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SOUTHWESTERN BAPTIST

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A. W. CHAMBLISS.

TERMS.

The terms of our paper will henceforth stand thus: A single copy, \$2 50, if paid strictly in advance. A single copy, \$3 00, if payment is delayed three months. Any present subscriber, not paying strictly in advance, may, nevertheless, enjoy the benefit of advance payment, by furnishing a new subscriber in addition, and paying \$5 00, for the two copies. Any number of new subscribers, clubbing together, shall be furnished the paper at the rate of one copy for each \$2 50, paid in advance.

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

Original.

For the South Western Baptist.

The Baptist Denomination in Cities.

THE REMEDY.

A. A due cooperation between country and city churches. The fact cannot be concealed that sometimes a prejudice exists in the country against the city, and prevails to an unreasonable extent in religious matters. This may be owing to a difference of custom in public worship—the apparent stiffness and coldness in the city, compared with the fervor and social character of religious exercises in the country. From the very structure of city society, there never can be that sympathy of feeling and intermingling of interests, which so beautifully obtain in the country. Conventional forms and artificial distinctions will be drawn in clearer lines, and we cannot prevent it. The design of the respect is to elevate all on the same platform of moral purity and christian excellence, and to level all demerits, but those based on character, but the gospel is not yet in the ascendency. The light of millennial glory has not yet dawned—the process of spiritual regeneration is not yet complete. The most we can do, is to introduce religion among all classes, and when they are brought into the church, leave them to the influence of their individual piety. We cannot discipline churches into an indiscriminate association on all occasions, with their members. In spite of all we can do they will have companionships among such as they are related to by the greatest number of ties. The most that can be effected, under existing circumstances, is to secure mutual sympathy on points of christian doctrine and religious experience. And when we think of the numberless conflicting interests which exist in a city, and many of which, by necessity, come into the church, we are not surprised that a degree of formalism and distance should prevail. But this ought not to hinder a full and free cooperation between churches, wherever located, in the promotion of their common faith. Although independent in church organization, there is, or should be, an identity of feeling on all points, which distinguishes us from the great body of protestant christians. All are "contending for the same faith," and should contribute to, and rejoice in, the success of each other. The petty differences of custom and manners, should not be permitted to quench our sympathies or interrupt our love. Whether a church have voted or free power—whether ministers preach from written sermons, or without—whether the singing be exclusively congregational, or lead by a choir—these are simply the "matters and drinks of religion," and form no part of the essence of christianity. Religion is above, and independent of all such accidents. They never should preclude a united and effective cooperation among us.

Our city churches have been, and will continue to be, for a long time to come, intimately connected with those from the country, and receive from them their largest accessions. Our greatest numerical strength is in the country, and from the migratory character of our population we must expect that large numbers of our country brethren will remove to, and make their homes in the city. This circumstance should cause the most friendly and affectionate relations between them. It will be difficult for a good and salutary discipline to be maintained without a due appreciation of these relations. If our brethren come to the city, with a prejudice against our churches, which prevents them from uniting with them, how fearfully will they be exposed to the numberless temptations, which require every possible restraint and assistance, manfully and successfully to resist. Sometimes misguided attachment to their church in the country, keeps them from uniting with the one in the city. They want to retain their connection with the church, it may be, that first received them into her embrace on their conversion to God. This feeling of association with early associates of religious interest, may be all very pleasant and good in itself; but its effects are evidently injurious, when it prevails so far as to induce christianity to withhold their membership from the church near to which they have removed. It is morally impossible for a christian to feel that interest in the prosperity of a church which leads to active effort, while standing aloof from a participation in its privileges and duties. And hence it is that brethren living a long time in a city, without uniting with the church, decline in piety and attachment to the cause of Christ. Now would it not be a promotion of the interests of the church in the country, as well as the honor and efficiency of the one in the city, for the former to advise and urge their members on a removal to the city, at once, to take letters of dismission, and unite with the church of their newly chosen home? It must have been observed that numbers spend months, and even years in the city, without ever asking for letters from the country, and this course is seldom censured by our churches in the country. How can the churches in the city exercise a supervision over them, and what do their churches in the country know of their conduct while separated from them? They may, and do often mingle in scenes of amusement, which would not be countenanced in the churches of which they are members, and which practices, of course they never make known. If such members had, upon the

recommendation of their brethren in the country, transferred their relations to the church in the city, they might never have thought of engaging in such scenes of sinful pleasure. But they are not members of the church in the city, and feel no identity of interest with it, and no responsibility to it. And the question is, if after all, this be not the fact, why numbers decline uniting with the church in the city? They want to enjoy the fashionable amusements of the world without restraint. The history of too many clearly evinces this to be the controlling motive. Our churches in the country may do much to counteract this state of things, by always urging members, leaving them for a city, to unite directly with the church there. They will be exposed to a new class of temptations, and they need increased watchfulness, and the sympathy and restraints of a church to vigorously encounter them.

And then, numbers bring with them letters of dismission to the city, and retain them, without ever making themselves known as Baptists. In the great majority of instances this is a most unfavorable indication. And it is questionable whether our city churches do right in receiving members on letters of long standing, without a thorough examination into the causes, which induced such delay. How many Baptists may be found in many of our cities with letters of "dismission in full standing," who if the laxity of their morals and their neglect of all christian duty were known, would forfeit all claim to the respect and confidence of the church. In many of our largest cities a sufficient number of such persons might be found to make in size, at least, a respectable church. Occasionally, by some afflictive dispensation of God's providence, their condition is exposed. How often is a pastor called to the sick chamber of a Baptist, who was never known as such till the fact was thus developed! These brethren, when asked, perhaps, on a visit to the country why they have not united with the church, state some objection either to the minister or forms of the church; while the real ground of their delinquency, is a fondness for scenes which the church disapproves. Now how is this state of things to be corrected? That it prevails to an alarming extent in many of our cities cannot be questioned. But how is the evil to be remedied? It cannot be by the minister and church in the city—for in many instances, they do not know such persons as Baptists; and if they did they have no jurisdiction over them. The evil can only be corrected by the church giving the letters. They alone have the power, and to them the responsibility of discipline belongs. They are still members, notwithstanding the letters granted, and should be so regarded. But our churches are generally too apt to dismiss all concern for a member, the moment a letter is given—instead of seeing that his membership is properly transferred. Could not a mutual understanding and co-operation between city and country churches essentially correct, or at least modify the evil, and thus save our cause from great dishonor?

The strongest considerations might be urged for the cooperation of Baptists everywhere, in the advancement of their denominational interests. Many charge upon us a want of efficiency, because of the independency of our church government. This very feature in our polity should give birth greater strength. Only let a true moral sympathy pervade our separate churches, and a love for each other, based upon a common faith, and we shall see, that without the symbols of authority, which distinguish other churches, our cause will stand firm with the supporting hand of a divine power. The very simplicity of our polity is an element of strength. Only let it be seen illustrated by a kindly alliance among our churches growing out of a similarity of sentiment and feeling. Without any ecclesiastical centralization, we can cooperate with each other more efficiently, and more harmoniously in the promotion of our denominational prosperity. With such cooperation our churches would be like Caesar's bridge across the Rhine—the harder the pressure, the firmer the bridge.

If any people on earth should cooperate in the advancement of their denominational strength and prosperity—that people are the Baptists of America. Their history shows them to have been the objects of bitter hate and violent opposition because of their denominational peculiarities. They stand against the combined forces of Catholicism and a large number of Protestant churches for the defence of doctrines, which they honestly believe to be of vast importance to the promotion of evangelical religion. We cannot look for sympathy from the world—for that is in hostility against all religion. We cannot look for support from other churches—for the history of christianity plainly shows them to cherish an uncompromising opposition to the doctrines by which we are distinguished. Where then must we look for sympathy and aid? To Christ and our own brethren. Let us exercise it—let a reciprocity of feeling and influence be more manifest, and our cause will gain strength at every step. In country and town we may soon attain to that respectability, power and glory, to which our sentiments are entitled.

KAPPA.

LAST WORDS.—A pious negro woman expressed herself in her last illness, in the following original declaration:—"My house is now building in Paradise. As soon as it is finished I shall be called to inhabit it. I am ready; I have peace with all creatures, even with the ants." She meant that she did not fear corruption in the grave, nor that her body should be food for worms. Perhaps she remembered the words of Job: "Though after my skin worms destroy this body, yet in my flesh I shall see God."

THE HONEY THAT JOINS THE BAPTIST ATE.—A recent traveller, who visited the Jordan, near Jericho, states that the Hebrew word *Debash*, rendered honey by our translators in our Bibles, has probably much more frequent reference to the honey of dates, or dates themselves, than to the honey of bees. After examining the subject, with the most reliable authorities, to my mind, the conclusion is irrefragable that the wild honey spoken of, Matt. iii, 4, was nothing more than *new gathered dates*, a nutritious and wholesome article of food requiring no culinary art.—*Lutherian Observer.*

Open rebuke is better than secret love.

For the South Western Baptist.

Ministers Laboring as Colporteurs.

It is an interesting fact that a considerable number of the colporteurs in the service of the American Tract Society are ministers of the gospel. Not less than ninety-seven have been thus employed during, at least, a portion of the past year. They possess peculiar facilities for usefulness, and are a class of laborers highly esteemed. The facts presented below are taken from the reports of those laboring in Virginia. The Society has just published, for gratuitous distribution, a pamphlet of sixteen pages, entitled "Colportage in Virginia." We extract the following from it:

Rev. Mr. P.—writes, "Many of the families visited the past year have but few opportunities of going to church. I often heard the remark among them, that unless they could get religious books to read, their opportunity for religious instruction was small. Such instances are not rare in these mountains. These are the places for the colporteur to seek out and explore. What better expedient can be adopted in a country like this, where there are no bookstores and few means of grace? I have met with several families who were destitute of the Bible, but not without the conviction of the necessity of religious instruction. A colporteur of another institution has been on the same field with me. We have had no difficulty: each finds he has enough to do, and both together cannot supply the destitution as fully as it ought to be done. This is a great field of usefulness for a colporteur."

Rev. Mr. H.—writes, "I have found families destitute of all religious books, and without the precious Bible; and joyfully have they received it, thanking me again and again for calling to converse and pray with them, and shedding tears of joy and gratitude for this one religious privilege. The ignorance and destitution is appalling in our state, but the tide of benevolence is increasing. True, many are ignorant because they make no effort to acquire knowledge. Many are not able to purchase books, or to send their children to school. Many have no access to bookstores; many would attend church, but they are too old, feeble, or have no way of getting there. But this glorious enterprise is opening channels through which the waters of life are flowing to these destitute; and blessed be God, they are making them to live, for they are the waters of salvation."

Rev. Mr. B.—writes, "I have toiled on through the year without much aid from professing christians, endeavoring to adapt my efforts to the ever varied cases of families and individuals. In the low state of religion, destitution of religious books, unwillingness to purchase or read them, and the consequent ignorance and prejudice, neglect of family worship, of parental duties, of Sabbath schools and prayer-meetings, is common. I have met the novel-reader, moralist, backslider, the infidel, Universalist, the swearer, gambler, and drunkard. My visits have been chiefly confined to the middle classes and the poor; they have generally but scanty means of grace. Their children are growing up immoral and without restraint. These parents need knowledge to all them, they need suitable books. In such places there is little or no preaching. A visit from a minister or pious Christian is rare. Last year I visited a neighborhood consisting of 40 souls, and not a professor of religion among them; poor, ignorant, vicious, cast off from society; many of them had never seen a preacher—they are described in my last annual report. Now this degraded community attend church, and their children the Sunday-school. I visited a man who lives within three miles of a church, where there is preaching twice a month, who never was in the church, and who had never read the Bible. I pray God the books he bought, and the tracts presented, and the words I spoke, may be blessed to his soul."

"Religious reading is increasing; your books are read and read, and then loaned. Children pay great attention, I find, to the 'Tracts for Children.' When they read one they want another, and then a book. Some who had previously but little taste for reading, have become deeply interested. I know a little girl of five years old who can repeat the Tract Primer from beginning to end, and her brothers, who cannot read, can do the same. What an influence for good is here set in motion!"

Rev. Mr. W.—writes, "One day I met some men working on the road. Some books and tracts were sold and granted, among others, a man purchased *Albion's Alarm*. Some weeks after, as I was riding down a mountain path, I passed a log-house, at the door of which I saw a young woman. I urged her to prepare to meet her God. On my asking if she had any religious books, she said, 'We have some *Alarms* in the house.' By this she meant *Albion*, and a tract called 'The Lost Soul,' which her father had got from me on the road. I urged her to read the book carefully, gave her a couple of tracts, and rode on. Several weeks after, on calling again, I found nearly the whole of the family at home, and in an interesting state of mind. The daughter with whom I had the former conversation had become a professor of religion. The mother told me that she had read *Albion* through once, and that she was going through it a second time. Her son purchased a valuable stock of books. After praying with them I rode off with a heart full of gratitude."

