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Devoted to Religion, Morality, Science, Literature, and General Intelligence.

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Religious Miscellany.

From the Baptist Pulpit. Influence of Holy Cheerfulness.

BY J. CHAPLIN.

The members of a church, if eminently spiritual, will do much to promote the success of the gospel among themselves by the holy cheerfulness which they will manifest both in the duties of religion, and in their daily deportment. It will, indeed be admitted that some professors of religion who enjoy good health, and a great flow of animal spirits, are commonly cheerful, although they manifest little or nothing of the spirit of Christ. It will also be admitted that men of eminent piety are sometimes greatly depressed in consequence of nervous debility, or of the sore conflicts which they have with their spiritual enemies, or of the afflicted state of the church of God, or of the general prevalence of error and sin in the world around them. It is certain, however, that the tendency of true religion is to render its possessor happy, and, of course, that one principal reason why some pious men enjoy themselves so little, is that they are not habitually and eminently spiritual. They have, indeed, tasted that the Lord is gracious, and have chosen that good part which can not be taken from them. But the spirit of the world has still great influence over them. They do not maintain a close and steady walk with God. They frequently quench and grieve his Holy Spirit. Hence they enjoy but a small share of that consolation which he affords his people. They are seldom blessed for any considerable length of time with the light of his countenance. They pass days, and weeks, and sometimes months, with little or no comfort. If we would possess an abundant measure of holy joy, we must be eminently spiritual. And from those who are eminently spiritual, this exalted privilege will not, in general, be withheld. The primitive Christians "walked in the love of the Lord," and they were blessed with "the comforts of the Holy Ghost." They had a constant and rich supply of spiritual consolation. The same will be the effect of eminent piety at the present day. The holiest man will, ordinarily, be the most cheerful.

Now, it is easy to see that the exhibition of holy cheerfulness by the members of a Christian church must tend greatly to promote the conversion of sinners. No mistake which the latter entertain respecting the nature of religion is a greater obstacle in the way of their embracing it than the opinion that it is adapted to make them unhappy. A thirst for happiness is one of the most powerful principles of our nature. It manifests itself at the very dawn of our existence, and continues to exert a mighty influence over us as long as we live. Hence, we can hardly be prevailed on to betake ourselves to any course of life which must preclude, or greatly diminish, the enjoyment of this most desirable object. Nor will it suffice us to be assured that the course recommended will result in a happy existence beyond the grave. We can not, willingly, abandon the prospect of happiness in the present world. The idea of passing months and years without comfort is extremely appalling to the mind of man. Of future happiness he can form but a very faint and indistinct idea. It is a far distant object, resembling one of those twinkling stars which, though perhaps as large and luminous as our sun, appears extremely small, and affords us less light than the blaze of a candle. On the contrary, the happiness of this life is near, and is seen in its full dimensions. Nothing, therefore, tends more powerfully to reconcile men to the thought of becoming religious, than an assurance that religion is adapted to promote their present happiness. Only consider them that wisdom's ways are ways of pleasantness, and all her paths peace, and you remove a principal hindrance to their entrance on a religious course. Now, you will do this most effectually by pointing them to persons who, while they maintain a holy life, are evidently happy. Nothing convinces men like facts of this kind. A preacher may discourse as ably and eloquently as he will on the pleasures of religion, and produce very little effect. His unconverted hearers will strongly suspect that there is, after all, a latent fallacy in his reasoning. But if he can point them to the members of his church, as evidences of the truth of

his doctrine, he will do something to the purpose. If, while his brethren are strict in the performance of moral and religious duties, they are evidently the happiest persons in the neighborhood, they furnish the most satisfactory proof—proof which unconverted men cannot resist—that religion is no enemy to their present happiness. This holy cheerfulness will, besides, go far towards convincing them that the gospel, producing as it does such happy fruits, must be from God, and that all its promises and threats, in relation to the future world, will be fulfilled.

Accuracy of the Bible.

An astonishing feature of the word of God is that notwithstanding the time at which its compositions were written, and the multitude of topics to which it alludes, there is not one physical error—not one assertion or allusion disproved by the progress of modern science. None of those mistakes which the science of each succeeding age discovered in the books of the preceding; above all, none of those absurdities which modern astronomy indicates in such great numbers—in the writings of the ancients—in their sacred codes, in their philosophy, and even in the finest pages of the fathers of the church; not one of these errors is to be found in any of our sacred books. Nothing there will ever contradict that which attests so many ages, the investigations of the learned would have been able to reveal to us on the state of our globe, or on that of the heavens. Peruse with ease, our scriptures, from one end to the other, to find there such spots; and whilst you apply yourselves to this examination, remember that it is a book which speaks of every thing, which describes nature, which recites its creation, which tells us of the water, of the atmosphere, of the mountains, of the animals, of the plants. It is a book which teaches us of the first revolutions of the world, and which also foretells its last; it recounts them in circumstantial language of history; it extols them in the sublimest strains of poetry, and chants them in the charms of glowing song. It is a book which is full of oriental raptures, elevation, variety and boldness. It is a book which speaks of the heavenly and visible world, whilst it also speaks of the earth and things visible. It is a book which nearly fifty writers, of ever degree of cultivation, of every state, of every condition, and living through the course of fifteen hundred years, have concurred to make. It is a book which was written in the centre of Asia, in the sands of Arabia, and in the deserts of Judah, in the courts of the temple of the Jews, in the music schools of the prophets of Bethel and Jericho, in the sumptuous palaces of Babylon, and the idolatrous banks of Chebar; and finally, in the centre of western civilization, in the midst of the Jews and of their ignorance, in the midst of polytheism and of its idols, as also in the bosom of pantheism and of its sad philosophy. It is a book whose first writer had been forty years a pupil of the magicians of Egypt, in whose opinion the sun, the stars, and the elements were endowed with intelligence, re-acted only the elements, and governed the world by a perpetual alluvium. It is a book whose first writer preceded, by more than nine hundred years, the most ancient philosophers of ancient Greece, and Asia, the Thaleses, and the Pythagorases, the Zaleucuses, the Xenophons, and Confucuses. It is a book which carries its narrations even to the hierarchies of angels—even to the most distant epoch of the future, and the glorious scenes of the last day. Well, search among its fifty authors, search among its sixty-six books, its 1,189 chapters, and its 31,173 verses, search for only one of those thousand errors which the ancients and moderns committed, when they spake of the heavens or the earth—their revolutions, of the elements;—search, but you will find none.

A PROFITABLE SABBATH.—The following among other valuable rules by which to prepare a profitable attendance on the public services of the Sabbath are suggested by the good missionary Schaeffer and are worthy of being engraved on every christian heart.

1. Cultivate day by day simplicity of heart and humility, and a proper regard for the precious Word of God.
2. Compose your mind on Saturday evening or night, for the solemn exercises of the holy Sabbath.
3. On Sabbath morning rise early.—Let secret prayer and meditation be your first exercise.
4. Keep in still and uniform frame all the Sabbath. Read little except the Bible. Relish and digest what you read.—But,
5. Take care that this is all done in a sweet and easy way; making no toil or task out of the service of God. Do all freely and cheerfully, without violent effort.
6. Keep your heart with all diligence as you go to the house of God; look not hither and thither unnecessarily, lest your mind be distracted and your devotion lost. Much less look about in the sanctuary; for this is a mark of disregard.

7. Ask, either at home or in the sanctuary, for God's blessing upon yourself, the preacher and all the hearers.

Time is Short.

The following extract is from a book entitled "Lectures to Young Lads," by the Rev. Daniel C. Eddy, of Lowell. It was published some months since, and we think has been noticed by us, but if not, we would here take the opportunity to say, that it is worthy of being extensively read by that numerous class to whom it is addressed. The passage we quote below has a voice of application to every son and daughter of Adam. "Let us remember, my hearers, whatever may be our duties, toils, or pleasures, that 'Time is short.' Generation after generation is passing away, like the clouds of morning before the rising sun. Time has grown old—six thousand years encircle its weary brow, and with inconceivable rapidity it rushes on to its eternal sepulchre. Those great events connected with the winding up of all things are near. The earth enwrapped in fire—the heavens bleached and pale with terror, fleeing away—the great white throne—the book of remembrance—the saint's everlasting rest—the sinner's fiery pillow, are but a step before us. Our lives, too, how short they are! The silent dead—the dying throng, give fearful illustrations of the brevity of man. Every object around us is a monitor pointing downward to the grave. On every thing is written, 'passing away.' The weaver's shuttle—the flying cloud—the tramping horse—the shooting star—the lightning's flash—the thought of man, are all too tardy in their movements to mark the rapid flight of human life. The fading cloud—the falling leaf—the disappearing comet, transitory as they are, are far too enduring to illustrate the shortness of the time we have to live.

