint shall be another thing in respect to dignity and excellence, from this corruptible and dying flesh—the same, yet not the same—as the gold, when first raked up from its sandy bed, full of impurities, and only sparkling here and there a particle, amidst quantities of base earth, is the same in beauty and worth with the refined metal, wrought and polished by the skill of the artist—as the diamond, trodden in the dust, and scarcely discernible in the darkness of night, differs from the same brilliant, filled with living light in the noonday sun, and flashing on the brow of a monarch. The apostle, in the chapter before us, has given a most glowing and exciting description of the destiny of man's body through divine grace. These infirmities, these sufferings, this liability to decay and accidents, this loathsomeness, he would have us understand, are but the fore-shadows and attendant circumstances of death. In conquering death Christ has redeemed the bodies of his saints from all death's wounds. It is sown in corruption, but it is raised in incorruption. It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power. It is sown a natural body; it is raised a spiritual body. Hitherto we have all borne the image of the earthly man, our fallen father, on whom the curse went forth, that thou art, and out of dust shalt thou return. But now henceforth the image of the heavenly man, the second Adam, the Lord from heaven, is the type by which his people are to be fashioned. 'According to the working whereby he is able even to subdue all things unto himself,' Christ will change our vile bodies, that it might be fashioned like unto his glorious body; a change which we would scarcely have thought it capable of, were not the truth revealed; but which the working of his mighty power, we can not dare doubt, is able to perform. So is it, as we learn, that this corruptible must put on incorruption, and this mortal must put on immortality."—Rev. J. T. Stearns, D. D.

He that is in the habit of neglecting the warnings with which he daily meets, if he most likely to neglect the last warning, and thus perish.

Infidelity in Pulpits.

A correspondent of the New York Recorder, who has lately heard Theodore Parker in his own pulpit, reports him as cultivating infidelity of the rankiest kind:

His subject was the "infidelity of God." He took the ground that nowhere, save in nature and man's consciousness, was this great cardinal truth acknowledged; and man always and everywhere had been false to nature and his own consciousness, and practically denied the infidelity of God. The Old Testament, "even the most religious part of it," proclaimed God as finite in all attributes, save his self-existence. The New Testament, the teachings of Christ and his Apostles, all tended to the same practical inference. Christ, he said, had better and higher views of God than any who went before him, but even his was far from a true conception. Brought up as he was among so much ignorance and superstition, and dying at so young and inexperienced an age, Mr. Parker thought, with much charity, that it could hardly be expected that he would arrive at any point of knowledge much in advance of other men. But still he thought that Christ was beyond men in the training of his affections towards God, inasmuch that he first of all had seen God, and invoked him as "Our Father." "But," said Mr. Parker, "in that same prayer we find his intellect astray when he petitions to be delivered from the evil one; for if there is an evil one, then he who created all things must have created that evil; if he created evil, then was he an evil God, and not infinite in holiness. Christ, therefore, in supposing that there was such a thing as an evil one, accused God of evil. All denominations of Christians, and the so-called religious press are teaching in this same dangerous manner, the gross errors to which Christ lent his authority. 'If,' said he, 'there is a devil, if there is any such thing as an evil, if there is such a place as hell, then God is not infinite.'"

After a conclusion well adapted to such a sermon, he clasped his hands, upturned his eyes, and before we could catch the first word of prayer, the audience threw open the pew doors and rushed for the doors, just as they did in the same building, when Catherine Hays struck the last note of the last song on the programme. The prayer was necessarily brief, and about the time when I should judge he said Amen, the organ dashed off in a rampant gallopade. There were no "holy tones" about that overtone, and I guess the organ had never been deflected. I must say, I felt somewhat ashamed to be present; but really, I had no idea that the services were to be so thoroughly anti-religious. I do not know what denomination of Christians claim this Rev. Theodore Parker, although I noticed in the City Directory that the church over which he is settled is congregationalist. The audience was large and attentive, notwithstanding many of them were very much crowded, and quite a number standing. The sermon, rhetorically considered, was finished and beautiful, and in some respects not unlike the large and beautiful banquet which graced one side of the cushion upon which lay the manuscript of the speaker. It was beautiful, but its doctrines must fade away in the sunlight of truth. It strikes me that the great danger now threatening the Church, and the great barrier preventing men from flying for refuge to Christ, is this same subtle, insidious and popular infidelity.

The Attraction of the Cross.

A Hindu, a short time since visited the city of Calcutta, and heard a catechist, belonging to the mission there, preach the Word. He was delighted with the message of mercy and expressed a desire to embrace Christianity. He was accordingly put under instructions for three months, during which time he has made good progress in the knowledge of Christian doctrine, and manifested great abhorrence of his former heathen practices. When the catechist read to him the account of the savior's conversion, he wept much, and said "Oh, sir! I am a great sinner; no one could tell the number of my sins!" On another occasion, when the catechist read and explained the Saviour's sufferings and death, he expressed great surprise, and said, "Oh, sir! is all this true? Is it true that Jesus died for me? The catechist replied, 'it is true.' "Then," said he, "I have great joy in my heart. This is indeed a great salvation!" When I asked him, on the morning of his baptism, what was the principle that struck his mind in his religion? After thinking a short time, he replied, "The chief thing was, that Jesus died and rose again." I have found by inquiry he is in the habit of private prayer, and especially prays for those who are offended with him on account of his low cast,—praying that God would incline their hearts to love him, and that he would prevent any from leaving our Christian society on his account. Truly, these are good signs; the Spirit of God has commenced its blessed work of enlightening and renewing the heart of the young convert.

CHURCH-SLEEPERS REBUKEN.—A Sunday evening or two ago, the lecturer at St. Peter's Church, Leicester, (the Rev. Mr. Thos. Holt) stopped in the middle of his sermon and addressed his congregation pretty nearly as follows:—"Brethren, I see many of the congregation asleep, and I must request parties sitting near to them to wake them, or I shall have to send some one to them. To find people asleep is most disheartening to me, but, above all, it is most insulting to the Almighty. I can make an excuse for parties accidentally taking asleep from the heat of the day; that is a misfortune which may happen to any one; but the parties who regularly go to sleep in the house of God would be very much better at home. This is an unpleasant thing to say, but I must discharge my duty, and it is my duty to give this warning." In the first course of his sermon, Mr. Thos. Holt reproved the slovenly and irreverent practice of sitting or lounging when the congregation ought to be kneeling, and the practice of staring round them when they ought to be praying. The Rev. lecturer begged of his congregation to join audibly in the response, and not to leave the service to a kind of duet between him and the clerk. It is almost useless to add that, after the sleepers were aroused, they did not get a wink of sleep during the remainder of the sermon.—London Inquirer.

How to Get Good Sermons.

"We had an excellent sermon this afternoon," said Mr. Ford to his neighbor, Mr. Hall, as they walked homeward together. "I wish our minister would give us such sermons."

"You minister did not preach, I conclude," said Mr. Hall, who was a member of another congregation.

"We had Mr. P., from L.—"

"Does your minister never give you a sermon equal to the one you heard this afternoon?"

"He does sometimes, but not very often. If we had such sermons all the time, our congregation would present a different appearance from what it usually does; I saw no one asleep this afternoon."

"I am afraid your congregation do not understand the way to get good sermons."

"The way is plain enough. It is to get a minister who will preach them."

"I am afraid you do not understand how to get good sermons from your minister. It seems he does give you good ones sometimes."

"If there is any secret about it I should like to know it."

"I do not know as there is any secret about it. Well, then, let us know what it is."

"In the first place, if you want your minister to preach good sermons, you must pray for him a great deal."

"We ought to pray for ministers, to be sure, but that will not help their heads."

"It will help their hearts, and a warm heart will prompt the head to an activity which it would not otherwise reach. The power of a sermon is twofold—intellectual and moral, so to speak. Of two discourses, the result of an equal degree of intellectual power, that which is instinct with pious feelings will be far the most interesting and effective. The better elements depend upon the state of the writer's heart. The people, therefore, who pray much for their ministers, are taking a very direct method to get interesting and effective sermons from him."

"In the next place, the congregation should apply to the minister the necessary stimulus."

"In what way?"

"By being present in the sanctuary, and giving him a respectful and earnest attention."

"If a minister writes first-rate sermons, people will go to meeting and pay good attention."

"It is true that good sermons commonly have that effect, but we were considering how good sermons were to be had. Next to a series of discourses, the sight of a large and attentive audience is the strongest stimulus to exertion on the part of a public speaker."

"In the third place, you must give your minister time to write good sermons. You must not make him preach three or four times in a week, and spend all the time in visiting in the bargain. A good sermon cannot be produced without time and toil. President Davies remarked that he had never prepared a sermon worthy of being preached which had not cost him four days of hard labor."

"A minister could not write two sermons in a week at that rate."

"True enough; and you must not expect to get two first-rate sermons from a man in a week. It is not possible in the nature of things. President Davies had a powerful and rapid mind, and if he required four days to write a good sermon in, you must not expect a man to write two good ones in six days, in addition to his pastoral duties."

"In the fourth place, you must give your minister a competent support. No man can concentrate his mind upon the exhausting labor of original composition who is burdened with debt, who is anxious, and harassed in his pecuniary relations. To write a good sermon requires the utmost concentration of the mind upon the subject, and calmness and freedom from anxious care are indispensable to such concentration. Many congregations neglect their promises to such an extent that half the energies of their minister are lost in consequence. If congregations would pay attention to the pastor as I have mentioned, they would have good sermons; the sermons would be better than they are now, and they would be heard a great deal better. We all know that much depends upon the hearer. By pursuing the course I have marked out both speaker and hearer would be placed in circumstances most favorable to good preaching and good hearing."—New York Observer.

Set your Affections on things Above.

As the bee is ever on the wing between the flowers and its honey cells, so should our affections ever be going both in prayer to God with out and returning to God within. Amidst all the busiest scenes of our pilgrimage, we may be moving to and fro on the rapid river of mental prayer; that prayer which lays the whole burden of the heart on a single sigh. A sigh breathed in the Spirit, though unable to go around us but God, may so sweetly convey our souls, every event in the history of the day. Prayer will be fatiguing to flesh and blood, it uttered aloud and sustained long. But there is an inner current of prayer, that may run continually under the stream of our thoughts, and never weary us. Such prayer is the silent breathings of the Spirit of God, who dwells in our hearts; it is the temper and habit of the spiritual mind; it is the pulse of our life, which is hid with Christ in God; it is the consciousness of the divine nature communicated to us in the regeneration. Prayer of this kind may be created without ceasing.

PROOF OF A DIVINE POWER.—We possess a genuine fragment which Cicero has preserved to us from a lost work of Aristotle. It runs thus:—"If there were beings who lived in the depths of the earth, in dwellings adorned with statues and paintings, and if these beings could receive tidings of the power and might of the gods, and could then emerge from their hidden dwellings through the fissures of the earth to the places which we inhabit—if they could suddenly behold the earth, and the sea, and the vast of heaven—could recognize the expanse of the cloudy firmament and the night of the wondrous heaven, and admire the sun in its majesty, beauty and radiant effulgence—and lastly, when night veiled the earth in darkness, they could behold the starry heavens, the changing moon and the stars rising and setting in the unvarying course ordered from eternity—they would surely exclaim, there are gods, and such great things must be the work of their hands."—Humboldt's Cosmos.

