

South Western Baptist.

VOLUME III.] MARION, (PERRY COUNTY, ALABAMA,) FEBRUARY 18, 1852. NUMBER 49.

SOUTH-WESTERN BAPTIST

EDITED AND PUBLISHED EVERY WEDNESDAY BY
A. W. CHAMBLISS.

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

Any present subscriber, not paying strictly in advance, may, nevertheless, enjoy the benefit of advance payment, by furnishing a new subscriber in addition, and paying \$5 00, for the two copies.
Any number of new subscribers, clubbing together, will be furnished the paper at the rate of one copy for each \$2 50, paid in advance.
Advertisements will be done at the following rates, annually observed.
First insertion, fifty cents, per square, of ten lines, if paid subsequent insertion, twenty-five cents, per square, of ten lines.
Reasonable discounts will be made on yearly subscriptions.
All letters for publication, or on business connected with the office, must be addressed, post paid, to the Editor South Western Baptist, Marion, Ala.

Christ Offered.

It is not enough that you receive Christ for the single object of forgiveness, or as a priest who has wrought out an atonement for you; for Christ offers himself in more capacities than this one, and you do not receive him truly, unless you receive him just as he offers himself. Again, it is not enough that you receive Christ only as a Priest, and a Prophet, for that he teaches who leads you a dead letter, unless you are qualified to understand and to obey it; and, if you think that you are qualified by nature, you in fact receive his teaching at the very time that you profess him to be your teacher: for he says, "without me ye can do nothing." You must receive him for strength as well as for forgiveness and direction, or in other words, you must submit to him as your King, not merely to rule over you by his Spirit. You must live in constant dependence on the influence of his grace, and if you do so, you never will stop short at any one point of obedience, but, knowing that the grace of God is all-powerful, you will suffer no paucity of what unaided human nature can do, to bound your ambition after glories of a purer and nobler character than an earthly principle can accomplish, you will enter a career of which you at this present moment see not the end; you will rise an ascent, of which the lofty eminence is the darkness of futurity; the shining summit, that no higher obedience is expected of you than what I can yield, will have no influence upon you, for the mighty stretch of attainment that you look forward to, is not what I can do, but what Christ can do for me; and, with the all-sufficing instrument of his grace to help you through every difficulty, and to carry you in triumph over every opposition, you will press forward conquering and to conquer, and, while the world knoweth not the power of those great and animating hopes which sustain you, you will be making daily progress in a field of discipline and attainment which they have never entered; and, in patience and long-suffering, and gentleness and charity, and the love of God, and the love of your neighbor, which is like to the love of God, you will prove that a work of grace is going on in your hearts, even that work by which the image you lost at the fall is overwritten; the subjection of your hearts to what is visible and earthly is exchanged for the power of the unseen world over its every affection, and you are filled with such a faith, and such love, and such a submissiveness, to perishable things, as will shed a glory over the whole of your daily walk, and give to every one of your doings the high character of a candidate for eternity.

The Great Change.

AN INWARD CHANGE.—The change is not to take place upon the body, but a transforming process, carried on in the mind by the eternal Spirit of God, enlightening the understanding, softening the heart, giving remorse to the conscience for sin, that works repentance unto salvation, inspiring the mind with faith in Christ, sealing pardon on the conscience, attesting to the mind its adoption into the family of God, and so renewing, quickening, and invigorating all the moral powers of the mind, especially its views, inclinations, and tempers, as to make the man more influenced, morally considered, a new creature.—*Thomas Mollard.*

A Divine Change.

—Regeneration does not come by the will of man. As gracious persons do not regenerate themselves, so neither can they convey regenerating grace to others. If they could, a good master would regenerate every servant in his family; a good parent would regenerate every child of his; and a minister of the gospel would regenerate all that sit under his ministry. But they can do no more than pray, and use the means. God only can do the work.—*John Gill.*

A Glorious Change.

—Conversion is the most glorious work of God. The creation of the sun is a very glorious work—when God first rolled him flaming along the sky, he scattered out golden blessings on every shore. The change in spring is very wonderful—when God makes the faded grass revive, the dead trees put out green leaves, and the flowers appear on the earth. But far more glorious and wonderful is the conversion of the soul! It is the creation of a sun that is to shine for eternity; it is the spring of the soul that shall know no winter—the planting of a tree that shall bloom with eternal beauty in the paradise of God!—*Al Cheyne.*

An Early Change.

—The earlier the new birth the weightier will be the glory in the kingdom of God. Young ones regenerated and enabled to bear hard against the temptation of their violent nature, shall have crowns set with more jewels; they shall have an abundant entrance. The more violent the storms they encounter, the greater will be their glory. If there be any sorrow in heaven, it is because they were not sooner born, that they might have gloried God more on earth, who bestoweth such honor upon them in heaven.—*Stephen Charnock.*

An Improving Change.

—Though thy grace be little for the present, yet it will grow for the future to a greater measure. The little grain of mustard-seed, the least of seeds, will in time grow up to a tree. Grace is fully compared to leaven, which is of spreading nature; to the cloud which the prophet's servant saw; and to the waters of the sanctuary, which did all increase. An infant of days, shall proceed by degrees till he become like the Ancient of days, perfect as his heavenly Father is perfect. Naturalists observe, that the seeds of the cypress tree are very small, and yet of them proceeds a very high tree. Such is the birth and growth of grace.—*C. Lee.*

Blessedness.

—The truest that any of the philosophers went in the discovery of blessedness, was but to come to that, to pronounce that they had found what kind of better blessedness they went to after their death, but that till death they were sure every man was subject to new miseries, and interruptions of anything which they could have called blessedness. The Christian philosophy goes farther; it shows us a perfect blessedness than they conceived for the next life, and it imparts that blessedness to this life also; the pure in heart are blessed already, not only comparatively, that they are in a better way of blessedness than others are, but actually in a present possess on of it; for this world and the next world, are not to the pure in heart two houses, but two rooms, a gallery to pass through and a lodging to rest in, in the same house, which are under one roof, Christ Jesus; the militant and the triumphant are not two churches, but this the porch and that the chamber of the same church, which are under one head, Christ Jesus; and the joy, and the sense of salvation, which the pure in heart have here, is not joy severed from the joy of heaven, but a joy that begins in us here, and continues and accompanies us thither, and there flows on, and dilates itself to an infinite expansion.

Missionary Intelligence.

CHACTAW.

A letter from Rev. R. D. Potts, dated Nov. 3, informs us that brother H. Graves, lately ordained as a native preacher, had baptized five converts, and that the cause was still prospering.

CHEROKEE.

Journal of Rev. H. F. Buckner. Meeting at the Muskoke Church—Persecution—Much Drinking—Ordination of two Preachers—Fifteen asking for prayers.

SEPTEMBER, 21st.

This day we had three sermons at the Muskoke church. The congregation was very attentive, no one leaving his seat during the sermons. Several came forward for prayer, and deep solemnity pervaded the assembly.

At 4 o'clock P. M., I visited Quassadly town for the purpose of preaching. The congregation assembled near the house of brother Opble. While we were all kneeling down, and one brother was leading in prayer, a drunk Indian galloped his horse through the congregation, yelling like a fury. The brother quit praying, and most of the congregation were thrown into confusion.

We can now "pray for those who do spitefully use us, and persecute us." We can "rejoice and be exceedingly glad."

There is much drinking now, on the line between the Creeks and Cherokees, and will be while the Cherokee payment lasts. That "root of all evil" is now sending forth its tender shoots. "The devil has come down, having great wrath"—may his time be short.

SATURDAY, Sep. 27.

This, I trust, has been a great day for the cause of the Redeemer.

The Muskoke church met, according to a notice given at our association, for the purpose of witnessing the examination of brethren Yatojah and Monday, who had been set apart by the church as suitable candidates for ordination to the work of the ministry. The Presbytery consisted of the Rev. brethren S. Wallace, Louis McIntosh, Jacob, and myself. Brother D. N. McIntosh was compelled to be absent on business; but was with us on the following day.

