

The following "CARD" was extracted several years since from a Boston paper. It was preserving, both as a curiosity, and account of the important but it contains:

"The subscriber would return his unfeigned thanks to those dear brethren and other friends who, on the Sabbath of Feb. 15 he came through the snow drift and dared the piercing cold, attended upon his preaching. The support which they thus afforded him will long be remembered. He would also express the same gratitude to those who would have been present, if it had been possible, but who, though absent, remembered him in their prayers. Concerning the of his brethren and friends who could have been at meeting on that day, but *could not* come, would say, 'The good Lord pardon every one.

THE BAPTIST.

MARION, ALA.

WEDNESDAY, NOVEMBER 10, 1892.

J. B. STIFELER, Corresponding Editor.

Valedictory.

Our relations to the South Western Baptist, as Editor, will cease with the present issue. This announcement, which will doubtless be received with surprise by our readers, is made,—so far as we are personally concerned, with mingled emotions of sincere pleasure and sincere regret—with pleasure, because an opportunity will hence be afforded to devote our remnant of life, to that pursuit which above all others we prefer the simple preaching of the gospel; and with regret, because in doing so, we must necessarily dissolve, to a great extent, the tender associations by which we have been abundantly refreshed in days gone by. The editorial life has not been to us the painful drudgery which we had anticipated from the representation of others. It has, indeed, its responsibilities, its cares, its trials; but what business of all worthy of a man, has not these? Nevertheless, it has its comforts and delights, and these we have shared in a large degree; so that in leaving our position we do not "go off in a rage with the world and the rest of mankind."

If our career has not been brilliant, it has at least been successful. When we came into the office, nearly four years ago, we had only about six hundred subscribers; on retiring, we turn over to our successors a list of twenty-five hundred names—making a clear gain of five hundred for each year of our connection with the business. For this measure of favor we thank God and our brethren.

The paper will now be removed to the town of Tuskegee, in the eastern part of this State, and will be edited by Revs. Albert Williams and Samuel Henderson. By this change several advantages will be secured to the enterprise. It will be placed in the hands of a company with strong moral facilities, who promise to spare no pains or expense to make it all that the denomination may desire; its editorial corps will be strengthened by two hands instead of one; while its mailing conveniences will be vastly improved by Rail-Road and other appliances, which we have never enjoyed at this place. Brethren Williams and Henderson are both men of distinguished abilities, and have the entire confidence of the denomination, as to soundness in the faith, and as to prudence and discretion, in defending the great questions vital to our common salvation. As politicians say, "the paper will be unchanged as it respects politics." Those who have sympathized with the views which it has hitherto supported, doctrinal and practical—may expect to find those views still advocated in its columns; it is hoped, with even greater zeal and ability.

In taking our leave of the concern we may be allowed again to express our thanks to those good brethren who have so generously contributed to the wider circulation of the paper, by an active agency in obtaining subscribers, and to the enrichment of its columns from the fruits of their long study and their pious meditations. By these means they have, not only done good in our common cause, but done much to relieve the burden which otherwise had fallen inopportunistically heavy on our hands. In bidding them adieu, we shall carry with us a grateful recollection of many of their names, and of all their noble deeds; and should it ever fall to any of their lots to be placed in like circumstances with ourselves, we sincerely pray that they may receive like sympathy from those whom they serve.

In retrospect the past there are a few things that pain us; and next to the feeling that our whole work has been so imperfectly performed, that we came so far short of the aims to which we have at all times aspired, is the remembrance that we have been compelled occasionally to dissent from the opinions of some, whose names are nevertheless, dear to our recollection. That this however has been the case in so few instances should be rather a source of gratulation; nevertheless, if in expressing our dissent from their views we have incautiously wounded the sensibilities of any, we do most humbly ask their pardon, and their prayers that God may forgive the weaknesses of a poor worm. Believe us, brethren, we have not only intended to do the right things, but also to do them in the right way; and wherever we have failed in this, it has been an error of the judgment, and not of the heart.

To our brethren of the press, we desire to return our unfeigned thanks for the courtesy with which they have uniformly treated us. With scarcely a single exception, our intercourse with them has been uninterruptedly harmonious, and pleasant. Their papers have been received regularly and read with interest, and we trust, with profit; and on bidding them a final farewell, we feel that we are to lose the associations of noble men, and zealous Christians. May their course be onward and upwards—may they be guided by the spirit of wisdom, of love and of a sound mind, in all their pious efforts.

In transferring our paper to other hands, we have made no transfer of the accounts accruing to the concern for the past four years. Arrangements are made with our successors to furnish the paper to those who have paid in advance, so that nothing may be lost to such; but those in arrears will remember that their arrears are still due to us; and both because we are in great need of the money, and because the whole concern has changed hands and the books must be closed we earnestly request that they will make it convenient to remit us their dues at this place as early as possible. We wish to retire to the pulpit on the first opportunity, and it is indispensably necessary that we first close up our books. Our work as an editor so far as we now know is done, and we entreat of our friends to assist us in winding up our affairs, that

we may enter at once on something else.

"Brethren we commend you to God, and to the word of his grace, which is able to build you up and to give to you an inheritance among them that are sanctified."

"Finally, brethren, farewell. Be perfect be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you."

A. W. CHAMBLISS.

That Mortal Offence once More.

We are now about retiring from the press finally, and desire to say a few things more in conclusion, relative to the unpleasant affair between brother Graves, of the Tennessee Baptist, and ourselves.

1. When, in April last, we made our first allusion to brother Graves' "conscientious scruples," we had no intention, under heaven, to wound his feelings, or in the least to injure his reputation. The remark was penned, indeed, incautiously; but only as a *jocose, editorial tilt*—a thing common among the profession—and we should never have referred to it again, had not brother Graves compelled us to do so, by his repeated and harsh demands to that effect.

2. Since the appearance of our article in September, under the head of "That Mortal Offence," we have been deeply pained to learn that brother Graves has repeatedly used our name as the *fabricator* of the statement relative to his alleged views on the slavery question—especially as he had a letter in his pocket at the time from the Rev. Sydney Dyer, on whose authority it was made, confessing that he had furnished us the information. That letter was exhibited to us and to others, by brother Graves during the late Alabama Baptist State Convention in this place. We have also in our possession, a letter from brother Dyer on the subject, in which he confesses that he made the statement, regrets that he did so, and desires to recall it. If brother Graves wishes to do us and brother Dyer justice, he will certainly retract some things he has said of us in Mississippi on this subject.