"See childhood—youth and manhood pass; And age with furrowed brow; Time was—time shall be—but alas! Where—where in time is none?"

To this whole congregation, the subject utters its appeals with impressive voice. Every day the angel of destruction is sweeping through our already broken ranks—almost every Sabbath, death leaves some vacant seat in the temple of God, and youth and age are falling. The rank grass over the grave murmurs "time is short." The negro moving along in its solitary majesty, whispers, "time is short." The bell sounding out its mournful tone, declares that "time is short." God in his word—by his providences, and by his ministers, proclaim that "time is short," and soon from the death pillow of each of us, will be heard the silent voice of the departing spirit moaning out as it moves off on its returnless voyage, "time is short."

We cannot arrest the march of time. We move on, heedless of our remembrance or our threatening. Like the wind which fans the temples of the dying man, it comes and goes, heedless of our bidding. When we wake and when we sleep, when we eat and when we drink, when we live and when we die time moves on, and the band of the beggar and the king are alike unable to stay its progress. It waits for none.

"Think me, or think we not, time hurries on, With a restless, unrelenting stream."

THE BEST MANNERS.—Always make it a rule to do every thing which it is proper and a duty to do, in the best manner, and to the best of your ability. An imperfect execution of a thing, where we might have done better, is not only unprofitable, but it is a vicious execution, or in other words, is morally wrong. He who aims at perfection in great things, but is willing to be imperfect in little things, will find himself essentially an imperfect man. The perfection of the greater will be no compensation and no excuse for the imperfection of the less. Such a person wants the essential principle of universal obedience. Consider well, therefore, what God in his providence would have you perform; and if you feel the spirit of those directions which require us to do all things as unto men, you will not do them with a false hand or feeble heart. And thus in small things, as well as in great, in those which are unseen as well as those which attract notice, it shall be said of you, "Well done good and faithful servant."

OLD GABRIEL'S EXPERIENCE.—He had been a slave, and was now infirm, near eighty, and respected by all as a devout and consistent Christian. "One hot day," he said, "I was hoeing in the field, the sun shone berry hot, my feet so burn on the hot sand I feel hot all over; I take my hoe, I make a hole right deep in the ground, I put my feet down and cover them over with de ground; and, massa, you don't believe how cool it feel to my feet. While my feet so in de ground, I begin to think about heaven and hell, how hot hell was. I got so troubled about it that I could not rest—yes, massa, so long all trouble, day and night—I know not what matter, till I tell one day Baptist minister. He tell me what it was:

he tell me how I must pray to Christ; how Christ had died for us. I pray to Christ; Christ hear me; he forgive my sins, and make me happy. Now, massa, I am a pilgrim travelling on to Canaan, singing Hallelujah."—Am. Messenger.

A THOUGHTFUL CHARACTER.—Accustom a child, as soon as it can speak, to narrate his little experiences, his chapter of accidents; his griefs, his fears, his hopes; to communicate what he has noticed in the world without, and what he feels struggling in this world within. Anxious to have something to narrate he will be induced to give attention to objects around him, and what is passing in the sphere of his instruction; and to observe and note events will become one of his first pleasures. This is the groundwork of a thoughtful character.

Ejaculatory prayer requires not the sanctuary, the more retired circles, nor the closet, although in either it may, and ought to be offered; but the wayside, in the thronged streets, and the cares of commerce and of trade, or in the social enjoyments of life, it is not only appropriate, but seems the only resort for keeping up communication between the soul and heaven. A single wish of the inmost spirit, a groan uttered, an unspoken sentence, a yearning of the heart, directed to the throne above, may reach the ear of Him who never fails to guard his tried and tempted ones; and bring the blessing down just at the moment when it is most needed. Under the sudden invasion of anger, pride, lust, covetousness, revenge, despondency, let the heart go right up in an instant to your great Leader, and there shall come the needed help.

THE UNSPEAKABLE GIFT.—The doctrines of the incarnation and atonement, so infinitely dear to the church, are not mere bodiless abstractions of the schools. They are the nutriment of the closet and the sanctuary and the deathbed. It is in them that a God of awful and ineffable purity becomes accessible to a race revolted and corrupt. It is in the gift of his Son that God commended his love to the world; and heaven itself on the bestowment of a Redeemer, left in its own infinite and exhaustless exchequer no richer boon. He is the "unspeakable gift," as Paul entitles it. And the argument that above all others cheers the desponding heart, is that God, having freely given Christ, the greatest and richest benefit, shall he not with him "freely give us all things?" In him the embodied and incarnate Deity has humanized itself, and made itself, so to speak, tangible and intelligible, and approachable to humanity. We have in the High Priest, one who can be touched with the feeling of our infirmities. And in this Christ, this divine embodiment of infinite love within a mortal tabernacle, the philosophy of the skies makes its direct and palpable appeal to the dullest and feeblest intellect. The child and the savage may not have the grasp of mind and patience of attention to follow out any long chain of argumentation; but bring the story of Calvary before them, and every dormant power of the soul is aroused. "Herein is love, not that we loved God, but that he loved us." And stooping thus low, and coming thus near, why should he be refused the heart he claims, only that he may flood it with peace—"the peace of God that passeth all understanding?"—And if we scorn and repel such tenderness and benignity, pluck we not down on our own heads all the terms of a just and implacable vengeance? "If any man love not the Lord Jesus Christ, let him be Anathema Maranatha."—Rev. Dr. W. R. Williams.

SILENT INFLUENCE.—It is the bubbling spring which flows greatly, the rivulet which runs along, day and night, by the farm house, that is useful rather than the swollen flood or warring cataract. Niagara excites our wonder, and we stand amazed at the power and greatness of God there, as he "poured it from the hollow of his hand." But one Niagara is enough for the continent or the world, while the same world requires thousands and tens of thousands of silver fountains and gently flowing rivulets, that water every farm and meadow, and every garden, and that shall flow on every night with their gentle quiet beauty. So with the acts of our lives. It is not by great deeds like those of the martyrs, that good is to be done; it is by the daily and quiet virtues of life—the Christian temper, the meek forbearance, the spirit of forgiveness, in the husband, the wife, the father, the mother, the brother, the sister, the friend, the neighbor, that is to be done.

God and love are every where; in light, in colors, in flowers, in the beauty of man, in the happiness of animals, in the human mind, in the endless spheres, as the sun shines on all, alike yet differently, and is majestic on the ocean, sparkling in a dewdrop, ruddy on the ripe fruit, silver on the stream, many-colored in the rainbow, and pale and tremulous in the moon.

Characteristic of the Age.

Where the want of moral principles exists in a professedly good man, what is the result? He "becomes all things to all men," in a most wicked sense of these words of Paul. You will find him one thing to-day, and another thing to-morrow, and never twice alike, unless indeed it suits his interest and convenience to appear twice in the same garb. He will accommodate himself to all sorts of people. Ask him what you will, he will answer to please you. If you apprise him of his course, he will always have an explanation ready—an explanation which, he will assert, fully justifies him for doing what is an outrage upon the commonest principles of reason and right. In one word he is a Jesuit, understanding intrigue and manoeuvre and twistification, as well as did the Spanish Loyola himself. A great want of moral courage is characteristic of the age.

By moral courage we mean a braving of the dangers of doing right, a firmness and resolution which bear a man forward in the path that God has marked out for him to walk in, without regard to consequences. This is an element of character which was conspicuously exhibited in Daniel, and the three worthies at Babylon, and by Paul when he declared "none of these things move me." It has been exhibited by every man, more or less, who has lived to any good purpose.

This element of character is greatly wanting in multitudes. They see what ought to be—what the word of God requires—what their own consciences approve. Still for some reason or other, they will not do it. If some persons would go before them and lead the way, perhaps they would follow after—perhaps not. Let them be placed somewhere in the rear, where the weapons of the enemy could not reach them till the front ranks of the whole army should be destroyed, and then they might possibly nerve themselves up to the work of standing in opposition to a threatening foe.

