

Devoted

to Religion, Morality, Science, Literature, and General

Intelligence.

A. W. CHAMBLISS, Editor, Publisher and Proprietor.]

VOLUME III.]

MARION,

(PERRY COUNTY, ALABAMA,) JANUARY 21,

1852.

NUMBER 46.

TERMS.

The terms of our paper will henceforth stand thus: A single copy, \$3 00, if paid strictly in advance. A single copy, \$3 00, if payment is delayed three months. Any present subscriber, not paying strictly in advance, may, nevertheless, enjoy the benefit of advance payment, by furnishing a new subscriber in addition, and paying \$3 00, for the two copies. Any number of new subscribers, clubbing together, will be furnished the paper at the rate of one copy for \$2 00, paid in advance. All arrears will be done at the following rates, strictly observed: First insertion, fifty cents, per square, or ten lines. Each subsequent insertion, twenty-five cents, per square, or ten lines. Reasonable discounts will be made on yearly advertisements. All letters for publication, or on business connected with the office, must be addressed, post paid, to the Editor South Western Baptist, Marion, Ala.

Religious Miscellany.

Depravity of Man.

BY JOSEPH A. WARNE.

The doctrine of human depravity is proved by observation. It is only necessary to reflect on man's intellectual and moral nature, and its depravity is obvious. If the whole nature of man is comprised in the terms, understanding, will, and affections, what does observation teach us respecting them? It teaches the exact truth of the declarations of holy writ; that his "understanding is darkened," being alienated from the life of God through the ignorance that is in him; that the will is hostile and rebellious; and that the affections are "earthly, sensual, devilish." Imagination cannot picture a perfectly depraved being, if one, all of whose powers are thus alienated, be not so depraved. But it may be said that this classification of man's powers is suited to periods which are past; that new light has been shed on this subject; and that it is now ascertained that the fundamental powers in man are very much more numerous than was formerly supposed; and that, therefore, it does not suffice that we find, in general terms, that the will, the understanding, and the affections, are depraved. We answer that these are terms which are general and comprehensive; they include the moral, and intellectual, and animal nature of man. If, by induction, we find all these depraved, man's whole nature is depraved; unless it can be shown that his nature embraces more elements than the moral, and intellectual, and the animal. It is true that modern philosophy has greatly enlarged our acquaintance with the fundamental powers of man; but it still recognizes him as a moral, intellectual and animal being; classes all the fundamental powers it has traced under one or other of these heads. But let it be supposed that we fear to examine our doctrine in the light of truth, whencever derived, we will boldly advert to some of these fundamental powers; and we are greatly in error, if we shall not find the proof of human depravity accumulate upon us.

Man is a reflecting being; he is endowed with a fundamental faculty of tracing back effects to their causes, and of following out causes to their consequences. He loves to think; he must think; but he does not love to think on God: "God is not in all his thoughts." He reflects on the works of God and discovers the traces of power and wisdom, and goodness; but ascribes them to an imaginary being, whom he designates nature! Or if God be recognized, it is a mighty genius, and not as a moral Governor; as one to whom gratitude is due as our benefactor, but not admiration and love for his own boundless excellence. Man is an active being; activity is his element; but never, in a state of nature, does he act for God. He is a social being; the "countenance of a man sharpens that of his friend." Poets have sung of "the feast of reason and the flow of soul; but alas! among the unregenerate, this "feast" seems to be turned into the apples of Sodom, and this "flow" to be suddenly and magically arrested, on the introduction of conversation respecting God, his perfections, and claims, and benefits; man desires not "the knowledge of his ways." Man is a being seduced by the faculties of appreciating the beautiful and the vast; yet has he no indication to scan the moral beauty and incomprehensible vastness of his Maker.—He is a conscientious being, endowed with perceptions of right and wrong, yet are these perceptions, in the unregenerate never called into exercise with regard to God. The rights of man may be regarded with a scrupulousness which merits our highest praise; but the claims of God on the homage of the man are never recognized, till genuine conviction for sin takes possession of the soul; and then, its anguish may all be resolved into the consequence of a perception that the rights of God have been disregarded. Man is even by the constitution of his nature a religious being; he is endowed with a faculty which teaches him, instinctively, the necessity of a God that is, of some object of religious worship. Hence the fact that all nations, even the most barbarous, have always had their theology. But no nation, in any age, has evinced a supreme regard to the true God. On the contrary, the nation of Israel, when made the sole depository of the oracles of God and the

institutions of religion, were continually evincing a tendency to fall into the idolatrous practices of the surrounding nations; and when those nations were instructed as to the nature of Jehovah, and the service he required, they rejected the instruction or poisoned the knowledge they obtained from it, by mingling with the worship of the true God the abominations of idolatry. Of this a striking instance is afforded, 2 Kings xvii. 24-29.

How could these things be thus if a man loved God supremely! Could a reflecting being reason, ascending to causes, or descending to consequences, and never advert to the object of his supreme affection, while yet, that object was the great first cause? Could he admire his natural perfections, and overlook his moral ones; while yet these latter were the object of his highest love? Could he act instinctively and voluntarily, and yet never act for God, the object of his warmest affection? Could converse be his delight, and yet, could he loathe conversation respecting the object of his highest admiration? Impossible. And yet these are facts which observation daily confirms: observation, then, proves that God is not supremely loved by men, and if not, as we have already seen, human nature is depraved; and the multiplication of the fundamental powers discovered by the investigation of modern research, does but confirm the doctrine of the text: "Every one of them is gone back; they are altogether become filthy; there is none that doeth good; no, not one."

Very Like Profanity.

"At the Twelfth Street Baptist Church, also, the Rev. S. A. Corey, preached a sermon on the coming of Kossuth as illustrative of the coming of Christ, his text being, 'Behold he cometh with clouds, and every eye shall see him,' &c."

We copy the above from the Sun.—That paper is generally correct in its reports, or we should at once pronounce such a statement inaccurate.

We have another reason for fearing that this notice is too true. It is that we have so often observed ministers of the Gospel, in our large cities, carried away by popular mania and, instead of acting as guides, allowing themselves to be swept along, forgetting their dignity and solemn duty.

As an exile, we wish to extend to Kossuth unbounded hospitality. As the representative of liberty in Europe, we sympathize deeply with him and his cause.—He is a true man—as such we respect him; an earnest man—as such we honor him; an eloquent man—as such we admire him; a persecuted man—as such we open to him an asylum in our hearts and in our hearts.

But when, on the Sabbath day, ministers of God make Kossuth their theme, we feel that a sore injury has been done to the cause of Christ and the majesty of the Gospel.

We do not take up this matter to condemn the execrable taste of the whole thing. We confess that we cannot read the above report without a sense of disgust, a movement of irrepressible nausea. But let this pass. If any where, it is in the pulpit that we would always expect to find purity of taste; for how can any one be familiar with the Bible, and not have his mind chastened by such an exquisite model of refinement? It is to be confessed, however, that preachers are not always very chaste in their imaginations. Moreover, in the present case, it may be that a crowd, the shouts of the populace, and a man on a black horse with a plume in his hat, so excited the preacher, that he could think of nothing as grand, unless it was the Day of Judgment; and he, thus, mistook the maudlin delirium of a distempered brain for inspiration.

Of the taste of such pulpit effusions we say nothing. It is of their impiety we speak. When Massillon preached on the Judgment, the audience were dissolved in tears; and, feeling as if they stood before the august tribunal, an involuntary cry for mercy was heard in different parts of the house.

What must have been the effect of such a sermon as the above? If the Christians in the assembly were not as demoralized as the preacher, how deeply mortified they must have felt. And Christians and the impenitent must have left the house, conscious that the influence of the discourse was not to humble men for sin, and cause them to fly to Christ as a refuge from divine justice, but to heighten the furor which already threatens to entangle this country in foreign feuds, and to precipitate us upon interminable, Quixotic, crusades into the old world.

Whatever madness may rule the hour among the populace, or in Congress, we had hoped that the pulpit, at least, would stand aloof and above this insanity, and seek to inspire counsels of peace and wisdom.

It deeply grieves us to find ministers of God, who ought to "know nothing but Jesus Christ and Him crucified," descending into the political arena, desecrating their pulpits, and dishonoring the Sabbath, by eulogies and comparisons whose by-

perbole would make them ludicrous, if their wickedness did not check a smile, and cause us rather to weep.

In the very paragraph which announces Mr. Corey's discourse, we are informed that on Saturday night Kossuth attended the Opera house, and on Sunday dined with the Mayor. It was in the interval between his visit to the theatre and this Sunday dinner party, that a Baptist minister ascended his pulpit, selected the most awful and sublime description of the Judgment, and compared the Judge of all the earth, with all nations gathered at his feet, to the ex-governor of an inferior European state, addressing two or three thousand people at Castle Garden!

We rejoice to perceive that the prominent ministers of all denominations in New York have wisely abstained from mingling in this political ebullition. It is to the conservative influence of such men that we look confidently, in all feverish emergencies. New York especially needs the healthful antidote which is found in the character and admonitions of such men. That city is afflicted, almost every year, with paroxysms and convulsions which seem to demand blood letting or chloroform. They are blasting the rocks at Hurlgate to abate the dangerous whirlpools there, but what power can remove the causes of that vortex which so often tosses, and dislocates, and threatens to subvert, all social order in the city itself? Farther North and South the people are not so often, nor so easily, wrought into extravagances. The reason perhaps is that prodigies appear first in our commercial emporium, and other cities have time to reflect. Or, perhaps, it is owing to the peculiar character of the multitude assembled in that city. Or—in short, the fact is so. Each year that city becomes, for a while, a scene of some popular ferment and fury, a sort of social Hurlgate, a huge boiler stirred by some wizard or enchantress when it is all

Double, double, toil and trouble,
Fire burn, and caldron bubble.

It is just a year since the good people of the city of Goshen were kissing Miss Lind's feet, and vowing (while all Europe laughed outright) through press and pulpit, that she was divine. Now the fires of Peter the hermit are blazing, and we are to despise the counsels of Washington, of patriotism, of common sense, and put lance in rest for a tilt against all princes, kings, emperors, and nations who will not think as we think. A year hence this frenzy will have pressed away, but the caldron will still seethe and boil.—Some new fuel will be applied, and new bubbles arise. Still it will be

Double, double, toil and trouble,
Fire burn, and caldron bubble.

R. F.

Prayerless Ministers.

In spite of all that we have enumerated—in spite of personal ability, official order, pulpit accomplishments, grave and decorous public devotion, force of utterance, animated feeling, scriptural topics, moral worth—in spite of these and other excellencies, there is one evil in the habits of these men, hidden as it is from the human eye, is real and deadly, and eats "as doth a canker" into all they utter and all they do. They "do not prosper," for they have become "brutish," and "have not sought the Lord." This, then, is the defect that poisons every thing; they are not men of frequent, earnest, private devotion. They have great abilities—but they do not pray. They are ministers of Christ, according to outward order—but they do not pray. They are good, and perhaps, even great preachers—but they do not pray. They are men of integrity, purity, benevolence—but they do not pray.