3. In a personal interview with brother Graves, during our late Convention in Marion, he unequivocally denied ever having had a "scruple of conscience" on the subject of slavery, and whatever report may have existed to the contrary, we certainly desire to believe what he says, especially as his editorial course has at no time within our knowledge given us ground to believe otherwise.

4. We ask pardon of brother Graves and of all our readers for any thing we may have said on this or any other subject, incompatible with the sacredness and dignity of our profession. Our motto from the first has been to "do as much good as possible and as little harm." So far as we have succeeded in this design, we thank God; where-ever we have failed, we are pained, and we crave to his forgiveness our brethren; and we ask their prayers that God may forgive us, and help us to do better in future.

FINAL APOLOGY.—We have had nothing to occur during our connection with the printing business which has so pained us, as the frequent complaints we have lately received of the bad execution of our paper. We are sure however that our brethren will pardon this when they have understood all the facts.

Shortly after we left home, about the 1st of September, on a tour to several Associations, we had the misfortune to get a very important part of our Press broken. We were immediately written to on the subject, and had we received the letter, we should have returned home and repaired the damage; but in consequence of the notoriously shameful irregularity of the mails, the letter failed to reach us, so that we knew nothing of it for more than a month, when it was too late to make the repairs previous to our sale of the entire concern. We regret this the more, because we have been thus exposed to complaints just at the moment of going out of the office, and can only request that this will be taken as our final apology. We have done the best we could under all the circumstances of the case.

NOTICE THIS.—The office of the South Western Baptist will henceforth be at Tuskegee, Macon county, Ala., whither all communications and exchanges addressed to this paper will please be directed.

NOTICE THIS PARTICULARLY.—In the sale of our office, we have not transferred our accounts. Our brethren will, therefore, please remember particularly, that all the unpaid dues to the concern for the last four years are still claimed by us; and as we are in great need of funds, we trust they will forward them to us at this place as early as possible.

CHANGE OF ADDRESS.—Rev. A. J. Rutherford, having removed from Mt. Lebanon, Caddo parish, wishes his correspondents to address him at Bethany, Panola county, Texas (via Shreveport, La.) for the future.

"SOME PUNKINS."—We were shown a lot of pumpkins a few days since, grown at the plantation of our friend, Napoleon Lockett, Esq., of this place, from which few were weighed, averaging within a fraction of 60lbs each. We'rent these "some punkins?"

A Shameful Fact.—The police reports of the city of New York, reveal the fact that there are grog-shops in that city into which children are enticed, and run sold to them at a cent a glass. The wretches who are guilty of this fiendish traffic, no doubt, talk of their constitutional rights, in the language of persecuted innocence when the community attempts to restrain the evils of intemperance, by putting restrictions upon the traffic in ardent spirits.

How much better is it to get wisdom than gold? and to get understanding rather to be chosen than silver?

Ordination of Rev. Isaac F. Williams.

The Mount Lebanon Baptist church having called brother Isaac F. Williams, a licentiate member, to be ordained to the work of the Ministry, requested their pastor, Rev. P. S. Gayle, in connection with Revs. D. R. Burns and B. F. Thomas, to form a Presbytery for that purpose, which they complied with in the following order:

Rev. P. S. Gayle read appropriate scriptures, and examined the candidate on the doctrines and ordinances of the word of God.

Rev. B. F. Thomas led in the ordination prayer, Rev. D. R. Burns gave the charge and presented the Bible.

The hand of fellowship was then given by the Presbytery, in which the brethren and sisters joined.

It was an interesting scene, as it occurred in the midst of a revival in the church and congregation. Up to this time, 15 have been received for baptism and one restored, and several others have professed, not yet admitted, and many on the anxious seat.

Brother Williams is a good speaker, has a fine flow of language; pious, fervent and zealous in his Master's cause; his friends and brethren have every confidence in his ability and intellectual qualifications, and believe he will make a star in the galaxy of the Ministers of our State.

Yours truly,

WM. JORDAN DENSON.

Vernon, Miss., October 29, 1892.

Resolutions of the Alabama Baptist State Convention.

Brother Chambliss:—I herewith hand you for publication, a copy of the action of the Alabama Baptist State Convention, upon the subject of transfer of the South Western Baptist.

Elder A. W. Chambliss having announced to the Convention that he had transferred to Elders A. Williams and S. Henderson, the South Western Baptist, thereupon the following resolutions were unanimously adopted:

Whereas, this Convention has heard that the South Western Baptist, which has hitherto been published in Marion, has changed hands, and will hereafter be published in Tuskegee, Ala., on the great mail route; and that the same will hereafter be edited by Elders A. Williams and Sam'l Henderson, and to be printed on new type,

Resolved, That we have the fullest confidence in the ability and orthodoxy of the brethren who are hereafter to edit said paper; and we strongly recommend our brethren in this and the surrounding States, to continue and increase their patronage and encouragement of this paper.

Resolved, That in retiring from the editorial chair, Bro. A. W. Chambliss carries with him the tenderest affections of this body, and that for his future success in the ministry we do most fervently pray.

PLATT STOUT, Rec. Sec'y
Ala. Bap. State Con.
Marion, Ala., Nov. 10, 1892.

Resolutions Adopted by the last Baptist State Convention of Texas.

At an adjourned meeting of the Board of Directors of the Baptist State Convention of Texas, held at Independence, Oct. 25th, 1892, the following principles were adopted for the government of their action with reference to young men applying for aid in procuring an education, preparatory to the work of the gospel ministry.

1. In order for any young man to become a beneficiary of this Board he must be a member of good standing in a regular Baptist church. He must have received the approbation of said church expressed in a written form, signifying their conviction of his call to the ministry, his qualifications for the work, and their hearty concurrence in his obtaining an education for that purpose.

2. This Board before receiving any beneficiary must be fully satisfied, by personal examination, that he is in all respects what he is recommended to be by his church, and that he is a man of sound discretion, apt to learn and apt to teach.

3. Every beneficiary of this Board shall make a written report to the Secretary quarterly, stating his progress in his studies, what books he has read, the state of his religious feelings, his health and finances. The correctness of this report must be certified by the President of the University.