Striking and Suggestive Anecdote.

The most magnificent anecdote to illustrate the religious impressions made upon his (the late Dr. Channing's) mind in childhood, is one thus related by himself. His father, with the view of giving him a ride, took William in his chaise one day as he was going to hear a famous preacher in the neighborhood. Impressed with the notion that he might learn great tidings from the unseen world, he listened attentively to the sermon. With very glowing rhetoric, the lost state of man was described, his abandonment to evil, helplessness, dependence upon sovereign grace, and the need of earnest prayer, as the condition of receiving this divine aid. In the view of the speaker, a curse seemed to rest upon the earth, and darkness and horror to veil the face of nature. William for his part, supposed that henceforth those who believed, would abandon all other things to seek this salvation; and that heaven and earthly business would no longer occupy a moment.

The service over they went out of church, and his father in answer to the remark of some person, said with a decisive tone, "Sound doctrine, sir." "It is true, then," was his inward reflection. A heavy weight fell on his heart. He wanted to speak to his father; he expected his father would speak to him in relation to this tremendous crisis of things. They got into the chaise and rode along, but absorbed in awful thoughts he could not raise his voice. Presently his father began to whistle! At length they reached home. His instead of calling the family together, and telling them of the appalling intelligence which the preacher had given, his father took off his boots, put his feet towards the fireplace, and quietly read a newspaper. All things went on as usual. At first he was surprised; but not being given to talking, he asked no explanations. Soon, however, the question arose, "Good what he had heard be true? No; his father did not believe it! It was not true! He felt that he had been trifled with—that the preacher had deceived him; and from that time he became inclined to distrust everything he heard."—Memoir of Dr. Channing.

Dedence to Parents.

Not only are the young apt to forget the respect due to parents, but of times we see children of older growth forgetting those who have reared them from infancy, and by their waywardness causing their parents to shed tears, when it should be their duty to give them reason for smiles. No sight is there that is so revolting to an upright man, as to see youth disrespecting grey hairs; but when we find a man, arrived at the age of discretion, neglecting his six-decades parents, and treating them with contempt, no words are forcible enough to express the feelings which naturally arise in every breast. The very idea that the babe whose care has caused them so many sleepless nights, and so much anxious care, should in later years prove a curse instead of a blessing, and repay its parents for all their love with unkindness makes one almost wish that the parents' malice might be upon them. Yet how often do we see cases in which the child forgets the respect due to its mother, and is regardless of his father's wishes. Children learn in early age to respect their parents, and obey them in all things—struggle not against their authority, but by yielding while young, you will derive honor, when older, and never forget that commandment which says: "Honor thy father and thy mother, that thy days may be long in the land which the Lord thy God giveth thee."

A MILLENNIAL SIGN.—The spread of the gospel shows that this world is being leavened through its every acre by the church of God, for which it was created. During the last fifty years, the Punjab of India has been added to the field, free to the savior; Turkey has just been thrown open by the firman of the Sultan, protecting converted Moslems; Russia has permitted the circulation of the Tinet Society in its vast borders; the 200,000,000 of Chinese have been gathered about the pulpit of the church; a chapel has been opened in Rome; the gospel travels freely across the Isthmus of Panama; Texas, California and New Mexico have been added to the domain of Protestants. Here, where I write, in this the capital of the empire, State of the South, there was not, twelve years ago, an organized church. Nine years ago, the inhabitants fled panic-stricken before the Mexicans; and now the church of God, fully established, exerts a pure influence on the prosperous community. In the last twenty years, more than one-fourth of the world, before closed and double locked to the gospel, has been thrown wide open, and now spreads its great population of 800,000,000 entirely ready for the preaching of Christ. When God threw open Canaan, it was just as the Jews crossed Jordan to occupy it. Having thrown open this vast territory now, it must be because God intends that it shall now be occupied by his church. There is such a thing as "the earth's bringing forth at once," as "a nation being born in a day."—Presbyterian.

A NECESSARY CONDITION.—"I am not sanguine," Mr. Kimball wrote, in view of the unexpected favor he received at the hands of the Barmen monarch, "but I have hope, as I always have had. Without using the appointed means, we cannot expect the promised aid." Here is an important lesson. All—divine and effectual aid—is promised, enough to give the utmost encouragement to action. But it offers nothing whatever to sloth, selfishness, or indifference. As seed time and harvest are made sure, till the end of the world, but only to the husbandman who is diligent in sowing the seed; so there are promises of glory to be revealed in and through the church, if only the church shows her faith by a diligent use of the appointed means.

Seldom has so wide and attractive a prospect lain before the enterprise of the churches for human evangelization. There is abundant scope for three fold the exertion that is now put forth, and we cannot limit our efforts to the existing scale of operations without turning away from most inviting fields of usefulness. The present is a time of more than common interest, and more than common responsibility. The interests of thousands, for eternity, may depend on the fidelity of a single disciple.

Path is the open hand to receive the blessings God gives, but is not the very blessings themselves.

THE BAPTIST.

MAKION, ALA.

WEDNESDAY, APRIL 7, 1852.

J. B. STITELER, Corresponding Editor.

Magnificent Premiums.

We are greatly indebted to the active piety of our brethren for a clear increase of more than one thousand new subscribers to our paper the past year. So far from being satisfied with this, however, we are only stimulated by it to make still greater exertions to place it in the hands of every family in the South West, to enlist the like co-operation the present year, and renewing the proposition we made the year past.

1. Every brother furnishing us two cash subscribers, by the 1st of July, shall have a copy of the Catechetical Instructor. This work, of 365 pages, was written by the editor, at the direction of the Alabama Baptist Convention. It contains a complete system of Theology, and has received the unqualified approval of almost every distinguished Baptist minister in the South. Nearly 4,000 copies were sold the first year.

2. Every brother furnishing us with five new cash subscribers, shall have his own paper gratis, or shall be presented with Crowell's Church Member's Manual, Fuller on Baptism and Communion, and Howell on the Deacons' Office. These are all superb works, of permanent interest.

3. Every brother furnishing us with ten cash subscribers, shall be presented with Carson on Baptism, Howell on Communion, and Jenkyn on Hymnology on the Atonement. These, also, are works of rare merit.

4. Every brother furnishing us with fifteen cash subscribers, shall receive a copy of the Baptist Library. This work, 3 volumes in one, making 1327 quarto pages, contains the best collection of Baptist Literature in existence, being a reprint of more than thirty different productions. It would cost at least \$20.00 in any other form than the present.

5. Every brother furnishing us twenty cash subscribers, shall have a copy of the Baptist Library with Cruden's large Concordance of the Bible. This is admitted to be the best Concordance in the world.

6. Every brother furnishing twenty-five cash subscribers, shall have a copy of the Baptist Library, 1327 pages, with a copy of Benedict's History of the Baptists, 970 pages, or any other works of equal value.

7. Every brother furnishing us with thirty cash subscribers, shall receive a copy of the Comprehensive Commentary on the Bible. This work contains six volumes, making more than five thousand double columned pages. It is the best work of the sort in the world.

P. S. The above works, except the first, (which will be sent by mail) will be deposited at Montgomery, Mobile or New Orleans, as may suit the convenience of those who may obtain them.

P. S. Should any brother prefer money to books, he may retain fifty cents for each subscriber forwarded—that is \$2.50 for five; \$5.00 for ten; \$7.50 for fifteen; &c.

N. B. None but cash subscribers will be received under this arrangement.

27. We have received a pamphlet from an esteemed brother in Natchez, setting forth the views of the Rev. Dr. McClay in relation to the difficulty between the two Baptist churches of that city, given at the request of a committee composed of members of each church, which we are desirous to publish in our paper. This solicitation we feel it our duty to decline, for the following reasons:

1. It is too long to be inserted in one issue, and would lose its interest to be published in parts.

2. Its publication in our columns would lead to a paper controversy which could not be profitable.

3. We declined publishing a document from a member of the other church about a year ago on the same subject, because we were unwilling to have this subject brought into our paper, and could not now open our columns to it without gross impropriety.

We may, however, observe this much from the pamphlet, with the light before him, Dr. McClay entirely justified the brethren of the Wall St. Church, in all things from first to last. We fear, nevertheless, that his personal feelings were too much enlisted to render his decision altogether faultless.

Georgia Baptist State Convention.

Bro. Chambliss.—Be so good as to notice in your paper, that our Convention will meet on Friday before the 4th Sabbath of April, at this place, Columbus, Ga. I was until yesterday, under the impression that it was the 3d Sabbath, and so informed some of the Alabama brethren.

I fear I cannot be at our meeting in Marion.—If any of our Indian brethren should be present especially any from the Creek nation, I beg you to send them to our meeting. I have no doubt but that C. McIntosh would do more in this community for that mission, than fifty agents. Many of his old friends are anxious to see him and to hear him preach.

We shall be glad to see you and many of our Marion brethren. Please remember me affectionately to all.

J. B. STITELER.

Columbus, March 29th, 1852.

WORK AND NEWSPAPERS.—We endorse almost every word of the following from the Boston Republican:

Women are the best subscribers to the world to newspapers, magazines, &c. As a general rule, they are more going on for eight years, and have never yet lost a single dollar by female subscription. They seem to make it a point of conscientious duty to pay the price of the paper and the printer's—two classes of the community that suffer most by bad pay, and no pay at all, than all the rest put together. Whenever we have a woman's name on our book, we know it is just as good for two dollars and a half as a penny for a ginger-bread. Besides, whatever they subscribe for, they read, whether it is good, bad, or indifferent. If they ever subscribe to a paper, they are sure to read it upon the principle, we suppose, that if they did not, their money would be thrown away.—an old lady, whom we once knew, for whose sake several of the doctors had prescribed a dose of oil, she took it herself rather than it should be wasted. Hence, we say they are the best readers, and these reasons we had any time in the world rather have a dozen women on our books than one man.—Boston Republican.

A Talented Ministry Demanded.

I have already most clearly shown that the world needs a pious ministry. Ardent piety is the chief qualification of a minister of the gospel; it is absolutely indispensable. But it is also true that the wants of the world, in addition to this chief qualification, demand a ministry of talent. There, certainly, can be no controversy upon this point. Who can for one moment suppose that God would place men of inferior capacities in a position so important? The preacher must have gifts as well as graces. It should be ascertained beyond the shadow of a doubt, that he who desires to take upon himself the work of the ministry, has talents adapted to the same. Talent sanctified is necessary.—What! would you intrust such treasures to men utterly destitute of mind to understand the glorious truths revealed! Most certainly not.

First, let me remark that ministers should possess what is ordinarily called good common sense. This is something less common than its name imports. How many men have every other kind of sense, but are destitute of this? They can attend to almost every thing but the right thing. We need men for the ministry, who best understand men and things as they exist in every sphere of life; men who have sense enough to fill any position well; not men who are fit for nothing else but preaching and are placed in the pulpit as a denier resort, or a forlorn hope. We must have men of good strong minds. The world demands that the ministry be talented.

