

South Western Baptist.

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TERMS.
The terms of our paper will henceforth stand thus: A single copy, \$2 50, if paid strictly in advance. A single copy, \$3 00, if payment is delayed three months.
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Original.

For the South Western Baptist.
New-York Correspondence.

The weather—Temperance Law, &c.
Dear Brother:—Allow me to introduce myself to your readers, with a word respecting that common topic, the weather. While you have probably been enjoying what would be to us a genial climate, in this northern region have been for a few weeks past, shivering amid snows and frosts, with temperature from 15 to 25 degrees below zero. Though milder now, it has been the most severe weather, so far that we have had, for many years. The cars on our New-York and Erie Rail Road, (which passes through this part of the State,) has several times been stopped by snows.

The great question that now interests the people of the Empire State, is that of Temperance. Great efforts are being made to secure the passage of a law in our Legislature this winter, that shall meet the demands of the age. The whole catalogue of Temperance Organizations have met at Albany for the purpose of holding their regular meetings, and having a grand Mass Convention, which is to come off on the 25th, when a number of eloquent speakers and a great demonstration is anticipated.

The Eastern New-York Grand Division of the Sons of Temperance, met on the 14th. On the evening of the 15th they marched to the Assembly Hall, had a public meeting and several addresses of a very interesting character. Their petition list to the Legislature numbers some twelve thousand, "and still they come," which added to those presented by the Western Grand Division, the State Temperance Society, W. M. A. Temperance Convention, &c., all praying for nothing short of the "Maine Law," must convince our Legislature, and your readers, that the people of the Empire State are getting in earnest about this important subject.

This so-called "Maine Law" is properly named. 1st. From the fact that it is a native, or at least first it was adopted in this country, by the State of Maine.

2d. It is the only law that ever did any great amount of good, by way of preventing drunkenness and crime. To its righteous provisions let us give a hearty Amen.

3d. It is the first and main thing that should engage the attention of our legislative bodies. Make it soon be the main law throughout the length and breadth of the land.

May I hereafter say something respecting our churches, religious state, "Spiritual rappings," "trappings," &c., &c.

RADICAL.
Sachara New York, Jan. 26, 1852.

For the South Western Baptist.
The American Tract Society.

The Executive Committee, who have the responsibility of conducting the affairs of this Society, consists of sixteen members, of various denominations, whose services are gratuitous. Meetings are held monthly, when the doings of the Publishing, Distributing, and Finance Committees are reviewed, and current business transacted. No salaried officer has a vote in committee.

At the meeting held on the 19th inst., various letters were read from missionaries and others in different parts of the pagan and Roman empire, soliciting aid in the distribution of printed truth in many languages. The sum of \$18,000 has been appropriated to meet such applications for the year ending April, much of which remains to be raised.

The receipts for the month of December were \$88,207 99, and for nine months ending Jan. 1, 1852, \$253 57, of which in donations, \$67,866 64. Gratuitous circulation for the same period, 35,370,000 pages. The present indebtedness in notes for printing paper, payable within six months, is \$42,074.

The circulation of the *American Messenger* is now 200,000 copies monthly, and the *Messenger in German* begins the year with 30,000 copies. "The Child's Paper," a new and beautiful monthly, starts with a large subscription list. These periodicals are self-supporting.

The daily issue of books and tracts is equal to about 35,000 copies, requiring nearly 300 laborers in the manufacturing department, and supplying some 400 colporteurs, and thousands of voluntary helpers in the circulation, by sale or gift. Few, if any, of the useful institutions of the country, are more enterprising in diffusing religious knowledge among the destitute masses of men, native and foreign. The untiring character of this agency renders it all the efficient and useful, and commends it to the confidence and support of all good men.

NEGLECT OF PRAYER.—The longer a believer hath neglected prayer, the harder he finds it to pray; partly through shame—for the soul having played the truant, knows not how to look God in the face; and partly through the difficulty of the work, which is doubly hard to what another finds, who walks in the exercise of his graces. It requires more time and pains for him to tune his instrument, when all is out of order, than for another to play the lesson.—*Gurnall.*

Religious Miscellany.

Vestibule of Vanity.

"Vanity of vanities, saith the preacher, vanity of vanities, all is vanity." Eccles. 1, 2: 11.
Ecclesiastes is Solomon the prodigal, re-exhibited by Solomon the preacher. The wisest of worldlings here opens a window in his bosom and shows us all those fluctuating emotions and conflicting passions which whirl and eddy in every heart whose currents run opposite ways. In this separate enclosure, so unlike the surrounding Scripture; such a contrast to the joyous parterre which blossoms beside it, the traveler has planted the wormwood and the rue, all the bitter herbs and the lurid which he gathered in his grand tour of vanity; and he has left them, at once, a memorial and a medicine—a record of his own painful experiences, and a corrective to curious speculation and sensual indulgence.

The right way to understand Ecclesiastes is to read it alongside of the other Scriptures.—Obscure in itself we must take the daylight at the end as a lamp to guide us as we go; and for its darker recesses we may borrow the bright lantern of prophets and evangelists. We shall thus not only find its personal safe and profitable, but as its dark sayings flash into significance, and its negations are filled up by comparative verities, in its sternness we shall recognize another feature of Revelation's symmetry. Solomon will tell us the vanity of doubt; the rest of the Bible will tell us the blessedness of a firm belief. Solomon will tell us the misery of the selfish, who seeks to be his own all in all; the evangelists will tell us the blessedness of a true benevolence. Solomon will tell us the vanity of the creature; the rest of the Bible reveals the sufficiency of the great Creator. Solomon will tell us how he amassed unprecedented riches, but found no comfort in them; his shepherd sire will answer by anticipation, "My cup runneth over. Surely goodness and mercy shall follow me all the days of my life; and I shall dwell in the house of the Lord forever." Solomon will tell us how, in a palace and a crown, and in imperial fame, he found nothing but chagrin; Jesus will answer, "In the world ye shall have tribulation; but in me ye shall have peace." Solomon the sage will tell us, "Vanity of vanities, all is vanity." Solomon the saint will answer, "O Saviour, thy love is better than wine. Draw me, and I will run after thee. Tarry with me until the day break and the shadows flee away."

This passage is the preamble to the book.—And it is an appropriate preface. Like centinels of cypress, cold and glaucous, at a winter-garden's gate, like sphinxes of solemn stone flanking the entrance of the Silent Land, this prologue is a fit introduction to the mournful story we are about to read, and ushers us at once into its realms of dreariness. As much as if he said, "It is all a weary ground. This system of things is a perpetual self-repetition, quite sickening. One generation goes, another comes. The sun rises, and the sun goes down. That was what the sun did yesterday, and what I expect it will do to-morrow. The wind blows north, and the wind blows south; and this is all it has been doing for these thousand years. The rivers run into the sea, and it would be some relief to find that sea up-filling; to perceive the clear waters wetting the dry shingle, and brimming up to the green fields, and floating the boats and fishes up into the forest; but even that inconvenient novelty is denied us; for though the Nile and many a river has been tumbling a world of water into it, this tide will not overstep its margin; the flood still buoys, but still refuses to cross its bounds. Words themselves are wearisome, and it would tire you to enumerate those everlasting mutations and busy uniformities which make up this endless screw of existence. There are no novelties, no wonders, no discoveries. This universe does not yield an eyelid, to its occupant. The present only repeats the past, the future will repeat them both. The inventions of today are the forgotten arts of yesterday, and our children will forget our wisdom, only to have the pleasure of fishing up, as new prodigies, our obsolete truisms. There is no new thing under the sun, yet no repose. Perpetual functions and transient objects—permanently combinations, yet shifting atoms, sameness, yet incessant change, make up the monotonous melody. Woe's me for this weary world!"

In such feeling I think it possible that a few of my hearers may sympathize. To you it is very painful—this fugacity of time—this flight of years and ages—this coming flight of years and ages—this coming and going of the generations. And to you it is very oppressive—this monotony of life—this constant recurrence of the same small pleasures and this total absence of any magnificent enjoyment. You both want something of which you may say, "See, this is new," and something of which you may feel, "Now this is good, this is noble; here is something which will never pass away; a joy that will be my comrade through eternity, for neither it nor I shall ever die." From such vexing thoughts might you not escape by taking refuge in one permanence and one variety to which the royal preacher does not here advert? I mean the soul's immortality, and the renewed soul's perpetual juvenescence; that attribute of mind which makes it the survivor of all changes, and the faculty of unregenerate humanity which renders old things new, and suffices with perpetual freshness the things most familiar.

It is true that, compared with many visible objects, man is ephemeral. Compared with the sun that shines over him—the air which fans him—the ocean on which he floats, his "duration" is a swift decay. And there is much pensiveness in the thought of his own frailty. To look out, as we were last week looking, on the plenitude of the summer; to view the exuberance of verdure in the woods, and the soft warmth on the waters; to inhale the fragrance of roses, mingled with earth's ripeness, and think how soon our eyes must shut forever on that landscape—how soon aromatic breezes and blushing flowers shall stir no animation in our tombs—to think there will be as much of ecstasy in the season, but in that ecstasy we will be no sharers; or as the poet has expressed it in his "Farewell to the Brook"—

Flow down, cold rivulet, to the sea,
Thy tribute wave deliver;
No more by thee my steps shall be,
Forever and forever.