And this one thing—their "restraining prayer," their "not calling upon God,"—their "not seeking after," nor "stirring up themselves to take hold of" Him—this, like the want of love in the Christian character, "stains the glory" of every thing else; it renders worthless their genius, talents, and acquisition—obstructs their own spiritual prosperity—impedes their usefulness, and blasts their success. Though a minister were an apostle, and did not pray, his "speech and his preaching" would not be "with the demonstration of the spirit and of power." Though he had the gift of prophecy, and understood all mysteries and knowledge; and though he had faith that would remove mountains, and did not pray, "he would be nothing." "Though he gave all his goods to feed the poor, and his body to be burnt," and did not pray, "it would profit him nothing." Though he spake with the tongues of men and angels, and did not pray, he would be but "as sounding brass, or a tinkling cymbal." He might be "like unto one that hath a pleasant voice, and a lovely song, and that plays well upon an instrument," but the music of the lip and the hand only, will never charm away the evil spirit from Saul; nor can it have in it that divine and life-giving harmony which "of stones can raise up children unto Abraham."—*Binney's Closet and the Church.*

Religious Education of Children.

I am much pleased with the idea of learning children to think, but when this is meant to be done, the preparation must be made early, otherwise it will be found very difficult, and in some cases impracticable. The farmer prepares his land, and the manufacturer his materials in time, without which neither would expect to gain much by after labor; but it should seem as if the exploded doctrine of occult causes had found its way into our systems of education; and moral effects were expected to arise from unknown powers without the labor or care of forming previous habits.

A child of a month old is committed to a nurse who stuns it from morning to night with continual talking, and thinks it never well unless all its attention is kept on a stretch by the movements of objects and the diversities of sounds; hence the child is taught to look for violent agitations, to be pleased with them, and to feel their absence; hereby a love of dissipation is interwoven with the earliest habits, and in the next stage of childhood, abundance of toys and succession of playfellows become necessary for his amusement, and he is thrown in after life on the mercy of others, whom he must bribe to save him from the vacuum of his own mind, whose powers from having never been accustomed to action, are become more and more dependent on the impulse of sensible objects, and averse to those of an abstract and intellectual nature. It is necessary to give infants proper bodily exercise, because they have not strength themselves to take it; but they can, with a very little help, at an early age, amuse themselves, and they always do so (when in health) if not prevented by the officiousness of those about them. I consider this a point of importance, not only because it constitutes that kind of mental exertion they are capable of using, but also because, while the organs of sensation are so delicate, the impressions they receive from the continual efforts made to rouse and stimulate them, are more frequently productive of pernicious consequences both to the intellect, temper, and health of the child, than is expected, or can in future life be remedied. But what I have chiefly in view is, to inculcate the necessity of strengthening the rational powers as we do those of the body, by appropriate exercise. Passive impressions always weaken by repetition, unless they produce their correspondent actions; and to a mind accustomed continually to be acted upon, and to find all its gratifications in sensible objects, the sources both of knowledge and happiness are gradually drying up, and life terminates in a cheerless old age equally barren and unhappy.

But to such parents as really wish to give their children a Christian education, I beg leave to address a few remarks, which appear to me of great concern, and which I have wondered to see overlooked in families which may truly be accounted religious.

It is on many accounts necessary that children should be much under the eye of others, and it is, therefore, little in their power to secure time and place for retirement; hence it becomes needful to make such arrangements for them, as may facilitate this intention without ostentation or perplexity. Instances have come within my own knowledge, of children, whose mind were under very serious impressions, suffering much loss from the difficulty of getting time and place to be alone.—When two sisters are engaged together through the day in their proper employments, and occupy the same chamber at night, they are mutually a restraint and hindrance to each other. Private prayer is, perhaps, omitted, because neither of them have courage to use it in each other's presence, and the best feelings are sometimes nipped in the bud. Nothing can compensate such a loss. Family duty and public ordinances will have little effect, when no stated time is secured for secret devotion and reflection; and if public and social means fail of a good effect, they will not fail of a very pernicious one, viz: to habituate the mind to exhortation without fruit, and to information which is associated with indifference, if not with security. I beg to repeat, that this is a matter of such consequence, that persons, whose income enables them to provide for their families beyond the mere necessities of life, are inexorable in permitting trifling obstacles to prevent an arrangement of so much importance; and it is vain for us to lament the want of religion in our children, if we minister not the means so far as they are in our power.

We are certainly responsible before God for all the power lodged in our hands, and however we may now plead general custom, we shall hereafter find little consolation in reflecting that, whilst no expense was spared in fitting up apartments to receive and entertain company, we thought none necessary which might conduce to the welfare of immortal souls, over whom we had a providential superintendence, and whom we cruelly neglected in what most tended to their eternal interests, whilst their whole time and attention were engaged in administering

to our temporal convenience and accommodation.—*Baptist Memorial.*

Why is It?

It cannot fail to have attracted the attention of most pastors, in looking over the families under their charge, that in almost every family there are one or two professors of religion, seldom more.—These families vary in numbers from three to eight or more persons, each possessing a soul of infinite, inestimable value, but generally only one or two of them have been prevailed upon to attend to the welfare and salvation of their souls; the others generally appear as indifferent to their souls as if there was not the least necessity nor anxiety or effort.

Why is this? Why is it that, all having been subject to the same influences, all having enjoyed the same opportunities and privileges, all having been warned of their equal responsibility and their equal danger, all having been clearly taught the same truth, and all having heard that the only way to obtain the salvation of their souls is by sincere repentance of their sins, as committed against a good, holy, and merciful Being, and by sincere, entire, affectionate trust in the atoning merit of Christ's sufferings and death, and all having been urged to obtain this salvation, why is it that one or two have paid attention to this subject, while all the others have neglected to do it?

For a reply we turn to them. This paper will, no doubt, come into many such families; of them we will seek an answer to the question: "Why is it?"

Reader! you may be one of those who have repented of their sins, who have sought the safety of your souls in Him who "is able to save to the uttermost," who have confessed this before the world by uniting publicly with His Church, and who have assurance that your spirits, when separated from your frail bodies, will enter upon an unending, indescribably happy existence. Can you tell why your dear relatives have not pursued the same course? Is it in any degree your fault? Dear Christian friend, you should endeavor to ascertain whether it is or not and you should ask your heavenly Father to assist you. Try yourself calmly, deliberately, and with a mind prepared by previous reflection upon your duty to them and to your Saviour, and be assured you will always rejoice that you yielded to the entreaty which we now present to you.

But, dear reader, you may be one of those who have not attended to your soul's welfare. You may be one of those who have often been urged to attend to this duty, but have always put it off with some poor, miserable excuse, with which you could not satisfy your conscience without a great many false reasonings. You may be one of those who are venturing to delay, and, forgetting the uncertainty of the duration of your life, and the opportunity of preparation for eternity, which depends upon your life's duration, are still putting it off. Of you we ask, "Why is it?"

Will you not ask yourself the question? Will you not be induced to consider upon your past conduct, your present condition, your future prospect? Where would your soul be through all eternity, what would be its condition through all eternity, should God call you to day to his judgment-seat? What think you would be your excuse when asked why you did not attend to your soul's salvation, when you was urged, entreated, reasoned with, almost persuaded? Will you have any excuse?

These are serious questions, well worthy of your serious, calm, and deliberate attention; and for this reason we entreat you not to hurry over them, not to throw them aside as soon as you have read them, but to give them your serious consideration, and the attention which they deserve, and be entreated to attend to the duty which they present; for if you do not, "it had been better for you never to have heard the way of salvation, than having heard it, and been entreated to share its precious blessings, to have refused it and its entreaty."—*Ilec.*

RELIGION AND MARRIAGE.—Consistent religious principle is the only sure basis of happiness in married life. Nine-tenths of all the separations and divorcements that have occurred, we have no doubt, have taken place between persons destitute of sanctifying influence of God's grace on the heart. The very moment we wander from Heaven, that very moment we get into the toils of the net of Satan, and then begins our restlessness and disquietude. Two streams meeting and mingling their waters, and flowing on through wood and vale to the ocean, is one of the most beautiful objects in nature. Not less beautiful in the moral world, is the sight of two kindred hearts uniting and flowing on in the same quiet channel to the great ocean of eternity. True religion in the heart of both husband and wife is the surest guaranty of bliss here and forever.—*West. Chr. Advocate.*

Andrew Fuller in the Pulpit.

Very few men of his day produced so much impression in the pulpit as Andrew Fuller, and yet it would be almost difficult to say exactly how this impression was produced. It would be entirely unnecessary to tell the reader that there was nothing about him noisy, bombastical, or dogmatical. No trick of art, no artificial rhetoric, no oh's and ah's nor any thing theatrical. You saw him ascending the pulpit, tall, robust, stout, awkward alike in his person and his manners. His prayers were short and Scriptural, but excepting on some very few remarkable exciting occasions, he did not manifest any very extraordinary gift of prayer. He rose to preach with gloves on, and his hands placed in the pockets of his pantaloons. His look was heavy but commanding, and you wanted much to hear what such a man had to say. He read his text, generally a plain and important passage of the Divine Word, and commenced with great simplicity and apparently with little or no emotion; at length one of his hands was drawn from its hiding place, and in a few minutes the other also was released; a little while and a glove was drawn off, and the other shortly followed it to the pulpit floor.—His feelings soon became earnest as he presented the exact views or feelings of the sacred writer; the transparent simplicity of the preacher was wonderful; how is it, the hearer would ask, that I never saw the passage in that light before? Then came chiefly from the Scriptural history, illustration after illustration, intermingled with touches of imagination, and strokes of pathos, which entirely commanded attention, and do far more than call forth admiration. If the hearer could spare a moment to look at the preacher, he would see him twisting off a coat button, and unconsciously preparing a task for Mrs. Fuller on Monday morning. So much was this a habit, though always unconscious of it at the time, that among his intimate friends he would describe a season of great enjoyment in preaching, by calling it a "button time."

His sermons were from fifty minutes to an hour in length, and no one ever complained of him as being tedious. The impression produced on the mind of the hearer by any single sermon would seldom be effaced. His arguments appeared irresistible; so that a pious lady, who heard him for the first time in his own church, asked whether it was possible that there could be any unconverted persons among his regular hearers.—*Obs.*

SAUL'S DESCRIPTION OF A DYING INFIDEL.—"O, were my tongue dipped in the gall of celestial displeasure, I would describe the state of a man expiring in the cruel uncertainties of unbelief. Ah, see, every thing conspires to trouble him now. I am dying; I despair of recovering—my physicians have given me over—the sighs and tears of my friends are useless—the world cannot cure me, I must die. It is death itself that preaches to me. Whither am I going! What will become of my body! My God, what a spectacle! the horrid torches—the dismal shroud—the coffin—the tolling bell—the subterranean abode! What will become of my soul? I am ignorant of its destiny, I am plunging into eternal night. My infidelity tells me my soul is nothing but a portion of subtle matter; another world, a vision; immortality, a fancy; but yet I feel, I know not what, that troubles my infidelity. Annihilation, terrible as it is, would appear tolerable to me, were not the ideas of heaven and hell to present themselves to me in spite of myself. I see heaven, that immortal mansion of glory, shut against me. I see it at an immense distance. I see it, but my crimes forbid me to enter. I see hell; hell, which I have ridiculed; it opens under my feet. I hear the horrible groans of the damned; the smoke of the bottomless pit chokes my words, and wraps my thoughts in suffocating darkness."

"Such is the infidel on his dying bed. This is not an imaginary flight—it is not an arbitrary invention; it is what we see every day, in those fatal visions to which our ministry engages, and to which God seems to call us to be sorrowful witnesses of his displeasure and vengeance. This is what infidelity comes to—this is what infidelity is good for; thus most skeptics die."

