

South Western Baptist.

WILLIAMS, CHILTON & ECHOLS, Proprietors.

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RELIGIOUS MISCELLANY.

A Special Providence.

"What is a special Providence?"
I had a lady to a clergyman, who formed
a party of a cheerful winter's evening party,
gathered around a brightly blazing fire,
which cast its ruddy light over an un-
usually wainscoted room in which they
were assembled.

"My dear madam," said he, drawing
a chair still closer to the hearth, "you
are too good upon a subject which per-
haps I can better illustrate by anecdote
than argument."

"By anecdote? That will be delight-
ful," said she, smiling.

"The story which I am about to relate,
of the clergyman, although possibly
of the most remarkable of its kind,
is no less true than strange. About five
years ago, I was appointed—I was
in a young man—to a curacy in the
parish of Bradford, in the western district
of Yorkshire. Soon after my arrival,
the town was electrified by the reports of
a series of mysterious perpetrations at
a mill in the neighborhood; but al-
though of almost daily occurrence, and
withstanding the most vigilant means
employed, all attempts to discover
the guilty party were for a long time
fruitless. The article stolen was cloth,
and they were effected by cutting pieces
of yard or so in length from the long
rolls in the warehouse. The first in-
timation which the firm obtained of the
robbery was by the return of a large
quantity of goods upon their hands mark-
ed "short lengths." They felt their
loss as men of business involved, and
immediately a searching investigation
was placed. All the "rolls" in the ware-
house were re-measured, and the result
revealed that nearly one-half of the stock
had been tampered with. "The hands
employed in the warehouse and mill
were upwards of a thousand in number,
each was subjected to a long and
painful inquiry. Nothing definite, how-
ever, was elicited. But although the
robbery was not brought home to any one,
more than fifty persons were discharged
without suspicion.

Notwithstanding these precautions,
however, reports of fresh robberies were
continually being circulated, and they
seemed to bid fair to elude detection,
but the daring delinquency was at
last discovered. One of the partners
of the firm being called by business to
London, saw there, exposed for sale, in
a window of a tailor's shop, a waist-
coat, of a pattern and quality made
and that too very recently, by their
house—so recently, indeed, that it
was fully prepared for the probable de-
mand, they were still manufacturing, and
not, as yet, sent a single piece into
market. The gentleman immediately
communicated with the police authori-
ties, and the tailor waited upon, underwent
a searching examination, but stated a plain
fact in a few words, that the
waistcoat piece was part of a "job lot,"
brought from a man named James Bur-
rows, of Bradford.

This was sufficient. James Burrows
was a confidential warehouse clerk, in
the employ of the firm, and positively
a person on whom suspicion would
not fall. He was a professor of reli-
gion, a man of some standing among his
peers, a local preacher, Sabbath
teacher, and class leader.

Returning to Bradford that same even-
ing, the gentleman consulted with his
partners. He had brought the piece of
cloth from Sheffield, and they re-
fused, that, without Burrows' knowledge,
a roll of that description should be
brought, until, by fitting at the point
of entrance, it was matched with the
piece from which it had been cut.

The whole night was occupied in this
inquiry, but the piece was discovered
the morning, Burrows was con-
fronted with the proofs of his guilt—
he denied, and finding denial or
repentance useless, he confessed
that, in violation of the trust re-
posed in him, he had committed

all those robberies for which so many of
his fellow workers had been discharged
with ruined characters, and pleaded hard
for mercy.

This, however, was out of the question.
The firm was justly indignant—
Burrows was committed for trial. They
proceeded—pressed the charge—con-
viction followed, and the judge, after re-
marking on the flagrant nature of the
case, sentenced him to be transported for
life.

With a heavy heart, his wife and chil-
dren—the latter six in number—bade
him farewell at the appointed time; he
left his native land an outcast and a felon.

Convict discipline was even more severe
than now. Burrows, upon
whose destination, doubtless, the sum-
ming up of the judge was not without
influence, was drafted with a gang of
malefactors of the worst possible class,
to the extreme penal settlement. Here
he was forbidden, under heavy penalties,
that he should attempt to hold any com-
munication with living souls, or even
write to his family for three years. His
occupation, and that of the gang, was
packing wool, and while pursuing their
labors the silent system was strictly en-
forced.

Three years passed away. The cir-
cumstances of the robbery were fast-
fading from memory, when one morning,
while some laborers were engaged in un-
packing a bag of Australian wool at the
Bradford mill, where Burrows had for-
merly worked, a letter, addressed in his
handwriting to his wife, was found deep-
ly buried among its contents. The letter
was immediately taken to the count-
ing-house. But the strange circum-
stances under which it was stated to have
been found, induced in the minds of the
members of the firm, suspicions of its
authenticity. To unravel the mystery,
however, they resolved to open the letter.

They did so, and it proved to be a
genuine document. It came from Bur-
rows himself. It set forth that he was
well—that if he continued to behave him-
self, he should in two years from that
date be permitted to go to Sydney,
where he prayed his wife to try and meet
him. It also expressed his contrition for
past offences, and his acknowledgment of
the justice of his sentence, and his de-
termination to lead a new life for the fu-
ture.

What a remarkable circumstance! ex-
claimed several voices in concert.

It was, indeed, continued the clergy-
man. The letter was duly handed to
Burrows' wife, and taking into consid-
eration the mysterious train of events by
which it had been brought in safety to its
destination, a subscription was organi-
zed, and Burrows' family were sent out,
so as to meet him at the time he re-
quested. They duly met, and according to
the last reports, the man was bidding fair
to retrieve his fallen position in society.

"A special Providence, indeed!" re-
marked the lady who had first started the
subject.

"And such an extraordinary illustration,"
said another of the company.

"It teaches a most important lesson,"
said the clergyman. "It teaches humil-
ity. Reflect that this man, an outcast to
society, while packing wool in a remote
settlement in the antipodes, promiscu-
ously placed a letter in the heart of one
of those packages, which might have
been sent to any part of Europe or Amer-
ica, indiscriminately. But instead of
this, after crossing twelve thousand miles
of trackless ocean, it not only reaches
England, but it is forwarded to the very
town, consigned to the very firm of whom
Burrows was formerly a servant, and
thus the letter falls into the hands of his
family, for whom it was intended, and
answered all the purposes for which it
was written.

This singular combination of events, I
say, appears almost miraculous, yet the
result should, while inculcating hope and
trust in the Almighty Creator and Dis-
penser of good, teach the lesson that
mercy is neither restricted to rank nor
class, and that none of us from our sup-
posed righteousness have a claim upon
Heaven for any speciality of favors."

THE CRY OF A YOUNG HINDOO.—
"Give me a tract, too," said a boy about
eight years old to a missionary at Cudda-
lore, India, who was distributing some
to the people. The missionary thought
a tract would do the boy no good; and
besides, he had none to spare, and so he
refused his request. But the boy con-
tinued to beg, and was so earnest about
it, that the missionary at length gave him
the one called, "The Way to Heavenly
Bliss." About a fortnight after, the lit-
tle fellow came again with the same re-
quest. "But have you read the other?"
he was asked. "Yes," was the reply;
and, standing before the missionary and
several heathens who were gathered
round, he repeated the whole tract, from
the beginning to the end. What a happy
thing it will be, if he shall walk in that
way! Are you walking in it? Will
you meet him in heaven, if he shall reach
there? Day Spring.

The Place to Die.

BY REV. CHARLES WADSWORTH.

Death's time—"The time to die"—
is—when? Now! And we should never
be found in places unsuited to his
coming. And, alas! tell me how Death
would look in all his skeleton and ghastly
terrors sitting in the dress circle of a
theatre!—mingling with the gay dressed
dancers of a ball room!

Two professing Christians stood by
the door of a fashionable theatre, when
one of them proposed to go in and witness
the appearance of a celebrated actor.
The other refused. The friend urged,
but his resolute refusal was in these rea-
sonable words: "Suppose I should go
in there, be called away to eternity, and
coming up to the gate of Heaven, it
should be asked, 'whence come you, my
brother,' oh, I should be ashamed to
answer."

Go nowhere where you would not dare
to die! That is the rule. It is well
enough to die in life's common business.
In the dark day of Connecticut, in 1780,
the people all thought the day of judg-
ment had come. The House of Repre-
sentatives in Hartford adjourned. The
Council proposed to adjourn also, but
Col. Davenport objected. Said he—
"Mr. Speaker, the day of judgement is
either coming or it is not. If it be not,
then there is no need of our being alarm-
ed. It is coming, I for one choose to be
found doing my duty."

He was a wise old puritan. I had as
lieved die in a work shop or counting room,
or a social circle, as in a prayer room or
a pulpit. But then it must be a godly
workshop—an honest counting room—a
social circle not gathered in a dancing
parlor.

The brother of the great statesman
we mourn fell dead in a crowded court
room, in the midst of an important trial
which he stood up to advocate. And
yet, written in the midst of a scene so ex-
citing, they found on the desk he had
just quitted a prayer, written in a spirit
of humility, and fervent piety, and devo-
tion to his God, perhaps never excelled.
And such a death was as glorious as Mo-
ses' on the heights of Pisgah, in the
great presence of God. Oh, go now
where unprepared to die.

The Infant in Heaven.