The candidates related their christian experience and call to the ministry; and were thoroughly examined in regard to their doctrinal views. The Presbytery being satisfied as to the propriety of ordaining them, did solemnly set them apart to the work of the ministry, by prayer and imposition of hands.

Brother Yatojah is already known to you from reputation; but I hope soon to give a more extended notice of his labors, and qualifications for usefulness. He is very poor; and has only received about \$15 which has been contributed by the Muskoke church. He lives about sixty miles from the church, in a town that allows him to preach; but will not willingly receive a missionary. He is pious, prudent and faithful; and has been an exhorter for many years. He can read the word of God, preach in English or Creek, and is well calculated to be useful where he lives. There are several praying people in this town, who assemble every Lord's day to hear the gospel; but the chiefs of that town have politely requested the missionaries not to come. By the blessing of God, brother Monday will soon prepare the way.

SUNDAY, Sept. 28.

Today, brother Wallace preached from:—"Behold, I stand at the door and knock, &c." It was an impressive discourse. After this, the Hon. Daniel Foreman, native Cherokee, preached an excellent discourse from the words: "He that hath my commandments, and keepeth them, he it is that loveth me, &c."

At the close of the meeting, I made a short exhortation, and invited mourners. About fifteen came forward, and, after prayer by brother Louis McIntosh, the meeting was dismissed.

CREEKS.

Letter from Rev. S. Wallace, dated Oct. 13th. 1851. Meeting of three days—Large gathering—Thirteen Baptisms—Sickness—Recovery, &c., &c.

This morning we closed a meeting of three days. We expected assistance from brother Buckner and others from a distance, but were disappointed by all. We have never had so many in attendance, nor a more interesting meeting since I came to the nation.

ONE.

Ab! that has destroyed the bright hopes of many a parent. One taste of the intoxicating cup has sent ruin and death to a household. One profane word has filled the heart with sorrow and gloom. One penny from the master's drawer has sent the once happy youth to the penitentiary and the gallows. When tempted to break the law of God, will you stretch forth the guilty hand and say: "This once, and once only will I sin?" Stop where you are. It is the first act of transgression which will play the ruin with you. Step but an inch over the forbidden ground to-day, and to-morrow a foot will not seem to be so dangerous, and next month you may be beyond the reach of love and affection, and Christian influence. Resist the first suggestion to do evil. Tear yourself away from the first grasp of sin. There is little honor in saying I have fallen but once; but a glory attaches itself to the character of him who never for once overstepped the bounds of virtue.

RESTRICTED COMMUNION.

If there is one point beyond another in our Baptist system of church polity that grows upon us in significance and importance as our experience in churches becomes more extensive, it is the practice of confining the offer of the Lord's Supper to those who have followed the Lord in the ordinance of baptism. The Pedo-baptist papers are passing around a phrase said to have been uttered by Rev. Baptist Noel, to the effect that his Baptist brethren in America must be very bigoted in refusing the Lord's Supper to those who were unbaptized. We do not know what Mr. Noel's opinion of bigamy may be, but we beg leave to say that the sentiment attributed to him shows that he has not yet become emancipated from the State church notions of the Establishment, and the idea that an ordinance of Christ is made valid by the notion which each individual may have of it, and not by its being administered as God ordained.

The invitation given out every month by the churches of our denomination which practice restricted communion, is a standing protest of the most solemn character against the prostitution of God's ordinances, and the neglect of God's Word. The very fact that it is looked upon as a distinctive peculiarity; that it is seized upon as an evidence of exclusiveness by all other denominations is a proof of the power with which this protest goes to the hearts of those who hear it. This protest is uttered in the languages of the East and the West, of the North and the South, in tones that cannot be misunderstood, and accompanied by all the circumstances calculated to make it impressive and forcible.

THE INFLUENCE OF ROBERT HALL IN FAVOR OF LAX VIEWS OF COMMUNION.

The influence of Robert Hall in favor of lax views of communion, has weakened the power of Baptist testimony against error tenfold more than all his genius and eloquence ever added to it. We are strongly inclined to think that his notions on this subject were generated by the low ideas which he is understood to have held in early life, in reference to the solemnity of the church relation. He was powerfully affected by his intimate political union with Priestley, and the English Socinians generally. We hear that his lax notions on communion grew out of his lax notions as to what is a gospel church, and of the prime duty and necessity of obedience to the literal commands of Christ. He said that he buried his materialism in the grave of his father. We wish he had buried his open communion in the same sepulchre. Those who adopt his reasonings—and they are the only ones on the subject worth an argument—virtually say to all the world that the Christian church is nothing but a voluntary association, to whose privileges any one can be admitted who wishes it without any sort of reference to the positive prerequisites which God himself has established; that the great solemn initiatory ordinance of our faith, which Christ submitted to, and the Father smiled upon, and the Holy Ghost came down from heaven to inaugurate, is a mere ceremony admitting to no privileges, and conferring no rights, and which may be omitted or fulfilled, according to the whims of ignorance, superstition or pride. It is singular to see those who fail to make this protest against the deprecation of baptism, and the degradation of church relation, frequently the most vociferous defenders of baptism, as if they wished to make up in words what they lack in practice.

RETRACTING ONE'S ERRORS.

It is a very hard matter for some men to retract an error. Indeed, we rather think that some would rather be wrong, than to get right by confessing themselves mistaken. Pride of opinion is in the way. Consistency seems to require them to maintain the ground they have taken, and so they hold on, while the ground slides from under them. So when a man has published his opinions, he feels a sort of reputational obligation to stick to them, be they ever so untenable.

THE WIDOW'S LAMP.

Some years ago there dwelt a widow in a lonely cottage on a seashore. All around her the coast was rugged and dangerous; and many a time was her heart melted by the sight of wrecked fishing boats and coasting vessels, and the piteous cries of perishing human beings. One stormy night, when the howling wind was making her loneliness more lonely, and her mind was conjuring upon what the next morning's light might disclose, a happy thought occurred to her. Her cottage stood on an elevated spot, and her window looked upon the sea; might she not place her lamp by that window, that it might be a beacon-light to warn some poor mariner off the coast? She did so. All her life after, during the winter nights, her lamp burned at the window; and many a poor fisherman had cause to bless God for the widow's lamp; many a crew were saved from perishing. That widow woman "did what she could;" and it all believers kept their light burning as brightly and steadily, might not many a soul be warned to flee from the wrath to come? Many Christians have not the power to do much active service for Christ, but if they would live as lights in the world, they would do much. If those who cannot preach to the old, or teach the young, would but walk worthy of Him who hath called them to His kingdom and glory, how much would ministers and teachers be strengthened, and their hearts encouraged! We are told that the chief priests consulted that they might put Lazarus to death, because that by reason of him many of the Jews went away and believed on Jesus. Lazarus does not seem to have been either a teacher or preacher, yet his presence was a convincing proof of the power of the Lord.

More Blessed to Give than to Receive.

There are men whose sole anxiety is to make money. Life's great struggle with them is to accumulate riches. Their only happiness is the sordid one of adding dollar to dollar, house to house, farm to farm. They never spend, never give away, never put to use what they have acquired. There are others who lavish their all in self-gratification. They are free and generous in spending, but it is only in the line of selfishness. They indulge their appetites, gratify their pride, and aggrandize their family, and this is all the benefit they derive from their wealth.

There is no man really as poor as he who multiplies the means of life, and knows not how to use them so as to make himself and others happy.

His wealth is all in dust, which the winds of heaven will quickly scatter, when it might be converted by him into blessings as many ready to perish, and a name which is as ointment poured forth. The life of such a man is as barren of good as the heath which receives the rain and the sunshine, but gives back no verdure or fertility. With the means of making himself and others happy, he lives only to be despised and miserable. The poor never bless him. The widow and the fatherless never hail him as their friend and benefactor. His name, which might have been embalmed in a thousand grateful hearts, is remembered only to be execrated. And though his wealth may rest a splendid monument over his ashes, yet will it only serve to invite the finger of scorn, and prosperity will pronounce him "creation's blank—creation's blot."

