

South

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SOUTH-WESTERN BAPTIST
EDITED AND PUBLISHED EVERY WEDNESDAY BY
A. W. CHAMBLISS.

TERMS.

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

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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.
The Baptist Denomination in Cities.

II.

THE REMEDY.

3. Properly regulated church conferences.—I mean by these, meetings of the church for business. By an examination of the churches, established by the Apostles, we find they were all restricted to congregational limits. No intimation is anywhere given of a great ecclesiastical hierarchy, whose jurisdiction extended over a number of local congregations. Every church was complete in itself and in no way connected with other churches, except by the exercise of christian sympathy and mutual love. We conceive ourselves bound to conform to the model prescribed in the New Testament, in the constitution of all our churches. But while this while this is admitted, and tenaciously adhered to as of indispensable importance to the promotion of evanglical piety, it cannot be shown by any of the apostolical writings that the specific customs which have obtained in many of our congregations, had an existence during the infancy of the church. It seems to me that an improvement might be made in the manner of conducting our deliberative meetings, without any violation of the prescribed regulations of Apostolic churches.

The serious objection to a prevailing custom among our churches is, the open publicity of their meetings for business. It is sometimes said, with an air of triumph, "Baptists have no secrets." It might be more praiseworthy, if some things were excluded from the gaze of the world. What interest has communion at large, in most of the private affairs of our churches? Is religion promoted by opening wide our doors, and inviting all classes of curios spectators to inspect our proceedings? In fact, they seldom care to enter, unless some difficult question of discipline be on hand, which they hope may elicit angry discussion, and engender unhappy division. In many communities, our meetings for business are thronged, by members, who have no sympathy with us, and would rather see something to censure, than to praise. And it is a melancholy truth, that such persons are too often gratified. By this publication every end of discipline is often frustrated. Party feeling is aroused, and rises to the greatest intensity, partly because of the number going on to see how many are favorable to an equal. The personal friends of the accused used to be regarded as preeminent such, by the crowd of anxious listeners. And then others are embarrassed, and hesitate to express an opinion, fearing that every sentence will be commented on, and construed by the multitude around them. And when no business is legibly before the church, there is a great anxiety in these public meetings, to make business, so as to afford an occasion for speaking. How true it is, that most of our church meetings are absolutely covered in a debating society, in which, brethren attempt to show their skill in controversy. Now I would have these meetings entirely within the limits of the communion. I would have nothing public which is not of interest in society. The church is emphatically a spiritual family, and whenever discipline has to be publicly enforced, why expose it further than to members of the family? And then as to the disputes, which sometimes arise exhibiting the weakness of human nature, why let them be heard by the enemies of religion? They should know enough of our families already. Should we care to let all our petty family differences be known to the public? The dignity of domestic relations, should preclude the practice of having a knowledge of our discussions, as the threshold of our dwellings. So I say to the church. Let us keep our matters to ourselves, and should anything of public interest be enacted, let the result be appropriately published, and then let it stop.

There should be **seriousness and dignity** in meetings for business. A church in its collective capacity, is the body, and representative Christ. It aims to project and to carry out, as far as possible, the things which it conceives, and would do, were he personally present. **Serious responsibility!** A due sense of this, and forever exclude, that careless levity, with which much of our business is conducted. If there is any spot on earth, which demands the greatest reverence and awe, it is that where a church is assembled for deliberation on subjects associated with its prosperity, and the management of which, would be essential to its very existence. A thorough conviction should be felt, of the absolute indispensability, to promote by every measure, the harmony of the church, and the glory of Christ, and as Moses was commanded to take off his shoes, when he came into the presence of God, so members of the profoundest reverence and awe, so members of a church, should enter into their deliberative meetings, with the spirit of prayer & Christian love—and a deep consciousness of accountability to God. Did such a class feelings animate the hearts of the brethren then, how little, unfeeling aspersion to presume, would be witnessed. Our church meetings would then be as they should be, and

must be to secure our proper elevation, scenes of lowly remembrance.

And then too, as little business as possible, should be brought before a church. A great deal is attempted to be done, which should never be introduced into such a place. How much talk, and that too, of the most disagreeable nature, on the matter of finance. Such a subject should scarce ever be brought into a church. There is no absolute necessity for it. Let as competent committee be appointed, whose duty it shall be to superintend the temporal concerns of the church and the most of whose efforts shall be made outside the house of God. How many churches have been torn asunder, by heated discussions started on the subject of raising a few dollars. I knew a church to be engaged in business in raising the paltry amount of twenty dollars to purchase a stove; and the same church with no more strength, secured through a committee, five thousand dollars, without so much as incurring the censure of a single church meeting. And in the effort not an angry feeling was engendered. I may not be attained in the assembly, let it be done without debate—giving each one an opportunity to contribute, and then if possible let the matter rest. The harmony—the union of the church, is of infinitely more importance, than the collection of gold and silver.

The same is true of matters of discipline. How much trouble, and unkind feeling, would be avoided, if all cases of discipline came through a properly qualified committee. In fact, the great majority of cases would be adjusted in the committee room, without ever being introduced in the church; and such as could not be from the aggravated nature of the offence, might, through this same committee, be presented in such a tangible shape, with the accompanying evidence as to have but little to be said, or done in the meeting, except to take the vote. I am aware that some object to this measure, because they think it a violation of our congregational policy, and a surrender of our personal rights. But is this necessarily so? The committee thus appointed are formed by the church, and are responsible to it. They may be dismissed at any time, and are at liberty to resign at any time. It is not like a presbyterian session, accountable to an acknowledged power higher than a local church, but is always a creature of the church, and exclusively amenable to it. It has at the advantage of a session, without its unauthorized assumption, and then, such a committee might be chosen annually, so as to prevent even the appearance of an undue consolidation of power.

The object of such appointments, is to promote that harmony which cannot be so easily maintained in an assembly of persons, of the greatest variety of character, as are collected into a city church.

And meetings of business should be held as seldom as possible. The sentiment seems to prevail, that our churches must meet every month, whether they have business, or not.

This sentiment has almost grown into the conviction that monthly meetings for business, are of Apostolic origin, and authority. What use in more meetings than are necessary, for the transaction of appropriate business? The truth is, that many a church has been ruined, by its deliberative meetings. The most shameful scenes ever witnessed in our denomination in cities, have been in these meetings. How absolutely necessary, they should be properly guarded. It has not been unfrequently the case, that these meetings have been held till midnight, by the very persons during the highest excitement, who could not be induced to remain in a prayer-meeting scarce an hour. And what feeling is observed in many that have scarce a word to say in exhortation, or prayer, at the solemn meeting! Now some of the evils to which I have referred might be corrected. Would not such corrections, contribute largely to our respectability, and advancement?

Kappa.

For the South Western Baptist.

Democracy of Baptists.

Dear Bro. Chambliss:—Another pointed out to me the first and second articles of Kappa in your paper, as I had been absent about that time. Since which time I have been again absent, and the papers have undergone the general process of cleaning up.

I can now only allude to the impression made upon my mind, and regret not having the paper at hand.

M^r. Kappa, seemed to me, as being opposed to the Republican feature in our church government, and had the signature been William, I should at once have located the writer not in Alabama, as I am inclined to do, but in a town large or small, it matters not. And why I would do so, I have heard the same sentiments expressed, only by one Baptist minister. I am almost a soul to think, "thou art the man"—W. There are too many who use the signature William, for me to be considered as personal, unless I am correct, when the writer will know who a "country Baptist" is, as I have met him face to face on this point.

If I did not believe our church government was, conformable to the will of our Great Head, I would quit it. I think, if I were a Baptist minister, and preferred the one man rule, I should look out another body of men to attach myself to. In my humble opinion, our churches are not as well managed as they could be, not arising from any fault in the plan, but from the indifference of the members. There were more fault, in too much concentration. To illustrate: a church with 40 male members, how many are active and efficient? Probably only one man strives to inform himself, exerts himself in the cause, makes himself useful. If Kappa will look to the machinery of the very churches he has in his mind's eye, he will see that there is but one wheel at work, the others are idle, not even ate the residue idle.