4. Every beneficiary shall be considered on trial for the first six months after he is adopted by the Board, and if at the end of this period they are fully satisfied with his proficiency in his studies, his christian character and his promise of usefulness he may be continued, but if not, his connection with this Body must then cease.

5. No young man shall receive from this Board more than one hundred dollars in any one year.

6. Every beneficiary is requested, if ever in the providence of God he shall become able, to refund to this Board all the money expended by them for his education, without interest, that the same may be used for the benefit of others.

7. If any beneficiary shall abandon the work of the ministry, for any other occupation, he will be required to refund to this Board the amount received from them with interest.

HENRY L. GRAVES, Pres. of Board.
Geo. W. BAINS, Sec.

DEATH OF MRS. DYER.—We are deeply pained to hear of the death of Mrs. Abigail Dyer, wife of Rev. Sydney Dyer. She died of a sudden attack from cholera, in Indianapolis, Ind., on the 20th inst., where with her children she was waiting the first settlement of her husband as pastor of the 1st church of that city.

Mrs. Dyer was an excellent lady, humble and christian-like in her deportment, warmly beloved by her friends and highly esteemed by the whole circle of her acquaintance. For several years engaged in the arduous services of missionary life among the Western Indians, she suffered many difficulties, bore grievous burdens and taught Christ and him crucified by her walk and conversation. We hope to receive from some one better qualified than we by personal acquaintance, a proper tribute to her character and life.

To the afflicted survivors we can only offer the consolations of religion—they are rich in promise to the faithful.—Western Recorder.

Mount Lebanon University.

The undersigned Committee of the Board of Trustees of this institution, are desirous of engage the services of a Professor of Ancient Languages and Mathematics for the Academic year of eleven months, beginning on the first Monday in March next.

To a gentleman thoroughly qualified in the departments above referred to, a salary of twelve hundred dollars per annum will be guaranteed.

This is a new institution, located in one of the most agreeable and healthy neighborhoods in North Louisiana, removed from every inducement to dissipation and vice. It is under the auspices and control of the North Louisiana Baptist Convention, and to a gentleman of large acquirements and distinguished reputation offers prospectively high inducements. The expenses of a family would be small. The situation is healthy, central and easy; and the Trustees look with confidence to a prompt and liberal patronage of this, the first institution of the kind attempted to be raised up in a region full of resources, in a rapid state of development. It is not intended to confine its benefits to any one denomination, but pupils of all persuasions will be gladly received and guarded against all attempts at proselytism. It is desirable that gentlemen applying for this situation should furnish unquestionable testimonials of their competency to conduct pupils through a complete course of the Greek and Latin languages, and the pure and mixed Mathematics. As early as practicable three departments will be separated, for the first year however they are unavoidably united under one head.

Applications accompanied with testimonials may be addressed (post paid) to Col. Geo. W. Rogers, Secretary of the Board of Trustees, until the first day of January next, when a selection will be made from the applicants, and prompt notice given to the person chosen.

M. AIDIS. J. R. PITMAN.
J. GIBBS. T. A. KER.
B. EGAN. GEO. W. ROGERS.
Mount Lebanon, Bienville Par., La.,
October 25, 1892.

Brother Chambliss:—A most singular document, to my mind, appeared in a number of the South Western Baptist of Sept. 29th, headed "REPORT" of the Committee on the Bible to the Tuskegee Association at its session of Sept., 1892, which was adopted unanimously.

From the laudatory note of the Editor, and the caption, a "Report on the Bible," we would naturally suppose a body so respectable, (being one of the largest, and decidedly one of the strongest Associations in this State) and acting upon a subject of such magnitude as the BIBLE, would present something under the head of a "Report" highly interesting. But hear!! The report begins,

"It is to be regretted that this body has not taken any steps to aid in the department of Christian benevolence!!!" That is, the Tuskegee Association, the largest and strongest in Alabama, has done nothing for the Bible cause up to Sept. 1892, either collectively or individually, for there is no exception to it—"unanimously passed." Alas! alas! no wonder that the first line is filled with "regret." Poor Bible! It had no other friends, its destiny to enlighten and christianize the world would be very much retarded. But there is a redeeming quality in the report; for though the report says they have done nothing up to 1892 for the Bible cause, yet they "rejoice" that others have done something; yea, a great deal. Yet even this "joy" soon mingled with "pain." Well, this is the common lot of life.

"Mixture of pleasures and of pain,
I often do feel."

I do exceedingly regret the publication of this document in the S. W. Baptist; and especially in connection with the laudatory note of the Editor, as the "largest and strongest Association in Ala." Its size, we take as reported; but where shall we find its strength? Certainly not in "facts and figures" in the Bible cause! Sampson's strength was in his locks; the Ox has his in his horns; Solomon's was in his wisdom; and Rehoboam's in his little finger; but where the strength of the Tuskegee Association is,—perhaps the Editor can locate it—for most certainly the report does not, in "substantial aid," to the cause of the Bible. What will the world say of us? The "largest and strongest" Association in Alabama, up to 1892, "has taken no steps to aid" in the Bible cause! So far from not helping, she has not, according to a report, unanimously passed, yet taken the "first step." If this "large and respectable" association is to be the criterion or standard, by which the other Associations will be judged by strangers and our opposers, we might well take up the lamentation, "we are me, that I sojourn in Mesoch, that I dwell in the tents of Kedar." I am exceedingly pained at the publication of this report in the S. W. Baptist, for it is now a public record before the world. Upon the Minutes of the Tuskegee Association, it was private property, and might have remained in retirement for the benefit of her own membership; but it is now before the world's eye. We Baptists make a boast of our attachment to the Bible; and even have a Bible Society of our own.

When I read the laudatory note of the Editor, with his pointing to it, I was almost disposed to apply an old Virginia phrase to it, that brother Chambliss was "cavorting" about the Baptists.