That man is rich and happy who has a heart to give freely of what he hath.

If he have but the widow's two mites to spare, the reward is the same. No man was ever the poorer for what he gave from a pure motive for the glory of God, and the good of the world. And it is only when we give, so as to feel it—so as to call the spirit of self-denial into exercise, that we know the full luxury of giving—the value of property means of exalted happiness.

The same principle holds good in its application to personal efforts for the salvation of souls.

In religion, as in other things, God has wisely ordered it, that if we will not work, neither shall we eat—if we will not do our duty, we shall not be blessed. The Christian who never loses sight of self; whose sole anxiety is above his own hope and welfare—who puts forth no earnest efforts to save others, will find religion very barren of comfort, and will often have occasion to cry out, "O my leanness, my leanness!" There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet but it tendeth to poverty. The more we do to bless others, the more we ourselves are blessed; while watering others, our own souls are refreshed. The less selfish, and the more Christ-like is our piety, the more will our graces flourish. The active-working, pain-taking, self-denying Christian is always blessed—his hope is always firm and bright, his faith strong, and his soul joyful in God. While the indolent, ease-taking, selfish professor is always complaining.

And how blessed it is to dispense good in the various kind offices of life!

It is a privilege an angel might covet, to be an almoner of God's bounty to his needy children and a ministering spirit to the sorrowful and the suffering. To be permitted to dry up many a stream of human misery and guilt—to make glad many heavy hearts—to open fountains of truth and life in this desolate world, to advance the cause of humanity and religion, to pure religion, and undefiled before God and the Father, in this: To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world." And was over a man the poorer, the less happy, the less respected, for thus treading in the footsteps of the Divine Jesus? There would be fewer unhappy children of affliction and leisure in the world, if they only acted on the principles of this high law. They would not complain so much of want; time would not drag on in so dull and monotonous a round; they would not be so overcrowded with excessive sentimentality, and so corrupt to the very core of their being by insatiable selfishness, if they would go forth and put their hearts in contact with the actual world of sorrowing suffering humanity; explore its wants and woes of their less-favored brethren; carry the truth and the Bible to the dwellings of the destitute; minister at the bedside of the sick and dying and have an eye and an ear, a heart and a hand, for human welfare and for human woe.—Such a ministry of benevolence would soon dissipate life's dullness, cure them of their false notions and mock sensibilities, eat out the mean and degrading selfishness of their hearts, and teach them that the high end of life is to be like God—to borrow light and life from the central Sun of all being, but to reflect it forth throughout our appointed orb.

How brilliant is the sun!

For sixty centuries it has rolled over these heavens, and dispensed light and health to the earth; and yet it has lost none of its glory, none of its vitality. It has ever given forth an incredible amount of light and heat, and receiving nothing back—a fact which no philosophy can account for—and yet the supply is not exhausted—it is as full in its measure, and as intense in its power to-day, as when Adam first looked in its genial rays.—Emblem of the infinite God! He is ever giving. There is a ceaseless flow of power, wisdom and goodness from him. The universe with all its teeming worlds of beauty and grandeur, and vanned to us of life, is but the outpouring of his infinite mind. He is never weary in giving.—There is an infinite tide flowing out, and yet the ocean is not empty. Giving doth not impoverish him, nor withhold enrich him. It is his happiness to communicate freely of himself. And this is the law of heaven. The angels know no other. They are perfectly benevolent. And this great law, acted out, would make a heaven of this world of ours. If every man in it would act on the principle that "it is more blessed to give than to receive," what a change would come over it!—*Independent.*

The hand of the diligent shall bear rule: but the slothful shall be under tribute.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

Brother Stephen Remington, extensively known by his little books on Baptism and Communion, has resigned his pastoral charge of the Stanton St. church, New York, and accepted an invitation to the Third Church in Philadelphia.

THE BAPTIST

MARION, ALA.

WEDNESDAY, FEBRUARY 18, 1852

WANTED.

WANTED a gentleman of experience, industry and energy to take the Foreman's place in this Office. We will make it the interest of the right sort of a man to apply at once.

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, Nuxbee, 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.

ADDITIONS.—We are greatly indebted to our brethren for their continued zeal in the wider circulation of our paper. The last week brought us large additions to our list of patrons, all of whom we trust will be profited by its constant perusal. We shall at least endeavor to profit them.

At this moment, we would take occasion to suggest, that the season for extending the circulation of the Baptist indefinitely is opportune. We had last year more than one thousand increase to our list, a large proportion of which was effected about the opening of the new volume—say from the middle of February to the middle of April. Shall this be the case the present year? Similar exertions, we doubt not, can accomplish similar results, and now is the time to put them forth. We are on the eve of opening our fourth volume, under brighter auspices, we think, than any previous one, and there is less in the way of taking a day paying for a religious paper than for some years past. It is hoped therefore that our brethren will use all their wonted energy to put their denominational organ into the hands of every Baptist around them. Our premiums the last year cost us about one hundred dollars, and we have another hundred for the same object. But more on this subject next week.

THE BAPTIST HIGH SCHOOL.—We invite special attention to the Circular of Bro. O. Welch, addressed to the members of the Coosa River Association. From that Circular it will be seen that the Board of Managers of the Association, have obtained a charter for a Baptist High School, to be located at or near the town of Talladega, and that Bro. Welch has been appointed Gen'l Agent to solicit funds for its erection. It is desired to raise \$25,000 in the course of the present year, and certainly we know no man in the Association better able to effect it than our brother. It is a noble enterprise, one that must reflect honor on all interested in it, and we are glad to see that Bro. Welch has taken hold of it with spirit and energy.—Success to him and to his cause.

DEFAULTERS.—We have fully pondered the question of making public the names of defaulters to our paper, and have come to the conclusion to do so. Therefore take notice, that hereafter, in our list of letters received, we shall publish the names of all who order their paper stopped, or return their papers, previous to settling up with us. If men do not wish their names exposed in this category, they will do the thing that is right, before drawing off.

REV. WILLIAM R. MEADORS.—We have received intelligence within a few days past of the death of this dear brother, for whom so much sympathy has been felt and manifested in different portions of our Zion. He died at the residence of Mr. John C. Phares, of Sumter county, on Friday morning the 6th inst., at whose house he received every kind attention in the power of friendship to bestow. He was a long and painful sufferer, but he rests from them all; and it must afford consolation to all who contributed to his relief in days gone by to know that they did thus to one of God's dear children. May we never have a heart to do less.

Rev. P. E. Collins' address will hereafter be at Orville, Dallas county, where he will take pleasure in hearing from his correspondents.

We are truly gratified in learning that our good brother has abandoned, in persona, his Mobile adventure. A good minister of Jesus Christ will be sure to suffer loss the moment he allows himself persuaded from the path of ministerial duty; and we can't help thinking this is so of merchandizing. Proper in itself, it is clearly improper for ministers. Our brother will make a much better female teacher than a commission merchant, and while he pursues that as a *denier* resort, we most heartily wish him prosperity; yet we think it a pity and a shame that, in these times when there is so great religious destitution from Dan to Beersheba, such a man should be compelled to sell himself down in the school room for a subsistence. Brother Collins is a graduate, with honors, of the University of Alabama, and we doubt if there is a better speaker, of his age in the State. He is pious and amiable, and any church might consider herself favored to have his ministry.

ORDINATION.—On the fourth Sabbath in Nov. last, at the call of the Sardis church, Henry county, brother W. R. Blackshear, was set apart to the work of the ministry by the imposition of hands. The ordaining presbytery were Elders Joel Simms and Edmond Cody.

Ministerial Piety.