If every member would take the interest in his master's work, that seemed needful, we would see every wheel in the vast machinery at work, but all moving as if there were, (as there is,) but one main wheel, one driving power.

The Methodists are a little of the grand order, the Episcopalians even more, and the mother of all is the personification of the one main rule.

There are ministers who place all blame at the door of the laity, other persons lay all blame to the clergy; where it should lie the deponen-

Western Baptist.

(PERRY COUNTY, ALABAMA,) APRIL 28, 1852.

NUMBER 7.

The Christians at Madagascar.

The London Evangelical Magazine, publishes a letter from one of the refugees, who were driven to an island of the Johannas, on account of the relentless persecutions by which the Christians are pursued in Madagascar. The letter is dated at Molilla, on the 29th of August last, and was received by the overland mail to England. It contains the particulars of some of the persecutions that have lately been often referred to by the press, and gives the latest accounts from Madagascar. We have heretofore stated that not less than two thousand professing Christians were surprised by a high functionary of the Queen while praying together, and that certain of them were selected as the executioners, and subjected to a sort of trial in presence of the whole population. The oath imposed by the Queen herself, to be taken by such as would accuse themselves, and repeat or promise not to pray any more, was refused by her nephew. His relatives, however, assured the Queen that he was reduced to the rank of private soldier. Four nobles, who professed to be Christians, were burned to death, and fourteen were thrown down a fearful precipice and killed.

A great number being severely bound, were left down this precipice a certain distance to fight them, so as to induce them to take the oath; all who did so were saved, but those who persisted were dashed to pieces. Ramabambo astonished the spectators; on being placed at the edge of the precipice, he entreated a little time to pray; as on that account, said he, "I am to be killed." It being granted, he prayed most fervently, after which he addressed his executioners, and spoke in the strongest terms. "My boy," said he, "you will cast down this precipice, but my soul you cannot, as it will go up to heaven unto God." Therefore it is gratifying to me to die in the service of my Maker." Thus were the servants of the Lord destroyed!

One noble, who had been raised to the rank of "the eighth honor," and appointed Governor over a place bordering on the west of Madagascar, though numbered with those sentenced to burn, was pardoned, but on the condition that he did not fulfil his duties properly, he should be ordered to the capital, and there obliged to accuse himself before the Queen.

Five others, who had obtained the "eighth honor," were degraded on account of their attachment to the church, and exclusively amenable to it. It has at the advantage of a session, without its unauthorized assumption, and then, such a committee might be chosen annually, so as to prevent even the appearance of an undue consolidation of power.

The object of such appointments, is to promote that harmony which cannot be so easily maintained in an assembly of persons, of the greatest variety of character, as are collected into a city church.

2. Would not such an arrangement be more in accordance with the divine plan, be a better policy, and fill the most important centres with strong churches and able ministers, and greatly enlarge the sphere and power of pastoral labor?

3. Would not such an arrangement call out and cultivate the talent of the church, and be the means of raising up young men not only to fill vacant places, but seek out new and destitute fields of labor in Christendom and Heathendom; and would it not raise up an army of able lay preachers, whose talents would otherwise be lost?

4. Is the church the only divinely constituted society essential for all moral and religious purposes?

5. Would an abandonment of all our benevolent, religious, and moral societies be an advance to apostolic order, simplicity, purity, and efficiency, provided the churches, in their individual capacity, would carry forward our great benevolent enterprises?

6. Is the multiplicity of societies for moral, social, literary, and civil advantages, gradually undermining the christian church, alienating men from her altars, and reducing her to a second or third place in the estimation of one-half of her members?

7. Are we not, by our benevolent and religious societies, our Missionary and Bible Societies, giving the sanction to these things, and depriving ourselves of the power of successful resistance to the anti-churchism of the present day?

8. Are we not, by these societies, producing a large class of ministers, who cease preaching Christ and him crucified, and engage as agents, secretaries, printers and publishers, and who, if they see the cross, see it through the great society which they advocate?

9. Would it not be better, if more of the ministers of Christ, like Paul should be disengaged with families, giving them more time, and the churches less expense in their support?

10. Should not all our missionaries in destination or foreign fields go without families?

11. Is that system right, which separates the missionary and his children for life?

12. Are we not, by these societies, producing a large class of ministers, who cease preaching Christ and him crucified, and engage as agents, secretaries, printers and publishers, and who, if they see the cross, see it through the great society which they advocate?

13. Is it not a violation of the command of Christ, to teach the gospel to the poor, to tell them to come to him, and then charge them for it?

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The Bible in Italy.

Italy is now wholly closed against the Bible.

The British and Foreign Bible Society circulated last year nearly 20,000 copies in Piedmont and Lombardy. In Lombardy, which is under martial law, the military permitted their introduction, and 8914 copies were disposed of, chiefly by the book-sellers. The circulation would have been greater, could they have been freely advertised, but the sale was unexpectedly gained under all disadvantages.

The Roman Bishop, and even Bishops of Lombardy, issued a circular to the clergy, deploring the success of these operations. They say:

"The enemies of our common faith, who are at all times on the watch for a favorable attack upon it, have eagerly seized the opportunity afforded by the political disturbances of the country to introduce among us a host of corrupt Bibles, with a view to corrupt the faith of the simple, and to carry on even among ourselves, their work of darkness, of corrupting sound doctrines."

"Verily, it is affliction to us to own that, perhaps

"in order to prove the constancy of our faith, or

"perhaps as a punishment for our backsides,

"the Lord has suffered their attempts to be not altogether in vain."

We are so much in the dark respecting the recent civil strife in Madagascar, that there can be no opinion offered as to its bearing upon the interests of Christianity.

The following affecting enumeration is from the journal referred to above:

"22 persons put to death, v.g. by burning, and eighteen by being thrown over the rock, 6 individuals, whose wives and children were made slaves.

27 preachers condemned to pay half the value of the persons' their wives and children, 42 persons who brought back their books, and were to forfeit half the value of their persons and property.

27 preachers, and those that brought their books back from the province of Vonizanga, were to suffer the same punishment.

1643 persons were adjudged to pay, as an atonement for the sin of worshipping the true God, three bullocks and \$3 each, but of which sum one-half was remitted.

109 slaves were condemned to be flogged, with 20 stripes each, before the people, and to work in chains during the remainder of their lives.

2 persons were condemned to pay fines one of \$100, and the other of \$50; but one-half of the amount was afterward remitted.

6 persons who had been punished before were condemned to work in chains for their lives.

1 slave for preaching the word, was condemned to work in chains for his life.

1 slave, taken by the Queen's officers, received a similar sentence:

Making altogether a total of 1903 persons who have been called to suffer the various punishments above indicated, for the alleged crime of having embraced or favored Christianity."

A GOOD MAN'S WISH.—I freely confess to you that I would rather, when I am laid down in the grave, have some one in his manhood stand over me and say: "A man knows not how soon he may be reversed. In its unceasing revolution's the wheel of Providence may one day place him among the poor. How many at this moment are languishing in all the horrors of the most abject destitution, who were once rich in the world's goods, and whose lips dwelt in perpetual sweetness on the self-deluding promise.—To-morrow shall be as this day, and much more abundant!" Remember the poor. In yester evening prison is one who made gold his idol. He forgot the needy in his prosperity, and the appeals of the needy awake no sympathy in his heart. As he lay in his manhood stand over me and say: "A man lies here who was a real friend to me, and privately warned me of the dangers of the young; no one knew it, but he aided me in the time of need; I owe what I am to him;" or would rather have some widow, with choking utterance, telling her children:—There is your friend and mine. He visited me in affliction, and found you, my son, an employer, and you, my daughter, a happy home in a virtuous family." I say, I would rather that such persons should stand at my grave, than to have crept over it the most beautiful sculptured monument of Parisian or Italian marble. The heart's broken utterance of reflections of past kindness, and the tears of grateful memory shed upon the grave, are more valuable, in my estimation, than the most costly cenotaph ever reared.—Dr. Sharp.