But here will sigh thine aspen-tree,
And there thine aspen shiver;
And here by thee will hum the bee,
Forever and forever.

A thousand suns will stream on thee,
A thousand moons will quiver;
But not by thee my steps shall be,
Forever and forever.

In such contemplations there is a deep pathos and to surrender the spirit to their habitual mastery would be to live a life of constant melancholy.

But whatever may be the sensations of worldlings, these ought to be the feelings of Christians. Jesus Christ hath brought immortality to light through the Gospel. He has taught us that amidst all sublimity, perpetuity, the most perpetual is the soul of man. He has assured us that the man who believes in Himself shall never die, and that of all things which ever tenanted this planet, the most enduring are Himself and those whom faith and affection make one with Himself; the great Alpha and Omega, all the redeemed existence included in his own.

The Question of the Day.

There is one greater than that of intolerance to be talked about in this country. There are thousands of good people who believe that intolerance is the greatest evil in this world.—And they labor honestly and well to put it down. God bless them, and give them a great victory, and a great reward.

But there is a greater evil and a greater question to be asked and answered respecting it.—We are almost afraid to put the question, so many will smile at our simplicity, and so few have thought of it as we.

The question is this: Shall we have a Sabbath?

If the thousands of our readers who go quietly to church on the Lord's Day, and after comfortably hearing a good sermon, return to their peaceful homes and spend the day in the midst of their families, suppose that all the rest of the world do the same thing, they are very much mistaken. Continental Europe has no Sabbath and Continental Europe is coming to America. Sunday in our large cities, Sunday in our Western States, is fast becoming no Sabbath. It is a holiday, not a holy day. It is a day of pleasure, and frolic, or travel and the means for all sorts of Sabbath-breaking pleasure are furnished in vast profusion, till New York is a good enough Paris for any body.

A nation without a Sabbath, is a nation without God, and without hope. France needs a Sabbath to-day more than she needs an army, or a decent President. We must maintain the Sabbath, or we shall soon be on the ocean without helm or compass.

As citizens and Christians, we must wake up this matter. Men of business ought to see that it is good economy to work six days and rest one. Facts prove this, if they prove anything. Testimony that would be sufficient to justify them in the investment of millions, has been furnished again and again, till it is a settled fact that policy requires a Sabbath, while duty enjoins it.

On the Sabbath, no railroads run out of Boston or in but the morning train for the New York steamboat. Is there any greater necessity for railroad Sabbath desecration here than there? We are not superstitious or bigoted, but we believe that the God of the Sabbath is the God of Providence, and whether men of business think so or not, we are sure, that it is dangerous for any company to drive their cars over God's earth on the day when He has commanded them to rest. Try it. Put down the Sabbath. Compel your engineers, and conductors, and switch tenders, and brakemen to trample God's laws, and neglect the house of God; give them no time for calm repose and moral improvement—let them be the same sort of men that habitual Sabbath breakers always are, and if they do not run your cars into perdition, then is God infinitely better to you than you deserve.

Is this earnest language? Not more earnest than the times, and the cause demand. We are in imminent danger of making wreck of the Sabbath, and with it will go down the whole of religious institutions. We may have a Papal Sunday, but what Papal country under heaven is there worth living in? We may have no Sabbath at all, and what good citizen would buy a house or farm where there was no day for the worship of God?—N. Y. Ob.

Christians Leaving their Card at the Throne of Grace.

It is related of a Frenchman, that he visited his chapel in Paris to pay his daily devotions, and finding no priest in attendance, he walked up to the altar, with a low bow laid his card upon it, and retired with great complacency that he had offered an acceptable sacrifice to the Lord. But is the Frenchman alone in this mere complimentary pretension of respects? Are the hurried morning devotions of many professed Christians any better than laying a card upon the altar? And are they not as well satisfied with their brief and unthinking approaches to the throne of the Almighty as the polite Parisian? Prayer, as we believe, is never truly offered, unless we secure spiritual communion with God. The heart must be warmed with live coals from the altar, and God's presence must be enjoyed, before we are prepared for the toils and duties and disappointments of life. A man who truly communes with God in the morning, will keep himself in a calmer, holier mood through the day. There will be an equable frame of the mind, and a cheerful seriousness of demeanor, through all the exciting events in which he may be called to mingle, which will show the observer where he has been, and where he obtained that ethereal, unearthly temper. The Christian who truly begins the day with God, will pray when he goes out and when he comes in, will recognize the Divine Hand in all the events which transpire around him, and will live in heaven while he lives on earth. We say then, to all men, and especially to all business men, see that your morning devotions are thoroughly performed. Stay in your closets till your hearts are melted with a view of your sins and of the preciousness of the Saviour, and till you obtain that holy nearness to Him, which will be your solace, comfort and protection through the day.

Keeping the Heart.

THE CORRECTIVE SELF-COCHET.

The constant and careful observation of our hearts will serve to prevent immoderate self-love and self-conceit; to render us sober and modest in our opinion concerning, and in our affections towards ourselves; qualifying us to comply with the apostolic precept, "I say to every man not to think of himself more highly than he ought to think; but to think soberly; that is, not to over-ween or over-value ourselves and our things; for he that by serious inspection upon his own heart shall discern how many faults, impure and ugly thoughts do swarm within him, how averse his inclinations are from good, and how prone to evil; how much his affections are misplaced and disordered; who shall observe how clouds of darkness, error, and doubt, do hover upon the face of his soul, so that he quickly taketh up opinions, and soon layeth them down, and often turneth from one mistake unto another; how unsettled his resolutions are, especially in the pursuit of the best good; and what corrupt mixtures cleave to his best purposes; who taketh notice how backward he is unto, and how cold in devotion towards God; how little sensible of his goodness, or fearful of his displeasure, or careful of performing his duty towards him; how little it is that he desireth or delighteth in the good, that he pitieth and grieveth at the evil of his neighbor; how sluggish also and remiss he is in the pursuit of his own highest concerns; he that doeth, I say, frequently with heedfulness regard these imperfections and obligations in his own heart, how can he be ravished with self-love? how can he be much taken

"Ye will not Come unto Me."

"Methinks, says McChesney, 'there is a touch of heaven's melody in these words.' True; but how mournful is the strain. A sadness, such as moved the Saviour to tears, when he looked down upon Jerusalem, from the heights of Olivet, seems to pervade this solemn declaration. It sounds dirge-like, as if uttered at the grave of a human soul. Or, as it mingled with the reproachful accents of an accuser, there were heard the tones of the Judge, showing the criminal his amazing error ere he pronounces the sentence, which seals him up to death.

"Ye will not come unto me." How wonderful, then, is, unbelief. Why should we not go to God, when we are weak, helpless, dependent men? Why should we not go to the Son of man, when we need, in our manifold trials, a sympathizing friend, into whose bosom we may cast ourselves? Why should we not hasten to the Fountain, when we are polluted, or search for a Redeemer when we are enslaved, or strive to plant our feet upon the Rock, when we are sinking in the flood? Why should we not seek the righteousness we must have, or be forever excluded from the presence of God?

"Ye will not come unto me." How blind then must the mind of man be. Christ is the most glorious of the Sons of God. He is the brightness of the Father's image. He is full of grace, and in him are hid all the treasures of wisdom and knowledge. He is the bright and morning star. Not to come to Him, is to stand afar from the source of all knowledge, purity, righteousness and hope. It is to cut ourselves off from wisdom—the highest wisdom—the wisdom which is "unto salvation." Surely men would not do this if Satan had not blinded their minds.

"Ye will not come unto me." How hard must the heart of the sinner be. No tenderness and compassion are so great as the tenderness and compassion he neglects. No mercy is so large and free as that which he scorns. The infinite love of a God, and the sweet sympathy of a brother man are combined in the Saviour he is turning away from. "Greater love hath no man than this, that a man lay down his life for his friends." This love is the love to which the sinner's heart is insensible. The voice of a dying Saviour is the voice to which his ears are closed.

"Ye will not come unto me." How hopeless, then, is the condition of the impenitent sinner. Besides the Lamb slain from the foundation of the world, there is no other sacrifice for sin.—The cross of Christ Jesus, is the last hope of our guilty world. But to this cross he will not come. In this sacrifice he has no interest, and no wish to secure any. His unwillingness to be saved, is making it certain that he will be lost. He is afar off, and he loves to make distance wider. How just his doom! how hopeless his condition!—*Observer.*

On Remission of Sins in Baptism.

"Repent and be baptized every one of you in the name of Jesus Christ, for the remission of sins."—Acts 2: 38.