Ministerial piety is the right arm of ministerial power. The piety of the church rarely or never rises above that of her ministry. "Like priest, like people," is almost universal history. The seal does not better modify the wax, than does a permanent ministry the moral and religious character of the community among whom he resides. The one is a certain index of the other. By the one you may know the other with as much infallibility as a man's private character is known by his familiar correspondence.—"Ye are our epistles," said St. Paul, "known and read of all men." The spirit and temper of the pastor, his conversation and modes of thought are communicated and imbibed by the people with whom he associates. As he is so will they be; as he speaks so will they speak; as he thinks so they think. It was, therefore, not without reason, that the apostle, fixing his eye on the spiritual interests of the people, first of all charged the ministry, "Take heed to thyself."

1. Ministerial piety should be ardent and deep-toned. Men have a way of speaking of the ministry as a profession; let it not, however, be understood from hence, that it is simply a routine of duties which may be performed with a cold and heartless indifference, as the duties of the law, or medicine, or any other merely worldly avocation, for the promotion of one's own ends; but as a system of privileges to be enjoyed while acted on, for the glory of God and the salvation of a perishing race. Back of these duties and anterior to them, there must be in our heart a deep personal experience of the benefits of the gospel we preach. We should not merely and superficially acknowledge the doctrines and precepts of the gospel; but we should carry about us an abiding conviction of their truth, their divinity and their infinite importance. The sins we condemn in others, we should deplore in ourselves; the Savior we recommend we should ourselves embrace; the obedience and love we enjoin, we ourselves should observe. What beside this can render our ministry either pleasant or profitable? In vain shall we persuade men to be reconciled to God, if our own hearts and life are at enmity with him; and worse than in vain that we shall have preached to others, if we ourselves are a cast away.

2. Ministerial piety should be constant and uniform. It is alarming to witness the rapid tendency of the times towards a fitful and periodical religion. As if the enjoyment and duties of life could be crowded into the brief space of a day or a week, there are those who seem contented with the extra excitement of an annual camp-meeting or a quarterly communion. We are not contending against revivals, nor against any well directed effort for the proper enlargement of the church or for the edification of saints; but we must be allowed to protest, that this state of things is neither harmonious with the Scriptures, nor with the best interest of souls; and that its principal remedy, under God, must be sought in the steady and uniform piety of the ministry. What should we think of that man's principle of veracity, who would speak the truth only once or twice in the lapse of a year? or of his principle of honesty, who would pay his just debts only of large amounts? With no less reason we cannot consider him a truly pious person, who is devoted only at protracted meetings or on the Sabbath day. Christianity, my brethren, is the business of life, and it shines most conspicuously when carried into the ordinary affairs of every day's occurrence. By constant and uniform piety, we intend a piety which affects us alike in every place and under every circumstance; which we carry into the pulpit or into the family circle, among our wives, our children, and our servants, whose influence is acknowledged and felt in private the same as in public, in health and in business, in sickness and in death. In every place we should "carry about us the dying of the Lord Jesus," in every place we should "bear about in our bodies the marks of his death."

3. Ministerial piety should be consistent.—It has been said, "no man lives to profit who lives without a rule." Let us compare our lives with our vows, with our doctrines, with the Scriptures and with the just expectations of an enlightened public.

We remember the anxiety and distress in the midst of which we assumed this sacred vocation:—how we vowed unto the Lord, that we would watch and pray; that we would keep our hearts with all diligence; that we would daily study his word; that we would not confer with flesh and blood in the discharge of our duties; that we would neither touch, nor taste, nor handle any forbidden thing; that we would consecrate our time and energies unreservedly to his glory, and to the interests of his church. Have we forgotten these solemn vows and promises? Or shall we say to the holy One—"I go, sir, and yet go not?"

We remember what we have preached to others, of the shortness and uncertainty of human life; of the emptiness and vanity of the world; of the danger of riches and carnal indulgence; of the exceeding sinfulness of sin and the necessity of holiness; of the value of the soul and the incomparable excellence of religion. We remember with what emphasis we insisted that men should deny themselves, take up their cross daily and follow Christ—should sacrifice all things for his sake and the gospel—should put off all pride, and anger, and wrath, and malice, and covetousness, and worldly lust, and live soberly, righteously and godly in this present world. Have we forgotten these doctrines and precepts? Or shall we impose burdens upon others, which we will not ourselves touch with the tip of the finger?

What saith the Scriptures? They require the ministry not only to be as other men, but to be even more than they. "Be thou an example to the believers, in word, in conversation, in charity, in spirit, in faith, in purity." "Be sober-

minded in all things, showing thyself a pattern of good works, in doctrine showing uncorruptness, gravity, sincerity, sound speech that can not be condemned, that is of the contrary part may be ashamed, having no evil thing to say of you." A bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine; not given to filthy lucre. A lover of hospitality, a lover of good men, sober, just, holy, temperate. Such, my brethren, are the high requirements upon us. They demand no ordinary measure of piety. They would have us be all that other men are and more—also to possess every characteristic of the christian, but in a high degree. And such, too, is the just expectation of an enlightened public. The world is not ignorant of what is required of the ministry. They have read it in the sacred Volume; they have heard it from the pulpit.—With what feelings suppose ye they behold our eagerness after wealth; our tact at making fine bargains; our impatience of restraint and resentment of wrongs; our love of ease and reputation; our pride and equippage and show;—our levity and worldly-mindedness; our listlessness and unconcern about the salvation of sinners; our practical unbelief of the promises of God and discontent with the allotments of his providence. We say with what feelings do they witness such things in us? Would we have them imitate the like spirit, and practice the like conduct? It is inevitable.

Water-Spouts.

What whirlwinds and tornadoes are on land, water-spouts are at sea. The latter, in fact, are often occasioned by the former—are always formed by opposing currents of air on the water.—The Encyclopedia Americana thus describes the appearance of one of these singular phenomena. "From a dense cloud a cone descends in the form of a trumpet, with the small end downwards; at the same time the surface of the sea under it is agitated and whirled around, the waters (perhaps in consequence of the rarefaction of the air above,) are converted into vapor, and ascend with a spiral motion, till they unite with the cone from the cloud—frequently, however they disperse before this junction. Both columns diminish toward the point of contact, where they are not above three or four inches in diameter. in the middle there appears a white transparent tube, less distinct on approaching it; and it is then discovered to be a vacant space, in which none of the particles of water ascend, and in this as well as around the outer edge of the water-spout large drops of rain precipitate themselves."

These water spouts which are more common on the eastern seas, sometimes last a quarter of an hour; and are not unfrequently very destructive of life and property, as they are always exceedingly dangerous. A recent English paper contains the following account of a water spout on the coast of Sicily, and which swept over a portion of that island, by which five hundred persons lost their lives, and an immense amount of valuable property was destroyed:

"On Saturday, says the Wilmers Times, intelligence was received at Lloyd's (London) under date of Malta, Monday the 8th ult., of a most awful occurrence at the island of Sicily, which had been swept by two enormous water-spouts, accompanied by a terrific hurricane.—Those who witnessed the phenomena describe the water spouts as two immense spherical bodies of water reaching from the clouds, their cones nearly touching the earth, and, as far as could be judged, at a quarter of a mile apart, travelling with immense velocity. They passed over the island near Marsala. In their progress houses were unroofed, trees uprooted, men and women, horses, cattle, and sheep raised up drawn into their vortex and borne on to destruction; during their passage rain descended in cataracts, accompanied with hailstones of enormous size and masses of ice. Going over Castellamare, near Stabia it destroyed half the town, and washed two hundred of the inhabitants into the sea, who all perished. Upwards of five hundred persons have been destroyed by this terrible visitation, and an immense amount of property, the country being laid waste for miles. The shipping in the harbor suffered severely, many vessels being destroyed, and their crews drowned. After the occurrence numbers of dead human bodies were picked up, all frightfully mutilated and swollen."