Could an angel or a glorified saint sojourn a week in this world, where would he expect to find him? Not in the theatre, not in the ball room, or at the card table, not employing the few days of his stay on novels and romances, be they ever so ingenious, but cheering by his presence the abodes of sickness and sorrow, or recreating his mind with admiring the works, and ways, and word of God. And do not you expect to be a glorified spirit soon? Are you not already a member of the family to which glorified spirits belong?

Never let a day pass without having made an effort to make some one happier, every such effort, whether successful or not, will increase your own happiness.

PREMIUMS.—We have been sending out our premiums for some time past, as opportunity offers. Already we have forwarded several very valuable presents—in one instance, a set of the Comprehensive Commentary, in six quarto volumes. Others will be sent according to promise, which we trust will arrive safely.

NEW VOLUME.—We are drawing towards the close of our third volume. Only about one month remains, and we enter upon a new year. The period suggests two remarks we wish to make just now—the first is, that we greatly need money; and the other, that we want many more subscribers.

The last year was exceedingly trying to our business. With an unusual increase of expenses—from various causes—we had unusually small receipts. The consequence is that we shall be obliged to collect up closely this Spring, or suffer great damage. Brethren we shall suffer it? There is one way to prevent it, and that is with you. Let each man pay up his dues at once. The amount to each one of you is small, it is honestly ours, and we trust it will not be withheld.

It is, too, a fitting occasion to increase the number of readers to the South Western Baptist. Last year we had a clear gain of about one thousand to our numbers. For this we are indebted to the fidelity of our friends. Their success shows that a little extra effort may accomplish, and should encourage all to make another effort of the same sort. Shall we have the same increase this year? There is no reason why we should not; let us try. Begin at the opening of a new volume.

DAQUERREAN ARTISTS.—We invite attention to the Cards of Messrs. Hart and Washburn, Daquerrean Artists, in another place. The former will be found in the upper room of the building lately known as Stone's Furniture Store; the latter will be found in the Town Hall. Mr. Hart is known to the citizens of this place and needs no commendation. We invite them to call on Mr. Washburn also if they would see some fine pictures. We have seen a number of his pictures, taken in this place, and have no hesitancy in saying he is decidedly master of his business.

THE ADVANCE SYSTEM.—We notice with great pleasure that the Tennessee Baptist has announced that, after the 1st of March, it intends to adopt, absolutely and strictly, the cash system of business—receiving no new subscriber without advance payment, and discontinuing all, after the 1st of May: who are in arrears more than one year. This is a good move, in which we trust he will be sustained. Therefore,

TAKE NOTICE.

1. That, after the first day of March, we will forward our paper to no new subscriber, unless the money accompanies the application; and
2. That, after the first of May, we will erase every name on our books that is in arrears more than one year. But more on this subject next week.

The Rev. I. T. Tichenor, of Kentucky, who has been called to the pastorate of the Baptist church at Montgomery, Ala., has arrived at that place. We welcome brother T. to our State, and trust that his reputation as a preacher, will be fully appreciated in his new connexion.

ABERDEEN FEMALE COLLEGE.—We are always happy to note the prosperity of educational institutions in different parts of the country. It is cheering to see what is being done for future generations, in this respect by all denominations. The following extract of a letter just received, furnishes indications of the zeal manifested by our Mississippi brethren in the glorious cause.

"The Aberdeen Female College continues to prosper. In 1851, we had 210 pupils. By the benevolence of a rich merchant of our city, we are furnished with a very splendid philosophical apparatus. These, as well as chemical instruments, are put into the hands of the pupils till they become practical operators in science.

Your's in Gospel bounds,

J. C. KEENEY."

CHANGE OF ADDRESS.—Rev. C. C. Lee having removed from Canton to Brownsville, Miss., requests his correspondents to address him at the latter place.

Rev. E. M. Cristis, having located at Brownsville, Texas, desires his correspondents to remember him at that place in future.

Rev. S. G. O'Bryan, having accepted a Professorship in the Baylor University, Texas, requests his correspondents to address him at Independence, of that State.

Rev. John Q. Prescott, having removed to Parkville, Noxubee county, Miss., requests his correspondents to address him at that place in future.

Consistent.

The Southern Christian Advocate is out with a long tirade against Dr. Howell's "Evils of Infant Baptism." How consistent to go to so great a length, to endeavor to uphold an institution in theory, which is so rapidly losing its practical features even among its warmest supporters. One of the best evidences that can be furnished against infant baptism is the fact, that not one in ten of the members of the Pædo-baptist churches ever adhere to their professions on this subject. We have no fears of the effects of the article alluded to above; the result will only be to bring Dr. Howell's able work into more general notice, and as a natural consequence, we shall have to make still more frequent records of changes of sentiments among our Pædo-baptist brethren.

The Past and the Future.

Thanks to the *Good One* we are at home again in our office. Few of the readers of this paper know perhaps, that for the last eight months we have had little more than ourselves to do with the practical management of its interest, beyond the most general supervision of its finances. About the first of June past we were violently attacked with a disease of the nervous system, which made it necessary to suspend almost every species of business, especially such as was confining or led to great mental excitement. From that period to the present, under the advice of medical men, we have literally unbent ourselves, and by travel, by exercise in every way, and by judicious medication, sought to regain a measure of health equal to our responsibilities and our duties; and we bless God we have been successful to a degree far above our best hopes at one time. Whether our health is permanently restored remains to be seen in days to come; nevertheless we have been absent from our post as long as we can consistently do so. Under the earnest persuasions of very many friends, we declined selling our office at a moment when we had little expectation of living to enter it more; and now we hasten to greet those friends on the return of the first bright prospect of sojourning with them yet for a season. We have no idea that our attack was induced by the labors of our office alone, and therefore resume them without dread. Were it even otherwise, we desire to spend and be spent for our brethren, the redeemed of the Lord. Having experienced so large a share of their sympathy and affectionate regard, especially during our three years' connection with their denominational organ, we can but feel identified with them in heart, and life, and labor. May our intercourse in future be as agreeable as it has been on former occasions.

We have thought it proper to make the above announcement, particularly that our readers may give honor to whom honor is due. Brother L. A. Duncan, our private Secretary during the most of the past year, is entitled to special thanks for a very large amount of the excellent reading matter with which the paper abounded from week to week. He is a young man of talents, of ardent and consistent piety, and of remarkable industry and carefulness in business, whom we should rejoice to see do well. At present he is in Texas, and we take this method of commending him to the affectionate regards of all Baptists in that State. Next to him brother A. Atwood Brooks, a recent graduate of Rochester University, had charge of our affairs for two months and a half, just past. The tact and ability with which he conducted the paper has well spoken for itself; and we need say nothing more in his praise than this, that such was the appreciation of his talents and worth by the Faculty and Trustees of Howard College that he was invited from our office to fill a place in that institution. But lastly we would make a public mention of our indebtedness and the indebtedness of our brethren to the Rev. Dr. Sparrow, pastor of the Presbyterian church in this place, for a number of very valuable articles on important topics. The Dr. is an excellent man and an excellent writer, and the promptness with which, from week to week, he came forward to our aid at a time when we could not have written a column to have saved us from the grave, and when no Baptist in this place could be employed to do the work, has entitled him to a measure of gratitude which the length of our life will be inadequate to show, and we ask for him the sympathies of all who sympathized with us in our long affliction. The Dr. prudently wrote on no subject which involved a compromise of principles, or on which there was a material difference of opinions between him and us, and we commend his articles to the careful re-consideration of all our readers. He wrote the articles on "Devils," the "Spirit of Missions," "Call to the Ministry," "Duties of the Young to the Aged," &c., &c.

But we are at home again, fairly in the work. We have taken a full survey of our field and our appliances, and never had we a better heart or better prospects than at present. Three years ago we began with little over six hundred subscribers and now we have several thousands. Then the paper was daily declining, now it is daily advancing. We had last year a clear increase of about one thousand cash subscribers, and probably no paper ever had fewer discontinuances in the same length of time. This is encouraging, and animated by it we will redouble our zeal and press on. We have anticipated a still heavier rise the present year, and have prepared for it. Already we have gone to the expense of purchasing a *Power-Press*, by which we hope to be able to do vastly more business, and do it in better time, and in a better manner. In addition to this, we desire to reduce the price of our paper early as possible, and thereby afford opportunity to all to take it: and what remains? Only this brethren that you, one and all, put forth your energies in like manner, and every Baptist family in the State, in the South West shall be supplied with the paper.

The American Tract Society.

The Presbyterian has for several weeks past been leveling its guns against the above institution. It declares it a great organization, which has departed from its original designs, and now instead of being an aid, it has become the rival of our denominational organization—instead of being a light to our Church, it overshadows them, entirely; that its anti-sectarian theological volumes fill the libraries of our ministers; that it, unordained Colporters hold protracted meetings, and preach in sections where regular clergymen are stationed; that its funds go towards the getting up of a paper, entitled the "Child's Paper," in the most extravagant and costly style, which is taking the place of our Sunday school periodicals, being furnished at a less price; that the whole movements of the society of late has been to usurp the prerogatives of both Church and pastor. The subject has very naturally excited considerable interest among all denominations, and we are anxiously waiting the reply to these grave charges, from the officers of the society.

Re-Baptism, Again.

The Editor of the Memphis Christian Advocate in noticing our reply to an article with the above caption, published in that paper not long since, remarks:

"The Rev. A. W. Chambliss, editor of the 'South Western Baptist,' has seen proper to notice the article, and to make some comments thereon; and knowing him to be a gentleman, and a liberal Christian, we shall respond to him accordingly. If Mr. Waller, and those of a kindred spirit, West, would only try to do as Mr. Chambliss does, many of the unkind and severe expressions that now see the light, would never be in print.

The testimony of the Fathers, as then presented in the Advocate, Mr. Chambliss does not attempt to meet—hence, the Advocate may claim the credit of convincing one, who is a director of Baptist views, that "Re-Baptism" was not practiced by the early church. Now, this being admitted, do we not, and may we not, justly stand surprised at the language of some Baptist ministers: "That there always were people advocating Baptist sentiments."

"We shall here give, not that we subscribe to all the acts of the Fathers, a striking account of the opposition to Re-Baptism, which runs thus, 'Primitive Ages,' p. 231, ed., 1834, by Evans, Vicar of St. David's, in Greenock: 'Alexander, Bishop of Alexandria, in Egypt, was accustomed to keep the holy day of St. Peter, according to the practice of the church. In the afternoon of one of these anniversaries, he walked into the fields, where he saw a number of young lads; amongst the rest was a sprightly young man leading the others to a river, and baptizing them. Alexander, upon his return, related the circumstance to the clergy of the city, who were naturally much surprised at the novelty of the proceeding. When they had reflected on the matter, they sent for the boys that they might have a confirmation of the whole story from themselves. In answer to their inquiries, they learned that Athanasius had undertaken to imitate the office of the priest, and had baptized his companions; and it was the opinion of the Bishop that the baptism was valid, and a repetition of the baptismal rites was not necessary, inasmuch as they had been performed in due order in the name of the Trinity.' For the original account see *Sozom. Hist. Eccles. Lib. 2, cap. 17.*"

We are certainly obliged to Mr. Owen for the compliment paid us in the first paragraph. We had become so accustomed to the belligerent attitude assumed by many of the Editors, in the section from which he hails, that even the slightest exhibition of that rare commodity—editorial courtesy—quite surprised us. We began to imagine that there must certainly be something in the atmosphere of that region which conduced to the unnatural development of pugnacious sentiments. We trust, however, that the example of our brother Editor of the Advocate, will be considered worthy of imitation by the corps in general. Were this done, how much more pleasant as well as more profitable would be our efforts in our present capacity, which have, or ought to have, for their sole object, the great development of truth.