Dr. Chalmers furnishes the following
touching expression of his opinion on the
subject of infant salvation. It is expressed
in strong and beautiful language:

"This affords, we think, something
more than a dubious glimpse into the
question, that is often put by a distracted
mother when her babe is taken away
from her, when all the converse it ever
had with the world amounted to the gaze
upon it a few months, or a few opening
smiles, which marked the dawn of self
enjoyment; and ere it had reached, per-
haps, the bliss of infancy, it, all uncon-
scious of death, had to wrestle through a
period of sickness with its power, and at
length to be overcome by it.

Oh, it little knew what an interest it
had created in that home where it was so
passing a visitant, nor when carried to
its early grave what a tide of emotions it
left behind among the few acquaintances
it would raise. There was no positive
unbelief in its bosom—no love at all for
the darkness rather than the light—nor
had it yet fallen into that great condem-
nation which will attach itself to all that
perish, because of unbelief, that their
deeds are evil.

When we couple with this the known
disposition of our great forerunner—the
love that he manifested to children on
earth, how he suffered them to approach
his person, and lavishing endearments
and kindness upon them in Jerusalem,
told the disciples that the presence and
company of such as these in Heaven
formed one ingredient of the joy that was
set before him—tell us if Christianity
does not throw a pleasing radiance
around an infant's tomb? And should
any parent who hears us feel softened by
the touching remembrance of a light that
twinkled a few short months under his
roof, and at the end of his little period
expired; we cannot think we venture too
far when we say that he is only to perse-
vere in the faith and in the following of
the Gospel, and that very light will again
shine upon him in Heaven.

The blossom which withered here
upon its stalk, has been transplanted there
to a place of endurance; and it will then
gladden the eye which now weeps out
the agony of affection that has been sorely
wounded; and in the name of Him
who if on earth would have wept with
them, do we bid all believers present to
sorrow not even as others which have no
hope, but to take comfort in the thought
of that country where there is no sorrow
and no separation.

And when a mother meets on high,
The babe she lost in infancy,
Hath she not then for pains and fear—
The days of woe, the watchful night—
For all her sorrow, all her fear—
An ever payment of delight.

The Three Wishes.

I asked a student what three things he
most wished for. He said,—"Give me
books, health and quiet, and I care for
nothing more." I asked a wiser, and he
cried, "Money—money—money!" I
asked a pauper, and he faintly said,
"Bread—bread—bread!" I asked a
drunkard, and he loudly called for strong
drink. I asked the multitude around me,
and they lifted up a confused cry, in
which I heard the words "wealth, fame,
and pleasure." I asked the poor man,
who had long borne the character of an
experienced Christian; he replied, that
all his wishes could be met in Christ.—
He spoke seriously, and I asked him to
explain. He said, "I greatly desire
these three things—first, that I may be
found in Christ; secondly, that I may be
like Christ; thirdly, that I may be with
Christ." I have thought much of his
answer; and the more I think of it the
wiser it seems to be.

"May I be found in Christ," not hav-
ing my own righteousness, which is of
the law, but the righteousness which is of
God by faith. If I shall be found in him,
I shall not be under the curse of the holy
and terrible sentence of the law. For
there is no condemnation to them who
are in Christ Jesus. If I am in him, the
storm of wrath which shall beat on a
guilty world will not reach me; for he is
a hidingplace from the wind, and a covert
from the tempest, as the shadow of a
great rock in a weary land. If I am in
him I shall thirst no more; for he is as
rivers of water in a dry place. Christ
himself said: "Whosoever drinketh of
the water that I shall give him shall never
thirst; but the water that I shall give
him shall be in him a well of water spring-
ing up into everlasting life." If I am in
him, I shall hunger no more, "for the
bread of God is, that which came down
from heaven, and giveth life unto the
world." If I am in him I cannot per-
ish; I cannot be condemned; I cannot
want any good thing. He is my Shep-
herd, my strong habitation, my Advocate,
my elder Brother, my Intercessor, my
Righteousness, my all!

"May I be like Christ." He is like
the Father, and I would be like God.—
Oh! that I had his image now! I hope
I have the outlines of it on my heart.—
But I would in my measure be wholly
like him. He who is like Christ has the
beauty of holiness; has neither spot nor
wrinkle, nor blemish, nor any such thing.
"My grief, my burden long has been,
Because I could not cease from sin."
Nothing grieves me, nor makes me so
ashamed, as to find my heart deceitful
above all things and desperately wicked.
I do loathe and abhor myself, and repent
in dust and ashes. I have wept and
prayed over my sins. Tears have been
my meat day and night. The sweetest
thought I have of heaven, as growing out
of my experience here, is, "there I shall
never, never sin." Sometimes I fear
that I shall never be like him. Then I
cling to the promise; "Blessed are they
that hunger and thirst after righteousness,
for they shall be filled." Would God
have given me this longing after holiness,
if he had not designed to supply it? May
I not hope yet to be like Christ? If I
shall ever be, it will be enough. Blessed
Saviour, "I shall be satisfied when I
awake with thy likeness."

"May I be with Christ? I hope I
am with him now by faith and through
the power of his Spirit dwelling in me.
But I wish to be with him where he is,
that I may behold his glory, which he
had with the Father before the world
was. Here I often hear him decried;
and I weep that my master should thus
be vilified. Here most men reject him;
and I am sad that he should thus be re-
jected of men. Sometimes I am with
many who all seem to love him. Then
I rejoice. But I should love to be where
I know all honor him as he deserves.—
Beside I wish to see him for myself. He
is precious to me now; at least I hope
he is. I should delight to see him as he
is. He was full of grace and truth on
earth; but he is full of glory now. Once
he wore a crown of thorns; now he
wears the brightest crown in the universe;
yet he is full of kindness. He is the
same yesterday, to-day, and forever. He
is as tender as when he wept at the grave
of Lazarus. He has done much for me;
but if I can but be with him, he will do
far more for me yet. It does not yet ap-
pear what we shall be; but when we shall
see him and be with him, we shall learn
better what is the height, and depth, and
length, and breadth of his love. Oh!
that exceeding weight of glory!—shall I
ever share in it? Gracious Redeemer!
with thee any place is heaven. Without
thee any place is like hell. May I be
forever with the Lord.

Blessed is he, who, like the poor man
of whom I write, longs after Christ.—
The more I think of it, the more do I
wish that I was like that same poor man.
He is wise, he is safe, he shall be blessed
forever.—*Christian's Penny Magazine.*

Study to be more consistent in princi-
ple and more uniform in practice, and
your peace will be less broken.

First Step in a Revival.

The first step toward a revival is to
bring the whole church into a right rela-
tion to Christ, her head. A revival, be-
ing a broad stream of life flowing from
Christ, filling a circle of Christians, and
passing from them to sinners, the first
point to be accomplished, obviously, is
to induce a number of Christians to ful-
fill the conditions necessary to the free
flowing of this precious stream of rich
revival life. For, let it not be forgotten,
nothing but some positive obstruction in
believers, hinders the Saviour from perpe-
tually giving his Spirit, in the over-
flowing measure of the Pentecostal re-
vival, to the modern church. A mind
absorbed in worldly cares, and ruled by
worldly ambition, a carnal state of the
affections, which shrinks from self-denial,
and generates indifference to spiritual
things, are among the chief obstacles
which rise, like rocks, to stop the cur-
rent of Christ's love to the church. The
putting away of these is, therefore, the
grand pre-requisite of a revival. Only
let the church fully, heartily, sincerely
submit to Christ, in all things, and he
will say to her members, in language not
to be misunderstood, "Ye are my friends."
For she would then be fulfilling the con-
dition of his perfect friendship—obedi-
ence. She would thus have boldness in
the exercise of faith; since it is only when
we are conscious of absolute submission,
that we can believe freely; while a sin
indulged in as the paralysis to the grasp
of faith. Unreserved self-consecration,
on the part of a church, is therefore the
first condition of a revival. Let that be
yielded, and the faith will forthwith
arise, which will bring Christ into the
heart, as a "well of water springing up
unto eternal life." Let a considerable
circle of believers stand in this state, and
the stream will be sure to overflow, and
to run from them into the hearts of sin-
ners.

Who then, is responsible for a revival:
Upon whose conscience should a sense
of unfulfilled duty rest? Plainly, upon
the lukewarm, worldly, un sanctified
members of the church, whose highest
spiritual ambition is to barely escape de-
struction! They are the persons who
counteract the influences of a holy min-
istry, who grieve the Spirit, who check
the current of divine life, and whom
God will hold responsible for the impor-
tance of the Church and the destruction
of souls! They are the parties who
must awake out of slumber, or a revival,
except through some unusual means, is
absolutely impossible.—*Zion's Herald.*

Religious Paper on a Firm Basis.

The New School Synod of Cincinnati,
at its late meeting, adopted a proposi-
tion to unite with the Synods of Wabash,
Indiana, and Ohio, in raising \$15,000,
to place the *Central Christian Herald*
on a firm basis.

On noticing the above fact, the inquiry
arose in our minds, What is "a firm
basis" for a religious paper? The mili-
tary chest, or a full treasury, has ever
been regarded as the "sinews of war";
and an outfit of \$15,000 for a religious
paper must be regarded as a very hand-
some "setting out"—a very convenient
introduction to the business world—the
value of which none can better under-
stand than proprietors of a religious
press.