MAN'S DIGNITY.—I thank my Maker that I was not created an angel; for if I had been, right sure I am, that, left to myself, I should have been among the fallen. I give him praise that I am a native of this favored earth; that I occupy a place on the soil consecrated by the mission of patriarchs and prophets, and the greater mission of his Son; and that I belong to this habitable earth, where "his delights are with the sons of men;" that I live in a world where that Incarnate One first drew his infant breath, and where one of Adam's daughters called him Son! Here lies man's dignity, that his nature is but a mortal coil, and the phantom of the past, how agonizing his remorse! Remember the poor, clothe the naked, feed the hungry, minister to the distressed, and her, always

THE BAPTIST.

MARION, ALA.

WEDNESDAY, APRIL 28, 1852.

J. B. STITELER, Corresponding Editor.

TRAVELLING AGENT.—Williams E. Chambliss is the travelling agent for this paper, having full power to close its unsettled business in any manner usual to printing establishments.—Should he call on any who have recently remitted us funds, it will be understood how the accident occurred—the accounts in his possession having been drawn off previous to the receipt of the money. All errors will be corrected with pleasure.

DEMOCRATIC PRINCIPLES OF BAPTISTS.—On our first page a communication from "A country Baptist" will be found under this head, which as it was written for the press, we cheerfully publish, notwithstanding we are fully satisfied he has widely misapprehended the remarks of Kappa, whose articles he refers to. Our file of papers is now lying before us, and we have carefully re-examined all that Kappa has said, and we confess we find nothing—not the first expression—in the least conflicting with the republican, democratic principles of church polity as held by Baptists generally, as held by "A country Baptist" himself; and we regret that our brother did not more closely inspect the purpose and opinions of Kappa before he committed his strictures to paper. Whatever the views of "William" may be on this subject, William is not Kappa, and after years of familiar acquaintance with the latter, we can assure all "country Baptists" that no man among us is more intelligent or more unequivocally democratic than he in respect of church government. Of this they will have the fullest evidence when he comes to treat of that subject. For the present his single aim is to treat of the difficulties in the way of the prosperity of Baptist churches in cities, and to point out a few of the principal remedies; and the further we read his views on this subject, the more we are convinced of their importance and value. We trust they will be duly and impartially considered.

A REMARKABLE CHURCH.—An excellent minister in the western part of Alabama writes: "It may perhaps gratify you to know that there is at least one church in the country, every family of which reads the Baptist, and that not on the *borrowing principle*, by which the editor is robbed of the fruits of his toil; but the head of each family is a *bona fide* subscriber; and what is more yet, pays the printer. Now my dear brother I have the happiness of preaching to just such a church as this, and there are two other peculiarities which I may as well mention in this place:—(1.) Since the day of its organization, it has never failed to remunerate its pastor for his services in the gospel; (2.) It has never had a serious difficulty to occur among its members—it is now, and has always been in peace."

We commend this extract from a "private" letter to the candid consideration of all the pastors and lay members of our churches. Most heartily do we unite in the concluding wish of our correspondent: "Would to God every church in the land were in the same state;" and why may they not be? A proper exertion on the part of the friends of this enterprise might secure the end. We saw it stated a short time since, that a certain Methodist minister preached on the subject to the various churches of his circuit until every head of a family in the entire circuit was induced to subscribe for their denominational organ. What if similar efforts were put forth in all our churches! How soon would the wholesome influence of our paper be felt in all our borders! It is not beloved brethren beneath your station to enlist the entire energies of the denomination in the support of a religious literature, in the support of a periodical whose sole object is to diffuse a knowledge of the truths you preach, and proclaim the triumphs of the gospel you profess. May you be successful in this work, in proportion to its importance.

How Shall We Get

The minutes of the following South Western Baptist Associations for 1851? They are needed in order to complete the returns for the "American Baptist Register," which is delayed for want of them. The following is the list yet wanting, viz.—

ALABAMA.—*Liberty* (East) *Liberty* (South), Muscle Shoals, North River, Tallahatchie, Pine Barren, Pilgrims Rest, Judson.

MISSISSIPPI.—Bear Creek, Ebenezer, Mount Pisgah, Pearl River, Yalobusha, Zion.

LOUISIANA.—Louisiana, Ouachita, Texas—Sabine, United, Elm Fork, Trinity River, Soda Lake.

ARKANSAS.—Salem, St Francis, Bartholomew, Mt. Zion;

Any new associations formed within the past two or three years.

Are there not some kind brethren, under whose eye this notice may come, who will secure for us, enclose in a letter, and forward thus, at our expense, copies of these minutes—with a list of the names and Post offices of the ministers in each Association, if such list is not given in the minutes?

Please direct to "American Baptist Publication Society, Philadelphia, Pa."

THE NEW BAPTIST MEETING-HOUSE, at Spring Hill, Ala., will be opened for the worship of God on the second day of May—the first Lord's day in the month.

PROFESSOR TALBIRD will preach the opening sermon at 11 o'clock, A. M. Another sermon will be preached in the afternoon—probably by Bishop DeVoe or Professor Curtis. "He that bath ears to hear let him hear."

A. A. CONNELLA.

The Support of the Ministry.

The support of the ministry received the sanction of the apostolic churches. There is nothing truer in the book of God; and we are happy to advert to this next, both as an end to the controversy, and for the sake of their excellent example. With them to provide the maintenance of their christian teachers, was a primary desideratum. Inspired with a divine philanthropy, which regarded wealth desirable, only so far as it was subsidiary to usefulness; and burning with a holy ambition to extend the conquests of the blood-stained cross into every house and hamlet, over every hill and dale under the whole heaven; they beheld it of the first importance to disengage the hands of their ministry from all secular entanglements, that their undivided energies might be given up to the demands of this sacred and interesting employment. Facts in proof glister upon our thoughts like the stars of the firmament. What besides this is implied in the commendation of Gaius, as we have seen?—What besides this is implied in the appeal of St. Paul to the church at Corinth—"If others be partakers of this power over you?" and in the commendation of the beloved Gaius—a member of this church—to whom we made a former allusion. The truth is, this church early became distinguished as one of the most benevolent and liberal minded of all the apostolic churches. You remember, particularly, that in the days of Claudius, the prompt and ready manner with which she came forward to the relief of the poor brethren of Judea, rendered her the boast of the apostle; and her zeal provoked very many to love and to good works. Here especially, the sentiment prevailed in an eminent degree, that all contributions to charitable and religious purposes, are to be regarded a divine deposit, which will not fail to yield a rich and felicitous dividend. Hence, when St Paul refused to receive a maintenance at their hands, it was esteemed a personal wrong on the one hand, and a proof of his want of love on the other. To both of these charges he found it necessary to reply. To the latter he replied, by assurances of a prudent character—that he had been driven to this by desires to cut off occasion from some who were seeking it against him; and to the former, he replied by simply asking pardon—"Forgive me this wrong."

THE WORKINGS OF THE MAINE LAW.—A writer who has spent several months in Maine, and had full opportunity to witness the operations of the Maine Temperance law, by which the vending of spirituous liquors is wholly abolished in the State, save only by Druggists, says:—"When at Saco, about the 15th of January, I attended the weekly temperance meeting, at which there were some three or four hundred present. Among other interesting things said at that meeting, the Universalist clergyman of the place, in speaking of the good results of the law, spoke in substance as follows: 'The law diminishes pauperism and crime to a great extent. I asked, the other day, one of the committee of the society that was formed some few years since, to aid the suffering and the needy, if he did not wish to have some more funds collected. 'No,' said he, 'there was a small amount left in the treasury last year. I think that will be enough for the present; for there is not much demand for aid this winter.' " "Hitherto," continued the speaker, "there were frequent calls at my door for food and clothing. During the present winter, there has been but one solitary case, and that was an Irish woman with two children, who had just come into town. Formerly, in going home from my church after service, I frequently saw several drunken men in the streets. There was also horse-racing with much noise on the Sabbath. But now, the drunkards have disappeared, and also the horse-racing, with the confusion attending it to a great extent, if not entirely."