With the remarks of Mr. O. in the second paragraph, we can hardly coincide. As to the premises from which he draws the inference that "The Advocate may claim the credit of convincing" us that "Re-Baptism was not practiced by the Early Church," we can confidently submit them to the decision of our readers. It does not reasonably follow, because we did not choose to go into a labored argument to disprove an assertion which the Advocate made, that, therefore, it can claim the credit of converting us to its views; by no means. If that is logic, we confess we make no pretensions to a practical knowledge of the article at least. Under the circumstances we might as readily have conceived that we were convinced before the Advocate took our case in hand, or that we were not convinced at all even. Either inference would have been as correctly drawn. No, the Advocate's inferences, like statistics, are not unfortunately incorrect.

We repeat what, at least in substance, we before said. Before we can fairly argue upon the subject of Re-Baptism, from proof drawn from the "Fathers," we have a small task for the Advocate to perform. In the first place, we wish it distinctly answered, Who are the "Fathers?" We want a correct list of these oft-misquoted revered gentlemen. We also want an expurgated edition of their teachings—free from doubtful authorities and conflicting statements, upon the cardinal doctrines of christianity, free from the various interpolations of cotemporaries, and subsequent corruptions of zealous errorists. And lastly, we want no arguments of theirs, as proof except those which correspond to the truths of the Bible. For we cannot consent to take the inconsistencies of the Advocate as our guide. It refuses to subscribe to all the teachings of the "Fathers," and yet quotes their reported authority upon the doctrine in question. It is aware that they held false views upon many of the cardinal truths of the Scriptures, yet their testimony is good enough when needed for the purpose of substantiating the claims of tradition in the practice of the church at the present day. Why is this? If they were corrupt in any one doctrine, why not in that of baptism. Suppose, for the sake of argument, that the views of a single one of the "Fathers" were the same as those of the Advocate, which the isolated instance raked from the rubbish of antiquated ecclesiastical dogmas, would certainly seem to indicate, what force would the testimony have in determining truth when taken in connection with the thousands of errors engrafted upon the practices of the Church, even at that early day? To cite for a single instance—how could we take the authority of Origen, who lived in the century as Alexander upon the doctrine of Re-Baptism, when we reject his views upon the future pun-

ishment of the wicked, which were the same as those of Modern Universalists? No, brother Owen, if your cause has no apologists, save those whom you have quoted, better let it drop. Your own stock of common sense would be a far better source of arguments than this.

But the Advocate has gone a little too far and proved more, we doubt not, than he intended in the instance which he has quoted from the "Fathers." It is "sprightly boy, and his companions," had already been baptized in infancy—which, of course, the Advocate professes to believe—what would this act of theirs be, but Re-Baptism? The quotation from the Vicar of St. David, therefore, if it be proof against re-baptism, it must necessarily be, also, against infant baptism. Take either horn of the dilemma Bro. Advocate, which the "Fathers" present to you.

A Change of Heart.

A brother asks: "Is there any such thing as a change of heart; if so, please give me the chapter and verse to prove it." In reply we observe:

1. We know of no scripture to prove such a change of heart as some men profess,—that leaves them as proud, as petulant, as close-fisted, as hard-hearted, and as worldly-minded as they were before. Nor do we know of any that will prove him a converted man, who is pious only by fits and occasions, to-day shouting and to-morrow swearing, now taking the sacrament among the saints and now a good fellow well met around the doors of a doggerly, with the obscene and profane. This is a style of piety altogether too modern for the days of inspiration.

2. We know of no scripture to prove a change of heart to such as have never experienced it, and are resolved to believe nothing but what they have experienced. There are those who argue on this question after the fashion of a blind man who protests that the sun never shone in the firmament of heaven, for the simple reason that his sightless balls never saw the light. With such philosophers an effort to prove any thing were labor lost. We never argue with the prejudices of an ignorant bigot. "Give not that which is holy unto dogs, neither cast pearls before swine."

3. There is no think an abundance of scripture that will prove to the humble mind a change of heart to be necessary, to be possible, and to be actual. Take the following as an example:

"Verily I say unto you, except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven;" "Verily, verily I say unto you, except a man be born of water and of the Spirit he cannot enter into the Kingdom of Heaven. That which is born of the flesh is flesh, that which is born of the Spirit is spirit." "They that are of the flesh do mind the things of the flesh, they that are after the Spirit the things of the Spirit." "Put off concerning the former conversation, the old man, which is corrupt, according to the deceitful lusts, and be renewed in the spirit of your mind; and put on the new man which after God is created in righteousness and true holiness." (Math. 18: 3; John 3: 5, 6; Rom. 8: 5; Eph. 6: 22, 24.)

Episcopal Opinion.

Bishop Morris answered a question of discipline proposed to him, in the following terms:

"My opinion is that the case of a probationer, at the period of six months from his admission on trial, should be called up for examination, but for good reasons may be continued from one quarter to another, till difficulties in the receiving of him as a member, are removed. The rule which prescribes 'at least six months on trial,' implies that the probationer thus protracted, might be dropped, that is, discontinued by the preacher in charge without a formal trial. But if his probation be extended through mere neglect of the preacher in charge to call up his case and formally admit him, when there is nothing against him, he should not suffer from the neglect of his pastor. And though he may never have been formally admitted as a member, he should not be deprived of his membership, thus informally acquired by long obedience to the rules of the Church on his part, without a regular trial, especially if one or two years has elapsed before his right to membership is called in question. Thousands have become members of the Methodist Episcopal Church, who never were admitted according to the rule, and cannot now be expelled without a regular trial, and the privilege of an appeal, because the fault of their not being regularly received is not chargeable to them, but to the administration."

The above article has been extensively circulated of late, especially in Methodist periodicals. We copy it for the benefit of our readers, that they may see another phase of the beautiful ecclesiastical polity of a sect which has not inappropriately been termed the *Roman Protestant Church*. It is the "Episcopal Opinion" of a Bishop, a lineal descendant and apostolical successor of John Wesley, who was only a presbyter of the English Church.

Reader, ponder it well, examine its teachings thoroughly, and if you can find its counterpart with in the lids of that Book, which should at least, be a rule of action for every Christian,—we will acknowledge ourselves mistaken. It may do to read as a supplement to the "Book of Discipline," but never in connection with the New Testament. Some may call us *unkind* when we denigrate such teachings taught by priestly assumptions. But if ever the old aphorism that "there are times when forbearance ceases to be a virtue," be especially applicable, it is when a body of Christians, claiming the name of *Evangelical and Protestant*, sets forth as its very vital principles, doctrines which have no warrant in the Word of God. All agree in condemning Papacy for its pretended infallibility, and shall the same thing precisely, be winked at among Protestants? Away with that ecclesiastical arrogance, which first lays claim to a set of titles, to which it has no right, and then proclaims as binding upon the conscience, truths for which it has no warrant.

Sin is worse than pain. Pain may prove a benefit, while sin must ever prove an injury.

The First Temperance Society in the United States.

Those who were in attendance on our last State Convention, in Tuskegee, will remember the interesting Temperance Meeting held there. In the remarks of the Rev. Mr. Mallory, he alluded to a Society formed in South Carolina, in 1825, as the first Total Abstinence Association organized in the United States; Dr. M. himself and brother Green Rives, of Lowndes county, at the moment sitting near the speaker, being among the signers to that constitution. The original suggestion for the Society, brother Mallory attributed to Rev. Jesse Hartwell, D. D., though he spoke with some hesitation, on that point. Deeming it an object of interest to ascertain whether this Baptist organization really was the first of the kind, I addressed a letter of inquiry on the subject to Dr. Hartwell, and now submit his reply for the gratification of the readers of the S. W. Baptist, and of the friends of Temperance throughout the country.—M. P. J.

"At the meeting of the Charleston Association at the Congaree church, Richland District, S. C., commencing on Saturday before the first Sabbath in November, 1825, a large number of delegates and friends were hospitably entertained by Mr. Robert Weston." After our arrival at his house, he spread out before us, a large quantity of liquors of various kinds, silver-labeled, and all were invited to partake of the exhilarating beverage. While each was helping himself I made a remark, "How shall intemperance be arrested?" After a considerably free conversation, the plan of forming a Society on the Total Abstinence principles was proposed, and it was resolved, that brother Dossey and myself should withdraw, and draw up a Constitution. We withdrew, and brother Dossey said, "Brother Hartwell, you can write best and I can talk, I will talk, and you shall write." I sat down and drew up the following Constitution:

Art. 1. This Society shall be styled the South Carolina Anti-Intemperance Society.

2. The object of this Society shall be to discountenance, and as far as practicable, suppress the use of Ardent Spirits.

3. The Officers of the Society shall consist of a President, Vice President, Secretary and Treasurer.

4. We agree to relinquish the use of Ardent Spirits entirely, except when required as a necessary medium in sickness.

5. We agree to refrain from the common but dangerous practice of inviting others to drink Ardent Spirits.

6. We agree to use our influence in every prudent manner, to carry into effect the object of this Society.

7. As this engagement is voluntary on our part, we subject ourselves to the penalty of being discountenanced and disowned by the Society, if we violate the obligations which we thus impose on ourselves.

This Constitution was carried into the room of the gentlemen, read, discussed and agreed to, and signed by nine persons whose original signatures now lie on the table before me, in their own hand writing. It was then voted that I should read this Constitution in the meeting the next day, and make a speech, and call for signers. Accordingly, I made the appointed address, and advocated total abstinence, and obtained two more subscribers, of whom brother Mallory was one. I heard some good members and ministers say, that they would be excluded from the church rather than sign away their liberty, by joining such an unreasonable Society. I was appointed first, President of that Society, and prepared the first address published at the South on this subject. Our pledge, you see, was not in the words, the same as now used, but in substance it is the same. It was some years before the present form was adopted by the American Society. The progress of the Temperance reform is vastly more than the most sanguine anticipated. You will perceive by the above, what hand I had in originating the measure. This Constitution was forwarded to the editor of the Christian Index, Dr. Brantly, Philadelphia, and thus sent to all parts of the United States, and was said by many to be the circumstance which led to the formation of the American Temperance Society. This, however, I cannot affirm. All I can say is, it was anterior to that, and so far as I have heard, was the first open, public movement made on the total principle."

Denominational Books.

Bro. Chambliss:—We wish to announce through the "Baptist" to all the churches and individuals who are interested in this region, that we are making arrangements to open in Natchez, Miss., a good assortment of Denominational Books.

Heretofore we have been much embarrassed by this desideratum. The call for our particular publications have been so limited as not to justify a good supply being kept on hand.—One of our enterprising book Merchants feels disposed to risk an outlay of some hundreds for this purpose; and if we are wise we will sustain him in the attempt by our patronage. They may be kept here at a mere trifle in advance of their cost in Northern Cities.

We wish the churches to know this fact; and doubtless he will be patronized. He will keep both Theological and Miscellaneous books, and Libraries for Sunday schools may be obtained through him at fair prices.

If we seek to advance our denomination we must circulate our particular sentiments more diligently. We must read more also. We shall call attention to this point again soon.

Your brother, in the Gospel,

B. B. GIBBS.

Natchez, Jan. 21st. 1852.

William H. Taylor, Esq. has been elected Mayor of Jackson, Miss.

Bible Reading.