SEEK THE PURITY OF DIVINE TRUTH.—Zeal for the purity of divine truth has not kept pace with zeal for the salvation of sinners. It is more important to propagate the gospel, than to preserve its purity? Paul thought it of more importance to contend for the purity of the gospel, than to extend its reception by his personal ministry. He never laid down his weapons. He was unceasingly employed in combating the corruptions of the gospel. He considered the smallest modification or alloy as constituting another gospel; and instead of teaching the disciples to regulate their doctrine by the philosophy of the age, he warned them against the deceptions of philosophy. Let not Christians, then, provoke the Lord to give up his truth to be trampled by its enemies, by their sinful backwardness to acknowledge and defend it.—Carson's 'Knowledge of Jesus.'

INJUDICIOUS COMPARISONS.—In a revival of religion, Christians should avoid making unseasonable and injudicious comparisons between ministers and the various means of grace. Let no one say, "I am of Paul, and I of Apollos," and I of Cephas." Depend upon it, the Spirit is grieved away by such rivalries among the people of God. Rather let all say, I AM OF CHRIST; he is my leader; and those are my friends who love and follow him. Now is the time to abase man and exalt God, to look away from petty differences and party feelings to the cross. Let all who love the Redeemer and the souls he came to save, see eye to eye, converse upon profitable and harmonious topics; have brotherly love and mutual confidence. Love all without distinction of name or party, who love our Lord Jesus Christ in sincerity and truth, and labor together for the furtherance of the gospel. Christ is not divided; his cause is one; we are brethren; let us, then, keep the unity of the Spirit in the bond of peace.

INSTRUCTION IN REVIVALS.—Let it not be forgotten that knowledge is an important, and indispensable ingredient of a well formed Christian character. Zeal without knowledge, however sincere, is blind, and will soon die out, or run off the track—like a locomotive conducted by an unskilful man—and dash itself to pieces and kill the passengers.

Much instructive preaching should be mingled with revival sermons; and those who embrace religion should be urged to commence earnestly the study of the sacred Scriptures. If they only go to church, sing, pray and shout, if they neglect the word of God—if they drink not the sincere milk of the word—if they eat not this living bread from heaven, they will have a religious character exceedingly defective and ill-formed. They will never honor the church nor God.—Rel. Telescope.

PROTESTANT FOLLY.—Though Protestantism is the religion of the Bible, yet Protestants themselves sometimes act very foolishly in their relations to Romanism. If a Catholic church is to be built, or a bell is to be procured for it, or any

other expenditure to be made beyond the forthcoming contributions of Catholics themselves, protestants are very respectfully invited to contribute their aid, and as generously do they respond to the call; and many a twenty and fifty dollar bill has been given to such objects, when the priest or corporation receiving it, would not permit a protestant laborer of any grade the privilege of a single days labor in their service, and when the very church built or bell procured, are intended to be used only for the purpose of tearing up the foundations of our civil and ecclesiastical liberties! Christians—officers in the church—men who pray in public, and deprecate all false systems of religion, yet liberally though kindly support the same system of error, which they entreat the God of mercy to destroy! Is there no folly in this?

[From the Tennessee Baptist] University of Mississippi.

This institution, founded at Oxford, closed its third annual commencement on Thursday, the 17th July. Among many things connected with this College to commend, there are many others to censure. During the last session general good order was maintained. The most dishonorable and demoralizing affair connected with the order of the last session, was the participation of a number of the students in a 'Dancing School.' And not only did the Faculty permit the Students to unite in a 'Dancing School,' but one of the Professors united with them, becoming a Scholar in the Dancing School himself. And then, to crown the whole, the Students were permitted to have a 'Great Ball in the University Buildings,' on Thursday night of the commencement week; thus spending some six or seven hundred dollars of their money to their own injury, and the degradation of the State University. These things ought not so to be. As a citizen of the State, and a friend to morality and religion, I protest against them. I am unwilling that our State University should be thus desecrated, and the youth of our country thus demoralized. Every citizen should lift his voice and use his influence against such things.

The Faculty are nearly all professors of religion, but there is not a Baptist, nor a friend to Baptists, among them.—And yet this is a State Institution, and professes neutrality in a denominational point of view. It is impossible for a Faculty who are all Pedobaptists in profession or disposition, to be non-sectarian. It is as natural for a Pedobaptist to exert a pedoistic influence, as it is for the sun to emit light or water to seek its level.

The rights of the Baptist denomination, which is as strong as any in the State, have not been properly respected in the management of this University. It is high time for Baptists to look to their own interests—support their own schools and educate their own children.

Pedobaptists never have given Baptist fair play; they never will do it if they can avoid it. I hope Baptists will stand up in defence of truth and equity. As they have opportunity, do good unto all men, but especially unto the household of faith, their own denomination.

EQUITY.

KINDNESS IN THE FAMILY.—If a man has the soul of benevolence in him, where should he more show it than at home, to whom should he more develop it than to the wife of his bosom and the "olive plants" around his table?

We never could have any fellowship with that sort of piety which fails to make home sweet and happy. It never could gain our confidence. In a very practical and pertinent sense, real charity always "begins at home." There it does its first works and some of its best. There is a sort of piety, so called, which promises well in the distance, and has the best fame farthest from home. "A worse testimony than this for its genuineness need not be sought.

God made the Family: every element of beauty and fitness of order and sweetness, blending in its constitution, combined to evince his hand work. He made it to be the nursery of the church—the school of morals—the home of happiness. Let no Christian think that his home responsibilities are met, unless the family of which he forms a part, bears this image, and answers these divinely conceived ends.

SLANDER.—Surgery may heal a bodily wound; but what balm can bind up the bite of a slanderous tongue. Robbery may be recompensed by restitution; but how can you ever make amends to the man you have traduced? I tell you truly, not all the wealth you have in the world can wipe away the wrong you have done in such a case.

THE CLERGYMAN AND THE SKEPTIC.—"If we are to live after death, why don't we have some certain knowledge of it?" said a skeptic to a clergyman. "Why didn't you have some certain knowledge of this world before you came into it?" was the caustic reply.



# THE BAPTIST.

MARION, ALA.

WEDNESDAY, SEPTEMBER 17, 1851.

**HEALTH OF MARION.**—We are happy to inform our distant readers, that our town and vicinity are entirely free from any prevailing sickness, whether fevers, bowel-complaints, or other forms of disease. The members of our institutions may return on the first of October, with perfect confidence in the established reputation of our Town for superior healthfulness.

**PROFESSOR OF THE JUD-ON.**—Professor Jewett has returned, after an absence of a month, "visiting his constituents," and we are happy to learn that every indication promises a large school next session, as was had during the last. Whether the price of cotton is high or low, whether corn is abundant or scarce, girls must be educated; and it is true economy to educate them in the very best institutions which the country affords.

It will be seen, that the name of Miss Sarah Smith appears among the Teachers, in place of Miss Denison. Miss Smith is highly recommended both by Southern and Northern gentlemen.

**ORDINATION.**—The Rev. J. S. Abbott received ordination at the Howell church, on Sabbath the 7th of Sept. 1851. On Saturday a thorough examination of the candidates was conducted by Rev. R. Holman, which gave general satisfaction. The ordination sermon was preached on Sabbath morning, by J. H. DeVotie, of Marion, from 1st Tim. iv. 6.

The theme of the preacher was the gospel requisites to constitute "a good minister of Jesus Christ." The prayer was offered by Rev. John S. Ford, Pastor of the church. The charge, by Rev. R. Holman, was very solemn and appropriate. Rev. J. H. DeVotie presented the Bible and gave the right hand of fellowship.

The congregation was large, and the services calculated to make a deep and lasting impression upon all parties present.

Bro. Abbott is a graduate of Howard College, having taken a complete course in both the Literary and Theological departments. His piety, talents and acquisitions, afford just grounds to anticipate for him a large measure of usefulness in the Vineyard of the Lord. Bro. Abbott is present without a pastoral charge.

**RESULT OF THE PROTRACTED MEETING AT WAHALLA, MISS.**—It will be recollected that we last week reported, in an extract from a letter of Bro. Hand's, that a meeting had commenced at this place. By a private letter, we learn the success of this effort. We quote, though not intended for publication, the subjoined facts: "A protracted meeting has just closed here—it continued a week—the congregations, on Sunday, were very large. It resulted in the baptism of eleven persons—all but three of the number being females. Two were added by letter. Ministers in attendance: M. Ross, T. J. Hand, S. S. Lattimore, J. Q. Prescott, and W. D. Boyd, the pastor. Revs. R. and P. left after the first Sabbath—the others continued the meeting. Most of the preaching was performed by Rev. T. J. Hand, who is a zealous and useful man." &c.

