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SOUTH-WESTERN BAPTIST

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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.

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All letters for publication, or on business connected with the office, must be addressed, post paid, to the Editor South Western Baptist, Marion, Ala.

Original.

For the South Western Baptist.

Feathering Crumbs for Nibblers.

Brother Editor:—Some people are great nibblers in their eating; they eat but little, at least but little of any one thing, a crumb of this, a crumb of that, is about the way they make out their meals. One has a broken tooth, and thus nibbling is his best policy; another is essentially and inherently a nibbler, and so he nibbles can do nothing else than nibble. So I suppose these are nibbling readers; they don't like large books; they can't devour a whole paper; they can only take a smattering or two out of an essay, or discussion, that fills several columns. They eat crumbs; they greatly prefer crumbs. Well, these nibblers ought to be attended to. Many of them are very excellent people. If they get wholesome crumbs they will improve; some times they become very hearty eaters, and finally can manage a long piece or a big book. I propose, brother Editor, to a series of nibblers, to throw out a few crumbs for such. They will be without system, or uniformity, some of them prose, some of them poetry, some of them blank verse, some of them possibly *doggerel*—but to the reason, the editor must judge. I will try to do no harm, but a little good.

Now your regular, healthy eaters, please let these crumbs alone—pass them by, they are for nibblers.

CRUMB 1.

There is a wonderful thing. It has long since, and strikingly so. It arises round the globe and encompasses all the diversified interests and wants of the human family; it reaches to the third heaven and has its hands upon the throne. And then how strong its arms. They lift up the earth with all its temporal and spiritual concerns, and bear it to the foot of the throne; and there take hold of the angel of the resurrection, and with princely might wave him and prevail.

CRUMB 2.

Great complainers are poor pray-ers. If we were to pray more, we should complain less. Prayer is a great blessing. By prayer we enter into the holy of holies, see the glory of God, and have his hands upon the throne. And then how strong its arms. They lift up the earth with all its temporal and spiritual concerns, and bear it to the foot of the throne; and there take hold of the angel of the resurrection, and with princely might wave him and prevail.

CRUMB 3.

What a fine traffic we carry on, when through the business and bustle of the day we seize fit fragments of time, load them with prayer, and send them off to cruise about the heavenly Jerusalem. What rich returns they bring back to the soul, and often how quickly. Solomon's vessels came from Tarshish once in three years bringing gold, and silver, and ivory, and apes, and peacocks. Our holy, pious brethren make quicker voyages, and bring back far better treasures.

CRUMB 4.

How hard to stick to one's best interests in spiritual things. The man that is digging gold advantageously can dig one; the merchant that is driving a rich business can drive on. Never am I doing half so well as when I draw near to the mercy seat; each holy desire, each fervent, believing struggle, brings to my soul a blessing worth more in its full results, it may be, than the merchandise of a thousand worlds; and yet how sluggishly do I go to the work; how easily am I driven from it. How difficult to comply with the divine injunction, "pray without ceasing." At almost any moment I would stoop down to pick up a silver dime; how slow to look up and spread my bosom towards the skies to catch the diamonds of heaven.

CRUMB 5.

The devil has a great spite at prayer. I suppose it is because it does him so much harm and us so much good. That which brings us the nearest to God he hates the most. Our near approach to God is our strength, and of course his confusion. When real, believing prayer goes forth from the hearts of the saints, he can't do anything with it; God's almighty spirit is in it; and God is an overmatch for the devil. Hence his endless strategies to keep us from prayer; or if we will pray, to cast into our prayers all sorts of rubbish. When my brethren are hunting up excuses for the neglect of prayer, remember the devil is at your back, saying, "wait, that is just as I would have it." When in the act of praying, your thoughts are wandering and wavering, consider how little such a

prayer pleases God, and how little it floods your great enemy. O Lord, set us all to praying, and keep us praying.

Expository Preaching.

The sermon delivered by the far famed Dr. J. M. Mason, on his taking his farewell of his church, in Murray street, New York, to engage in the Presidency of the Dickinson College, we well remember reading with much interest after it was published, and remember well his admonishing his people against any successor who should preach only from isolated texts; and having fallen in with an extract from this discourse relating to the latter, and in support of expository preaching, for which Dr. M. was so eminently distinguished, we here copy it for the benefit of our ministering brethren.

"Do not choose a man," says Dr. M., "who always preaches on isolated texts. I care not how powerful or eloquent he may be in handling them. The effect of his power and eloquence will be to banish a taste for the word of God, and to substitute the preacher in its place." You have been accustomed to hear that word preached to you in its connection. Never permit that practice to drop. Foreign churches call it *lecturing*; and when done with discretion I can assure you, that while it is of all exercises most difficult for the preacher, it is, in the same proportion, the most profitable for you. It has this peculiar advantage, that in going through a book of Scripture, it spreads out before you all sorts of character, and all forms of opinion; and gives the preacher an opportunity of sifting at every kind of evil and of error, without subjecting himself to the invidious suspicion of animating his discourses at individuals.

We have repeatedly quoted the Doctor's practice in the articles we have occasionally written for twenty years past or more, in behalf of expository preaching, but only in substance; but here it is in his own words, and hope it will receive serious consideration, and that many may be induced to try it. Not only a congregation essentially benefited by it, but the preacher is quite as much so. It involves as much discipline of mind as any course that can be adopted, and nothing better can be found to improve a minister in ready extemporaneous performances. Dr. M. for many years hardly considered a man fit for a pulpit who could not extemporize in the pulpit with readiness and force; and possibly, the great improvement he himself had derived from expository preaching—which had been a uniform practice with him since he had the day from the early period of his ministry—may have had much to do in bringing this opinion. However, after his paralytic stroke in the pulpit, we have never seen his opinion underwent a considerable change, as he himself had to bring his notes into the pulpit, on account of the shock sustained by his ministry.

As an expository preacher, he had no superior in the city, and when we made a visit there occasionally, the attraction was too strong to be resisted, and we were bound perhaps often than we ought to have been, to our auditors. Being absent from home, like others, indulging often in a liberty we should not otherwise have allowed. Leaving our own place of worship for any other, however, when at home, we have never practiced, let the stranger who might hold forth be ever so distinguished; for we have thought it grossly inconsistent with our covenant relations to the church in which we held our membership; still, were there a sound evangelized expository writer, our reach, if we should be found one of his hearers occasionally when no service was held in our own chapel, we should hardly count ourselves transgressors. But to leave our own place of worship for any other, unless on some very extraordinary occasion, we should deem entirely inconsistent with our Christian professions, shaking, violation of a solemn covenant, and calling for pointed rebuke. Some, we hear, think lightly of covenant obligations, and that they may gratify their curiosity in going after a stranger, whether at home or abroad—we have not so learned the gospel profession; and even the presence of Dr. Mason himself, with all his masterly expositions, would not divert us from the sanctuary to which we were solemnly pledged.—*Bap. Reg.*

Not fit to Preach and yet fit to sit at the Lord's Table.

We saw in a Presbyterian paper not long since, an article with the caption, *A Pithy precept but not fit to sit at the Lord's Table.* The intention of the writer seemed to be to prove that the Baptists were very silly people, or inconsistent in supposing that baptism was not an indispensable qualification for preaching; or, in other words, that it was possible for a man to preach the Gospel without being baptized. Baptism has so long occupied such an exalted position in Pedobaptism, that even the Presbyterians seem astonished that an individual can be presumed competent to pray, sing, exhort or preach without it! The water has been sprinkled in their eyes, and has put them out; and hence their astonishing blindness.

But the writer alluded to did not seem to be conscious that his argument or wit, which ever he designed it to be, might be retorted with killing effect. He seemed not to be aware, while throwing his stones so recklessly, that he was dwelling in a mansion of glass. That while he was attempting to pour contempt and ridicule upon Baptists, for entertaining the opinion that a man might be capable of preaching the Gospel without baptism, he and his brethren believed and taught, that a full moiety of the members of their own church, although fit for the church, were not fit for the Lord's Table!!!

Again: Let a Presbyterian minister embrace the sentiments of the Methodists or Baptists, and he will be deposed from the ministry, as expeditiously as if he had embraced infidelity. He is no longer fit to be a Presbyterian minister, but he is altogether fit to come to the Lord's Supper Table! The ministry of Presbyterianism is purer than the Supper of the Lord!!! Nay, more—men who are esteemed wholly unfit for the Presbyterian church of the writer, as New School Presbyterians, Methodists, Baptists, Episcopalians, &c., &c., are altogether fit to come to the Lord's Table! Wonderfully immaculate indeed, is the Old School Presbyterian Church, in these United States! Wonderfully so indeed! But more when necessary.—*W. Recorder.*

"Baptist Preacher."

Brother Sands:—Allow me space in the Herald to present to your readers the christ of the Baptist Preacher. It is, perhaps, worth while to say that this is a periodical published monthly, containing in each number one or more sermons by our leading Southern ministers. It is edited and owned by our beloved brother Keeling, and deserves extensive patronage for the following reasons:

1. For brother Keeling's sake. By a providence of God, he has been laid aside from his pulpit labors. "The Preacher" is now at once the medium through which he may speak a word, and the means of an honorable support. I feel no delivery in saying that brother Keeling by his past labors and present afflictions has a claim upon every Virginia Baptist.

2. For the sake of our ministry. They need such a work as the Preacher. It will make them study harder and preach better; and a view to an occasional contribution will be a wonderful incentive to pains-taking preparation in their study. But if the existence of such a work is desirable at all, the Virginia Baptists ought to support it, and that well.

3. For the encouragement of denominational and Southern Literature. We need to have the talent of our ministry developed, and our peculiar doctrines explained and defended. I do not "the Preacher" a fit medium for the accomplishment of this end!