N. Y.

THE SOUL.—Men are not what they seem to the outward eye—mere machines, moving about in customary occupations; productive laborers of food and wearing apparel; slaves from morn to night, at the task work set them by the wealth of nations. They are the children of God. The soul never sleeps. All the souls now in this world are forever awake; and this life, though in moral sadness it has rightly been called so, is no dream. In a dream we have no will of our own, no power over ourselves; ourselves are not felt to be ourselves; our familiar friends seem strangers from some far off country; the dead are alive, yet we wonder not, the laws of the physical world are suspended, or changed, or confused by our phantasies, intellect, imagination, the moral sense, affections, passion, are not possessed by us in the same way we possess them out of that mystery. Were life a dream or like a dream, it would never lead to Heaven.

For the South Western Baptist.

Soul Prosperity.

NUMBER XXVIII.

Means for promoting it.

2. Consider well that Soul-prosperity is attainable. Despair of high attainments in piety is a poor incentive to high and faithful endeavors. The soldier that rushes to the battle field with a misgiving, desponding heart, will be likely to contend with his enemies with a feeble arm; so if we prosecute our struggle after Soul-prosperity with a cowardly, unbelieving frame, we shall make but ignoble speed, and bring little honor to the captain of our salvation. The end is to be regarded as attainable (through grace) by the proper use of God's appointed means. A different persuasion would seem to call in question the efficacy of the arrangements which he has made for the sanctification of his people; and whilst it would consequently discourage effort, it is calculated to grieve the Holy Spirit and thus sadly mar our spiritual prospects. We are not to be strong in ourselves; this is unallowable presumption; but strong in the Lord and in the power of his might; this is scriptural confidence. Within the range of God's plans and promises, all things are possible to faith; to drag a distrustful heart within this well guarded and consecrated enclosure is a grievous impiety. Why did Christ perform so few mighty works in his own country? Because of the unbelief of the people. Matt. 13: 58. And why are so few of the people of God strengthened with all might, according to his glorious power, unto all patience and long-suffering with joyfulness? Col. 1: 11. One cause no doubt is to be found in their meager and unbelieving conceptions with reference to the sovereign efficacy of divine grace. Many seem to feel and act as though their enemies were stronger than Jehovah. Moderate grace, a very little grace, just enough grace to secure their admission into heaven at last, as it were by stealth, is about all they expect, about all they aspire to. Thus like God's unbelieving people of old, they limit the Holy One of Israel, and remember not his hand, nor the day when he delivered them from the enemy. Ps. 78: 41, 42. This is not the way to prosper in soul.

Some things which stand high in our earthly estimates are evidently not for all. Riches, and learning, and fame, lie beyond the grasp of millions. They may covet and hope and struggle; their highest achievement is to sow the wind and reap the whirlwind. But Soul-prosperity, more precious than the honors of royalty, the wisdom of senates and the gold of Ophir, by a proper resort to the provided resources of heaven, may be attained by the people of God. The poorest in this world's bounties may be rich in faith; the least honored amongst men may rise high by his spiritual attainments in the estimation of God; and the weak and lowly in natural endowments, and acquired ability, may nevertheless attain to a sound understanding in divine things, drink deep into the love of God and the joy of his salvation. Believest thou this my christian brother? Allow me to say a few things to help thy faith.

Consider well, that the whole blessed TRINITY are intensely and wonderfully engaged in the behalf of the Soul-prosperity of the redeemed. Shall we not be encouraged, to seek diligently after that, for which a triune God is counselling and laboring? His infinite good-will and boundless resources are on our side.

The FATHER reveals himself as all-sufficient counsellor, friend and helper in relation to this matter. "For this is the will of God even your sanctification." 1 Thes. 4: 3.—Before the foundation of the world, he provided in counsel for their deliverance from corruption and guilt, and their conformity to his own blessed purity. "For whom he did foreknow, he also predestinated to be conformed to the image of his Son." Rom. 8: 29. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love." Eph. 1: 4. Surely we have a right to resolve, and labor, and pray, in harmony with God's eternal plans concerning us, and to hope, to feel, to know that such endeavors will not be in vain. And what is God's blessed word but an all-sufficient store-house of command, promise, doctrine, rebuke, and motive, which his infinite bounty has made ready for our use, and from which we may draw every thing that is needful for our perfecting in the divine life? There God is revealed to us in the attitude of a yearning father, proffering us rich supplies of grace, and drawing us by infinitely tender persuasions from the paths of sin to his own tender bosom. "Like as a father pitieth his children, so the Lord pitieth them that fear him." Ps. 103: 13. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." 2 Cor. 6: 17, 18. Having such promises as these, dearly beloved, may we not associate high expectations with our endeavors to cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. 7: 1. The saints are the apple of Jehovah's eye, his precious redeemed, anointed ones. He loved them with an everlasting love. And if all this he so may they not largely hope in his mercy? He blesses them according to his riches in glory. "Open thy mouth wide," is his divine command; "and I will fill it." Ps. 81: 10; is his gracious promise. He maketh all things to work together for their good, he satisfieth his longing saints with good things; yea, no good thing will be withheld from them that walk uprightly. His resources meet their highest thoughts, nay far more than this, "he is able to do exceeding abundantly above all that we ask or think." Eph. 3: 20. To encourage our hopes he reveals himself as the "God of hope;" Rom. 15: 13; to augment our comfort, he reveals himself as "the God of all comfort;" 2 Cor. 1: 3; to animate our struggles against our spiritual foes, he reveals himself as our strong habitation, our rock and our fortress." Ps. 71: 3; as the Lord God of Hosts." Ps. 80: 19. With such a Father, what child should be of a fearful spirit!

And let us consider further, my brethren, that the Son of God, the ALMIGHTY SAVIOUR, with the universe at his disposal, is on our side in our struggles after holiness. When his soul was exceeding sorrowful even unto death, when, under the pressure of our infinite guilt, and the hidings of his Father's face, that soul was made an offering for sin, he was making provision for our Soul-prosperity. He shed his precious blood, that we might be cleansed from our corruptions. He sunk deep into the abyss of anguish, that his all-conquering grace might sink deep into our polluted natures. He bruised the serpent's head, that we might triumph over all the devices of the enemy. He "gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Tit. 2: 14. Now that the Saviour liveth and reigneth, his work of bloody suffering is complete, can he be led from it to the great ends for which he endured the cross, despising the shame? Every moment is he touched with the feeling of our infirmities. Every moment does he think of us with infinite tenderness. He lives to nourish, perpetuate, and perfect the hidden life of his people. He identifies himself with that life—he is that life. On the ground of efficacious blood and finished righteousness he now no doubt intercedes in the heavens, as he did before on earth in behalf of his ransomed ones, that their faith fail not, that they may be kept from the evil that is in the world, that they may be one as he and his Father are one, that they may be sanctified by the truth. And how carefully has he imbedded in that truth the energizing, transforming brightness of his own blessed character, and divine works, that we all with open face beholding as in a glass the glory of the Lord, might be changed into the same image from glory to glory, even as by the spirit of the Lord. 2 Cor. 3: 18.

Yes, "even as by the Spirit of the Lord." The Almighty Spirit is engaged by covenant sure and steadfast in behalf of the redeemed. It is his special prerogative to adorn our naked, ruined natures with the garments of Soul-prosperity. He takes of the things of Christ and reveals them to our darkened minds. He applies antiseptic energy upon the heart. He soothes our griefs with unspeakable consolations; he helps our pleadings with unutterable groanings. He plants hope and faith and love in the bosom, protects them against the fatal intrusions of earth and hell, and rears them up by tender and efficacious culture to fair proportions and heavenly vigor. He guides, and teaches, and witnesses, and sanctifies. He seals the soul unto redemption's day, and dwells within, the joyful, peaceful pledge and forerunner of heaven. What cannot this Almighty Helper do in behalf of the righteous!—O the amazing stores of grace deposited in his hands for hungering, thirsting souls! What unspeakable wealth is anchored in that one blessed promise, if you then bring evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke 11: 13. I say, what unspeakable wealth is anchored here to our enriching all ready and free to the prayerer—faith—like as a tender father's love to a hungry child, as the light of noon to the seeking eye, as the generous breeze to the spreading sail, as the ocean's bosom to the confiding prow. And now my christian brother is it not time to cease to dismiss thy shameful fears and to believe, to know that, through the provided and promised grace of the everlasting Trinity, the blessings of which we speak is indeed attainable.

Do you consider that I am dealing in mere pleasing abstractions? Then hearken a little further. I beg you to consider what God has already done. Under circumstances less favorable in many respects than our own, what multitudes, before the advent of the Redeemer, were honored with the precious endowment of christian Soul-prosperity. Need I speak of Abel and Enoch, of Abraham and Moses, of David, and Nehemiah and Daniel? The time would fail me to repeat the illustrious catalogue. Great grace was upon them; nor was it an exhausting draught upon the treasury of heaven. We come to apostolic days. Passing hastily by the Apostles themselves, if you insist upon it, lest we should be disheartened by their wonderful attainments, we are permitted to read in the life of multitudes, whom they guided to the Lamb, the amazing efficacy of divine grace in moulding ignorant, gross, besotted idolaters into the bright similitude of God. Nor was the treasury of heaven exhausted then. Every successive age has furnished its witnesses for the efficacy of heavenly grace. Our own age furnishes its blazing witnesses. Have you not read their memoirs, and felt your bosom burn, and your intellect rebuked as you read? Have you not seen with your own eyes the truly prosperous in soul, and worshipped with them and conversed with them, and felt in your own hearts the warm touches of their glowing piety? All this proclaims to you, "see what Almighty grace has done; see what Almighty grace is still able to do." Why then should you despair of honorable attainments? "But ah!" you say, "I am so weak and sinful!" and were not all the excellent ones in themselves weak and sinful? "But my passions are so strong, my trials are so many, and my enemies are so formidable!" And this was their frequent lamentation. "But I have so often resolved, and tried, and failed!" And this was no small portion of their own experience. "But at length they gained a triumph; but I have not, and I cannot!" And in what did they triumph? Not in their own might, but in the might of Him who is your Helper, as he was theirs. Paul said, "I can do all things through Christ which strengtheneth me." And so my brother you may say, Paul said, "by the grace of God I am what I am." Grace that could conquer that blasphemer, persecutor, and murderer, is it not a full match for your corruptions? Is not God greater than your heart's stronger than your lusts? If not, then may you despair; but if indeed all things are possible with him, then is your misgiving your great dishonor, and your unbelief a grievous trespass against heaven.

And consider further what God has already done for your own soul. Has he not already plucked your feet from the horrible pit and mire of sin and condemnation, and put a new song into your lips? This you trust has been your happy experience. You were once an implacable enemy to heaven; now you are reconciled by the blood of Jesus. Once you cherished and unpardoned sins, as a brazen wall, shut you out from communion with God;—but this terrible wall of partition has been broken down, and you can now draw near and cry abba.

der the pressure of our infinite guilt, and the hidings of his Father's face, that soul was made an offering for sin, he was making provision for our Soul-prosperity. He shed his precious blood, that we might be cleansed from our corruptions. He sunk deep into the abyss of anguish, that his all-conquering grace might sink deep into our polluted natures. He bruised the serpent's head, that we might triumph over all the devices of the enemy. He "gave himself for us that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works." Tit. 2: 14. Now that the Saviour liveth and reigneth, his work of bloody suffering is complete, can he be led from it to the great ends for which he endured the cross, despising the shame? Every moment is he touched with the feeling of our infirmities. Every moment does he think of us with infinite tenderness. He lives to nourish, perpetuate, and perfect the hidden life of his people. He identifies himself with that life—he is that life. On the ground of efficacious blood and finished righteousness he now no doubt intercedes in the heavens, as he did before on earth in behalf of his ransomed ones, that their faith fail not, that they may be kept from the evil that is in the world, that they may be one as he and his Father are one, that they may be sanctified by the truth. And how carefully has he imbedded in that truth the energizing, transforming brightness of his own blessed character, and divine works, that we all with open face beholding as in a glass the glory of the Lord, might be changed into the same image from glory to glory, even as by the spirit of the Lord. 2 Cor. 3: 18.

Yes, "even as by the Spirit of the Lord." The Almighty Spirit is engaged by covenant sure and steadfast in behalf of the redeemed. It is his special prerogative to adorn our naked, ruined natures with the garments of Soul-prosperity. He takes of the things of Christ and reveals them to our darkened minds. He applies antiseptic energy upon the heart. He soothes our griefs with unspeakable consolations; he helps our pleadings with unutterable groanings. He plants hope and faith and love in the bosom, protects them against the fatal intrusions of earth and hell, and rears them up by tender and efficacious culture to fair proportions and heavenly vigor. He guides, and teaches, and witnesses, and sanctifies. He seals the soul unto redemption's day, and dwells within, the joyful, peaceful pledge and forerunner of heaven. What cannot this Almighty Helper do in behalf of the righteous!—O the amazing stores of grace deposited in his hands for hungering, thirsting souls! What unspeakable wealth is anchored in that one blessed promise, if you then bring evil know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? Luke 11: 13. I say, what unspeakable wealth is anchored here to our enriching all ready and free to the prayerer—faith—like as a tender father's love to a hungry child, as the light of noon to the seeking eye, as the generous breeze to the spreading sail, as the ocean's bosom to the confiding prow. And now my christian brother is it not time to cease to dismiss thy shameful fears and to believe, to know that, through the provided and promised grace of the everlasting Trinity, the blessings of which we speak is indeed attainable.