THE EPISCOPAL CHURCH.—A New Jersey correspondent to the Watchman and Reflector, observes that the boasted unity of the Episcopal church is again in jeopardy. A bomb-shell has fallen into the diocese of New Jersey, and a Convention of ardent churchmen was needed to repair the breach. The internal history of the English See of Exeter might disconcert any dreams of lovers of Episcopal harmony. The bitter warfare raging in the eastern diocese of New York for so many years would confirm the lesson, and the difficulty of arraigning and convicting an examined offender in New Jersey, ought to lead to salutary conclusions. Bishop Doane haughtily resents the suggestions of the kind letter of his brother prelates of Maine, Virginia and Ohio, that the peace of the church would be promoted by an investigation into the numerous charges afloat in the public mind, touching his disastrous failure; and he summons a Convention of submissive churchmen to rebuke temerity of these officious intermeddlers. The Bishops have recently visited our city, and some towns in New Jersey, to make personal inquiry concerning the truth of general rumors, and the Diocesan of New Jersey may find himself presented for trial before the bench of Bishops. The advocates of the Bishop, damage his cause by hustling all inquiry into the reason of his disastrous failure, with the single plea that his zeal for churchly interests occasioned this vast expenditure, and his subsequent ruin. Bishops, above all men, should be blameless, and set an example of sterling honesty in this age of lax morals.

THE UNCERTAINTY OF LIFE.—The uncertainty of life is a blessing to man. Had Solomon with all his tendencies to evil, received from the supreme Ruler the promise of long life, to what extremes of folly and sin might he have been led! If a man, in any case, could be assured of living for many years, our world could not be governed by any kind of law; but the uncertainty of life for even a day, the fact that we may be summoned before the sun sets to the bar of the eternal Judge, acts with a mighty restraining power on man, checking him frequently in his career of guilt. And even the Christian, having yet an evil heart of unbelief, prone to depart from God, if assured of living a long series of years, would be tempted to the neglect of duty, and to acts of presumption. Thus is the Divine wisdom and goodness shown in his conduct towards us, and thus are we certainly reminded of the importance of doing the work of the day in the day, because night comes, often unexpectedly, when we can no longer work.

Gen. Scott's nomination for the presidency is considered a fixed fact at Washington. Mr. Mangum's speech in his behalf, it is thought is indicative of a large southern support.

Destitution of Ministers and their Appropriate Work.

except it be in this, that I myself was not burdensome to you? Forgive me this wrong."—From this expression it is manifest, that the only point of contrast between the Corinthian church and every other is, that this alone had not, at any time, borne the burden of his expenses. Was this contrast just? If it was not, it proved nothing to the purpose of the apostle. If it was then we are no longer left to our conjectures on this subject—while, at Corinth he was adequately sustained by the united churches of Macedonia, in every other place, the churches had, in turn, borne the burden of his support.

We are anxious, however, to leave no erroneous impression on your minds in relation to the Corinthian church. Although she never supported the apostle Paul, she did, nevertheless, uniformly act upon this universal principle, in the case of her other ministry. This is apparent from the language of the apostle now before us: "I myself was not burdensome to you;" and from his appeal to them on a former occasion: "If others be partakers of this power over you?"

"If others be partakers of this power over you, are not we rather?" What besides this is implied in the charge to the elders, by Peter: "Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind." This expression, "for filthy lucre," is indubitable evidence that the support of the eldership was the universal practice of the churches; otherwise there had been no temptation to take the office for its sake, nor any need of the apostle's caution. Indeed, such was the prevalence and general notoriety of this custom, in all the first ages, that even Gibbon, "the learned and classic author of the Decline and Fall of the Roman Empire," in a work by no means designed to subserve the interests of religion, could not forbear to mention it, among the various forms of that benevolence, to which, under God, the rapid extension of Christianity was mainly indebted. The history of St. Paul is an especial exemplification of our argument; and we are the more careful to instance this, that we may disabuse your thoughts of the olden dogma, that "this eminent apostle labored for his own support, at Thessalonica, at Corinth, and at Ephesus."—Where is the proof of this? When was it necessary? When was it true?

St. Paul visited Thessalonica in the spring of the year A. D. 51. At this point he remained the brief space of six months only. Nevertheless, during this short period, the church at Philippi sent him contributions by private hands, "once and again" to the defrayment of his expenses; and it to this we add, that here he abode in the house of Jason, a natural kinsman, a converted Jew, a Christian brother; we shall see upon what slender ground the presumption rests, that at this point he labored for his own maintenance.

In the autumn of the same year the apostle went to Corinth. He abode at this place a year and a half; and here we know that he did engage in the business of his craft. But the question arises, did he do so for the purpose of his own support? That he was not sustained by the Corinthian church, we are satisfied; nor are we, however, less assured that he was, at this period, supported by the churches of Macedonia. "Have I," said he, "committed an offence, in abusing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them to do you service. And when I was present with you, and wanted, I was chargeable to no man, (i. e., of you,) for that which was lacking to me, the brethren which came from Macedonia supplied."

At Ephesus, the only remaining point at which

it is pretended that St. Paul labored for his support, we are furnished with a like refutation, as at Corinth and Thessalonica. For, to say nothing of the presumption arising from the indefatigable industry with which, at this place, he pursued the legitimate duties of his profession—"so preaching the gospel that all Asia heard the word," and "by the space of three years ceasing not to warn every man night and day with tears;" and of that arising from the remarkable success which here attended his ministry—resulting in one instance in the burning of more than thirty thousand dollars worth of books of magic; we know, that at this point he was not without the liberal patronage of the house of Onesiphorus.

His language is: "The Lord give mercy to the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain. The Lord grant that he may find mercy of the Lord in that day: for in how many things he ministered unto me at Ephesus, thou knowest very well."

Where, then, we ask again, is the evidence, that in either of the above named cities, "this eminent apostle labored for his own support?" and beyond this there is no such intimation—even the most casual—with the lids of the Bible. That he did here employ an occasional recreative hour in manual exercise, as the ardor of his professional engagements and the increasing infirmities of age, made it requisite; and that he did appropriate the proceeds of such labor in charitable contributions and to the defrayment of his expenses, at such time and place as the greatest necessity demanded, we entertain no sort of question. But, that, during the thirty years of his ministry, he was ever, by the neglect of the churches, placed in such circumstances of want as to render the prosecution of worldly engagements indispensable as a livelihood, there is every reason to deny. Nor is it a mean consideration in favor of this, that among the first fruits of the apostle's ministry, in every place, are to be numbered many Jewish proselytes, who were everywhere accustomed to sustain their Christian teachers, as they had been wont to do their Jewish leaders. In proof of this, however, we have the more infallible testimony of the apostle himself. Hence, to the Corinthians he said:—

"Wherein were ye inferior to other churches,

Picture of a Colporteur's Field.

A Tract Society laborer in Illinois, whose field embraces fifty-three townships, containing not less than 1900 square miles, writes thus:—"There are, in these two counties, eighteen churches, where the truth is regularly preached; besides ten places where preaching is had, in school-houses or private dwellings at intervals, of from two to six weeks. Six of these churches belong to as many different denominations, and are situated in the county-seat of B—county, and three of the others are found in one small village. In the former, two would accommodate all that attend on ordinary occasions; and in the latter, one, were it not for sectarian differences. Thus are the energies of the professed followers of Christ crippled by divisions; and while each church is boasting its superiority, or struggling to maintain its rights, but little is done to spread the gospel through the destitute portions of the surrounding country.

The country is sparsely settled, and, apparently, without any regard to convenience in getting to church or sending to school. The school-house frequently stands on the broad prairie, with no road marking the way to its door except the footpath of children, who gather from the scattered dwellings for miles around.

A faithful exploration reveals a corresponding internal and spiritual condition. Not only is there but little union among the different branches of the church; but, alas, there is but little active piety in the church. There are some happy exceptions; some Christians who are, indeed, bright and shining lights; and some churches that have been visited with reviving and converting grace. But the great mass of church-members appear to have no idea that they are God's stewards and bound to pray, and give, and labor for the conversion of others. *Carelessness is preying upon the vitality of the church.* Many are mere nominal professors; while many others have thrown aside the Christian name, and denied the Lord that bought them. Infidelity and errors of every name beguile unstable souls to ruin. Vile books and papers of demoralizing tendency are widely circulated, and often found in the families of the professedly pious. I found a young mother rocking the cradle of her first-born, and eagerly devouring the contents of a miserable novel, (I gave her Alcott's *Aloma*.) Such, in brief, is the field on which, during eleven months, I have sold books to the amount of \$438 78, besides bestowing gratuitously to the amount of \$110 50. I have visited 1030 families; conversed and prayed with 833; and found 130 destitute of all religious books except the Bible. I have, also, addressed 44 meetings, May God bless the seed thus sown and cause it to bear fruit to his glory!