With this illustration at hand, the reader is prepared to appreciate the dejection and gloom of the Psalmist when in the 42nd Psalm he says, "Deep calleth unto deep at the noise of thy waterspouts; all thy waves and thy billows are gone over me." "Deep calleth unto deep"—one affliction, one cause of grief and sadness follows another in quick succession, and as if the latter was hastened by the former. "At the noise of thy water spouts"—the terrible tokens of thy majesty, thy might and thy wrath. "When thou with rebukes dost correct man for iniquity thou makest his beauty to consume away like a moth." If God arise in his anger to judgment who can stand before him? There is however, this consolation that all these water spouts, the waves and billows of affliction are in the Lord's hand, and that when his people are overwhelmed by them it is only momentarily, he yet sustains them and brings them up again from the deep, these pass over his saints but they cannot remain on them to sink them deeper than the grave.

PASTORAL SETTLEMENT.—We learn with great pleasure that the Rev. W. H. Baylis has accepted the pastorate of the Baptist church at Shreveport, La., and has entered on his duties. Bro. Baylis is a man of amiable spirit, good intelligence, and is said to be the best pulpit orator in the west. His position is one of great importance—one of the most so in Louisiana, and with the blessing of God on his labors, we shall hope to hear good news of him ere long.

To the Churches Composing the Coosa River Association.

Very Dear Brethren:—You have seen in the Minutes of the last session of our Association certain Resolutions relating to Education. (Appendix A.) The Board of Directors, appointed by said Association, and acting under their authority, have had the subject of those resolutions under serious and prayerful consideration, and have proceeded in harmony with them to obtain from the authorities of the State a charter of an institution to be styled "THE BAPTIST MALE HIGH SCHOOL;" to be located in or near the Town of Talladega. They have also adopted a plan upon which subscriptions are to be raised; namely, whatever may be subscribed is to be divided into four instalments,—one fourth to fall due on the 1st of January 1853, the second instalment in 1854, the third in 1855, the fourth in 1856. The Board conceives that it would not be advisable to commence the work of building before the sum of \$25,000 shall have been subscribed; that no subscription shall be binding before this sum has been raised by subscriptions or donations, which they trust will be the case by the 1st of January, 1852. In furtherance of its objects the Board have appointed me their special or General Agent. And now, my dear brethren, let this great work be done we must go at it, and work energetically, and perseveringly.

First of all I wish through this address to open a correspondence with you at the earliest possible moment, and offer to your serious consideration the propriety of adopting measures at once for carrying out the resolutions of your Board.—That the above named sum to be raised, may be easily done, it is only requisite to look at the membership of the churches composing your Association. A fraction under \$10 per member will secure the amount, and remember there are four years in which to pay it!

But we are met at the threshold with a "lack of ability." This, however, my brethren, I think is rather imaginary than real; and perhaps the feeling of inability to perform such a work results, with us, more from the want of a habit of benevolence than from real poverty. Let us retrench a few luxuries of life and the saving in four years would pay a large subscription. Some may say "O I can not give as much as that brother, and I would be ashamed to put down less." But let me remind you that this thing called shame is too much in our way, and to obviate it I propose a plan on which all may give at ease. First, I address myself to our sisters in Christ. Let one of your number in each church, open a book of subscription upon the following plan—

For \$1 which would be	25 cents a year.
" 2 "	50 "
" 4 "	\$1 00 "
" 6 "	2 00 "
" 12 "	3 00 "
" 16 "	4 00 "
" 20 "	5 00 "

If the brethren would also adopt this plan, how easily might we, with the large subscriptions which we hope to obtain from the rich who are able to give of their abundance, make up the \$25,000.

It is my intention to visit every church in the Association, if my health and other providences permit, but at present I only intend to apprise you of the plans and wishes of the Board and to urge you to take incipient and prudent measures for obtaining subscriptions, so that when I come, I may find you prepared with a willing bounty, and not of constraint. I solicit the correspondence of our ministering brethren, deacons and others who may feel an interest in giving advice and making suggestions of the best means of raising the proposed sum. I ask this in the most heartfelt sincerity; as I have always deemed myself quite inadequate to the work of an agent—in behalf of any great enterprise. But I feel strengthened for the undertaking before me from two considerations, the wish of my brethren, and the goodness of the cause I am to advocate. I ask of you immediate consideration and action, because of the limited time in which the subscriptions are to be taken.

I urge it, also, in view of the shortness and uncertainty of life. We are admonished by the Holy Spirit "That whatever our hands find to do to do it with all our might." Do not, my brethren, defer your action until the season of our protracted and camp-meetings. That will be too late. Let us work while it is called "today;" the evening of the year, will have its own multiplied duties.

As there may be many of our brethren and sisters, who do not take the South Western Baptist, I would suggest and respectfully request the reading of this address in your meetings, and that the paper containing it be circulated among your neighbors. I would likewise say a word to our friends who may not be members of any Christian church. You well know that this is an enterprise which should commend itself to every one. Help us then in its consummation. Grant us your countenance, and your substantial aid.

The Board has also appointed all the preaching brethren of the Association, Agents. Dear brethren, let us stir ourselves, and see what we can do.

You will perceive, my brethren, that I have not entered into any argument upon the subject of Education. So much has been said upon it, and its utility is so universally admitted, that I deem it unnecessary. I have only given a statement of the proceedings of your Board, and opened the prospect of future action. May heaven enable us all to acquit ourselves in this enterprise in that way, which will give us an approving conscience, and bring down upon us the blessings of unborn generations.

O. WELCH, Gen. Ag't.

The Post office address of Rev. James Huckins is Independence, Texas, where he will gladly receive the favors of his correspondents.

The Tradition of Men, versus, the Commandment of God.

BY REV. WM. HOOPER, D. D., OF N. C. See Baptist Preacher No. 11. Extracts, (and comments,) from a Sermon before the Baptist Convention of North Carolina, held in October, 1851.

"Let us look to ourselves. Let us feel a godly jealousy and fear lest we may, from education and from reverence for our ancestors, be cherishing fondly, some darling error, as if it were delivered to us from heaven."

Is it sound doctrine for a church to employ a preacher, or for the preacher to employ the church? Upon this query hangs a dilemma. To be plainer. Suppose a preacher finds a piece of land which he is pleased with, and it happens to be near to a church. Or suppose he be a doctor or a lawyer, or a teacher of the young ideas, or a blacksmith, and a village or a country store is well suited for the business—should the church adjacent be compelled to call him? Is it a "darling error," a "tradition of men," or "the commandment of God," for preachers to act upon the principle that the preacher calls the church?

"It is painful to remark in many of our churches such glaring inconsistency—such zeal for one commandment, and such carelessness about others—such fierce contention for baptism, and such indifference about the "weightier matters of the law." A heart devoted to the world, absorbed in making money, and refusing to support the ministry and missions, is as offensive to God, as is the fashionable trifle, taken up with the amusements and gaieties of life. Our people are generally severe enough in condemning the last, but many of them are themselves melancholy specimens of the first. Now he that said: "She that liveth in pleasure is dead while she liveth," also said, "the covetous man is an idolator, and they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts which drown men in destruction and perdition."

Comment is unnecessary. Let every child of God ponder well. Let every one enquire whether the love of money, or the love of God has most of the heart. We are met here by "the necessity of providing for ones family." Well, each child of God falls or rises in the scale of excellence by works, as well as by faith, for the former will show the extent of the latter.

"He that appointed the ministry for the edification of the church, said, 'thou shalt not muzzle the ox that treadeth out the corn,' and 'the laborer is worthy of his meat.' Yet how large a portion of our people are willing to do without ministers rather than support them; suffering them to remove to other places, or yielding them so grudging, and so penurious a salary, that they are obliged to engage in schools, and merchandize, and farms, and all manner of secularizing avocations, to keep themselves and their families, from absolute want and debt. Have such Baptists ever read the 9th chap. of 1st Epis. to the Corinthians, and do they really believe it to be a part of God's declared will? If so, it is not as obligatory on the conscience as Baptism, and with what face can a Baptist be astonished and indignant at a Pseudo-Baptist, for not yielding to the plain instruction of the Bible, on the last point, if he is totally negligent of the first point?"