## Who will go.

Among the various accounts received of destitution in the South West, it would seem that Eastern Texas is by no means behind any other portion of the country. We hope that all, now looking out a home in the far West, will bear in mind the substance of the following extract, taken from a letter written us by Rev. J. W. D. Crenth, dated Larissa, Cherokee co., Texas, August 1851.

"I have been from home over three weeks, travelling on a mission for our State Convention. During my visit I have found much to encourage Baptists. This ground was once occupied by the Old Slave Association—totally Anti in everything; but, having desolved, all is now included in the new body, known as the 'United Baptist Association,' which is in part missionary. Some spirits that can give direction to matters in this section of the country, however, are greatly needed—particularly in San Augustine, Nacogdoches, Cherokee, Rusk and Anderson counties. I wish you would call the attention of those ministering brethren wishing to emigrate to Texas, to this fact. The destitution throughout our whole State is great; but, at present, we want pious, talented and faithful men—in the Eastern portion, especially."

**MORE REVIVALS.**—In a letter from Rev. Alanson Goss, dated Carthage, Leake co., Miss., September 31, 1851, we are informed that the work of the Lord is progressing in that portion of the State. He says: "Notwithstanding all the political excitement, we have had some glorious revivals. At five churches, where I have attended protracted meetings, there have been fifty-four baptisms. A meeting is now in progress about six miles from here, but owing to sickness, is out of my power to attend. I have heard from there this morning—ten had been received for baptism, although this is only the fifth day of the services. You may expect a more detailed account from me after a while."

There is a settlement of Choctaw Indians, in Mississippi, numbering seventy members, in which there has not been, since 1843, any lawless, drunken frolic, or murder.

The Post Office Department have issued two million and a half of postage stamps, and are sending them out at the rate of 400,000 per day.

## Preparation for the work of the Ministry.

Paul the aged writing to his son Timothy says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." To be a workman that needeth not to be ashamed implies a proper preparation for the work, and a proper performance of it. In this Essay we shall consider the first of these topics, *a proper preparation for the work.*

1. A Minister, to be properly prepared for his work, must be a pious man. This is not only first in importance, but indispensable. That the candidate for the sacred office should be a Christian will at once be conceded by all who admit the reality of religion. The day has passed, we hope forever, when in this country at least, a man can enter the Ministry with any degree of credit and influence, without professing that he has been converted. When, however, we say that a Minister of the Gospel should be pious, we will be understood to mean something more than a bare profession of religion. Those who would present themselves approved before God, must not be satisfied with ordinary attainments of piety. The nature of their work requires, and the world expects, and has a right too to expect, that they should have a degree of spirituality above that of the great body of Christians. A deep humility, contrition of heart, a faith that confides implicitly in the promises of God, and acts habitually under the influence of eternal things—communion with God—a realizing sense of the preciousness of the Gospel, and all those experimental views and feelings which constitute deep and ardent piety, are necessary to enable the Minister to understand the mysteries of Divine Truth, and so to enter into their spirit, as to speak of them to others with tenderness and effect. The first preparation therefore, for the Ministry, is a preparation of the heart—a patient and thorough course of moral self-cultivation. It is a question of solemn, vital import, whether, in our systems and courses of Theological training, the heart generally receives its due proportion of attention. Is it not often true, that whilst laudable efforts are made to train the mind of the candidate for the sacred office, and store it richly with Biblical and general knowledge, no systematic and adequate means are adopted for his growth in grace? Be the cause what it may, we think it will be conceded, that in general, Ministers are less thoroughly furnished in heart, than in head. This is, doubtless, one reason why there is such a vast disproportion between the success of the great majority of Ministers of the present age, and that of some of their predecessors. May that Saviour, who is exalted at the right hand of God, shed down, in still larger measure, the Holy Ghost on all his Ministers, especially on those who are just entering the service.

2. Another preparation of the "workman that needeth not to be ashamed" is a thorough education. It is not denied that there have been some highly successful Ministers, whose educations were very limited. Such, however, are exceptions to the general rule, and in most cases owe their success to peculiarity in talents, or circumstances, such as men ordinarily do not possess. Nothing can be clearer than that, if Ministers are to become teachers, they must themselves be taught. No one becomes a workman that needeth not to be ashamed in any art, without having thoroughly learned that art. It is certainly reasonable to suppose that some such preparation is necessary to fit a man to preach the Gospel, as "a workman that needeth not to be ashamed." It must be confessed, that on this point, most of us are nearer right in theory, than in practice. We all agree that Ministers should be educated; and yet, if we take the standard of former times as a rule by which to judge, there are but comparatively few educated men amongst us. A smattering knowledge of many things does not constitute education. Education, in the best sense of the term, consists mainly in a training of the powers of the mind, such as to prepare it for a patient investigation of truth—such as to enable it to contemplate truth steadily, separate from every thing extraneous, bring it forth in a clear light, and with a boldness of outline, so as to arrest the attention, and impress the minds of others. Those who have never been thus trained to severe and patient thought, have never been educated, however large an amount of knowledge they may possess; whilst on the other hand, all who have successfully passed through this discipline, however slender their actual stock of knowledge at first may be, will not only be able to wield all that they possess to the best advantage, but will also ere long acquire a rich store of knowledge of the best kind—will become well instructed scribes, able to bring out from their treasury, as the case may require, things new and old.

We may in a subsequent Essay offer some additional remarks on the importance of thorough education and extensive learning in the Christian Ministry.

3. To fit a Minister to be "a workman that needeth not to be ashamed" it is necessary that he should be sound in the faith. The great business of a Minister of the Gospel is to preach the truth. That he may be able to do this—able to find out what the truth is, and present it clearly and forcibly, it is necessary that he should be educated. But if he imagines, that his learning will enable him to give his own theories and speculations instead of the plain, simple, solemn doctrines of revelation, he will be guilty of a mistake fatal alike to himself, and his hearers. Rich endowments of mind, and extensive and varied learning employed in defending and adorning such theories, can only have the effect of rendering them the more destructive to the souls of men. The minister is not required to make a system: he has one made for him—one that stands forth in its simple grandeur, like the works of God, spurning the feeble additions, and puerile improvements of man. This system is

his business, and ought to be his highest pleasure to exhibit, to illustrate and enforce.—Soundness in the faith, thus important—thus indispensable, is to be acquired by a patient and prayerful study of God's Word. Those who bring to the examination of the Sacred Oracles, minds desirous to know the truth, and willing to submit to the teachings of God; and who mingle with all their studies, science and fervent prayer for the aid of the Holy Spirit, have a right to expect that they will be led into all necessary truth.

"The Bible—the Bible is the Religion of Protestants."

[CHILLINGWORTH.]

At this time, when numbers are attempting to turn our minds to the dogmas of Fathers, and the decrees of Bishops, and Popes, and Councils, as guides of faith and practice, we will do well to keep fully and constantly before us, the supreme value, the Divine authority and sufficiency of the Bible.