4. For the promotion of an acquaintance and fraternal feeling through our Churches. In "the Preacher" brethren may read sermons from ministers whom they could seldom or never see and hear. There is a personality in a sermon, even when written and read, which brings the writer and reader close together. Before Dr. Howell moved to Virginia, I read sermons by him in "the Preacher," which made me feel well acquainted with him; and there are many ministering brethren throughout the South whom I have never seen, and to whom I am really attached through the medium of "the Preacher." I have read their sermons, and feel like one of their congregations.

5. On account of the real value of the sermons in "the Preacher." They are all above mediocrity. Some excellent. Now the bound volume would make a valuable addition to any library. Twenty or thirty years hence when Jeter, Witt, Taylor, Grimley, Howell, Mason, Ryland and others are passed away, how will their sermons be prized! To Virginia Baptists of the right stamp, they will be invaluable.

Now, brethren, (or sisters) readers, subscribe to "the Preacher." Remit brother K. the money at once (only \$1 for a whole year's subscription.) Calculate on becoming his subscribers. Don't say you haven't the money—nor one dollar! Nor say you haven't time. What do you do! Sunday—especially when you don't attend meeting! How will you manage to employ the long winter nights! Don't you read politics! If you haven't the taste for reading it is quite time you commenced to cultivate such a taste. Baptists should be a reading people.

Rock Union, Virginia.

A Methodist Minister in the Water.

A correspondent of the Mountain Messenger and Recorder, writing from Williamsport, Moos county, Va., Jan. 22d, thus describes a "Scene in January—a Methodist minister in the water."

It happened on the 15th inst., a very cold day. The northern blasts were spreading the white mantle of water over the earth, and the beautiful Ohio was bridged with ice, when beheld a Methodist minister and his audience were gathered to the baptismal waters, made sacred by the solemnity of a large audience in witnessing the burial of nine willing converts to the preceding Sabbath according to the divine law, and their rising again to walk in newness of life. But what meant the gathering of our Pedo friends at the same sacred place? To administer the ordinance of baptism? Yes. Not to pour, or to sprinkle, but to baptize. It was, however, a few evenings previous, announced by the minister that on the following Sabbath he would attend to the ordinance of baptism; and accordingly a bowl of water was prepared and carried to the sanctuary; but when he came to question his candidates, four out of five were like the Indian, who after reading the New Testament, could not be baptized in a bowl, but chose a place of much water. Their convictions, from beholding the solemn scene referred to, were such that nothing less than immersion would suffice; and now they go down into the water, (not at or near by, but after removing the ice, the preacher immerses four individuals by their names, in the name of the Trinity. The action was tolerably well performed, and the scenery was beautiful. The icebound river was skirted on the one side with the thriving village of Williamsport, and directly opposite the handsome town of Marietta. The appearance seemed commanding, and the snow falling in flakes around them added still more to the grandeur of the scene. But the most striking part of all was a Methodist minister in the water!

But, Mr. Editor, we are not to learn something from all this? Yes, we learn that Baptist sentiments are advancing, and our Pedo friends must adopt them in order to keep up their membership. Especially is it so as it relates to baptism. When young converts choose to be baptized by Christ by baptism, even though they be members of Pedo-baptist churches, do they not virtually say that Baptists are right? When then will our Methodist friends cease to speak against that ordinance that they so often acknowledged for their own practice?

TURN THE BIBLE INTO PRAYER.—The Rev. Mr. M'Cheyne in writing to a youthful parishioner, uses the following language:—"You read your Bible regularly, of course, but do try and understand it, and still more, to feel it. Read more parts than one at a time. For example, if you are reading Genesis, read a psalm also; or, if you are reading Matthew, read a small bit of an epistle also. Turn the Bible into prayer. Thus, if you are reading the first psalm, spread the Bible on the chair before you, and kneel and pray, 'O Lord, give me the blessedness of the man that walketh not in the counsel of the ungodly.' Let me not stand in the way of sinners.' Let me not sit in the way of the scornful, &c. This is the best way of learning the meaning of the Bible, and of learning to pray."

Contents of the Scriptures.

The following descriptive character of the several books of the Old and New Testament is from a tract, entitled, "A Design about disposing the Bible into a Harmony; or, an Essay concerning the disposing order of Books and Chapters of the Holy Scriptures, for the reducing of it into a continued History." By Samuel Torsbell. This work was published in the Protectorate, and is now exceedingly scarce; our readers may therefore, be gratified by a perusal of this portion of it:

Genesis.—The cabinet of the greatest antiquities. Exodus.—The sacred rule of law and justice. Leviticus.—The holy Ephemerides. Numbers.—God's arithmetic. Deuteronomy.—The faithful mirror. Judges.—The mirror of magistrates and tyrants.

Ruth.—The picture of a pious widow. Samuel, Kings.—Sacred politics. Chronicles.—The holy annals. Ezra, Nehemiah.—An idea of church and state reformation.

Ester.—The great example of God's providence. Job.—The school of patience. Psalms.—The soul's soliloquies; the little Bible; the anatomy of conscience; the rose garden; the pearl island.

Proverbs.—Divine ethics, politics, economy. Ecclesiastes.—Experience of the creature's vanity. Canticles.—The mystical bride song. Isaiah.—The evangelical prophet. Jeremiah.—The pathetic mourner. Lamentations.—The voice of the turtle. Ezekiel.—Urim and Thummim in Babylon. Daniel.—The Apocalypse of the Old Testament.

Hosea.—Sermons of faith and repentance. Joel.—The thunderer. Amos.—The plain dealing reprove. Obadiah.—Edom's whip. Jonah.—The prophetic apostle of the Gentiles.

Micah.—The wise men's star. Nahum.—The scourge of Assyria. Habakkuk.—The comfort of captives. Zephaniah.—Preparation for sad times. Haggai.—Zeal for God's house. Zechariah.—Prophetic hieroglyphics. Malachi.—The bound stone of the two Testaments.

Matthew, Mark, Luke, John.—The four trumpeters, proclaiming the title of the Great King.

Acts.—The treasury of ecclesiastical story. Romans.—The principles of Christian faith, the catholic catechism.

1. Corinthians.—Apostolic reformation. 2. Corinthians.—A pattern of piety. Galatians.—The epistle to the Romans epitomized.

Ephesians.—The opening of the great mystery of salvation. Philippians.—An apostolic panegyric. Colossians.—A brief rule of faith and manners.

1. Thessalonians.—Practical theology. 2. Thessalonians.—Politic theology. Timothy.—The sacred pastoral. Titus.—The title of the Scriptures.

Hebrews.—The rule of relating. Hebrews.—A commentary upon Leviticus. James.—The golden alphabet of a Christian. 1. Peter.—A theological summary. 2. Peter.—The encouragement of a spiritual warrior.

1. John.—The glass of love and charity. 2. John.—The pattern of a pious nation. 3. John.—The mirror of hospitality. Jude.—A picture of false prophets. Revelation.—Daniel Redivivus.—The opening of the treasury of future events.

CHINESE CONGREGATIONS.—Nothing can be more unlike our ideas of things than public worship among the Chinese. They never have any public meetings and do not know how to behave in them. Their assemblies are merely to see shows, fireworks, and such things, where they move about, talking, laughing and smoking, as much as they please. Their worship consists in bowings, and kneeling, burning incense and making offerings,—mere ceremonies, show and parade.

Now when the missionary wants to preach in his chapel, he has to stand in the door and invite the people to come in. They have no Sabbath in China and almost every body is busy. The Chinese are very industrious. Not very many will come at first. After enough are collected and furnished with seats, the service begins. But it is necessary that one should be busy all the time in trying to keep the people still. They run in and out, talk loud, laugh and smoke, and disturb the speaker very much. It takes a great while to learn any of them to be still and attentive. A missionary among such a people must be very patient, and bear with these troubles. There are some very new congregations that hear preaching silently and as if they enjoyed it, but they are few, and it may be very long before many such are gathered. But as one by one the people become Christians, these will set a better example. In the schools, too, the children of our Sabbath schools support, children will grow up to reverence the Sabbath and the house of worship.

UNIVERSALISM NOT EXACTLY THE THING.—A clerical correspondent of the Universalist paper in New York, writing from the Eastern part of the State, says:—

"It is no longer necessary the fact should be overlooked, that the major part of Universalists believe in a future state of discipline. This jumping into glory, as a man pulls off his clothes, and dives into the bath, is to me unbecomable. I cannot be governed by the opinions of others on this subject; but must think for myself. Analogy, facts, the scheme of salvation revealed in the Bible, the relation existing between God and his creatures, all prove to my mind the position that there must be a disciplinary process, to produce a progress in holiness,—that there must be a difference of moral character and spiritual excellence, of purity and happiness, when men enter the future state, in accordance with their moral condition at death."

[From the Index.]

A Decorum for Baptist Churches.

Dear Bro. Dagg:—Baptist churches generally, so far as I am acquainted, deem it quite important to have a written Decorum. The gospel propriety of this, I shall not pretend to argue; but to some fastidious minds the question may be considered debatable.

It, however, the utility of having a Decorum be admitted, it is most apparent that such a document should be explicit, concise and simple—easy of comprehension by the less intelligent of the church. I have listened to the reading of Decorums in Conferences, the items of which were lengthy, vague, and to my mind, incomprehensible.

These facts have impressed on me the importance of having before the churches, for their examination, a Decorum, or if thought advisable, a number of them in order that a suitable selection might be made.

I send you the following which you may publish, if you think it will be serviceable to the churches. It is doubtless susceptible of improvement; and any suggestion you or any brother may offer with regard to it, will be thankfully received. Your humble fellow laborer,

E. VINING.

Spread Oak, Jefferson county, Ga.

DECORUM.

Sec. I.—A concise form of Conference proceedings.

1. Opened by prayer, if divine service has not preceded it.

2. Invite visiting brethren to seats.

3. Extend an invitation to persons desiring membership.

4. Take up references from preceding conferences.

5. Take up disciplinary cases.

6. Call for general or miscellaneous business.

Sec. II. Of a decorum and becoming propriety in conduct.