Do you consider that I am dealing in mere pleasing abstractions? Then hearken a little further. I beg you to consider what God has already done. Under circumstances less favorable in many respects than our own, what multitudes, before the advent of the Redeemer, were honored with the precious endowment of christian Soul-prosperity. Need I speak of Abel and Enoch, of Abraham and Moses, of David, and Nehemiah and Daniel? The time would fail me to repeat the illustrious catalogue. Great grace was upon them; nor was it an exhausting draught upon the treasury of heaven. We come to apostolic days. Passing hastily by the Apostles themselves, if you insist upon it, lest we should be disheartened by their wonderful attainments, we are permitted to read in the life of multitudes, whom they guided to the Lamb, the amazing efficacy of divine grace in moulding ignorant, gross, besotted idolaters into the bright similitude of God. Nor was the treasury of heaven exhausted then. Every successive age has furnished its witnesses for the efficacy of heavenly grace. Our own age furnishes its blazing witnesses. Have you not read their memoirs, and felt your bosom burn, and your intellect rebuked as you read? Have you not seen with your own eyes the truly prosperous in soul, and worshipped with them and conversed with them, and felt in your own hearts the warm touches of their glowing piety? All this proclaims to you, "see what Almighty grace has done; see what Almighty grace is still able to do." Why then should you despair of honorable attainments? "But ah!" you say, "I am so weak and sinful!" and were not all the excellent ones in themselves weak and sinful? "But my passions are so strong, my trials are so many, and my enemies are so formidable!" And this was their frequent lamentation. "But I have so often resolved, and tried, and failed!" And this was no small portion of their own experience. "But at length they gained a triumph; but I have not, and I cannot!" And in what did they triumph? Not in their own might, but in the might of Him who is your Helper, as he was theirs. Paul said, "I can do all things through Christ which strengtheneth me." And so my brother you may say, Paul said, "by the grace of God I am what I am." Grace that could conquer that blasphemer, persecutor, and murderer, is it not a full match for your corruptions? Is not God greater than your heart's stronger than your lusts? If not, then may you despair; but if indeed all things are possible with him, then is your misgiving your great dishonor, and your unbelief a grievous trespass against heaven.

And consider further what God has already done for your own soul. Has he not already plucked your feet from the horrible pit and mire of sin and condemnation, and put a new song into your lips? This you trust has been your happy experience. You were once an implacable enemy to heaven; now you are reconciled by the blood of Jesus. Once you cherished and unpardoned sins, as a brazen wall, shut you out from communion with God;—but this terrible wall of partition has been broken down, and you can now draw near and cry abba.

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Father. And now let us reason together.—Which would seem to be the easier for Jehovah, to change your rebellion into love, or to flourish into vigor the love which his grace has kindled? To convert you, once a stubborn alien, into a child, or, now that you bear his image, and list his praise, that he should tenderly care for you, and nurse you, and help you gently on to those attainments which he commands you to seek, which he has enabled you in some good measure to desire, and which he has sincerely promised to your sincere and persevering endeavors? Surely it was not more difficult for Jehovah to beset creation's frame, than to rear up its rude and massive parts from nothingness. And he that by his amazing grace made you a new creature in Christ Jesus, can surely adorn and perfect this new creation. He that divided the Red sea, and brought thee out of thy cruel bondage, can guide thee on in a prosperous way to the heavenly Canaan. Israel of old were reminded of the former wonders of Jehovah's power and grace to stimulate their faith and enlarge their joyful expectations. "I am the Lord thy God which brought thee out of the land of Egypt: open thy mouth wide and I will fill it."

"When Egypt's king God's chosen tribes pursued, In crystal walls the adorning waters stood: When through the desert wild they took their way, The rocks melted and poured forth a sea. What limits can Almighty goodness know, When seas can harden and when rocks can flow."

Those who honor God, God will honor; and do we not greatly honor him by cultivating enlarged conceptions of the efficacy of his grace, and endeavoring habitually and practically to feel that there is nothing too hard for the Lord. To believe that a high degree of Soul-prosperity is attainable is not to believe in ourselves but in God. It is to believe that he is stronger than man, that his might is more than a match for our weakness; it is to believe that he can do as he will; it is to believe that he who has begun, by a wonderful effort of grace, a good work in our hearts, can carry it on prosperously and vigorously until the day of the Lord Jesus. It is to believe in the efficacy of the Lord Jesus, in the virtue of his pleading at the right hand of God; it is to believe in the efficacy of the Almighty Spirit, and the sanctifying energies of God's holy word when accompanied by the presence and power of that Spirit. To believe this is not presumption, to do otherwise is scarcely less than rebellion, and he assuredly rebellious distrust is a poor handmaid of piety.

O thou great author and finisher of thy people's faith, pity and pardon our unbelieving fears;—enlarge greatly our conceptions of thy willingness and power to help, and then grant us assurance proportioned to our knowledge, that with cheerful and quickened steps we may press on in the ways of holiness.

REBUKE OF PUSEYISM IN DELAWARE.—On a recent public occasion, an Episcopalian clergyman, by the name of Billop, preached a sermon before his diocese, Bishop Lee, in which he maintained the most obnoxious of the doctrines of the Puseyite party. At the close of the sermon, Dr. Lee, in the discharge of the duty imposed upon him by his consecration vow, to "banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word," arose and denounced the doctrines of Mr. Billop's sermon as false, dangerous, and contrary to the holy Scripture.

Mr. Billop and his friends have appealed to the public, and they, in turn, have been answered in a published letter from Dr. Lee. The Bishop is a good scholar and an able man, sound to the core on the doctrines of the Reformation. If the bishops of the Episcopal church, in this country and England, were literally to "banish and drive away" all the Puseyite clergymen from their body, it would be for the souls of their laity. We hope Bishop Lee will carry out his vow to the letter, according to his own interpretation.

SCHOOLS IN NEW MEXICO.—The St. Louis Republican announces the arrival of the Rev. Mr. Reed, of the Am. Baptist Mission, formerly chaplain of the United States Army, direct from Santa Fe, and says: "Mr. R. has been engaged in the worthy effort to establish English Schools in the Territory, such as the Mexicans and Pueblo Indians would be willing to send to and support. His labors thus far have been eminently successful, and now he visits the United States to procure means and teachers and extend his schools into various parts of the Territory. We trust his efforts will be seconded throughout the States, for there is no portion of the Territory of the United States that more earnestly needs the schoolmaster than New Mexico. Mr. R. returns in the spring to Santa Fe."

THOUGHTS OF APOSTASY.—Rev. Pierce Conroy, formerly an Episcopal minister in Natchez, and one of the earliest victims of Oxford, is now in the English ecclesiastical courts on a charge of apostasy. On becoming a Baptist, he separated from his wife, in order to become a priest with vows of chastity, and she entered a nunnery. He became the chaplain of the Earl of Shrewsbury, and she the Lady Superior of a convent in Hastings. Getting tired of his life of single blessedness, he proposed to abandon his priestly office, and to return to their former married state. The lady's Catholicity, however, was better proof against the weakness of the flesh; she refused utterly to repudiate her contract of separation, and on his persisting, she refused to see him. He thereupon brings suit for the restitution of his conjugal rights, and the case is now before the court of Arches.—*N. Y. Evangelist.*

GLORY IN HEAVEN.—The celebrated John Howe once had such a view of heaven, and such a desire to depart, that he said to his wife:—"Though I think I love you as well as it is fit for one creature to love another, yet if it were put to my choice, whether to die this moment, or to live through this night, and living this night would secure the continuance of life for seven years longer, I would choose to die this moment." Still the glory of a Christian is to be neither afraid of death nor impatient after it; to be willing to go to heaven the next hour from the greatest comforts, or wait for it through many lingering years, amid the greatest hardships, the most self-denying and laborious duties, and the severest and most complicated sufferings.—*James.*

THE BAPTIST.

MARION, ALA.
WEDNESDAY, MAY 5, 1852.
J. B. STITTELL, Corresponding Editor.

TRAVELLING AGENT.—Williams E. Chambliss is the travelling agent for this paper, having full power to close its unsettled business in any manner usual to printing establishments. Should he call on any who have recently remitted us funds, it will be understood how the accident occurred—the accounts in his possession having been drawn off previous to the receipt of the money. All errors will be corrected with pleasure.

To the Friends and Contributors of the Ministerial Education Society.

Brethren.—We will need all the money that has been subscribed, and it is my duty to call upon each one, and so inform him. Information has already been made to each, whose subscription may be considered due, by private letter, and as business prevents so much writing at present, it is to be hoped, that this mode of informing them of our pressing need, will be pardoned, and that they will not delay remitting. Our Anniversary meeting will take place at Clinton Miss., on 24th June, yet we will need the amount before the said date, and immediately after, an additional amount.

We beseech Pastors of churches to interest themselves in this matter, and thus make the contributions fall upon the denomination, rather than upon a few. At present, the main supply has been drawn from fifty or a hundred brethren. Our expense must necessarily be for the support of beneficiaries now received, full \$1,000 per year. About twenty are pledged for a series of years, for some \$400. Why should not others come to our relief? We earnestly press this matter on the hearts of our brethren. Enable our Society to aid twenty, or twenty five, or one hundred of our young brethren, to better qualify themselves for the ministry. Cast your bread upon the waters.

Brethren, I beg your prompt attention, and your aid in procuring enlarged contributions, and more of our young brethren to enter on the study. In christian bonds, Yours &c

M. W. PHILIPS,
Cor. Sec.
Remit funds, taking Post Master's receipt, direct to me, at "Edwards," Mr. M. W. P.

Georgia Baptist State Convention.

Bro. Chambliss.—As it will doubtless be gratifying to you, to hear as early as possible from the Baptist State Convention of Georgia, which has just closed its session at Columbus, allow me briefly to notice the same. The Convention met at Columbus, on Friday last, 23d ult., having, however, but a thin representation. This was probably owing in a good measure, to its being in the extreme western part of the State, and the place somewhat difficult of access from some parts. The eastern portion of the State was very poorly represented, indeed, there being but few if any delegates from that quarter. Hon. Thos. Stocks was elected President, and Revs. P. H. Mell and C. M. Irwin Secretaries.

There were present, Rev. W. C. Buck, Cor. Sec. of the Bible Board at Nashville; Rev. Jas. B. Taylor Cor. Sec. of the Foreign Mission Board at Richmond; Rev. J. M. Ashburn, Agent of the Indian Mission Association, and Revs. P. Stout and D. G. Daniel, Agents for the Southern Baptist Publication Society; whose interesting appeals, doubtless, tended to awaken a more lively interest in the several benevolent enterprises represented by them.

The business of the Convention was conducted with its usual harmony and interest; but not being present all the time, I cannot give you a particular account of all the grave questions discussed, and all the important measures adopted. There was, however, a Bible Board organized, and located at Lagrange, Troup county, auxiliary to the Bible Board at Nashville, and designed to operate as extensively as possible in supplying destitute portions of the State with the Bible. The Mercer University was reported to be in a highly flourishing condition; and the financial operations show Georgia to be as ever, efficient in good enterprises. The citizens of Columbus took a lively interest in the deliberations of the Convention, and will, doubtless, hereafter, respond more freely than ever to its calls.

The Convention adjourned on Monday evening, after a very interesting address upon the subject of Foreign Missions, by Rev. Jas. B. Taylor, and after many expressions and feelings of christian regard among the brethren.

A fuller account will of course reach you in a few days. Yours very respectfully,
J. M. WATT.

Auburn, April 28th 1852.

The District Meeting,

For the Third District of the Bethel Association, Ala., will be held with the Spring Hill Church, Marengo Co. Ala., commencing on Saturday, the 20th day of MAY (not June, as stated in the Minutes) embracing the 5th Lord's day in May. The churches in the District, viz., Linden, Mt. Pleasant, Spring Hill, Providence, Dayton and Fellowship, will bear in mind that it must be decided at this meeting which of our churches shall have the Association in 1852. Each church is entitled to send five members to the District Meeting.

All are invited to attend the meeting. We hope that ministering brethren will not continue to neglect Spring Hill meetings.

By order of the Board,
At Spring Hill,

April 30, 1852.

The Support of the Ministry.

To what issue are we now brought by the former array of facts and proofs. What determination shall we form of a duty so imperatively commanded, and, in all the first ages, so universally practiced?—a duty, involving alike our own interest, and the interest of the Redeemer's kingdom in the world—a duty, the neglect of which was denounced as a sacrilege, and the observance of which was dignified as "a sacrifice acceptable, well pleasing to God." Shall we longer remit it from the churches, nor longer hold any man responsible for its neglect? We of the nineteenth century—standing in the twilight of millennial glory? Yes, we may, if we can, condemn the divine authority—if we can assume the fearful responsibility of "robbing God," of our individual services, and of the appointed services of his ministry, and of the songs and praises of innumerable multitudes, perishing for lack of knowledge. Who, my brethren, is sufficient for these things?