But when I got to the "Report," I could not help thinking of Jonathan's arrows, shot over poor David's back at a mark. When he sent the lad for his arrows, he told him, the arrows are beyond the mark. This "Report" could not have been intended to help the Bible cause with money, for the nearest allusion to it is, that "hereafter," not now; for I suppose if anything had been given, that the Editor footing up these "Resolutions," would have given the "gratifying intelligence." The mark, however, that the preamble and resolutions were aimed at, is very distinctly drawn. The poor Bible cause was only the secreted David, over whose back the preamble and resolution were aimed at the "Northern, Western and South-western Baptists" as revisionists. I have always understood, that the Baptists were republicans, distinguished as advocates of liberty of conscience;—reading what they please, and allowing others to do the same. Now the revisionists, so far as I have seen from them, have no design in taking your old Bible, King James' translation, in your hands, and only design correcting, as their public docu-

ments show, many places, acknowledged by both friend and foe, to be incorrect. And when the book is published, let every body buy and read who chooses. It will have to stand on its own merits. We have no law, or authority, to enforce the adoption of it, and to command the reading of it in our churches, as did King James, if we were so disposed.

Kingston, November 1, 1892.

O. WELCH.

African Missions.

To Rev. Hiram Powell, Rev. Jacob King, Rev. A. T. Holmes, Rev. B. F. Tharp, Rev. S. Landrum, Bro. H. Lawson, Bro. S. Elder, Committee of the Rehoboth Association, called the "Foreign Mission Committee."

Beloved Brethren.—The pleasure I enjoyed in an interview with some of you in Macon, last December, will not soon be forgotten. The Association which you represent, has taken a noble stand in regard to our African Mission, and has set an example worthy of imitation. The deep interest which you, as a committee of that body, have manifested in the spiritual welfare of benighted Africa, has very much endeared you to me, and made me feel that I was laboring with men on whom all might rely for aid in Africa's regeneration.

Your solicitude to see pure, evangelical churches raised up in Africa, under the labors of our Missionaries, and your request that I should make special investigation into that important subject, that I might ascertain how far it was the case, met a response in my own heart, and added a new motive to my tour to this place. I have made as full an investigation into this highly important subject as my opportunities would allow, and I send you herewith, the result of my labor in that department.

I must ask you to excuse me for addressing you through the columns of the Christian Index, rather than by private letter. I had two reasons for taking this course. The first was, that I had not time to write each of you a private letter on this subject; the second was, that the information I had to communicate is as important for all of the members of our Southern Baptist Convention as for yourselves. I trust you will admit this apology.

That I may do something towards satisfying your enquiries concerning the evangelical character of our Baptist churches on the Western coast of Africa, I will give you a concise history of the rise and progress of those churches; an abstract of the doctrines which are preached and professed; the mode and apparent devotion of their worship, and the influence of their doctrines and worship upon their lives and christian enterprises.

Before giving you a sketch of history, which I propose, it may be proper for me to say, that the known sentiments and religious character of the members of the Board give the most satisfactory guarantee that the whole Convention could wish, that nothing will be wanting on their part, in their labors, to build up pure gospel churches in Africa. The Board are well aware of the high responsibility of their appointment, and they are using the utmost diligence in ascertaining the qualifications of those whom they select to preach the gospel and build churches in Africa.

There are in the Republic of Liberia, and in the Maryland Colony, eleven Baptist churches, the oldest of these is Providence church, Monrovia.

This church was instituted in the parlor of bro. Wm. Cnape, in Richmond, Va., in 1821. Elder Daniel Roper, the pastor of the second Baptist church in that city, aided in its organization. The church consisted of seven members who had been regularly dismissed from the Baptist church. The constitution took place in Jan., and on the 10th of the following March, this little band of brethren arrived at Sierra Leone, on the western shores of Africa. Here four members were added by letter. While at Sierra Leone, Elder Lot Cary, was chosen pastor of the church. One of the original members, brother Langdon, died, and all or most of the members, were sick with the acclimating fever, but public worship was regularly kept up.

In April, 1822, the Colony was removed to Monrovia. Two valuable members died about this time, but the church was slowly increased by emigration, and by the conversion and baptism of some colonists. Under the pious labors of brother Cary, a church was organized at Cape Mount. Here some natives were baptized.

In 1827, Elder Lot Cary, who was acting as Governor of the Colony, was suddenly killed.—Elder Colin Teague and Elder C. M. Waring, were chosen pastors to fill the vacancy. The church grew in the midst of adversities, and had branches at New Georgia, Cauldwell and Millsburg. The church enjoyed several years of prosperity under their new pastors. During this period, brother Hilary Teague, was ordained to the work of the ministry by Elders C. Teague, E. Skinner and T. Smith.

After a time of prosperity, some dissensions arose which resulted in the formation of a second Baptist church in Monrovia. During the existence of these two churches, the branches of the first church, above named, were organized into churches—these four churches Millsburg, Cauldwell, New Georgia, and the second church in Monrovia, formed the Providence Association in 1835. Soon after this period, the two churches in Monrovia were cordially united and became one again. Elder C. Teague, was chosen pastor, and continued in this office until his death in 1839.

In 1840, Elder H. Teague was chosen pastor. Under his labors the church increased to the number of 160. In 1841, Elder B. J. Drayton, was chosen pastor of the church. In about two years he was removed to Cape Palmas, and in 1850, A. T. Woods became the pastor. Although he succeeded in imposing himself upon the people, his real character was soon disclosed, and he was denounced by the church as a bad man. Elder H. Teague has again been chosen the pastor of the church. The church

numbers at this time, about 154 members.—This short history of the Providence church, leaves us no room to doubt that in doctrine and in practice, it is like other associated Baptist churches in America.

New Georgia Baptist church was formed of members that were dismissed from the Providence church in 1840. This church was constituted by brethren C. Teague, E. Skinner and T. Smith. Brother Rensel was pastor for a while, and was succeeded by brother H. Teague. The church continued to increase until it numbered 80 members. The history of this peaceful body presents very few incidents that would be of interest to record. It has been a happy band of saints. Its origin, its pastors, its steady progress, its pious worship leaves no room to doubt that it is a true church of Christ. In my recent visit among them, I was truly delighted with their pious conversation and christian like deportment.

MILLSBURG church was organized in 1834, of 8 members, who were dismissed from the church in Monrovia. The brethren who formed the Presbytery to constitute this church, were John Lewis, A. Chessman, C. Teague, E. Skinner, H. Teague and J. Revy. These brethren came from the United States, and were preachers in fellowship in regular Baptist churches. Their brethren have been T. Smith and R. White.—the church has had its days of prosperity and of adversity. It once numbered 31, but by deaths it has been reduced to 20. Its correctness in doctrines, and piety in practice, although they partake of the infirmities of all men, have never been doubted. I have seen and conversed with several of the members, and am pleased with them.