COM.

POPISH INDULGENCIES.—Dr. Sears' Life of Luther, published by the American Sunday School Union, has the following curious record in the history of Indulgencies. "It was found that money for building and repairing churches and bridges could be most conveniently raised by selling indulgencies. Thomas Aquinas had taught that indulgencies could be given in consideration of any act performed for the glory of God, and the good of the church, such as building of churches and bridges, performing pilgrimages, and giving alms." In 1319, John XXII, granted forty days' indulgence to those who should aid in building a bridge across the Elbe at Dresden. In 1484, the papal legate promised the same to all who should contribute towards rebuilding a church destroyed by fire at Freiberg, in Saxony, and a hundred days who should do so for another in the same city. In 1491, Innocent VIII, granted to the inhabitants of Saxony, a dispensation from the quarterly fasts for a period of twenty years, on condition that each person would pay the twentieth part of a Romish florin annually, towards building a bridge and chapel at Torgau, and the collegiate church at Freiberg, one fourth; however, of the whole sum was to go to Rome, for building St. Peter's."

INTEMPERANCE IN SCOTLAND.—The Scotch correspondent of the Presbyterian Herald, gives a dark view of the intemperance of Scotland.—"The Duke of Argyle had maintained the position in the House of Lords, that the amount of distilled liquors consumed in Scotland, amounted to 7,000,000 of gallons—an average of three gallons for every man, woman and child!"

An investigation into the subject had demonstrated the entire correctness of the statement made by that gentleman. Substracting the number of those who do not use such liquors, the degree of intemperance for the rest betokens such a state of excessive consumption of liquors, as has never occurred in any other part of the civilized world. But this was not all; for lately a diabolical system of activity had developed itself in the circulation of immoral and irreligious publications among the people, which not only tended to estrange them from religious worship, and produce indifference to the most sacred truths, but to spread abroad and nourish downright infidelity and irreligion. Without the aid and sanction of the church, these growing evils cannot be cured, and the erection of places for public worship is one of the remedies for these evils."

TRIAL OF DR. KING.—The venerable Dr. King, missionary of the American Board at Athens, has been again arraigned before the tribunals of Greece, on a charge of preaching heresy, and, as the result, has been sentenced to fifteen days imprisonment, and banishment from the kingdom. The precise accusation is thus stated by the correspondent of the Journal of commerce:—"That Dr. King, preaching in his own house, publicly had reviled the Eastern Orthodox Church, (or Greek Church,) asserting and teaching contrary doctrines to those it holds. Among these, were such as the following: That a person is not necessarily saved by partaking of the Eucharist; that baptism does not imply regeneration; that those are foolish who think that by giving alms or fasting, they will be saved; that image worship is idolatry; that the blessed Virgin ought not to be styled the Mother of God; and that she was not always a virgin."

M. W. PHILIPS,
W. M. FARRAR,
Geo. S. STORES,
W. TAYLOR,
W. M. FARRAR,
Benj. HODGEL,
Jno. MICOV,
James Davis,
S. J. LATTIMORE,
J. E. HARRISON,
R. D. SAUNDERS,
J. G. RANDAL.

To Baptist Ministers.

Dear Brethren:—I feel bound to urge upon your prayerful consideration the importance of your emigrating to California. This I do from the importance of the field to be occupied. Will you again take the circular from the brethren who are there and capable of presenting the facts in the case. Will you carefully consider these facts and then ask yourselves, is it not my duty to go? Can I not do more there for the honor of my Master than I can here? Are the sacrifices I should be called upon to make more than the Lord requires of me? Could not my place be supplied here by another? If you determine that it is not your duty to go, cast your eye around you and see if there be not some good brother who is so situated that you can recommend him to go, and give him your influence, &c.

I do not presume to think that it is the duty of you all to go. But I do believe that it is the duty of some, and do hope the same inquiry will go round among you as on a former, though different occasion, "Lord is it I?" If mere patriotism can make the man of the world brave hardships, dangers and privations, that he may distinguish himself as a lover of his country, that he will jeopardize his life for the laurels of fame, should not the soldiers of Jesus, from a love to his cause, be willing to suffer privations, endure hardships for his honor, and even, if necessary, jeopardize their life to obtain the laurels of approbation from King Jesus, the honor which cometh from heaven. But unbelief suggests, how am I to be led and clothed? The answer is, do duty and the promise shall be performed. "Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed." Commit thy way unto the Lord and he shall give thee the desire of thy heart. Commit thy way unto the Lord; trust also in him and he shall bring it to pass; and he shall bring forth the righteousness as the light, and thy judgment as the noon-day. Ps. 37: 3-6.

The proposition is, for ministers to go as emigrants with their families to settle permanently, and at once become identified with the people there, and trust the Lord in the discharge of duty, and go to work, making the work of the ministry their chief object, so that by the help obtained from the people, with some industry and economy on the part of ministers and their families, they will be enabled to live, until the resources of the country are developed, when they will be comfortable situated in a pleasant country and in good society. The fertility of the soil, and the salubrity of the climate are such as to greatly facilitate the support of a family. Have been asked the question, if I had any sense of returning. I suppose some of my brethren, perhaps, deem it imprudent for a man so far advanced in life, as I am, to attempt such a thing. But although my days are but few on earth, yet I feel perfectly confident that I can do more for the cause on the Pacific coast

Family Government.

We are in receipt of the April number of the Baptist Preacher, one of the best monthly periodicals in the land. It contains a valuable discourse on Family Religion, by the Rev. Robert Ryland, President of the Richmond College, Va., with an appendix by the Editor, Rev. Henry Keeling. From the remarks of the latter we make the following extract on the subject of family government, a subject, in our esteem of vast consequence, but which we fear is not sufficiently studied. The writer observes:

"The domestic government ought to be administered *exactly, wisely, firmly, mildly and faithfully.*

Evil must not be confounded with cruelty, severity or harshness. The child should be required to do *precisely what is bidden, and not more or less, or some other things as good or even better.* Nothing but the thing ordered can be obedience. This rule is violated every day, every where, by almost every body. The son sent on an errand, returns to play and not to repeat the answer; the daughter buys what her mother bids, but buys more, or at another cost; servant permitted to walk to the bridge, crosses it, or at the river side, enters the boat; the pupils dismissed for exercise, repair to the river to bathe and are lost, or lay the foundation of irremediable disease. A family demands the exactness of the army or navy. The father of our country was as great a farmer as he was a general; and his agricultural writings exhibit the principles he illustrated in the cabinet, the camp and the field of battle.

Wisdom suggests the necessity of few laws, and those of great simplicity. The reasons of those may or may not be given at the discretion of the parent, but obedience must be irreducible to all discussion. Unwise laws excite disgust, easily transferred to those which are wise, and thus tend to the overthrow of all government. How important therefore, it most obviously is, that every parent cultivate to the highest possible extent, all the powers he possesses. The government of a commonwealth does not need profounder wisdom than a father of a family. And in view of a future responsibility so fearful, should every son be reared by his father.

Firmness is not obstinacy, nor is it the opposite of kindness; the want of it was the great fault of Eli. A skillful horseman neither pulls the reins too tightly nor lets them hang too loosely, and still less does he jerk them, but holds them steadily and firmly. One of the most fruitful sources of all evils in domestic government is, that it is not understood to be a government of law. Arbitrariness, false indulgence, fashion, a thousand things are substituted for law. What would be thought of the Mayor of a city, or the judge of a court, were he to quarrel with the accused? As unavailing and senseless are the cures of a father with his household. But authority must be maintained, or all is lost. A very intelligent and worthy father told us, that he has a little daughter who cannot be governed. When she takes her position, she will or she will not do, as she resolves, and he finds no argument, persuasion, reward, or punishment, sufficient to change her. He fully believes she would easily be martyred rather than submit even to her parents. What would be the advice in such case, if Dr. Wayland, who is justly considered authority of a very high order, we know not, judging from his published treatment of his own infant son, less than two years old, he would make her pass under the yoke. The discipline of many parents is a perpetual skirmishing, in which the victory is various, and no settled government is therefore ever established. To-day the child rules; to-morrow the parents, or one of them; and the next day the empire is divided among them.