1. It shall be the duty of the pastor or some member of a church to preside in the conference; whose duty it shall be to call for business, observe and enforce the rules of order, &c., but he shall not speak in debate unless he call some brother to the chair to preside during his speech.

2. No question shall be considered debatable unless it is properly introduced by motion.

3. No one shall speak in debate unless he arise to his feet and address the Moderator; and he shall not be interrupted while speaking unless he depart from the subject.

4. No one shall speak more than twice to the same question without leave of the Moderator.

5. When a question is discussed, the voice of the church may be taken by vote to decide it, and a majority shall always prevail, except in cases touching fellowship and the reception of members, in which unanimity of sentiment should, if possible, be obtained.

6. During debates, good decorum shall be observed; and no unbecoming reflections shall be cast.

7. No one shall absent himself from conference during its session without leave of the Moderator.

Sec. III. Of special items.

1. It shall be the duty of all the free male members to attend every conference meeting, and if they fail to do so, they shall make the cause of absence known to the next conference at which they are present. Female members are expected to attend promptly when possible to do so.

2. The church may determine her times of communion; and it shall be the duty of all members to be present and seated orderly on those occasions.

3. Private offences shall be treated, as plainly directed by our Saviour, in the 18th chapter of St. Matthew.

4. Public transgressions shall speedily be brought before the church, and promptly dealt with as the gospel directs.—Rom. 16: 17, 18; Gal. 3: 19, 21; 1 Cor. 5: 11; 2 Thes. 2: 6, 14; 1 Tim. 3: 10.

5. Any member or members having a knowledge of public transgression in any other member or members, it shall be his or their duty to make such offence known to the church on the first opportunity.

6. These rules may be altered or amended at any regular conference meeting by a majority vote of two-thirds of the members present provided the intention so to do, be made known to the church at the preceding conference.

A Rich Poor Man.—One windy afternoon, I went with a friend into a country almshouse. There was sitting before a feeble fire a very aged man, who was deaf, and so shaken with the palsy, that one wooden shoe constantly pattered on the brick floor. But deaf, sick, and helpless, it turned out that he was happy. "What are you doing, Wisby?" said my friend. "Waiting, sir." "And for what?" "For the appearing of my Lord." "And what makes you wish for his appearing?" "Because, sir, I expect great things then. He has promised a crown of righteousness to all that love his appearing."

And to see whether it was a right foundation on which he rested that glorious hope, we asked old Wisby what it was. By degrees he got on his spectacles, and opening the great Bible beside him, pointed to the text, "Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into this grace wherein we stand, and rejoice in the hope of the glory of God."

Though you possess untold wealth, if you have not old Wisby's faith, you are a poor man; if you have that faith, are "rich towards God," and Wisby in worldly goods. Your inheritance is as sure as God's promise, and as glorious as a throne and a crown can make it. Better have Wisby's hope than Victoria's scepter, Lazarus' bags than Dives' purple. Better is poverty with piety, than riches with perdition.—*Heber.*

SCRIPTURE CONFIRMED.—A transcription from the stone tablets at the front of a palace at Nineveh, exhumed by Dr. Layard, agrees with the Scripture event, as narrated in 2 Kings XVIII, even to the number of talents of gold and silver given as tribute.

Gems from Carison.

Here are three gems from Dr. Carison, which we recommend to our brethren, who are alarmed at controversy,—who plead Christian union upon a compromise of truth, (which would be Christian treason and treachery,) and those Pedobaptists who regard baptism a trifling non-essential. Read it, and decide if the Tennessee Baptist is not a consistent advocate for Christian union—decide if great zeal is opposed to a true regard for union.—*Exchange paper.*

IS BAPTISM A SMALL THING? Some are diverted from the examination of the subject of baptism, by considering it as a thing of small moment, and that time is better spent in schemes of general usefulness. That baptism is a thing of small moment, is an opinion that is not likely to have been suggested by the accounts of it in Scripture. It is an ordinance that strikingly represents the truth that saves the soul; and is perpetually enjoined on all that believe, but were it the very least of all the commandments of Jesus, it demands attention and obedience at the hazard of life itself. Nothing that Christ has appointed can be innocently neglected. To suppose that schemes of general usefulness ought to take the place of the commandments of God, is a direct affront to the wisdom and power of Jehovah.

IS CONTROVERSY AN ALARMING THING? Many seem alarmed at controversy, and shrink from it as opposed to the spirit of the Gospel. It is no doubt a grievous thing that controversy should be necessary; but as long as error exists it is impossible to avoid controversy, except we value peace more than truth. Can we forget that the whole life of Christ and the Apostles was a scene of never ending controversy? He who was loved, self contended constantly with the errors of his time. There is not a truth or an ordinance of the Gospel that Christians can hold without opposition. It behoves those who change the mode and the subject of baptism to consider the awful judgments of the Lord in the case of the disobedient prophet at Bethel. If Christ had commanded his disciples to be baptized on their belief of the truth, who can change it into the baptism of infants? If he has commanded them to be immersed, who can change it into pouring or sprinkling?

CHRISTIAN UNION.—If ever Christian Union was important, it is so in the present time, when all the machinations of the Prince of Darkness are employed in combination to destroy the truth. I am as warm an advocate for Christian union as I am for baptism. I am fully convinced that a Christian union were fully understood and acted on by Christians in general, right views of baptism would soon prevail. Among all the causes that prevent Christians from impartial and earnest inquiry, a sectarian spirit is the chief; it shuts them out from confidential intercourse with one another, and disqualifies them to think upon the subject.

Many seem to think that zeal for any of the things in which Christians differ, is inconsistent with zeal for Christian union. Nothing can be more unfounded and dishonorable to truth than this. The great zeal for a particular opinion is quite consistent with the utmost regard for Christian union. Christian union is not founded on perfect agreement with respect to all the will of God, but agreement about the truth that unites them all in one body, in Christ. No difference consistent with this, can really separate them. I press my views upon my brethren; if I succeed, I do them service; if I fail, I discharge my duty, but have no cause of complaint against them. They are not accountable to me, and it is the essence of piety to assume any authority but that of argument. In the field of battle I strike in earnest, but even then it is the arguments, or the talents, or the harmony of my opponent at which I aim. I never judge the heart! I am united in heart with all who are united in Christ.

"Neither were Thankful."

This is what the Bible tells us of the heathen in ancient times, and it is just as true of the heathen now. They not only offend God, by giving to idols the worship that is due to Him alone, but are offensive to man. They never speak the truth, when they think a lie will do them any good. But one of the most painful things to be seen in them is their unthankfulness—they are so seldom grateful for any kindness done to them! A missionary in India had a servant who was very sick. He took great care of him and watched him most tenderly till he recovered. And what do you think he got for all his kindness? The poor fellow thought he was very valuable to his employer, and as soon as he got well refused to work for him unless he was paid larger wages. He thought every body else was as selfish as he was, and could not understand such a feeling as unselfish goodness to others. Now, of course, all Hindus are not so base as this, but very many of them are, and more of them would be if Christian people among them had not given them better ideas of things. A case even worse than this is told. A gentleman, at the risk of his own life, saved a man from drowning, and as soon as the poor man was able to speak, instead of thanking him, he asked for a present!

You think it must be hard to do good to such people as these, and so it is. But then remember, that if they were good there would be no need of sending missionaries to them. It is because they are such poor, miserable, wicked beings that we wish to have them become better, and good men have gone to teach them.—Consider, too, that we all have wicked hearts, and that you might have been as bad as the worst heathen, if you had not known something of the unspeakable mercy of the blessed Saviour, of his teachings, of his pure and gracious life, and of his death for our sakes; if you had not had kind Christian friends to teach you to be like him, and set you an example of goodness. And most of all, do not be unthankful yourselves, especially to that heavenly Father and Friend, who has done so much for you.

TEN THOUSAND CONVERTS!—The Bishop of Cashel, at the late anniversary of the British and Foreign Bible Society, said: "I believe I do not overstate the fact, when I say, that there have been ten thousand converts from the Church of Rome in the sister island. I can state, too, that these changes have uniformly been effected through the medium of God's blessed word."

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THE BAPTIST.

MARION, ALA.

WEDNESDAY, MARCH 10, 1852.

J. B. STETLER, Corresponding Editor.

THE BAPTIST PREACHER.—We copy, on our first page, a call in behalf of this valuable periodical, addressed originally to the Baptists of Virginia. It is, however, equally in point with us, and we trust it will be carefully read, and that all will at once determine to support it heartily in hand. We have probably seen every number for the last seven years, and we regard it among the most important and valuable papers of the country, abundantly worth its cost.

CHANGE OF ADDRESS.—Rev. J. H. Stibbling has removed to Gonzales, Texas, and requests his correspondents to address him at that place.

Rev. C. C. Lee having located at Brownsville, Mississippi, his correspondents will please address him accordingly.

RE-BAPTIZING.—Our brother of the Memphis (Methodist) Christian Advocate, gets out of the dilemma we proposed him a few weeks since, by asking a question, thus:—“Brother Chambliss from whence comes your authority for re-baptizing? Please respond to this, as we wish to show you are in error, by the general history of the Church.”

This we confess, is rather ingenious on our brother's part, seeing we have hitherto held the negative and not the affirmative side in this argument. Nevertheless, we have no fears on either side, and will take pleasure in gratifying our brother, when he shall have told us at what time sprinkling and pouring were substituted for immersion, and unconscious babes constituted subjects for baptism, instead of believers in Christ.

Domestic Mission Board.

Receipts from 10th of Feb. to 8th of March, inclusive.

Feb. 27, Of Bethesda Church, Shelby Co., Ala., by J. C. O'Hara, \$24.50.

March 6, Of A Friend of Missions, by Rev. J. H. De Voe, Ala., \$15.00.

\$39.50.