BASSA COVE church was organized in 1838. At their constitution there were brethren E. Skinner, Mylne and Crocker. For many years brother A. P. Davis was pastor. Owing to various circumstances, neither the town of Bassa Cove (now Buchanan) nor the church, has prospered as some others on the coast have.—The present number of communicants in the church is 27.

CAPE PALMAS church was raised up under the labors of Elder John Revy. He was a truly devoted man of God. The converts under his labors were constituted into a church in 1838. During the stay of brother Revy, at the Cape, the church enjoyed great prosperity. After his death, there was a period of trials and decline. The church has had the labors of brethren Jones and Underwood, and now of brother Drayton. Since brother D. commenced his labors there, the church has been steadily growing, and now numbers 51 communicants.

EDINA church was organized in 1839, of converts under the ministry of brother John Day. Brother D., labored here successfully, for several years, and the church enjoyed seasons of refreshing. Bro. D. has moved about 8 miles up the St. John's river, but the church still lives.—The church has enjoyed the labors of brethren Day, Crocker, Mylne, Clark and Chessman. Brother Chessman is now the pastor, and the church has 23 members. It may be regarded as a stable and well instructed body of brethren.

BEXLEY church is about 8 miles above Edina, and was constituted in 1841. This church was also gathered under the faithful ministry of brother Day. Its history presents but little variety. It has recently received some valuable accessions. The members whom I saw were well informed and pious. The church numbers about 25 members.

GREENVILLE church in Sinou county, is about 150 miles from Monrovia, and 90 miles from Bassa. It was organized by brother Richard G. Murry, in 1846, with four members. At this time the church has more than 130 members, and is rapidly increasing. Brother M. went from Charleston, S. C. in 1843, and has been the steady pastor for about six years. All the marks of an evangelical gospel church that an observer would expect to find, I found in Greenville church.

New VIRGINIA church is on the St. Paul's river, and about 12 miles above Monrovia. Its organization is dated in 1847. Here the faithful, devoted and successful brother James Labaree, and under his ministry the church enjoyed days of prosperity. Since his death there has been but little preaching until recently, and its prosperity has been eclipsed. Brother Harden now preaches to the church, and there is reason to hope there will be an increase of the body.—The present number of members is 41.

CAULDWELL church is about one and a half miles above New Virginia, on the opposite side of the St. Paul's river. It was constituted in 1851, out of members who were dismissed from New Virginia church, for the convenience of religious worship, as it was found almost impossible for the members to go down to New Virginia in canoes. The present number of communicants in the church is 15. This church differs in nothing that is important, from its mother church. Brethren White and Harden are the preachers for this church.

LOUISIANA church is about seven miles above Cauldwell, on the same side of the St. Paul's.—It was organized between 1843-4. Its preachers have been brethren Flernoi, White and Harden. The two latter are the preachers of the church at this time. The present number of communicants in the church is about 18.

As I could neither visit this church for the want of time, nor obtain any written sketch of its history, I cannot give any more particular concerning it. It is proper that I should say that there is a lovely native church, or a church of converted natives, at Bexley, under the pastoral care of brother Vanhorn, who, under the patronage of the American Baptist Union, this church belongs to the Baptist Association in Liberia, is in fellowship. This makes twelve rather than eleven Baptist churches, as I at first stated.

From the above brief sketch of the Baptist

**Resolved.* That a Committee of three be appointed to draw up rules and regulations for the government of the Domestic Missionary Society to report at the next annual meeting of the Association."

Here when I commenced my labors under the patronage of the Domestic Board last year, there was no regular preaching by Baptist ministers, nor never had been—no house of worship, only a dozen scattered members holding letters. We organized about a year ago with fourteen

positions, Blank Books, Slates, Pencils, use of Library, use of Instruments, Servant's hire or Fire wood	
For Board.	
Board, (exclusive of washing and lights)	\$10 00
per month,	
Board, including " " "	12 00

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

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

For summer, each Pupils should have *two Pink Cottons*.

The Theological course, for those of the requisite literary attainments, is the same as in our best Theological seminaries. Those destitute of such attainments, pursue a mixed course of **Literary and Theological**

October 28, 1852. 31-11
McRAE & COFFMAN,
Commission Merchants,
NEW ORLEANS.
Aug. 7. 1850 4311.

PONTY.

Proverbs.

THOMAS RANDOLPH, 1830.

First worship God; he that forgets to pray,
Bids not himself good morning nor good day;
Let thy first labors be, to purge thy sin,
And serve Him first whence all things did begin.

Honor thy parents to prolong thine end;
With them, though for a truth, do not contend;
Whoever makes his father's heart to bleed,
Shall have a child that will avenger be.

Think what is just; his enough to do,
Unless thy very thoughts are upright too.
Defend the truth; for that who will not die,
A coward is, and gives himself the lie.

Take well what's shall chance, though bad it be,
Take it for good, and 'twill be good to thee.
First think; and if thy thoughts approve thy will,
Then speak; and after, that thou speak'st still.

Solve with men, as if God's curious eye
Did every where into thine actions pry;
For never yet was sin so void of sense,
No folly faced with brazen impudence.
As that it durst before men's eyes commit
Their brutal lusts, lest they should witness it;
How dare they then offend when God chafeth,
That must alone both judge and jury be?

Wouldst thou live long? The only means are these,
"Bore Gales" of duty, or "Hippocrates";
Strive to live well; tread in the upright ways;
And rather count thy actions than thy days;
Then thou hast lived enough amongst us here
For every day well spent I count a year.
Lay well, and then, how soon shalt thou die,
Thou art of age to carry solemnity.
Beware that outlives Nestor, and appears
To have passed the date of gray Methuselah's years.
If he live to sith and sin doth give,
I say he only was—he did not live.

One Hour with Thee.

One hour with Thee, Creator! when at morn
The crimson beams illumine the eastern sky,
Before the daily weight of care is born,
Grant that to Thee my longing soul may fly,
And with an humble faith to Thee may bear
Its morning sacrifice of praise and prayer.

One hour with Thee, O Saviour! when at noon
The weary pause to rest from toil and care,
My thoughts may turn from scenes of grief and gloom,
To rest on Thee, who once the world did bear.