In what sense then are we to understand the expression, "be baptized—for the remission of sins"? Or, how is baptism to be considered as being "for the remission of sins"? I answer, in the way of testimony or declaration; nor are there wanting other scriptural expressions which, as to their construction, are to be ranked in the same category. A thing is sometimes represented as being then effected, when it is declared and made manifest.—See Matt. 5: 44, 45. "But I say unto you, Love your enemies, bless them that curse you, &c. That ye may be the children of your Father which is in heaven." "That ye may be"—that you have it evinced, and make it manifest, that you are the children of God. And so, when it is said 1 Pet. 3: 21, that "baptism doth now save us" (so Noah and his family were saved in the ark), shall we understand that baptism does actually de facto effect our salvation? No; but that it is the appointed visible token of salvation. In the same category is to be reckoned that expression, Acts 2: 16; "Arise, and be baptized, and wash away thy sins, calling on the name of the Lord." It is not necessary, nor is it consistent, to understand that sins are actually washed away in baptism; but that it is then manifested, by the visible pledge thus given. And once more; when it is said, Rom. 6: 4, "Therefore we are buried with him by baptism into death," are we to understand that the believer does really die to sin in the act of baptism? or, that he thus proleptically receives the death stroke—laying himself under a solemn obligation, continually to die to sin and rise to newness of life? The latter appears to be the true understanding.—*Rev. A. Broadus.*

Reasons for not Dancing.

The printers of Cincinnati, lately got up a grand ball, in honor of some great event, we have forgotten what, and appointed Mr. J. C. Cist, who is an old "blue stocking Presbyterian," one of the Board of Managers. He declined the honor in the following style in his paper the next day:

"I fear that I should make a poor ball-room manager. I never danced in my life, and at the age of sixty, should make an awkward figure in going through the elements of the performance. 'Who drives fat oxen should himself be fat.' Who assigns places to dancers, and superintends the exercise, should know how to dance.

I fear, that I should be a fish out of water, in the midst of the gay throng. All my labors make me more familiar with the head than the heels. Dancing has always appeared to me a very silly employment. To see a number of ladies and gentlemen springing and capering about for no other apparent or assignable reason, than that a negro or white fiddler is employed in rubbing the hair of the horse against the bowels of the cat, is in my eyes excessively ridiculous. I know that there are some persons who say that it is natural to jump and spring under the influence of rejoicing. That may be an appropriate mode of manifesting the feeling of joy—but in the ball-room, jumping is not the effect, but the contemplated means of raising enjoyment.

But it is said, even the animal creation skip and dance under the exhilaration of happiness.—They do in extreme infancy, the kitten and puppy, the lamb and the kid, frisking and capering about. But when these animals attain years of discretion, they dance and frisk no more.

Dancing then is a sport for children, one of those amusements or diversions inappropriate to age and knowledge.

For me to oversee a collection of grown up children indulging in such pastime, I fear I should give my jaws such severe strains in yawning, as to deprive me of the comfortable use of them at the dinner table for weeks.

I beg leave, therefore to decline the distinction thus conferred on me. I trust I shall be considered neither proud nor saucy in so doing.

with himself? Can any man dot up a such deformity, admire such weakness and wickedness? No, surely. That men are so amorous of themselves, so haughty and arrogant in their conceit, doth constantly arise from not reflecting on their own hearts; not holding themselves attentively enough in that mirror; not considering, according to just representation there, how little lovely or worthy they are; if they did practice that, they would see reason, and thence become inclinable rather to despise, to loathe, to pity themselves."—*Dr. Isaac Barrow.*

Advice to Young Merchants.

Prove by your life that a merchant can live nobly in his profession, can be a merchant and still live a life of love, of truth and of heaven. There is nothing intrinsically wrong in wishing for pecuniary success, and it is often a good feeling at bottom which stimulates it. All young men wish to obtain influence, to gain a standing in the community; all their hopes of usefulness rest on that. Therefore they wish to stand well at every point; to come up to all the current standards, to have no body look down on them on any ground. Even a wise man may feel something of this. If one went to teach a savage nation, who had no standard of merit but skill with the bow and arrow, one would naturally like to be found a good marksman; first equal or excel them on their own ground, and then lead them a step farther. So a young man in this community, wishing to do as others do, belongs to a military company or an Odd Fellows' Lodge, or is a vote distributor every November, or gets chosen to General Court, if possible—but above all makes money—and then he has earned his freedom, stands on his own foundation, and no one need look down on him.—He has gained "an independence" literally.

So far so good, but the danger!—the danger is that the end is forgotten in the means, and by the time he has got money, he has long given up to use it; he wants general enlightenment, thought, reading, observation, knowledge of society, practical beneficence, faith in any new idea. Poor creature! he has staid underground in his gold mine till his eyes are as blind as the sightless fishes of Mammoth Cave; and so, finding that he cannot escape out of money making into any thing else, he goes back to that again and borrows a little more.

"But the story (you say) this disastrous charge will never come to me. I will not be one of those old men yonder, who have spun their souls into gold, and point to that as the only result of their life's career." But do you know that every one of those old men said the same thing when they were young? Few men are born as base as the exclusive love of money, making renders many. Guard against the temptations which have made them what they are.—Remember these stern words of Old Scripture: "As a nail sicketh fast between the stones of a wall, so doth skin stick close between buying and selling." Buy and sell with your inner eyes open as well as your outer—least while you protect yourself from being cheated by your neighbor, you cheat yourself out of some thing more precious than he can ever get from you. Among the ancients it is said that Plutus, protector of merchants, was also God of lies, and he still teaches his followers to deceive themselves quite as often as they deceive each other.

It is well to be independent; but it is a sham independence which is bought with money. It is well to show what good can be done with wealth, but it is better to show what good can be done without it. Whence have come the great examples of this world thus far, from the rich or from the poor? Ponder the answer of St. Thomas Aquinas to the prelate who once exhibited to him great vessels of precious coins, and said: "Behold, Master Thomas, now can the Church no longer say, as Peter said, 'Silver and gold have I none!'" "It is true," replied the holy man, "neither can she what immediately follows, 'In the name of Jesus Christ, rise up and walk!'"—*Hunt's Merchant's Magazine.*

Power of the Gospel.

A carpenter who was building the church at Waimate, a missionary station in New Zealand, engaged a native convert to work in his garden, and promised to pay him for his labor. As soon as the native had finished, he went to the carpenter for his wages; but instead of getting paid, another of the European workmen knocked the poor native down, and kicked him very cruelly while lying on the ground. The native bore it all most patiently, not murmuring nor resisting, till the other had ceased his cruelties; but then, starting on his feet, he seized the other by the throat, shook him as if he had been a cat, and brandished a sharp tool over his head, with which he might have taken away his life. Now, said the native, you see your life is in my hand; you owe your life to the preaching of the gospel. My arm is quite strong enough to kill you, but my heart is not, because I have heard the missionaries preach the gospel. If my heart were as dark as it was before I heard them preach, I would strike off your head. You owe your life to the preaching of the gospel. He then let the workman go, without having done the least harm to him.—*Youth's Miss. Rep.*

The Poor Infidel.

We pity him, A causeless object in a causeless world, he goes dolefully and stumbling along, certain of nothing, but his own uncertainty. Every act almost of his life is a practical refutation of his error, yet he does not know it. If he is a farmer, the sowing of his seed illustrates the principle of faith he denies. If he is a merchant, he sends his ships to ports he never saw, and which, hence, according to his reasoning about religious things cannot exist. If he is a parent, he finds needful the application of the principles of government, which extend through the realms of the universal Father, but which he ignores when found in the Scriptures. If he is a scholar, he receives the classics as from the pens of Homer or Xenophon, on half the evidence furnished of the authenticity of the Bible. His life is a blank as to any useful deeds or real enjoyment, and his death is unhalloved and unblissed. There is a God, he believes it not. There is a heaven, but not for him. There is a hell, he shuns it not. There is a hope, it sheds no radiance on his pathway.

The Unforgotten Man.

The bread between his teeth, his daily banquetings his sleep and his toil, his study and his pleasure, his home and his kin—all are accursed. Like the food of the murmurers who perished with the quails for which they clambored yet unhewed, we are if impenitent and unpardoned, but fasting to fill our dishonored and hopeless places in Kibroth Hattavaah, the graves of lost. Like dives the sumptuous fare but ushers in the torment of the parched tongue, and the upward dardings of the quenchless and intolerable burning. Unpardoned, our prosperity is but like the glorying of Herod, when the acclaim of the mob was yet ringing in the ears, while the worms of vengeance were fastening on the heart; or like the fastings of Belshazzar, on whose revelling-dashed the scymetar of the Persian slaughter, and the riot lay crushed under sudden doom. Let God withhold what he may of earthly good—health, knowledge, freedom, and honor—if he but grant the pardon of sins, the renewal of the heart, and acceptance in the day of the Lord Jesus—if he but forgive, though he give not—then all earthly losses and crosses, however severe, however many, however long, are but the brief and salutary pain inflicted by the skillful oculist as he touches the cancer—a sharp pang, but soon past, and letting in at last on the sufferer's eye the flood of new born day. But if on the other hand, my groveling and covetous heart choose earth and slight the skies, if I virtually say to God, Give, only give, but I care not to have thee forgive, then all my treasures and raptures and achievements here are but as the tuft of grass which the ox snatches by the road side, as it is driven unconsciously to the shambles—a morsel whose sweetness is not long to be enjoyed, and that will not ward off the fatal death stroke, or hili the agonies of impending dissolution. With an Alexander's sway and an Alexander's name given me, but my sins not, through Christ, forgiven me, better had it been for me that I had never been born.—*Dr. W. R. Williams on the Lord's Prayer.*

Burning the Martyrs.