W. HOLMES, Treas. &c.

Received of a “Friend of Missions,” Benton, Lowndes county, Ala., fifty dollars to be expended as follows:—Domestic Missions \$15; Foreign Missions \$15; Alabama Baptist Bible Society \$10; Southern Baptist Publication Society, \$10; Indian Mission Association \$10.

J. H. DEVOE.

Annual Meeting of the Board of Domestic Missions.

DOMESTIC MISSION ROOM, S. B. C. MARION, ALA., March 12, 1852.

Just as this paper is going to press, the receipt of the following letter necessarily again alters the time of the annual meeting of the Indian and Domestic Mission Boards, to the 8th and 10th of April, agreeably with the following notices.

T. F. CURTIS, Cor. Sec.

B. D. M. S. B. C.

Southern and South-Western Baptist papers please copy.

MISSION ROOMS,

Louisville, Ky., March 2, '52.

REV. T. F. CURTIS,

Dear Brother:—Yours, of Feb. 19th has just been received, and it has led to the detection of an error in the notice of our annual meeting, published in the Advocate, which states the date, Thursday, April 15th, whereas, the 2nd Thursday in April, is the 10th. I made the statement on the authority of an Almanac, which I now find to be all wrong. I will have the error corrected in the Western Recorder of this week, and I hope you will take some pains to have the matter set right in your paper.

I remain very respectfully yours,

L. DYER, Cor. Sec. &c.

The annual meeting of the Board of Domestic Missions S. B. C. will be held in the meeting house of the Baptist church, Marion, Ala., on Saturday, April 10th, at 10 o'clock, A. M. All members of the Domestic Mission Board of the Southern Baptist Convention, and friends of Domestic Missions, are earnestly requested to be present.

The annual meeting of the Indian Mission Association, at the same place, commences on Thursday previous—8th; it is hoped, by this concerted action, to elicit a greater interest in both causes, as it will be certain to draw together a much larger number of valued brethren from various parts of the Southern and Western States. Ample accommodations will be made for the accommodation of visiting brethren.

Our Book Table.

THE BAPTIST PREACHER.—We are in receipt of the February and March numbers of this valuable monthly periodical. The former contains a sermon by the Rev. R. B. C. Howell, D. D., of Richmond, Va., on “The Pastoral Relation.” The March number has a sermon from the Rev. Aaron J. Spivey, of North Carolina, on the “Righteous Man's End,” and another from the pen of the Editor, Rev. Henry Keeling. We would rather have this paper circulated among our churches, than almost any monthly in the whole country. Either of the numbers before us is worth the subscription for a year—\$1.00. We shall use them hereafter.

THE BAPTIST MEMORIAL.—The third series of this work has made its appearance in New York, under the editorial management of Rev. John Dowling D. D., author of several very valuable books—and is quite improved in its mechanical execution, as well as in other respects. It is rather miscellaneous in its character, but supplies an important place in our literature. Price \$1.00 in advance.

LITTELL'S LIVING AGE.—This is a scientific and literary work, mainly a reprint of choice articles from the English Monthlies and Quarterly. It is worth all the money you will have to pay for it—12½ cts per copy, or \$6.00 a year in advance. Address E. Littell & Co., Boston.

Consecration of the Ministry.

It is painful, my brethren, that we are so apt to be misunderstood. When we insist upon the necessity of a deep toned and fervent piety, some incline to mistake us to mean a reckless frenzied enthusiasm; and if we insist upon the necessity of a high degree of intelligence, others imply the advocacy of a ruffled and bombastic idleness. This, however, is not what we intend. Ministerial piety is never so adorning, as when tempered with prudence and sober reason; and ministerial intelligence is never so desirable, as when to be employed for the glory of God and the salvation of sinners. The point which we desire to impress upon your minds in the present communication is, that the ministry should be wholly given up to the duties of their sacred profession. *Our profession is, in the nature of the case, exclusive.* It admits no compromise with the world—no entanglement in secular pursuits.

1. *This is apparent from positive scriptural commands.*—Hence, it is written for the admonition of the churches: “As the church at Antioch ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them.”—Hence, also, the instruction to the ministry:—“Give attendance to reading, to exhortation, to doctrine. Neglect not the gift that is in thee, which was given thee by prophecy with the laying on of hands of the presbytery. Meditate upon these things, give thyself wholly to them, that thy profiting may appear to all.”—“Thou, therefore, endure hardness as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life, that he may please him who hath chosen him to be a soldier. And if a man also strive for masteries, yet he is not crowned except he strive lawfully.”

How emphatic, and how unambiguous are these divine injunctions! With what striking precision do they at once define the objects and the degree of ministerial devotion! Separated to the work of the Lord, we may know nothing but Jesus Christ and him crucified; and to the absorbing interests of his kingdom, they demand not two-fifths or five-sevenths of our time and energies; but, “give thyself wholly unto them.” The distracting cares and entanglements of husbandry, commerce and such like, are not more inharmonious with the high and responsible duties of the military life, than they are with the all-engrossing claims and engagements of this divine vocation. Nor did the steady and uniform observance of established regulations more certainly involve the victor's crown in the Olympic sports, than does the law of the ministry involve our crown of rejoicing.

The worship of God, in a general sense, is a moral obligation, binding alike upon every intelligent creature, without regard to age, to sex, or to condition in life. But the worship of God, in any specific office or manner, is a positive duty, depending alone upon the sovereign will of the deity; and extending alone to such as his divine authority shall designate; hence, it is apparent, that the ministerial office partakes of the nature, not of a moral, so much as a positive institution; and that, by consequence, its obligations solemnly imperative, cannot be discharged with the mere desires and intentions of the heart—never so pure; but must needs be met in a literal observance of the law of the ministry. Thus we reason in regard to baptism, and every other positive duty. We hold that all regenerated persons should be immersed. Why? Because baptism is a positive duty, and the scriptural law of baptism is immersion. And yet, we question, whether the idea of immersion is more palpable in the phrase, “being buried with him by baptism into death,” than is the exclusiveness of the ministry, in the apostolic injunction, “give thyself wholly unto them?” “no man that warreth entangleth himself with the affairs of this life,” &c. With what propriety then, with what show of consistency, do we insist upon the observance of others, while as the ministers and churches of Christ, we ourselves disobey? “We teach others should teach ourselves also. We that make our boast of the law, should not through breaking the law dishonor God?”

Nor is it material, as to the method by which we become convinced of our duty to enter this sacred office—whether by an immediate and direct spiritual influence upon the heart, or by a train of leading and special providences. Questions of that character derogate nothing from the stringency of the divine law. It is, for example, universally conceded, at least in Baptist churches, that no man should attempt to preach the gospel, who has not, by some means, become fully satisfied that he has been called of God to do so—who is not deeply impressed with a conviction, that “a dispensation of the gospel is committed unto him,” and that “wo is unto him if he preach not the gospel.” Beyond this, nothing more is requisite; and this much we have publicly professed. For, if God calls any man to preach the gospel, it must be allowed, that in this, as in every thing else, he acts as an intelligent being; and specifically intends this, and not some thing else, to be the business of that man's life. The admission that we have been divinely designated to this special and sacred employment, and yet, that we may lay it down, suspend it, or compromise it at pleasure, must, it appears to us, involve a singular and manifest absurdity. Between the sovereign command of the Deity on the one hand, and a prompt and ready obedience on the other, there is, to the Christian, no alternative. Not he that said to his father, “I go, sir,” and went not;—but he that afterwards repented and went, did the will of his father. “And why call ye me, Lord,” said Christ, “and do not the things which I say?”

It is worthy of special remark, in this connection, that a call to the ministry is not conditional, but absolute; is not, that we should

preach the gospel, “if and provided;” but that we should preach the gospel; and in this view, we think all do, at first, enter upon this divine vocation. We imagine it has hardly ever occurred to any one, while deeply agitated with the question, “Lord what wilt thou have me to do?” to propose to the Deity a condition upon which his services would be rendered. The simple entertainment of such a thought, had been a sufficient disqualification for the ministry; as it would also abundantly evidence an unfitness for the kingdom of heaven. God, as the sovereign Lord and Master of our bodies, not less than of our souls, has an indisputable right to dispose of them in any manner that pleaseth him; and if, with a perfect understanding of the hardness to which we shall be thereby subjected, he has seen proper to appoint us to this special duty, then, it is piety in us to say, “We are the servants of Jesus Christ, separated unto the gospel of God.” As his servants, there is but one question that concerns us, namely: What is the will of the Master? When this has been fully ascertained, all that remains is prompt and punctual obedience.

[To be Continued.]

Sunday Schools.

We are glad to know that the desire is increasing among all denominations to establish and foster Sabbath Schools in every neighborhood; and verily this is as it should be. If there is truth in the inspired adage, “Train up a child in the way he should go, and when he is old he will not depart from it,” then our children should be trained up to attend the Sabbath School—even supposing no other good should result from it, than just the formation of habits of going to church. But the truth is, these schools are powerful means of spiritual benefit, both to the children and to parents. A short time since a Sunday School Agent called upon a gentleman in Texas to interest him and his family in Sabbath Schools, and among other things observed that “unless many children were thus gathered together and instructed, they would run wild.” This perhaps some will say, was a strong expression, but it was made to one who well understood it,—for he had seen it exemplified, and he exclaimed, “Yes, and we will grow wild too.” Alas, alas! how many young children and old ones have grown wild, for the want of the refining hand of a well conducted, well taught Sabbath School.

Men have a way of magnifying whatever they engage in so as to lose sight of every thing else. We have found those of all parties who seemed to think the existence of all things depended on the conversion of the world to their particular notions. We do not go so far as this, but we honestly believe, if Sabbath Schools were universally established, and if they were kept up in the true spirit of that institution, revivals of religion would be far more common, far more genuine and thorough, and far more lasting in their effects.