The furnishing of such a fund will not
however, of itself, we apprehend, place
any paper "on a firm basis." We have
known papers whose wants were suppli-
ed out of a common treasury, after hav-
ing absorbed large sums, expire, leaving
bankruptcy behind them. Any estab-
lishment on which there is a demand as
regular and as sure as the revolutions of
the earth and sun, cannot for any great
length of time answer this demand with-
out having something more permanent to
rely upon than vested funds. The Bank
of England could not discount forever
without receiving back regularly and
surely its interest and its dues. So the
means of a paper must be derived from
regular and prompt payment by its sub-
scribers.

As we look upon the matter, the things
requisite to place a paper on a firm basis
are,

1. Its being adapted to the wants of a
community and to do permanent good.
2. Having a sufficient number of
friends who appreciate its worth and are
willing to work, as they would for the
promotion of any other good cause, to ex-
tend its circulation.
3. Having each subscriber pay promptly
if a paper is not adapted to the wants
of a community, and to do permanent
good, then it should not be permanent;
if it has not friends like those above
named, it had better not exist at all; and if
its subscribers do not pay for their paper,
it must die.

We would commend the above sug-
gestions to our own friends at the pres-
ent season of the year. It is one fa-
vorable for such considerations, especi-

ally the last two named. Whether the
first is applicable to our sheet we must
leave them to judge.—*Vermont Chron.*

DYING ADVICE TO A GAY SISTER.—
Wilberforce Richmond was earnest be-
hind his strength in conversing with her.
He put very plain and close questions,
saying, "I must be answered—I must
speak plainly—I am afraid, my beloved
sister, you do not think enough about reli-
gion. I do not see decided proofs of
real conversion in you. I have not a
sure hope that, if you die as you now
are, I shall meet you in heaven. Oh!
H—, it is my last request; with my
dying breath I am entreating you to seek
the salvation of your soul. Suppose
you were in my place in this chair in-
stead of me, waiting for death day by
day; could you meet it as I do? Oh
do, my dear sister, do think of death
while you are in health? If I had not
sought Christ before I was brought so
low, I should have no strength or sense
to seek him now. I went to Jesus as a
poor, weak sinner, and found sweet rest;
and I am happy now, amidst all this suf-
fering." He spoke in a very affectionate
manner of the subject nearest her
heart. "Your merry peal will soon suc-
ceed my death-knell. Take care that
the good seed is not choked by the plea-
sures of life! Seek first the kingdom of
God. Remember, H—, you have to
die. Oh, I cannot leave you in peace,
unless I have a good hope that I shall
meet you in heaven! If I thought there
was one among you—Oh, I cannot bear
that thought!" He continued:—"H—,
there is nothing so opposed to religion,
to the mind of Christ, as levity and trif-
ling. It will keep you back more than
anything. Take my solemn warning; I
speak from my own experience; you
will never be a consistent christian, and
you will never grow in grace, if you in-
dulge in habitual trifling conversation.
It is not like the mind of Christ. Your
temper is very playful and volatile, and
Satan may use it as a snare to injure
your soul. Piety and levity cannot long
dwell in the same heart. One will de-
stroy the other."—*Domestic Portraiture.*

FRUITS OF INFIDELITY.—Every child,
by nature, is an infidel. A knowledge
of divine truth is indispensable to save
one from the disastrous influence of un-
belief. Classical learning—a knowledge
of human language—is no antidote for
irreligion—and no substitute for an ac-
quaintance with the great facts and prin-
ciples of the Word of God. The Bible
itself thoroughly studied and understood,
is the best defence against the course of
infidelity.

A biographical sketch has lately ap-
peared in England, which depicts a
brilliant dawn and a darkened midday. W.
S. Walker, when eighteen months old,
could repeat all the current nursery songs.
He learned to read after one lesson;
when two years old, he could read the
history of England, and in his fifth year
he had read history extensively and
poetry still more devotedly. In his tenth
year he translated a Greek poet into En-
glish verse as a private amusement, and
wrote an epic poem soon after, which
was published. He had every line of
Homer by heart, and could compose
Greek verses himself perhaps much faster
than Homer could. Being introduced
to Sir James Mackintosh, it was
stated that the young poet could turn any
thing into Greek verse. "Indeed," said
the baronet, "what do you think of a
page of the Court Guide?" The proposal
was accepted, and the said page was
turned into Greek hexameters! At Eton
he wrote poetical satires, prologues, and
epigrams." At Eton and Cambridge, he
obtained his full share of prizes and
scholarships, becoming at last a fellow of
Trinity College. He lived 26 years af-
terwards, the last sixteen of which he ate
the bread of poverty, in obscure lodgings
in London, wasting his life in writing
verses and essays for obscure periodicals.
He then dropped, broken in constitution
and a wreck in mind, into a premature
grave. What brightened the prospects and
promise of his life? *Infidelity!*

NOT THE RILLS BUT THE FOUNTAIN.
—"We cannot do without the Bible,"
said the Rev. J. Kennedy, a missionary
from India, before the British and For-
eign Bible Society. "We have the
Bible in our schools. We have a great
number of the young under instruc-
tion than at any preceding period. We
do not wish to bring them merely to the
rills which flow from the Bible; what we
desire is to bring them to the great foun-
tain, where truth is to be found in all its
purity."

How easily many persons satisfy them-
selves with mere rills of truth, flowing
through sermons, magazines, elegant
books,—in which the truth is mingled
with waters flowing in continually on this
side and that,—neglecting the pure, ex-
haustless refreshment, contained in "ev-
ery word that proceedeth out of the mouth
of the Lord!" The rills are oftentimes
very sweet and wholesome, sometimes

comparatively free from foreign admix-
ture,—but "Thy word is very pure," is
the testimony of all who love the Bible.
The missionary cannot do without it.
The sympathy of friends at home may be
grateful to his heart; their gifts, made in
love, may strengthen him; but "man
doth not live" by these things. The con-
verted heathen soul loves and trusts the
guidance of the missionary, but the Bible
is a more precious and more certain
guide,—he cannot do without it. We
home have secondary means of grace in
profession. But these are only the rills;
the Bible is the great fountain.—*Macedo-
nian.*

PARABLE OF THE BULL-DOG AND
THE TEA-KETTLE.—In a gentleman's
palace, in South Wales, there was a
large cross, surly bull-dog, lying down on
the hearth before the fire. So terrific
was he, so peevish, fretful and ill-humor-
ed, that all the girls were afraid of him;
for he would show his teeth, and snarl, as
if he were about to eat them up. One
afternoon, when the tea-kettle was boil-
ing on the fire, with the spout forward,
the boiling hot drops from Morgan's
throat fell on the dog below. The great
dog, instead of running away from the
boiling water, cast his large angry eyes
on the spout from which it descended,
showed his teeth, and growled most aw-
fully; but Morgan paid no attention to
him, but spouted out more and more.—
On this the dog rose up, barked so dread-
fully as to fill the house with terror, and
grasped Morgan's throat in his mouth, as
if it had been the neck of a gander, and
was scalded to death.

Balaam, Corah, Dathan, and Abiram,
the Man of Sin, the whole body of the
Ecclesiastical Court of Rome, the beast,
and the false prophet, and all who reject
the truth of God, have been growling
and snarling most bitterly, and all their
life time biting at the tea-kettle; the force
of its steam cannot fail to be felt; it will
consume their vitals. Truth is the *prim-
um mobile* in the mighty steam engine
of liberality. It is like the liquid fire that
bursts from the bowels of Mount Etna;
a river of fire that is destined to cover
the whole universe; nothing can stand
before it. Let all the bull-dogs beware
of the tea-kettle. Bay the truth and sell
it not. CHRISTMAS EVANS.

THEODORE PARKER'S CREED.—The
Boston Daily Advertiser gives the follow-
ing extracts from recently published
sermons of Theodore Parker, as exhibi-
ting his creed. They show the frankest
infidelity, although under the hypocriti-
cal guise of the Christian name. It is
not to be forgotten that Mr. Parker is
a minister in regular standing in the Uni-
tarian denomination. And this is the man
who is sent far and near to lecture be-
fore Lyceums on our youth.

"I do not believe there ever was a mi-
racle, or ever will be; every where I
find law,—the constant mode of opera-
tion of the infinite God. I do not be-
lieve in the miraculous inspiration of the
Old Testament or the New Testament.
I do not believe that the Old Testament
was God's first word, nor the New Testa-
ment his last. The Scriptures are no
finality to me. Inspiration is a perpetu-
al fact.

I do not believe the miraculous origin
of the Hebrew Church, or the Buddhist
Church, or the Christian Church; nor
the miraculous character of Jesus. I
take not the Bible for my master, nor yet
the church; nor even Jesus of Nazareth
for my master. I feel not at all bound
to believe what the church says is true,
nor what any writer in the Old or New
Testament declares true; and I am not ready
to believe that Jesus taught, as I think,
eternal torment, the existence of a devil,
and that himself should ere long come
back in the clouds of heaven. I do not
accept these things on his authority. I
try all things by the human faculties."