Tell us not of the hardness of the times, and the poverty of the churches. If there were an actual inability to sustain the ministry, then were we absolved from obligation to do so; but, if no such inability exists, then, it is manifest, that the measure of our responsibility is justly proportioned to the measure of our capacity. What are the facts of the case? Are our modern churches—the mass of whose members collectively, have an annual income, ranging from five hundred to twenty thousand dollars—really less able to sustain their ministry than were the churches of the apostolic times, in the midst of their infancy, suffering often the confiscation of their goods, and the hunting down of their own persons like partridges upon the mountain tops? Have our Baptist churches, especially, less ability to do so, than have the churches of our Methodist brethren, the mass of whose ministers, almost without exception, are adequately supported in the work of the Lord? If the churches, as bodies, are unable to maintain their pastors in the legitimate duties of their office, how is it possible that those pastors shall thus support themselves, or shall be thus supported by their individual families? Where, in fact, were the justice, the reason, the religion, in devolving upon the families of the ministry, the sole responsibility of supporting the pastors of the churches? "Tell it not in Gath; publish it not in the streets of Askelon: lest the daughters of the Philistines rejoice, lest the uncircumcised triumph!"

That the times are hard, we allow, and that "men should be just before they are generous;" and this is the precise point upon which we would strenuously insist. But what do we understand by the terms "justice" and "generosity"? What relations do they contemplate?—They imply higher and lower degrees of obligation—more and less sacred and solemn duties. Shall we then institute a comparison between the high behests of heaven, and the paltry and imaginary wants of human life, and call the latter "justice," and the former "generosity"? Is this the natural order of things, and the proper application of words? Verily, this was a remarkable instance of "setting man as God, in the place of God!" To us it is evident that the first duty a man owes is to the Deity, and to the demands of his cause. Besides this, all other claims are inferior and subordinate. No laws of the land, nor any regulation of mortals, is competent to transgress this sentiment, and to sanctify the observance of the latter to the neglect of the former. To "be just before we are generous," is to render first to God, that which belongs to God—which he imperiously demands; and to render next to Cæsar that which belongs to Cæsar.

The pertinency of this observation will be specially manifest, if we remember that the wealth of the Churches belongs to the Deity of right, and that every individual member holds his respective portion, simply as a steward.—What if your pastor should call upon you with good and sufficient securities? He would, perhaps, be told, he could have your ready means at eight per cent per annum. This you would insist is the proper value of borrowed money—that it is just, and equitable, and lawful in Alabama. Nor would he be permitted to expend any portion of this principal or interest in riotous living, or in useless extravagance. At the appointed hour the whole would be strictly demanded, according to the specific or implied terms of the contract; and if he should refuse payment, he would be instantly held to account, both before the church, and before the laws of the land. All this, we concede is perfectly right. But it is worthy of serious consideration—whether out of our own mouths we shall not be condemned. Shall we not be held to account for the Lord's money in our hands? Will he demand less than eight per cent annually, which we contend is just and equitable? Will he allow a useless expenditure in us, which we forbade in the case of our fellow man? Was it criminal in him to refuse payment, and is it otherwise in us to do so? Did we hold him amenable before the law of the church for a wrong against us, which we habitually practice against God himself? Therefore, thou art inexorable, O man, whoever thou art, that judgest in this matter: for wherein thou judgest another, thou condemnest thyself; for thou that judgest, dost the same things."

TENDER MERCIES OF ABOLITIONISTS.—There are employed on the New York canal 14,000 men, 6,000 females and 7,000 boys, who are allowed no day of rest, or opportunity to listen to religious instruction on God's holy day.

SHOCKING SACRILEGE.—Two Catholic priests in Spain recently quarrelled in church as to who should say the first mass. After a furious personal conflict, in which they struck one another with the sacred vessels, one of them beat out the other's brains with a crucifix.

Memphis Bible Convention.

Our readers will find in another place a letter from our good brother Crane, which sufficiently explains itself on the subject of the Bible Convention at Memphis: nevertheless, it may be expected that we should say a few things in relation to the matters of which our brother has so freely spoken. First of all, in saying that we misrepresented the number of delegates present in the Convention, he does us injustice in overlooking the fact that our notice of that meeting was made on the report of only the first and second day's proceedings. Up to that time, he will find on re-examination that our statement was strictly correct, according to the showing of the "Memphis Daily Appeal," and beyond this, we have said nothing of the numbers present. The excess of which he speaks was not reported at that time, and we suppose, therefore, it came in afterwards.

Having corrected the impression liable to be produced by our brother's letter in this particular, we might let it pass without a word further, were it not that we think it important to call special attention to what he concedes the strength of the Campbellite influence present on the occasion, the casual notice of which drew forth his remarks. The object of the letter before us evidently was to neutralize what we said of the amalgamation of Baptists and Campbellites in this revision enterprise; but for this purpose our brother's specification of facts is singularly unfortunate. He says "of the whole number of delegates present, nearly four fifths were Baptists;" "of the twelve set addresses delivered, nine were by Baptists;" of the Vice Presidents, twelve were Baptists, and six were Reformers (?); and "of the Managers full three fourths were Baptists;" that is to say, in plain terms, more than one fifth of the whole number of delegates were Campbellites; one fourth of the occasion were delivered by Campbellites; one third of the Vice Presidents, and one fourth of the Managers of the Society are Campbellites! Now, whether this concession does not even more than justify our observations, let the reader decide. We propound the question to brother Crane—if there were no other ground of objection to an affiliation with Campbellism in an enterprise of this character—whether the comparative numerical strength of Baptists and Campbellites in this country would entitle the latter to the prominence and influence given them in the appointments of this meeting?

Verily, we hardly know in what sense to understand some of our brother's observations. At one time it is clear he has no sympathy with Mr. Campbell, his party, or any of his views; and then, *instantly*, he labors to justify co-operation with them, one and all, in what he esteems the most important work ever undertaken in the South, simply on the ground that Mr. Campbell once gave funds to, and was once elected a Vice President of the American and Foreign Bible Society. Now, that brother Crane is a decided, full-blooded Baptist, and that others associated with him in this measure are, we had not the least doubt, even before he assumed us of the fact; but can he perceive no difference in the objects and aims of the American and Foreign Bible Society and those of the Memphis Convention, on account of which it might be proper to receive the funds and the labors of Mr. Campbell, *et id omne genus* of the Campbellites, in the former, while it might be impolitic and wrong to do so in the latter? As an assistant in distributing the present Scriptures, we would not despise any man, and if his services could be rendered especially profitable in that department, we should not seriously object to conferring on him the brief little dignity of a Vice Presidency; nevertheless, if he were known to be unsound in the faith we should want his views greatly modified and corrected, ere we could co-operate with him in the work of revising those Scriptures.—The funds of Mr. Campbell were received by the American and Foreign Bible Society to distribute the English Bible among those speaking the English tongue, or to distribute the Bible, translated without his interference, into foreign tongues. How dissimilar from this is the place assigned him in the present enterprise! Here, the first work is to change the present translation, and in this work, according to brother Crane's own showing, at least from one-fourth to one-third of the whole number of votes, and we fear vastly more of the active influence employed in the measure, is in the hands of Mr. Campbell and his followers. Why, really it is enough to astound the world. Do our brethren not know that Alexander Campbell has already given to the world a translation of the New Testament, such as no orthodox Baptist can subscribe to as correct, and that his pride of intellect, to say no more, can not allow him greatly to alter that? Do they not know that both he and his followers are committed to a certain set of opinions, and that his disputations will press these, as heretofore, to the end of the world? Is he the man to quail before a host of opponents, to succumb to majorities, to be ruled by votes, or to yield an opinion to friend or foe? To us it seems little less than the blindest tenacity to dream of co-operating with him or any man of his sect without a compromise of Baptist principles.

But we are extending our remarks farther than we had intended, and must soon close.—Our brother Crane appears quite sanguine that the whole Baptist family, especially of the South and West, are fully ripe for a revision of the Scriptures. We doubt this in any sense. Not even in Kentucky are they so, if we have been rightly informed. Why has the Western Recorder, at Louisville, lost one thousand subscribers since its editor, the President of this Society, commenced his career on this subject? Why has the Bible Advocate, devoted to this measure, and gratuitously distributed, yet but a feeble, sickly circulation? Figures are hard things to distort, and these figures speak volumes in this

connection. The Baptist family of the Southwest, may, indeed, be ripe for a revision of the Bible; but we can assure our brother that they are far from being so on the present plan of proceeding. We have greatly mistaken them, if they had not rather retain their present Bible than to have a new edition prepared by a society, one third of whose Vice Presidents, and one fourth of whose managers are Campbellites.—They have too long contended for the truth against this factious party to admit them under this guise now. We ourselves desire to see a correct rendering of every word of God into our own tongue; but we know too well the views entertained of the original text by Alexander Campbell and some of his choice followers, to believe that he can ever give it to us, and of two evils—to receive such as he will prepare or in anywise subscribe to, or to retain our present version—we chose the latter. *Satis sufficit.*

An Educated Ministry.

I have already insisted upon ardent piety as the chief qualification for the ministry, and also intellectual qualifications united to the important interests involved in preaching the gospel—I have now to present the important subject of ministerial education. *The world demands an educated ministry.* Not only must we have men of mind, but their intellects must be cultivated. Education is necessary to develop the energies of man, and cultivate all the powers of the soul. I take it for granted that some kind of education is necessary to fit the minister for his high and holy vocation. This is a point which I will not stop to discuss.

But what kind of education, and to what extent must it be given, are questions upon which there is a diversity of opinion. Now, I am not one of those who believe that no one is fit for the ministry unless he has lived in college halls and gained for himself a diploma; *parochism* will never make a man preach. Nor, on the other hand, do I belong to that class, who believe that nothing good can come out of a college. The education for the ministry is the development of the physical, intellectual and spiritual man. He needs something more than a mere classical and literary education. There is a solid, spiritual and theological training needed for the "sons of the prophets." Suppose you have a young man of ardent piety and the requisite amount of talent who has been called of God to preach the gospel. If his age, health and other circumstances will admit, give him a thorough classical and theological education. He cannot have too much learning of the right sort. Those who intend to preach should learn how to study, how to think and write, and thus their minds will be better disciplined and more richly furnished. If age and health forbid a thorough course, then a judicious *partial* course should be adopted; so that the individual shall at least have complete command of his own language. What folly it is to be continually cramming Latin and Greek into the minds of those who have scarcely time enough to obtain an English education. If our young men who are preparing for the ministry have time enough let them know all they can of the ancient languages, but let them not neglect that language in which they are to preach to dying sinners. The object of study is twofold—to discipline and furnish the mind. The intellect should be cultivated and strengthened, and the chambers of the soul furnished with such things as will best enable the preacher to fulfill the high trust imposed upon him.

Here let me insist, that first in importance is a knowledge of the Bible. This is the book he should be most familiar with. He should understand all its doctrines and commands. It is the minister's storehouse, whence he must draw those treasures that will enrich the soul. To the preacher, most unquestionably, the Bible is the basis of a sound education. The justice of this position is evident, as the Bible reveals the nature and perfections of God; unfolds the relations of man to his divine author and his fellow man, and teaches us our duties and obligations as immortal beings. But more, the Bible presents the plan of divine mercy—the gospel—which at the same time vindicates the justice of God and saves man, the noblest exhibition of God's love.

The Bible, both as a literary production and the repository of truth stands pre-eminent. It is the book of God. Consider its antiquity. What an awful chasm would exist in the world's history were it not for the Bible. You may go back into distant ages, and examine the mouldy records of profane history, but no light is thrown upon the first ages of the world. But in the history given by Moses under the inspiration of the Holy Spirit, we find a full and complete description of many generations, prior to the birth of the oldest writers, in profane history, of whom Herodotus is called the "Father." But remember that the Pentateuch came from the pen of Moses one thousand years before the age of Herodotus. The deluge, the dispersion of mankind, the confusion of tongues, the rise and fall of empires, the wonderful history of God's "peculiar people," together with accounts of other nations; the government, institutions and religion of the patriarchal age—all these narrated in a chaste, simple and often sublime style—make this book the richest treasure on earth. The minister of Christ is to teach the pure doctrines contained in the Word of God; and how can this be done unless he have a thorough knowledge of the Holy Bible. Says Paul to Timothy, "Till I come give attendance to reading, to exhortation, to doctrine." "Take heed unto thyself, and unto the doctrine." "Charge them therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom, preach the word; be instant in season, out of season; reprove, rebuke, exhort with all long suffering and doctrine. For the time will come, when they will not endure sound doctrine, but after their own lusts, shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

In a similar manner, Paul exhorts Titus—"But speak thou the things which become sound doctrine." Thus would Paul speak to the ministers of the present time, if he were here with us.

It follows from this, that they who preach the gospel should be educated men. See what a range of thought is open to the minister! How wide his field! His study commences with a knowledge of the human intellect—mental philosophy, a science which far transcends in glory, the knowledge of suns and planets—this is the elementary branch of the preacher's great science. Nor is this all. From the intellect of man, he is to pass to the nature and glory of angelic existences—the bright inhabitants of the heavenly world; nay, he is to analyze, I speak it with reverence, the intellectual character of Deity—his omniscience, infinite wisdom, foreknowledge and eternal decrees. And still he is on the ascending scale. Rising above the physical and psychological workmanship of the great Architect—the nature and government of the material and sentient world—he arrives at his mind's home, only when he comes to the crowning excellence of the Divine Being—the atoning mercy of him "who so loved the world." Divine, immutable, eternal truth, is the subject; truth pure from its heavenly fountain, evidenced by and impressed with the majesty of its own omnipotent Author. The wonders of the vast universe, are but twilight manifestations of God's nature, compared with the grandeur of redemption. Here are the themes of the pulpit—an incarnate Deity, the radiant point in the grand system of revealed truth; man's redemption by the cross; the moral law, the eternal standard of rectitude; the truths concerning the future, immortality, heaven, hell, eternity; in a word, all the truths of God's word.