Dear Bro. Chambliss:—Having allowed me a place in your columns for my first essay on Bible Reading, I am induced to try once more with the hope prayerfully entertained, that I may induce at least one professing Christian to search the book of eternal life. In attempting this, however, there are many difficulties in the way; the field is so wide as to render it embarrassing either to fix a starting or a stopping point, to do this requires great closeness in investigation, together with a strong and wholesome restraint on the imagination, to prevent running to extremes. There is much difficulty, too, in perusing any thing like a logical method in dealing with a subject so replete with all that is great and good, mingled with all that is grand and sublime, for their is not a conceivable condition of man in his fallen and sinful state, which this holy book does not contain a remedy for, whether in prosperity or adversity, in joy or sorrow, sickness or health, there is to be found in its pages words of admonition, exhortation, reproof and guidance; as also those of praise, joy, exultation and triumph in the full faith and belief of a life hereafter crowned with immortal honors and beatitude. The adoption of the sacred scriptures to the wants and necessities of man, is shown in the continual use of all the elements and principles of nature in illustration, as the same is by man understood. These principles are constantly and every where called in by the inspired writers as adjuncts by which we are made to comprehend the teachings of God's wisdom, love and mercy towards us. The sun, moon and stars earth and water, with all their concomitants, are constantly and familiarly called into use; and then too, this mode so beautifully simple, was the favorite one of the Master of life in giving effect and impressiveness, to his teachings while on earth. How beautiful does he make a simple grain of wheat illustrate the necessity of death, and the certainty of resurrection! Here is one of the simplest material within the comprehension of the least cultivated mind, made to evolve the great doctrines of salvation through a mediator. Again, how aptly does the blessed Saviour use the simple element, *water* in teaching the way of everlasting life at the well of Jacob; and again how beautiful yet so sublimely simple is the common staff of life—bread converted into an exemplification of the fulness of his atonement. "I am the bread of life; he that cometh unto me shall never hunger. John 4: 35." Do Christian people read and comprehend the little passage? Do they reflect on the fulness of the little word *never*, that gives it such force and effect? It was not lightly spoken by our Saviour, and embraced life and death, time and eternity, eternal happiness to them who come, eternal perdition to those who stay away. Christ in his pilgrimage, as also the inspired writers, both before and after him, appropriated all the material of nature with which man was and is now familiar, as a means of teaching lessons of wisdom, unto salvation if we would only read; and I repeat that there is no conceivable situation in which man can be placed that this holy book does not contain a remedy for. Is he mourning on account of his sins?—Let him go to the promise of the covenant as contained in the 55 chapter of Isaiah, and the invitation by which it is preceded, "Ho, every one that thirsteth, &c." Let him follow this promise and invitation up through the teachings of Jesus during his pilgrimage, until the final proclamation of a free salvation, "beginning at Jerusalem," and his case must be a hard one indeed if he does not find relief. Is there a fulness of joy consequent on finding pardoning grace and a Redeemer's love, that mortal tongue cannot frame into utterance; let him go to the Psalms, and he will find ready for his tongue, songs of praise, clothed in such language as can only result from the touch of inspiration; is he desirous of a view of the golden city of the New Jerusalem; of that kingdom prepared from the beginning as an inheritance for Christ and his disciples? Let him go to the Revelation, as made to the exile of Patmos, and let him read these words, "And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did light it, and the Lamb is the light thereof—Rev. 21: 23," and then by the eye of faith he may see and form some feeble idea of the glories thereof; and then for the Christian what a world of thought is contained in the closing sentence, "and the Lamb is the light thereof." The light of what? Of God's glory!—Light by the most rigid chemical analysis, is found to contain no impurity. Then how fittingly is the term used to represent the purity of God, and of his son, as radiated by the Christian world. How well, too, does this description of the holy city comport with our own conception of things; with night and darkness, sin and transgression are ever associated; with night and darkness come gloom and sorrow; with night, licentiousness, the orgies of revelry, assassination and murders, arson and burglaries, with all the long catalogue of human crimes are ever associated. Not so with Heaven, however, for the glory of God does light it, and Jesus the Lamb of Calvary is the light thereof, and there is nothing impure there.

I have made this communication longer than I intended, but let me close by asking every professing Christian, whose eye may fall on these lines, thus crudely thrown together, will you read the Bible, praying the Father that you may understand it? BAPTIST.

THE MEMPHIS CONVENTION.—We learn through our exchanges, that the Bible Union Convention, which was to meet at Memphis on the 26th, did not come off. The reason assigned was the suspension of navigation. It is to take place on the 2d of April, at the same place.

Seventy-three political journals have been suspended in France, since the commencement of the recent disturbances.

Mississippi College.

Its Location, Prospects, &c.

By turning a little from my direct route, I was enabled to visit Clinton, the seat of the Mississippi College. This is a neat village, situated in a hilly portion of Hinds county, on the Jackson and Jackson Railroad, say ten miles from the latter point. Its situation is considerably healthy, being high and dry, and supplied with excellent spring water. Owing to its accessibility, it is evidently a desirable place in which to build up and sustain a College.

Our denomination is beginning to take the lead in matters here, and it has been determined to constitute a church in town. Indeed, the services of Rev. L. B. Holloway have been secured for one Lord's day in each month, and he has the entire confidence of the whole community. We have every reason to hope his efforts will be abundantly blessed. The time is not far distant, when this county also will bud and blossom as the rose."

It was our intention to speak more particularly of the Institution, now under the control of the Baptist State Convention. It is known to all, we presume, that the citizens of Clinton, at a year since, tendered to the Convention, in charge, the College grounds and buildings occupied by the New School Presbyterians, which liberal offer was duly accepted, and the respective number of Trustees appointed to take the matter in charge. The exertions of this body, though constant and laborious, were productive of no apparent result until within a few months past. They have at length succeeded, however, in procuring able teachers, and the operations of the Preparatory department have been already commenced. Some sixty scholars have thus far been entered and there is a fair prospect for many more. Surely this should be considered a good beginning.

The Preparatory department was opened in October last, under the charge of Mr. Isaac N. Loper, A. M., late of Charleston, S. C. He bears the highest testimonials of a gentleman and a scholar. He is assisted in the discharge of his duties by Mr. W. W. Moffatt, a gentleman well known and of excellent reputation. These gentlemen are highly competent to the stations which they are called upon to fill.

We rode out to the grounds, during our short stay, to take a slight view of the premises. On a small eminence to the southward of the public square, the buildings are erected—they are all of brick, still strong and substantial, having but been thoroughly repaired. In the main building we found the school assembled; the students were reciting their lessons—yet we took a complete survey of matters, and, as you may perceive, took a few notes. The Laboratory has been forgotten, and many other things have received due attention. To give a full account of all these things, however, would occupy too much space, so we must hurry forward.

Before closing, nevertheless, we must notice in a special manner, the Chemical and Philosophical apparatus. Its original cost was very large, yet an additional sum of one thousand dollars has been raised to make it more complete. We think, upon the whole, that every thing is in the property now under their control, under other circumstances, could not have been obtained for less than ten thousand dollars. Now, then, is the time, brethren; strike while the iron is hot.

Yours, L. A. D.
Clinton, Miss., Dec. 12, 1851.

Dear Bro. Chambliss.—At a regular conference meeting of the Baptist Church in this place, December 21st, the following preamble and resolutions were unanimously adopted on the occasion of our beloved brother, Eld. G. W. Bains, giving up the pastoral care of this Church, which will please notice in your valuable paper: "Whereas, The pastoral relation of our beloved brother, Eld. G. W. Bains, with this church has ceased to exist, therefore be it

Resolved, That in parting with brother Bains as pastor of this church, we are happy to express our unshaken confidence in his deep and fervent piety as a Christian Minister, and in his integrity and uprightness as a gentleman.

Resolved, That in expounding the word of God, and in enforcing the discipline of the church, he has shown himself to be a workman that needeth not to be ashamed; and we hereby tender him a renewed expression of our confidence in him as a wise disciplinarian, and commend him to brethren as deserving their esteem and Christian fellowship.

Resolved, That the editors of the Texas Presbyterian and South-Western Baptist be requested to publish the same. Done in conference Sunday 21st Dec., A. D. 1851.

J. M. MAXCY, Mod.
W. W. LEACH, Church Clk.
Huntsville, Texas, Dec. 26, 1851.

To the Members of the Bethel Association,
The Minutes of your last meeting, by an oversight, are made to say that the second district meeting will be "in March 1852," and the third in June 1852." This error is to be charged to the Clerk, who prepared the Minutes for the year. Having no calendar for 1852 at hand, I am compelled to give February its complement of 28 for Leap Year—hence the error.

Now take due notice of this correction, and govern yourselves accordingly:
The Second District Meeting will be held at Huntsville, on Saturday, the 28th day of February. The third will be held at Spring Hill, on Saturday the 29th day of May 1852.
Pastors will please publish this correction.

SMITH & CONNELLY, Clerks.
Domestic Missions.
Receipts from 9th Dec., 1851, to 31st Jan., 1852.

Rev. of Saml. H. Fowles, Treasurer
Ala. State Convention, \$1007 00
A. Carpenter, Treasurer of Union
Association, Miss., 46 45
W. H. Turpin, Augusta, Ga., 100 00
Rev. Wm. P. Hill, Agent for Ga., 60 00
W. H. Turpin, collection taken at the
Augusta church, 75 73
Aiken church, So. Ca., 5 00
\$1294 18
Wm. HORNBUCKLE, Treas.

DIED—Of Typhoid Pneumonia, in Hinds county, on Sunday evening, December 26th, 1851, Miss NANCY KELLEY, daughter of Col. Samuel D. Kelley, in the 24th year of her age. She was baptized early in the Fall of 1849, into the New Salem Church, near the residence of her father. The deceased was possessed of a truly devotional spirit, previous to her baptism, and appeared fully to comprehend the way of salvation through a crucified Redeemer. She not only lived an exemplary life as a Christian, but continued to grow in grace until her death. She was emphatically a lovely Christian. Her piety was not periodical, but constant and rational. When it was ascertained that she must die of her disease, it was said by the unconverted who knew her, "When Nancy Kelley dies there will be one more angel in heaven." The physician who attended her, who is a member of the same Church, told the writer of this article, that he never had witnessed so triumphant a death. She was calm and collected; and persuaded and exhorted, and entreated her father to meet her in heaven. Her father is not a professor of religion, but I do hope the death of his sainted daughter will be sanctified to the good of his soul. The doctor observed to me, "If the exhortations and entreaty of his dying daughter did not awaken her father to a sense of his danger and his duty, it would be in vain for me to try."

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

L. B. HOLLOWAY.

Business Department.

Letters Received.

Rev. J. B. Stittler will observe that his letter with accompanying notes is at hand. All suggestions will have special attention. We wrote him a few days since, but will write again on a proper occasion. Thank him for new subscribers.

Rev. J. M. Knight has our thanks for remittance; hope to have many more of the same sort from him and others. Will be obliged to us with the given name of sister G. and her post office—as we find no such name on our books, at Brownsville. This is always necessary in order that we may receipt correctly.

Rev. T. Kingsbury forwards us a new name, for which he will accept our thanks. Have the kindness, Bro. K., to repeat the favor frequently. Your apology, touching other matters, is satisfactory. This has indeed been a hard winter on men of business. We shall not blot your name out of our books, and trust it may never be blotted out of a far better book.

Bro. W. M. Lindsey has again commenced his yearly visits. His name stands registered among the most punctual, zealous, and successful friends our paper has ever had. Thank you, brother L.; may you always be happy in proportion to your efforts to do good.