We yield to none in the opinion which we entertain of the value of the Scriptures of God, and their high, decisive, Divine authority in the determination of all controversies, without farther appeal, and without room for reasonable doubt. This venerable Book—venerable alike for its majestic grandeur and its antiquity—stands as some impregnable tower, in the midst of the ruins of ages. No combinations of foes, no array of power, no mining craft of sophistry, have been able to move even one of its pillars. Hell has mustered against it all its legions. Infidelity has employed against it, at one time, the battering-rams of logic, and at another the missiles of wit and ridicule, but all in vain. Persecution has attempted to sweep it away in a deluge of blood—the fires of martyrdom have been kindled all around it; superstition has covered it with a cloud—thick, and dark, and ominous, as the wing of the tempest; but, when the floods have subsided, the fires been quenched, the clouds dispersed, it has arisen to view, with all its grand and beautiful proportions unimpaired, but the more grand; and the more impressive, from the back ground of dark clouds which have hung on the horizon behind it. Time, which, in its ceaseless, onward march, bears down all things human, and which, by its silent touches, has crumbled into dust, the proudest monuments of man's glory and power, has only served to reveal the impregnable strength of this monument of Divine power. After the lapse of so many centuries—centuries of turmoil and revolution, and destruction, and decay,—we behold it based on the Rock of Ages, and rearing aloft its spires yet more luminous than they have ever been before—already gilded with the beams of the Sun of Righteousness coming forth to shine in his Millennial glory. This Book of God!—How many, how great and how decisive have been its conquests! Ages ago, it demolished the Pantheon of Roman idolatry, though it was adorned by every art, celebrated by every muse, consecrated by the veneration of ages, and defended by the prowess and the arms of Rome's all-conquering legions. Wherever it has gone, heathen temples have crumbled into ruins, idol gods have been cast to the moles and to the bats, and the demons of superstition have, muttering, fled to their own place. Wherever it has gone it has made the savage put off his wild nature, and assume the garb and bearing of the man, arrested his roving and lawless spirit, and bound it in the willing chains of reason and moral obligation; and converted the wigwam, the den, the cave into the mansion of domestic happiness, and filled it with all the sweet charities and amenities of domestic love. Wherever it has gone it has dispelled the darkness that gathered over the tomb, pointed the hopes of immortal man to an eternity of glory and blessedness beyond the grave, and thus inspired him with a fortitude enabling him to tread with unflinching step the deepest gloom of the valley of the shadow of death. Matchless volume! it is destined to achieve a revolution mightier than any recorded upon the pages of the world's history. It shall visit the arid wilderness, fill it with willing springs of living water, and make the rose of Sharon to bloom in all its wastes. It shall pour light on all those dark places that are now full of the habitations of cruelty, banish the spectre forms of superstition that now pervade them; quench the baleful fires that now burn on the altars of demons; demolish the temples of idolatry that now tower as so many fortresses of sin, and erect on their ruins others of fairer and grander proportions, consecrated to the Lord God of hosts, and filled with a light brighter far than the visible glory that of old rested on the Mercy-seat. This Book of God like the pillar of fire that went before the hosts of Israel, has ever been in advance of the human mind in its active and onward progress. And such it shall continue to be for all time to come. It contains the elements of all truth, and shall, therefore test all systems, destroy all errors, sanction all true sciences, and make them assume their proper positions around its throne and do homage to its sacred majesty.

With such a great light as this holy Book, shining above us like the sun in the heavens, shall we, in order that we may obtain guidance in the path of faith and duty, go back and grope our ways in the dark, dark vaults of antiquity, or follow the ignis fatuus light of tradition?—Furthermore, shall we believe, as we have been told, that the Bible itself depends on tradition for the proof of its Divine inspiration and authority? No, we will believe no such assertions, alike preposterous and pernicious. A volume, on whose every page the impress of the finger of God is evident, as it was on the tables of stone by Moses brought down from the Mount, needs not the feeble rush light of tradition to show its Divinity, or the decrees of Councils and Bishops to add to its authority.

My readers, make this Book of holy truth the

man of your counsels. Bring to its unerring test all doctrines and all usages. Go wherever it leads, believe whatever it reveals, and do whatever it commands. Thus yielding yourselves to its Divine control, it will make you free from error and from sin, and prepare you for uninterrupted and eternal communings with those sons of light and truth, that dwell around the throne of the Lord God of hosts.

## Revival in Pike County, Alabama.

Dear Bro. Chambliss—We have just brought a meeting to a close at this place, after laboring five days. It is a very destitute neighborhood, and, but a short time since, the people were accustomed to spend their Sabbaths in hunting and fishing.

Brother Bishop commenced preaching here some two years ago, since which time there has been a gradual but steady change for the better. Bro. Holmes has been laboring amongst them during the present year, and the Lord has blessed his efforts. The weather was very unfavorable for protracting services, but we determined to preach if the people would assemble, which they did in considerable numbers.—Could you have seen the anxiety depicted in the countenance and the tear coursing down the cheek of many in our congregations, you would have been convinced that God was moving in their hearts.

We had a sweet meeting yesterday—when the door of the church was opened, eight persons presented themselves as candidates for baptism. Bro. Holmes baptized them, to day, in a beautiful stream of water, around which was gathered a large congregation. Many appeared to be deeply affected, and I observed some of the worst characters in the neighborhood endeavoring to hide their emotion.

After baptism we retired to the arbor, and after preaching, brethren Bishop and Holmes constituted a church of some twenty members; who, we have reason to believe, are truly the children of God. May God bless them and make them burning and shining lights in this destitute and ungodly region of country. They are about to commence building a large and comfortable Baptist meeting house. Desiring an interest in your prayers, I remain,

Yours in Christ,

WM. HOWARD.

Cedar Grove, Pike Co., Ala. Aug. 27, 1851.

## Revival at Spring Hill, Pickens Co. Ala.

Bro. Chambliss—A number of ministers of the Union Association, recently attended a protracted meeting at Spring Hill meeting house, which, you will recollect, is in the immediate neighborhood of our venerable brother, Col. Thomas Williams—and other brethren, equally estimable but not so extensively known. The Pastor of this church is brother John H. Taylor, esteemed not less as a moderator of religious bodies than as a minister. The beginning of this meeting was merely the ordinary monthly meeting, (Saturday before the 4th Sabbath in August,) at which time brother A. M. Hawks, the Clerk of our Association, was present with brother Taylor, and continued with him through the whole of the next week, and until last Sabbath evening. Bro. M. C. Curry, Pastor of Ebon (the Garden) and other churches, came in on Monday morning, and continued till the meeting closed, which was on Monday the 1st inst.—lasting ten days. Brother Charles Stewart, the oldest minister in this Association, and its Moderator at the last session, attended the last five days. Bro. T. S. Thomas, our Judge of Probate, was of course confined at home during the week, but was with the brethren on Sabbath. The writer also was present part of the time. The only preparation made before this meeting began, was the preparation of the hearts of the brethren. The order of proceedings was, Prayer-meeting at 10 o'clock, A. M., at which the Pastor led, and private brethren (no ministers) led in prayer. No brother "shook his head" when called on. Intermission, then preaching, exhortation and prayer for anxious persons. Then followed an intermission, and preaching in the afternoon, with proceedings similar to those in the morning.—At night there was preaching, and labor with anxious souls. There was much good singing with all these exercises.

It is believed that there were eight, and probably nine persons converted, (not little children, and some of them appeared as serenely happy as could be desired. Two backsliders, it is believed, were effectually reclaimed. The wife of one of them was one of the converts.—Two young men, who have two brothers in the church, were converted, and another brother came up with streaming eyes the first day he attended the meeting. The wife of one of these brethren was converted at this meeting. The great aim of every minister seemed to be, to make his preaching emphatically and soundly doctrinal, and eminently practical. Many were seriously, and we hope permanently affected, who did not profess a change. At the close of the meeting, those who still maintained the attitude of anxious inquirers, were affectionately included in giving the parting hand, and solemnly commended to the mercy and grace of God our Saviour.

The church is surrounded with Anti-ism, and other unfavorable isms. But the brethren try to act according to the good word. They remember their duty to those who labor in word and doctrine. Some, if not most of them, take and read the Baptist and other religious papers; and they consider it a point of christian duty to support missions. They had a missionary sermon preached, and a contribution made up for this object, on Sabbath, the second day of this meeting, and they consider this exercise of benevolence as one of the agencies through which God has blessed them.

The meeting closed—not because any of the brethren wanted to leave the place—but be-

cause all earthly meetings must close. And one of the brethren, in the fullness of his joy and faith, could not help expressing his confident belief that there is a meeting above—a protracted meeting—which he expects one day to attend, and not become weak in body from long continued exercise, nor hoarse in voice from singing and praise.

Yours in Christ,

L.

## Revival in Tuscaloosa Co., Ala.

Dear Brother Chambliss—The Lord has been pleased to pour out his grace upon the Church at Spring Hill. So abundant was this manifestation, that not only Christians were refreshed, but sinners were awakened and converted into the knowledge of our blessed Savior. Of the forty who were added to the Church, some had previously been among the most hardened sinners in that whole region. Bro. Jesse Thomas was the minister in charge, being assisted by brother Wm. Carroll, whose labors seem to have been much blessed—the meeting lasted some ten days, and even then broke up with full congregations.

O that God would in rich mercy send such a cloud over this place; surely we need it, being almost parched to death, awaiting a shower of Divine Grace. O that the hearts of all His people were more deeply engaged in the work; that they would more frequently implore Heaven's blessings upon their efforts—then would more sinners be converted, and the kingdom of our Lord and Saviour advance upon the earth.