SAILING OF MISSIONARIES.—A large
Missionary company (nine adults and
three children,) sailed from New York on
board the *Martha Clark*, for Sierra Le-
one, West Africa, on Monday, 27th
Dec. The company consisted of Rev.
George Thompson and wife, with their
two children; D. W. Burton and wife,
with one child; Rev. Morris Officer, Dr.
Thomas G. Cole, Miss Mahai McGuey,
Miss Mary B. Aldrich, and Miss
Louisa B. Sexton. They are under the
care of the American Missionary Associa-
tion, and will be connected, some of
them with that Society's Mission at Kan
Mendi, and others will commence new
stations in the Interior for which they go
out prepared.

CHINESE IN CUBA.—There are now
said to be two thousand Chinese laborers
in the island of Cuba, and six thousand
more are on their way there. They are
exported at a cost of \$125 a head, and
receive \$5 a month for the eight or ten
years for which they are bound to their
employer, by whom the expense of their
transportation is paid. Those already in
the island, it is

TEN THOUSAND SUBSCRIBERS!!!

And can they not be procured within the present year? Who can doubt it, if the proper means are used? If each one of our subscribers would procure one each, and our ministering brethren would devote a portion of their time, which they would scarcely miss, from their regular business, it could be done in one month. What say you brethren? Is not the establishment of our paper upon a firm basis worth this effort? Are religious newspapers the only publications of the age, permitted to struggle for a mere existence, impoverishing their publishers and bankrupting their editors? Out of the 50,000 Baptists in Alabama alone, this number of subscribers ought to be procured, to say nothing of our sister States in the South and South-West Mississippi, Louisiana, Arkansas, Texas and Florida. And as this is the only accredited weekly organ of the denomination in all these States, it seems to us, that it is no unreasonable expectation for us to indulge. As an inducement to our brethren to aid us in this matter we offer the following PREMIUMS.

- 1. Any brother who will procure fifty new subscribers at our regular prices, and forward us the money, shall have twenty-five dollars worth such books at Publishers prices as he may select, or the money at his discretion.
2. Any brother who will procure forty, as above, shall be entitled to a premium in books at his own selection, to the amount of twenty dollars, or the cash.
3. Any brother securing thirty, as above, shall have fifteen dollars worth of books of his own selection, or the cash.
4. Any brother securing twenty new names, as above, shall have a premium in books of money to the amount of ten dollars.
Now, brethren, are not these liberal offers? Will you not afford us the pleasure of bestowing many of these premiums, during this year? If the books should be preferred, we will send them to the nearest accessible point indicated by the broker.
To each of the foregoing premiums, we will add the subscription of our paper for one year.

Ministers' Convention.

We invite the special attention of Ministering brethren to a communication in to-day's paper, numerously signed, calling a Ministers' Convention to meet in this city on Thursday before the 1st Lord's Day in April next. We are requested to state, that although it is called a Ministers' Convention, it is not intended to exclude any of our brethren from participation in its deliberations. It is so called, because it looks to the consecration of the Ministry to their work. We trust that many of our lay brethren will be present on that occasion. And as an evidence that we most cordially approve of the movement, we subscribe our names to this article, and join in the call of that Convention.

A. WILLIAMS, SAM'L HENDERSON.

What hath God wrought?

The other day, we were glancing at "Hilcombe's History of the Baptists in Alabama," which was published, as many of our readers will recollect, in the year 1840. Mr. Hilcombe sets down the number of Baptists in Alabama at that time, as 25,000. The present number will not fall much, if any thing, short of 50,000. Thus, within twelve or thirteen years, the Baptist denomination has increased in Alabama about one hundred per centum. What cause have we to exclaim, "Hitherto hath the Lord helped us!"

But this is, by no means, all that should be recorded with devout gratitude to God. Within that space of thirteen years, pretty nearly, if not quite, all of our educational movements have originated. In that period, within our own personal knowledge, there have been raised for building and endowing institutions of learning for both sexes, more than one hundred and sixty thousand dollars. A corresponding interest has also been manifested in all other benevolent enterprises.

But God forbid that we should speak of this in a boasting spirit. Our purpose in alluding to the unparalleled rapidity with which our denomination has increased, and the interest which they manifest in the benevolent movements of the age, is simply that we may be encouraged still farther to increase our efforts in the cause of Christ. If we had access to every Baptist ear in the State, we should like to repeat the golden rule of the Apostle Paul: "Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing."

It may be well for us to note some of the causes of this prosperity. While it is admitted and most firmly believed, that in dispensing spiritual blessings, God acts as a sovereign, bestowing "mercy on whomsoever he will," it is nevertheless equally true in grace as in nature that "the willing and obedient eat the fruit of the land." There is a connection between means and ends in the spiritual as in the natural world.

The first cause that strikes us as contributing materially to the prosperity of our cause in the last few years, is the extent to which the hands of our ministry have been released from secular employments. The most serious drawback which our churches have experienced in days past, has been, a secularized ministry. The Divine command is, "give thyself wholly to these things." The proportion of our obedience to that command always has, and always will be, the measure of the prosperity of our churches. It cannot be supposed for a moment that where our ministry are compelled to labor in some secular employment six days out of seven for their support, our churches can be otherwise thriving, having a "name to live, while they are sick," or "The man who fills all the high and great obligations of a minister of the Gospel, in the nature of the case, outgauge with the things of this world. He

is filling an office which has been directly created by the great Head of the Church, to the wages of which he is justly entitled as any laborer in any of the industrial pursuits of life; and the withholding of which, will visit upon the souls of those on whom the obligation rests the same wide spread spiritual ruin, as would a nullification of all our commercial contracts visit upon the commerce of the country. The same law that ordains that "we shall owe no man any thing"—that we shall "deal justly" with our fellow men—has also "ordained that they that preach the Gospel shall live of the Gospel." We cannot but regard the waking up of the churches, in some degree at least, to this high obligation, as accounting in a large measure for their present prosperity. There is scarcely an Association within our knowledge, but that has one or more missionaries in the field. Our pastors are beginning to feel that their labors are appreciated. The time which has heretofore been appropriated to the farm, the work shop, the school room, &c., is now employed in storing their minds with spiritual knowledge. This, dispensed with ardor and zeal, to their charges, produces that healthy growth of piety, which constitutes Zion the "light of the world." We trust the day is not far distant when all our churches will come up to the measure of their responsibilities in this behalf.

A second cause of our prosperity we recognize in the increased liberality of our churches to the benevolent objects of the age. The Divine law declares that "God loveth a cheerful giver." The exercise of this spirit from proper motives, more nearly assimilates the Christian to the image of his Saviour, than any other trait in his character. The Apostle Paul begs his brethren to "remember the words of the Lord Jesus, how he said, it is more blessed to give than to receive." How he said, He said it when he took upon himself the form of a servant. He said it when he went about doing good. He said it when he wrestled in the garden alone, sweating great drops of blood. And rained to the accursed tree, the purple torrent gushing from his side, proclaims how he said it! A response to an obligation by which we are so impressively made "partakers of the Divine nature," cannot but secure the richest blessings in return. Our contributions to the cause of Christ in all its departments—to the Bible cause—the Mission cause, Domestic, Indian, and Foreign—Tract and Publication cause—all, all, give a return into our own souls, "full measure, heaped up, pressed down, and running over." It is a kind of heavenly commerce: we send out the poor offerings of a sinful world—and the vessel returns laden with the rich treasures of heaven. We send out the man of God "far hence among the gentiles to proclaim the unsearchable riches of Christ," and ere we are aware, that same Gospel becomes the "power of God unto the salvation" of some of our nearest and dearest friends! "Cast thy bread upon the waters, and thou shalt find it after many days."

How it Works.

A quaint ministering brother once observed in our presence, that the devil sometimes turned the wrong end of the gun to his shoulder when he went to shoot. The imprisonment of the Madai family by Catholic Italy, for the crime of reading the Bible, has aroused public attention throughout Christendom to the intolerant and persecuting spirit of the Romish Church. In the City of New York, a large meeting was held expressing the sympathy of the Protestants of that city in the sufferings of that family, and of the indignity felt at such an instance of ecclesiastical oppression. One of the results of that meeting was, that a gentleman who attended sent the next morning a check to the American Bible Society for ten thousand dollars, to aid in circulating the Bible, the book for the suppression of which, the whole energy of that despotic church is devoted. So mote it be!

COLONIZATION OF THE FREE BLACKS.—We are pleased to learn that the Rev. E. B. CLEGG, who is an Agent of the American, and special Agent of the Louisiana State Colonization Society, who has also been appointed by the Executive Committee of the Alabama State Colonization Society, to present the claims of African Colonization to the citizens of this State, is now in this city, and will address the citizens of this place on next Sunday Evening at the Methodist Church upon the claims of the Society to the public confidence and regard.

We learn that Mr. Cleghorn is a gentleman of decided ability; is well acquainted with the history of Colonization, and is prepared to afford much useful and interesting information in regard to the operations of the several Societies whose Agent he is. We hope he may have a large audience, and that the good cause in which he is engaged may derive much additional support from his efficient labors.

THE AMERICAN COTTON PLANTER.—The second number of this periodical has been placed on our table. It is issued monthly at the office of the "Alabama Journal," in this city. The typographical execution of the work is quite creditable to the art preservative. Each number contains 32 royal octavo pages. It is under the editorial management of N. B. CLOUD, M. D., of La Place, Macon county, Ala., and furnished at the low price of one dollar a year in advance—six copies for \$5—ten dollar copies for \$10.