Much may be said on both sides here—willing to lay much fault at the door of the church, but not all. Take a preacher, his wife and six or eight children, let them have the good of the cause at heart, and do the very best for that cause, what will it cost to support said family in decency? We claim that a pastor should mind the flock. We claim he should be supported well, and that he should devote his whole time to the ministry. We learn of at least one ancient man who lived well, supported a family upon 4 acres of land—was it not?—he had 8, and when his daughter married he gave her half his land, and then made as much off the remaining one of the old Romans. A preacher could labor—not for gain, but as recreation, as wholesome exercise two hours each day; his wife could do much if she was inclined, as many wives, scattering we admit, do,—and thus some portion of the work, and some part of the householdery could be done. Under such circumstances would 500, or 700, or 1000 dollars do, or how much would do? We know one man, a farmer, who has had grown up around him some five or six grown children, with five or six toddling behind, and his cotton crop is somewhere like unto ten or twelve bales, say 300 to \$500 per year for clothes, schooling, &c., &c., all.—We are not desirous of giving off three, or three and a half, or four lbs. of meat per week, like as unto a slave, but we think there is a weening desire to claim more than a fair share—in many places. Yet in many other places, the churches, relying upon God to keep the preacher pious, they keep him poor to keep him from becoming proud, or from falling into "foolish and hurtful lusts." It is well to exorcise both sides. Yet all are human, and all inclined to get all they can, and hold all they get.

Have they (the preachers,) been faithful in teaching their converts that water baptism is nothing but condemnation to them, unless accompanied with the baptism of the Holy Ghost? Being a layman and a young Baptist, though old in transgression, we would respectfully ask—whence comes this? "Of the tradition of men" or "the commandment of God." We desire light. We would not dare to think a D. D. could err, yet our Revd. brother has warned us "of the tradition of men," and we do not know exactly what to make of this. Should all men receive the "baptism of the Holy Ghost?" Has our Rev. brother, "thus saith the Lord" for this. If our memory serves us aright, there are but few baptisms of the Holy Ghost on record, and yet many water baptisms. Are all such latter under condemnation? If so, we fear for ourselves, being unable to know any experience with such

a baptism as of the Holy Ghost—as we understand it. Our brother will pardon us for doubting—he doubts the teaching of the ministry, and thus gives us an example. And, is D. D., "the tradition of men," or "the commandment of God?"—we only ask? An overseer is too cheap a name.

Enough for the present, D. X. Z.

*Is paid rantists—Baby Sprinklers, not more correct—I ask!

Correspondence of Rev. James Huckins.

Bro. Chambliss:—I arrived at this place about the 10th of January. My cash receipts during my Southern tour, including my own donation, amount to about \$6,420. I have subscriptions still due for, from \$800 to \$900, I have received in books about \$500. I spent about five months with my family and with our friends in Richmond.

The salary for this time I deducted. I have consented to continue my agency for one year longer, at the close of which, I trust, the institution may be able to release me. My heart pants for retirement and for the regular duties of the humble minister of Jesus Christ. My Post Office for the coming year will be Independence. The cry for faithful ministers of Christ begins again to ring in my ears, and to pain my soul. How can this cry be met unless God in mercy shall raise up more laborers. O that a spirit of importunate prayer could be awakened amongst our Churches, that God would raise up and send forth into this mighty field such men as he will own and bless.

We have a very efficient board of teachers in the College and the Female school under the management of Mr. Clark, is doing nobly.—Bro. Chilton is making a very excellent impression in Houston. He has entered his work with the true spirit.

In the best of bonds.

JAMES HUCKINS.

Independence, Texas, Feb. 5th, 1852.

Acknowledgment.

Dear Bro. Chambliss:—Please permit me, through your valuable, and I trust extensively circulated paper, to acknowledge receipt, by Rev. J. M. Knight, Canton, Miss., of a "free will offering from Mrs. E. J. Putnam, daughter of Mr. and Mrs. Smith, for the West Florida Association," amounting to two dollars and fifty cents.

Such an expression of interest in the welfare of our feeble Association, from such a source, has inspired the sincerest gratitude in my own bosom, and excited my desire to do more than I have ever done for my Divine Master in this portion of his moral vineyard; and I can assure the fair contributor, that this act of Christian benevolence will be most heartily appreciated by our whole body. The Lord reward this exhibition of love for Christ and his cause, and help us all to remember that acts only are reliable testimony of the sentiments of our heart.

With great Christian regard,

Yours truly,

D. P. EVERETS.

Orange Hill, Fla., Feb. 11th, 1852.

Terrible Disaster at Sea.

The British Royal Mail Steamship, Amazon, from Southampton, for the West Indies, took fire on the 4th ult, when west of Sicily, and was entirely consumed. Her officers, passengers and crew numbered one hundred and fifty five persons, of whom only twenty one were saved. All the rest perished!

We have in the New York papers some particulars of this dreadful calamity as follows:—

Register. Just before the Arctic from Liverpool, a telegraphic despatch was received from Southampton, communicating intelligence of the total loss by fire of the Royal West India Mail Company's steamer Amazon, with all on board except nineteen of the crew and two passengers, out of a total of one hundred and fifty-five persons. Besides a majority of the ship's company probably not less than seventy-five passengers perished! This is one of the most deplorable calamities that has ever happened in the history of ocean steam navigation. The foundering of the President, with all on board is the only case we recollect, equally distressing, and even then the number of passengers was not so large.

The Amazon was a fine new steamer recently put on the line. The following notice was received by Messrs. E. K. Collins & Co:

"The R. M. S. packet 'Amazon' Southampton to the West Indies, took fire about 1 A. M. on Sunday, six miles East of Sicily, and was entirely consumed, with the mate, officers, crew, and passengers, except twenty one persons, viz:—

Mr. Vincent, a midshipman, seventeen of the crew, and two passengers, who succeeded in getting off in one of the boats, and were picked up after being out twelve hours. The total number of persons on board is said to have been one hundred and fifty-five. The fire is supposed to have originated from spontaneous combustion."

The Amazon was on her first voyage, being the pioneer steamer of the new line recently projected between Southampton and the Islands of Panama, intended to convey the English mails from port to port and also to touch at the Island of St. Thomas on her trips. She was built in a most superb manner, with capacious accommodations, and machinery designed to enable her to make the voyage in eighteen days instead of consuming twenty-five days, the ordinary running time of the old English mail steamers now on that line. She went to sea on the 2nd of January, amid the cheers of thousands who had assembled to witness her departure, and who little expected the fatal catastrophe which was so soon to follow. The catastrophe was, it is said, from spontaneous combustion of coal, 1,133 tons, which she carried, and 500 bottles of quicksilver, valued at £5,150.

POETRY.

HEAVEN.

BY MRS. SOUTHY.

Oh! talk to me of heaven! I love
To hear about my home above;
For there do many a loved one dwell
In light and love ineffable.
Oh! tell how they shine and sing,
While every harp is echoing;
And every glad and fearless eye
Beams like the bright sun gloriously.
Tell me of that victorious gloriole,
Each hand in glory beareth;
Tell me of that celestial calm
Each face in glory weareth.
Oh, happy, happy country! where
There entereth not a sin;
And death, who keeps its portals fair,
May never come in.
No grief can change their day to night—
The darkness of that land is light.
Sorrow and sighing God has sent
Far hence to endless banishment.
And never more may one dark tear
Bedim their burning eyes.
For every one they shed while here,
In fearful agonies,
Glitters in a bright and dazzling gem,
In their immortal diadem.
Oh! lovely, blooming country! there
Flourishes all that we deem fair.
And though no fields nor forests green,
Nor bowery gardens there are seen,
Nor perfumes load the breeze,
Nor hears the ear musical sound,
Yet joys at God's right hand are found—
The archetypes of these.
There is the home, the land of birth
Of all we highest prize on earth;
The storms that rack this world beneath—
Must forever cease;
The only air the blessed breathe
Is purity and peace.