“In the summer of 1850, says the Sunday School Journal, an agent of the American Sunday-school Union, visited Shreveport, the shire-town of Caddo Parish, La., with a view of meeting and giving circulation to a stock of books which at his suggestion, had been shipped to that point to meet the Sunday-school wants of Eastern Texas. On his way to Shreveport, he called on Dr. *** and made arrangements for the supply of several Sunday-schools in the parish of Caddo, which the doctor had previously organized. In the summer of 1851, the same agent, upon revisiting that region of country, was informed by Dr. Y., that there had been five or six revivals of religion in that parish, and that in every instance but one these revivals had taken place in communities in which were Sunday-schools organized and supplied with the publications of the American Sunday-school Union.”

Remark it, Five out of six of these revivals, originated in the Sabbath-school. This, too, is but a single example, of which hundreds similar have been reported; and we mention it only by way of stirring up the pure minds of all who desire to witness these spring times of christianity.

The season of the year is now becoming pleasant. All who wish to do so, may have an opportunity of attending these schools, either as learners or as teachers. We suggest to all the pastors of the churches, whether it would not be well, at this early season, to establish a Sabbath School in each of their congregations, appoint suitable teachers, and enlist a general interest in them by lectures to the parents and the children. Much has been done in this way already in some places, and much more may be done, God speed to every enterprise of this sort.

Missionary Wanted.

Bro. Chambliss:—I am directed by the Board of Central Association to request you to state in the South Western Baptist, that a Missionary is wanted by that body. Application addressed to me as Secretary of the Board.

We should be glad to procure an efficient man for that purpose.

Very truly your brother,

D. S. SEXTON.

Vicksburg Jan. 5th, 1852.

At a meeting of the citizens of Wetumpka, held in the Council Room on Tuesday last, says the State Guard, a resolution was adopted pledging the contribution of ten thousand dollars, if necessary, towards the erection of the Institute of learning now contemplated by the Central Baptist Association, to secure its location in Wetumpka or the vicinity. Several gentlemen came forward and subscribed largely, and a committee consisting of Col. B. S. Griffin, Wm. B. Cooper and Wm. T. Hatchett, were appointed to raise by contributions the balance of the amount. This is as it should be.

If you would have a constant vigorous health, be temperate.

Texas Editorial Correspondence.

Dear Bro. Chambliss:—I have just returned from Independence, where I have been spending a few days on business connected with our beloved Institution, “Baylor University.” I found the affairs of that institution in a prosperous condition. Bro. Barleson, its worthy President, is in fine spirits, and is giving all his energies to the good work in which he is engaged. All the Professors are well qualified for the positions they occupy, and are giving universal satisfaction. The Female College is under the control of Bro. I. Clark, who is regarded by all as a gentleman in every way qualified for the important post which he so well fills. Under his judicious and energetic management, the Female College, at Independence, cannot fail to prosper and become one of the brightest ornaments of our State.

After finishing the business that called me to Independence, on my return I spent a Sabbath at Washington, a thriving town on the Brazos River. The population are intelligent and enterprising, and, as a result, the place is rapidly improving. The Baptists, Presbyterians, Methodists, and Episcopians have regularly organized churches, but the only finished church edifice belongs to the Presbyterians, which, however, is, by their kind permission, occupied by the other denominations. The Baptists and Methodists are engaged in building very neat and commodious churches, which are almost completed. Bro. Barleson has accepted the invitation of the Baptist church to supply their pulpit one Sunday in each month.

Owing to the very severe rains the roads became almost impassable, which circumstance detained us several days in the neighborhood of Washington. These rains, however, which kept us from our field of labor, were very acceptable to the people, as they have made our rivers navigable,—which is important to those who depend upon them to send their crops to market and return the things they stand in need of.

We were at last able to go on our way rejoicing, and arrived in Houston, where we never fail to find a warm and generous welcome.—Here, was found the Baptist church enjoying a precious revival under the management of their highly esteemed Pastor, Bro. Chilton. Five persons had been already baptized, three of whom were members of the Episcopal church. There are more waiting for the same precious ordinance. There is good promise of a glorious harvest of souls.

Leaving Houston and its kind and hospitable citizens, we were soon speeding down through “Buffalo Bayou,” thence across the Bay, and at two o'clock this morning, arrived at our island home. Our duties have accumulated so much during an absence of three weeks, that we must bid adieu to our readers for the present.

J. B. S.

Galveston, Feb. 26th, 1852.

Another Watchman Gone.

We have just received the mournful intelligence of the death of Rev. H. P. Mays, of the Trinity River Association. Bro. Mays was much beloved for his mild and unaffected piety, and his well directed zeal in the cause of his dear Saviour. Not only by Baptists was he beloved, but by all knew his great worth. But he is no more! His zeal was too great for his physical power, and he has fallen a martyr in the midst of his labor and usefulness. Our denomination, especially in the field of his labors, has suffered a severe loss, as his death leaves them almost without preaching of any kind. May the Lord of the harvest raise up another man of God to occupy the place of our departed brother, and labor for souls.

Brethren in the ministry let us be faithful in the discharge of our holy duties, as the time is fast approaching for our departure from this world of labor and toil! Let us work while it is day. As the angel of death is cutting down the standard bearers of the Gospel, let us devote our time and all things to the faithful discharge of our important duties! Let Death find us at our posts, doing valiant battle for our blessed Master!

J. B. S.

For the South Western Baptist.

“The Philosophy of Discovery.”

BY W. CARL CRANE.

2nd. *The Philosophy of Discovery is illustrated in Physics.* Of all the faculties which exhibit their power in the world's progress, perhaps none are so prominent as the imagination. Strange to say, that imagination is connected with inductive reasoning. And yet how mistaken are human opinions, in relation to the faculties of the mind. We have been too prone to believe that many of them are innate; that we are created with good or bad judgment, either with or without imagination. The novelist and the poet are too often regarded as alone possessed of brilliant genius or glowing imagination. Indeed, how far is such a supposition from the truth. Our Creator has bestowed upon mankind an equal number of faculties, though some persons possess them in a higher degree than others. To all judgment has been given to compare objects, or to discern between right and wrong, good or bad. Imagination in some degree or other, was also bestowed. Even the humblest mechanic, who earns his bread by the hammer or chisel, possesses and displays it in the construction of a wheelbarrow. What more or less is imagination, than the power of combining real objects or scenes together, and forming one perfect and fanciful whole? How little have we reflected, that in the smallest structure which has come to our notice, that amount of imagination which is the source of improvement, is displayed.

Man was originally placed in a mansion amid scenery the most sublime, without ornaments brought from foreign climes, but decked with the

genuine productions of nature, carpeted with a texture which human machinery could not equal, adorned with splendid drapery variegated with unceasing hues, with an unsurpassed mirror, and paintings beyond all powers of description. Yet man desired after comparing the various objects presented to his view, to form new combinations. In the simplicity of his purpose, he could devise nothing more splendid than the uncouth hut, even with this perhaps, he was pleased; but as he advanced in civilization, and the refinements of other countries were introduced to his acquaintance, his fancy brightened, he thought of improvements to his humble mansion, he suggested, perhaps, another story to his building, here a pillar and there a piece of carved work, and as time advanced still other improvements were made, and now instead of the rude cabin, we behold the stately palace, apparently proud of its humble origin. You stately edifice, which towers supreme over its neighboring buildings, was the result of invention. What exact combination of materials! How precisely arranged!!

Go to your nearest Navy Yard—see there the guardian of our national honor, riding safely at her moorings.—Contemplate the beautiful proportions—scrutinize the elegance with which she is fitted up—examine her workmanship, and enquire how came this noble structure here? What has caused the wonderful transformation from rudeness to skill and perfection in art?—What, too, has caused the various improvements in civilized society? Did they not spring from a combination of all the excellencies culled from the manners and customs of the various nations of the earth; from Italy we have selected whatever is elegant; from France whatever is agreeable and fashionable, and from England whatever comports with our taste.

The spirit of discovery has long pervaded the generations of men. The age of discovery is fast culminating to its meridian of glory. May we not ascribe the improvements of the art of government to the spirit of discovery? How came the Constitution of Great Britain into action, that fairest fabric of modern monarchy?—Is it not a combination of excellencies, and devices gathered from the various forms of government? And the constitution of our own beloved country—“the land of every land the pride,”—is it not the result of the inquiries, and experience and wisdom of an immortal band of explorers into the depths of government? And what magnificent advances of human knowledge have not been made in all teachings, respecting either the terrestrial or celestial system! From Thales of Miletus to Sir Isaac Newton, with all the variations of opinions among Hipparchus, Eratosthenes, Ptolemy, Pythagoras, Tycho, Brahe, Galileo and Copernicus, new and increasing light has been constantly shed upon our planetary system, and with this light there have come expanded views in every other field of science, and society in every succeeding age has been improved. “We shall find,” says Guizot, in the History of Civilization, page 28, “that every expansion of human intelligence, has proved of advantage to society; and that all the great advances in the social condition, have turned to the profit of humanity.” And so says Cicero, de Viri. Bon. et. Mal. II. 14. “Et quoniam eadem natura cupiditate ingenium hominibus veri invenendi, quod facillime apparet, cum vacui cives, eam quid in celo fiat, scire avenue; his initiis inducti omnia vera diligunt; id est, fidelia, simplicia, constantia; tum vana, falsa, fallentia edimus.” And forasmuch as nature itself has implanted in man a craving after the discovery of truth, (which appears most clearly from this, that when unoppressed by cares, we delight to know even what is going on in the heavens) led by this instinct we learn to love all truth for its own sake; that is to say, whatever is faithful, simple and consistent, while we hold in abhorrence whatever is empty, deceptive or untrue.”

The Cause in California.

At a meeting of Baptist brethren, according to previous arrangement, in the Pine St. Baptist church, San Francisco, December 23rd, 1851, Rev. J. W. Capen was called to the Chair, and Rev. O. C. Wheeler appointed Secretary.