Fidelity is to the whole theory and practice, what light is to the world, and moral beauty to the truth of the gospel. We have great confidence in the moral power of love. This is to all voluntary moral action, what steam is to the engine, wind to the canvas, or the attraction of cohesion and gravitation to the physical universe. Moral force and logic have no more power to produce goodness in children, than arms and civilization have to convert heathenism and worldliness to the holiness and truth of the gospel. It is by the "goodness" of God, that men are led to "repentance." And we doubt whether any poor sinner against God ever saw himself as he really is, (the first step in religion,) except in view of the atoning merits of the dying love of Christ.

Faithfulness implies all and much more than what has passed in review in this discussion. It is at once retrospective, prospective and present. It looks to the source whence emanates all authority and law; it looks to the final account all must render; and it looks to the daily and momently recurring obligations, which none can contemn with impunity, nor regard without profit to themselves and to others.

INTEGRITY IN AUSTRIA.—Mr. Isaac Sopher, the Superintendent of Schools for children established by the English missionaries recently expelled from Pesth in Hungary, has been ordered to close these institutions without delay. The further introduction and sale of Bibles from England is strictly forbidden. So says a letter from Pesth, in the Boston Atlas.

REV. BURGESS NELSON, an aged minister of the M. E. church, committed suicide on Thursday last, in Frederick county, Maryland, by hanging himself to a bed-post. On the same day, at Lelinsgrove, Union co., Pa., Jacob W. Smith, formerly a German Reformed minister hung himself in the garret of his house. He was 50 years of age. Mr. Nelson was 90.

A fool hath no delight in understanding, but that his heart may discover itself.

From California.

Extract of a letter written by Louisa F. Goss, daughter of Rev. Wm. Davis, of Heard county, who left Georgia in June last, and landed in Sacramento City, Aug. 1, 1851.

SACRAMENTO CITY, CALIFORNIA, Jan. 13th, 1852.

Dear Father and Mother,—I praise the Lord, that he has continued my good health, and spared me to see the opening of a new year. Prettier days than we have now, never dawned upon poor unworthy mortals as we are. What a contrast there is in the we other here and at home! The winter is nearly over now, and it has been just cold enough to brace us up. It is true that we have had some rainy, gloomy weather, but no more I suppose than you have had at home, and the climate here is really pleasant. I do not remember that there has been a Sabbath day on which it has rained so much as to keep us from attending church. On every Sunday our bell sounds the loudest of any in the city, inviting us to the house of God. We are now, however, as sheep having no shepherd, as our Pastor was unexpectedly called away from us, on account of the ill-health of his wife, and is now unable to return. So we can only meet together for every man to stand in his place and pray for help, for we greatly need ministers in California, and Southern Baptists seem to be perfectly asleep over the interest of Zion in this country. But if our brethren will not awake to the subject, the ladies have determined that their feeble voices shall unite to sound across both land and sea, and through the instrumentality of their pen and paper, the Macedonian Cry shall be heard, "Come over and help us!" Oh that the people would feel on this important subject. There is already a large population in California, and every steamer that arrives brings a crowd. And now Christians should make a strong effort upon society to throw the current of their influence into the right channel, that we may have good society and be the means of saving thousands of souls from places of dissipation and from eternal ruin. It is enough to discourage us when we see what a small band we are, and how much is to be accomplished. We should be discouraged if we were standing in our own strength; but trusting whom we do, I believe that we shall witness a greater revival here than in any other land. It is true that ministers would have to suffer some privations in coming to California, but nothing to compare with those who have gone to heathen lands, and assuredly there is as great a need for Missionaries here as in any other land; for here it is that we have every nation in degradation before us, and they feel our superiority over them, and are beginning to adopt our dress, acquire our habits and go into our churches to look on, though they cannot understand. Are not our hearts affected when we behold such scenes, and can we withhold our aid and fail to teach them the way of salvation?

I do think that California is the best field for Missionary labor in the world, for it will not only teach those that are here with us, but when they leave to go to their native land, they will carry the truth with them, and Eternity alone can tell what good it may accomplish. If I were where I could do any good in the work, I would do it, or if I were in my native land, I would do my own talking. I think I would make the people feel upon this subject if they refuse to act. I want you, father, to talk to me, and I don't care to whom you expose my writing, if you think it will do any good. There is a brother Morris that is gone to the States on this very business. I was requested by our deacon to mention it to you in my letter. He will travel all through the South, with a circular which we want strict attention paid to, for I hope it will have its due weight, wherever it is read. Bro. Morris is a minister, and we want to introduce him as our Agent on this business, and we pray the blessing of God upon the effort.

NOTICE!

Baptist State Convention of Texas.

This body will hold its Fifth Annual Session in the town of Marshall, Harrison county, commencing on Saturday before the third Sabbath in June, 1852. Elder J. B. Siteler to preach the introductory sermon; brother Chandler his alternate. Elder R. C. Burleson to preach the conventional sermon, and brother R. E. B. Baylor his alternate. Those brethren and friends who have subscribed to the missionary fund of the Convention, will please bring or send it up in due time without fail. We shall need every dollar.

J. W. D. C.

P. S. Tennessee Baptist please copy.

Magnificent Premiums.

We are greatly indebted to the active piety of our brethren for a clear increase of more than one thousand new subscribers to our paper the past year. So far from being satisfied with this, however, we are only stimulated by it to make still greater exertions to place it in the hands of every family in the South West, to enlist the like co-operation the present year, and renewing the proposition we made the year past.

Every brother furnishing us two cash subscribers, by the 1st of July, shall have a copy of the Catechetical Instructor. This work, of 365 pages, was written by the editor, at the direction of the Alabama Baptist Convention. It contains a complete system of Theology, and has received the unqualified approval of almost every distinguished Baptist minister in the South. Nearly 4,000 copies were sold the first year.

Every brother furnishing us five, new, cash subscribers, shall have his own paper gratis, or shall be presented with Crowell's Church Member's Manual, Fuller on Baptism and Communion, and Howell on the Deaconship. These are all superb works, of permanent interest.

Every brother furnishing us with tea cash subscribers, shall be presented with Carson on Baptism, Howell on Communion, and Jenkyn or Symington on the Atonement. These, also, are works of rare merit.

Every brother furnishing us with fifteen cash subscribers, shall receive a copy of the Baptist Li-

brary. This work, 3 volumes in one, making 1327 quartos, contains the best collection of Baptist Literature in existence, being a reprint of more than thirty different publications. It would cost at least \$20.00 in any other form than the present.

Every brother furnishing us twenty-five cash subscribers, shall have a copy of the Baptist Library, 1327 pages, with a copy of Beneke's History of the Church's large Concordance of the Bible. This is admitted to be the best Concordance in the world.

Every brother furnishing us thirty cash subscribers, shall have a copy of the Baptist Library, 1327 pages, with a copy of Beneke's History of the Baptists, 970 pages, or any other works of equal value.

Every brother furnishing us thirty cash subscribers, shall receive a copy of the Comprehensive Commentary on the Bible. This work contains six volumes, making more than five thousand double columned pages. It is the best work of the sort in the world.

P. S. The above works, except the first, (which will be sent by mail) will be deposited at Montgomery, Mobile or New Orleans, as may suit the convenience of those who may obtain them.

P. S. Should any brother prefer money to books, he may retain fifty cents for each subscriber forwarded—that is \$2.50 for five; \$5.00 for ten; \$7.50 for fifteen; &c.

N. B. None but cash subscribers will be received under this arrangement.

MARRIED—On the morning of the 28th inst., by Rev. J. H. DeVoe, Rev. BASIL MANLY, Jr., Pastor of the First Baptist church, Richmond, Va., to Mrs. CHARLOTTE A. E. WHITFIELD SMITH, of Marion, Alabama.

Mortuary.