In the pages of that honest old chronicler, Strype, may be found the annexed bill of expenses for the burning of Bishop Ridley and Latimer, by the Roman Catholics, at Oxford, on the 17th of October, 1555:

For three loads of wood faggots, to burn Ridley and Latimer,	s. d.
Item, one load of turse faggots,	12 0
For the carriage of these four loads,	3 4
Item, a post,	2 0
" two chains,	1 4
" two staples,	3 4
" four laborers,	0 6
	28 8
	£25 2

IMAGERY OF SCRIPTURE.—How majestic is the imagery of Scripture, when it presents to us our Maker and God, as leading all the orders of his animate creation, and ministering continually what they as constantly need, for the sustenance of the life which he has bestowed upon them. "The eyes of all wait upon thee, and thou givest them their meat in due season: thou openest thine hand and satisfiest the desire of every living thing." "He giveth to the beast his food, and to the young ravens which cry." The sea-gull winnowing the salt and wintry air along our coast; the petrel twittering in the storm over the far blue waves of mid-ocean; and all the tribes that cleave the air, or traverse the deep paths of the seas, or rove our earth, look up to his daily vigilance and bounty, under the pressure of their daily necessities. To him the roaring of the beast, and the chirping of the bird, and the buzzing of the insect, are but one vast symphony of supplication from the hosts which he feeds. To his capacious garner their successive generations have resorted, and yet those stores are not spent; neither has the heavenly Provider failed in his resources, nor have the expectant pensioners been left to famish.—*Dr. Williams.*

POWER OF THE GOSPEL.—A carpenter who was building the church at Waimate, a missionary station in New Zealand, engaged a native convert to work in his garden, and promised to pay him for his labor. As soon as the native had finished, he went to the carpenter for his wages; but instead of getting paid, another of the European workmen knocked the poor native down, and kicked him very cruelly while lying on the ground. The native bore it all most patiently, not murmuring nor resisting, till the other had ceased his cruelties; but then, starting on his feet, he seized the other by the throat, shook him as if he had been a cat, and brandished a sharp tool over his head, with which he might have taken away his life. Now, said the native, you see your life is in my hand; you owe your life to the preaching of the gospel. My arm is quite strong enough to kill you, but my heart is not, because I have heard the missionaries preach the gospel. If my heart were as dark as it was before I heard them preach, I would strike off your head. You owe your life to the preaching of the gospel. He then let the workman go, without having done the least harm to him.—*Youth's Miss. Rep.*

THE POOR INFIDEL.—We pity him, A causeless object in a causeless world, he goes dolefully and stumbling along, certain of nothing, but his own uncertainty. Every act almost of his life is a practical refutation of his error, yet he does not know it. If he is a farmer, the sowing of his seed illustrates the principle of faith he denies. If he is a merchant, he sends his ships to ports he never saw, and which, hence, according to his reasoning about religious things cannot exist. If he is a parent, he finds needful the application of the principles of government, which extend through the realms of the universal Father, but which he ignores when found in the Scriptures. If he is a scholar, he receives the classics as from the pens of Homer or Xenophon, on half the evidence furnished of the authenticity of the Bible. His life is a blank as to any useful deeds or real enjoyment, and his death is unhalloved and unblissed. There is a God, he believes it not. There is a heaven, but not for him. There is a hell, he shuns it not. There is a hope, it sheds no radiance on his pathway.

THE BAPTIST

MARION, ALA.

WEDNESDAY, FEBRUARY 11, 1852

TRAVELLING AGENT.—Having a large amount of unsettled business in different parts of the country, and being unable from the duties of our office to attend to it in person, I have sent out my son, Williams E. Chambliss, with full powers to close it in any manner usual to our office. He is at present on a tour through the counties of Greene, Tuscaloosa, Pickens and Sumter, in this State, and Lowndes, Noxubee, and Kemper, in Mississippi. Brethren indebted to our office in those counties may expect a visit from him shortly, and they will greatly oblige us by promoting the object of his mission, by providing themselves with the means of cancelling our claims when called on.

AN EDITOR'S COMPLAINTS.—We have many of these in reality; but then we occasionally have such as greatly oppress us. During the last week we received an unusually large number of letters from divers parts of the country; and (1) we remark, that they contained scarcely one dollar on an average—a horrid fact at this season of the year, when we have such heavy liabilities to meet, and that after such poor collections during the year past. (2) That our losses by discontinuances were about fifty dollars. We had indeed a greater addition than decrease to our list of names; but then those who discontinued owed us from one to nine dollars each. We are, too, ashamed to add, that among these defaulters were two ministers of the gospel! Should not men who act thus with a publisher—who deliberate on the subject three years, and slope to parts unknown, leaving their subscription unpaid, should not the names of such men be exposed, should not the men be dealt with in the church of God? We are strongly tempted to publish the list in this place, and verily we think, if we have many more of the same sort we will do so.

CHAS. E. PARKER requests us to call attention to the advertisement of the Marion Tin Shop, and especially requests every body who wants anything in his line to call and buy.

CHAS. OF ADDRESS.—Rev. W. J. Leiford having located at Columbia, Callwell Parish, La., requests his correspondents to address him at that place.

Rev. J. R. Humphries having removed to Waverly, Chambers county, Ala. requests his correspondents to address him at that place.—(Christian Index please copy.)

Rev. Joseph Mitchell having removed to Milton, Florida, requests his correspondents to address him accordingly.

LONG OBITUARIES.—We sincerely wish it were in our power to awaken universal sympathy with those who have lately lost dear friends; but this we cannot do, though we fill three pages of our paper with the best descriptions of their departed worth. None but those who are personally interested will read long obituary notices, and those who do not will assuredly complain if we appropriate an undue space to that kind of matter. We have on hand at the present time, at the least calculation, three columns of obituaries, some of which are from two to three pages of foolscap in length. Now while we deeply condole our friends on their bereavements, it is utterly impracticable for us to publish such articles of such length—unless the subjects of them have in some way been distinguished above the most of mortals. If those who furnish us obituary notices will not confine themselves to a judicious space, they must allow us to condense. Justice to all requires this, and we trust none will take it amiss.

GENEROUS DONATION.—A Louisiana Baptist has lately given one thousand dollars to the American and Foreign Bible Society, to be expended in Bibles in foreign languages, under the direction of the Southern Baptist Board.

GERMANS IN TEXAS.—A Texas paper says that the western part of that State is being most rapidly settled by Protestant Germans. They have lately formed a Lutheran Synod, composed of eleven ministers.

SINGULAR CAUSALTY.—We see it stated that the Rev. Mr. Parsons, late pastor of the Baptist church, St. Paul's, Minnesota, after having collected quite an amount of money for the purposes of that church, died on his return passage in the steamboat from St. Louis, on the Mississippi. Circumstances have led to the suspicion that he was robbed on the boat before or after his death. This singular providence leaves the little church at St. Paul's without a pastor, and in very trying circumstances.

REVIVALS.—We learn from exchanges and other sources that 31 additions have been recently made to the Mayfield church, Ky.; and at Salvia, Ky., 85; at Knab, Warren county, Ky., 25 have been baptized, and at Two Lick 27, and the revival still going on.

At Bethany, Va., 7 additions; at Laurel Hill, Va., 11; at Mt. Liberty 20, several of whom were Methodists. At Southville, Pa., the Recorder of Morgantown, Va., reports 90 baptisms. The Western Watchman says 50 were recently added at Liberty, Ill., and 14 to the Wyaconda church, Mo.

ANOTHER MISSIONARY.—From the Southern Baptist, we learn that the Reliobeth Association in Georgia, have resolved to support a Missionary in Africa. We hope that many other Associations will imitate this excellent example.

MISSIONARY APPOINTMENT.—The Rev. M. H. Rixby has resigned the pastorate of the Baptist church at Johnston, Vt., and accepted an appointment from the Board of the Missionary Union to Burnah.

Infant Baptism.

For the sake of convenience we employ the term infant in this article in its usual sense, to denote little babes. The propriety of this restricting its application we might well doubt, since in every other connection than in the baptismal controversy it denotes all minors; nevertheless, we pass this over, and proceed to offer the following in proof that the baptism of babes has no existence in the usages of the first Christians.