Oh, happy, happy land! in thee
Shines the ineffable Divinity,
Shedding through each adoring breast
A holy calm, a hallowed rest,
And those best souls whom death did sever
Have met to mingle joys forever.
Oh! soon may heaven unfold to me!
Oh! may I soon that glory see!
And my faint, weary spirit stand
Within that happy, happy land!

Miscellaneous.

How Does Water Extinguish Fire?

It would seem almost paradoxical at first glance, that water should extinguish fire, considering the elementary compounds of water, which are hydrogen and oxygen, the former being the most inflammable substance known, the latter, the chief supporter of combustion. In the first place, let us inquire how fire is extinguished? In putting out fire, we act on two principles: first shutting out the air, by which it is deprived of its supporter, oxygen, or, in other words, smothering it. Second, by lowering the temperature of the combustible below the point of ignition, which, in most solid substances, is about one thousand degrees Fahrenheit. Any temperature much below this point destroys the affinity of the combustible for oxygen, therefore causing the combustion to cease. Now when we use water to put out fire, on this last principle, the water coming in contact with the fire is immediately converted into steam or vapor, which absorbs nine hundred and fifty degrees of heat from the combustible. This soon lowers the temperature of it below the point of ignition, therefore the combustion ceases. The question may arise, why does not alcohol, being a fluid like water, extinguish fire? The reason is this; water is a natural compound, formed by nature, and found everywhere in nature. The elements of which it is composed have a strong affinity for each other. Chemical affinity is now supposed to depend on electricity, and caloric is the agent which destroys or opposes it. Now, when water comes in contact with fire, the caloric weakens very much the chemical affinity between its two elements, causing it to assume the form of steam; yet the affinity is strong enough to hold it in this form. Alcohol is an artificial compound, found nowhere in nature, nor formed by nature, but is always the product of art. Its elements, carbon, hydrogen, have a very weak chemical affinity for each other, in the proportions in which they are united to form this particular compound. Hence, when it comes in contact with fire, the caloric so destroys the chemical affinity of this compound, that it is at once resolved into its elements; its hydrogen and carbon immediately becomes inflamed.

SAVE THE DEAD LEAVES.—Very few gardeners would be guilty of so foolish a thing as to waste barn-yard manure. But they are all guilty of a waste not a whit less excusable. We mean the waste of dead leaves, that fall, at this season of the year, from trees and shrubs of all kinds. If every horticulturist would reflect for a moment on the nature of these fallen leaves, which contain not only vegetable matter, but the earthy salts, lime, potash, &c., needed for the next season's growth, and that, too, exactly in the proportion required by the very tree or plant from which they fall; nay, more, if they would consider that it is precisely in this way, by the decomposition of these very falling leaves, nature enriches the soil, year after year, in her great forests, it would scarcely be possible for such a reflecting horticulturist to allow these leaves to be swept away by every wind that blows, and finally be lost altogether.

A wise horticulturist will diligently collect, from week to week, the leaves that fall under each tree, and by digging them under the soil about the roots, where they will decay and enrich the soil, provide in the cheapest manner the best food for that tree. In certain vineyards in France, the vines are kept in the highest condition by simply burying at their roots every leaf and branch that is pruned off such vines, or that falls from them at the end of the season. In the same manner, the leaves that fall from young fruit trees should be carefully saved and dug in beneath the surface of the soil. A single year's experience of its good results will confirm our readers in this practice.

Horticulturist.

Fig.

This, like the grape, is one of the oldest fruits cultivated. It probably originated in the Garden of Eden, and is the only fruit that has come down to us unimproved, from the Prince and Father of Horticulturists, Adam himself. We find no account of any improvement in its culture, but Figs, six thousand years ago, were probably the same as the Figs of today. The Fig is easily propagated, by cuttings, layers or dividing the roots, and will grow in almost any soil, but the fruit is of superior flavor when grown on a rich sandy loam. It is liable to be winter-killed in this section, and should, therefore, be planted in an open exposure, where it may get all of the cold to retard its early budding. It is rarely killed in the winter, until the sap has commenced rising. It is well to prune the bush so as to form a tree, as it is better able to bear the cold of winter. A barren Fig may sometimes be made productive, by pruning the roots. When a winter is very severe a Fig tree may be protected from the cold by applying a good coat of stable manure around the roots, covering the ground around the tree, about six inches deep. There are many varieties, and all have their advocates. The Fig should receive more extensive culture.

Raspberry.

This favorite fruit is also a native of this country, and probably originated in the bramble. There are many varieties cultivated. The common Raspberry, is easy of culture and propagation. It requires a rich light soil, and in this climate shade to the roots. It may be propagated by seeds, layers, cuttings, or suckers. Raspberry canes require some support of a trellis kind, or they may be planted three canes in a clump, and as they come into bearing, tie the tops together and they support each other. In the winter, cut out the dead wood, and work in some good leaf mould from the woods, around the roots. There have been some great improvements in the Raspberry of late years. The Antwerp and the Fallstaff are very superior varieties, but are extremely delicate, and will not bear our hot suns without some protection. Especially must the ground be mulched around the roots, and a moist location selected for them. Where these provisions are attended to, fruit of monstrous size and exquisite flavor will be the reward; in other respects, propagation and culture like the common Raspberry.

WINTERING CALVES.—Young calves should never be confined in yards with yerlings or cattle older than themselves. As they are inferior in strength, they are consequently often injured by the pushing and crowding of their more sturdy companions; and often seriously maimed, or destroyed outright. If you have a flock of sheep, turn your young calves in with them. They will there partake of their food with the sheep without quarrelling, and at night will be kept more comfortable than if tied up and put in a pen by themselves.

In many diseases to which cattle are subject, a tea of sheep-dung is the surest remedy that can be given. When running with sheep, the calves generally consume with avidity the straw and litter on which these animals repose, and which to a certain extent, becomes impregnated with the peculiar virtues of the "specific," and are thereby prevented from falling sick. Those who have adopted this practice, speak of it in terms of the highest approbation. Conveniences for water ing, feeding, &c., should be arranged, and the animals provided with salt as often as necessity requires.—*Germania Telegraph.*

J. A. & S. S. VIRGIN.

MONTGOMERY ALABAMA.

Watches, Jewelry, Music, and Musical Instruments.

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

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

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

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

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

Dec. 1, 1851. 41-11.

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 the citizens who have uniformly enjoyed his services. As he is determined to merit confidence and support, he guarantees every job entrusted to his skill. Where any operation fails to give entire satisfaction on the first trial, he will take pleasure in reperforming it free of charge.

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

Jan. 1st, 1852.

"Waverly Book Store."

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

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

D. WOODRUFF, Agent.

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

Tuesdays, Sept. 20 1851. 6m.30.

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. MELOHER, A. B. Teacher of the Preparatory Department.

THE Collegiate year commences on the first Monday 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 Department at any stage of advancement.

Candidates for admission to the Freshman Class, must pass a creditable examination in the following books, viz: Latin and Greek Grammars, Caesar, Sallust, or Cicero's Select Orations, Virgil, and the Greek Reader, or what shall be equivalent thereto. A thorough acquaintance with the common English branches is also required. For admission to advanced standing, candidates must sustain an examination on all the studies previously pursued by the class they propose to enter.

Students from another College, must furnish evidence that they have left that institution free from censures.

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 unless he has completed his fourteenth year, nor to advanced standing, without a proportionate increase in age.

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

COURSE OF STUDY, &c.

In addition to the regular Collegiate Department, which is thorough and extensive, embracing all the studies usually pursued in the colleges, an English, 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 languages, 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, 15 00
Incidentals, 2 00

Students rooming in College are charged \$2 per month for room, and servant to attend upon it, per term, 10 00

Board, per month, from \$8 to 1 50
Washing, do from 50 to 1 00

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 Department, tuition and room are free.

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

Wm. HORNBUCKLE, Secretary.
Oct. 1, 1851. 31-11.