Dr. CLOUD is already known to the reading public as the author of many valuable contributions on various Agricultural subjects, to the columns of several journals. That such a publication is needed, no man will doubt for a moment, who will reflect upon the prominence of the single article of Cotton in American commerce. And from the alacrity with which the two first numbers of the "Planter" are gotten up, we doubt not that Dr. C. is competent to the task he has assumed. We commend the enterprise to the Agricultural and Commercial portion of the country. Address N. B. Cloud, M. D., La Place, Macon county, Ala.

The Democratic party in Washington City has decided to forego the usual festivities of an Inauguration Ball on the 4th of March next, out of deference to the recent domestic affliction of the President elect.

Associational Record.

CHICKASAW, MISS.—The minutes of the fourteenth anniversary of this body have been received. It was held with the Bethlehem Church, Tippah county, Mississippi, commencing on the 17th and ending on the 20th September, 1852. Elder M. BALL was elected Moderator, and W. J. RIDDLE, Clerk, and R. S. SPICHT Assistant Clerk. This Association is composed of 41 Churches, 21 ordained, and 9 licensed Ministers. There were added to the Churches last year by baptism 318. Total number of members 2549 \$688 were collected and disbursed to various objects. One Minister, Rev. LEVY BOND, died during the year, of which event a suitable notice appears in the minutes.

The Mary Washington Female College is located, we believe, in the bounds of this Association. As we intimated a few weeks ago, this institution has been reared under the auspices of some four Associations: the Chickasaw, Choctaw, Columbus and Aberdeen. From the Circular, which is printed with the minutes, we extract a list of its Faculty: Rev. J. C. KEENEY, A. M., President and Prof. of Ethics and Belles Lettres. CLARK S. BROWN, A. M., Prof. of Languages and Natural Sciences. MISS SARAH BRANTLY, Teacher of Mathematics, Ornamental Branches, &c. Mrs. S. A. EARLE, Teacher of Vocal and Instrumental Music.

The Steward's Department is under the management of Mr. and Mrs. JOHN R. JONES. We have no doubt that his College will take an elevated rank among similar ones in the country. The learning and piety of Brother KEENEY are a guarantee to his brethren and the religious public, that the sacred responsibility of educating their daughters, mentally and morally, will be most faithfully discharged. We speak thus of Bro. K. because we know him.

We notice, also, that a "Ministerial Educational Society" was formed at this Session of the body. This is a most important move, and one that we trust will be followed by all the Associations, not only in Mississippi, but by all the States in which similar societies have not been formed. The object of the Society is to "aid young men in the bounds of the Association in acquiring an education. The beneficiaries in all cases to be selected and approved by the Society." They have one beneficiary already at the Mercer University.

Among the various reports, drawn up with ability, we do not find any thing said on the subject of Temperance. Perhaps, however, the monster has not yet found his way into the bounds of that body. Long may our brethren of the Chickasaw Association, enjoy all that peace and prosperity which the absence of King Alcohol always secures!

QUACHITA, LA.—We are in the receipt of the minutes of the ninth annual session of this Association, held with the Palestine Church, Caldwell Parish, La., commencing October 14th and ending on the 16th, 1852. Elder W. H. HOLLAND was elected Moderator, and FRANCIS BRIMS, Clerk. There are in this body 17 Churches, and upon the face of the minutes, 6 ordained Ministers. A list of all the Ministers in the Association, we hope will be appended to their minutes next year. Thirty-two were reported as baptized during the year. Total membership 392. The sum of \$45 75 cents was received and disbursed. The Association resolved to appoint a Missionary to travel in the bounds of the body for the coming year; and thereupon chose the Rev. M. HAGARD to that service. We notice with pleasure that the subject of Sabbath schools claimed the special attention of the meeting. Several have already been established, some of which are reported to be in quite a flourishing condition. They adopted the articles of faith as found in the Encyclopedia of Religious Knowledge.

We notice that our old acquaintance and friend, Rev. R. M. STELL, formerly of this State, and author of an excellent little book called the "Pious Instructor," was present at this meeting, as a Messenger from the Red River Association.

A collection of \$36 was taken up on Sabbath after a Missionary sermon, for the support of their Domestic Mission.

A short historical sketch of each Church is appended to the minutes.

RED RIVER, LA.—The fifth annual session of this body was held with the Mount Zion Church, Jackson Parish, La., on the 25th and 27th days of September, 1852. The Association was organized by the election of Elder J. Q. BURNETT, Moderator, and Elder J. E. PAXTON, Clerk. Six newly constituted Churches were received, and one from the Ouachita Association. There are 33 Churches embraced in the body, 9 ordained Ministers, and 2 licentiates, on the list of delegates. Seventy-six were baptized during the year—total number of members, 1266. \$178 06 cents was received for various purposes.

The following preamble and resolutions will exhibit the spirit of the body: Whereas, the Red River Association, at its last session, in 1851, recommended the Churches composing it to unite with the Baptist State Convention of North Louisiana, therefore, Resolved, 1. That we are pleased to find that so many of the Churches, composing our body, united with the Convention at its last session; and we hope the time is near when it will be the pleasure of all to do so. Resolved, 2. That we recommend all the Churches and Associations in North Louisiana, either as Churches, or in their associate capacity, to unite with the Convention; as one of its main objects is to unite the influence and pious intelligence of Louisiana Baptists, and thereby to facilitate their union and co-operation.

Resolved, 3. That we approve the effort of the Convention, now being made, to establish a College of high literary character, with a Theological Department, and having a Female Institute connected therewith, under the control and direction of the Convention. Resolved, 4. That we cordially recommend the Institution now in progress of establishment at Mt. Lebanon, to the favorable consideration and liberal support of the denomination; because we view it our best policy to rear up and establish such an Institution for the Baptists of the country.

Resolved, 5. That we further recommend the Rev. Wm. H. Bayless as Agent for the Institution, to the favorable regard of all concerned, wherever he may travel, in execution of the foregoing objects.

GRAND CANE, LA.—The fourth annual session of this body was held with the "Haywood Church, De Soto Parish, La., on the 9th, 10th and 11th days of October, 1852. Elder A. W. JACKSON was chosen Moderator, and M. DAVIS, Clerk. There are 11 Churches in this body, 4 ordained and 1 licensed preacher. \$86 was received, a part of which was expended for minutes and Missionary purposes. A Missionary Board was appointed to superintend the mission in the bounds of the Association. We extract the following resolution from the minutes, because it alludes to a very common evil: "Resolved, that this Association has viewed with pain the course pursued by many persons immigrating within the bounds of the Association, in withholding the letters of membership which they have received, directed to the Churches; and that we consider such a course as a breach of the trust reposed in them by the Churches from which they have received them, and as tending to subvert the object for which said letters were granted."

The Moderator of this Association, is the brother to whom we alluded some time since, as having baptized so many in his field of labor last Summer. The day is not distant, when Louisiana Baptists will be behind none of our brethren in the older States, in every good work. The type of their piety and zeal, as furnished in the proceedings of their several Associations, clearly indicates that a brilliant career is before them. Under their culture, they will, ere long, see with yet clearer distinctness, "the wilderness and the solitary places made glad for them, and the desert rejoice and blossom as the rose." May the brightest visions of their faith be soon more than realized!

The three last Associations all passed resolutions cordially approving the establishment of the "New Orleans Baptist Chronicle," by the brethren DEXAS.

Revival Intelligence. From the N. Y. Chronicle, we glean the following: The Church at Marlton, N. J., has recently had a gracious season, in which some twenty-nine were baptized. Others had related their Christian experience, and waited for an opportunity to obey Christ. Five converts have been received for baptism at Cong. Sing. N. Y. At Lafayette, Ind., under the ministry of the pastor, Rev. Anson Tucker, aided by elder Jacob Knapp, and elder A. J. Bingham, seventy-five were added to the Church. Forty-six have been baptized recently at Jackson, Miss. These were the fruits of the labors of Bro. J. R. Graves, editor of the Tennessee Baptist.

Twelve have joined the Church at Washington, near Zanesville, Ohio. The Western Recorder publishes a letter from Rev. R. N. Caffey, in which there are accounts of revivals in the bounds of several Churches. There were added to these Churches an aggregate of one hundred and sixty.

At Mt. Liberty, Davies county, Kentucky, eighteen or twenty have been converted.

We publish to-day the letter of Bro. THOS. CHILTON, from which it will appear that he considers himself much aggrieved at the course which Bro. WALLER has pursued towards him. We exceedingly regret that any such difficulty should have sprung up between these two brethren, but as Brother Waller is the aggressor in making the attack, our columns shall be open to Bro. Chilton to reply to it. Had our Bro. W. been as well acquainted with the brother whom he has assailed as ourselves, he would have forborne his assault, or at least would have tempered it so as not to have wounded his feelings. As it is, he will be apt to get a "Rowland for his Oliver," and to find, ere he quits the field, that "prudence is the better part of valor."

THE NEW ORLEANS YOUNG MEN'S CHRISTIAN ASSOCIATION.—We have received a neatly printed pamphlet of 12 pages, containing the Constitution and By-Laws of this Society. It was instituted in that city on the 23d of November, 1852. It is composed of members of Protestant Churches, and all young men of good moral character, who feel disposed to co-operate in the objects of the organization. These objects are set forth in the third article of their constitution, as follows: "The members of the Association shall seek out young men taking up their residence in New Orleans, and endeavor to bring them under moral and religious influences, by aiding them in the selection of suitable boarding places and employment, by introducing them to the members and privileges of this Association, securing their attendance at some place of worship on the Sabbath, and by every other means surrounding them with Christian Associations."