Bro. S. N. Ferguson will perceive that his letter is in receipt, and paper forwarded as requested. Hope he will send us many other new names from his place, on the same cash terms.

Bro. W. C. Carr's draft is at hand. Thank you, brother. We sincerely wish that all our patrons, who know that their drafts will be honored at sight, and who cannot obtain convenient bank bills for remittance, would follow your example. Though it might be a little troublesome to us to have them chased, still we can generally make them answer our purposes, and we would much rather have good drafts on business men in Mobile or New Orleans than to do without our money.

Rev. B. B. Smith will observe that we are in receipt of his letter, with substantial. He has our thanks for the past and good hopes for the future. Can't our brother give us a lift this Spring in the way of additions to our list of prompt supporters? It will not come amiss.

Bro. H. H. Armstrong will kindly accept our thanks for his timely aid. Hope he will stir up the pure minds of his brethren in the region of Nottoway, reminding them that we are in great want of their "needful" just now. An affectionate regard to that aged mother.

Bro. C. K. Cotton's request has received attention. Wish him great comfort and usefulness in his new field. Hope he will greatly increase our list of patrons at his office.

Bro. A. Lovell's remittance is at hand. The excess will find application as directed. Wish him a thousand blessing, as he never forgets the wants of the printer.

Bro. C. A. Hatch's letter with substantial is before us. He will accept our thanks for timely aid. The matter to which he refers shall receive attention, and hope he will send on the new names.

The Post Master at Decatur, Miss., after allowing one of our papers to go on there for near two years, has at last notified us that it is not taken out of the office, the person to whom it was sent being remote from that place! The law, we think, makes the Post-master responsible for the subscription in such cases, and he will either send us that or return the papers, for his negligence of duty in not giving us information in due form and due time.

Other Letters noticed next week.

RECEIPT LIST.

NAMES.	AMOUNT.	Vol.	No.
Wm Prothro,	5 00	4	13
E. B. Adams,	3 00	4	52
W. W. Waller,	2 50	4	46
Maj Jno McGar,	2 50	4	45
Mrs. R. C. Woodin,	2 50	4	52
Mrs. S. A. Irwin,	2 50	4	42
Mrs. M. A. Betha,	2 50	4	52
T. M. Stud,	2 00	4	01
Mrs. M. Niblet,	2 50	4	32
Chas Murray,	2 50	4	32
Levis Lanier,	2 00	4	35
Mrs. A. A. Hardwich,	5 00	4	13
J. B. Everett,	5 00	4	52
Rev. W. H. Head,	2 00	4	25
Jno Davenport,	10 00	5	43
Elijah Smith,	2 50	4	14
W. M. Johnson,	2 50	4	44
J. N. Cannon,	2 50	4	44
Rev J. T. S. Parks,	2 00	3	34
Jno H. Smith,	2 50	4	32
Mrs. Nancy Stephens,	2 50	4	15
Mrs. Goake,	2 50	4	45
James Lane, Esq.,	2 50	4	45
Isaac Guyton,	2 50	4	47
H. H. Armstrong,	2 50	4	52
Mrs. Eliza Armstrong,	2 50	4	52
Wm C. Carr,	5 50	4	13
G. W. Clayton,	5 50	4	13
Mrs. M. Rowe,	2 50	4	45
Mrs. Sarah Parker,	2 50	4	45
W. Chancellor,	2 50	4	45
M. E. Taylor,	2 50	4	45
Aaron Loveless,	2 00	4	52
Rev. B. B. Smith,	2 50	4	15
C. A. Hatch,	2 50	4	52
A. Douglass,	2 50	4	35

Notice!

The new law on postage, excluding such documents as the Minutes of the Alabama Baptist State Convention from the favored list of printed matter, fixes a rate of postage on them, even when pre-paid, higher than the old law; the Recording Secretary being thus advised, has not felt that he would be justified in forwarding them by mail. He therefore gives notice that the bodies here named can obtain them on application at the following places, viz:

Cahawba, Bethel, Higher River, Tuscaloosa, North River and Union Associations—Shoals, Concord, Fellowship, Providence, (Dallas Co.) Providence, (Sumter Co.) Sumterville, Newbern, Uniontown and Spring Hill Churches—Marion Female Benevolent Society, Judson Institute Female Missionary Society, Old Town Missionary Society, Ladies of Galesville Bible Society, Board of Domestic Missions, Southern Baptist Convention—Indian Mission Association—at the office of the South Western Baptist.

Autauga Association, Benton and Cahawba Valley Churches, from Eld. A. G. McCray, Selma, early in January.

Bethlehem and Pine Barron Associations, Centre Ridge, Mount Gilead and Bethany Churches, Missionary Board at Collierville—from Deacon David R. Lide, Carlisle, Dallas Co.

Central and Coosa River Association, Westum Church, from brother A. Hatchett, Westum, early in January.

Other bodies entitled to them will be supplied as early as practicable.

PLATT STOUT, Rec. Sec'y.
A. B. S. Convention.
Carlisle, Dallas Co., Ala., Dec. 1851.

NOTICE.

THE undersigned, has this day, disposed of his entire Stock of Goods to W. M. & G. S. CATLIN. All persons indebted to me, either by note or account, are most respectfully invited to call and settle. At present, I may be found at the Counting Room of my successor—during temporary absence, my books and accounts may be found in their hands.

Marion, Jan. 1st, 1852.

WE also give notice that we have this day purchased of J. Catlin his Stock of General Merchandise; consisting of such Goods as are adapted to this market, and, for the next two months, will offer any, or all, of our Goods at a small advance above actual cost. We also with pleasure announce to all concerned, (which is every body), that we have rented the Store House next door South of Messrs. Hunt & Tutt, where, at all suitable hours, we may be found with the disposition to please those favoring us with a call.

W. M. & G. S. CATLIN.
Marion Jan. 1st, 1852.

Littell's Living Age.

THIS work conducted in the spirit of Littell's Museum of Foreign Literature, (which was favorably received by the public for twenty years,) but as it is twice as large, and appears so often, we not only give spirit and freshness to it by many things which were excluded by a month's delay, but while thus extending our scope and gathering a greater and more attractive variety, are able so to increase the solid and substantial part of our literary harvest, as fully to satisfy the wants of the American reader.

The elaborate and statey Essays of the Edinburgh Quarterly, and other Reviews; and Blackwood's noble criticisms on Poetry, have been political. Commentaries, highly wrought Tales, and vivid descriptions of rural and mountain scenery, and the contributions of Literature, History, and Common Life, by the sagacious Spectator, the sparkling Examiner, judicious Athenaeum, the busy and industrious Literary Gazette, the sensible and comprehensive Britanica, the sober and respectable Christian Observer; these are intermixed with the Military and Naval Reminiscences of the United Service, and with the best articles of the Dublin University, New Monthly, Fraser's, Tatler, Anwarth's, Hood's, and Sporting Magazines, and of Chambers' admirable Journal. We do not consider it beneath our dignity to borrow wit and wisdom from Punch; and, when we think it good enough, make use of the thunder of the Times. We shall increase our variety by importations from the continent of Europe, and from the new growth of the British Colonies.

The steamship has brought Europe, Asia, and Africa, into our neighborhood; and will greatly multiply our connections as Merchants, Travellers, and Politicians, with all parts of the world; so that much more than ever it now becomes every intelligent American to be informed of the condition and changes of foreign countries. And this not only because of their nearer connection with ourselves, but because the nations seem to be hastening, through a rapid process of change to some new state of things, which the merely political prophet cannot compute or foresee.

Geographical Discoveries, the progress of Colonization, (which is extending over the whole world,) and Voyages and Travels, will be favorite matter for our selections; and, in general, we shall systematically and very fully acquaint our readers with the great department of Foreign affairs, without entirely neglecting our own.

While we aspire to make the Living Age desirable to all who wish to keep themselves informed of the rapid progress of the movement—to statesmen, Divines, Lawyers, and Physicians, to men of business and men of leisure—it is a stronger object to make it attractive and useful to their Wives and Children. We believe that we can thus do good in our day and generation; and hope to make the work indispensable, because in this day of cheap literature it is not possible to guard against the influx of what is bad in taste and vicious in morals, in any other way than by furnishing a sufficient supply of a healthy character. The mental and moral appetite must be gratified.

We hope that, by "winnowing the wheat from the chaff" by providing abundantly for the imagination, and by a large collection of Biography, Voyages, Travels, History, and more of solid matter, we may produce a work which shall be popular, while at the same time it will aspire to raise the standard of public taste.

The Living Age is published every Saturday, by E. LITTLE & CO., corner of Tremont and Broadway sts., Boston; Price 12 cents a number, or six dollars a year in advance. Remittances for any period will be thankfully received and promptly attended to.

POSTAGE FREE: To all subscribers within 1500 miles, who remit in advance, directly to the office of publication at Boston, the sum of Six Dollars, we will continue the work beyond 4 the year, as long as shall be an equivalent to the cost of postage;—thus virtually carrying out the plan of sending every man's copy to him Postage Free; placing our distant subscribers on the same footing as those nearer to us; and making the whole country our neighborhood.

We hope for such future change in the law, or the interpretation thereof, as will enable us to make the offer to subscribers at any period will be thankfully received and promptly attended to.

E. LITTLE & CO., Boston.

"Waverly Book Store."

I BEG leave to remind the public that this Establishment will continue to publish books as cheap as they can be bought anywhere; and also, to remind citizens in the surrounding counties, that it contains now, and will continue to contain, one of the best assorted stocks of books in the State of Alabama.

I respectfully ask for a continuance of that patronage to which the Establishment is legitimately entitled. Orders from a distance solicited. Packages can be sent by the stages in almost any direction. Books will be put up to order just as cheap, as they would be, by personal application.

D. WOODRUFF, Agent.

N. B.—Rare and scarce Books, which have not been published in the United States, from any part of Europe will be supplied to order.

Tuscaloosa, Sept. 20, 1851.

Gm.30.

WILLIAM DUNCAN. | P. S. GRAVES. | W. P. BURTON

DUNCAN, GRAVES & BURTON,

COTTON FACTORS:

Commission and Forwarding Merchants,

15 Corondelet, between Canal and Common Sts.,

NEW ORLEANS.

Oct. 1, 1851.

JOB PRINTING

OF EVERY DESCRIPTION, NEATLY EXECUTED AT THIS OFFICE.

Daguerrean Gallery!

MR. J. A. HART would respectfully announce to the Citizens of Marion and its environs, that he has taken Rooms over Mr. J. M. Stone's Furniture Store, where all, who wish, may have an opportunity of procuring for themselves or friends perfect likenesses, taken by the most improved process and put up in the neatest and most substantial style, and at a much more reduced price than they have formerly been paying.

Mr. H. has spent some time in visiting the best Galleries in the State—and from close application to his professional studies, he flatters himself that he will be able to give entire satisfaction to all who may honor him with a sitting.

He will use none but the very best of Material, selected by himself.

Marion, Jan. 14th, 1852.

To Teachers.

WANTED, A Female Teacher qualified to teach Music, Embroidery, Drawing and Painting to whom a liberal salary will be given, services required by the sixth of January, 1852. Address the subscriber at Robinson Springs, Ala.

A. C. THOMASON.

December 20, 1851.

Dr. V. Chambliss, Surgeon Dentist.