One hour with Thee, O Holy Spirit! Night
Brings calmness, thought, to all the race of man;
Descend, I pray, on dove-like pin of light,
Dwell in my heart, that when this narrow span
Of life is o'er, my soul may rise above,
To dwell for ever in a Heaven of love.

Miscellaneous.

Death of Vanderlyn, the Artist.

We are told by the telegraph that John Vanderlyn, one of the earliest, as he long continued to be one of the most eminent of American artists, died at his residence at Kingstown, Ulster county, in this State, on Thursday evening. He had been born in the same town just seventy-six years ago, about three months after the declaration of our national independence had been made. He may be said, therefore, to have been just as old as the nation.

The space Mr. Vanderlyn has filled in the history of American art renders it proper that we should lay before our readers some of the details of his life. This education was received at the academy of his native village, where he remained till he was sixteen years of age, when his brother brought him to this city on a visit. It happened that, during his visit, he fell in with Mr. Thomas Barrow, an extensive dealer in engravings, who offered him a place as clerk in his store. He accepted the offer, and remained two years in his employment, acquiring and improving a taste of life, art, and, during his leisure moments, taking lessons in drawing. It was there he made the acquaintance of Stuart, who permitted him to copy some of his portraits, and there, too, he first met Col. Burr, who advanced him the means of prosecuting his studies under the direction of Stuart, and of subsequently going to France.

It was in 1796, that he went to Paris, where he continued his studies under the most eminent French artists, and made the acquaintance to several men of distinction, who argued from his earlier efforts the highest success. After a residence of five years, he returned home to confirm their predictions. His success among his countrymen was speedy and signal; but in the spring of 1803, he went to Europe again to purchase a large collection of pictures. Two fine views of Niagara Falls which he had painted in the interval, had been engraved, and brought him not only a wide popular fame, but the friendship of Washington Irving, Allston, Monroe, and others, who ever afterwards expressed the warmest attachment to the man.

Sojourning a while at Paris, he executed his first historical composition, the murder of Miss McCrea by the Indians, an incident of the barbarous border war of New York, which he treated with remarkable force and originality. He then went to Rome, where he pursued his improvement in the art with great diligence and zeal. His copies, especially from Correggio and Titian, were excellent specimens of skill, but the large picture, painted during the second year of his residence at "Marquis on the ruins of Carthage," became his masterpiece. The strength, dignity, and truthfulness of the literary figure as he sits baffled and disappointed, but not overcome, amid the falling columns of the old African city, his wild eyes glaring around the desolation, but his face full of the great heart of the exiled Roman Consul, showed a power of conception on the part of the artist, which won him the universal applause of his brother artists, while the depth and purity of his coloring excited their admiration. This picture, removed to the Louvre, carried off the gold medal for the year 1808, and it has been mentioned, in proofs of its merits, that Napoleon complimented the author highly on his genius. As the great Captain stole so many pictures in Italy, he must have been a connoisseur in his day.

Among the copies of Vanderlyn made at this time, the Danae of Titian, the Antiope of Correggio, and a female figure from the transfiguration of Raphael, brought him the most reputation, and we believe money. The latter was retained for many years in the collection of the late Philip Hone of this city, where it was much admired by thousands of visitors, and from which it was sold at a late sale. Yet the Ariadne, which was finished during this period of his life, an original work of much beauty, was the finest specimen of his genius.

On his return to the United States, in 1815, he was immediately overwhelmed with orders for portraits, among which were those of several of the most noted men of the political world, Madison, Calhoun, Monroe, Jackson, Clinton, Yates, &c. But Mr. Vanderlyn becoming interested in a plan for the introduction of panoramic exhibitions into the United States, secured from the corporation of this metropolis the privilege of erecting a building for the purpose in the Park. He gave it the name of the Rotunda, for some time engaged himself in exhibiting the views of the cities of Paris, Mexico, Versailles, Athens, &c.; but pecuniary embarrassment forced him to relinquish the undertaking, and the Corporation resumed the building. He never completely recovered from the difficulties brought up on his finances and energies by this failure. He supposed that he had been grossly wronged by the city, in the course of the proceedings, and his feelings were much embittered during the rest of his life.

In 1832 he was commissioned by the Federal Government to paint a full-length portrait of Washington for the Hall of Representatives; for which as soon as it was completed, he was voted an additional recompense of \$1500. He was also chosen in 1839 to fill one of the vacant places in the rotunda of the Capitol with a great national picture. He removed to Paris to paint it, and brought back his "Landing of Columbus" as the result of his labors. His last exhibited work was a full-length portrait of the late Gen. Taylor, which our readers may remember to have seen at the Academy of Design last year.

Vanderlyn has taken his place beside Trumbull, Allston, Stuart, &c. as among the first to establish the fame of America in the world of genius and art.—*Evening Post.*

Women in the United States.

Lovers of "Woman's Rights" may be interested, and the rest of the world amused, by the following extract from an article in the Edinburgh Review:—
In the North American States, women occupy a position in society very different from that which females of any class are accustomed to do in this country. (Great Britain.) Among us women are treated with delicacy and consideration, but always as if they are rational beings; they are neither depressed to the condition of inferiors, nor exalted to that of goddesses, besides, for the attentions and general respect shown towards them, it is expected that they will act with consideration and politeness in return, so that by their affability and agreeableness of manners, they may command the esteem and admiration of all who approach them.

In America the position of women, as we say, is entirely different. There they seem to be viewed as a kind of superior being—something more than mortal. All their caprices must be listened to with deference, all their whims satisfied, even though among strangers, and for all the attentions shown towards them, it is not expected that they should offer any thanks or show any consideration in return. American women are in fact, spoiled children; they can do as they like, and the men are their slaves. This remarkable condition of things is noticed by almost every traveler. Mr. Grund, in his late works, "Aristocracy in America," thus speaks of it:—

"American ladies occupy, from mere courtesy, a rank in society which is not only opposed to that which they hold in private life and in their own families, but that which is incompatible with the exercise of discretion on the part of the gentleman. 'The ladies must be waited on,' 'the ladies must be helped,' 'the ladies must be taken out of the carriage,' 'the ladies must be put into the carriage,' 'the ladies must have their shawls tied,' 'the ladies must be led up stairs and down stairs,' 'the ladies must have their candles lit for them when they go to bed.' On every occasion they are treated as poor, helpless creatures, who rather excite the pity rather than the admiration of men; and as the services they require are numerous, just in proportion to the severity of their servants, the gentlemen are obliged to officiate in their stead."