Can anything be more praise-worthy? God speed them in their holy mission! As a slight expression of the deep interest we feel for their success, we have entered the name of their organization on our subscription list, and shall send them our paper gratis.

The Rev. V. E. A. STOCKMAN was recently baptized at Portsmouth, Me. He had been a Wesleyan Methodist Minister.

An open communion Baptist Church has recently been recognized in the city of New York. The Rev. S. WILLS is pastor.

There is a movement in Eastern Texas among the Baptists to establish another College to be styled the Tyler University.

A sixth edition of the Works of DANIEL WEBSTER has recently been issued by Messrs. Little, Brown & Co., Boston.

Gen. SAM. HOUSTON has recently been elected to the Senate of the United States by the Texas Legislature for the next six years.

The steamer Georgia has recently arrived in New York, with \$2,000,000 of California gold.

The Hon. ALEXANDER H. BUELL, a member of Congress from New York, died in the City of Washington, of Erysipelas, on the 30th ult.

A strong movement is being made in the City of Boston, to secure a repeal of the Liquor Law. R. G. Shaw, Abbott Lawrence, and other distinguished men have signed the petition. Reason—it trenches upon the rights of American citizens! Glorious privilege this! quite worthy of the struggles of our revolutionary sires!!!

CORRESPONDENCE.

MINISTERS' CONVENTION.

In view of the lamentable destitution of the Word of Life that prevails in many portions of the Lord's vineyard, it is proposed to hold a MINISTERS' CONVENTION in the City of Montgomery, at 10 o'clock A. M. on Thursday before the 1st Sabbath in April next, for the purpose of devising means whereby a greater amount of ministerial labor may be brought into the field. As this is an object of the first importance to the Church of the Redeemer on earth, and as it is hoped that, coming together with this single end in view, much may be accomplished that remains to be done, it is earnestly desired that all our Ministry will make it convenient to be present on that occasion.

- A. G. McCRAW, J. D. WILLIAMS, A. W. CHAMBERS, I. T. TICHENOR, H. TALBIRD, W. W. WILKES, J. H. DE VOTIE, H. E. TALLAFERRO, J. S. FORD, W. B. JONES, T. G. KEENE, WM. WILLIAMS, C. F. STURGIS, A. T. M. HANDY, P. H. LUXEY, J. M. WATT, D. PEEBLES, P. E. COLLINS, D. R. W. McIVER.

[For the South-Western Baptist.] HOUSTON, TEXAS, Jan. 22, 1853. MESSRS. HENDERSON & WILLIAMS:

Dear Brethren—Whether both, or either of you, were receiving the "Western Recorder," published at Louisville, Kentucky, prior to your taking charge of the "S. W. Baptist," I know not. If so, you have doubtless seen the unexpected, and unprovoked attack made on me in the month of October in the columns of that sheet, by the Editor, John L. Waller. I notice him alone, as I have no thought that the Junior Editor should be held accountable for any portion of it. I have no acquaintance with him—but I trust in God, he is a man of better feelings than Waller; and not so much disposed to spite. I am not a subscriber to the paper myself, nor should I perhaps, ever have known that I was assailed in it, but for the kindness of a friend in Kentucky, who gave me notice of it. I immediately wrote Mr. Waller a note, requesting that the number containing the assault might be forwarded; and I made the same request of my friend, lest the former should not gratify my wish. Some weeks after, I received the paper, but from which, I am unable with certainty to decide. I received nothing further from either, but I have acted on the supposition that I obtained the paper from the office of Mr. Waller.

And if you have seen the article, I have no doubt you felt as I did, and at heart, that a BAPTIST MINISTER should so far forget all that was due to courtesy and kindness, as to make such an attack on a brother who had never molested him, or done anything to provoke him to anger! The Indian was not mistaken in his character, who sent him the "battle-axe"—but as a minister, Mr. Waller should have reflected that if used at all, it should have been used against the foes, and not the friends of the Cross. But he boasts of being "a warrior from his youth," and he reminds me of "family I once knew, who when they could find no foe against whom to make "common cause," would fall to fighting each other. The good work had to go on!

I wonder if any paper in the United States, or "the rest of the world" honored his attack with a notice? I should suppose not, else I should have seen or heard something of it, in other prints.—I have no doubt that over the entire length and breadth of our land, all—saint and sinner—stood aglazed with wonder and amazement, at such an exhibition of stupidity and ill-temper.—The vanity of the man, has literally unhinged him—he has no common sense. He has assailed individuals so often, so long, and hitherto, with such impunity, that he looks for no resistance, but only for a mean and truckling submission. In my case, as one of you at least, would have certified him before-hand, he has fallen on a mistake. He has "gotten into the wrong box," and "waked up the wrong passenger." I presume he calculated on seeing his article "extensively lauded;" and on my shrinking back at his touch; but not so. He designed it as an overwhelming, a crushing effort, sufficient to kill me off, and intimidate all other anti-revisionists, but not so. It will only serve to overwhelm himself, and introduce him to the world in his true character. His arrogance in the thing finds its parallel only, in the little fire fly of the night. Suppose that conceited little thing, about to put forth one of its mighty efforts at a general illumination.—Hear its supposed proclamation, "Attention the Universe!" And then, in a mighty exertion, it puts forth all its light!!! And what is the result? It has just emitted light enough, to exhibit clearly, its own insignificance! How very little a thing indeed, it is!!!

And what was my offence to the Rev. gentleman? Nothing, except that I had published through the columns of the paper now under your charge, a respectful and unprejudiced letter, in opposition to the mad schemes of the leaders in the "revision" movement which is going forward; and the very spirit of which, would satisfy me, if I needed more testimony, that it is to prove the curse of the church, and of the world! This was my offence: And for this, I am to be hunted down by this "war horse," even while he confesses that my "ministerial labors had been eminently blessed."—The secret is this. He saw that my letter was quietly exerting some influence against "revision"—and he concluded that to destroy that influence, he must

demolish me! I have endeavored to explain to him his mistake, in a communication which is forwarded by the same mail with this—which, if he refuses to publish, I shall forward to you, as I know you are friends to justice, to manliness, and to fair play. For the present, accept, dear brethren, assurances of my kind wishes, and sincere prayers for your health, happiness, and success. Truly yours, THO. CHILTON.

JANUARY 27th, 1853.

To the Editors of the S. W. Baptist: I wish you to do me the favor to keep the following notice of my appointments to form Associational Bible Societies in your paper.

Coosa River, Saturday before the second Lord's day in February next, with the Talladega Church, Talladega county. Liberty, East, Saturday before the third Lord's day, with the County Line Church, Chambers county. Tuskegee, with the Church in Tuskegee, the fourth.

Alabama Association, Carville, the Saturday before the first Sunday in March. Pine Barren, with the Alleton Church Saturday before the second Sunday.

Bethlehem, with the Belleville Church Saturday before the fourth Lord's day.

Calhoun, with the Siloam Church, Marion, the Saturday before the first Sunday in April.

Little Bigby, with Jones' Creek Church, the Saturday before the first Sunday in May.

Choctaw Association, with Wahabak Church, Saturday before the second Sunday.

Bethel Association, with Spring Hill Church, the Saturday before the third Sunday.

I hope all the Pastors of Churches in the above Associations, will form in each of their Churches, Branch Societies, to be represented at the formation of the Associational Society. And further, that in Associations not yet named, the work will be commenced, as I shall if the Lord will extend my visits, go into all in due time. J. D. WILLIAMS.

[For the South-Western Baptist.] Domestic Missions.

Receipts from the 14th December, 1852, to February 12, 1853, inclusive.

Table with 2 columns: Date and Amount. Includes entries for Dec 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 1853, and 1854.

W. HORNBUCKLE, Treasurer, B. D. M. S. B. Convention.

In the British possessions in India, containing 94,500,000 inhabitants, are 337 missionaries—which is the same as if Massachusetts had only three ministers of the gospel, or New York city two only. In the States tributary to Great Britain are 40,500,000 inhabitants, with only two missionaries; which is the same as if there was only one minister of the gospel to the whole United States. And yet, all these regions are open for the church to go up and take possession of them for its Redeemer. When will it awake to its duty and its privileges?

Bishop Ames of the Methodist Episcopal church, going out to visit the California and Oregon conferences, received unsolicited a through ticket, free of expense, from Mr. Aspinwall, President of the Pacific Mail steam-ship company.

A Fragment.

We find the following article, from the pen of "Fanny Fern," in a New York paper. "This is a heartless life to lead," said Mabel Gray, as she unbanded her long hair, and laid aside her rich robe. "It is a life one might lead, were there no life beyond. When I left the heated ball-room to-night, the holy stars, keeping their tireless watch, sent a thrill through mine and the little prayer I used to say to my dead mother's knee, came unbidden to my lip. There's Letty, now; she's happier child; unbraid my hair, and sing me that hymn of yours: 'Jesus, I my cross have taken.'"