There is a superiority connected with the ministerial office, in the wide range of thought which it presents to the human intellect. It imparts great interest to intellectual investigations. If the mind of man is interested in what is truly great, it has interest here. A wider or richer field cannot be found for the noblest minds.—Here an angel might revel in philosophical and metaphysical inquiry, the natural sciences, or refined and elegant literature. Here the richest treasures of thought present themselves.—Does the mind wish to tread the thorny field of controversy, or ramble in a garden of flowers sparkling with the dew-drops of heavenly wisdom; or does it wish to gather the golden harvest as it waves in the pure sunlight of revelation—here, in the gospel, is all that can gratify it. Hence, we infer, that he who would gather these priceless treasures, and spread them in all their attractiveness and beauty before the souls of men, should possess themselves strong minds.

Again, ministers should possess a sound judgment. They should be able to test different characters, and to use the appropriate influences to effect them. They should be good judges of fitness or propriety; should know where, what and when to do. Many men labor to disadvantage because of a deficiency in this respect. Much strength is often exhausted, and much time spent to no good purpose. In a word a good sound judgment is necessary for the minister in holy things.

Especially is it important that the preacher possess a natural aptness to impart instruction to his hearers. This includes the ability to form both correct conceptions of what is to be taught, and a proper dress in which to clothe the truth. Some men seem to be so constituted as to be unable to give a proper description of what is very plain to their own minds. They know what to say, but not how to say it. Others are deficient in matter not in manner; they can talk all day but never say anything to the purpose. Now we want the opposite halves of the two characters put together. We want men who know what to say and how to say it; men who can both think and clothe their thought in proper language. Listen to Paul upon the subject. "Timothy, he writes, 'A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behavior, given to hospitality, apt to teach, &c. Again, 'And the things that he has heard of me among many witnesses, the same commit thou unto faithful men, who shall be able to teach others also.'"

Now, this aptness to teach, is not an acquired qualification, but natural; for who would attempt to polish the granite rock and expect the brilliancy of the diamond? This must exist in the mind and then you can increase its power and beauty by education and other influences. If it be absent you may labor until your head is laid low in death, but you cannot impart it.—It is beyond the power of finite beings.

Look at those to whom Christ committed his gospel in early times—they were men of powerful minds. Peter was a fisherman, as were also Andrew, James and John, but who can fail to perceive that they were men of strong, natural abilities and adapted to the work for which they were designed. Matthew held an office of power and credit, which was generally conferred only upon Roman Knights. James the less was of the royal family of David. Paul, that eminent apostle, was a man of giant intellect and heroic soul. Such was the opinion entertained of him by the government. He was a lawmaker, because then the sons of the highest families were brought up to a trade.—But God designed him for something more glorious, and no one could have been better qualified in every respect for so arduous and important a position, as the apostle of the uncircumcised. If we inquire further we find Barnabas and Mark descendants of the priesthood, and Luke an eminent Physician. Thus, of Creation of the blood royal. We mention these instances to show that the very best minds were selected from the various walks of life to accomplish the work of the ministry.

Now are we contented in apostolic times. We might tell you of Clement, Justin Martyr, Origen, Cyprian, Gregory, Irenaeus and a host of others in the ancient church, all men of the highest order of intellect, but their names and writings is ponderous tomes upon the shelves of

our Libraries, speak loudly and eloquently in their praise.

The same may be said of more modern times. The ministry has ever furnished the noblest specimens of great minds. Every age has had some one or more stars of no ordinary magnitude in the Theological world. Such men as Bunyan, John Knox, Calvin, Whitfield, Chalmers, Hall, Edwards and a host of others not inferior, would have adorned any profession and are now the admired of the whole world. All of these mighty men have made their marks upon the ages in which they lived. Why? Because they were men of noble powers sanctified to the noblest of callings—the preaching of the Gospel.

The church needs, the world demands a talented ministry. Here is a field for the loftiest intellect. I close this branch of my subject by adding the following language from Blackwoods Magazine:

"I know of no profession more capable of fulfilling all the objects of a vigorous mind. I am not now talking of mitres; they can fall to but few. I speak of the prospects which it opens to all; the power of exerting the largest influence for the highest purposes; the possession of fame without its emptiness, and the indulgence of knowledge without its vanity; energy turned to the most practical and lofty uses of men; and the full feast of ambition, superior to the tinsel of the world, and alike pure in its motives and unmeasurable in its rewards."

J. B. S.

Indian Mission Association.

A sad accident occurred in our office this week by which our paper has been delayed two days. We will, however, make amends to our readers by briefly noticing the progress of the Indian Mission Association.

This society convened in the Baptist church, according to announcement, at 10 o'clock of the 5th inst., and was organized by the election of Bro. Thomas Blewett, of Columbus, Miss., President, and Rev. C. F. Sturgis, of Ala., Recording Secretary, pro tem. The meeting, though respectable in size, is not so largely attended as was anticipated, there being but few brethren present from other States. All parties are sadly disappointed in not seeing any of the brethren from the Indian Territory—especially Chilly McIntosh.

The business of the Association has progressed as usual. The most interesting item which has yet come up was the annual report of the Board, which was read on last evening by the Corresponding Secretary, Rev. S. Dyer. It is an elaborate and highly important document, detailing a full account of the finances of the Board, its acts and doings the past year, together with the present condition of all the mission stations under its patronage. The Board during the year were enabled to keep up all its missions, but owing to the want of funds could do little else—its finances at control, from all sources, amounting to less than \$16000. Two valued missionaries—Miss Osgood and Mrs. Lykins—have recently died, and some three others have been appointed to the work.

The missionaries have all experienced remarkable success in the good work of evangelizing the natives. Large numbers have been baptized, making the aggregate of communicants among the different tribes now more than 1300. It is in contemplation, at the earliest practicable period, to extend the work among the Pueblos of Mexico and other tribes yet unvisited. The only embarrassment in the way of the Board, is the want of funds.

The reading of the annual report was followed by able and eloquent addresses from Rev. L. A. T. Clemon of Montgomery, Ala., and Basil Mann, Jr. of Richmond, Va. But more soon.

WAR IN BURMA.—Late advices from Burmah announce the fact of the bombardment of Rangoon, by the British fleet, with great loss to the Burmese. It is stated that the British commander invited all the foreign residents to take refuge on board the ships before the attack. A large number of these accepted the offer. Subsequently, the bombardment having been postponed a few hours, some sixty persons went ashore again, and were immediately made prisoners by the Burmese.

It is to be hoped that none of our mission family at Rangoon were included in the number. The immediate effect of the war upon our missions may be disastrous, but the remote result must be to open Burmah proper to the entrance of the truth.

A GREEK'S IDEA OF BAPTISM.—The Rev. Ira R. Stewart, of the Baptist Missionary Church, New York, relates that "A young man named Ring, a native of Greece, and of course speaking Greek as his native tongue, remarked in one of the meetings of the Mariners' church, of which he is a member, that the Greeks receive infants into their church, but they baptize, instead of baptizing them. The first time he ever saw a child baptized was in Edinburgh, Scotland, where the minister took the child, and repeating the words, 'I baptize thee,' simply baptized it; and that the whole thing struck him as so ludicrous that he could scarcely refrain from laughing."

It is said, more Bibles have been sold in Hungary the last two years, since the Revolution, than any time previous for twenty years, notwithstanding the mass of the people are so nearly beggared by the losses of the Revolution and Austrian exactions.

LACK OF MINISTERS.—It is stated on the authority of Dr. Burdett in whom few persons are better qualified to speak on the subject—that in the United States the excess of evangelical churches and congregations over the number of ministers in the same denominations, is thirty-four thousand three hundred and ninety.

Sabbath Schools.

Mr. Editor:—By affecting a reformation of the morals, its influence is felt not only within the limits of a small community, but branches out and extends to the nation itself. A nation to be happy must be governed by wise and virtuous rulers. And as these are to be drawn from the body of the people, since according to our form of government, office is not restricted to wealth and the higher ranks of society, but admissible to all, how necessary it becomes that religious education be infused throughout the body politic; so that when acting in the capacity of legislators of their country, the principles of our holy religion may be manifest in every resolve. Operating to produce this effect the Sabbath School becomes, as it were, a shield of protection to our liberties, and a tutelary deity to guard our hearth-stones and firesides. In this connection, my brethren, the subject rises in importance, when we reflect that our statesmen and sages are rapidly falling into the grave, and their places are presently to be supplied from those among us, into whose hands we commit our rights and dearest interests. Then as a national advantage the Sabbath School comes in language eloquent, and not to be resisted. Nor does it appeal in this particular, to the church alone for vindication and support. The man in whose breast glows a spark of philanthropy and freedom, must feel its force; and recreant indeed must be to the trust, it a good and faithful citizen, should her voice, urging as it does the claims of humanity, be disregarded.

This institution serves also, in a great measure, to correct the pernicious influence of a corrupt and debasing literature with which the youth of our land is furnished on every hand. And deleterious as it may be upon the heart and life, I awfully fear the church of God is not exempt from the charge of corruption. Are there no cases, Mr. Editor, in which parents—members of the church—are found, by their own conduct, to inspire their children with a taste for such authors and works, the tendency of whose writings is to vitiate and degrade? Think you that the eye of Him who sees as with the light of noonday, the very thoughts of the heart, will overlook such conduct as this, when we are enjoined not to be conformed to this world, but to seek after glory and immortality? No, my brethren, God will not be mocked, and greatly should we fear, lest, by our example, the blood of our children cry out against us in that day, when the secrets of all hearts shall be revealed.

The world, as the enemy of God, and consequently the adversary of the church, is not barren in devices to allure the youthful mind from piety and religion, and engage it in deeds of wickedness and death. With this adversary the church has to combat; and while on the one hand the emissaries of Satan are seeking to vitiate the taste and debase the morals, the church on the other, should ever be ready to check this influence by the word of truth, which alone defines the character and true condition of man. Hence no professor of religion—no soldier of the cross dare turn his back, or shrink from any responsibility in which this conflict may involve him. The result of this action is indeed momentous.

It is upon this institution too, the church mainly relies for her future support and strength. It is, truly, the chief pillar of her hopes. And in this particular our subject grows in interest when we reflect, that it is by means of the church the great commission of our blessed Master is to be executed. And where can she turn with so much faith and confidence for aid to carry out this heavenly injunction as to Sabbath Schools? Many already are the witnesses to whom the church can proudly point as her brightest ornaments and relying strength, whose minds turn with enraptured delight to the humble Sabbath School as the source of their greatest blessings; and many are daily giving praises for redemption by grace, to the same instrumentality. When we suffer our minds, my brethren, to contemplate the vast field to be occupied, and the almost numberless myriads of human beings who are rapidly travelling to the tomb, ignorant of the word of God which reveals the rich provision made for them, should we not be moved to lend our warmest support to that cause, which the experience of the church universally declares to be the chief means by which her influence is to extend, until the knowledge of the Lord shall cover the earth, as the waters the mighty deep. How exalted then, and high the position of the faithful Sabbath School instructor, who, though perceiving in the youthful mind, no sparks of future usefulness or greatness, may yet be preparing some Ann Hasseltine or Henrietta Hall, some Julia or Carey to proclaim the glad sound of salvation to Greenland's icy mountains, or India's coral strand. Falter not then, dear teacher of the Sabbath School, for many in this life may rise up and call you blessed, and in the world to come be glittering gems to deck your crown of glory.