RESPECTFULLY informs the Citizens of this place and vicinity that he is still operating on teeth, upon the most improved principles known to the profession, and hopes to share that liberal patronage of them which he has uniformly enjoyed elsewhere. As he is determined to merit confidence and support, he guarantees every job entrusted to his skill. Where any operation fails to give entire satisfaction on the first trial, he will take pleasure in reperforming it free of charge.

Dr. Chambliss will at all times be found at the private residence of his brother, Rev. A. W. Chambliss, except when absent on professional business.

Jan. 1st, 1852.

J. A. & S. S. VIRGIN.

MONTGOMERY ALABAMA.

DEALERS IN

Watches, Jewelry, Music, and Musical Instruments.

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

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

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

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

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

Dec. 1, 1851.

Furniture! Furniture!!

LOVELAND & LOCKWOOD.

WOULD respectfully inform the citizens of Marion and environs, that they have changed the style of the firm of E. LOVELAND & CO. The business in future will be conducted under the style and firm of LOVELAND & LOCKWOOD. We take this occasion to tender our sincere thanks to our many customers who have hitherto patronized us—and pledge our best efforts to serve them for the future in such a manner as to give the fullest satisfaction.

We will keep constantly on hand all articles of Furniture of our own manufacture, which we will sell at better bargains than any other house in the Southern country.

We have a fine Horse and are prepared at all times to furnish Fines Metallic Burial Cases, Mahogany and Covered Coffins at the shortest notice.

E. LOVELAND.
J. L. LOCKWOOD.

November 26, 1851.

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 enamelled inside and outside, and thus made impervious to air and indestructible. They are highly ornamental, and of a classic form, air-tight and portable, while they combine the greatest strength of such metal is capable. When properly secured with counter they are perfectly air-tight and free from exhalation of gases. They cost no more than good Mahogany Coffins, and are better than any other article in use, of whatever cost, for transportation, vaults or ordinary interments, as has been proven by actual experiments, and certified to by some of our most scientific men.

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

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

LOVELAND & LOCKWOOD.

NEW YORK, Sept. 7th, 1849.

We, the undersigned, have at different times examined the corpse of a child placed in one of "Fisk's METALLIC BURIAL 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.
M. C. CROFT, M. D.
JOHN GOLDMOUTH, D. D.

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

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

I am desired to assure you, by Dr. C. Calhoun, the son of the late Senator, that he has derived much benefit from the opinion, and his wish that your invention, so useful and praiseworthy, may meet with general acceptance 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 coffins.

I am with respect,

Your obedient servant,

JOSEPH A. SCOVILLE.

WASHINGTON, April 5th,

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

With respect we subscribe ourselves,

Yours, &c.,

H. CLAY, D. AGOSTINUS, JEFF. DAVIS,

POETRY.

The Baptism of Christ.

BY R. F. WILLIS.

It was a green spot in the wilderness
Touched by the river Jordan. "The dark pine
Never had dropp'd its tassels on the moss
Tufting the leaning bank, nor on the grass
Of the broad circle stretching evenly
To the straight larches, had a heavier foot
Than the wild heron's trodden. Softly in
Through a long aisle of willows, dim and cool,
Stole the clear waters with their muffled feet.
And hushing, as they spread into the light,
Cirled the edges of the pebbled tank
Slowly then rippled through the woods away.

Hither had come the apostle of the wild,
Winding the river's course. 'Twas near the flush
Of eve, and with a multitude around,
Who from the cities had come out to hear,
He stood breast high amid the running stream,
Baptizing as the spirit gave him power.
His simple raiment was of camel's hair,
A leathern girdle close about his loins,
His beard unshorn, and his daily meat
The locust and wild honey of the wood,
But like the face of Moses on the mount
Shone the rapt countenance, and in his eye
Burned the mild fires of love, and as he spake
The ear leaned to him, and persuasion swift
To the chaudi spirit of the listener stole.

Silent upon the green and sloping bank
The people sat, and while the leaves were shook
With the birds dropping early to their nests,
And the gray eve came on, within their hearts

They mused if he were Christ. The rippling
Still turned its silver courses from his breast
As he divined their thought. "I but baptize,"
He said, "with water; but there cometh one
The latchet of whose shoes I may not dare
Even to unloose. He will baptize in fire
And with the Holy Ghost." And lo! while yet
The words were on his lips, he raised his eyes,
And on the bank stood Jesus. He had laid
His raiment off and with his loins alone
Girt with a mantle, and his perfect limbs
In their angelic slenderness, mark and bare
He waited to go in. But John forbade,
And said, "Nay, Master! I have need of thee,
Not thou of mine!" And Jesus with a smile
Of heavenly sadness, met his earnest looks.
And answered, "Suffer it to be so now;
For thus it doth become me to fulfill
All righteousness." And leaning to the stream
He took around him the apostle's arm,
And drew him gently to the midst.

The wood
Was thick with the dim twilight as they came
Up from the water. With his clasped hands
Laid upon his breast, the apostle silently
Followed his Master's footsteps; when lo! a light
Bright as the ten-fold glory of the sun,
Yet lambent as the softly burning stars,
Enveloped them, and from the heavens away
Parted the dim blue ether as a veil.
And as a voice, uttered exultingly,
Broke forth the midst, "This is my much beloved
In whom I am well pleased," a snow white dove
Floating upon its wings, descended through,
And, shedding a swift music from its plumage,
Cirled and fluttered to the Saviour's breast.

Miscellaneous.

The Man of Business.

"Husband," said Mrs. Hunter, as she
was seated at the breakfast table with
the father of her children. "I wish you could
find time to give a little attention to Wil-
liam. He has nothing to do, and, in con-
sequence, passes his time with boys, from
whom he will not be likely to learn any
thing good."

"My dear," replied Mr. Hunter, "my
time is at present so constantly occupied,
that I cannot see to him. As soon as I
can find time to make some inquiries
about a school, I will do so. He shall
have the best advantages for education
the country affords."

"I am afraid he will be ruined before
you will get time to find a school. He
has got to be so large now, that he needs
the restraint of a father's hand."

"If you can satisfy yourself as to what
school it is best to send him to, I will rely
upon your judgment, and he shall go as
soon as you can get him ready."

"I know nothing about schools, you
must select a school for him. But, in the
meantime, could you not do some thing
with him at the store? He must have
some thing to do, or he cannot be kept
out of mischief."

"You may send him down to the store
after he has got his breakfast, and I will
see what I can do with him," Mr. Hunter
then went to his store, where several men
were waiting for him. The store received
but a very small share of his attention.
He had a large factory to manage, besides
being a director in a railroad, and chair-
man of the committee for securing the
election of the candidate of his party.

William had been up very late the
night before, and he did not make his ap-
pearance at the breakfast table, until
nearly an hour after his father had gone
to his place of business.

"Your father wishes you to come to the
store, as soon as you have taken your
breakfast," said Mrs. Hunter.

"Do you know what he wants of me?"
said William, with a blush occasioned by
the fear that some of his irregularities
had come to his father's knowledge.

"He wishes you to assist in the store,"
said Mrs. Hunter.

"Very well, I will go down."

Now it happened that William had
made an engagement to meet some of his
companions, at ten o'clock. It would not
suit his purposes to be engaged at the
store. He didn't fail to go there, how-
ever; for he had not yet learned to practice
direct disobedience to his parents' com-
mands. He had little fear that his father
would notice him, or to assign to him any
employment, unless the matter was
brought to his recollection by some ques-
tion on the part of his son. That question
he was careful not to ask. He remained
at the store, in the presence of his father,
till nearly ten o'clock, when he left, to
join his companions at the appointed place.

Mr. Hunter did not come home to din-
ner. When he came in, at a late hour to
his supper, William was not with him.

"Where is William?" said Mrs. H.

"I do not know," said Mr. H.

"Has he not been with you at the store?"

"I remember seeing him some time in
the course of the day."

"I sent him down as you requested, in
hopes you would give him some thing to
do, to keep him busy."

"Ah, yes, I remember now; but he did
not say any thing to me about it."

"I told him you wanted his assistance in

the store. I presume he waited till he
got tired, and then went away. I wish
he would come home. He is forming a
habit of staying out later and later."

"He must be sent to school. I have no
time to attend to him. There is no use
in my undertaking it. Just get him ready
as soon as you can, and I will send
him at once to some good school, where
he will be taken care of. Where is the
paper?"

The newspaper from the city was han-
ded him, and after having looked over
certain portions which have no interest
for general readers, he was ready for his
supper. After supper he was to meet the
committee, who had the welfare of their
party in charge.

Mr. Hunter was too busy to give any
attention to his son! How came he to
be so busy? Was there a necessity laid
upon him to extend his business so widely
as to leave him no time to attend to the
education of his son—no time to take
care of his own soul? Was it more im-
portant that he should be rich, than that
his son should escape ruin?

How many fathers are there in this
land of enterprise and energy, who must
be classed with Mr. Hunter!

Mr. Hunter determined to give his son
the best advantages for education which
the country afforded. He was, doubtless,
willing to be at any expense that should
be necessary to secure that object. By
that means he thought to atone for his
own neglect!

There are duties that cannot be trans-
ferred to others. It is to the parent that
God, by his Providence and Word, says—
"take this child and train it for me." No
other person can do the work required of
the parents. The best educators can only
assist the parent.

Among the ruined of our land, how
many are the victims of parental neglect
—of neglect occasioned by the pressure
of business and worldly care!

A Kingdom Lost.

We have seldom seen a more impres-
sive picture than that of Napoleon at St.
Helena, standing with folded arms upon
a lofty crag of his rocky prison isle, and
gazing out upon the ocean, fit emblem of
his restless, vast, all-embracing ambition.
How gloomy the thoughts of that mighty
mind—how bitter his reflections. But a
few days ago an emperor, his word was
law over nobles and armies, his nod made
nations tremble. Now he is alone, an
exile, with "none so poor to do him rever-
ence."

His life then shone with all the
brilliance of the diadem and throne—
now its lustre is totally eclipsed, his sceptre
has departed, his throne is vacant, his
crown placed on another brow, and his
kingdom, with all its wealth, power and
gladness, is lost forever. A prisoner,
chained to the rock, he has no hope but
the grave which, will soon enclose con-
queror and conquered in its narrow portals.

But more agonizing yet will be the re-
flection of every lost spirit. There is a
nobler crown than Napoleon's, "The
mines of the earth have not furnished its
metal, and the depths of the sea hide noth-
ing so radiant as the jewels with which
it is wreathed." It is a "crown of life,"
a diadem of "glory" and of "righteous-
ness," the brilliance and beauty of which
mortal eye hath never seen, nor mortal
imagination conceived. There is a king-
dom to be inherited, a throne to be ob-
tained, far richer and grander than was
ever possessed by earthly monarchs.

That kingdom is prepared by the power
and love of the Almighty hand that filled
the Universe with suns and stars; that
throne is occupied by the King of kings,
and Lord of lords." It is an everlasting
kingdom, an incorruptible crown, and
those who are counted worthy to obtain
it, shall "reign in life" as "kings and
priests unto God, forever and ever." To
all who are willing to receive this price-
less crown as the free, blood bought gift
of the Redeemer, it is now held out by
his love. But all who neglect or spurn
it, will be "cast into outer darkness,"
where in hopeless captivity and utter
despair, they will have eternity to deplore
their folly, and to think of heaven lost.

Reader, this kingdom may now be
yours, but if you scorn it, how dreadful
your fate.

What shall soothe thy burning heart
When the waste and thou must part?
When the good will joy be crowned,
Sinners, where wilt thou be found?