After prayer the Chairman briefly stated the object of the meeting; viz: to consider a plan proposed by Bro. Joseph Morris, for supplying our State with a number of Baptist ministers, whereupon a Circular, prepared by Bro. Morris, setting forth his plan and appeal was read.

After a free consultation, on motion the circular was adopted by the meeting, with the hope that Bro. Morris would cause it to be published in connection with this minute of proceedings, in all the Baptist papers in the Union, and that he will travel as extensively as practicable in the prosecution of the plan.

JAS. CAPEN, Chm.

O. C. WHEELER, Sec'y.

San Francisco, Dec. 23, 1851.

Plan of Operation to Supply the State of California, and the Pacific Coast Generally with the Preaching of the Gospel, by Baptist Ministers.

1st. Secure the concurrence of the Baptist denomination, now in California, in making an appeal to the ministers and brethren in the other States of the Union for aid, on the following plan:

1st. That ministers be invited to come and settle, and,

2nd. That the brethren be requested to aid such ministers to get here, by contributing the amount necessary to pay their travelling expenses, &c.

3rd. That one or more brethren be requested to travel as extensively as practicable in the older States and plead the cause of California.

4. That the following circular be published in all, or as many of the Baptist Periodicals in the United States as practicable.

5th. That application be made to both the

Home Mission Boards for their favorable cooperation in commending the cause of the Pacific coast to the favorable consideration of Ministers and brethren, and that they grant to all worthy ministers who volunteer for this field a suitable recommendation as such.

6th. That such volunteer ministers be commended by the Boards to the churches to collect for themselves the amount necessary to pay their expenses to California, where they are to more to look to the Board for help, but to depend upon the resources of the field they occupy.

Circular.

The undersigned, ministers and brethren of the Baptist Denomination in the State of California, to the ministers and brethren of “the precious faith” in the other States of the Union, send Christian salutation.

Dear Brethren:—in view of the particular and important situation which we, in the Providence of God, are called to occupy, we address you this epistle. To this step we reluctantly consent, because of the fearful responsibility resting upon us to do all we can, and because you are the best and only human source to which we can look with hope of success.

We feel assured that you are dependent upon us for that information which is necessary to an adequate understanding of the magnitude of the wants of this field, and, therefore, cannot be justified while we withhold the facts which we know to exist. We, therefore, send you this statement and appeal, trusting to your Christian charity to pardon any apparent want of trustiness.

We first ask your attention to the religious wants of our American population—or those speaking the English language. Our territory is nearly a thousand miles long, by two hundred broad. Gold is found more or less abundantly nearly the whole length of the State; and you need not be told that wherever that is to be gathered, there will our people congregate. In every gulch and upon every mountainside of this vast territory are to be found *gentes*, *your* brothers, *your* sons, and *your* regulars, and *your* neighbors children; isolated from home and all its endearments, from the Sabbath and all its hallowed influences, from the sanctuary and all its benign instructions, and from all the salutary restraints of organized moral and religious associations. Numbers of them have already yielded to a stranger's death, and mounded on wrecks and uninterred upon the open plain and in the pathless clapper of the land loneliness. That many others who had given in California, and greet your homes no more, none can for a moment doubt. As they sickened, faint and die (with some exceptions) to kind words of consolation from the men of the past, pointing to the believed of Christ, and soothing the agonies of a dying hour, come to their rescue—but the heart in its own darkness ceases aching throbs, the eyes in their unopened blindness close upon all spiritual as well as temporal good, and the feet misdirected in their path of life, stretch themselves and cease to move, in the gate of death. We point to this sketch, not as an appeal to sympathy. We speak of existing facts which must remain unaltered until you send us help.

With such fearful facts before our eyes, you will not count us dictatorial, when we call upon you as ministers to come, and upon you as brethren to send to our help.

Another fact to which we wish to call your attention, is the state of the *native* population. They are every where to be met in large numbers. They speak the Spanish language only, and know no religion but the most degraded ceremonies of the church of Rome. Destitute of all religious instruction, except the catechism of the Roman church, and the unholy example of a licentious Roman Priesthood, they are but a step in advance of the *veriest* heathenism.—And yet that one step has brought them within the field of inquiry. They discover our superiority; and as all their notions of success or failure are founded, (according to their instructions) upon something connected with religion, they suppose our religion must be in some way superior to theirs. Hence, a desire on their part to hear, to read, and to understand the laws and fundamental principles of our faith. Here, also, we see one of the most interesting fields for evangelical labor in the world. Nor is the field within any narrow bounds. Every city, town and village—every mine, and vale, and water-course in this vast territory, has its representatives. We, therefore, need a considerable number of men who can combine, either from former acquisition or ready acquirement, the use of both the English and the Spanish tongues.

We have, also, a large and constantly increasing French and German population; most of whom are under the absolute control of a foreign political potentate, the Pope of Rome.—Yet they are possessed of active inquiring minds and readily appreciate the difference between religious despotism and religious freedom.—They need men—men of faith—men of prayer—men of God to furnish them “in their own native tongue in which they were born,” “the insearchable riches of Jesus.”

But still further and yet more important is the consideration of our Chinese population. Some ten thousand representatives from that nation of millions, for whose evangelization the Christian world has been so long laboring, are now in our midst. They are filling every worldly station from the opulent merchant to the family nurse—from the proprietorship of vast real estate to the most menial servitude. They are watching with intensest interest the bearings of Christianity upon the arts, sciences and commerce—upon the manners, habits and influence of our people. They are rapidly acquiring enough of our language for commercial and domestic purposes. They are laying aside their native costume and adopting ours, and in short

lyard. The kindness of heart will secure to young ladies, in sickness or health, the tender care of an affectionate mother.

The **SIXTH** and **EIGHTH** are well known as having occupied a high position in piety and purity. They have always furnished a pleasant home to the Pupils of the Institution.

The **REGULAR COURSE** of STUDY prescribed for those who aspire to the honors of Graduation is elevated and extensive; the Trustees being desirous to make their young ladies fully conversant with the French and Latin languages, as well as to give them a knowledge of some other than our vernacular tongue is considered indispensable, and hence the study of the French or of the Latin language is required of all who would gain a **DIPLOMA**.

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

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

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

MONTHLY LECTURES are held, conducted by Committees of the older Pupils under the supervision of the

governess. These are attended by the members of the Board of Trustees and other invited married gentlemen with their ladies. They are designed to form the MANNERS of the young Ladies, and make them practically familiar with the usages of polite society.

From, except such uses as are introduced by Parents or Guardians.

They retire at nine o'clock at night, and rise at five o'clock in the morning, throughout the year, and study one hour before breakfast; they also study two hours at night, under the direction of the Governors.

They are allowed to spend no more than fifty cents, each month, from their pocket-money.

ALL JEROME, of every description, is interdicted.

Any young Lady *Drawing Sticks*, or bringing Stuffs into the Institute, is liable to instant expulsion.

LETTERS for the Pupils should be directed to *the care of the Principal, First Hall*.

They are not allowed to have money in their own hands; all sums intended for their benefit must be deposited with the STEWARD.

No accounts will be opened in town, *except under special instruction from the Parents or Guardians*. When *apports* are requested to be purchased, it is expected that funds will be forwarded for that purpose.

They are not to receive any *perquisites*, unless the amount to be expended in each particular case be forwarded *in advance*.

To promote habits of economy and simplicity, a *UNIFORM DRESS* is prescribed.

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

For summer, each Pupil should have two *Pink Cottons*;

two *Pink* *Mocking*, and two *common*. *White Dresses*, with *any* *Suriza* *Mask*. *also*, *one* *Brown* *Lenen* *Dress*, *every* *Dress* *should* *be* *accompanied* *by* *a* *Sack* *of* *the* *same* *material*.

BOXERS.—*One* *of* *Straw*, *in* *winter*, *trimmed* *with* *dark* *horse* *or* *salmon* *plain* *solid* *color*, *in* *summer*, *trimmed* *with* *Pink* *Leathering*, *plain* *solid* *color*, *may* *be* *lined* *with* *Pink* *only*—*no* *flowers* *or* *tails*.—*Also*, *one* *Cap* *Hopnet*, *of* *Brown* *Lenen*.

APRONS. *of* *Brown* *Lenen* *and* *Haired* *Muslim*—*none* *of* *Silk* *permitted*.

MATERIALS *prohibited*.

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

All *the* *clothes*, *except* *those* *in* *Mourning* *Apparel*, *must* *be* *provided* *with* *the* *Uniform*, *and* *must* *wear* *it* *at* *all* *times*.

Dresses *brought* *by* *the* *Papiss*, *or* *forwarded* *from* *home*, *not* *conforming* *to* *the* *above* *provisions*, *will* *not* *be* *allowed* *to* *be* *worn*.

Materials *for* *the* *Uniform* *can* *always* *be* *obtained* *in* *Macon*, *on* *reasonable* *terms*; *yet* *it* *is* *strictly* *re-*
quested, *that* *it* *be* *furnished* *from* *home*.

Each *article* *of* *Clothing* *must* *be* *marked* *with* *the* *owner's* *name*.

Every *young* *lady* *should* *be* *provided* *with* *several* *pairs* *of* *thick* *walking-shoes*, *and* *one* *pair* *of* *lun-*

BOARDING IN THE INSTITUTE.—Only by boarding in the Institute, can the highest advantages of the Institution be realized. Here, young Ladies are all ways under the inspection of the Governess and Teachers; they have regular hours of study and recreation habits of order, system, punctuality, neatness and economy, are constantly fostered. They also enjoy an amount of moral and religious culture, which cannot be extended to others less advantageously situated. The regularity of their lives; the alternation of sedentary occupations with exercise; hours of study with amusement, the kind and judicious supervision constantly maintained, secures the highest degree of mental vigor and bodily health. In case of indisposition, the young Ladies receive the most assiduous and thorough attentions.

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

The next session will commence on **WEDNESDAY, 1st** of **FIRST DAY OF OCTOBER.** It is of great importance that the Pupils be present at the *opening of the session.*

Rates of Tuition, &c.