If, then, the Creator's glory is to be the familiar theme of the pulpit; if, as we suppose, human science is but auxiliary to the revelation which the minister is to explain and enforce; if eternity and all its revealed realities; if God and Christ; if the Atonement and all its correlative truths, are to be the great subjects upon which the minister is to preach, then, most certainly, he should be thoroughly educated—his mind should be well disciplined and richly furnished.

Let the minister of Christ, if possible, obtain the most extensive education, and let him at least be as familiar with the Bible, as with his favorite classic authors. He should become proficient in the physical sciences, in Astronomy, Natural Philosophy and Chemistry; also in Mathematics and the Ancient Languages, and in Mental and Moral Science; but let it be remembered that all this can be done, and yet there be great ignorance of the word of God.—How many men are there in the sacred office, who are more familiar with Homer and Virgil, than with Isaiah and Jeremiah, and can quote with greater facility and accuracy from Byron and Shakespeare, than from the inspired Oracles!

While, then, the student for the ministry consults the pages of Herodotus, he should not neglect the history of Moses; while he becomes familiar with the immortal strains of Homer, he should not forget the sublime conceptions of Isaiah; while he imitates the logic of Plato, he should not reject the profounder reasoning of Paul; while he admires the beautiful discourses of Socrates, he should not neglect the sublimer teachings of the world's Redeemer; while he revels with Milton, Dante or Shakespeare, in the groves of the muses, let him also delight in that heavenly music that telleth from inspired lips; while he roves through the pleasant fields of Literature, let him "lean upon his beloved" and learn heavenly wisdom. This, then, is the position I occupy.—Give all our young men, whose age and health will admit of it, a thorough Collegiate and Theological education; if this is impossible, the least we can do is to give them a good English education with a thorough knowledge of the Scriptures.

We have endeavored in this series of articles, to lay before our readers what we esteem to be the essential qualifications of the ministry, demanded by the wants of the world. They are three—piety, the chief quality, *talent* and *education*. Let a man possess ardent piety, with talents suited to the ministry (none others in my opinion are called to preach) and then properly cultivate and enrich these gifts; such a minister, if I am not very much mistaken, will be "approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth."

J. B. S.

67 The Baptist State Convention of Texas will convene at Marshall, Saturday before the third Sabbath in June, which is the 19th.

It becomes necessary to call particular attention to this, as there is a typographical error in the Minutes of 1851, making the time of meeting, Saturday before the second Sabbath. We earnestly hope to see a full meeting of delegates in attendance.

R. C. BULLISON,
Cor. Secy.

April 22, 1852.

HONORING THE SABBATH.—Lord Cowley, the new English Ambassador at Paris, declined an invitation from Louis Napoleon to a Sunday dinner, intended specially as a formal reception to his lordship. He informed the Prince-President that he did not attend public dinners on that day. Lord Cowley's religious scruples were respected, and another day was appointed.

RELIGIOUS FREEDOM.—The Shah of Persia, it is reported, has proclaimed liberty of conscience, and toleration of all religions within the limits of his kingdom. Mohammedanism has seldom made such a concession. This will open a wide field to christian Missionaries, which they have hitherto found it difficult and often impossible to enter.

Memphis Bible Convention.

Dear Bro. Chambliss:—I have noticed in your paper of the 14th inst., your comments upon the Memphis Bible Convention, and desire to offer a very few remarks thereon:

1. You are wrong in your account of the numbers in attendance. Kentucky had 29 instead of 16 delegates, Missouri 11, Tennessee 46 instead of 41, Miss. 22 instead of 16, Arkansas 3, Ohio 3, New York 4, Michigan 3, Penn. 1, Virginia 1, Illinois 3, North Carolina 1, Indiana 2, Alabama 1.

2. Of the whole number of delegates present, nearly four-fifths were, as good Baptists, as live in the Union.

3. Of the twelve set addresses delivered upon different points, affecting the great question of revision, nine were delivered by Baptists, and three by the following gentlemen, Alexander Campbell, James Shannon and James Challen.

4. Of the Vice Presidents of the Bible Revision Association twelve are good Baptists, and six Reformers; of the Managers, full three-fourths are Baptists.

5. In the management of business, and the forms of proceedings, and in every feature of our deliberations, the tongues, time-honored, and sacred, of the Baptist denomination were scrupulously observed.

6. It was the distinct and unmistakable understanding of myself, and others, before we entered this Convention, on the morning of its assembling, that we surrendered nothing of our opposition, to those sentiments of Mr. Campbell, from which we had always dissented, and that we did not give in our adhesion, to the American Bible Union, except in the mere matter of revision; consequently, resolutions were unanimously adopted, advising all Baptists to contribute all their funds for Bible distribution, and Missionary work directly to the B. A. of the Southern Convention; and leaving the "Bible Revision Association," to collect funds for revision alone. I avowed in my address, in distinct and emphatic terms, that I would take part in no action, which came at all in conflict with the work of any of the Boards of the Southern Convention. Indeed, I have always thought the Foreign Mission Board at Richmond, acted wisely in declining the \$1000 tendered by the "American Bible Union." I will take it as a favor of you, to copy from the "Christian Repository" the address which I delivered, which will at least explain my position.

7. As to any desire on the part of Mr. Campbell and his friends, to include any of their peculiar views in a revised version of the Scriptures, such was never hinted at; nay more, would have met with the stern opposition of the whole Baptist delegation. Mr. Campbell and friends acted upon broad principles. The only anxiety they exhibited was to change baptize to immerse, about which I never cared, except it were to carry out the general principle of translation instead of transference. Surely sensible men will not be frightened from their sentiments, because the same Mr. Campbell, who gave two thousand five hundred dollars, the proceeds of his debates with Bishop Doane and Dr. Rice, to the "American and Foreign Bible Society," to aid in the printing and circulating Dr. Judson's Version of the Burmese Bible, (with whose peculiarities he was not acquainted,) now proposes to aid in getting up a faithfully revised version of the English Scriptures. It was proper for him to be a Vice President of the American and Foreign Bible Society, it was equally as proper that he should have been a Vice President of the Bible Convention.

8. The Memphis Bible Convention was the most important body which has assembled in the valley of the Mississippi. The volume, which is to be published containing the elaborated addresses delivered, will show that no ordinary learning and research were put in requisition to render this body effective and influential. And the signs of the times show that great unanimity exists in the Southern States upon this question. Kentucky is almost entirely with this movement. In Tennessee there is very feeble opposition.—In Mississippi the opposition is quite lone. I do not know an *opposer* within reach of me. Arkansas is a unit, so far as heard from. Louisiana is the same. Your corresponding editor, in Texas, is quite as strong a revisionist as I am, and if Texas will heed the suggestions of an old head on young shoulders, she will be right to the core on this subject. The masses of the Baptists throughout the whole South sympathize in this movement. It is destined to carry the Baptist denomination, sooner or later, North and South. The Bible Union at the North, the Revision Association in the South, will accomplish this work! as through their conjoint labors within the next five years, the world shall see a faithfully revised edition of the sacred Scriptures, the product of the first scholars of the world.

The sun of Revision is in the ascent. And while continuing the work of revision to the latest defects of the present version, I shall be content to acknowledge men of all sects and all parties, in the great enterprise. Having put our hands to the plough, we dare not look back. Shall we be frightened from our work because a distinguished man with whom we differ, chooses to ask to aid us? I hope the sun will not go back that far on the dial of Ahas.

W. CAREY CRANE.

Mississippi Female College.
Hernando, April 1852.
P. S. Will the Religious Herald please copy this article?

ARE THE CHURCHES "DYING OUT?"—In the six years ending January 1, 1852, there have been 45 churches of all denominations, including six Roman-catholics, organized in the city of New York. During the same time eight were disbanded, leaving a balance in favor of Protestantism of 31 churches. And yet the Freeman's Journal affects to think that the Protestant churches in this city are fast "dying out." The aggregate number of churches in the city is 243 of which 28 are Roman-catholics.

Emigration to Texas.
We conceive that there never has been a period in the history of Texas, when as strong inducements were presented for emigrating to our country as at present.
First: The rage for land speculation is over. Land can be purchased now at much lower rates than were asked twelve years ago. Land holders have generally become satisfied of the folly of expecting to realize fortunes from appreciation in the value of their lands. There is no speculation in the Union, in which lands of the same intrinsic value can be purchased as cheap as in Texas.
Second: Titles of undoubted purity to lands can now be obtained with much more ease than formerly. This is a matter of no small importance to those who have suffered from this cause in other States, and are desirous of avoiding the evils of litigation.
Third: The healthfulness of different parts of the State has been subjected to the test of experience, and emigrants can now avail themselves of that advantage in making a settlement.
Fourth: There are many portions of our State, where good farming lands can be purchased in the vicinity of churches, schools, and all the appendages of civilized society. The various denominations have now become established in different parts of the State, and emigrants can make a selection of a location in reference to their elective affinities on the subject of religion. Families of all the leading denominations, can in this respect be accommodated.
J. B.

ITEMS.
A FAVORED MAN.—The Duke of Wellington has received £2,613,675 of the public money, including interest on £780,000 Parliamentary grants. He now holds 6 public offices, the pay for which amounts to £2,485.

Accounts from Australia state the whole dividing range between the Sydney and Victoria Mountains, known as snowy Mountains, has been ascertained to be one vast field of gold. The Government commissioners had a ton and a half of gold in a tent, waiting for an escort to Sydney.

Increased Duration of Life.—In the latter part of the 16th century, one-half of all that were born died under five years of age, and the average age of the whole population was but 18 years. In the 17th century, one-half of the population lived over 27 years. At the beginning of the present century (1800) it exceeded 40 years, and from 1835 to 1845, one half exceeded 43 years.

BURMAH AND GREAT BRITAIN.—By the last steamer mail, bringing Bombay dates of the 31st February, the British fleet has commenced their assault on Rangoon. It would not be surprising now, as the conduct of Burmese has been for some time so insolent, if another slice should be taken off of the Burman Empire.

In the recent revival of religion in the Baptist Church at Houston, Texas, a large portion of the most interesting of the young converts, were from the scholars and teachers in the Sunday School.

NIAGARA FALLS CRUMBING.—A portion of the precipice near the tower on the South side of Goat Island, about 120 feet long and 60 wide, and reaching from the top to near the bottom of the fall, recently fell. The next day another triangular piece, with a base of 40 feet, broke off just below the tower. Between these two portions an immense mass about 30 feet long and 15 wide, extending from the top to the bottom of the precipice, became loosened from the main body of rock, and settled perpendicularly about eight feet, where it stands, an enormous column about 150 feet high.

A SHORT WAY TO HEAVEN.—"Our missionaries," says a Roman-catholic journal, "have found an admirable method of converting pagans by thousands. They give medical advice and remedies gratuitously to children in China. When the disease is mortal, the physician," says the journal, "takes a sponge saturated with water, and squeezes it, in the guise of a medicine, on the head of the infant, and the dying child is saved. You see then," continues the journal, "how a priest can convert 5,000 pagans, not in a lifetime, but in a single year; and still more admirable, you, my readers, simple laymen, may do this holy work. Do you ask how? By contributing 1,000 francs to pay the priest who will do it on your account."

RINOSIN.—"There are in Ireland Ribbon Weavers, composed exclusively of Roman-catholics, all bound by solemn oath to yield unlimited obedience to the authorities of the institution, to maintain the most secret, pledging themselves to 'wade knee deep in Protestant blood, and to spare none of the heretic race, from the cradle to the crutch.' Their vengeance is directed against Protestants, and the owners and agents of estates.

Great Floods.—At the last advices there had been a great storm at the east, and in the Potomac and Shenandoah a very destructive freshet. The water was higher than the freshet of 1847. The chain bridge at Little Falls on the Potomac, was carried away on the 20th, and also that part of Long bridge between the southern and the Alexandria side. The vast amount of property were destroyed. The warehouses were all flooded, and great loss was sustained in flour and sugar. The flood was followed by lumber, drift wood and barrels. The stores on the south side of Pennsylvania Avenue, in Washington city, were also overflowed in their basements.

There has been also a great flood at Pittsburgh. The lower part of the city and the adjacent towns were submerged. Several lives were lost, and 1500 families were made homeless.

Burning Tomatoes.—All who love good tomatoes will take pains to insure them as well as may be in their full perfection. No other fruit delights more in air and sunshine than the tomato. It should have, therefore, abundance of room, and the vines be sustained from falling to the ground. I have found about brush set firmly around the plants, to answer the purpose better than any other method. The branches have room to extend themselves as they like, while the limbs of the brush keep them in their positions. By this method the fruit is more fully exposed to the genial influences of the air and sunshine, whereby it obtains a more delicious flavor, larger size, and comes quicker to maturity.—*Rural New Yorker.*

LEFT TO PERISH.—Seven missionaries sent out from England to Terra del Fuego, in 1850, have died there from starvation, the natives being hostile to them, and no supplies arriving from England.