ONLY A TRIFLE.—"That's right," said
I to my friend Simpkins, the baker, as the
sickly looking widow of Harry Watkins
went out of his shop-door with a loaf of
bread which he had given her—"that's
right, Simpkins; I am glad you are help-
ing the poor creature, for she has had a
hard time of it since Henry died, and her
own health failed her."

"Hard enough, sir, hard enough, and I
am glad to help her, though what I give
her don't cost much—only a trifle, sir!"

"How often does she come?"

"Only three times a week. I told her
to come oftener, if she needed to, but she
says three loaves are a plenty for her
and her little one, with what she gets by
sewing."

"And have you any more such custo-
mers, Simpkins?"

"Only two or three, sir."

"Only two or three; why, it must be
quite a tax upon your profits."

"O no, not so much as you suppose;
altogether it amounts to only a trifle."

"I could not but smile as my friend
repeated these words; but after I left him,
I fell to thinking how much good he is
doing with 'only a trifle.' He supplies
three or four families with the bread they
eat from day to day; and though the ac-
tual cost for a year shows but a small sum
in dollars and cents, the benefit conferred
is by no means a small one. A sixpence
to a man who has plenty to 'eat and
drink, and wherewithal to be clothed,' is
nothing, but it is something to one on
the verge of starvation. And we know not
how much good we are doing when we
give 'only a trifle' to a good object.

NATURAL PHENOMENA.—Nothing is more
wonderful than the endless variety of
form in the different species of animals,
plants and minerals, and yet each class is
governed by the same laws; and still
more wonderful are the infinite modifica-
tions of form in the same species. For
we believe, that since the creation of the
world to the present time, there never
has been two individuals of the same spe-
cies formed exactly alike in all their parts.
Let us illustrate this by another example
from the vegetable kingdom. We may
go to the forest, and after having fixed
upon one of its stately oaks, proceed to
an examination of its thousands of leaves,
and we shall search in vain, if we endeavor
to find two of them exactly alike in
size, shape and structure. Nay, we may
extend our search to the whole forest, or
even to the globe itself, and our investiga-
tion will show us how true is this fact.—
Yet the human race, the whole animal
kingdom and plants of every kind, al-
though ever varying, still preserve their
similarity of form, and individuality of
character, as at first formed, and will con-
tinue to do so to the end of time. One
uniform and fundamental plan was es-
tablished, alike in its grand leading
principles, but exceedingly varied in its
details. In the words of the Psalmist,
we may well exclaim, "O lord, how
manifold are thy works! in wisdom
hast thou made them all."

WATER CISTERNS.—Cisterns are now
constructed on scientific principles and
are found eminently to subserve the pur-
poses for which they are applied. There
is no heavy outlay required for brick,
limestone or plank, and the exquisite man-
ner in which all the details of the work
are consummated, ensures the owner
against the periodical occurrence of those
heavy pecuniary expenses which were
necessary formerly for repairs. By ex-
cavating a hole in the soil, in convenient
places—say in your shed or barn yard, of
the desired capacity, and coating the bare
sides with cement, you will secure a cistern
which will be permanent, and which
will cost you but a mere trifle. One man
will excavate it in a day or so, and a bar-
rel of cement, costing one dollar and thirty
cents, or thereabouts, will be sufficient
to coat it. The shape of the cistern, for
greater strength and convenience, should
be that of an egg, with the large end
down. The covering may be either of
wood or split granite, and should have a
hole for the insertion of the pump, and
another, provided with a wooden funnel,
rising six feet above the surface, for ven-
tilation. By filtrating the water from
your out-buildings, and keeping the funnel
constantly open, you will secure a
regular and constant supply of excellent
water, both for your stock and for domestic
use.—*Germania Telegraph.*

Sudden death is to some men sudden glory,
but to most it is sudden destruction.

HOWARD COLLEGE, Marion, Alabama.

FACULTY.

S. S. SHERMAN, A. M. President and Professor of
Chemistry.
Rev. T. F. CURTIS, A. M. Professor of Theology
and Moral Sciences.
A. B. GOODHUE, A. M. Professor of Languages.
Rev. R. HOLMAN, A. M. Professor of Mathematics.
J. A. VETTER, A. B. Teacher of the Preparatory
Department.

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

ADMISSION.

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

Students from another College, must furnish evi-
dence that they have left that institution free from
debt.

Applicants for an English Course, will be admitted
to such classes as they may be qualified to enter.

No one will be admitted to the Freshman Class un-
less he has completed his fourteenth year, nor to advanced
standing, without a proportionate increase in age.

Pious young men desirous of preparing for the Sa-
cred Ministry, will be welcomed to all the advantages
of the Institution and admitted to such classes as their
respective attainments will enable them to join, free of
any charge for tuition.

COURSE OF STUDY, &c.

In addition to the regular Collegiate Department,
which is thorough and extensive, embracing all the
studies usually pursued in the best Colleges, an Eng-
lish, or Scientific Course, prescribed for those
whose means are or may be such as to render a liberal
education inexpedient. This course includes all the
studies of the regular classes, except the ancient lan-
guages, and may be completed in three years.

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

EXPENSES.

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

per month for room, and servant to attend
upon it, per term, 10 00
Board, per month, from 8 to 9 00
Washing, do from 1 to 1 50
Fuel and Lights, of course vary with the season,
and will at all times depend much upon the economy
of the student.

Board, including lodging, washing, fuel, lights, &c.,
may be obtained in private families at \$13 00 per
month.

Tuition is required in advance, and no deduction is
made for absence, except in cases of protracted illness.
The student is charged from the time of entering to
the close of the term, unless for special reasons, he is
admitted on a shorter period. In the Theological De-
partment, tuition and room rent are free.

The necessary expenses at this institution are mode-
rate. Exclusive of clothing, they need not exceed
\$300 per annum. But if the student is allowed the
free use of money, and is disposed to be extravagant,
he may spend much more here, as well as elsewhere—
though it is believed that Marion presents fewer tem-
ptations to extravagance than any other town in Ala-
bama.

E. D. KING, President
Of the Board of Trustees.

W. H. HANSELL, Secretary.
Oct. 1, 1851, 31st.

BLANKS,
Printed text, with neatness and dispatch, at this
Office.

ORRVILLE INSTITUTE.

Orrville, Dallas County, Ala.

[No. of Pupils last Session, 164.]

FACULTY.

Rev. JAMES R. MALONE, A. A. Principal and In-
structor in Moral and Natural Sciences, and Belles
Lettres.

MALE DEPARTMENT.

Prof. WILLIAM LOWRY, M. A. Associate Prin-
cipal.

BENJAMIN F. MOSELEY.

FEMALE DEPARTMENT.

Mrs. HARRIET W. JEFFRIES.

Miss OLIVIA B. ALLEN.

Miss ELIZA D. THOMAS.

STEWART'S DEPARTMENT.

Mr. FELIX G. ADAMS & LADY.

GOVERNERS.

Miss ELIZA D. THOMAS.

THIS Institution has now entered upon its fifth
term, under the control of the same Principal.—
It has from its foundation, enjoyed extensive, contin-
uous and increasing prosperity; numbering last session,
164 pupils. Its present Board of Teachers will com-
pare favorably with any Institute in the South.
Professor LOWRY is a Graduate of Trinity College,
Dublin, in Ireland. He is a gentleman of varied abili-
ties, and high literary attainments. For the last three
years past, he has been Professor of Ancient Lan-
guages in the C. M. Institute, Selma, Ala. His re-
putation as a Linguist and teacher of Classic Literature
is too well known to require commendation from us.
Mr. MOSELEY is a gentleman whose sobriety, energy,
moral worth and literary attainments eminently qual-
ify him for his position.

Mrs. JEFFRIES is a lady of many years experience
in teaching. She has taught in Mississippi and various
places in Alabama, and continues to fill the position
she occupied last Session to the great delight of her Pu-
pils by whom she was universally beloved.
Miss ALLEN completed her course of study at Troy,
is a lady of high and various accomplishments, and
continues in charge of the Music Department,—the
duties of which she discharged with eminent ability and
success. Her singing is splendid.

N. B. The number of Teachers in the Orrville In-
stitute is not limited, but others will be instantly em-
ployed if necessary. None but those eminently qual-
ified will ever be engaged.

Rates of Tuition Per Session of Ten Months.

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

One-half of Tuition fees due on the first February;
balance at the close of Session. Each Student will pay
from time of entrance to the close of Session. No de-
duction can be made at the discretion of the Principal. The
Trustees and Faculty have organized the classes in regu-
lar College form. They intend to charter the Insti-
tute at the next Session of the Alabama Legislature. The
friends and patrons may now enter their children
with full assurance in the perpetuity of the Institute—
and with certainty rely upon it—that in the Orrville
Institute they can have their children prosecuted as full,
thorough, and extensive Course of Education, as any
College in the South.

There is a flourishing Sabbath School in the village,
which each Pupil will be required to attend, unless
the Parent or Guardian forbid it.

There is a Division of Sons of Temperance here, and
the citizens and Trustees are determined to use all
legal means to prevent the vending of ardent spirits.

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

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

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

BOARDERS IN THE INSTITUTE.—Only by Boarding in
the Institute can the highest advantages of the Insti-
tute be realized. Here the young Ladies are always
under the care of the Teachers, and have regular hours
of study and recreation. Board then in the Institute.

BOARD can be had in the village, Institute and
vicinity, for \$8 00 per month, including washing, room,
fuel, &c.

Total expenditures in the Male Department for
Board, Tuition and in highest classes, per session, \$120
Total expenditures for same, for a young Lady, \$130
Total expenditures for same, for any young Lady,
including Music, 165

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

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

Board of Trustees:

Rev. W. THOMAS, President,
J. F. ORR, Vice President,
The Hon. G. COBB, M. D., Secretary.

E. B. HOLLOWAY, JAMES WHITE, JAMES WEST,
FELIX G. ADAMS, LEWIS B. MOSELEY,
ALFRED AVERY,

A. Y. HOWELL, JAMES D. M'ELROY,
B. E. COSS, M. D., P. T. WOODALL,
JOHN A. NORWOOD,

ORRVILLE, August 20, 1851.

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 de-
partment is now completed, and a very superior Chemi-
cal 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 beau-
tiful and commanding eminence in the Western part
of the town. This house, by suitable repairs and paint-
ing, will be ready for comfortable occupancy by the
first of the session.

Faculty:

Rev. RUFUS C. BULLINGTON, President, and Professor of
Ancient Languages, Moral and Intellectual Philosophy.
MR. WILLIAM FORTER, 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 CLARKE as Principal, and Mrs. MARTHA G.
CLARKE and Miss HARRIET DEAN as Assistant.

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 \$8 to \$10, per month.
By order of the Board.
GEO. W. BAINES, Sec. Coa.
Aug. 5, 1851.

H. H. HANSELL & BRO.
24 Magazine Street, New Orleans, La.
WM. S. HANSELL & SONS,
28 Market Street, Philadelphia.

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

A. BATES, M. D. respectfully informs the citi-
zens of Marion and its vicinity that he is located
in town, and offers his professional services at all
hours. His residence and office are at the house
formerly occupied by Mr. Wm. Huntington.
Marion, Jan. 20th 1851. 48ly.

Mississippi Female College.

[UNDER THE PATRONAGE OF THE MISSISSIPPI BAPTIST
CONVENTION.]

FACULTY.

REV. WM. CAREY CRANE, A. M. President and
Professor of Ancient Languages, Ethics and
Belles Lettres.

A. HIEKE, Professor of Drawing and Painting.