We ask the prayers of all who have an interest at a throne of grace in our behalf—that we may have a refreshing from His holy presence.

A number of the brethren at Spring Hill had been holding a regular prayer meeting for some time previous to the breaking out of this revival. So we see the benefit resulting from prayer meetings. In the efficacy of prayer I am a strong believer—it is the very life of our religion. The neglect of it is the grand cause of there being so little of the love of God in our souls—in our churches, and that our children and neighbors are not saved. If we were to assemble often, and pour forth our souls in prayer—pray with and for one another, as we are commanded—tell each other of our trials and joys—the bright flames of God's love would be kindled afresh in every heart, extending from breast to breast, even sinners being affected thereby.—Neither would the burning cease, until none were left to advocate the cause of the wicked one.—O what a happy time that would be! But I have gone farther than was my original intention.—Excuse me.

Yours,

R. H. POE.

North Port, Ala., August 31, 1851.

## Revivals in West Alabama.

Brother Chambliss—I have just returned from a visit to Sumter and Choctaw counties, where it was my privilege to attend a series of meetings, among the most interesting I ever witnessed. On Friday night, the 8th of Aug., I commenced a meeting at Tompkinsville, which continued nine days and nights, brother Kennard and other brethren assisting a portion of the time. Here, we had, truly, a revival on a small scale; sinners were not converted, but, I trust, Christians were; backsliders were reclaimed and saints made to rejoice. The Lord was evidently with us. On Monday morning, I immersed a lady who had previously made profession.

I then proceeded to Gaston, where I found a meeting in progress, brethren Woodward, Kennard, Willis, Brunson and others in attendance. This closed on the next Sabbath evening, with a crowded house and many anxious. It had continued nine days, and resulted in twenty-two being added to the Church, eighteen of whom were baptized by brother Woodward.

I next went to Black's Bluff—on Monday, brother Kennard having commenced a meeting there on the Saturday previous. He had closed on Sabbath evening, however, for the purpose of attending that at Gaston, supposing it would be continued. We recommenced; for some days there was no encouragement, yet as we held on and wrestled more fervently, the Lord heard, answered and blest. This meeting lasted some twelve days—as the result, fifty-one additions were made to the Church, forty-seven of whom were baptized by brothers Kennard and Woodward; four were received by letter. Our young brother, A. J. Seals of Howard College, rendered essential service at this place, and also at Gaston. To God be all the praise.

One thing in connection with the Black's Bluff meeting, I think is worthy of special notice and imitation. It was this: The brethren there, and not only the brethren, but the unconverted, brought all their rites into the storehouse; or, in other words, they did not only go to church themselves, but took their servants also. This was a general thing—men who made no pretensions to religion, suspended all worldly employments, and went up to the House of God, and there sat at the feet of Jesus, to learn of Him. The consequence was, many of them, together with their servants, were blessed, and are now rejoicing in the pardon of their sins.

What a withering reproof is this to those Christians who worship God themselves, but make no provision for their servants' Masters, give unto your servants that which is just and equal. How many do it? Christian master, answer.

Your Bro. in Christ,

R. GRAHAM.

Marion, Ala., Sept. 10, 1851.

A gentleman who had listened attentively to a loud, diffuse and highly ornamented prayer, was asked by one of the members, "if he did not think their minister was very glib in prayer?" "Yes," he replied, "I think it is as good a prayer as was ever offered to a congregation."

## Circular.

To the Friends of the Bible generally, and especially to the Members of the Baptist Churches in the Southern States: the Bible Board of the Southern Baptist Convention, located in Nashville, Tennessee, respectfully addresses this Circular.

You have doubtless understood, that at the recent biennial meeting of the Southern Baptist Convention in this city, by special provision in the constitution of that body, they created a Bible Board, and located it at this place, under the same constitutional restrictions and guarantees, and sustaining precisely the same relations to the Convention, as those which govern their Boards of Domestic and Foreign Missions.

The Convention after an experiment of more than six years, became thoroughly convinced that the Bible cause in the South would continue to languish, if it did not wholly expire, unless some general organization for the Southern States was created, which would unite and harmonize all the interests of southern benevolence in the great work of circulating the Word of God, at home and abroad. They were convinced moreover, that their Missionary work, both in their Domestic and Foreign fields, must progress comparatively slow and be imperfectly performed, in the absence of an adequate circulation of the scriptures in the fields occupied by them.

With these convictions resting upon the minds of the members of the Convention, it was natural for them to look to the constitutional provisions of their own body, for an organization for Bible purposes, less complex in its own machinery and consequently less expensive than any other, while at the same time, its elements being the same as those of its other Boards, it furnished the strongest assurances of a harmonious and efficient co-operation with them in the great work of subduing the world to the reign of the Messiah.

The object of the Bible Board is not therefore to lessen the zeal or liberality of any one in support of Foreign and Domestic Missions, but on the contrary, to aid and promote those interests, by opening to the benevolent another and most important channel, through which their bounty may flow to enlighten and bless the world.

Before the unhappy division in our denomination, by a reference to the published receipts of the American and Foreign Bible Society, it will be seen that a large proportion of its funds was contributed by the Southern States; but since that division, comparatively nothing has been done for the Bible in the South. It is evident to every observer, that this falling off in the Bible cause, on the part of the Southern churches, does not owe itself to a decline in their zeal for that cause, but simply to the fact, that regarding themselves as virtually being cut off from a free and equal participation in the operations of the A. & F. B. Society, they have since had no channel in common, through which their contribution for the Bible could be made available to the ends desired.

State societies were rendered inefficient, from the fact that being cut off from a co-operation with their brethren in other States, in sending the Bible to Foreign fields, they could aim at nothing more than to furnish a supply for the home destitution, and as this department was so generally occupied by the American Bible Society, our State Societies felt that they had no adequate plea to lay before the people to call forth their liberality; and hence, in a majority of the States, little or nothing has been done for the Bible cause for years past. Your Board, however, are persuaded that there are multiplied thousands of dollars designed for and ready to be appropriated to the cause of the Bible as soon as the holders can judiciously appropriate them; and now that all the difficulties referred to are removed and a broad and catholic platform is erected, upon which all can harmoniously labor, we hope that the latent zeal of the friends of the Bible in the South will be awakened and brought into vigorous exercise, and that their contributions for the Bible cause this year, will at least equal if not exceed any year, during their most zealous efforts for the American and Foreign Bible Society.

It is not the design or wish of this Board to supersede, or in any way impair the efficiency of State Bible Societies. On the contrary we anticipate the day when every State in the South will have an efficient and vigorous Bible organization, with an able Agent always in the field, and that they will heartily co-operate with this Board in all the objects contemplated by the Convention in its creation; and this we are persuaded they will find it their interest to do. We earnestly appeal therefore to all the lovers of the Bible in each of the States, to rise up without delay and marshal themselves to this great work. We beg to be informed, by some one in each State, whether such State has a Bible Society or not, and whether it will employ its own Agent or allow us to employ one within its bounds, &c. &c.

By reference to the report of the Convention's Committee on the Bible question, it will be seen that this Board is founded upon the same principles which so pre-eminently distinguished the constitution and first works of the American and Foreign Bible Society: i. e. "the circulation of the Scriptures in the most faithful versions of our own languages." This principle we inscribe upon our Banner and unfurl it to the world, and invite all who love the pure Word of God to rally to it.

We earnestly solicit the prayerful aid of every pious friend of an open Bible and the fraternal co-operations of all the Churches in the South.

Respectfully, by order of the Board.

W. C. BUCK, Cor. Sec'y.

The order of nature is first to know, then to feel, then to act; and grace follows the order of nature.—James.







## POETRY.

### Trust.

Yes, will I trust: in all my fears  
Thy mercy, gracious Lord appears  
To guide me through this vale of tears,  
And be my strength;  
Thy mercy guides the ebb and flow  
Of health and joy, of pain and woe;  
To wean my heart to all below,  
To Thee at length.  
Yes—welcome pain—which Thou hast sent;  
Yes farewell blessings—Thou hast lent;  
With Thee alone I rest content,  
For Thou art Heaven—  
My trust reposes, safe and still,  
On the wise goodness of thy will,  
Grateful for earthly good—or ill,  
Which Thou hast given.  
O blessed friend! O blissful thought!  
With happiest consolation fraught;  
Trust, Thee I may I will I ought—  
So doubt were sin;  
Then let whatever storms arise,  
Thou ruler sits above the skies,  
And lifting unto Him my eyes,  
Thy calm within.  
Dangers may threaten, foes molest;  
Sorrow increase disease infect;  
Yes, torn affections wound the breast  
For one sad hour;  
But faith looks to her home on high—  
Hope casts around a cheerful eye,  
And love puts all her terrors by,  
With gladdened power.