1. The uniform prerequisites to baptism enjoined in the Scriptures. It is altogether a modern invention to administer the ordinances of the gospel without respect to the qualifications of candidate. In the times of Christ and his apostles there was one rule on this subject, which seems to have been observed with great stringency, namely to require of all applicants for this ordinance explicit declarations of repentance towards God, and faith towards the Lord Jesus Christ. "He that believeth and is baptized;" "Repent and be baptized;" "If thou believest with all thine heart, thou mayest be baptized;" "when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women." Such is the invariable tenor of the New Testament on this subject, and we see not how any man, desirous of understanding the truth, can fail to discover that all that believe are not rejected from participation in this ordinance, by the very terms of the law.

That this custom was universal in the early church, is supported also by the concurrent testimony of historians. Dr. Ruler, of the Methodist Episcopal church, says, "The initiatory rite of baptism was permitted to all who acknowledged the truth of the gospel, and promised conformity to its laws." (See Ch. His. p. 27.)

Mosheim, speaking of the usages of the first Christians, says: "Whoever professed to regard Jesus Christ as the Savior of the world and to depend on him alone for salvation, was immediately baptized, and admitted into the church." (Ecc. Inst. Vol. 1, p. 82.) Hence, also he says in the 2d century, "Candidates for baptism were immersed wholly in water, with invocation of the Sacred Trinity, according to the Savior's precept, after they had repeated, what they called the Creed." (Vol. 1, p. 197.) Thus too, Neander, perhaps the most reliable ecclesiastical historian of modern times, says: "As faith and baptism are so closely connected together in the New Testament, an opinion was likely to arise that where there was no faith there could be no baptism." Hence he continues, "It is certain that Christ did not ordain infant baptism," and "we cannot prove that the apostles ordained infant baptism." (His Vol. 1, p. 198.)

What more than this is necessary to show that in the first age none but believers in Christ were admitted to this ordinance? What more than this is requisite to show that infant baptism could have had no place in the customs of the first Christians? But,

2. The catechetical exercise introduced into the early churches leads to the same conclusion. "The Catechumens of the Ancient church," says Coleman, were candidates for baptism, under instruction for admission in the Christian church. "The importance of this order in the opinion of the Ancient church appears, from the fact that schools were instituted especially for their instruction, and Catechists appointed over them. (Antiquities p. 48-50.) Nothing of this catechetical state, indeed, is found in the New Testament; and at what time it became perfected in the Christian church is not easily ascertained, though the probabilities are in favor of fixing it as early as the close of the second or the beginning of the third century. Mosheim, however, thus describes its introduction: "At the first promulgation of the gospel, all who professed firmly to believe, that Jesus was the only Redeemer of mankind, and who promised to lead a holy life conformably to the religion he taught, were received immediately among the disciples of Christ; nor did a more full instruction in the principles of Christianity precede their baptism, but followed after it." Afterwards, however, when churches were everywhere established and organized, for very just reasons, this custom was changed, and none were admitted to the sacred font, unless previously well instructed in the primary truths of religion, and affording indubitable evidence of a sincere and holy character. Hence arose the distinction between Catechumens, or such as were in a course of instruction and discipline under certain persons, and the faithful, who were admitted to all the mysteries, having been initiated and consecrated by baptism." (Vol. 1, p. 97.)

Mark what he says, "none were admitted to the sacred font unless previously well instructed in the primary truths of religion, and affording indubitable evidence of a sincere and holy character." What place, then, was left in this custom—the universal prevalence of which is conceded by all ecclesiastical historians, as early at least as the beginning of the third century—what place was left for the baptism of unconscious and helpless babes? It is too, worthy of remark in this place, that the catechetical exercise was continued in the church for several centuries, until infant (baby) baptism was introduced. When at length, in the corruption of christianity, baptism came to be regarded a saving ordinance, and it was discovered by skillful priests that the cries and tears of senseless children was for baptism, and that they were doomed to perdition unless it were administered to them; god fathers and god-mothers undertook to assume the responsibility for the little immortals, and stand for them in the important matter of faith and repentance, and the business of catechising and instructing was thence dispensed with. This we say, the rise of the one was the fall of the other, the catechumen state was abolished to make way for baby baptism, and the period

when the former was discontinued defines the period of the introduction of the latter.

3. In harmony with this, we again observe, briefly, that the children of the most pious parents of the early church were not baptized until they had fully reached the years of discretion. What do the advocates of this heresy intend when they tell us that Augustine, and Ambrose, and Jerome, and Gregory Nazianzen Chrysostom, et id omne genus of the fathers advocated the baptism of infants? Would they have us believe that these fathers were themselves baptized in infancy? It is not true.—Augustine was the son of the virtuous Monica and his father was a bishop. From his infancy he had been well instructed in christianity, but he was not baptized until about the thirtieth year of his age, and after his conversion under the preaching of Ambrose of Milan. St. Ambrose was himself born of christian parents, and instructed in the principles of the christian religion; yet he was even chosen to the bishopric of Milan before his baptism. Jerome, too, was the son of christian parents; yet he was not baptized till about the age of thirty years.—Nectarius was made bishop of Constantinople before his baptism. Gregory Nazianzen, born in 318 of christian parents, (his father was a bishop,) was not baptized till near twenty-one years of age. So also Chrysostom, born of christian parents in the year 347, was not baptized till he was near twenty-one years old.—(See Coleman's Ant., p. 52; also Frey on Baptism, p. 52-54.)

But time fails us to enumerate the long line of births and baptisms in the first ages, illustrative of the point before us. With these the question arises, if the baptism of babes was known to the first christians, why was it not permitted to them? In the life of Augustine it is mentioned that while in his early childhood he suffered a dangerous illness. During this his pious parents partly believing the saving efficacy of baptism, were minded to administer that ordinance to him, that he might die a christian; but while meditating on the deed the youthful sufferer began to recover, which led his parents to defer their purpose. This occurrence, it is said, Augustine always regarded as a kind Providence. Why so, if his father and mother had taught him that Christ required his baptism in infancy, and if he had seen this practice observed from his childhood? Why regard it as a merciful providence that that had not been done to him which he had every where learned God required, and his people had practiced?

Mississippi Correspondence.

The following extract of a letter from brother M. W. Phillips, of Edwards, Mississippi, will be read with interest by every one, especially that part relating to our esteemed brother Eger.—He is one of the best pastors and ablest ministers in the South, and we deeply regret the circumstances which oblige him to suspend his labors. We hope, however, that he will ere long be able to resume them.

Dear Bro. Chambliss:—Brother Chrestman has been with me a few days, preached for us to day, and I thought he would have been here to night, so as to meet brother Taylor who promised to be with me to-night on his return from Mount Allam. Yesterday we called bro. Taylor to the charge of our church, (we do not know if he will serve.) I had like to have said to the pastoral care of our church, but we seldom have pastors in this neck of woods. I would it were otherwise. And that we would pay enough to support a pastor and his family. But so it is. The preacher gets his 4 or \$500, and as it will not support and educate a family, the preacher has to do the best he can.

Our cause is—I cannot say, progressing, nor retrograding, nor quiescent, yet I ought to say progressing, for light and knowledge are at work and I hope to see the fruit. We are greatly in need of preachers. Our brother Eger is laid on the shelf for a time. He has been counselled to cease from his ministerial labors for a time. My son-in-law, Dr. K., in my presence, examined him, though I think the 2nd time, and then advised him, to what he had to consent. And no one can regret it more than the advisor or myself, as we both love him dearly and prize his efforts in times past. We hope a winter's rest will restore him.

It is expected that brother Thomas will be called to Antioch. Brother Chrestman, to Mount Bluff. Brother Lee has accepted a call to Brownsville. Brother Holloway to Raymond and to Clinton, where a church will be organized in January. No one is at Jackson, Vicksburg, and many other places. Brother Armstrong who occupies the pulpit of Raymond and Utica, goes to Red River, I think, in Arkansas. Brother Daniel Russell has gone to Lexington, Missouri.

May the cause be onward and upward is my prayer for Christ's sake.

Yours, &c., M. W. PHILLIPS.

NATCHEZ INSTITUTE.—The semi-annual examination of the Natchez Institute took place last week. The Board of Examiners was much pleased with the progress made by the pupils. A fact or two is worthy of record. There have been since the founding of this Institute (some six years,) two thousand children connected with it; and during that time there have not been to exceed twelve deaths among those attending the school. Two of these were drowned last year. This argues strongly, in our estimation, the health of this city. In view of the recent examination the Board is of the opinion, that with its present able Board of teachers, the Institute is prepared to stand equal in efficiency and scholarship with any similar one in the country.

B. B. G.

Several ministers are wanted at different points in Mississippi.

Prayer for Colleges.

For a number of years past our Northern brethren have been in the habit of observing the third Thursday of February as a day of special prayer for their literary institutions.—There is in this custom so much that is appropriate and praiseworthy, that we take occasion at this time to recommend it to the regards of all the lovers of sanctified learning in the South.—And who is there among our readers that is not a friend of sanctified learning? Who is there that would not have every intellectual faculty of the entire rising generation developed and improved to the last degree; and that would not rejoice to see every such faculty completely subordinated to the glory of God and to the welfare of his fellow men? The true dignity of the human race is expressed in this short historic phrase—"So God created man in his own image,"—and this image wherein man was created consists in knowledge, righteousness and true holiness, or as it may be defined in sanctified intelligence.