A few weeks ago a singular phenomenon occurred in the mountain of Tolst, in Silesia. At its apex there is a chapel. Towards mid day on the day of the phenomenon, a report as of thunder was heard, and the summit became suddenly enveloped in smoke. On the smoke clearing away, it appeared rent, and the chapel with a large number of persons had been engulfed. How many perished has not yet been ascertained.

AN EXPENSIVE CITY.—The expenses of the New York city government during the last year, says the Times, were more than three millions of dollars. It cost over three times as much to govern the city as it did the whole State, including the city; three times as much as it did to govern the six New England States. It cost the city more to get governed for a fortnight, than it did any one of the sixteen States for a year; and half as much to get itself governed for a year, as it cost all our thirty-one States for the same time.

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.

Mortuary.
In recording the death of sister S. WOODWARD, who departed this life, in this place, of a pulmonary affection, a few weeks since, we do not record the death of a veteran of the Cross, it is true, although she was upwards of fifty years of age, but of one of rare maturity of christian character, for the length of time she had been a member of the Baptist Church, and possessed of a christian home. It was truly affecting to see her, something over four years ago, follow her Lord into the liquid grave, attended by two lovely and affectionate daughters, her head whitened by the frosts of many winters, but still more satisfactory to behold a subsequent illustration of the power of the Gospel in her exemplary walk and christian demeanor. She was an affectionate and industrious mother, a sincere friend and kind neighbor. Her sufferings, although protracted, were borne with patience.

Her death was somewhat unexpected at the time, but found her prepared for the great change. In frequent conversations with her pastor, she expressed her affectionate reliance upon the merits of Christ, and entire submission to the will of Heaven. She leaves a husband, four affectionate and pious daughters, together with the whole community, and especially our little church at Memphis, to mourn her loss.
Affectionately,
Wm. D. Boyd.
Memphis, Ala. April 29, 1852.

Died, on the 31st inst. of Pneumonia, Miss Rebecca J. HARRIS, aged 16, a student of the Judson Female Institute.
Miss Harris was from Greene County. She had been connected with the Judson for several years, and had greatly endeared herself, particularly during the present session, to her teachers and schoolmates. In the late protracted meeting, held by the Baptist Church in Marion, Miss H. became happily pious, giving her heart to the Saviour, exactly one week before she was taken ill. During that week, her conversation and deportment afforded pleasing evidence of true piety, and when the Master called for her, she was prepared with joy to meet him. "Sweet Jesus! Sweet Jesus!" "O how happy I am!" "Praise the Lord! Praise the Lord!" "Gladly." "Meet me in Heaven!" These were the words that burst from her lips, when she was informed of the approach of death. The glory in her countenance, the celestial radiance from her face, dispelling the gloom of the dying bed, and leaving no associations but of serenity, sweetness and salvation, to linger around her memory.
M. P. J.

MARRIED.—In Montgomery, on the 28th ult. by Rev. Mr. Finley, Mr. J. A. MELCHER, teacher of the Preparatory Department of Howard College, to Miss CATHERINE E. DEWEY of Wetumpka.

Business Department.
Letters Received.
Bro David Hudson—thank you for remittance.
Bro B. P. Ferrell is always in time. Much obliged.
Dr C. Billingslea has our thanks for two new names with advance payments for each and himself also nearly three years. If all our rich men would half the like it would greatly relieve us.
Rev L. B. Holloway will observe that his letter and money are at hand. Thank you. What is brother Ains' given name, and what is his post office. Your letter in relation to the books was noticed by Bro. M. W. P. some time ago, but have had no reply. All will be right.
Rev C. C. Lee—we can't discontinue a poor minister's paper who wishes to retain it. You can render us an equivalent in other services. Are you willing?
W. Gresham's money is in time. With every bro. who delays payment in like manner would pay a year in advance.
Rev J. H. Striding has our hearty thanks for continued labor. Hope to hear from him often.
Bro T. J. Wait's remittance at hand, and change made. Much obliged.
Rev J. E. Paxon—thank you for active attentions. All directions observed.
Bro F. C. Owen has our thanks for aid. He will see by our receipt that he stands on our books. As the proprietors of the old Chronicle give us nothing in his favor, we have received him from the time his name was transferred to us.
Rev J. Harold—much obliged by kind words. Hope he and the bro. mentioned will do much for us.
Rev A. A. Connelly—thank you for invitation to your meeting, but think it improbable that we can attend, owing to important engagements.
Rev J. B. Stittler—we shall do as requested—"inter nos sub rosa."

T J Watts	2 50	5	15
Col James Stephens	10 00	5	13
Robt Byas	2 50	5	01
Amanda Koonce	2 50	5	09
W Gresham	5 00	5	06
Dr C Billingslea	7 33	6	44
Mrs M W John	7 33	6	44
Mrs E A Moore	7 33	6	44
B P Ferrell	2 00	4	52
David Hudson	10 00	4	52
Lindsay Moore	2 50	4	52
H D Bozom	2 50	5	12
F C Owen	3 00	5	13
G S Gullett	3 00	5	12
Rev L L Fox	2 00	4	52
R Hughes	2 50	4	49
W J Freeman	2 50	3	50
P H Pitts	2 50	4	52
J W W Crow	2 50	4	18
Rev C C Lee	3 00	4	09
D McNeely	2 00	4	08
Z Aills	6 00	3	52
Mrs J A Walker	3 00	4	15

C. A. SUGG,
DEALER IN
Dry Goods, Groceries and Confectionaries.
GREENSBORO, ALA.
April 14, 1852.

IVEY & LARY,
Attorneys at Law.
CLAYTON, ALA.
April 11, 1852.

DR. GRAM'S PATENT SPINO-ABDOMINAL SUPPORTER!
DR. S. HALL, would respectfully inform the citizens of Marion and its vicinity, that Miss M. HARRIS, the sole Proprietor of this article for the State of Alabama, has resided in her office, at the corner of Perry and Dallas, and has left with him an assortment of them for the accommodation of those who do not wish to visit the city to procure one during her short stay. From the testimony of the most distinguished Physicians and Surgeons in every 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 has reference to the Anatomy of the parts, and in point of beauty and efficiency in cases of threatened spinal curvature, 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 for some time, he has used it with great success for the same article, and has fitted hundreds so that none need fear his 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.

Just Received—Stoves! Stoves!!
WE now offer for sale a large assortment of Stoves, among which will be found the Iron Sides, Iron Witch Cooking Stoves, &c., of the latest patterns. Also Church, Parlor and Office Stoves, suitable for the market. All of which being received direct from the Manufacturer, will be sold on as reasonable terms as they could be had in Mobile.
J. F. CASH ONLY.
By E. R. PARKER.
Marion, March 24, 1852. 2-3m

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 LARLEY'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 styles.
All Carriages built to order or made at the manufactory in Newark, N. J., will be warranted.
Call and see, and we will try and please in price as well as the style and finish of the above.
Also, a fine lot of PLANTATION WAGGONS, with iron Axles and strong mule Harness, which will be sold cheap.
B. M. BAKER & CO.,
nd-ly.

L. H. DICKERSON'S,
Cabinet Ware House, Selma, Ala.
TAKES this method of informing the public that he has opened a large Cabinet Ware House in Selma. He has a complete assortment of every variety of Furniture—consisting of Parlor, Dining-room and Bed-room Furniture. He has also an extensive assortment of Carpeting Oil Cloths—all of which 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 this line, in Mobile or New Orleans, to purchase of him. He will have on hand a supply of Plaster, of the most improved construction.
Also, Metallic Bored 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, Marion 24, 1852. 2-12m

ORRVILLE INSTITUTE.
Orville, DeKalb County, Ala.
[No. of Pupils last Session, 164.]
FACULTY.
Rev. JAMES R. MALONE, M. A., President and Professor of Mathematics and Natural Sciences, and Beloit, Vt.
Rev. P. E. COLLINS, M. A., Professor of Moral and Intellectual Philosophy, and Modern Languages.
WILLIAM LOWRY, M. A., Professor of Latin and Ancient Literature.
JAS. F. ROGERS, Tutor in English.
H. W. JEFFRIES, English.
E. C. HINES, Music.
E. C. COLLINS, Ornamental Branches.
FELIX G. ADAMS & LADY, Steward's Department.
THIS Institution founded September 1st, 1849, and almost unparalleled for its rapid growth and corresponding excellence, closed its last session with 164 pupils. It is now placed upon a regular term, with prospects flattering to its friends, and indicative of increasing prosperity.
Rev. JAMES R. MALONE, M. A., the founder and President, is a gentleman of uncommon energy, zeal and ability, of which his present course of popularity and membership of the Institute are proofs sufficient.
Rev. P. E. COLLINS, M. A., a gentleman of great intellect and moral worth, is a graduate of our own State University, having shared its highest distinction, was formerly Professor of English Literature in the Central Masonic Institute, Selma, and having had several years experience in teaching, is a scholar through and of great critical acumen, and especially distinguished for his zeal and ability in supplying instruction.
Having recently purchased and the Institution and become a joint proprietor with the founder, Mr. C. has taken charge of the Female Department, over which he will exercise constant supervision; giving particular attention to the moral as well as the intellectual culture of the pupils.
WILLIAM LOWRY, M. A., a graduate of Trinity College, Dublin, and for the last three years, Professor of Ancient Languages in the Central Masonic Institute, Selma, has charge of the Classical Department. His reputation as a linguist and teacher of the classics is so well known to require comment.
Mr. J. F. ROGERS is a gentleman every way qualified to fill the position he occupies.
Mrs. H. W. JEFFRIES is a lady of many years experience in teaching, having taught with eminent success in Mississippi, and Alabama, occupies her position in the Female Department, to the great delight of the pupils, by whom she is universally beloved.
Mrs. EMMA F. HINES, a graduate of the Judson Female Institute, an accomplished and amiable lady, has a reputation as Teacher of Music too well established to need remark; having taught with signal success in Marion and Sumnerfield. We confidently say to our friends that they cannot regret placing Miss scholars under the tuition of Mrs. Hines, from whom they will learn not only a correct and brilliant style of execution, but also much of the science of the Art of Music, and of the spirit of song.
Mrs. ELIZA C. COLLINS, the intelligent and accomplished lady of Rev. P. E. Collins, has charge of the Ornamental Department. In addition to the usual branches in this department she will give instruction in 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), 15 00
Use of Instrument, 5 00
Plain Embroidery, 15 00
Rising " " 20 00
Painting in Water Colors, 15 00
" " in Oil, 20 00
Wax-Work, (each Lesson), 1 00
Incidental, 1 00
One-half of Tuition fees will be due on the first February; the remainder at the close of 1st of October. Each Student will be charged from time of entrance to the close of Session. No deduction except at the discretion of the Proprietors.

JUDSON FEMALE INSTITUTE,
Marion, Perry County, Ala.
[Number of Pupils Last Session, 166.]
FACULTY.
PROFESSOR MILOP. JEWETT, A. M. Principal and Instructor in Moral and Intellectual Philosophy.
Dr. F. ALBERTUS WURM, A. M. Professor of Music.
Miss L. E. SMITH, English, Embroidery & Wax-Work.
Miss L. D. SALISBURY, French, Drawing and Painting.
Miss JENNIE A. MOREY, English.
Miss M. A. GRISWOLD, English.
Miss SARAH SMITH, Music.
Miss MARY JANE DAVIS, Music.
Miss EMMA CONARD, Primary and Preparatory Departments.
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 twentieth year, under the direction of the same PRINCIPAL. It has always enjoyed a high degree of prosperity, without any interruption. It attracts students from all parts of Alabama, Tennessee, Mississippi, Arkansas, Louisiana and Texas.
At no period, has it been favored with an abler Faculty.
Professor Wurm is a Graduate of the University of Munich, in Bavaria. He is a gentleman of high and varied acquirements, although he has devoted himself entirely, the last twenty years, to teaching the science and art of Vocal and Instrumental Music. For ten years, he was Supreme Director of Music in Kempen, under appointment of the King of Bavaria. For three years past, he has been a distinguished Teacher of Music and Instructor in the German, French, Spanish and Italian languages, in Philadelphia. He speaks English fluently. He is a Composer, and a splendid performer on the Piano, Harp, Guitar, Violin, Violoncello, Double Bass, French Horn, Trump, &c. &c. His teaching, taste, experience and tact, industry and energy, insure to his pupils the most arduous and the most accurate and the most accurate and brilliant execution.

LP Young ladies wishing to learn the HARP, or to secure brilliancy of execution on the Piano and Guitar, will do well to finish their Musical studies under Professor Wurm.
The Law Teachers of Music are eminently worthy to be associated with the distinguished Head of that Department.
The Teachers in the other departments possess the highest qualifications for their respective duties. They have all been engaged, for several years, in their profession, in the Judson, or in other Southern Institutions.
The GYMNASIUM is admirably fitted by her high moral and intellectual attainments, and her intercourse with polished society in Washington City, to instruct the youth of the South, to mould the character of the nation.