"The American men," he continues, "approach women with the most indubitable consciousness of her own inferiority, and either from modesty or prudery, seldom open their lips except to affirm what has been said by the ladies. One is always reminded of Candide's home prayers: 'Helas! madame; je repousserai comme vous le voulez [As a man I will answer as you wish.] I have seen one of the most distinguished old gentlemen in the United States, one who held the highest rank in the gift of the American people, and whose learning and knowledge on most subjects rendered him a most pleasing and entertaining companion of men, betray as little self-possession in the presence of women as if he had been making his debut in society, and this too in the house of one of his most intimate friends."

Preserving Fruits Without Sugar.—At the New York State Fair, at Rochester, last fall, there were exhibited thirteen bottles of fruit preserved by Wm. R. Smith of Wayne county, viz: five of cherries, two of peaches, one of strawberries,

three of different currants, one of blackberries, and one of plums. They were examined by a committee, and found of fine flavor; and the committee expressed the opinion that the art of preserving fruit in this manner is practicable and valuable, and that the fruit, when carefully put up can be made to keep as long as may be desirable.

The method of preserving them is thus given to the New York State Society by Mr. Smith. They are preserved by placing the bottles, filled with the fruit, in cold water, and raise the temperature to the boiling point as quickly as possible; then cook and seal the bottles *unopened*. Some varieties of fruit will not fill the bottle with their own juice. These must be filled with boiling water and corked as before mentioned, after the surrounding water boils.

STATISTICS OF MUSCULAR POWER.—Man has the power of every motion but that of flight. To effect this he has, in maturity and health, sixty bones in his head, sixty in his thighs and legs, sixty two in his arms and hands, and sixty seven in his trunk. He has also four hundred and thirty four muscles. His heart makes sixty-four pulsations in a minute; and therefore three thousand, eight hundred and forty in an hour, ninety two thousand one hundred and sixty in a day. There are also three complete circulations of his blood in an hour. In respect to the comparative speed of animated beings, and of propelled bodies, it may be remarked that size and construction seem to have little influence, nor has comparative strength, though one body giving any quality of motion to another is said to lose so much of its own. The sloth is by no means a small animal, and yet it can travel only fifty paces in a day; a worm only crawls five inches in fifty seconds; but a lady bird can fly twenty million times its own length in less than an hour. An elk can run a mile and a half in seven minutes; an antelope a mile in a minute; the wild mule of Tartary has a speed even greater than that of an eagle can fly eighteen leagues in an hour; and a Canary falcon can even reach two hundred and fifty leagues in the short space of sixteen hours. A violent wind travels sixty miles in an hour; sound, eleven hundred and forty two English feet in a second.—*Bucke.*

A D-G STORY.—A gentleman residing in Chelsea, owns an English terrier, who has a remarkably knowing face, but is otherwise undistinguished from the "common herd" of dogs. The gentleman visited Somerville a short time since, and the dog accompanied him. There the dog made the acquaintance with another dog, and was so fascinated with the sociability of his new companion that he missed the ears, and his master came away without him. But the dog was at the station early the next morning, and came home in the first train of cars. Since that time the gentleman noticed that the dog was absent about once a week, during the entire day, and has discovered the fact, that on these occasions he goes down to the Lowell depot, takes his place on the passenger car, jumps out at Somerville, spending the day with his canine friend, and returns at night. The same dog will if his master leaves home without him, run down to the coach office, jump into the omnibus and come to the city in search of him, and if he does not succeed in finding him, returns by the same conveyance. He appears to prefer the omnibus to the ferry boat, and his fidelity ensures him a "free pass."

BOOKS AND STATIONERY!

Wholesale and Retail.

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

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

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

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

W. M. STRICKLAND,
28 Dauphin Street, Mobile, Ala.
September 22, 1852.

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, Ala. He will keep on hand a complete assortment of every variety of Furniture—consisting of Parlor, Dining room and Bed-room Furniture. He has also an extensive assortment of Carpeting Oil Cloths—all of which he will sell at reasonable prices. He proposes to sell on such terms as will make it to the interest of those who have been in the habit of procuring articles in his line, in Mobile or New Orleans, to purchase of him. He will have on hand a supply of Frames of the most improved construction. Also, Metallic Horse Cases, air tight, of every size and description. Mr. Dickerson would invite the public to visit his Cabinet Ware House, and examine for themselves. It is situated in Washington and Selma streets, Selma, March 22, 1852. 2-12m
From the New York Chronicle.

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OFFERS FOR SALE an extensive assortment of Books, Stationery, and Music, comprising Latin, Greek, French, Spanish and English School Books; Children's Story Books and Toy Books; Miscellaneous Books, and Books for Libraries.

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February 11, 1852. 48-1f

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Oct. 1, 1851.

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IMPORTERS and dealers in Foreign and Domestic Hardware, Cutlery, Guns &c., Bar Iron, Nails, Axes, Hoes, Chains, Straw Cutters, Fan-mills, Ploughs, Mill-ricks, Mill-runs, Blacksmiths', Carpenters' and Farmer's tools of every description. Merchants and Farmers visiting our city, would do well to call before purchasing. Our stock is very complete, and we are determined to sell at the lowest prices. Orders are attended to promptly, and great care taken in their execution.
Aug. 32. 11

IVEY & LARY,

Attorneys at Law,
CLAYTON, ALA.

April 14, 1852. 8

The South-Western Psalmist.

A COLLECTION of Hymns and Sacred Songs, for the use of Baptist Churches. By Rev. SIOCKY DICK.

A social and revival meeting of the large pulpit hymn books have proved too cumbersome, as well as deficient in a class of hymns suitable for these occasions of warm and familiar religious enjoyment. This volume has been originated to supply these deficiencies. Its arrangement is as brief and simple as possible, so as to give the least trouble in finding the desired number on the spur of the moment, as is often necessary in protracted meetings.