The time was when—whether justly or unjustly—the Baptists were reproached for their indifference to education; but that period has passed, forever passed. Especially within the last quarter of a century they have manifested their appreciation of learning, and have put forth exertions to extend its benefits to all worthy of themselves, and worthy of the noble cause which they have labored to advance. At the present moment, their Colleges and High schools are becoming "the nursing fathers and the nursing mothers" to the young of every nation, and like mountain rivulets, are gladdening all lands with their refreshing and fertilizing influence. In this country, particularly, it is believed no denomination of christians can boast so many well endowed and well filled Colleges as the Baptists, no denomination of christians can show so many of its sons engaged in the regular prosecution of collegiate education.

Is this a matter of gratulation? We should rejoice with trembling. Knowledge is power, for good or evil. A thoroughly educated young man is equal—we had almost said—to any end he may desire to accomplish. What if that end be the overturning of government! What if the subversion of moral principle in the community! The influence of the devil were infinitely less to be dreaded, had he infinitely less intelligence. It is because he is an angel, a fallen angel that he is a terrific being among poor short-sighted and imperfect men. Such, too, in proportion to his intelligence and depravity is every educated man. Unrestrained by the sovereign grace of God there were no extremes of vice to which he might not go, and no extremes of evil he might not effect. The history of the world is replete with examples of perverted genius and prostituted learning—with examples of cultivated talents, which unlike the sun in the firmament, dispensing life, health and happiness in its beams sweeps as a tempest over the moral world, scattering desolation and death in its progress.—That the inmates of every college in the land may not become another example of the same character, to the utmost of their ability, should be the burden of every christian's prayer.

We have encouragement to pray for our colleges. There are many instances on record to show that God has graciously answered prayers offered specially for these institutions, and caused revivals to follow in quick succession yielding to the churches a precious increase.—A writer in the last New York Recorder mentions that revivals occurred in fourteen colleges shortly after the season of prayer the last year. In 1835, ten colleges shared the special visitation of the Spirit, and nearly two hundred students were hopefully converted. From 1820 to 1835 it has been estimated that fifteen hundred young men were made the hopeful subjects of grace in thirty-six different colleges.—It is said, upon good authority, that one-half of the living graduates of Western Reserve college, N. Y., are either in the ministry or in a course of preparation for it. In the New Hampshire institution, it is stated that, in sixteen years seven hundred students were converted to God. Shall we not strive, by humble reliance upon God, to have that record greatly increased this year? Will not all the friends of learning in Alabama, Mississippi, Louisiana, and Texas—in the whole South lift up their hearts, in earnest prayer to God, that the hundreds of generous, talented and noble minded young men now prosecuting their studies in our colleges, may become pious, and devote their lives to purposes of God's glory.

There is a great want of ministers. Every week brings us sad intelligence of the moral waste that lies spread out in all directions, from the Atlantic east to the Pacific. Added to this, week after week we are called upon to record first the failing health of one and then the death of one God's ministers. Who will take the place of all these; who will supply this vast destitution? Our only hope is in the young men of the land and it is too much to add the young men of our colleges? Let us pray that God will revive his work among these, and sanctify their learning and talents to his glory and to the salvation of the world.

BAPTISM OF MINISTER'S CHILDREN.—The New York Recorder of the 4th inst says, "We learn that the ordinance of baptism was administered on Sunday last by Rev. Dr. Hague, at Newark, and that among the candidates was one of the sons of the administrator. Dr. Dowling also baptized his second daughter, with other candidates, at the Broadway church in this city, on the same day. This is the second of his children that each of these brethren has had the pleasure of leading into the baptismal waters. Brother Kennard, of Philadelphia, also, a few Sabbath ago baptized a daughter, making the fourth of his children to whom he has administered this ordinance."

To the Friends of Ministerial Education in Mississippi.

In advance of the meeting of the Board of the Education Society, we beg to make an exposure of the condition of the Society and thus call for the necessary aid.

BY-LAWS.—Article 1. Every candidate shall be required to present to the board a certificate of full standing in a regular Baptist church, and its approval of his studying for the ministry.

ART. 2. Every candidate shall be examined by the board, as to his christian experience, call to the ministry, and views of faith and doctrine. If approved by the Board, he shall be entitled to an appropriation.

ART. 3. Appropriations shall be made for a year to be paid quarterly.

ART. 4. Each beneficiary shall forward to the Board, quarterly, a report from his instructors, showing his standing as a christian and student; and no remittance shall be made until such report be received.

Those who desire to apply can see what is necessary.

We have funds on hand, and in subscription, to carry the present beneficiaries through the year of 1852. From information received, we expect three or four applicants, and will thus need additional funds. We endeavor to use all needful economy, not intending to be parsimonious nor niggardly with the funds entrusted to our care, but that our young brethren, may practice economy and learn self-denial. After our young brethren are at the point where they are students, it requires about \$100 each, with all economy to take them through the year.—Our brethren and friends who contribute cannot object to so small an amount for the year—covering board, tuition, books and clothing.—Each one who can do a part of this, is expected so to do, and thus make a demand upon the Treasury.

Our heart-felt desire is, that our brethren will contribute enough by which we will be enabled to establish a Theological chair, in connection with the College in Clinton, and such other aid as will enable us to have a claim upon the Literary and Scientific Department of said College so as to secure tuition free of expenses when we will have only to provide for boarding, books and clothing.

If we could thus be able to work, we could at a small cost aid many of our deserving young brethren to qualify themselves the better to "divide the word," and give to each hearer his "due portion." Thus far we have not called in vain. Our brethren have generally, liberally, cheerfully supplied all our demands, and we hope we will still prosper.

The Board has appointed an agent to solicit donations, and we cordially recommend our worthy brother, Rev. Wm. M. Farrar, to their homes, their hearts, and their liberality.

We are not disposed to create a debt of one dollar, and, therefore, cannot send a brother off, until we see that we can meet his expenses.—We do not desire money to lay idly by, merely to say we have funds. Those of our brethren who have not the cash in hand, and desire to contribute, can write the Corresponding Secretary, proposing to pay quarterly, or the first of October, or the first of January. He only desires to be certain that the money will be in hand when needed, or that he can by his private means arrange to carry through for the year.—Two brethren have generously presented the Education Society with a scholarship, others with \$5, \$10, \$20, each for life. Another with \$100 per year per 4 years, others with \$5 to \$25 each for 4 years. \$10 makes a life member. \$25 a life director \$1 an annual member.

As a Society we would ask the sisters and congregation of each church to make each preacher a life director. And would ask of the brethren, when able to make up \$100 a year for two to six years—thus to educate one beneficiary. Should the liberality of the brethren place us in funds more than needful for present uses we will make such use thereof as will bring in interest.

We hope that our brethren will seek out worthy men and send them to us, we have no fears but what Christians will be found willing and able to pay all cost in completing their education.

With profound respect, yours in the Lord,
M. W. PHILLIPS,
Corresponding Secretary.

Dear Bro. Chambliss:—The Baptist church at this place, has laid it upon me, to request you to publish in the South Western Baptist the following action of said church.

1. Query. Is it scriptural to apply the word Reverend to a minister of the Gospel in our addresses?

Answered by this church and ministers present. That the application of the word Reverend to ministers of the gospel is a relic of popery; as it is scripturally applicable to God only. Psalms, cxi. 9.

2nd, Resolved that it is the sense of this church that it is immoral, and unscriptural, for Christians to visit Groceries for the purpose of drinking ardent spirits or using it elsewhere as a beverage.

WM. AYCOCK, C. C. protom.
January term, 1852.—Published by order of the Palo Alto Baptist church.

HUGH QUINN.

PROFESSOR STUART.—It is stated that the late Prof. Stuart, during his thirty eight years' connection with the Theological Seminary at Andover, gave personal instruction to some fifteen hundred young men in the original tongues of the Bible, and in the principles by which the oracles of God are to be interpreted and translated. More than one thousand of these young men entered the ministry; two hundred of these became missionaries, and thus have had more or less to do with translating the Bible into perhaps twenty or more different languages.

Destitution in Louisiana.

Dear Brother Chambliss:—I have been requested by the Executive Board of the Baptist State Convention of North Louisiana, to make known to the brethren in the ministry abroad the great destitution in this country, and I do not know a better way to respond to this request, than by making a plain and short statement, through our valuable paper, the South Western Baptist.

In all the northern parishes, we have many churches—perhaps more than half—without pastors; and yet the most of these churches are composed of good missionary people, who are willingly contribute of their "carnal things" for the support of their ministers; but the ministers cannot be had, because they are not in the country. Again, the general character of the population of these parishes is equal to that of any other country for intelligence and hospitality; and so far as my knowledge extends, an unusual measure of liberality has been manifested, by the people of the world to aid the churches in the support of a preached gospel. The country is generally healthy; at least as much so as could be expected in this latitude. The lands are generally good, and some are as rich as any in the world. With all these advantages, will not some of our ministering brethren be induced to come and cast their lots among us, especially when we can offer them such a vast field for usefulness in the cause of the great Head of the Church?