Rates of Tuition, &c.
PER TERM OF FIVE MONTHS.
Primary Department, 1st Division, \$10 00
Preparatory Department, and all English studies through the whole course, 12 00
Music on the Piano and Guitar, (each), 15 00
Use of Piano, 5 00
Use of Guitar, 1 00
Music on the Harp and use of Instrument, 40 00
Ornamental Needle-Work, 15 00
Drawing, alone, or with painting in water colors, 15 00
Painting in oil, 25 00
Wax-Work, (per lesson), 1 00
French, German and Italian, (either or all), 15 00
Latin, Greek, and Hebrew, (either or all), 15 00
Board per month, including fuel, lights, washing, bed, dining, &c., 15 50
Incidentals, (fuel and candles, school room, &c.), per term of five months, 5 00
Use of Library, per term of five months, 5 00
Board and Tuition will be payable one-half in advance, for each term of five months; the balance at the end of the term.
Tuition must be paid from the time of entrance to the close of the term—no deduction, except at the discretion of the Principal.

Each young Lady must furnish her own towels and table napkins. If feather beds are required, they will be supplied at a small charge.
No young Lady will be permitted to receive her Dismissal until all her bills are settled.
N. B.—The expenses for the Board and Tuition of a young Lady, pursuing English studies only, (Instrumental Music not included), will be \$48 00 a year.
Two hundred and twenty-eight dollars per annum, will cover all charges for Board, Tuition, Books, Stationery, for a young Lady pursuing the highest English branches, and Music on the common and on the Solon Piano.
The estimate of course, does not cover Instruction in Music; Music not sheet Music furnished. The last item depends entirely on the talent and proficiency of the Pupil.
Two hundred dollars per year, will meet all the expenses of a young Lady, desiring to graduate with the honors of the Institute, and studying only English, with Latin, or French. Music adds sixty dollars to this amount.

Where lessons in Embroidery, Painting, &c., are taken, it must be remembered, that the cost of the materials furnished is to be added to the charge for Tuition, and this cost sometimes exceeds the expense of Tuition—depending, altogether, on the kind and amount of the work performed by the Pupil.
Books, Stationery, and Music, are furnished by the Principal, at reasonable charges; and every effort is made to secure care and economy in the use and preservation of articles thus supplied.
Payment can always be made by Acceptance on Mobile and New Orleans.

E. D. King,
Wm. N. Wyatt,
John Lockhart,
Larkin Y. Tarrant, Trustees.
James L. Gorce,
Wm. Hornbuckle,
Spaul Forester.
August 1st, 1851

THE ALABAMA ACADEMY has had experience in its position, in a celebrated institution in England. Her kind use of heart will secure to young ladies, in sickness or health, the tender care of an affectionate mother.
The STRAIGHT and LATON are well known as deservingly occupying a high position in a pleasant manner. They have always furnished a pleasant home to the Pupils of the Judson.
The ROMAN CATHOLIC prescribed for those who aspire to the honors of graduation in elevated and extensive, the Trustees being desirous to make those who desire to obtain a regular college education, considered indispensable, and hence the study of French or of the Latin language is required of all who would gain a Diploma.
It is not expected that all the Pupils will pursue the Regular Course. Young Ladies may enter the Institute at any time in the Session, and engage in such studies as they prefer. Those who are advanced as far as the Junior Class, and confine their attention to the English branches, are ranked in the FACULTY COURSE. This course allows the ENGLISH studies of the Regular Course, and all who complete these, not attending to French or Latin, will receive a CERTIFICATE OF SENIORITY.
The Institute is furnished with a Library, Apparatus, Globes, &c. It has one Harp, twelve Pianos, six Guitars, and a variety of other instruments.
MONTHLY REPORTS, showing the scholarship and deportment of the Pupils, are sent to Parents and Guardians.
MONTHLY LESSONS are held, conducted by Committees of the older Pupils, under the supervision of the Governors. These are attended by the members of the Board of Trustees and other invited, married gentlemen with their families. They are designed to FORM the MANNERS of the young ladies, and make them practically familiar with the usages of polite society.
The Boarders never leave the grounds of the Institute, without the special permission of the PRINCIPAL. They 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 Governors. 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 Desiring Sewing, or bringing Sewing into the Institute, is liable to instant expulsion.
LETTERS for the Pupils should be directed to the care of the Principal, Post Paid.
No young Lady will be allowed to have money in her own hands; all sums intended for her benefit must be deposited with the Secretary.
No accounts will be opened in town, except under special instruction from the Parent or Guardian. When special instruction is requested to be purchased, it is expected that funds will be forwarded for that purpose.
No dental operations will be permitted, unless the amount to be expended in each particular case be forwarded in advance.
To promote habits of economy and simplicity, a UNIFORM Dress is prescribed.
For winter, it is a DARK GREEN WOOLLEN. Of this fabric, each young lady should have three Dresses, with three Socks of the same—one of the Socks to be large and wadded.
For summer, each Pupil should have two Pink Calicoes, two Pink Gingham, and two common White Dresses, with one Swiss Muslin. Also, one Brown Linen Dress. Every Dress should be accompanied by a Sock of the same material.
BONNETS—One of Straw; in winter, trimmed with dark Green Lustrous ribbon, plain solid color; in summer, trimmed with Pink Lustrous ribbon, plain solid color—may be lined with Pink only—no Flowers or ribbons. Also, one Cape Bonnet, of Brown Luce.
Accessories, of Brown Luce and Barred Muslin—none of Silk permitted.
Mantillas prohibited.
All the Dresses must be made perfectly plain; without trimming, edgings, or any trimmings whatever.
ALL PUPILS, except those in Mourning Apparel, must be provided with the Uniform, and must wear it at all times.
Dresses brought by the Pupils, or forwarded from home, not conforming to the above provisions, will not be allowed to be worn.
Materials for the Uniform can always be obtained in Marion, on reasonable terms; yet it is earnestly requested, that Pupils be furnished from home.
Every article of Clothing must be marked with the owner's name.
Every young lady should be provided with several pairs of thick walking-shoes, and one pair of India Rubbers.
BOARDING IN THE INSTITUTE.—Only by boarding in the Institute, can the highest advantages of the Institution be realized. Here, young Ladies are always under the inspection of the Governors and Teachers; they have regular hours of study and recreation; habits of order, system, punctuality, neatness and economy, are constantly fostered. They also enjoy an amount of moral and religious culture, which cannot be extended to others, so advantageously situated. The regularity of their lives; the alternation of sedentary and manual labor, with exercise, offices of study with amusement, the kind and judicious supervision constantly maintained, secures the highest degree of mental vigor and bodily health. In case of indisposition, the young Ladies receive the most assiduous and motherly attentions.
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POETRY.

Precepts of Flowers.

Oh! lovely flowers, how sweet ye seem
Man's frailty to portray,
Blooming so fair in morning's beam,
Passing at eve away!
Teach this, and though but brief your reign,
Sweet flowers, ye shall not live in vain.

Go, form a monitory wreath
For Youth's unthinking brow;
Go, and to busy manhood breathe,
What most he fears to know;
Go, strew the path where age doth tread,
And tell him of the silent dead.

But whilst to thoughtless ones ye gay
Ye breathe these truths severe,
To those who drop in pale decay
Have ye no words of cheer?
Oh yes, ye weave a double spell,
And death and life be token well.

Go, then, where wrapt in fear and gloom,
Fond hearts and true are sighing,
And wither with emblematic bloom
The pillow of the dying;
And softly speak, nor speak in vain,
Of the long sleep and broken chain.

And say that he who from the dust,
Recalls the slumbering flower,
Will surely visit those who trust
His mercy and his power—
Will mark where slumbers their peaceful clay,
And roll, ere long, the stone away.

Miscellaneous.

The Dream of the Motherless.

BY FRANCIS C. WOODWORTH.

A little child had wept himself to sleep.
His heart was sad and desolate. He had
listened for the last time to the tender
word of a mother and had seen her close
her eyes in dreamless slumber—the slum-
ber of death. "Poor child! methinks thou
hast reason to weep. Thou art an or-
phan. Thy father—alas! he is no father
to thee. Thou hast reasons to weep.
Sleep on poor motherless one." Such
were our thoughts, as the sob of the lit-
tle child became fewer and fainter, and
gradually he sank into a quiet sleep.

It was long ere he awoke, and when
we saw him again, a peaceful smile rested
upon his fair young brow. "I have
been dreaming," he said, "and such a
pleasant dream! I almost wish I might
dream so all the time. When I went to
sleep I was thinking of the cold, dark
grave, where they laid her—my dear
mother. But there was no grave in my
dream. I saw my mother, but not as she
was when they held me up to look at her
in her coffin. Her face was changed.—
She smiled upon me, and spoke kindly to
me, as she used to do. I thought we talked
together for a long time about God,
and heaven. 'Do not cry dear William,'
said she, 'do not cry, because I have gone
and left you. Be a good child, learn to
love the Saviour. He will take care of
you then. He will lead you along kindly
through the world, as a shepherd leads
his sheep, and you will be fitted for heav-
en, and by and by you will come to me.
How happy you will be here, my child!'
I wonder if my dear mother did not come
to me, and talk to me. Was it all a dream?
It did not seem like a dream. It was not
like my other dreams."

A hundred times since I heard this lan-
guage from the lips of the motherless
child and saw his countenance beam with
joy and hope as the memory of this inci-
dent came back to my mind; and with it
has come a flood of thoughts of the spirit-
world, and of the connection with it of
the world of sense. "Is it only a dream?"
How often has this simple question of the
little child suggested itself to my own
mind, when such thoughts have crowded
into it. And who that has lost a cher-
ished friend, and withal has any distinct
perceptions of the realities of the invisible
world, so called, has not been led to ask
himself the same question, or a similar
one? I am not sure but those represen-
tations of the spiritual world, which we
only make in poetry, and which would al-
most startle us if transferred into prose,
are often nearer the reality than those
which find their way into the body of our
philosophy, and are stereotyped into it.

"Millions of spiritual creatures walk the earth
Unseen, both when we wake and when we sleep."
Who can doubt it? Who can doubt,
in his more serious and thoughtful mo-
ments, that there is in these lines a sen-
timent as strictly accordant with the lan-
guage of sound philosophy, as with the
allowable utterances of the muse of song?
True poetry is the language of the af-
fections—it is the voice of the heart; and
as such, in spiritual things, may some-
times be reliable when prose cannot be
trusted, poetry brings the spiritual world
near to us. It represents the inhabitants
of the spirit-world as to some extent, at
least, in our presence, hovering around
us, and at times in communion with us.
"Oh," it says—

"Oh may the spirits of the dead descend,
To watch the silent slumbers of a friend—
To hover round his evening walk unseen,
And hold sweet converse on the dusky green—
To hail the spot where first their friendship grew,
And heaven and nature opened to their view."

Prose scarcely dares utter this lan-
guage. But it might better it, safely, too,
methinks.

Of one thing we are certain—that mes-
sengers from heaven, unperceived, though
they are, bless the children of God, in
their earthly pilgrimage, with their actual
presence and protection. Else were there
no meaning in these words of in-
spiration, "Are they (the angels) not all
ministering spirits, sent forth to minister
for them who shall be heirs of salvation?"
Why may we not, then, believe that our
dearest friends, who have died in hope,
and who are no longer encumbered with
that drapery of the soul which we call a
body, are among the number of those
spiritual visitants? Why may we not
believe this, and let the belief cheer us in
our difficult journey heavenward? Why
should we not form the habit of thinking
of those whom we loved, and whom we
have consigned to the grave, as near as
still? Why may not our spirits commune

with their spirits, at times, as when they
were living in the flesh? Why may we
not hope, even, that they are permitted
by our heavenly Father to aid us in get-
ting the victory over the world, and in
preparing for heaven? Why may there
not be real, actual, communication be-
tween spirits on different sides of the
stream of death, in such experiences as
those of the orphan child? Who can
chide that boy for believing that his moth-
er, promoted to the dignity of an angel,
whispered to him as he slept?

"Come this way, Father."

During a short visit to the sea-shore of
our State, some two years since, with a
party of friends, it was proposed one
bright afternoon, that we should make up
a party and go down the harbor on a fish-
ing excursion. We accordingly started,
and after sailing about three miles, a
young lady of the company declined go-
ing farther, and requested us to land her
on one of the small islands in the harbor,
where she proposed to stay until our re-
turn. My little boy, then about four years
old, preferred remaining with her. Accord-
ingly, we left then, and proceeded
some six miles farther. We remained
out much longer than we intended, and
as night approached, a thick fog set in
from the sea, entirely enshrouding us.—
Without a compass, and not knowing the
right direction to steer, we groped our
way along for some hours, until finally
we distinguished the breaking of the surf
on the rocks of one of the islands, but were
at a loss to know which one of them. I
stood up in the stern of the boat, where I
had been steering, and shouted with all
my strength. I listened a moment, and
heard through the thick fog and above the
breaking of the surf, the sweet voice of
my boy, calling, "Come this way, father!'
steer straight for me. I am here waiting
for you." We steered by that sound; and
soon my little boy leaped to my arms
with joy, saying, "I knew you would hear
me, father!" and nestled to sleep on my
bosom. The child and the maiden are
both sleeping now. They died in two
short weeks after the period I refer to,
with hardly an interval of time between
their deaths. Now, tossed on the rough
sea of life, without compass or guide, en-
veloped in fog, and surrounded by rocks,
I seem to hear the sound of that cherub
voice, calling from the bright shores,
"Come this way, father! steer straight for
me!" When, oppressed with sadness, I
take my way to our quiet cemetery, still,
as I stand by one little mound, the same
musical voice echoes from thence, "Come
this way, father! I am waiting for thee!"
—Exchange Paper.