## Miscellaneous.

### The Body after Death.

The commonest and most natural disposition of a body soon to be reduced to earth, has been that of decomposing it in the earth itself. To dig a grave, or to use one already prepared by nature, but an enlargement of the grave, and the costliest sepulchre is but a wider coffin. Mausoleums and pyramids can do no more than delay for a time the fulfilment of the decree—"Dust thou art, and unto dust thou shalt return." Some savage tribes expose the bodies of the dead to the sun and air, upon scaffolds. The Parsees, at Bombay, even leave them to the Vultures. The classic nations of antiquity commonly burned their dead bodies, whose ashes were then collected in urns and sepulchred.

One of the first productions of the grave is phosphorus. Indeed, inflammable air has issued from cemeteries; and the dead has been known to take fire spontaneously.

After this stage of corruption, are formed consuming alkalies, similar to those which for a like purpose, are sometimes deposited in populous burial places, or with the bodies of beasts. At a still later period, oily, and fat substances are generated, and all unpleasant smells disappear. The bones remain still latent, and, latest of all, the teeth and hair; till at length these are dissolved, and nothing distinguishes the dust of men from the surrounding soil.

All this in some circumstances is accomplished with amazing rapidity. In Yucatan it is the custom to collect, after some months, the bones of the dead, and place them all in one pile exposed to view; and so speedily is the decay, that only a few months need intervene between the burial of the body and the collection of the bones. At the great burial place in Naples, where the vaults are three hundred and sixty-five in number, and one is opened every day of the year for the reception of dead bodies, quick lime is thrown in; and at the expiration of the year scarcely the least relic of the human frame is apparent.

In other circumstances, however, the process of decay is so slow, that not only the skulls of Whitefield and Milton have been seen and handled; but the liniment of kings who had been buried for centuries have been seen once more.—The almost gigantic body of William the Conqueror, after it had been entombed four hundred and fifty years, was found almost entire. When the tombs of the French princes at St. Denis were rifled, during the revolution, 1789, the features of Henry the Fourth, who had been buried one hundred and eighty years, were found perfect. Other instances might be mentioned of the body's resistance to the decrees of Providence; but this can be but for a time. Into dust it shall return. Though the skill of Egypt did succeed in preserving, for thousands of years, the very skin and integuments, shrivelled and blackened, but identical in feature; yet since the very pyramids are searched at the end of ages, it had only postponed the issue.

### Our Life Time.

Translated from the German.

When the world was created, and all the creatures assembled to have their life-time appointed the ass first advanced, and asked how long had he to live.

"Thirty years," replied Nature; "will that be agreeable to thee?"

"Alas!" answered the ass, "it is a long while! Remember what a wearisome existence will be from morning until night I shall have to bear heavy burdens, dragging corn-sacks to the mill, that others may eat bread, while I shall have no encouragement, nor refreshment with anything but blows and kicks.—Give me but a portion of that time I pray!"

Nature was moved with compassion, and presented him with but eighteen years. The ass went away comforted, and the dog was the next to come forward.

"How long dost thou require to live?" asked Nature; "thirty years were too many for the ass, but wilt thou be content with them?"

"Is it thy will that I should?" replied the dog—"Think how much I shall have to run about; my feet will not last so long a time, and when I shall have lost my voice for barking, and my teeth for biting what else shall I be fit for but to lie in the corner and growl?"

Nature thought he was right and gave him twelve years, the ape then approached.

"Thou wilt doubtless, willingly live the thirty years," said Nature; "thou wilt not have to labor as the ass and the dog. Life will be pleasant to thee."

"Ah, no!" cried he, "so it may seem to others, but it will not be! Should puddings ever rain down, I shall have no spoon! I shall play merry tricks, and excite laughter by my grimaces, and then be rewarded with a sour apple.—How often sorrow lies concealed behind a jest! I shall not be able to endure thirty years."

Nature was gracious, and he received but ten. At last came man healthy and strong, and asked the measure of his days.

"Will thirty years content thee?"

"How short a time!" exclaimed man; "when I shall have built my house and kindled a fire on my hearth—when the trees I shall have planted are about to bloom and bear fruit—and when life shall seem to me most desirable, I shall die. Oh Nature, grant me a longer period!"

"Thou shalt have the eighteen years of the ass besides."

"That is not yet enough," replied man.

"Take likewise the twelve years of the dog."

"It is not yet enough, reiterated man, give me more."

"I give thee, then the ten years of the ape, in vain wilt thou crave more!"

Man departed unsatisfied.

Thus man lives seventy years. The first thirty are his human years, and pass swiftly by. He is then healthy and happy—he labors cheerfully and rejoices in his existence. The eighteen years of the ass come next, and burden upon burden is heaped upon him; he carries the corn that is fed to others; blows and kicks are the wages of his faithful service. The twelve years of the dog follow, and he loses his teeth, and lies in a corner and growls. When these are gone, the ape's ten years form the conclusion. Then man, weak and feeble becomes the sport of children.

### A Dead Sea Bath.

Some one in the Dublin University Magazine has been edifying the world with a sketch of his visit to the Dead Sea. From what he says of the bath he indulged in, which is perhaps not exaggerated, he must have had no the whole a most delightful time of it. Hear him:

Heated and fatigued, we prepared for a general bath; at least our private party, for the pilgrims determined to reserve their energies to the sacred Jordan—the lake of Sodom being held by them in horror and abomination, utterly unadapted to the ends of cleanliness and comfort, as we afterwards ascertained to our cost. The bad order in which the lake was held did not however deter us, and having called a halt, we plunged like young ducks into the limpid element, Paulo, ducking like an old hen on the bank.—We plunged. Disastrous was the plunge. Rapidly enough head after head popped out from the execrable waters—hair matted eyes smarting, and tongues burning from the intense, sulphurous, bitter saltness of the detestable liquid in which we were immersed; water it was not, nor bitumen, nor salt, nor sulphur, but a disgusting compound of all four. A hog-head of it will serve for an emetic for all Asia Minor, and leave some gallons to spare for the next epidemic. You could neither sink or swim in it. Talk of a fly in molasses, or a wasp in a barrel of tar—I can find no parallel for a bath in the Dead Sea.

I brought home a bottle of it and sickened some scores of my acquaintance.—But the suffering of my companions was a trifle to what I felt. Cut and maimed in consequence of my superior horsemanship, I jumped into the water as raw as a beef-steak, and jumped out of it as if I were flayed alive. However, let me do justice to this abominable mixture; if I smarted for it, my wounds were well cauterized, and completely skinned over; the cure was perfect to a miracle. We dressed with the comfortable sensation of men who had been well coated with mutton suet—stiff, greasy, and extremely out of sorts, with a tingling, creeping feeling over the skin, and remounting, turned our steps to the fords of Jordan.

### Management of Animals.

In breaking or managing a horse however intractable or stubborn his temper may be, preserve your own. Almost every fault of the brute arises from ignorance. Be patient with him and coax him and success is time is certain. There are tricks however, which are the results of confirmed habit or viciousness, and these sometimes require a different treatment. A horse accustomed to starting and running away, may be effectually cured by putting him to the top of his speed on such occasions, and running him till pretty thoroughly exhausted.

A horse that had a trick of pulling at his bridle and breaking it, was at last reduced to better habits, by tying him tightly to a stake driven on the bank of a deep stream. With his tail pointed to the water, he commenced pulling at the halter, which suddenly parted, over the bank he tumbled, and after a somersault or two, and floundering a while in the water, he was satisfied to remain at his post in future and break no more bridles.

A ram has been cured of butting at everybody and everything by placing an unresisting effigy in a similar position; when the sudden assault, on a wintry day, resulted in tumbling his ramship into a cold bath, which his improved manners took care to avoid in future.

A sheep-killing dog has been made too much ashamed ever again to look a sheep in the face, by tying his hind legs to a stout ram on the brow of a hill, while the flock were quietly feeding at the bottom. On being set free and somewhat startled at setting out, in his haste to rejoin his friends, he tumbled and thumped master

Tray so sadly over the stones and gullies, that he was quite satisfied to confine himself to cooked mutton thereafter.