PER TERM OF FIVE MONTHS.

Primary Department, 1st Division,	\$10
Preparatory Department, and All English studies, through the whole course,	15
Music on the Piano and Guitar, (each),	25
Use of Piano,	5
Use of Guitar,	4
Music on the Harp and use of Instrument,	30
Ornamental Needle-Work,	15
Drawing, alone, or with painting in	

Waters, cloths,	
Painting in oil,	25
Wax-Works (per person),	25
French, German and Italian, (either or all),	12
Latin, Greek, and Hebrew, (either or all),	18
BOARD per month, including fuel, lights, washing, bed, bedding, &c.,	10
Incidentals, (fuel and servant for school room, &c.), per term of five months,	9
Use of Library, per term of five months,	
Board and Tuition will be payable, <i>one-half in advance</i> , for each term of five months; the balance to be paid at the term.	
Tuition must be paid from the time of entrance to the close of the term—no deduction, except at the election of the Principal.	
Each young Lady must furnish her own towels and napkins. If feather beds are required, they	

be supplied at a small charge.

No young Lady will be permitted to receive her diploma until all her bills are settled.

N. B.—The expenses for the Board and Tuition a young Lady, pursuing English studies only, (Instrumental Music not included,) will be £45 0/0 a year. Two hundred and twenty-eight dollars (or a year) will cover all charges for Board, Tuition, Books, Stationery for a young Lady pursuing the highest English Branch, and Music on the common and the Eolian Piano.

The estimate, of course, does not cover Instruction in Music nor sheet Music furnished. This item depends entirely on the talent and proficiency of the Pupil.

Two hundred dollars per year, will meet all the
 peases of a young Lady, desiring to graduate with
 honors of the Institute, and studying only English
 Latin, or French. Music adds sixty dollars to
 amount.

17 Where lessons in Embroidery, Painting,
 taken, it must be remembered, that the cost of the
 materials furnished is to be added to the charge.
 Tuition, and this cost sometimes exceeds the ex-
 penses. Tuition—dependent on the degree, the kind and the
 amount of the work performed by the Pupil.

Books, Stationery, and Music, are furnished
 by the Principal, at reasonable charges; and every effort
 made to secure care and economy in the use and
 preservation of articles thus supplied.

Payment can always be made by Acceptance
 of a Note, or by Cash.

Mobile and New Orleans.

E. D. King.
 Wm. N. Wyatt.
 John Lockhart.
 Larkin Y. Tarrant. } Trustees
 James L. Gorrie.
 Wm. Hornbuckle.
 Sam'l Fowles.

August 1st, 1851

FOURTY.

Resignation.

BY H. W. LORFELLOW.

There is not a flock, however watered and tended,
But one dead lamb is there!
There is no fowling, however fed and fed,
But one vacant chair.

The air is full of farewells to the dying,
And mourning for the dead;
The heart of Rachel for her children crying,
Will not be comforted!

Let us be patient! these severe afflictions
Not from the ground arise,
But oftentimes the celestial benedictions
Assume this dark disguise.

We see dimly through the mists and vapors;
Amid these earthly damps,
What seems to us but dim funeral tapers
May be heaven's distant lamps.

There is no death! what seems so is transition;
This life of mortal breath
Is but a school of the life eternal,
Whose portals we call death.

She is dead—the child of our affection—
But gone unto that school
Where she no longer needs our protection,
And Christ himself doth rule.

In the great cloister's stillness and seclusion,
By guardian angels led,
Safe from temptation, safe from pollution,
She lives whom we call dead.

Miscellaneous.

A Model Minister's Horse.

TO THE CITIZENS OF THE COMMONWEALTH OF NEW JERSEY, GREETING:

Dear Beloved—Know ye that I was possessed of a beautiful mare, named Kate, and that on the 24th of September last she was stolen, by some denizen, I fear, of your State, and was traced to Dickertown, where the trail was lost. I trust you will not therefore regard it as impertinent in me, if, in these afflictive circumstances, I invoke your aid.

That you may know something of the depth of this affliction, I will recount some of the excellent qualities of this quadruped which are many and great. She is very kind in her disposition, and whether in harness or under the saddle, she is pronounced by those who know her best to be the most complete of her species. No terrors can alarm her, no accident provoke her to run; and she will jump so gently over a hemlock log that may have fallen across the road, if you are in a sleigh, that you can hardly know anything has happened. She is a real missionary in her feelings, and delights in nothing more than in bearing her master out into the destitute settlements to preach. She is punctual in her attendance upon the Presbytery; but sniffs at those deacons, who, when they know that the Presbytery is to meet in their place, have no oats yet thrashed out. Hospitable in her feelings, she loves to see this kindness exemplified in others.

She loves to have a good preacher's horse drop in of a Saturday evening; she cheerfully welcomes him to a stall by her side, and is willing to share with him her last morsel. When her master is weary with study, she loves to bear him out on little excursions, in which he may obtain, by means of his fly rod, a bountiful supply for his breakfast table.

She knows every good trout stream and hole, within ten miles of this place; but will trot past a pickered pond without deigning to notice it. She thinks ministers of the gospel do right to preserve their calling, and in accordance with apostolic example. Many excellent Doctors of Divinity, who have sought recreation and health in the country, she has borne on excursions of this character, and received their commendations; while she, on the other hand, has highly esteemed them as sensible men.

She aims to do every thing from correct principles, and could not be induced, for the sake of exercise, to neglect a single known duty. She was never known to turn away from the poor and the afflicted because they were in humble circumstances, but would stand by them to the last, even though compelled, for want of food, to gnaw a post. She rejoiced in visits of mercy, and cheerfully went any distance to impart comfort to the disconsolate, or to aid them in the burial of their dead. She was excellent at funerals, having a very fast walk, and was ever at the service of the infirm and aged on such occasions. She would lead a procession for miles, faster than any horse ever known in this region, and yet not go out of a walk. And what shall I say more, excepting that in a single sentence, she is the most perfect of her kind, and her loss to me is great and irreparable. Dear Kate, shall I never see your pleasant face again?

A liberal reward has been offered for information leading to her recovery; and I engage suitably to increase it, if necessary, to any sum not exceeding a hundred dollars. I am willing to buy her of any one who has unwittingly purchased her of the thief, and will secure him from loss if he give her up; and if the thief himself will bring her back, I will give him the reward and ask no questions.

That you may know what kind of an animal she is, I will describe her, as she was when she was stolen. She is of medium size, chestnut color, beautifully formed, flowing mane and tail, deeply cut in the mouth by the bit, is very fleet, having never been struck with a whip; her feet very small, the hind ones white, with windgalls and marks of interfering; has no superior as a lady's horse, was the delight of my daughters; is old enough to be a grand mother, but is as sprightly as a colt, and is marked with the collar and saddle very slightly.

Let my efforts to recover Kate should fail, I invoke your aid, citizens of New Jersey. I do earnestly solicit all benevolent, kind-hearted editors, for such Kate loves, to issue this my humble address to the good people of the commonwealth, that all may know the circumstances of

the case, and unite their efforts to wipe off from their State the grievous stain of giving harbor to the black-hearted villain who would be so mean as to steal a minister's horse.

HENRY A. ROWLAND.

Honeydale, Pa., Nov. 12, 1852.

The Maine Temperance Law.

One State seems to have freed itself from the curse of intemperance. A law was enacted by the last Legislature of Maine which is an absolute "annihilator" of liquid fire. It makes alcohol in all its forms, for any other than Medicinal and Mechanical purposes, as completely contraband as the implements of gambling and counterfeiting. While it authorizes the appointment of an agent in each town to sell liquors for lawful purposes, under bonds, it imposes penalties of fine and imprisonment on all other parties attempting to deal in the article as a beverage. And it provides that magistrates shall issue a search warrant on complaint of three citizens of any town or city, and that the sheriff, or other officer to whom the warrant is directed, shall proceed to search the premises where intoxicating liquors are believed to be kept for sale. If liquors are thus found they are to be destroyed in the presence of the judge, or of some person appointed to witness the destruction, while the owner is fined \$20 and costs, or imprisoned thirty days. If the party implicated appeals to another court he must give sureties to the amount of \$200 for the payment of costs. And, to clinch the last nail, no suit at law can be brought in any court of Maine for the recovery or possession of the value of spirituous liquors, or from any debt based in any way on "alcohol," and this provision extends to the claims of persons "in any other State or country whatever."

The citizens in other States will watch with intense interest the operations of this law. It sustained by the public sentiment and enforced perseveringly, we see not why it does not contain the elements of final triumph over the most destructive vice that has cursed the world. It has awakened much enthusiasm, and hitherto has been efficiently carried out. The recent Temperance convention at Saratoga was chiefly occupied with the discussion of the principles and effects of this law. The unqualified sanction of the convention will commend it to the consideration of the friends of temperance throughout the land.

IMPORTANCE OF NUMBER ONE.—One hour lost in the morning, by laying in bed, will put back all the business of the day. One hour gained by rising early, is worth one month in a year.

One hole in the fence will cost ten times as much as it will to fix it at once.

One diseased sheep will spoil a flock.

One unruly animal will teach all others in bad tricks; and the Bible says, "One sinner destroyeth much good."

One drunkard will keep a family poor, and make them miserable.

One wife that is always telling how fine her neighbor dresses, and how little she can get, will look pleasanter if she talks about something else.

One husband that is penurious or lazy, and deprives his family of necessary comforts, such as their neighbors enjoy, is not as desirable a husband as he ought to be.

One good newspaper is one good thing in every family; and

One who don't take a good newspaper and pay for it, disregards the best interests of his family.