DIED—In Tallapoosa county, Ala., on the 18th March last, after an illness of little more than one day, Mrs. REBECCA SWEENEY, wife of Mr. Beverly Spivey, and daughter of Elder Eliza Perryman. She left to mourn their painful loss, a disconsolate husband and eight children, all of whom, however, are members of the church, with the exception of one. While therefore they mourn not as those who have no hope, they enjoy the consoling expectation of meeting her again where parting will be no more.

DR. G. G. MCLEOD, thank you for remittance.

BRO. J. PEERY—remittance in hand; much obliged.

BRO. R. R. MOSELEY is quite in time; all right. See receipt list.

BRO. JAMES BROWNEE will see that his account was not presented for arrears. He was called on only as a matter of convenience to himself.

BRO. H. CRIGHTON—thank you for a new name with the cash. Hope for like favors again.

BRO. N. CHALFANT has much obliged us by attentions to our interest. Due credits are given.

BRO. S. ANDREWS—we are glad to find he never ordered his paper stopped. Thank you for remittance.

BRO. SAMSON NOLAND has begun life right, and should pursue the same course, he will end life right. Much happiness for him. Paper sent.

DR. G. A. TOMPKINS thank you my good brother for timely favors. See receipt list.

REC'D. W. B. LLOYD's remittance came to hand just when it was needed. Greatly obliged.

BRO. W. C. PORTER is another volunteer. Thanks to him for aid.

BRO. C. C. BILLINGSTON—much obliged for substantial favors. What is the Post Office of Mrs. M. W. J.? All shall be right.

BRO. G. W. GRANT is requested to notice our receipt list, and write us in regard to the facts presented. Thanks to him for remittance.

BRO. M. D. SEALS—thank you kindly for prompt attention.

BRO. J. HARPER—we find the name of BRO. LAND on our books, and his paper has been regularly sent.

BRO. B. B. GIBBS shall have a private response.

RECEIPT LIST.

NAMES.	AMOUNT.	VOL.	NO.
J. M. Lide.	3.75	3	52
W. M. Romph.	9.00	4	15
Samuel Dennis.	.85	3	52
Dr. McIntosh.	9.00	3	52
Rev. J. C. Jones.	6.00	3	52
Capt. J. L. Pritchett.	8.00	3	35
Rev. R. Carson.	2.50	3	52
Hon. G. W. Gunn.	8.50	4	52
Col. J. W. Echols.	6.00	4	22
Britton Stamps.	3.25	4	67
E. H. Lide.	3.75	3	52
Rev. O. Rockwell.	3.00	4	35
C. B. Watts.	2.50	4	38
J. C. Jones.	6.00	4	38
Henry Hoffman.	1.50	3	52
J. D. Nance.	1.50	3	52
J. D. Prichett.	9.00	3	52
Thos. E. McIver.	5.00	4	31
Giffin Bender.	6.00	3	52
Mrs. M. T. Reese.	5.00	3	52
Gideon Christian.	3.20	3	52
A. J. Ray.	2.50	2	02
S. Andress.	5.50	3	52
Mrs. R. Harmanson.	5.50	3	52
N. Chalphant.	5.50	3	52
H. J. Reed.	2.50	3	12
J. Peaty.	2.50	4	51
James Browne.	2.50	5	08
Joshua Jones.	2.50	4	38
Sider & Anderson.	2.50	4	35
W. C. Porter.	2.50	4	55
W. C. Pinckney.	2.50	4	30
Willis Woodruff.	2.50	4	40
Rev. Thos. Gibson.	5.00	4	13
Jno. Sanders.	5.00	4	52
Nath. Smith.	2.50	4	52
Leonard Butler.	6.16	4	05
Dr. G. W. Grant.	10.00	5	33
Rev. Jesse Thomas.	1.50	3	52
Jno. Daniels.	2.50	4	52
W. S. German.	2.50	5	07
S. Williams.	2.50	5	27
J. A. Burgin.	2.50	5	27
Elias Devore.	2.50	5	22
M. D. Seals.	9.00	3	52
Rev. W. B. Lloyd.	3.00	4	35
Dr. G. A. Tompkins.	2.50	5	13

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April 14, 1852.

IVEY & LARY,
Attorneys at Law.

CLAYTON, ALA.

April 14, 1852.

4. Every brother furnishing us with fifteen cash subscribers, shall receive a copy of the Baptist Li-

DR. ORPAINS' PATENT SPINO-ABDOMINAL SUPPORTER!

DR. S. BALI, would respectfully inform the citizens of Marion and vicinity, that Max. M. Holroyd, the sole Proprietor of this article for the State of Alabama, has constituted him her sole Agent for the counties of Perry and Dallas, and the Town of Greenboro'; and has with him an assortment of them for the accommodation of those who did not avail themselves of the opportunity to procure one during her short stay last. From the testimony of the most distinguished Physicians and Surgeons in every part of the United States, there can be no doubt of its superiority over every other article of the supporter kind ever offered to the public. Its construction has reference to the

POETRY.

The Widowed Inebriate's Lament.

BY AUGUSTA J. H. DUGANNA.
I am thinking on thy smile, Mary—
Thy bright and trusting smile—
In the morning of our youth and love,
Ere sorrow came, or guile;
When thy arms were entwined about my neck,
And my eyes looked into thine,
And the heart that throbbed for me alone
Was nestling close to mine.

I see many a smile, Mary,
On young lips beaming bright;
And many an eye of light and love
Is flashing in my sight;
But the smile is not for my poor heart,
And the eye is strange to me,
And loneliness steals o'er my soul
When its memory turns to thee.

I'm thinking of the night, Mary.
The night of grief and shame,
When with drunken ravings on my lips,
To thee I homeward came.
O, the tear was in thine earnest eye,
And thy bosom wildly heaved,
Yet a smile of love was on thy cheek,
Though thy heart was surely grieved.

But the smile soon left thy lips, Mary,
And thine eye grew dim and sad:
For the tempter lured my steps from thee,
And the wine-cup drove me mad.
From thy cheek the roses quickly fled,
And the ringing laugh was gone:
Yet thy heart still fondly clung to me,
And still kept trusting on.

O, my words were harsh to thee, Mary,
For the wine-cup drove me wild;
And I chid thee when thine eyes were sad,
And I cursed thee when they smiled.
God knows I loved thee then, Mary,
But the curse was in my brain;
And the curse of drink was in my heart,
To make my love a bane.

Twas a pleasant home of ours, Mary.
In the spring-time of our life,
When I looked upon thy sunny face,
And proudly called thee wife.
And 'twas pleasant when our children play'd
Before our cottage door;
But the children sleep with thee, Mary—
I shall never see them more.

Thou'rt resting in the church-yard now,
And no stone is at thy head;
But the sexton knows a drunkard's wife
Sleeps in that lowly bed.
And he says the hand of God, Mary,
Will fall with crushing weight
On the wretch who brought thy gentle life
To its untimely fate.

Bethel knows not of the broken heart
I bear within my breast,
Of the heavy load of vain remorse
That will not let me rest.
He knows not of the sleepless night,
When, thinking of thy love,
I seem to hear thy gentle voice
Speak sadly from above.

I have raised the wine-cup in my hand,
And the widest strains I've sung,
Till with the laugh of drunken mirth,
The echoing air rings;
But a pale and sorrowing face looked out
From the glittering cup on me,
And a trembling whisper I have heard,
Which I fancied breathed by thee.

Thou art slumbering in the peaceful grave,
And thy sleep is dreamless now,
But the seal of an undying grief
Is on thy mourner's brow;
And my heart is chill as thine, Mary,
For the joys of life are fled
And long to lay my aching breast
With the cold and silent dead.

Miscellaneous.

From the American Messenger.
"Give me Something to Harden my Heart."

So said a middle-aged man, as he entered the bar-room of a tavern and walked up to the bar-keeper. "Here, S—, give me something to harden my heart!"

It was uttered in part, evidently, as a witicism; for, as he spoke, he looked about the room for the smile of approbation.—And yet there was a sneer in the tone of the request, like the jeer of some fiend from the pit, for the speaker and all his associates well knew that the bar-keeper was a professor of religion; and they knew, too, that he had not the apology that he was *only* the bar-keeper, hired to perform a service about which, personally, he might have had scruples, for he was the owner of the hotel as well as bar-keeper in it; and a man that they knew was not wanting in sense, or ignorant of the great truths and rousing appeals that have been poured forth on the subject of temperance.