"That will do, thank you, child; now you may go. What a sweet voice she has; either that, or my tears, have eased my heart. I'm too restless for sleep—How softly the moonlight falls to-night, and softly hence, when these dreamy sleepers shall have sunk to their weary rest, earth will still be as fair, the silver moon will ride on as triumphantly. How many sad hearts she looks down upon to-night; and newer a thanksgiving has gone up from my lips for countless blessings! Soft sleep with balmy touch has closed these thankless eyes; the warm fresh blood of youth, and health, has flowed on unchecked by disease. I have sat at the table of 'Dives,' while Lazarus has starved at the gate. The gold and purple robes of sunset have been woven for me; the blue vault of heaven arched over my head; the ever-changing fleecy cloud has gone drifting by; the warm sunlight has kissed upon the flowers I love; the green moss has spread a carpet for my careless foot; and I have reveled in all this beauty and luxury—the Lord forgive me—unmindful of the Giver!"

Dear reader, shall it be only at "Bethesda's Pool" that you seek your benefactor? While your life-cup overflows with blessings; when the warm blood courses swiftly, shall there come no generous response to that still small voice, "Jesus of Nazareth smiteth by."

THE PASTOR'S STUDY.—Sacred spot, consecrated to God, to devotion, to special preparation for his important work. Sacred retreat! Intrude not ye who are wont to listen to his teaching—you who love him. Show that you respect and consider him too, in his hour of study and contemplation. Oh! let him feel that one spot on earth is his, safe from intrusion, without bolts and bars. It is here he pleads with Him who gave him his commission, that He would also give him success. He knows it is vain to hope by human wisdom to win souls to Jesus. His work is arduous, and none should intrude on his hours for study and devotion except on the most urgent occasions. But more than all, let the impression be deep and abiding, that the calm stillness of the Sabbath-day is not to be disturbed by obtruding the things of the world upon the pastor's mind.—Let him be alone with Jesus; let him seek the Spirit's influence to rest upon himself and all the people. Let him go with his heart warm from the altar to the House of God; from his closet to the pulpit; from the place of prayer to the public services of the Sanctuary. L. F. W.

FORGETFUL.—The W. Christian Advocate says: "The Universalist preachers in Cincinnati have been zealously employed recently, in declaiming against capital punishment; and, we understand, they design to petition the Legislature on the subject. Of all those who, in every age, have attempted to improve upon the teachings of the Bible, it may be truly said that, 'esteeming themselves wise, they became fools.' One of the objections made by a Universalist preacher against hanging was this: that it sent men unprepared into perdition. Why, if there is no perdition—and all Universalists so teach—how could a man go unprepared into howl?"

The Boston Traveller states that one of the Roman Catholic priests of that city, announced to his congregation a week or two since:

"That a deputation of the Catholic priesthood are to wait on the mayor this week, and inform him that, inasmuch as the Irish have put him in office, they expect of him privileges which have heretofore been denied them. They intend to insist that the Catholic priests shall visit the city institutions at South Boston and Deer Island. Also, that they be allowed the privilege of opening schools on the island for the exclusive instruction of the Irish, and they are also to demand the right of taking Irish orphans away from the city institutions, and disposing of them in such places and schools as they see fit."

PRAYER.—"Prayer," says McCosh, "when continued in, in spirit and truth, free from pride, and the troubling of passions, contains within itself its own answer, in the heavenly calm and repose which it communicates to the soul. The man who cultivates a devotional spirit, is like the earth in its orbit, guided by a central power, and illuminated by a central light, and carrying everywhere a circumambient atmosphere, with a life-giving and refreshing influence."

DOING GOOD.—There is a way of doing good in the world, on a small scale, that is scarcely appreciated. A man who educates one child faithfully, may effect a work of greater benevolence than one who has won the name of philanthropist. The love concentrated in a family may produce richer fruits than that which embraces the world. Its action is more intense and invisible, but its results may go abroad and leaven the whole mass of a community.

GENERAL NEWS.

The Boston Advertiser says that the citizens of the banks of that city are about to present to Congress a memorial, representing the urgent necessity for the general convenience and advantage of the community, of a reform in condition of the silver currency.

AMERICAN GENIUS.—Harrison Williams left Baltimore a few years ago, a boy, but with an improved mind, tired at a country school, with ambition and enterprise. He worked in Europe to the head of the machinery engineers, and became a lead-contractor on the great railroad between Moscow and St. Petersburg, 400 miles long.

SANDWICH ISLANDS.—The first missionaries landed on these Islands in the year 1820. At that time, the natives were savage and pagan, without letters, and a ray of Gospel light. The number of church members in 1851 was 102; the number of pupils in the schools is about 11,000. Praise for the wonders he has wrought.

DE KROFT.—Many of our readers will remember this lady, who had an accumulation of misfortunes, and who bore them with cheerfulness that won upon every heart. She traveled through a large part of the country with a book of prayers, for which she found ready purchasers. Under skilful treatment she has recovered her sight. The Augustinian publishes the following extract from a late letter written by her to a friend.

Yesterday I read the headings of the papers and the titles of several of them. I have done running against the wind, and I am weary, but I am not so rich and happy; and by the aid of my heavenly Father, my life hereafter be one day of thanksgiving, and one day of rejoicing, and my snow-nought but grateful love. I see the sun again, the moon and stars, and the flowers, and the runners; and more than all, I have a long buried heart warm again in the smiles of my precious mother-blessed father.—Ex. Paper.

editors of the principal N. York papers who were on board the air-ship on her second trial-trip, speak of the steam being at an end, and of a new era in river navigation. Hot air instead of steam will be the great motor.

Chairman of the Navy Committee House will introduce, at the first meeting, a bill authorizing the construction of three frigates and three sloops, to be furnished with the power of steam, or of heated air, by Ericsson, if considered practicable.

intelligent Cuban computes that there are 50,000 slaves in the island of Cuba at school in this country;—of course, our language and our laws are against them.

BUSINESS DEPARTMENT.

Letters Received.

Bro. A. M. Hanks has our grateful acknowledgments for his kind letter. Bro. J. L. M. Curry's communication is before us. The paper shall be sent to him with pleasure. Hope to hear from him frequently.

Bro. J. J. Harris' paper has been changed from his former Postoffice, and sent to Glenville. Bro. Robt. Keith's request shall be attended to.

Bro. E. Mathis is informed that his letter with remittance is received, and applied according to his request. We thank him for the new name sent.

Bro. Basil Manly, D. D. Letter with remittance for Miss Sarah Terrill duly received. Placed to her credit. Bro. Porter is informed that his receipt is entered on our list, and his paper sent to his present office.

Bro. J. M. Scott's account on our books stands thus; paid to No. 26 Vol. 5, and M. C. Caldwell's stands paid to No. 47 Vol. 5. Is this correct? If so all right.

RECEIPT LIST.

Table with columns: Paid from, no., vol., to no., vol. Includes names like Basil Manly, D. D., Jno K. Barton, etc.

NOTICES.

Bro. F. Callaway is our authorized Agent to procure subscribers and receive subscriptions for the S. Baptist.

MARRIAGES.

By Rev. G. R. Foster, on the evening of the 27th ult., Mr. JAMES MONTGOMERY, of Benton, to Miss MARTHA D. GODDE, of this city. On the 31st ult., Rev. R. C. BURLISON, President of Baylor University, to Miss GEORGINA JENKINS, both of Independence, Texas.

MORTUARY.

DIED, in the city of New Orleans, on the evening of the 1st inst., Mr. GEORGE EMMET CROSSLAND, in the 42d year of his age. The deceased had been for many years a citizen of this place, and had recently taken up his residence in New Orleans. In his death a fond mother has been deprived of an affectionate son, a loving daughter of a beloved father, and a brother and sister of one around whom their tenderest affections are entwined.

COMMERCIAL.

Montgomery Cotton Market. State Register Office, Monday, Feb. 7, 1853.

COTTON.—During the past week this article was in good demand at 9c for good Middlings. Saturday morning we received by telegraph a week's late advices from Liverpool, showing an advance in that market of 1/4 to 1/2. This gave new impulse to operations here, and prices advanced 1/2 on the better grades. To-day the market is quiet in consequence of the heavy rain on Saturday cutting off communication.

Montgomery Prices Current.

Table listing prices for various goods like Baggings, Bales, Bacon, Coffee, Corn, Flour, Lard, Molasses, Sugar, etc.

A Family Female Teacher Wanted. WHO can instruct in the usual English branches, and on the Piano Forte, and who can bring satisfactory testimonials as to character and qualifications. Communications upon the subject, post paid, addressed to W. B. HARALSON, Feb. 11, 42-2t [Benton, Ala.]

Prof. H. S. Pratt and Mrs. Isabel A. Pratt—brought him with them to this city their removal in 1838; and here his youth being passed. While there he was not wanting temptations and examples of evil around him, he has been a remarkable example of a saintly boy.—It is believed, on a very intimate knowledge of him, that the irreverent utterance of the name of God, or a known untruth, never escaped his lips. Dry Goods Store.

W. W. WALLER, JOHN D. TRARELL, WALLER & TRARELL, Corner of Market and Perry Sts., MONTGOMERY, ALABAMA. DEALERS in Fancy and Staple Dry-Goods, Clothing, Hats, Boots and shoes, Hardware and Cutlery, Saddlery, and all other articles usually kept in a Dry Goods Store.