The Board of the Convention is now very desirous to obtain by the next meeting of the Convention, in July next, a suitable person to act as a general agent; and a man of devoted piety and intelligence, who would be willing to spend his whole time in the service of the Convention, would receive a good support from the Board. The Convention, as you will see from the Minutes, will hold its next annual session with the church at Mount Lebanon, in Bienville parish, in July, at which time and place, the Board would be glad to meet any brother or brethren from other States, who may desire to become citizens of North Louisiana, and aid us in the great and glorious cause of the Bible truth. This is perhaps enough for me to say at present on these subjects, and now permit me to say to my brethren and friends, that I have been again; having accepted the pastorate of the First Baptist Church at Shreveport, where I hope to receive their favors, and shall always be glad to hear from them. Our church here is yet small; but with the favor and hope of the omnipotent, in whose cause we labor, and with much fine material around us, we hope to see rise up here, a mighty and holy temple for the indwelling of the Divine Spirit.

Our little city is rapidly growing and improving in business and society; it is now one of the most important points in North Louisiana, and destined, I have no doubt, to future eminence.

Affectionately, your brother in Christ,
W. H. BASILE.

Shreveport, La. Dec. 23, 1851.

Premium Essays.

PREMIUMS INCREASED AND TIME EXTENDED.
A premium of one hundred dollars is offered for the best Essay on the Duties of Pastors in their churches; and another premium of equal amount, for the best Essay on the Duties of Churches to their Pastors. Competitors for these premiums must present their Essays to the Committee of Award, on or before the fourth day of July next. A tedious signature should be affixed to each Essay, and a sealed envelope, containing the true name of the author, accompany it. All the Essays which do not obtain a premium, will remain with the seal unbroken, subject to the orders of the writers.

In behalf of the Committee of Award,
J. L. DAVIS.

Penfield Jan. 20, 1852.

From the Recorder.

Dear Bro. Tobey:—It may not be uninteresting to many of your readers, should I state that the 2d Baptist church of this place has recently enjoyed quite a refreshing season among the members. Several persons manifested concern, from among whom some twelve professed part through the blood of the Redeemer, of whom I baptized six, and received them into the fellowship of our church.

With my advice, and in perfect accordance with my wishes and hearty co-operation, our church extended a call to brother Aaron Jones to her pastorate, which has been accepted. Bro. Jones is now with us, and will enter upon his ministerial duties at 10 1/2 o'clock to-morrow, the 25th inst.

He requests his correspondents to address him at this place in future.

Yours in christian love,

A. PAUL REPTON

Wilmington, N. C., Jan. 24th 1852.

We should be glad to see brother Repton in Alabama. There is a wide door for usefulness in this State.—Ed. S. W. Bap.

Domestic Missions.

Receipts from the 31st January to the 10th of February, 1852.

Town Creek Church by L. Edwards, \$12 00
Of Mrs. Stewart, " 5 00
Aiken Church, So. Ca., by F. C. Johnson, 5 00
Wm. M. Farrar, Agent for Mississippi, 176 53
Central Association, Georgia, by J. A. Cogburn, 230 00

\$449 53

FOR BIBLE SOCIETY AT NASHVILLE.
From Town Creek church by L. Edwards, 9 00

FOREIGN MISSION BOARD.
Town Creek church, by L. Edwards, 1 00

INDIAN MISSION BOARD.
Town Creek church, by L. Edwards, 5 00

SOUTHERN PUBLICATION SOCIETY.
Town Creek church, by L. Edwards, 1 00
Wm. HORNBUCKLE, Treas.
B. D. M. S. B. C.

POETRY.

[From the New York Observer.]

"Give Me Great Thoughts."

Herder, when about to die, exclaimed with great
desire, "Give me great thoughts."
Give me great thoughts! Have I not felt the
power
Which nature holds, life's fever to control,
When with her stars eye in some still hour,
And seemed to read the secrets of my soul,
And evil thoughts and shadows fled away,
As spectres vanish at the glance of day?
Give me great thoughts!

Give me great thoughts!—the holy and the high!
Since nature's teachings have to me been given,
And lofty mountains, and the solemn sky,
And silent nights, have raised my hopes to
Heaven,
And I have heard the voice of God with power,
In willing thunder, or the ocean's roar;
Forbid! forbid, sweet Nature; I should be
a truant scholar, and unworthy thee!
Give me great thoughts!

Give me great thoughts!—lest the dear spell be
broken
Which sweetly charms the spirit from unrest,
For lofty beauty to my heart have spoken—
Have left their works to me—a rich bequest!
And they have made my soul a holy shrine—
Guard well thy precious trust! Oh, spirit mine!
Guard their great thoughts!

The thoughts which they, the dead of long ago!
The dwellers of Eternity, have given—
They who have toiled—have suffered—here
below—
How sweet their rest!—how great their joy in
Heaven!
And still on earth they live—xith them I smile—
I weep with them—and hear them speak the
while
Of a bright country, where they weep no more—
Oh, holy dead! oh gifted ones of yore!
Give me great thoughts!

Great thoughts while living! let some angel stir
The hidden fount of thought within my soul.
Till through my efforts some poor sufferer
From sin's dread sickness be at last made whole;
Till many a child of grief is brought to Thee,
Through thy sweet influence, Saviour, blessing me
With holy thoughts.

Give me great thoughts when dying! when
for me
Earth's flowers bloom—earth's voices charm—no
more;
When to my soul speaks vast Eternity,
As I stand silent by the willow's roar,
Through night slits and all is dark and wild—
Still with great thoughts, upstaying thy shrinking
child,
Oh Saviour! who the path of death hast trod,
Give me great thoughts, ere I go home to God!
Give me great thoughts!

ANNE.

Miscellaneous.

Employers and Employees.

We are glad to observe among the pas-
tors of churches and others, a growing
attention to the exposure of young men
employed by merchants and those engaged
in commerce. Rev. Mr. St. one of Park
Street Church, of this city discourses thus
of this matter in the Congregationalist:
"I tell John, he's too honest."
"Ah, how so?"
"Why he has lost me many a good bar-
gain because he will insist on telling
everything he knows about the lot he's
selling."
"That's unlucky."
"Yes—now when you are putting off
your hay, you don't feel yourself bound
to tell just how it was cut and got in—
whether or not you had a little sprinkle
of rain upon it, or whether the lot will run
as fine as the sample."
"Certainly not."
"If you did you wouldn't get your
price for it."

Returning to the city in one of our
Eastern trains of cars a few mornings
since after a night's absence, we over-
heard two gentlemen on the seat behind
us, delivering with great energy the di-
alogue commenced above. We felt un-
der no obligation to put our fingers in our
ears, and so we were favored with more
of the same sort.

"Now," continued the first speaker, "I
tell John when a customer is looking at
a case of my boots, he isn't obliged to
dig up every pair in the box and display
to him every thaw in the leather and
every slip of the knife, and the quality
of the thread and all that. If he wants
to make a trade he must put the best face
on the article he can, and he may be sure
the purchaser will make allowance
enough for defects."

"Precisely."
"But I can't make that boy understand
the matter. It's just so with all that
family. It runs in the blood. His father
before him had the same failing, or he
might have been a rich man. John won't
tell any thing but what is exactly true
about the boots, and will tell all that is
true."

"What do you keep him for?"
"Well, I've thought a good many times
I'd get rid of him, but you see I can trust
John myself—I don't have to watch him
in anything between him and me. I always
know what to depend upon where John
is concerned. He'd cut off his right hand,
I do verily believe, before he'd cheat me
out of a mill. But I have to take care
how I leave customers in his hands—
When I am there I attend to them my-
self—but when I am away they find out
a little more of the art of boot making than
I care to have them know."

"That's all nonsense. There's no use
in setting up for such special honesty—
If every body traded on such principles
it would do. But if one man undertakes
it alone, he'll go to the wall. The fact
is, if we tell the worst about our goods
we actually misrepresent—for the pur-
chaser will suppose all the while we are
saying the best we can, and that the ac-
tual worst is very far beyond what we
have admitted. O, it won't do at all."

"Just what I've told John over and
over."
"Honest John! brave John! heroic
John! Our heart warmed toward this
unknown incorruptible one that kept his
integrity through such a fiery ordeal—
God bless him and shield him and deliver
him out of the hands of the Philistines!
And this is the way, we thought that may
an employer set about corrupting the un-
protected youth committed to his care and

training. This is the sort of nurture un-
der which many a youthful aspirant for
a business career is indoctrinated in the
mercantile virtues. These are the models
and exemplars after which they are ex-
horted to pattern in their creed and their
practice if they would win golden for-
tunes.