And who of us, my brethren, as members of the church would desire to be excused from this great and good work? Is there one that asks it? If so, let him be thoroughly persuaded in his mind, that the talent with which God has entrusted him, is not hid, but well employed, less when cetero before the Judge of quick and dead, he be sternly rebuked as an unprofitable servant. And while all of us are deeply concerned in the success of this glorious enterprise, let me insist upon it, that none are so much so as you who are parents. It may with propriety be said of some of you, that "the spring and summer of your days are gone; and with them not only joys you know, but many of the friends who gave them. You have entered upon the autumn of your being, and whatever may have been the profession of your spring, or the warm temperance of your summer, there is yet a season of stillness or solitude in which you may meditate upon the past and future, and prepare yourself for the mighty change which you may soon undergo."

And will there be no consolation in the

thought when you shall come to close forever your eyes upon all earthly things, and embrace for the last time the pledges of your love, that you leave them with the hope of salvation budding in their hearts? Oh! my brethren, let me beseech and entreat you one and all, not to permit the importance of this subject to pass unheeded, but hearken to its earnest call, and give it that support which it demands at your hands.

ERASTUS.

Rock Hill, Perry County, March 7, 1852.

The Baptist Denomination in Cities.

In my former communications, I stated the obvious fact, that in nearly all the prominent towns and cities of the South and West, the Baptist Denomination stands far in the background—a fact which no man can deny. I presented as some of the causes which have led to this backwardness—a want of deep and enlightened piety—the immense variety of character brought into a city by churches and every one sensitively tenacious of his own opinions—the want of uniformity in the manner of enforcing discipline and maintaining public worship—the want of effort to impress our children with the truth and importance of our Denominational peculiarities—the inadequacy of Ministerial support. Other reasons might be added, but enough has been written to remove any wonder we may have felt, at the slender hold of our denomination in Southern and Western cities.—It is my purpose to occupy a little further space in attempting to set forth what I conceive to be the remedy. But before proceeding to this, I would here notice the evident inconsistency apparent in our neglect of those positions, which above all other places demand our attention and effort. On some points of Christian duty we attach great weight to apostolical practice. In every pulpit and from every press we are admonished to adhere closely to the example of Christ and the early churches. That we should do nothing that cannot claim the authority of Christ and his first ministers—and that we should do heartily and promptly whatever receives their sanction and support. In publicly professing the Christian name, we selected a baptism most resembling our Lord's, and in the other ordinance of the church, we aim, as nearly as possible to conform to the pattern prescribed in the New Testament. This is wise, and safe and honorable. One of the richest sources of delight to the believer is, that he can trace, in all the way along which he journeys, the foot-steps of his Saviour preceding him.—Let us apply this to the manner of propagating the gospel, which was one of the chief designs for which the church was constituted. What, then, was the course pursued by him whose example we profess to imitate, and of those who were commissioned to preach after his ascension?

The ministry of Christ was spent very much upon large towns and cities. Almost the entire book of John is taken up in describing what Christ did and taught at the great national feasts in the city of Jerusalem. Chorazin, Capernaum and the cities of Samaria and Judea were the fields of his labor. When he sent out his disciples to announce his approach, he sent them into the cities, whether he himself would come; and when warning the disciples that they would meet with persecution, he tells them, when thus persecuted in one city—instead of concealing themselves in the seclusions of the country to flee to another city.—And in delivering his parting precept "go ye into all the world and preach the gospel to every creature," he tells them to begin at Jerusalem, the metropolis of Judea, where citizens from various parts of Palestine, were assembled. In this seat of pharisaical pride, and hypocrisy, and dependence on the mere forms of religion, God gave signal success to the preaching of the word, and "thousands became obedient to the faith." Here, was gathered the first church. Soon the heralds of salvation hasten to another city and plant the standard of the cross in Antioch, the rich and commercial emporium of Syria, and the seat of all the affluence and luxury that commerce produces. We find them soon directing their course to Ephesus, the strongest hold of idolatry, and the place to which thousands resorted to bow at the shrine of the most gorgeous temple in the heathen world. Soon we hear their voice in the capitol of Macedonia, a city filled with all the sins that pertain to royal cities. In Corinth, the most gay, and voluptuous, and sensual and dissipated city of the age—the very Paris of antiquity—Christianity under the preaching of the apostles, won many of its most signal triumphs. And we may almost now behold the apostle as he walked the streets of Athens, with his bosom swelling with holy indignation, and saw a city so distinguished for the genius of its artisans, the eloquence of its orators and the celebrity of its schools, devoted to the most stupid idolatry. And as he looked upon this prostitution of high intellectual attainments to the most demoralizing religion, he comforted their wisest men, and "preached to them Jesus and the resurrection." And so important did God deem it that the gospel should be preached at Rome, which at that time was the metropolis of universal empire, that he suffered Paul to be chained there two full years, that he might "preach the gospel at Rome, also;" and to that church the noblest letter ever penned was addressed. So we see that while the apostles were commissioned to preach the gospel throughout the world, cities were to be the places of their greatest and mightiest efforts. This was the policy—and it was a wise and effective policy—and that which imperiously demands our imitation. Because:

1. In the city exists every form of opposition against the gospel thoroughly fortified. If Christianity overcomes that, it can go with triumphant success into the country, where opposition is less resolute and matured.

2. Large multitudes gather in a city, and many of them, like those assembled in ancient cities, come from all parts of the country. Let the gospel be thoroughly planted here, and its influences will irradiate throughout the surrounding country. All who come to the city will feel its power, catch its spirit and retire under its life giving power.

3. In most of our cities there is immense wealth and talent. Let religion find its way to the hearts of such a people, and these sources of power become at once subordinated to the gospel, and are converted from engines of mischief into instrumentalities for good.

4. Cities are usually the centres of great show and fashion. If we can ever see fashion personified, strutting on stilts and looking with proud disdain on all who refuse to bow to her mandates, it is in the city. Now let such a community have the gospel, and how soon is its influence seen in destroying the tyranny of fashion.—What would be the effects on all the world, were the city of Paris to become truly converted to spiritual Christianity? There is scarce an American village that would not feel its salutary effects.

5. Cities control the destinies of nations, and the world. However slow we may be to acknowledge this, it has long since become a fact, that cities control the country. Where does the press wield its mightiest influence? Where are concocted and matured the greatest political measures? Where was the seat of power in the Roman empire? In the city of Rome. What is the key stone of all France? The city of Paris. Let anything start there, it is felt throughout the nation. And although circumstances have somewhat modified this power in our country, yet, even here, cities wield a mighty influence over the destiny of the nation. We are now on the eve of another Presidential election. Where will the preliminary measures adopted by all political parties be schemed and first carried into execution? Where will be held the conventions that shall give the key-note, and that shall first pronounce the shibboleth for every party throughout the land? In the city. How important that the gospel be deeply planted in places of such controlling power.

In the above I have merely thrown out some general reasons, without attempting to illustrate and carry them out. I have not the time, neither would it be in place to elaborate them fully in a newspaper article. I have said enough for my purpose. The reasonableness of the policy of Christ in establishing the gospel in cities, is apparent to every one who will pay any attention to the matter. Our brethren of other denominations have more successfully than ourselves imitated the examples of the early ministers, and their banners may be seen floating in almost every city, and prominent town in the land.—Where are we? We talk a great deal about our imitation of Christ in baptism—let us imitate him in the manner of extending his truth. Let us maintain consistency. What steps are necessary to bring up our forces, and stand firm and strong in the city? What shall we do to gain the ground we have lost, and to occupy places we have not yet entered? Where is the remedy? This I will attempt to show in my next.

KAPPA.

Scattering Crumbs for Nibblers.

AFFLICTION, CRUMB 20.

Afflictions are not to be courted and heaped on; but when they come they are not to be despised. They come to the saints on gracious errands. We must make the most of them.—They have bright gems in their dark ravines; wholesome springs in their dreary caverns; sweet honey drops from their rugged rocks.

Affliction is a wonderful hedge. Did you see that little runaway child? Poor disobedient thing; it was hastening off to the stream, and would doubtless have been drowned, but it was tangled in the hedge and stopped. Its flesh was sorely mangled, but this was better than the loss of life. Afflictions stand around us as a blessed hedge (Jesus in faithfulness and love would have us so) to keep us back from ruin, to rear and polish us betimes, and make us willing to go back and be quietly in His bosom.

Affliction is a wonderful theological teacher. She drives us to our Bibles, and lets us into the glories of that blessed book. She teaches us much of the sweetness of the promises, the preciousness of a faithful, compassionate, sympathizing Saviour. She teaches us dependence, humility and prayer; she teaches us that wealth is worth but little, and that heaven is a desirable home for the saints of God.

Affliction is a great purifier. She purges our covetousness and teaches us heavenly treasures. She brushes the dust and cobwebs out of our hearts. She polishes our faith, and our patience, and love; God now sees his image in our hearts; and it shines out to the view of others; and we see it shines into our own conduct and the glory of God, and cry out, *Alma, Father.*

Affliction is a great Jeweller. There cannot be found the like. A great part of her work is to make gems for the crowns of kings and priests. How does she pursue her art? She follows after the saints, tears away their comfort, breaks to pieces their idols, shakes them, leaves them and sets them to weeping and sighing and repenting; and then she gathers up all their tears and their groanings; and so, through grace they all become jewels in her hands, and then she puts them into their everlasting crowns.—This commandment has also received of the Saviour.

CRUMB 21.

For mental life, as well as physical, pain is ordained a mighty antidote. As death is laid in death, and joy and safety in the triumphant knowledge. A man may be a martyr to his duty, by enduring affliction in sorrow's vale to cure our fond hearts. So let us not shrink from the great travail for our victory.

Years ago, sharp-pointed agonies she draws
From her full quiver, weeps, and smites and saves.
On the dark sky expect mercy enthroned,
Breathes in the whirlwind, whispers in despair;
Tosses her beauty in the mid-air blast,
Lingering, carees celestial music chants,
And through our withered hopes sends out perfume.

She wounds to heal; wrecks to rebuild our bark,
And guides to safety's port, hides in death's wing,
And thence distills a pure immortal sweet.

CRUMB 22.

How painful and weary
Our pathway below;
How dark and how dreary
The tempests of woe.
Our fair hopes are blighted
By frosts of despair;
Our bright noon benighted
By anguish and care.

But tears have their sweetness
And sighs their delight;
Despair has its sweetness,
And darkness its light.
Instructed by anguish,
We learn to be wise;
When earthly hopes languish
We cling to the skies.

Our sanctified sorrow
Pure blesses death's tears;
Our graces all borrow
Sweet beauty from tears.
Then cease my complaining,
Be hushed! every sigh;
My soul is in training
For glory on high.

And brighter that glory
For darkness below;
And sweeter my story,
For earth's bitter woe!
To God be high praises,
Who brightens our gloom;
And paradise raises
O'er death and the tomb.

CRUMB 23.

Contentment is a bank which yields us a good
dividend when all other banks fail.

Discontent is a growing cancer in the bosom;
all external things may go well, but the biting
disease is there.