A LOST GLASS.—Coming hastily into a chamber, I had almost thrown down a crystal hour glass—fear lest I had made me grieve, as if I had broken it; but alas! how much precious time have I cast away with regret! The hour glass was but crystal, each hour a peril; that but casually, this done willfully. A better hour glass might be bought, but time lost, is lost forever. Thus we grieve more for toys than for treasure. Lord give me an hour glass, not to be by me, but to be in me. "Teach me to number my days." An hour glass to turn me, "that I may turn my heart to wisdom."—Fuller.

ENJOYMENT OF LIFE.—Two wealthy gentlemen were lately conversing in regard to the period when they had best enjoyed themselves. "I will tell you," says one, "when I most enjoyed life. Soon after I was twenty-one, I worked for Mr. —, laying a stone wall at twenty cents per day." "Well," replied the other, "that does not differ much from my experience. When I was twenty, I hired myself out at seven dollars per month. I have never enjoyed myself better since." The experience of these two individuals teaches, first, that one's happiness does not depend on the amount of his gains or the station he occupies; second, that very small beginnings with industry and prudence may secure wealth.

OREGON TERRITORY is said to have a population of 29,000, of which there are ministers of different denominations as follows: Methodist Episcopal 15, Baptist 11, Congregational 6, Presbyterian 4, Cumberland Presbyterian 4, Methodist Protestant 4, Associate and Associate Reformed Presbyterian 3, Protestant Episcopal 1; total 48, or nearly one to every 600 souls. Some of them, it may be supposed are not directly engaged in the exercise of their profession. We regret to see it stated that six of the Baptist ministers are "anti-missionary."

The Governor of Rangoon lately imprisoned thirty Mogul merchants because they refused to sell goods on a credit. They were released the next day, after paying fees to the amount of 1-500 rupees for their tuition in the principles of political economy.

BAPTISM OF JEWS.—A late number of the "Jewish Intelligencer," contains an account of the baptism of a Jew, at Frankfurt-on-the-Main; of another at Jerusalem; of a father with his three children at Cairo; of a Jewess at Warsaw; of another of his six children at Amsterdam; and of a Jew at Doncaster, England.

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.
Rev. R. GOODHUE, A. M. Professor of Languages.
Rev. R. HOLMAN, A. M. Professor of Mathematics.
A. B. BROOKS, A. B. Tutor.
J. A. MELCHER, 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 sustain 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 course. 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. 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 best 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 department, 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, 10.00
Incidentals, 2.00
Students rooming in College are charged \$2.00 per month for room, and servant to attend upon it, per term, 10.00
Board, per month, from 8 to 9.00
Washing, do from 1 to 1.50
Fuel and Lights, of course vary with the season, and will of 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 rent are free.

The necessary expenses of the Institution are moderate. Excessive 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.

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

Wm. HORNBUCKLE, Secretary.

Oct. 1, 1851. 31st.

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 encased inside and outside, and the inside is impervious to air and indestructible. They are highly ornamental, and of a classic form, art-given and of a noble, while they combine the greatest strength of which metal is capable. When properly sealed with cement they are perfectly air-tight and free from exhalation of gases. They cost no more than good Mahogany Coffins, and are as durable as any other article in use, of whatever cost, for transportation, burial, or ordinary interment, 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 manual labor, 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 ordered by application to

LOVELAND & LOCKWOOD.

New York, Sept. 7th, 1849.

We, the undersigned, have at different times examined the corpse of a child placed in one of "Fisk's Metallic Burial 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 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 the public.

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,
JOHN A. SCOVILLE.

WASHINGTON, April 5th,

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

With respect we subscribe ourselves,
Yours, &c.,

H. CLAY, D. AGCHINSON, JEFF. DAVIS,
LEWIS CASS, A. C. GREENE, W. R. KING,
D. S. JACKSON, DAN. WEBSTER, HENRY DODGE,
J. W. MASON, J. M. BERRIER, W. P. MANGUM.

JOE PRINTING

OF EVERY DESCRIPTION, NEATLY EXECUTED AT THIS OFFICE.

BLANKS,
Printed to order, with neatness and dispatch, at this Office.

East Alabama Female College.

TUSKEGEE, MACON COUNTY, ALABAMA.

THE Trustees of the above mentioned Institution, with much pleasure announce that the College Edifice is fast progressing to its completion, and that they have resolved to commence the College exercises in very commodious buildings procured for the purpose to accommodate a large number of pupils. They have made arrangements to procure Apparatus, Pianos, Library, and every appliance necessary to the successful prosecution of a thorough course of instruction. The exercises will commence, on the 13th of January next, under the following very able and efficient corps of teachers, viz:

HENRY H. BACON, A. M., President and Prof. Mathematics, and Mental and Moral Science.
ARCHIBALD J. BATTLE, A. M., Prof. of Ancient Languages and Natural Science.
MISS F. C. BACON, Instructress in Botany, History and Philosophy.

Modern Languages,
MISS MARY A. WOMACK, Instructress in Preparation, &c.

DR. S. B. LEE, Prof. of Vocal and Instrumental Music.
MISS MARY E. WILLIAMS, Instructress in Music.

Instructress in Drawing, Painting, Embroidery, and Wax Work.

The Trustees would here observe, that they have spared no pains, in selecting the very best talents and qualifications the country affords, to take charge of the several Departments, and they entertain no fears but that they will give entire satisfaction to the patrons of the College.

Calendar.

The Scholastic year will be divided into two terms, the one six and the other four months. The regular commencement day, will be about the middle of July in each year, the next commencement will be on the 14th of July, 1853, and the College will resume its exercises about the middle of September.

Rate of Tuition.

	Autumn term of 4 months.	Spring term of 6 months.
Primary Class	\$10.00	\$15.00
Preparatory Classes	12.00	18.00
College Course	20.00	30.00
Latin Greek or Hebrew	8.00	12.00
French Italian or Spanish	8.00	12.00
Music on Piano or Guitar	22.00	33.00
Drawing and Painting	10.00	15.00
Oil Painting	16.00	24.00
Needle Work and Embroidery	10.00	15.00
Wax-Work, per lesson	1.00	

Tuition in Vocal Music to the whole school free of charge. No charge will be made for Pens, Ink, Paper, for Compositions, Blank Books, States Papers, use of Library, use of Instruments, Serrants hire or Fire-Wood.

One-half of the Tuition for each Term will be required in advance, and the balance at the end of the Term. Pupils entering later than one month from the beginning of the Term, will be charged from the time of entering. No deduction will be made for absence except in cases of protracted illness.

Board, exclusive of washing and lights, (per Mo.) \$10.00. Board, including washing and lights, " 12.00. Board can readily be obtained in good private families in town as well as on the premises, where the buildings are located. As soon as the College Buildings shall have been completed, the Trustees design engaging the services of an experienced Steward and Mastron. In short, the Trustees are determined to make this Institution such as to merit the most extended patronage, and to leave nothing undone, which will make it to the interest of the country to encourage it. The uniform healthfulness of Tuskegee, and the elevated standard of morals of its citizens, cannot fail to be appreciated by those desirous of sending their daughters or wards to this school. Those who design sending their daughters to this school, are requested to give their names and number of pupils to Wm. C. McIVER, Secretary, James M. Newman, Treasurer, or some member of the Board of Trustees.

W. P. CHILTON, President.
J. A. BACON, Vice Pres.
J. C. WRIGHT, Secy.
J. W. MASON, Secy.
H. H. BACON, Secy.
W. H. BATTLE, Secy.
E. W. JONES, Secy.

Tuskegee, Ala. Nov. 12, 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, with its own separate and commanding entrance 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. BARKER, A. M., President, & Professor of Ancient Languages, Moral & Intellectual Philosophy.
MR. WILLIAM FOSTER, A. M., Professor of French & Spanish Languages, and Mathematics.
MR. THOMAS GEORGE EDWARDS, Professor of English Literature, and Tutor in the 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
English Grammar, Geography and Arithmetic, 13
Ancient Languages, Natural and Mathematical Sciences, Moral and Intellectual Philosophy, 15
French and Spanish Languages, each 10
Music on Piano, with use of Instrument, 25
Painting and Embroidery, each 10
Fee in the College Department, 25

Boarding, including Lights, Lodging, Washing, &c. Fuel, from \$8. to \$10, per month.

By order of the Board.

GEO. W. BAINES, Sec. Con.

Aug. 5, 1851.

J. A. & S. S. VIRGIN.

MONTGOMERY ALABAMA.

DEALERS IN

Watches, Jewelry, Music, and Musical Instruments.

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

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

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

Their STOCK OF MUSIC and MUSICAL INSTRUMENTS, is unequalled in the State, comprising all the Instruments, stringed and wind, from the GRAND ACTION PIANO FORTÉ, to the Common Fife. Pianos from the best makers known, such as Chickering, Mauds and Clark, and others. Seventy-Five Thousand Pages of Sheet Music, which are constantly replenished by fresh arrivals of 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.

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 Saddle and Saddlery Hardware trade, at a very small advance on our Philadelphia prices.

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

Mississippi Female College.

[UNDER THE FAVORABLE OF THE MISSISSIPPI BAPTIST CONVENTION.]

FACULTY.

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

THOMAS W. WHITE, L. L. B., 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, is under the charge of the President and Lady, and 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, " "	25.00
Music on Piano or Guitar, each, " "	2.50
Use of " " " "	1.00
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, Lights, per month, " "	10.00
Incidental Expenses 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. It books and other articles are furnished at the Institution, a small deposit must be made.

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

CARD.

New Orleans Agency,

For the purchase of Piano, Factors, other Musical Instruments and Music of all kinds.

THE subscriber would respectfully announce to his numerous friends and acquaintances in the country, that he is located in this city, and is prepared to attend promptly to any business entrusted to him. He has experienced in the profession, and a long residence in the South, fully qualified him to do justice to those who may require his services, and he can make to the interest of those who may desire to purchase. Address, William Duncan, New Orleans. Or he can be found, at the office of Messrs. Duncan, Graves & Burton.

WILLIAM DUNCAN.

New Orleans, Sept. 1, 1851.

THOS. ANDERSON, | WM