Would that we could blow a trumpet
of warning for parents and guardians in
the country, who seek so earnestly places
for their sons and wards in our mercan-
tile houses of the city. Beware what
shares you spread for their unwary feet.
Find out the character of the men to
whom you entrust the keeping of such pre-
cious interests. Be sure that they prize
truth and honesty not only when the traits
subserve directly their own self-interest,
but sometimes interfere with "a good
bargain." Fortify, especially, the hearts
of those whom you send forth on such a
perilous venture, with an inflexible and
steady attachment to uprightness which
shall be proof against all threats and
bribes—and then uphold and shield them
on these slippery heights of temptation by
intercession with heaven.

And if we might also speak in the ear
of such employers, we would say, if you
must corrupt and defile your own souls
with such a rotten system of morals in
trade, why, do it if you will. Do it till
you lose gradually the confidence of all
who deal with you—do it till men become
afraid of you and shy of you—do it till
you gain notoriety for sharp practice—do it
till God's providence even in this life de-
monstrates to your conviction the truth
of the proverb, "Honesty is the best pol-
icy." Do it if you must—but don't try
your hand at defiling the ingenious soul
of some over honest John, who will not
lie for you by keeping back part of the
truth.

TRANSFUSION OF BLOOD.—A successful
operation for transfusion of blood, was
recently performed at Lyons. A lady,
27 years of age, under the effects of a
terrible hemorrhage, exhibited all the
characteristics of approaching death,
which succeeded the loss of blood. Dr.
Delmore suggested the idea of transfu-
sion of blood. The remedy was regard-
ed as hazardous, but under the desper-
ate circumstances of the case, justifiable;
and it was adopted. Dr. De Granges,
surgeon at the Hotel Dieu, undertook the
operation; and an officer of the institu-
tion offered to furnish from his own veins
the requisite blood. A syringe was pre-
pared to receive the blood to be injected
into the veins of the dying woman. The
syringe being filled with about 200 grams
of the borrowed blood, was plunged
into warm water, of a temperature some-
what above that of the blood in circula-
tion. A vein in the arm of the patient
was chosen as the most convenient for
receiving the injection. This vein hav-
ing been opened, a fine tube was intro-
duced, adapted to the syringe, and thro-
ugh this vivifying fluid was carefully for-
ced into the exhausted blood-vessels of
the now senseless woman. Almost im-
mediately she began to revive, feeling,
as she afterwards described it, an agree-
able warmth distributed throughout her
body. Consciousness soon returned, and
in the course of an hour or two there
was so lively and intense a reaction as to
excite considerable anxiety among the
medical attendants. The patient, how-
ever, continued to improve, and at the
last accounts—the 1st of November—the
most confident hopes were entertained that
the experiment would be completely suc-
cessful.

FLAX COTTON IN GREAT BRITAIN.—The
London correspondent of the New York
Commercial Advertiser says of Flax
Cotton:

The use of flax cotton, manufactured
according to the process of Chevalier
Clausen, is now in progress upon an ex-
tensive scale, at Bradford, in Yorkshire,
and at Cork, in Ireland, large mill own-
ers at those places having entered into
contracts. The principle of the invention,
by which flax is adapted for spinning upon
cotton-wool and silk machinery, consists in
the cylindrical destruction of the charac-
ter of the fibre by the expansive power of
carbonic acid gas. The first process, how-
ever, is the removal of the resinous matter
peculiar to the plant. This is effected
by boiling it three hours in water, con-
taining one half per cent of common so-
da, after which it is dipped in water, slight-
ly acidulated with sulphuric acid. The
flax is then thoroughly saturated in a so-
lution of bicarbonate of soda, and being
subsequently immersed in a solution of
diluted sulphuric acid, a liberation of
gas takes place which causes the tubes of
which the plant is composed to split,
when the material, instantly losing its
rigidity, becomes a light expansive mass
of cottony texture, increasing in size like
leavened dough or an expanding sponge.
Lastly for the purpose of being bleached,
it is plunged into hypochlorite of magne-
sia, when it instantly becomes white.
A very general opinion prevails that the
invention will lead to rapid and extraor-
dinary results. Sixty tons of the cotton
are now being prepared for the Manches-
ter market.

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 guar-
antees every job entrusted to his skill. Where any op-
eration 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 pri-
vate residence of his brother, Rev. A. W. Chambliss,
except when absent on professional business.
Jan. 1st, 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, 43-1f

HOWARD COLLEGE,

Marion, Alabama.

FACULTY.

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

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

ADMISSION.

Students are received into the Preparatory Depart-
ment at any stage of advancement.

Candidates for admission to the Freshman Class,
must sustain a creditable examination in the follow-
ing books, viz: Latin and Greek Grammars, Caesar, Sal-
lust, or Cicero's Select Oration, 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
censure.

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
Sacerdotal Ministry, will be welcomed to all the advan-
tages 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, is prescribed for those
whose means, age or plans for life render a liberal
education inexpedient. This course includes all the
studies of the regular classes, except the ancient lan-
guages, and may be completed in three years.

Students in Theology will be instructed in such
Literary and Theological Studies as their respective
circumstances may 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 for a shorter period. In the Theological De-
partment, tuition and room rent are free.

The necessary expenses at this institution are mod-
erate. Exclusive of clothing, they need not exceed
\$200 per annum. But if the student is allowed the
free use of money, and is disposed to be extravagant,
he may spend much more here, as well as elsewhere—
though it is believed that Marion presents fewer tempta-
tions to extravagance than any other town in Ala-
bama.

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

Wm. HORNBUCKLE, Secretary. 31-1f
Oct. 1, 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 enameled
inside and outside, and thus made impervious to
air and indestructible. They are highly ornamental,
and of a classic form, air-tight and portable, while they
combine the greatest strength of which metal is cap-
able. When properly secured with cement they are
perfectly air-tight and free from exhalation of gases.
They cost no more than good Mahogany Coffins, and
are better than any other article in use, of whatever
cost, for transportation, vaults or ordinary interment,
as has been proved by actual experiments, and certifi-
ed 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 ap-
plication to
LOVELAND & LOCKWOOD.

Recommendations.

We, the undersigned, have at different times exam-
ined the corpse of a child placed in one of "Fisk's
Metallic Burial Cases," in Sept., 1848. We now find
it in a perfect state of preservation, without material
change of color or features.

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

Newton, Sept. 8.
Letter from Mr. Calhoun's Private Secretary.

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

Messrs. FISK AND RAYMOND,
Gentlemen:—I beg to assure you of the satisfac-
tion you have given by the manner in which you have
inclosed the remains of the late Mr. Calhoun, in one of
"Fisk's Patent Metallic Burial Cases," to the relatives
and friends of the deceased illustrious statesman. They
all feel much obliged for the prompt manner in which
the Case was brought from New York by Mr. Ray-
mond, and for his attentive personal superintendence
to the process of entombment.

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

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

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

WASHINGTON, April 5th,
Messrs. FISK AND RAYMOND,

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

With respect we subscribe ourselves,
Yours, &c.,
H. CLAY, D. AGNEW, JEFF. DAVIS,
LEWIS CLAY, A. C. GREENE, W. R. KING,
D. S. DICKINSON, DAN. WEBSTER, HENRY DODGE,
J. W. MASON, J. M. BEAUFORT, W. P. MASON.

JOB PRINTING

OF EVERY DESCRIPTION, NEATLY EXE-
CUTED AT THIS OFFICE.
BLANKS,
Printed to order, with neatness and dispatch, at this
Office.

ORRVILLE INSTITUTE.

Orrville, Dallas County, Ala.

[No. of Pupils last Session, 164.]

FACULTY.

Rev. JAMES R. MALONE, M. A., Principal and In-
structor in Moral and Natural Sciences, and Holle-
Lectures.

MALE DEPARTMENT.

Prof. WILLIAM LOWRY, M. A. Associate Princip-
al.

BENJAMIN F. MOSELEY.

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 Princip-
al. It has from its foundation, enjoyed extensive, con-
tinuous 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 to fill 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 is 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 discharges 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,	5 00
Plain Embroidery,	15 00
Raised "	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 except at the discretion of the Principal.

Music on the Piano will be organized at 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 the Trustees 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.

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

Boards 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 incidentals, per session, \$120
Total expenditures for same, for a young Lady, 120
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,
H. COBB, M. D., Secretary.

E. B. HOLLOWAY, A. Y. HOWELL,
JAMES WHITE, JAMES D. M'ELROY,
JAMES WEST, B. E. COBB, M. D.,
FELIX G. ADAMS, P. T. WOODALL,
LEWIS B. MOSELEY, JOHN A. NORWOOD,
ALFRED AVERY,

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. R. C. BURLISON, A. M. President, and Professor of
Ancient Languages, Moral & Intellectual Philosophy.

Mr. WILLIAM FORSTER, 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.
HARRIET CLARKE as Principal, and Mrs. MARTHA G.
CLARKE and Miss HARRIET DAVIS 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, French and Spanish Languages, each,	15
Music on Piano Forte, with use of Instrument,	25
Painting and Embroidery, each	10
Fees 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. Con.

Aug. 5, 1851.

H. H. HANSELL & BRO.

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F. A. BATES, M. D.