Discontented folks are like that man yonder
with a gouty foot: they change place and place,
but the disease goes with them.

A patient, contented spirit is the only cure for
incurable ills.

Hail, Mr. Restive, whither in such haste?
"I have started on a long journey for the village
of Satisfaction." Dear sir, if you can leave
yourself behind, you will find it on the next
branch; otherwise it is ten thousand miles off,
and more.

And now, Mr. Great-Hurry, whither bound?
"I am going to Texas, sir." Well if you will
locate your land next to the farm of Mr. Content,
you will find Texas a very good country; other-
wise it will be no better than Georgia.

"O, when I get this and that and the other, I
shall be so happy." Better say, when I get a
contented spirit.

Have I got sand in my eyes? Why should I
fill them with pepper to cure them? So is a
man's fretfulness in his troubles.

CRUMB 24.

Why my dear sir, what are you doing here on
the top of Mount Etna? "Filling up this huge,
ugly crater with broom-straw." But, sir, if I
will make a great deal, I think. "Yes, but I
have made a contract for all the broom straw in
the world." Very well, but when the hordes fall
into that fire down there, don't you think they
will turn up? "Ah, I did not think of that, sir."
You remind me, very much of a man that is
trying to fill up his soul to the point of content,
by casting into it the trash of this world.

Here, my little man, if you will catch that
rainbow, you will find a golden spoon at the
end. "So my father told me, sir; and I started
after the rainbow and tried to catch it, but I
could not." O vain man, this is the symbol of
his race: those chasing in vain the gaudy shadow
of this world, hoping to find the golden
spoon of content.

CRUMB 25.

"Alas! alas! how shall I attain to a calm,
contented spirit?" "Trust in the Lord and do
good; so shall thou dwell in the land, and verily
thou shalt be fed."

Rest on heavenly promises, and cultivate
gratitude. Solid content dwells next door to
gratitude; and I think, moreover, they are twin
brothers.

Consider how much better off you are than
you deserve—how much better off than millions
of others.

Count up as quick as you can, all the real
goods of no past discontent, and see what they
amount to.

Consider that the ill you most complain of
may be for your greater good; but for them
probably you would be ruined.

Would you not do good to others? God is
sending you to school to the great teacher
affliction, that you may learn lessons wherewith
to comfort your afflicted fellow-creatures. Think
of this.

Seek wisdom from above in all things; and
then examine your best judgment, and be diligent
in an humble godly way, and quietly wait upon
God for the issue. All things will turn out right.

Look here, sir, suppose you could get the
crown and patronage of the wisest man that
ever lived, and one on whose judgment you had
a thousand times more confidence than your own,
would you not feel a comfort in following his
advice? "I think I should." But the Lord is
a counsellor and judge; infinitely better than this
best of earthly advisers—cast yourself on his
counsel and be content.

"O yes, but I have such a hard lot!" Art
thou a saint? Then thou hast before thee a
crown, a kingdom, an everlasting home. The
eternal God is thy portion. What more than
that would you have, to take care of you and
comfort you? "I, God is there, is thy lot and thy
portion."

Angels are thy constant sentinels, is thy lot
evil? If all these trying things of which you
complain have wrapped up in them everlasting
good, is thy lot evil? Why child, what are you
crying about? What is this in your hand? "A
bundle of gold dust which my father has just sent
me from California." What then are you cry-
ing about? "O it is tied up in such an ugly
thing." But see how strong; if it had been
tied up with a little weak, pretty ribbon, you
would no doubt have lost every grain. Oh, my
mourning brother, your father knows best how
to tie up your gold-dust—how to make sure to
you the greatest possible good—your everlasting
good. Be content.

Mr. Jeffries and the "Cheneyville Demur."

Dear Bro. Chamberlain:—I have this evening
read a communication in the South Western
Baptist of March 2nd, 1852, with reference to
Jeffries and the Cheneyville church, La. I am
personally acquainted with Bro. Spencer who
visited Texas some two years ago, and as for
our good bro's Roberts, and Tanner and others,
whose names are to the communication, I have
known them for several years by character, and
I should love to know them personally. As it
regards Mr. Jeffries, I have known him in per-
son ever since 1841 or '42 (if not mistaken in
the date) during which year he spent some four
or five days at bro. P. J. Fowkes, where I board-
ed for five years before I came to Texas, in
Nottoway county, Va. Mr. J., within the last
ten years, has been published in some three or
four Baptist papers. The same year that he
visited Virginia he was advertised in the Reli-
gious Herald, of Richmond, Va., shortly after
he left Nottoway county, as an "expelled Cam-
bellite in Kentucky." If I remember correctly,
and as a bad man in several respects. If you wish
to know Mr. J.'s true character, you can get it
from Kentucky and from the Baptists in Bot-
tettown and Nottoway counties, Va., and also in
Petersburg, Va., where the Market Street
church refused to let him preach, at which he
took great umbrage.

I will here state a circumstance which oc-
curred at Anderson, Grimes county, Texas, in
1850. In a sermon which I preached in ref-
erence to the ordination of a deacon at that
place, in pointing out the duties of the office, I
mentioned, as one of the duties, that in the ab-
sence of the pastor of the church that it was the
duty of the deacons to guard the pulpit or
church from impostors, and, especially, in this
new country. I gave as an illustration the con-
duct of Mr. Jeffries, at Chestnut Hill, Nottoway
county, Va., and the neglect of the deacons of
that church during my absence, in permitting
Mr. J. to preach without examining his creden-
tials. Without calling his name, there was a
gentleman in the congregation, at Anderson,
from Virginia, who observed to his daughter,
sitting by him, that I was describing "Jeffries,
the impostor" as he informed me after divine
service closed, and asked me if I was not, to
which I replied in the affirmative.

Against Mr. J., personally, I have no unkind
feelings; but I feel deeply grieved that he
should continue to impose himself on the South
and South West, and to create difficulties be-
tween good brethren, who are deceived by him.

As he is making his way to Texas, he may
expect to be discovered and exposed, for I am
travelling constantly through the State, as the
Agent of our State Convention. I shall keep a
look out for him, and, where I go, warn the
brethren in reference to him. In conclusion, I
will affectionately and in all Christian love,
entreat the brethren at Cheneyville to let Mr. J.
alone, not only as unworthy of Christian, but
also, of public confidence.

Your brother in Christ,
J. W. D. C.

Huntsville, Texas, March 20th, 1852.

P. S.—When Mr. J. was in Nottoway Co.,
Va., he stated to the brethren of Chestnut Hill
that he had credentials of ordination; but it has
since been stated that they were forged.

J. W. D. C.

Mortuary.

Departed this life on Tuesday, the 6th day of
January, 1852, DAVID ATTENBERY, after ten days'
illness, of Typhoid Pneumonia. The subject of
this obituary was born in the State of South Caro-
lina, Chester District, and was in the 34th year of
his age. For the last 15 or 16 years has been well
known in this country (Pickens) as an excellent
teacher in the various branches of English Litera-
ture. On the 23d January, 1845, he was married to
Ann Catherine, eldest daughter of Thomas and
Frances Taylor. Ever since that period, (wanting
ten days of seven years) up to the time of his death
they had lived together in the enjoyment of, per-
haps, rather an unusual share of the happiness of the
married state, in consequence of their congeniality
of temperament. He was naturally possessed of
a patient and quiet spirit, and from his retiring dis-
position and correctness of deportment in general,
it was only necessary to know him, in order to love
him. His orderly walk, and close attention to the
house of God for the last several years made it
manifest that he loved the Saviour, though he had
not united with the church. The day previous to
his death he informed the writer that he had been
renewed in the spirit of his mind the night before,
and could then fully confide in the Lord Jesus
Christ for life and salvation. He only regretted
that he had not discharged his duty by joining the
church to love, declaring that if he should be spared
and restored to health he would neglect it no longer.

DIED—Near Marion, Ala., March 22d, 1852,
Mrs. T. T. Jones, aged 21 years and 3 months.

This death has cast a gloom over a large circle of
relatives. But none can feel it so keenly as the
husband, who is bereft of the bosom companion of
his youth, and the mother who grieved for her only
child. They mourn; but not as for those who
have no hope. What is their loss in her gain?

In 1818 she was made a member of her lost con-
dition as a sinner; sought and found peace with
God and united with the Baptist church in New-
bern, Ala., where she held her membership at the
time of her death.

Her end was not only peaceful but triumphant
joy. The promises of God, the excellencies of

Christ's character and the descriptions of heaven,
as given by inspiration, filled her soul with trans-
porting delight. The nearer death approached the
clearer were her views of eternal things, and the
stronger were her desires to enter that "rest which
remains for the people of God."

Her only desire to live was for the consolation of
her husband and mother, and the benefit of her
dear daughter, two years old. As God otherwise
directed she cheerfully resigned all into his care
and sweetly fell asleep in Jesus.

Tribute of Respect.

At a meeting of the Students of Howard College,
the following gentlemen were appointed a Com-
mittee to draft Resolutions relative to the death of
our deceased fellow student, Richard Tabb:—
Wm. Howard, D. A. Holman, W. D. Lee.

The following were presented and adopted:

WHEREAS, it has pleased an All-Wise Providence
to remove by death one of our number,
RICHARD TABB, who, by his gentlemanly deport-
ment, had won the respect of the members of this
Institution. Therefore,

Resolved, That we deeply sympathize with the
afflicted family and friends in this melancholy be-
reavement.

Resolved, In token of our respect we wear the
usual badge of mourning thirty days.

Resolved, That a copy of the above be sent to
the family of the deceased and that the same be
published in the papers of this place.

Wm. Howard.

Marion, March 30th, 1852.

Business Department.

Letters Received.

Rev. Joel Sims has forwarded us another list of
new subscribers—the third the present year—by
which he has placed us under lasting obligations.
Hope he will send us a sufficient number to com-
mand our highest premium—the Comprehensive
Commentary. Notice, that to this all subscribers
must pay in advance.

Bro. Jno. Clabaugh has written us frequently
within the last few years, and to the best of our
knowledge, never without sending new names.—
There is to be added, knowing that every thing
about papers requires cash, he never sends a name
without the money. Thank him for present help,
and hope he will give us a little more of the same
soon.

Rev. John O. Quinn's deep interest in the wider
circulation of our paper in Louisiana, the proof of
which, he has just furnished, is particularly grateful.
Papers are forwarded as directed. Hope to hear
from him again after the same pleasant style.

Dr. C. Battle will please accept our thanks for his
substantial sympathy, and for his good word espe-
cially. Such letters from a man of almost three
score and ten years, and probably more than half
the time a deacon of the church, comes like cool
water in heat of summer. May God bless him and
make him a blessing.

Bro. J. Larkin, the old friend of our youth, will
please accept our thanks for continued support in
a good cause. Hope always to deserve his kind
regards.

Bro. Jas. Brazier will find an acknowledgment
of his funds in our receipt list. Thank you brother.

Bro. J. B. Vaiden's money has been received.—
Explanations on other subjects all satisfactory.—
Write on.

Rev. J. M. Knight's letter has been read with in-
terest, and filed for future use. No doubt the per-
son of whom he speaks will need a public notice
after a while. Will our brother let us send him a
premium this year? Hope so.