To this man was addressed the call: "Give me something to harden my heart!" And he knew what was meant, and took down the decanter of brandy and handed it to the speaker, that he might help himself. And as he did so, a cold shudder passed over me, as I thought of that expression of the Saviour: "Woe unto the world because of offences! It must needs be that offences come; but woe to that man by whom the offence cometh!"

"Something to harden my heart!" Alas, too true a description of what one asked and the other gave! Beyond question, it hardened the hearts of both—of the one again to drink, and again to sneer at religion, and again to make light of the fearful fact that his own heart was hardened, and fearfully hardening for ruin; and of the other, to smile upon the one that insulted alike himself and his profession of religion, and to sell his principles, and his self-respect, and his conscience, all for the paltry price of the glass that was purchased.

"Something to harden my heart!" Remember it, young man, and touch not the social glass. Remember it, parents, and permit not your child, and invite not your friends to partake of it. Remember it, ye dealers who, for filthy lucre, are pouring out the tide of death, and hardening your own hearts and those of your victims, for the judgment. Remember it, ye friends of temperance, and see, in the light of it, how blessed is your works, by which you may keep the hearts of thousands tender, and save perhaps their souls from death.

"Something to harden my heart!" What the scoffer asked for is not the only thing that will do it. You may harden your heart not only by the intoxicating cup, but in a thousand other ways. By neglecting the Sabbath, the sanctuary, the Bible, by profaneness, or lewdness, or

idle-school; by casting away that tract, or disregarding that friendly expositation; by forgetting a father's counsels or a mother's prayers; by going within the limits of temptation; in a word, by trifling with conscience, or truth, or God's Spirit, in any form; by any or all of these things, you may harden your heart, and seal yourself over to death.

"Something to harden my heart!" Tremble at the thought of any thing that shall do so fearful a work, and rather seek for that which may soften, and subdue, and melt your heart in penitence at the Cross, and prepare it for duty and for heaven.

The Counsel of Woman.

Dr. Boardman, in his admirable work, "Hints on Domestic Happiness," inculcates this doctrine which we cordially endorse:—

"In a conversation I once had with an eminent minister of our church, he made this fine observation: 'We will say nothing of the manner in which that sex usually conduct an argument; but the *intuitive judgment of women* are often more to be relied upon than the conclusions which we reach by an elaborate process of reasoning.' No man that has an intelligent wife, or who is accustomed to the society of educated women, will dispute this.

"Times without number you must have known them decide questions on the instant, and with unerring accuracy, which you had been pouring over for hours, perhaps, with no other result than to find yourself getting deeper and deeper into the tangled maze of doubts and difficulties. It were hardly generous to allege that they achieve these feats less by reasoning than by a sort of sagacity which approximates to the sure instinct of the animal races; and yet there seems to be some ground for the remark of a witty French writer, that, when a man has toiled, step by step, up a flight of stairs, he will be sure to find a woman at the top; but she will not be able to tell *how she got there*.

"How she got there, however, is of little moment. If the conclusions a woman has reached are sound, that is all that concerns. And that they are very apt to be sound on the practical matters of domestic and secular life, nothing but prejudice or self-conceit can prevent us from acknowledging. The inference, therefore, is unavoidable, that the man who thinks it beneath his dignity to take counsel with an intelligent wife, stands in his own light, and betrays that lack of judgment which he tacitly attributes to her sex."

GUARD AGAINST VULGARITY.—"We would guard the young against the use of every word that is not perfectly proper. Use no profane expressions—*allude to no sense* that will put to blush the most sensitive. You know not the tendency of habitually using indecent and obscene language. It may never be obliterated from your heart. When you grow up, you will find at your tongues end some expression which you would not use for any money. It was on you learned when you were young. By being careful you will save yourself a great deal of mortification and sorrow. Good men have been taken sick, and became delirious. In these moments they have used the most vile and indecent language imaginable. When informed of it, after restoration to health, they had no idea of the pain they had given their friends, and stated that they had learned and repeated the expressions in childhood, and though years had passed since they had spoken a bad word, they had been indelibly stamped upon the heart. Think of this ye who are tempted to use improper language, and never disgrace yourselves."

CONSOLING IDEA OF DEATH.—"I congratulate you and myself," wrote John Foster to a friend, "that life is passing fast away. What a superlatively grand and consoling idea is that of death!—Without this radiant idea, this delightful morning star, indicating that the luminary of eternity is going to rise, life would to my view darken into midnight melancholy. Of the expectation of living here, and living thus, always would be indeed a prospect of overwhelming despair. But thanks to that decree that dooms us to die—thanks to that go-between which opens the vision of an endless life, and thanks above all to that Saviour friend who has promised to conduct all the faithful through the sacred trance of death into scenes of everlasting delight."

SILK.—When in the year 1260 some English noblemen appeared in mantles made of coarse silk at one of the Court assemblies in London, society marvelled at the prodigality of the wearers, and for a while the channels of gossip were completely monopolized by the subject. Even four hundred years later, the present of a pair of silk stockings to Edward VI, was considered an earnest of individual munificence, fit only for the acceptance of majesty. In our day, silk finds a wearer alike in the kitchen and the parlor—in the workshop and the cabinet.

In Alexander's "History of Woman," a work issued many years ago, it is stated that knowledge of the silk manufacture to the people was imparted by two monks, who in 555, brought "from Crerida, in the East Indies, to Constantinople, the eggs of some silk worms, which having been hatched in a barn yard, they fed the young insect with mulberry leaves, and by this management, the insects multiplied to such a degree, that manufactures of silk were erected at Constantinople, at Athens, at Thebes, and at Corinth." In the year 1330, Roger, King of Sicily, brought manufacturers of silk from Greece, and settled them at Palermo, where they taught the Sicilians the art of breeding the worm, and of spinning and weaving." From Sicily the manufacture found its way into Italy, thence into Spain, and thence into France. From Spain the art of spinning was introduced into England in 1220; but the business was little followed until 1719, when the invention of Lombe, for throwing silk, was brought to public notice, and led the way to the present manufactured manufacture there of the article.

HOWARD COLLEGE, Marion, Alabama.

FACULTY.

S. S. SHERMAN, A. M. President and Professor of Chemistry.
H. TALBIRD, A. M. Professor of Theology and Moral Science.
A. B. GOODHUE, A. M. Professor of Languages.
Rev. R. HOLMAN, A. M. Professor of Mathematics.
A. 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 censure.

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

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

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

COURSE OF STUDY, &c.

In addition to the regular Collegiate Department, which is thorough and extensive, embracing all the studies usually pursued in the 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 classes, except the ancient languages, and may be completed in three years.

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

EXPENSES.

The following are the rates of Tuition, Board, & Languages, and higher English, per term,

Common English Branches, \$25.00

Incidentals, 16.00

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

Board, per month, from \$8 to 9.00

Washing, do from 1 to 1.50

Fuel and Lights, of course vary with the season, and will at all times depend much upon the economy of the student.

Board, including lodging, washing, fuel, lights, &c., may be obtained in private families at \$13.00 per month.

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

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

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

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

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

A good supply of the above Burial case will be kept constantly on hand, and may be seen or had by application to LOVELAND & LOCKWOOD.

Recommendations.

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 texture.

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

Newton, Sept. 8.

Letter from Mr. Calhoun's Private Secretary.

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

MESSES. FISK AND RAYMOND.

Gentlemen:—I beg to assure you of the satisfaction you have given, by the manner in which you have inclosed the remains of the late Mr. Calhoun, in one of Fisk's Patent Metallic 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 embalming.

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

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

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

WASHINGTON, April 5th,

MESSES. FISK AND RAYMOND.

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

With respect we subscribe ourselves,

Yours, &c.,

H. CLAY
A. D. AGNEWSON,
LEWIS CASS,
D. S. DICKINSON,
J. W. MASON.

J. A. GREENE,
W. R. KING,
HENRY DODGE,
W. P. MANGUM.

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