Across the River.

"About six years ago," says a clergy-
man of New York city, "I was traveling
on the borders of the Hudson, and on the
most beautiful portion of that noble
stream, where its waters seem to rest
against the Highlands of Fishkill, and
from the Newburg Bay. I was riding on
the western shore, dotted with elegant
country seats, and so elevated as to com-
mand a fine view of the opposite coun-
try of Dutchess. Passing a substantial man-
sion, I observed carriages standing
around the entrance, and a hearse, that
plainly indicated the occasion of the gar-
nering. It was something more than cu-
riosity, it was the dictate of natural sym-
pathy, that induced me to stop and mingle
with the multitude.

"It was easy to learn from the first
whom I addressed, that a young man, the
son of the parents now advanced in life,
was to be buried. The clergyman in at-
tendance was just closing his remarks
when I stepped at the door; and after a
short and eloquent pause in the services,
for silence is always eloquent in the house
of mourning, the father arose, and bend-
ing under the emotion with which he
struggled, spoke a few words to the
friends that surrounded him. Said he, 'a
few months ago one of my sons removed
to the other side of the river, and resides
on the shore in view of the spot where
we are assembled. And now I find that
my thoughts are over there more fre-
quently than they were before. I had
an interest in the people, but I had no son
there; but since that child has been a
resident beyond the river, my heart is
there often, and I love to be there. So it
has been with me during the few days
that have passed since this other son
crossed the river of death, and, I trust,
has entered Heaven. My thoughts are
often there now. True, I had friends
there before; a father there; but I had
no child there. Now I have an interest in
Heaven such as I never felt, till one of
my children went there to live.'"—Dow-
ling's Power of Illustration.

The Moral Effect of a Picture.

Mr. Hazlitt has said somewhere of the
portrait of a beautiful female with a no-
ble countenance, that it seems as if an
unhandsome act would be impossible in its
presence. Most men of any refinement
of soul, must have felt the truth and force
of this sentiment. And therefore, we
have often thought that the picture of a
beloved mother or a devoted wife, hung
up in the room where we spend our leisure
hours, must constantly exert a mighty
influence upon the feelings and thoughts.
Cowper's picture of his mother was a living
presence, whose speaking counte-
nance and beaming eye appealed, as no
living mortal could, to his inmost soul,
and stirred its profoundest depths. But
what is it that gives this power to the in-
animate resemblance of loved and de-
parted ones? Their virtues, their moral
graces and excellencies, as remembered
by the affectionate survivor. In these
dwell the charm, the power to stay the
passions of the soul, and lure the heart to
right and noble sentiments. It may seem
an old thought, but we cannot help sug-
gesting it to every female reader—to every
sister, wife and mother—that it is a
worthy ambition for each of them to lay

their spirits, at times, as when they
were living in the flesh? Why may we
not hope, even, that they are permitted
by our heavenly Father to aid us in get-
ting the victory over the world, and in
preparing for heaven? Why may there
not be real, actual, communication be-
tween spirits on different sides of the
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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 Mon-
day 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 Depart-
ment at any stage of advancement.
Candidates for admission to the Freshman Class,
must sustain a creditable examination in the follow-
ing books, viz: Latin and Greek Grammars, Caesar, Sal-
lust, or Cicero's Select Orations, Virgil, and the Greek
Reader, or what shall be equivalent thereto. A thor-
ough acquaintance with the common English branches
is also required. For admission to advanced stand-
ing, candidates must sustain an examination on all the
studies previously pursued by the class they propose to
enter.

Students from another College, must furnish evi-
dence that they have left that institution free from
ceensure.
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 un-
less he has completed his fourteenth year, nor to advanced
standing, without a proportionate increase in age.
Pious young men desirous of preparing for the Sa-
cred Ministry, will be welcomed to all the advantages
of the Institution and admitted to such classes as their
respectable 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 En-
glish, or Scientific Course, is prescribed for those
whose means, age, or plans for life render a liberal
education inexpedient. This course includes all the
studies of the regular classes, except the ancient lan-
guages, and may be completed in three years.
Students in Theology will be instructed in such
Literary and Theological Studies as their respective
circumstances may require them to pursue; but the
regular course of instruction given in this department
contemplates a residence at the Institution of three
years.

EXPENSES.

The following are the rates of Tuition, Board, &c.
Languages, and higher English, per term, \$25.00
Common English Branches, 15.00
Incidentals, 2.00
Students rooming in College are charged \$2
per month for room, and servant to attend
upon it, per term, 10.00
Board, per month, from \$5 to 9.00
Washing, do, from 1 to 1.50
Fuel and Lights, of course vary with the season,
and will at all times depend much upon the economy
of the student.
Board, including lodging, washing, fuel, lights, &c.,
may be obtained in private families at \$13.00 per
month.

Tuition is required in advance, and no deduction
is made for absence, except in cases of protracted illness.
The student is charged from the time of entering to
the close of the term, unless for special reasons, he is
admitted for a shorter period. In the Theological De-
partment, tuition and rooming are paid in advance.
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 tempta-
tions to extravagance than any other town in Ala-
bama.

E. H. KING, President
of the Board of Trustees.
Wm. HORNBECK, Secretary.
Oct. 1, 1851. 314f

Fisk's Metallic Burial Case.

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

The superior advantages of these Cases, must be
obvious to every person of judgment, the remarks of
interested parties 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 ap-
plication to
LOVELAND & LOCKWOOD.

Recommendations.

NEW YORK, Sept. 7th, 1849.
We, the undersigned, have at different times exam-
ined the corpse of a late friend, 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 GOODSMITH, D. D.

Newton, Sept. 8.

Letter from Mr. Calhoun's Private Secretary.

WASHINGTON, D. C., April 4th, 1850.

Messrs. Fisk and Raymond,
Gentlemen:—I beg to assure you of the satisfaction
I have given by the manner in which you have
inclosed the remains of the late Mr. Calhoun, in one of
"Fisk's Patent Burial Metallic Cases." The relatives
and friends of the deceased illustrious statesman, to
all feel much obliged for the prompt manner in which
the Case was brought from New York by Mr. Ray-
mond, 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 desira-
ble object than any other that I am aware of. Its con-
venience for transportation, and the high moral and
aesthetic character of the Case, and also its cheapness,
must recommend it to every one.

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

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

WASHINGTON, April 5th.

Messrs. Fisk and Raymond.

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

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

H. CLAY, D. AGNEWSON, JEFF. DAVIS,
LEWIS CASE, A. C. GREENE, W. R. KING,
D. S. DICKINSON, DAN. BERTIN, HENRY DODGE,
J. W. MASON, J. M. WALKER, W. P. MANGUM.

East Alabama Female College.

TUSKEGEE, MACON COUNTY, ALABAMA.
The Trustees of the above mentioned Institution,
with much pleasure announce that the College
Edifice is fast progressing to its completion, and that
they have resolved to commence the College exercises
in 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 success, prosecution or a thorough course of in-
struction. 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 An-
cient Languages and Natural Science.
MISS F. C. BACON, Instructress in Botany, His-
tory and Philosophy.
Modern Languages,
MISS MARY A. WOMACK, Instructress in Pre-
paratory Department,
DR. S. B. LITTLE, Prof. of Vocal and Instru-
mental Music,
MISS MARY F. WILLIAMS, Instructress in
Music.

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

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

Calendar.

The Scholastic year will be divided into two terms, the
one six, and the other four months. The regular com-
mencement day, will be about the middle of July in
each year, (the next commencement will be on the
14th of July, 1852,) and the September 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 Em- broidery	10.00	15.00
Wax-Work, per lesson	1.00	1.00

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

One half of the Tuition for each Term will be re-
quired in advance, and the balance at the end of the Term.
Pupils entering later than one month, from the begin-
ning of the Term, will be charged from the time of en-
tering. No deduction will be made for absence except
in cases of protracted illness.
Board exclusive of washing and lights, (per Mo.) \$10
Board, including washing and lights, " 12
Board can readily be obtained in good private fami-
lies in town as well as on the premises where the build-
ings are located. As soon as the College Buildings
shall have been completed, the Trustees design engag-
ing the services of an experienced Steward and Ma-
trons. In short, the Trustees are determined to make
this Institution such as to merit the most extended pa-
tronage, and to leave nothing undone which will make it
to the interest of the country to encourage it. The
uniform neatness of Tuskegee, and the elevated
character of its buildings, cannot fail to be ap-
preciated by those desirous of sending their daughters
or wards to this school. Those who design sending
their daughters will please communicate their names
and number of pupils to Wm. C. Melver, Secretary,
James M. Newman, Treasurer, or some member of the
Board of Trustees.

W. P. CHILTON, President.
B. A. BAKER, Vice Pres't.
J. C. WRIGHT, Sec'y.
H. A. HOWARD, N. W. COCKE,
W. W. BATTLE, Wm. C. MELVER, Sec'y,
E. W. JONES, JAMES M. NEWMAN, Tr.
Tuskegee, Ala. Nov. 13, 1851. 354f

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 fulfill-
ing all engagements and contracts, to be favored with
share of the public patronage. All orders from a dis-
tance 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 assort-
ment of ware, and to manufacture, using the manufac-
ture in a country shop, of our own make, which for
neatness and durability shall not be surpassed by any
other factory in the State, and will be sold at the usual
prices on time—but very cheap for cash.

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

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

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

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 trans-
portation added. Call and see for yourselves before
sending your orders elsewhere. All goods warranted
to please, or they may be returned.
March 10, 1852. 52-4f

J. A. & S. S. VIRGIN, MONTGOMERY ALABAMA. DEALERS IN

Watches, Jewelry, Music, and Musical
Instruments.

KEEP constantly on hand a large and well select-
ed stock of Gold and Silver Watches, of the
best English, Swiss, and French making. Ladies
and Gentlemen Chronometers, Keys, and Trunkets,
of various patterns.

A large assortment of Gold Pens, in Gold
and Silver Holders; Gold and Silver Spectacles for
all ages.
Pens, Earings, Bells, in great varieties, be-
sides all other articles belonging to a complete stock
of Jewelry. There is also a large stock of SILVER PLATED
WARE, GUNS, FISHING TOOLS, &c., as large and well
selected.

Part of STOCK OF MUSIC AND MUSICAL IN-
STRUMENTS, is acquired in the State, com-
prising all the latest instruments, stringed and wind,
from the GRAND ACTION HARP, to the Common
Fiddle. Pianos from the best makers known,
such as Chickering, 4 and 5 octaves, and
others, Seventy-Five thousand and Clock, and
others, which are constantly replenished by fresh ar-
rivals of late publications, &c. All the above articles will
be sold as low as can be found in any establishment
of the kind—Good Ware warranted to be what rep-
resented when bought.

Watches and a well 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,
25 Market Street, Philadelphia.

MANUFACTURERS OF SADDLERY, AND
IMPORTERS OF SADDLERY HARD-
WARE. Purchasers are invited to an examina-
tion of our large and well assorted stock. We
are prepared to furnish the best quality of
Saddles, Harness, Trunks, &c., and with every
Hardware trade, at a very small advance on our
Philadelphia prices.
New Orleans, Jan. 15, 1851. 47-ly.

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
Bible Lectures.
A. HIEKE, Professor of Drawing and Painting.
C. C. CHURCHILL, Professor of Music.
MISS MARY A. LYONS, Instructress in Mathe-
matics and Music.
MISS CAROLINE S. WAY, Instructress in Latin
and English.
MISS CELESTE M. SCOLLARD, Instructress in
English, French, Drawing, Painting and Em-
broidery.
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 Chemis-
try.

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
gentle and comfortable house—where minds, morals,
health and manners will receive strict and constant
attention. Board can also be obtained in genteel fami-
lies prepared to receive young Ladies.

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

TERMS TUITION, &c.

Academic Department,	per Session	\$12.00
Collegiate, " "	" "	20.00
Ancient and Modern Languages, one or all,	" "	12.00
Music on Piano or Guitar, each,	" "	25.00
Use of " "	" "	2.50
Ornamental Needle Work,	" "	15.00
Drawing and Painting in Water Colors,	" "	15.00
Painting in Oil,	" "	25.00
Wax or Shell Work per Lesson,	" "	4.00
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.

New Orleans Agency,

For the purchase of Piano, Fortes, other Musi-
cal Instruments and Music of all kinds.

THE subscriber would respectfully announce to his
numerous friends and acquaintances in the coun-
try, that he is located in this city, and is prepared to
attend, promptly, to any business entrusted to him.
His great experience in the profession 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 & Barton.
New Orleans, Sept. 1, 1851. 29-4f

THOS. ANDERSON, J. WM. BURKS, J. GEO. F. KELLS
ANDERSON, BURKS & Co
Factors and Commission Merchants,
MOBILE, ALA.

ARE prepared to grant the usual facilities to
A. Planters who are disposed to give us their
business, and respectfully solicit patronage.
Mobile, March 5, 1850.

BOOKS AND STATIONERY!

Wholesale and Retail.
THE undersigned would respectfully call the at-
tention of all