Rev. W. H. Baylis will please accept our thanks
for remittance, and promise of additional aid. May
God give him good success in every good work.
Should take pleasure in sending him a premium.

Post Master at Monterey, Miss., will observe that
his remittance is at hand and passed to the proper
credits. Thank you.

Bro. J. L. Meggison has our hearty thanks for
his very pleasant letter with remittance. Hope he
may be successful in enlarging our list at his place.
We should be pleased to send him a premium.

Bro. R. F. Fancher's letter is at hand. Much
obliged. Please place the accounts for collection
in the hands of the person named, and write us
word.

Bro. John Holman shall have a private response
to his letter in a few days.

RECEIPT LIST.

NAMES.	AMOUNT.	Vol.	No.
Dr. C. Battle,	\$2 50	6	38
Rev. J. E. Dawson,	2 50	5	20
Jas Larkin,	2 00	4	52
J. Singletary,	4 14	4	52
Rev. John O. Quinn,	2 50	3	13
I. Miles,	2 50	5	03
J. H. Gibson,	5 00	4	13
Col. A. C. Horton,	6 50	4	43
G. J. Glascock,	5 00	4	13
W. B. Burt,	5 00	4	13
A. Grooms,	5 00	4	13
Hall Medlin,	2 50	3	48
Hansell & Bro.,	8 00	3	46
J. H. McRea,	6 00	4	12
M. M. Leach,	5 00	4	13
Col. A. H. Allen,	2 50	4	49
E. G. Talbert,	3 00	3	52
A. Fausc,	2 50	4	52
John Daughdrill,	2 50	4	52
Strother Madison,	2 50	4	30
John Kelley,	5 00	5	17
Dr. John Thomas,	5 00	5	37
Wiley R. Gandy,	2 00	4	52
A. A. Buford,	3 00	3	42
Joseph Rodgers,	5 00	4	13
Mrs. P. Howard,	3 00	4	14
W. P. Ely,	2 00	4	44
J. M. Kelley,	7 00	3	52
John Jones,	5 00	5	46
A. H. Daboe,	5 00	4	52
Jesse Russell,	5 00	4	47
Joseph Lumberth,	2 00	4	52
Rev. F. Callaway,	2 00	4	52
T. P. Holcombe,	3 00	4	52
W. F. Perkins,	5 00	4	52
Mrs. E. T. Marsh,	2 50	4	52
James Clark,	2 50	4	52
Mrs. Milbry Oliver,	2 50	4	52
W. C. Jones,	2 50	5	15
C. B. Watts,	2 50	3	26
Mrs. Jane E. Wallace,	2 50	4	52
Rev. E. E. Kirtin,	2 50	4	52
Warren Low,	2 50	4	52
H. O. Goughly,	2 50	4	52
R. H. Hawkins,	6 00	3	13
R. B. Fleming,	2 00	4	52
Bong. W. Reed,	2 50	4	52
J. H. Noble,	2 50	4	52
John Matthews,	3 00	4	52
Rev. W. F. Enkers,	3 00	4	52
J. F. Stone,	3 00	4	52
Rev. W. B. Jones,	5 00	4	52
Rev. N. Haggard,	1 25	4	25
Rev. P. Stone,	2 50	4	52
W. Wadron,	2 50	4	52

JOB PRINTING
OF EVERY DESCRIPTION, NEATLY EX-
ECUTED AT THIS OFFICE.

DR. GRAINS' PATENT
SPINO-ABDOMINAL SUPPORTER!

DR. S. BALL, would respectfully in-
form the citizens of Marion and its vic-
inity, that Miss M. HARRIS, the sole
Proprietor of this article for the State
of Alabama, has constituted him her
sole Agent for the counties of Perry
and Dallas, and the Town of Tusculu-
m; and has left with him an assortment
of them for the accommodation of those
who do not avail themselves of the opportunity to procure
one during her short stay here. From the testimony
of the most distinguished Physicians and Surgeons in ev-
ery part of the United States, there can be no doubt of
its superiority over every other article of the support-
kind ever offered to the public. Its construction is in
reference to the Anatomy of the parts, and in point of
beauty and efficiency in cases of threatened spinal cur-
vature, muscular relaxation, and general debility, it has
no equal. Its very construction and elastic support
are sufficient recommendations of its utility. Dr. B.
would further say that he has before, for some two
years, been agent for the same article, and has fitted
hundreds so that none need fear its inability to secure
a perfect fit. Terms invariably cash.

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

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
Pattern.

Also Church, Parlor and Office Stoves, suited for
this market. All of which being received direct from
the Manufactory, 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 LAPEL'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 manu-
factory in Newark, N. J., will be warranted.

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

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

B. M. BAKER & CO.
n2-1y.

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, Din-
ing-room and Bed-room Furniture. He has also an
extensive assortment of Carpeting Oil Cloths—all of
which he will sell at reasonable prices. He proposes to
sell on such terms as will make it to the interest of those
who have been in the habit of procuring articles in his
line in Mobile or New Orleans, to purchase of him.
He will have on hand a supply of Pianos, of the most
improved construction.

Also, 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.

ORRVILLE 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 Lan-
guages.

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

JAS. F. ROGERS, Tutor in English.

H. W. JEFFRIES, English.

E. F. HINES, Music.

E. C. COLLINS, Ornamental Branches.

FELIX G. ADAMS & LADY, Steward's Depart-
ment.

THIS Institution founded September 1st, 1849, and
since that time has rapidly grown and is now
unparalleled for its rapid growth and its
corresponding excellence, closed last session with 164
pupils. It is now placed upon a regular term, with
prospects flattering to its friends, and indicative of in-
creasing prosperity.

Rev. JAMES R. MALONE, M. A., the founder and Presi-
dent, is a gentleman of uncommon energy, zeal and
ability, of which the present position, popularity and
members of the Institute are proof sufficient.

Rev. P. E. COLLINS, M. A., a gentleman of great in-
tellectual and moral worth, is a graduate of our own
State University, having earned its highest distinction,
was formerly Professor of English Literature in the
Central Masonic Institute, Selma, and having had sev-
eral years experience in teaching, as a scholar thorough-
ly acquainted with his real and ability in imparting in-
struction. Having recently purchased half the Institute
and become a joint proprietor with the founder, Mr.
Malone, he will exercise constant supervision; giving
particular attention to the moral as well as the
intellectual culture of the pupils.

WILLIAM LOWRY, M. A., a graduate of Trinity Col-
lege, Dublin, and for the last three years, Professor of
Ancient Languages in the Central Masonic Institute,
Selma, has charge of the Classical Department. His
reputation as a linguist and teacher of the classics is
too well known to require comment.

Mr. E. F. Rogers is a gentleman every way qualified
to fill the position he occupies.

Mrs. H. W. JEFFRIES is a lady of many years ex-
perience in teaching, having taught with eminent suc-
cess in Mississippi and Alabama, continues her position
in the Female Department, to the great delight of the
pupils, by whom she is universally beloved.

Mrs. EMMA F. HINES, a graduate of the Judson Fe-
male Institute, an accomplished and amiable lady, has
been appointed charge of Music, to which well estab-
lished reputation as a teacher, having taught with signal suc-
cess in Texas and Sumner County. We confidently say to our
friends that they cannot regret placing Miss Hines in
charge of the tuition of Mrs. Hines, from whom they will
learn not only a correct and brilliant style of execution,
but also imbibe something of the Poetry of Music, and
of the spirit of song.

Mrs. EMMA F. COLLINS, the intelligent and accom-
plished lady of Rev. P. E. COLLINS, has charge of the
Ornamental Department. In addition to the usual
branches in this department she will give instruction in
Monochromatic Paintings.

Rates of Tuition Per Session of Ten
Months.

Primary Course,	\$20 00
Academic Course—1st Class,	24 00
" 2nd Class,	30 00
" 3rd Class,	40 00
Collegiate Course, each class,	40 00
Music on the Piano and Guitar, (each),	5 00
Use of Instrument,	15 00
Plain Embroidery,	20 00
Painting in Water Colors,	20 00
Wax-Work, (each Lesson),	1 00
Incidental,	1 00

One-half of Tuition fees will be due on the first Fe-
bruary, the remainder at the close of the Session. Each
Student will be charged from time of entrance to the
close of Session. No. of Tuition except at the discretion
of the Proprietors.

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 con-
nection with its superior advantages, as respects its
central position, its accessibility, the healthfulness of
its location, its freedom from temptations to extrava-
gance and dissipation, as also the cheapness of its be-
nefits; 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.
There is a Division of Sons of Temperance here, and
the citizens and Trustees are determined to use all
legal means to prevent the vending of ardent spirits.

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

N. B. Other Pianos will be added as occasion re-
quires.

Boarders in the Female Institute never leave the pre-
mises without permission of the Principal.

BOARDERS IN THE INSTITUTE.—Only by Boarding in
the Institute can the highest advantages of the Institu-
te 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 \$50 per month, including washing, room,
fuel, &c.

Total expenditures in the Male Department for
Board, Tuition and highest classes, per session, \$120
Total expenditures for same, for a young Lady, 120
Total expenditures for same, for a young Lady,
including Music, 165
(Cheapest Institution in the State of Alabama.)

Session and vacation, there is but one Session, that
ten months, beginning always the first Monday in Sep-
tember.

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

Board of Trustees:

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

F. B. HOLLOWAY, J. A. HOWELL,
JAMES WHITE, A. M. M. ELROY,
Rev. JAMES YOUNG, B. E. COBB, M. D.,
FELIX G. ADAMS, P. T. WOODALL,
LEWIS B. MOSLEY, JOHN A. NORWOOD,
ALBERT AVERY.

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

Hon. W. R. King, Dallas.
Hon. H. W. Collier, Montgomery.
Hon. B. F. Fitzpatrick, Atlanta.
Hon. W. P. Chilton, Tuskegee, Macon.
A. W. Ellerbe, Esp., Dallas.
Rev. T. Hamilton, D. D., Mobile.
Rev. J. C. Jones, Wilcox.
Rev. Eliph. Bell, Dallas.
W. W. Rainey, M. D., Dallas.
Wm. Guller, M. D., Wilcox.
Robt. A. Walker, Mobile.

March 10, 1852. 52-1f

WATCHES, JEWELRY, AND
Silver Ware.

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

I flatter myself, from my long experience in the busi-
ness and this favorable arrangement, that I will be
able to sell on as good terms as can be bought else-
where. I will sell on a short credit to those whose
punctuality can be relied on, and for cash I will make
a liberal discount.

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

WM. HUNTINGTON.
1-y.

G. L. & J. R. POOR,
Selma, Ala.

IMPORTERS and dealers in fine Eng-
lish and Swiss Watches, Bronze and
Marble Clocks, Timepieces, Diamond Jew-
elry, Pear, Stone, and fine Gold Jewelry; Chandeliers,
Lamps and Grandoliers; fine Table and Pocket Cut-
lery, Silver Plated Ware, and Imperial Ware; Cas-
sars, Cakes and Card Boxes; Gold, Silver, Shell and
Steel Spectacles, and Eye Glasses, &c. Has in store
(also manufacture to order), Sterling Silver, Tea and
Coffee Services, and Communion Ware; also Water-
pitchers, Flagons, Goblets, Cups, Tumblers, Salt
Stands, Spoons, Forks, Knives, Ladles and Sugar
Toys, of all the various weights and patterns, war-
ranted of pure Silver, and engraved free of charge.