Fisk's Metallic Burial Case.



THIS invention, now coming into general use, is pronounced one of the greatest of the age. These Burial Cases are composed of various kinds of metals, but principally of iron. They are thoroughly enamelled inside and outside, and thus made impervious to air and indestructible. They are highly ornamental, and of a classic form, air-tight and portable, while they combine the greatest strength of which metal is capable. 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 interments, as has been proven by actual experiments, and certified to by some of our most scientific men.

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

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

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

LOVELAND & LOCKWOOD.

Recommendations.

We, the undersigned, have at different times examined 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.

Newtown, Sept. 8.

Letter from Mr. Calhoun's Private Secretary.

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

Messrs. FISK and RAYMOND,

Gentlemen:—I beg to assure you of the satisfaction you have given, by the manner in which you have

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. Raymond, and for his attentive personal superintendence to the process of entombment.

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

I am 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 success and approval. Many of the members of Congress from South Carolina, who have witnessed the entombment of the remains of their illustrious colleague, authorize me to express their approval of your metallic coffin.

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

WASHINGTON, April 5th,

Messrs. FISK and RAYMOND,

Gentlemen:—We witnessed the utility of your "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.,
J. C. WRIGHT, M. D.
J. C. WRIGHT, M. D.
J. C. WRIGHT, M. D.

JOHN GOLDSMITH, D. D.

JOHN GOLDSMITH, D. D.

JOHN GOLDSMITH, D. D.

ORRVILLE INSTITUTE.

Orville, Dallas County, Ala.

[No. of Pupils last Session, 164.]

FACULTY.

Rev. JAMES R. MALONE, M. A., Principal and Instructor in Moral and Natural Sciences, and Belles Lettres.
MALE DEPARTMENT.
Prof. WILLIAM LOWRY, M. A. Associate Principal.
BENJAMIN F. MOSELEY.
FEMALE DEPARTMENT.
MRS. HARRIET W. JEFFRIES.
Miss OLIVIA B. ALLEN.
Miss ELIZA D. THOMAS.
STEWART'S DEPARTMENT.
MR. FELIX G. ADAMS & LADY.
GOVERNERS.
Miss ELIZA D. THOMAS.

THIS Institution has now entered upon its fifth term, under the control of the same Principal. It has from its foundation, enjoyed extensive, continuous and increasing prosperity; numbering last session, 164 pupils. Its present Board of Teachers will compare favorably with any Institute in the South.

Professor LOWRY is a Graduate of Trinity College, Dublin, in Ireland. He is a gentleman of varied abilities, and high literary attainments. For the last three years past, he has been Professor of Ancient Languages in the C. M. Institute, Selma, Ala. His reputation 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 qualify 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 Pupils by whom she was universally beloved.

Mrs. ALLEN completed her course of study at Troy, is a lady of high and various accomplishments, and continues in charge of the Music Department, the duties of which she discharged with eminent ability and success. Her singing is splendid.

N. B. The number of Teachers in the Orrville Institute is not limited, but others will be instantly employed if necessary. None but those eminently qualified 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
College Course, (each class), 40 00
Music on the Piano and Guitar, (each), 40 00
Use of Instrument, 5 00
Plain Embroidery, 15 00
Ruled " 25 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 deduction except at the discretion of the Principal. The Trustees and Faculty have organized the classes in regular College Terms. They intend to charter the Institute 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 this South.

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

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

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

N. B. Other Pianos will be added as occasion requires.

Boards in the Female Institute never leave the premises without permission of the Principal.

Boards in the Institute.—Only by Boarding in the Institute can the highest advantages of the Institute 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 \$5 00 per month, including washing, room, fuel, &c.

Total expenditures in the Male Department for Board, Tuition and in highest classes, per session, \$120. Total expenditures for same, for a young Lady, 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 of ten months, beginning always the first Monday in September.

The next Session will begin on Monday the 1st day of September, 1851. It is of great importance to Pupils 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,
JAMES WHITE,
JAMES WEST,
F. E. ADAMS,
LEWIS B. MOSELEY,
ALFRED AVERY,

A. Y. HOWELL,
JAMES M. ELMOT,
B. E. COBB, M. D.,
P. T. WOODALL,
JOHN A. NORWOOD,

Orrville, August 20, 1851.

BAYLOR UNIVERSITY.

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

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

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

Faculty:

Rev. R. C. BORLESON, A. M. President, & 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. HORACE CLARKE as Principal, and Mrs. MARTHA G. CLARKE and Miss HARRIET DAVIS as Assistant.

TERMS PER SESSION.

Elementary English Branches, 8 00
English Grammar, Geography and Arithmetic, 13 00
Ancient Languages, Natural and Mathematical Sciences, Moral and Intellectual Philosophy, 15 00
French and Spanish Languages, each, 10 00
Music on Piano Forte, with use of Instrument, 25 00
Painting and Embroidery, each, 15 00
Fee in the College Department, 25 00

Boarding, including 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.

24 Magazine Street, New Orleans, La.

WM. S. HANSELL & SONS,
28 Market Street, Philadelphia.

MANUFACTURERS OF SADDLERY AND IMPORTERS OF SADDLERY HARDWARE. Purchasers are invited to an examination of our large and well assorted stock. We are prepared to furnish them with the latest style of Saddles, Harness, Trunks, &c., and with every article appertaining to Saddlery and Saddlery Hardware trade, at a very small advance on Philadelphia prices.

New Orleans, Jan. 15, 1851. 47-ly.

A CARD.

F. A. BATES, M. D. respectfully informs the citizens of Marion and its vicinity that he has relocated in town, and offers his professional services at 2 hours.

His residence and office are at the house formerly occupied by Mr. Wm. Huntington.

Marion, Jan. 20th 1851. 49-ly.

Mississippi Female College.

[UNDER THE PATRONAGE OF THE MISSISSIPPI BAPTIST CONVENTION.]

FACULTY.

REV. WM. CAREY CRANE, A. M. President and Professor of Ancient Languages, Ethics and Belles Lettres.
A. HIEKE, Professor of Drawing and Painting.
A. T. CLEYMEIRE, Professor of Music.
MISS MARY A. LYONS, Instructor in Mathematics and Music.
MISS CAROLINE S. WAY, Instructor in Latin and English.
MISS CELESTE M. SCOLLARD, Instructor in English, French, Drawing, Painting and Embroidery.
JAMES C. DOCKERY, A. M., Lecturer on Modern Languages and Literature.
REV. ISAAC S. PARKER, Lecturer on English Literature.
HENRY M. JETER, M. D., Lecturer on Chemistry.

THOMAS W. WHITE, L. L. D., Lecturer on Political Economy.

THE Scholastic year, commences on the first Wednesday in September, and is divided into two Sessions, of five months each. The Course of Study extends through six years, and is designed to give as complete and thorough an Education as can be obtained in the Union. The College Edifice, just completed, is elegant and commodious. The Boarding Department, under the charge of the President and Lady, can accommodate fifty-six Misses, with a genteel and comfortable home—where minds, morals, health and manners will receive strict and constant attention. Board can also be obtained in genteel families prepared to receive young Ladies.

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

TERMS TUITION, &c.

Academic Department, per Session, \$12 00
Collegiate, " " 20 00
Ancient and Modern Languages, one or all, 12 00
Music on Piano or Guitar, each, 25 00
Use of Instrument, 5 00
Ornamental Needle Work, 15 00
Drawing and Painting in Water Colors, 15 00
Painting in Oil, 25 00
Wax or Shell Work per Lesson, 1 00
Board, including Lodging, Washing, Fuel and Lights, per Month, 10 00
Incidentals, per Session, 1 00

Bills payable, half in advance, half at the close of the Session. Drafts on time, on Memphis, Vicksburg, Mobile or New Orleans, taken for Bills. If Books or other articles are furnished at the Institution, a small deposit must be made.

Hernando, DeSoto county, Miss., Sept. 10, '51.