Man's reason was given him to control "the beasts of the field and birds of the air," by other means than brute force.—If he will bring this into play, he will have no difficulty in meeting and overcoming every emergency of perverse instinct or bad habit in the dumb things by his superior cunning.

A NEWSPAPER.—A man eats a pound of sugar, and the pleasure he enjoys is ended but the information he gets from a newspaper is treasured up in his mind, to be enjoyed anew, and to be used whenever occasion or inclination calls for it.

A newspaper is not the wisdom of one man or two men; it is the wisdom of the age and of the post-ages too. A family without a newspaper is always half an age behind the time in general information; besides they never think much or find much to talk about. And then there are little ones growing up, without any taste for reading. Besides all these evils, there is the wife who when the work is done, has to sit down with her hands in her lap, and nothing to amuse her, or divert her mind from the toils and cares of the domestic circle. Who, then would be without a newspaper?

Nearly 1,300 dead letters, containing property of value, consisting of money in various sums, bills of exchange, &c., for amounts ranging from \$5 to 20,000, were sent from the Dead-letter office in Washington to the New York City Post Office, during the quarter ending the 30th of June; of which letters 830 were delivered to the proper parties, and the remaining 466, having been unclaimed, were returned to the proper office in Washington.

RAILROADS IN MEXICO.—The Mexican Government invite proposals until the 20th of Sep., for the construction of a mail route, from Vera Cruz to Mexico thence to the Pacific; fifteen years to be allowed for the completion of the work.

## JUDSON FEMALE INSTITUTE, Marion, Perry County, Ala.

[Number of Pupils Last Session, 166.]

### Faculty.

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

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

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

MISS I. D. SALISBURY, French, Drawing and Painting.

MISS JENNIE A. MOREY, English.

MISS M. A. GRISWOLD, English.

MISS ELIZA DENISON, Music.

MISS MARY JANE DAVIS, Music.

MISS EMMA CONARD, Primary and Preparatory Departments.

GOVERNRESS.

MISS M. A. GRISWOLD, Matron and Nurse.

MRS. H. C. EASTMAN, Steward's Department.

WM. HORNBUCKLE, Esq. AND LADY.

THIS Institution has now entered on its fourteenth 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 able Faculty.

Professor Wurm is a Graduate of the University of Munich, in Bavaria. He is a gentleman of high and noble attainments, although he has devoted himself chiefly, for 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 Keupen, 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, Tuba, &c. &c. His learning, taste, experience and tact, industry and energy, insure to his pupils the most critical and thorough training, and the most accurate and brilliant execution.

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 Lady 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 GOVERNRESS is admirably fitted by her high moral and intellectual attainments, and her intercourse with polished society in Washington City and other parts of the South, to mould the character and form the manners of the Pupils.

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

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

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

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

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

MONTHLY REPORTS, showing the scholarship and deportment of the Pupils, are sent to Parents and Guardians.

THE MANNERS, PERSONAL AND SOCIAL HABITS, and the MORALS of the young Ladies are formed under the eye of the GOVERNRESS and Teachers, from whom the Pupils are never separated.

MONTHLY LECTURES are held, conducted by Committees of the older Pupils, under the supervision of the GOVERNRESS. These are attended by the members of the Board of Trustees and other invited married gentlemen with their ladies. They are designed to promote 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 attend no public parties, and receive no visitors, except such as are introduced by Parents or Guardians.

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 GOVERNRESS.

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 DIPPING SCUFF, or bringing Snaul into the Institute, is liable to instant EXCLUSION.

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 STEWARD.

No accounts will be opened in town, except under special instruction from the Parent or Guardian. When apparel 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 WORSTED. Of this fabric, every young lady should have three Dresses, with two Sacks of the same—one of the Sacks to be large and wadded.

For summer, each Pupil should have two Pink Calico; two Pink Gingham, and two common White Dresses, with one Straw Hat. Also, one Brown Linen Dress.

Every Dress should be accompanied by a Sack 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, plain solid color—may be lined with Pink only—no flowers or tabs.

Also, one Cape Bonnet, of Brown Linen.

ARMOUS, of Brown Linen and Barred Muslin—none of Silk permitted.

Manicures prohibited.

All the Dresses must be made perfectly plain; without inserting, edging, or any trimmings whatever.

ALL PURS, except those in Mourning Apparel, must be provided with the Uniform, and must wear it at all times.

Presses 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 GOVERNRESS 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 less favorably situated. The regularity of their lives; the alteration of sedentary habits with exercise, hours 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.

SESSIONS AND VACATIONS.—There is but one session a year, in the Institute, and that of TEN months, commencing always about the first of October.

The next session will commence on WEDNESDAY, the First day of OCTOBER. It is of great importance to the Pupils to be present at the opening of the session.

RATES OF TUITION, &c.

PER TERM OF FIVE MONTHS.

Primary Department, 1st Division, \$10 00

" " 2nd " 12 00

Preparatory Department, and all English studies through the whole course, 15 00

Music on the Piano and Guitar, (each,) 25 00

Use of Piano, 5 00

Use of Guitar, 1 00

Music on the Harp and use of Instrument, 40 00

Ornamental Needle-Work, 15 00

Drawing, alone, or with painting in water-colors, 15 00

Painting in oil, 25 00

Wax-Work, (per lesson,) 1 00

French, German and Italian, (either or all,) 15 00

Latin, Greek, and Hebrew, (either or all,) 15 00

Board per month, including fuel, lights, washing, bed, bedding, &c., 11 50

Incidentals, (fuel and servant for school room, &c.) per term of five months, 1 00

Use of Library, per term of five months, 50

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 Diploma until all her bills are settled.

N. B.—The expenses for the Board and Tuition of a young Lady, pursuing English study only, (Instructional Music not included,) will be \$18 00 a year.

Two hundred and twenty-eight dollars per annum, will cover all charges for Board, Tuition, Books, and Stationery, for a young Lady pursuing the highest English branches, and Music on the common and on the Aolian Piano.

The estimate, of course, does not cover Instruction Books in Music nor 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. Gore.

Wm. Hornbuckle.

Sam'l Folckes.

August 1st, 1851.

P. E. COLLINS.

Commission Merchant.

MOBILE, ALA.

RESPECTFULLY informs his friends, and the public that he is prepared to extend the usual facilities, to those who may favor him with the transactions of their business, a share of which is solicited the coming season.

N. B. Liberal advances made on Cotton in hand, when required.

DRUGS & MEDICINES.

New Store and New Goods!

J. G. HUCKABEE, having taken the Store lately occupied by I. S. Hurt, offers to the citizens of Marion and vicinity, a large and extensive assortment of genuine Drugs, Medicines, Chemicals, Paints, Oils, Varnish, Dye-stuffs, Brushes, Window-glass, Stationery, Perfumery, &c., selected with great care and designed particularly for the Retail Trade. To which he invites the attention of Physicians, Planters, and others.

Physicians' prescriptions accurately and carefully compounded, by an experienced Pharmacist.

Marion, Ala., Feb. 26th.

McRAE & COFFMAN,

Commission Merchants,

NEW ORLEANS.

Aug. 7, 1850.

## BAYLOR UNIVERSITY,

LOCATED at Independence, Washington County, Texas, will commence its Fall Session on the first Monday in August next, under more favorable auspices than at any former period.

The new and commodious edifice for the male department is now completed, and a very superior Chemical and Philosophical Apparatus have been received for the Institution.

The female department will be conducted in the well known two story building which stands on a beautiful and commanding eminence in the Western part of the town. This house, by suitable repairs and painting, will be ready for comfortable occupancy by the first of the session.

### Faculty:

REV. RUFUS C. BULLERSON, President, and Professor of Ancient Languages, Moral & Intellectual Philosophy.

MR. WILLIAM FOSTER, A. M., Professor of French & Spanish Languages, and Mathematics.

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

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

TERMS PER SESSION.

Elementary English Branches, \$8

English Grammar, Geography and Arithmetic, 13

Ancient Languages, Natural and Mathematical Sciences, Moral and Intellectual Philosophy, 15

French and Spanish Languages, each 10

Music on Piano Forte, with use of Instrument, 25

Painting and Embroidery, each 10

Fee in the College Department, 25

Boarding, including Lights, Lodging, Washing, & Fuel, from \$5 to \$10, per month.

By order of the Board.

GEO. W. BAINES, Sec. Coa.

June 1