The order observed in Baptist churches, in the South and West, has been copied in the arrangement of subjects, which is as follows: Baptism is not put out in the way of the other subjects, but in its proper position, immediately after the convert; and as the custom is to sing, while the number of the church gives the candidate to read, a full selection for this and other occasions, and confiding Christian fellowship, as placed in immediate connection: this will be found a great improvement on the former books.

In selecting the hymns, so common were exercised to use only such as were adopted in the hymn books, and the class of compositions naturally brought in to exercise. All directions, as far as possible, have been avoided, so as to keep the subject of expositions of Christian doctrine, and to the hymn books as the vehicle for expressing religious feelings.

Many good hymns were included about in manuscript. These, as far as they could be obtained, and were found of sufficient practical value, have been incorporated with those of our standing popularity. A large number of choice pieces were found in this collection, not found in any of the former books, and the result of many years' attention to the subject. By the whole, a few original hymns have been added, some of which, it is hoped, will not be found unworthy of acceptance by the denomination.

The best work of the kind extant.—*Louis Jour.*
For a collection of hymns, gathering, and receiving members into church fellowship, this work will bear away the palm of excellence.—*Western Recorder.*

It will certainly come into general use wherever its merits become known.—*Louisville Courier.*

In making the selections, regard has been rather to what is old and approved than to what is new; rather to devotional sentiment than poetic beauty; rather to the expression of religious feeling than didactic instruction. Some original hymns have been added to the collection. The collection will be found a very acceptable assistant in every worship, and to seasons of revival.—*Western Recorder, St. Louis.*

The compiler is well prepared, from his taste, tastes and associations, to prepare a work of this kind for the South-Western section.—*Journal and Messenger, Cincinnati.*

Exhibits both good taste and judgment.—*Religious Herald, Richmond, Va.*
Realized, that the South-Western Psalmist is well adapted to the wants of our denomination.—*Minutes of Long Run Association, Kentucky, 1851.*

From Rev. J. L. WALKER, Senior Pastor of the Western Recorder, Louisville, Ky.—We feel sure it is the book our churches want, and that they will be pleased to use it.

From Rev. J. R. CAMPBELL, President of Georgetown College, Kentucky.—The compiler has done a good service to the cause of our country.

From Rev. S. W. LANE, D. D., President of the Western Baptist Theological Institution, Covington, Ky.—Well adapted for our prayer and conference meetings.

From Rev. WILLIAM VADNEN, Bloomfield, Ky.—There is just enough, and not too much of it.

From Rev. J. E. JETTER, D. D., Pastor of the Second Baptist Church, St. Louis, Mo.—Well adapted to social and revival meetings, and worthy of an extensive circulation. I have obtained a copy, and we are about to introduce it into our lecture room.

From Rev. A. W. L. KIRK, Pastor of the First Baptist Church, Louisville, Ky.—I feel so excited in saying, that it is admirably adapted to the services of our denomination.

From Rev. R. E. HOWELL, D. D., President of the Southern Baptist Convention, and Pastor of the Second Baptist Church, Richmond, Va.—I find it very good. Its small size gives it many respects, an advantage over similar books of higher pretensions.

From Rev. J. B. FAY, Corresponding Secretary of the Board of Foreign Missions of the Southern Baptist Convention—for some meetings, a small book, prepared with the taste and judgment exercised in compiling yours, must always have a place over those of larger size.

From Rev. V. L. KETTER, General Agent of the Baptist General Association of Kentucky.—It is now a work of great value, and of the highest quality, and therefore, that I recommend it to all the churches of our denomination, throughout the South and the South-west.

From Rev. T. T. THOMPSON, Pastor of the Baptist Church, Montgomery, Ala.—This arrangement I regard as the best that possibly could be made. The order is natural, and enables any one to find, without difficulty, hymns suited to any occasion. The selection includes the best hymns in our language.
rick to dozen. 33 70
Per copy, at retail. 25

Any person wishing a copy for examination, will remit the amount of postage, say ten cents, where a copy, please, and by return of mail, will MORRIS & CO., Publishers,
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16-1f

Dissection.

THE East Annapolis College, will be held on the 15th of September. The address of that occasion will be delivered by Rev. Dr. Manly.

A Teacher Wanted.

TO take charge of the Centerville Masonic Institute, on the first of October, to whom a liberal salary will be given. Applications received until the 20th of September. None need apply but such as can come well recommended.

FELIX SHROPSHUR,
Secretary Board Trustees.
Centerville, September 8, 1852.

C. A. SUGG,

DEALER IN
Dry Goods, Groceries and Confectionaries.
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April 14, 1852.

THOS. ANDERSON, [WM. BURKS,] GEO. P. KELLA

ANDERSON, BURKS & Co
Factors and Commission Merchants,
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ARE prepared to grant the usual facilities to Planters who are disposed to give us their business, and respectfully solicit patronage.
Mobile, March 5, 18 0.

WATCHES, JEWELRY, AND
Silver Ware,

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

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

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

March 17, 1852. WM. HUNTINGTON. 1-ly.

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

Dec. 1, 1851. 41-1f

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 indestructible. They are highly ornamental, and of a classic form, air-tight and portable, while they combine the greatest strength of which metal is capable. When properly sealed, with cement they are perfectly air-tight and free from exhalation 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 interment, as has been proven by actual experiment, and certified to by some of our most scientific men.

The superior advantages of these Cases, must be obvious to every person of judgment, the remarks of interested persons to the contrary notwithstanding.

By the use of simple means, and without the least mutilation, bodies may be preserved in these Cases in their natural state, and for an unlimited time.

A good supply of the above Burial case will be kept constantly on hand, and may be seen or had by application to
LOVELAND & LOCKWOOD.

Recommendations.

New York, Sept. 7th, 1849.
We, the undersigned, have at different times examined the coffin of a friend, deceased, in use of FISK'S METALLIC BURIAL CASE in Sept. 1848. We now find it in a perfect state of preservation, without material change of color or features.

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

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

I have no doubt that in the mode of protecting and preserving the dead will mortally accomplish its desirable object than any other that I am aware of. Its convenience for transportation united with the highly ornamental character of the Case, and also its cheapness, must recommend it to every one.

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

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. CASS, A. C. GREENE, W. R. KING,
D. S. DICKINSON, DAN. WEBSTER, HENRY DOUGLASS,
J. W. MASON, J. M. BERRIEN, W. P. MANGUM.

WILLIAM W. SANGER, M. D.,
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