Musical instruments and merchandise; fine Guitars,
Pistols, and sporting materials, Fishing Tackle, Sur-
veyors Compasses, Mathematical Instruments, Fancy
Goods, &c., &c., wholesale and retail.

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

17 Orders by mail promptly attended to.

March 10, 1852. 52-3m

JUDSON
FEMALE INSTITUTE,
Marion, Perry County, Ala.
[Number of Pupils last Session, 166.]

PROFESSOR MILO P. JEWETT, A. M. Principal
and Instructor in Moral and Intellectual Philoso-
phy.

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

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

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

Miss BENJAMINA MOREY, English.

Miss M. A. GRISWOLD, English.

Miss SARAH SMITH, Music.

Miss MARY JANE DAVIS, Music.

Miss EMMA CONARD, Primary and Preparatory
Department.

MISS M. A. GRISWOLD,
Matron and Nurse.
MRS. H. C. EASTMAN,
Steward's Department.

WM. HORNBUCKLE, Esq. AND LADY.

THIS Institution has now entered upon its fourteenth
year, under the direction of the same Faculty.
It has always enjoyed a high degree of prosperity, with-
out any interruption. It attracts students from all parts
of Alabama, Tennessee, Mississippi, Arkansas, Louisi-
ana and Texas.

At no period, has it been favored with an able Fac-
ulty.

Professor WORM is a graduate of the University of
Munich, in Bavaria. He is a gentleman of high and
varied acquirements, although he has devoted himself
chiefly, during the last twenty years, to teaching the sci-
ence and art of Vocal and Instrumental Music. For
ten years, he was Supreme Director of Music in Kemp-
ten, under appointment of the King of Bavaria. For
three years past, he has been a distinguished Teacher
of Music and Instructor in the German, French, Span-
ish and Italian languages, in Philadelphia. He speaks
English fluently. He is a Composer, and a splendid
performer on the Piano, Harp, Guitar, Violon-
cello, Double Bass, French Horn, Trump, &c. He
teaches, taste, experience and industry, and in-
creasingly endeavored to his pupils the most practical and
thorough training, and the most accurate and brilliant ex-
ecution.

17 Young ladies wishing to learn wax-work, or to
acquire brilliancy of execution on the Piano and Guitar,
will also wish to learn their Musical studies under Pro-
fessor WORM.

The Lady Teachers of Music are eminently worthy
to be associated with the distinguished Head of that
Department.

The Trustees in the other departments possess the
highest qualifications for their respective duties. They
have all been engaged, for several years, in their pro-
fession, in the Judson, or in other Southern Institutions.

The Government is admirably fitted by her high
moral and intellectual attainments, and her inter-
course with polished society in Washington City
and other parts of the South, to model the char-
acter and form the manners of the Pupils.

The MAYNARD AND NUNSE has had experience in
the same position, as a celebrated institution in
Maryland. Her kindness of heart will secure to
the young ladies, in sickness or health, the tender
care of an affectionate mother.

The STURGEON AND LADY are well known as
deserving to occupy a high position a pleasant
munity. They have always furnished a pleasant
Home to the Pupils of the Judson.

The REGULAR COURSE OF STUDY prescribed for those
who aspire to the honors of graduation is elevated and
extensive, the Trustees being desirous to make thoro'
and finished scholars. To secure this result, a knowl-
edge of some other than our vernacular tongue is con-
sidered 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 Insti-
tute 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 PASTORAL
Course. This embraces all the PASTORAL studies of the
Regular Course, and all who complete these, not at-
tending to French or Latin, will receive a CERTIFICATE
OF SCHOLARSHIP.

The Institute is furnished with a Library, Apparatus,
Cabinets, &c. It has one Harp, twelve Pianos,
six Guitars, and a variety of other instruments.

Monthly Reports, showing the scholarship and dis-
position of the Pupils, are sent to Parents and Guar-
dians.

MONTHLY EXERCISES are held, conducted by Commit-
tees of the older Pupils, under the supervision of the
Governess. These are attended by the members of
the Board of Trustees and other invited married gen-
tlemen with their ladies. They are designed to re-
view the MANNERS of the young Ladies, and make them
practically familiar with the usages of polite society.

The Boarders never leave the grounds of the Insti-
tute, without the special permission of the Principal.

They retire at nine o'clock at night, and rise at five
o'clock in the morning, throughout the year, and study
one hour before breakfast; they also study two
hours at night, under the direction of the Governess.

They are allowed to spend no more than fifty cents,
each month, from their pocket-money.

All JEWELRY, of every description, is interdicted.

Any young Lady bringing STAYS, or bringing Stuffs
into the Institute, is liable to instant excommunication.

LETTERS for the Pupils should be directed to the care
of the Principal, Post Office.

No young Lady will be allowed to have money in
her own hands; all sums intended for her benefit must
be deposited with the STURGEON.

No accounts will be opened in town, except under
special instruction from the Parent or Guardian. When
applied to, requests for money, or for the expected
things, will be forwarded for that purpose.

No Dental operations will be permitted, unless the
amount to be expended in each particular case be for-
warded in advance.

To promote habits of economy and simplicity, a
Uniform Dress is prescribed.

For winter, it is a DARK GREEN WORSTED. Of this
fabric, each young lady should have three Dresses,
with three Sacks of the same—one of the Sacks to
be large and secured.

For summer, each Pupils should have two Pink Calico;
two Pink Gingham, and two common White Dresses,
with one Striped Muslin. Also, one Brown Linen Dress
Every Dress should be accompanied by a Sack of the
same material.

BOSOMS—One of Striped

POETRY.

The way to be Brave.

Speak kindly to that poor old man,
Pick up his fallen cane,
And place it gently in his hand,
That he may walk again.
His bundle, too, replace with care
Beneath his trembling arm;
Brave all the taunts that you may hear,
To give his life a charm.

A braver deed than scorers boast,
Will be your triumph then,
A braver deed than annals tell
Of some distinguished men.
Yes, leave that though less steering crowd,
Dare to be good, and kind,
Then let them laugh, as laugh they may,
Pass on; but never mind.

Pass on; but think once more of him
The wreck that you have seen,
How once a happy boy like you
He sported on the green;
A cloudless sky above his head,
The future bright, and fair,
And friends all watching o'er his couch,
To breathe affection's prayer.

But ah, the change! He wanders now
Forsaken, lone, and sad—
Thrice blessed, is the task of those
Who strive to make him glad.
Speak kindly to that poor old man,
Pick up his fallen cane,
For that will ease his burdened heart,
And make him smile again.

Miscellaneous.

A Mother's Last Lesson.

"Will you please to teach me my verse, mamma, and then kiss me, and bid me good night?" said little L., as he opened the door and peeped cautiously into the chamber of his sick mother. "I am very sleepy, but no one has heard me say my prayers."

Mrs. L. was very ill indeed, her attendants believed her to be dying. She sat propped up with her pillows, and struggled for breath, her lips were white, her eyes were growing dull and glazed.

She was a widow, and Roger was her only, her darling child. Every night he had been in the habit of coming into her room, and sitting in her lap or kneeling by her side whilst she repeated passages from God's holy word, or repeated stories of the wise and good men spoken of in its pages.

"Hush!" said a lady who was watching beside her couch. "Your dear mother is too ill to hear you to-night." As she said this she came forward, and laid her hand gently upon his arm, as if she would lead him from the room. Roger began to sob as if his heart would break.

"I cannot go to bed without saying my prayers—indeed I cannot."

The ear of the dying mother caught the sound. Although she had been nearly insensible to every thing transpiring around her, the sob of her darling aroused her from her stupor, and turning to a friend she desired her to bring her little son, and lay him on her bosom. Her request was granted, and the child's rosy cheek and golden head nestled beside the pale, cold face of his dying mother.

"Roger, my son, my darling child, repeat this verse after me and never forget it, 'when my father and mother forsake me, the Lord will take me up.' The child repeated it two or three times distinctly, and said his prayer. Then he kissed the cold, almost frigid features before him, and went quietly to his little couch. The next morning, he sought as usual his mother, but he found her stiff and cold.

This was her last lesson. He has never forgotten it and probably never will. He has grown to be a man, and now occupies a post of honor and profit in Massachusetts. I never could look upon him without thinking about the faith so beautifully exhibited by his dying mother.

A Drop or Ink.—A drop of ink has fallen upon my desk, spread upon my papers, and bids fair to roll over and find lodgment on the carpet. I put up my hand to stay it; my fingers are foul with its impression; hastily removing them, in the act a sheet of unsullied paper is pushed towards it, and ruined forever.—Some valuable document is effaced; it has streamed over the pages of a fairly written letter; the gilding on this beautiful book is nearly spoiled; this delicate embroidery has but touched it, and see how it spreads! besides it has made an ineffaceable stain upon the polished mahogany, and discolored its soft lining.

Now it is removed; but, alas! what a wreck has it made! every thing near it is contaminated, purity sullied, and beauty defaced, no matter what it cost.

What shall I liken it to, that one drop of ink? Is it like a soiling word from a corrupt heart? It is spoken in haste;—the cheek of woman turns scarlet with resentment; the child speaks it innocently till it becomes familiar, till his heart knows sin, and learns how to apply that guilty word. The youth repeats it to imitate the man, and the servant, because his master did. The sister tolerates it in others; she is accustomed to hear it from the lips of her brother; the Christian is distressed, love is weakened, crime is strengthened; it is the drop of ink that blackens whatever it touches.—*Olive Branch.*

BEAUTIFUL IGNORANCE.—A gentleman was once riding in Scotland by a bleaching-ground, where a poor woman was at work watering her webs of linen cloth. He asked her where she went to church, and how much she remembered. She could not even tell the text of the last sermon.

"And what good can preaching do you," said he, "if you forget it all?" "Ah, sir," replied the poor woman, "if you look at this web on the grass, you will see that as fast as ever I put the water on it the sun dries it all up; and yet, sir, I see it gets whiter and whiter."

He who takes his character from what others say of him, will be ignorant of his real self, which can only be self-known.

The Indians Reproof.

A Shoshone warrior possessed a beautiful mare; no horse in the prairie could hunt her, and in the buffalo or bear hunt, she would enjoy the sport as much as her master, and run alongside the huge beast with great courage and spirit.—Many propositions were made to the warrior to sell or exchange the animal, but he would not hear of it. The dumb brute was his friend, his sole companion; they had both shared the dangers of battle and the privations of prairie traveling, why should he part with her? The fame of that mare extended so far, that in a trip he made to San Francisco, several Mexicans offered him large sums of money; nothing, however, could shake him in his resolution. In those countries, though horses will often be purchased at the low price of one dollar, it often happens that a steady, well known as a good hunter or rapid pacer, will bring sums equal to those paid in England for a fine race horse.

One of the Mexicans, a wild young man, resolved to obtain the mare, whether or no. One evening when the Indian was returning from some neighboring plantation, the Mexican lay down in some bushes at a short distance from the road, and moaned as if in the greatest pain.—The good and kind-hearted Indian having reached the spot, heard his cries of distress, dismounted from his mare and offered any assistance; it was nearly dark and although he knew the sufferer to be a pale-face, yet he could not distinguish his features. The Mexican begged for a drop of water and the Indian dashed into a neighboring thicket, to procure it for him. As soon as the Indian was sufficiently distant, the Mexican vaulted upon the mare, and apostrophized the Indian:

"You fool of a red-skin, not cunning enough for a Mexican; you refused my gold; now I have the mare for nothing, and I will make the trappers laugh, when I tell them how easily I have outwitted a Shoshone."

The Indian looked at the Mexican a few moments in silence, for his heart was big, and the shameful treachery wounded him to the very core. At last he spoke:

"Pale face," said he, "for the sake of others, I may not kill thee. Keep the mare, since thou art dishonest enough to steal the only property of a poor man; keep her, but never say a word how thou camest by her; lest hereafter a Shoshone, having learned distrust, should not harken to the voice of grief and woe.—Away, away with her! let me never see her again, or in an evil hour the desire of vengeance may make a bad man of me."

The Mexican was wild, inconsiderate, and not over scrupulous, but not without feeling; he dismounted from the horse, and putting the bridle into the hand of the Shoshone, "Brother," said he, "I have done wrong, pardon me! from an Indian I learn virtue, and for the future, when I would commit any deed of injustice, I will think of thee."

The People of the Polar Region.

In one of the lectures of Dr. Kane, before the Smithsonian Institute, at Washington he gave the following account of the people who inhabit the Polar Regions, adjoining Baffin's Bay:

The race of the people who inhabit the country adjoining to Baffin's Bay and its tributaries, are so little known, that any thing in relation to them is caught up with avidity. This arrival furnishes us with a sight of some of their distinctive characteristics, in dress and otherwise. The dress of a married lady is composed of a pair of short seal skin pants, fur outside, extending nearly to the knee joint, where it meets with the legs of the boots, made of the same material, or of deer skin. The upper part of the person is covered with a "jumper," or a kind of sack, with a hood for the head and sleeves, made whole, with the exception of a place for the head and arms. This also is made of seal skin, or deer skin, and in the warm weather is covered with a fancy colored cotton cloth sack. In the coldest and wet weather, the cloth sack is removed, and a seal skin covering, without fur, placed in its stead. The dress of an unmarried lady is distinguished by a broad band, made of fancy figured webbing, about 2 1-2 inches wide, sowed on each side of the front of their pants, extending nearly the whole length of them.

A married woman can also be distinguished from an unmarried one by the hair, which in both cases is tied on the top of the head, and the ends of that of the married colored blue, and of the unmarried, red. This enables the gallant to act the amiable, without danger of making advances to some one already married, and getting a stray shot from an injured husband. The boots are made very neatly, slender and well proportioned. The deer skins are dressed in a beautiful manner, simply by drying and rubbing them on a smooth stone. A pair of slippers complete the wardrobe of a lady in the Esquimaux country; these are made of Deer skin, and neatly fringed around the top with the white rabbits fur. The clothing which was shown us was made in a very tasty and strong manner, every thread used being made of the sinews of the deer, and of course very durable. The distress of the males are very similar to that of the married ladies, with the exception that they are longer; rather heavier.

The Danes are scattered around among the Esquimaux, and furnish them with what foreign articles they may want, which are limited to steel for their spears, and some few ornaments for their dresses, and coloring for their hair and ladies' boots. The seal seems to furnish them with almost every thing they seem to require, food, clothing, and even fuel.

Never retire at night without being wiser than when you rose in the morning, by having learned something useful during the day.

HOWARD COLLEGE, Marion, Alabama.

FACULTY.

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

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

ADMISSION.

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

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

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

Pious young men 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, &c.

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

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

EXPENSES.

The following are the rates of Tuition, Board, &c. Languages, and higher English, per term, \$25 00
Common English Branches, 16 00
Incidentals, 2 00

Students rooming in College are charged \$2 per month for room, and servant to attend upon it, per term, 10 00

Board, per month, from 1 10 to 1 50
Washing, do from 30 to 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 to 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. HORNBUCKLE, Secretary.
Oct. 1, 1851. 31-1f

Fisk's Metallic Burial Case.

Marion Tin Shop—New Arrangement.

THIS Invention, now coming into general use, is pronounced one of the greatest of the age. These Burial Cases are composed of various kinds of metals, but principally of Iron. They are thoroughly enamelled inside and outside, and thus made impervious to air and indestructible. 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 with cement they are perfectly air-tight and free from exhalation of gases. They cost no more than good Mahogany Coffins, and are better than any other article in use, of whatever cost, for transportation, vaults or ordinary interments, and have 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.
New York, Sept. 7th, 1849.
We, the undersigned, have at different times examined the corpse of a child placed in one of "Fisk's Metallic Burial Cases" in Sept., 1848. We now find it in a perfect state of preservation, without material change of color or features.

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

Newton, Sept. 8.
Letter from Mr. Chilton'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 Patent Metallic Cases," to the relatives and friends of the deceased illustrious statesman. They all feel much obliged for the prompt manner in which the Case was brought from New York by Mr. Raymond, and for his attentive personal superintendence to the 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, most recommend it to every one.

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

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

WASHINGTON, April 5th,
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. AGGINS, JEFF. DAVIS,
LEWIS CASE, A. C. GREENE, W. R. KING,
D. S. DICKINSON, DAN. WEBSTER, HENRY DODGE,
J. W. MASON, J. M. BERRIEN, W. P. MANGUM.

JOB PRINTING
OF EVERY DESCRIPTION, NEATLY EXECUTED AT THIS OFFICE.

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

East Alabama Female College.

TUSKALOOGEE, MACON COUNTY, ALABAMA.

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

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

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

Instructor 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 to the country affords, to take charge of the several Departments, and they entertain no fear 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 six, 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 its exercises about the middle of September.

Rates of Tuition.

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

IF Tuition in Vocal Music to the whole school fee 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.) \$10 00, including washing and lights, 13 00. Board can readily be obtained in good private families in town as well as on the premises where the buildings are located. As soon as the College Buildings shall have been completed, the Trustees design engaging the services of an experienced Steward and Matron. In short, the Trustees are determined to make this Institution such as to merit the most extended patronage, and to leave nothing undone which will make it to the interest of the country to encourage it. The uniform healthfulness of Tuskegee, and the elevated standard of morals of its citizens, cannot fail to be appreciated by those desirous of sending their daughters or wards to this school. Those who design sending their daughters will please communicate their names and number of pupils to Wm. C. McVey, Secretary, James M. Newman, Treasurer, or some member of the Board of Trustees.

W. C. CHILTON, President.
B. A. BLANEY, Vice Pres't. GEO. W. GARY, SAMUEL LAMIER, N. W. COCKE.
Jno. C. H. REED, Wm. C. McVey, Sec'y.
H. A. HOWARD, JAMES M. NEWMAN, Tr.
W. W. BATTLE, E. W. JONES, Tuskegee, Ala. Nov. 12, 1851. 38-1f

Marion Tin Shop—New Arrangement.

THE undersigned would respectfully inform his friends and the public generally, that he has bought out the above establishment, and intends carrying on the Tinning business in all its branches. He hopes by strict attention to business, and punctuality in fulfilling all engagements and contracts, to be favored with a share of the public patronage. All orders from a distance will be promptly attended to, and warranted to be done in a substantial and workman like manner, at the customary prices on time, and at reduced rates for cash.

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

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

Shop three doors below the Messrs. Myatt's store. Mr. Stewart Melvin is employed in the shop and will be happy to see his old friends and customers.

February 11, 1852. E. R. PARKER 48-3m

JOHN H. McCALL, Wholesale and Retail Dealer in Family Groceries and Western Produce, MARION, ALA.

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

March 10, 1852. 52-1f

J. A. & S. S. VIRGIN, MONTGOMERY ALABAMA, DEALERS 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 Chains, Keys, and Trinkets, of various patterns.

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

Pins, Earings, Bracelets, in great varieties, besides all other articles belonging to a complete Stock of Jewellery. Their STOCK OF SILVER PLATED WARE, GUNS, PISTOLS, &c., is large and well selected. Their STOCK OF MUSIC and MUSICAL INSTRUMENTS, is unequalled in the State, comprising all the Instruments, stringed and wind, from the GRAND ACTION PIANO FORTÉ, to the Common FIFE. Pianos from the best makers known, such as Chickering, Manns and Clark, and others. Seventy-Five Thousand Pages of Sheet Music, which are constantly replenished by fresh arrivals of late publications. All of the above articles will be sold as low as can be found in any establishment in the State. Goods all warranted to be what represented they are.

Watches and Jewellery repaired at short notice by the best of Workmen.

Dec. 1, 1851, 41-1f

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

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

MANUFACTURERS OF SADDLERY AND WARE. Importers of Saddlery and 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, 1852. 47-1f

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. HIKKE, Professor of Drawing and Painting.
A. T. CLEYMEIRE, Professor of Music.
MISS MARY A. LYONS, Instructor in Mathematics and Music.
MISS CAROLINE S. WAY, Instructor in Latin and English.
MISS CELESTE M. SCOLLARD, Instructor in English, French, Drawing, Painting and Embroidery.
JAMES C. DOCKERY, A. M., Lecturer on Modern Languages and Literature.
REV. ISAAC S. PARKER, Lecturer on English Literature.
HENRY M. JETER, M. D., Lecturer on Chemistry.
THOMAS W. WHITE, L. L. B., Lecturer on Political Economy.

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

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

TERMS TUITION, &c.

	per Session	\$12 00
Academic Department, " "	20 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	
Box or Shell Work per Lesson, " "	1 00	
Board, including Lodging, Washing, Fuel and Lights, per Month, " "	10 00	
Incidental Tax, per Session, " "	1 00	
Bills payable, half in advance, half at the close of the Session. Drafts on time, on Memphis, Vicksburg, Mobile or New Orleans, taken for Bills. If Books or other articles are furnished at the Institution, a small deposit must be made.		

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

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.

His great experience as a professional man and a long residence in the South, fully qualifies him to do ample justice to those who may require his services, and he can make it to the interest of those who may desire to purchase. Address, William Duncan, New Orleans.—Or he can be found, at the office of Messrs. Duncan, Graves & Burton. WILLIAM DUNCAN, New Orleans, Sept. 1, 1851. 29-1f

THOS. ANDERSON. | WM. BURKS. | GEO. F. KELLY ANDERSON, BURKS & KELLY

Factors and Commission Merchants, MOBILE, ALA.

ARE prepared to grant the usual facilities to Planters, who are disposed to give us their business, and respectfully solicit patronage. Mobile, March, 5, 18 0. 11

BOOKS AND STATIONERY!

Wholesale and Retail.

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

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

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

SUNDAY SCHOOL BOOKS.—All the Books used by the various denominations, constantly on hand. STATIONERY.—Every article of French, English and American Stationery—A very fine stock. Gold Pens, of every kind and quality.

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

BLANK BOOKS.—Manufactured to order in any style. Record Books, Dockets, Tax Books, and every other kind of Books used by Sheriffs, Clerks of Courts, &c., made to any pattern. A large stock