MIS HARRIS respectfully informs the ladies of Montgomery and the adjoining counties, that she is now receiving her Spring Stock of Millinery both from New York and New Orleans, consisting of Bonnets, Caps, Head-dresses, Flowers and Ribbons all of which she intends to sell at reduced prices.

HOWARD COLLEGE, MARION, ALA. FACULTY. Rev. H. TALBIRD, A. M., President and Professor of Theology and Moral Science.

THE Regular Classical course is as complete and thorough as in any college in the southern country. The English or Scientific course embraces three years, and includes all the English branches of study, together with the Latin, Greek, or French Languages.

THEological course, for those of the requisite literary attainments, is the same as in our sister literary seminaries. These destitute of such attainments pursue a mixed course of Literary and Theological studies, such as the circumstances of the case may dictate.

THE NEW YORK BAPTIST BOOK-STORE, AT THE OLD STAND, 122 NASSAU ST., CONTINUE to keep on hand a large assortment of Theological, Religious, Miscellaneous and School Books, which they offer on the most reasonable terms.

L. H. DICKERSON'S CABINET WARE-HOUSE, SELMA, ALA. TAKES this method of informing the public that he has opened a large Cabinet Warehouse in Selma.

THE STATE OF ALABAMA, MONTGOMERY COUNTY. Special Court of Probate, 6th December, 1852. THIS DAY came Alexander B. McWhorter, Executor of Wm. K. Buford, deceased, and filed his account and vouchers for a settlement of said estate.

A Family Female Teacher Wanted. WHO can instruct in the usual English branches, and on the Piano Forte, and who can bring satisfactory testimonials as to character and qualifications.

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JUDSON FEMALE INSTITUTE, MARION, ALABAMA. THE number of Professors, Teachers, &c., constantly engaged in the Institute is fourteen.

Montgomery, 1st Jan. 1853. GILMER, TAYLOR & CO. In returning their thanks for the patronage heretofore extended to them, they beg leave to introduce with the new year, a new element in the GROCERY TRADE of this city—namely—A strict adherence to a Cash system of Business.

1853. A. McBRIDE, 1853. DRUGGIST, Montgomery Ala. HAVING sold my interest in the late firm of McBride & Thibault, I would respectfully inform the public that I have opened a NEW DRUG STORE in my individual name, in the house recently occupied by Richard Cox & Co. as a Hardware Store.

WARE-HOUSE NOTICE, 1852. GILMER & CO., Brick Cotton Sheds and Close Storage. THE undersigned beg leave to tender their thanks to their friends and the public generally, for their past liberal support, and hope, by prompt attention to the interest of their patrons, to give full satisfaction, and to merit a further extension of their business.

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TUSKEGEE CLASSICAL AND SCIENTIFIC INSTITUTE. THIS Institution, which closed the Autumn Term of the fifth annual session, on 25th ult., commences the Spring Term on Monday the 10th inst., and will close on Thursday the 20th day of June. In point of location, it could not be more favorably situated. For health and pleasantness, Tuskegee is proverbial and needs no comment.

AGURON WATER CURE. THIS establishment is now open for the reception of patients. The location is pleasant and healthy, being on the great Southern mail route in Eastern Alabama; is about a hundred yards from the depot, immediately adjoining the Railroad.

Watches, Jewelry & Silver-ware. My SON, Wm. Henry Huntington, having determined to remove from Marion, I desire to inform my friends and the public generally, that I will continue to sell Watches, Jewelry, Silver-ware and other articles in my line of business, and have recently made arrangements to sell as an agent for a New York House, by whom I am to be supplied every few weeks.

FREE TRADE. WITHOUT all asserting that we will now, or have always, "understood the Grocery market," and without any "noise or confusion," except what our legitimate trade brings about, we very quietly invite all Cash customers to call and examine our stock of Groceries. GILMER, TAYLOR & CO. January 12, 1853. 38-3t

AMAND P. PFISTER, CORNER EXCHANGE HOTEL, MONTGOMERY, ALA. OFFERS for sale an extensive assortment of Books, Stationery, and other articles, Latin, Greek, French, Spanish and English School Books; Children's Story Books and Toy Books; Miscellaneous Books, and Books for Libraries. Country Merchants are invited to call and examine the assortment and prices. February 11, 1852. 48-4t

E. HALFMANN, SUCCESSOR TO MR. E. J. DONNELL, AT THE OLD STAND. BACK OF THE COURT HOUSE, MONTGOMERY. GROCERIES of all sorts at the lowest quoted rates; at Wholesale. All orders filled promptly and guaranteed as represented. December 17, 1852.

IVEY & LARY, ATTORNEYS AT LAW, April 14, 1852. CLAYTON, ALA. McCRAW & CUNNINGHAM, ATTORNEYS & COUNSELLORS AT LAW, AND SOLICITORS IN CHANCERY, Troy, Pike Co., Ala.

WILLIAM W. SANGER, M. D., Physician and Surgeon. VERRY respectfully offers his professional services to the citizens of Marion and vicinity. Residence at the house of Mrs. Mary Ann Terrant. (1y) March 24, 1852.

SITUATION WANTED. BY a Classical Teacher of twelve years' experience, whose wife is qualified to render assistance in the various branches of the Southern States. They would prefer taking charge of an Academy in some healthy region that would require the use of Pianos and Apparatus, as they are supplied in that respect. Address A. C. T., Montgomery, Ala., care of Mal. Spigener, Esq. (34-3t) Dec. 8, 1852.

MUSIC TEACHER WANTED. AT BAYLOR FEMALE COLLEGE, Independence, Texas. A lady thoroughly qualified will receive a liberal salary. Apply immediately to Prof. H. Clark, Independence, Texas. 40

THE urbanity of manners, united to his purity and dignity of character, has won my lasting esteem. I sincerely hope, that his sterling moral worth and his intellectual attainments may be properly appreciated, by the institution to which he is to be attached, and the community in which he is to reside. I think you will find him a valuable acquisition, not only to your institution, but to the society of your place. Believing that you will be highly pleased with your contemplated connection with Mr. Churchill, and desiring all prosperity to the enterprise in which you are engaged, I remain as ever your friend and brother. OTIS SMITH.

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THE STREAM OF DEATH

There is a stream whose narrow bed The known and unknown worlds divide. Where all must go...

TWO CHARACTERS

Some murmur when their sky is clear, And wholly bright to view...

ANECDOTE OF WEBSTER

There is another anecdote of Webster, which is just being told me, and which is worth preserving...

THE JACKDAW

There is a bird who, by his coat, And by the hoarseness of his note...

You think, do doubt, he sits and mopes On future broken bones and bruises...

He sees that this great rout about The world, with all its pomp and show...

Thrice happy bird! I too, have seen Much of the vanities of men...

Plants, when drooping, are revived By a few grains of camphor...

Pears are generally improved by grafting on the mountain ash...

Rot's Baga is the only root that increases in nutritious qualities as it increases in size...

Rais and other vermin are kept away from grain by sprinkling garlic when sowing the seed...

A beautiful lot of Traveling Trunks, Valises, Carpet Bags, &c. are received this day at the Fashionable Clothing Store...

Exhumation of the Body of King Charles I.

It is stated by Clarendon, in his History of the Rebellion, or great civil war in England, that the body of Charles I. though known to have been entered in St. George's Chapel at Windsor, could not be found when searched for there some years afterwards...

Next stood upon the surges shore A being bowed with many a score Of toilsome years...

How bitter must the waters be, O Death! How hard a thing—ah me!— It is to die!

I mused—when to the stream again, Another child of mortal man, With smiles drew nigh...

"Tis the last pang," he calmly said; To me, O Death! thou hast no dread: Saviour, I come!

Spread but thine arms on yonder shore; I see—ye waters bear me o'er: There is my home!

And then a form in phantom's strength Came lushing on, till there at length He saw life's bound!

He shrunk and raised the bitter prayer Too late—his shriek of wild despair The waters drowned.

And then a form in phantom's strength Came lushing on, till there at length He saw life's bound!

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Barnum & Beach's New Paper.

The smaller coffin, understood to be that of Queen Jane Seymour, was not touched; mere curiosity not being considered by the prince-regent as a sufficient motive for disturbing their remains.

Every farmer should see, daily, every animal he has, and inspect its condition. Weekly visits, as with some, very soon will result in poor, weakly animals.

The man who provides well sheltered coles for his sheep in winter, will soon find plenty of coles for his own back.

A good housewife should be a person of one idea, but should be equally familiar with the flower garden and flour barrel; and, though her lesson should be to lessen expense, yet the scent of a fine rose should not be less valued than the cent in the till.

The Editorial department will be placed under the charge of several of the most able writers in the United States, who will be assisted by contributions from the most eminent Authors and Editors of our country.

The year 1854 is the most auspicious of any during the past century, for the commencement of such a newspaper.

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THE ILLUSTRATED NEWS

The Illustrated News will be published weekly, and will comprise sixteen large pages, filled with original and selected letter press contents...

The Illustrated News will be a faithful and beautiful Pictorial History of the World, in which scenes and events in this and other countries, from the earliest times to the present, will be depicted...

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FEMALE COLLEGE.

HENRY H. BACON, A. M., President and Prof. of Mathematics, Moral and Mental Science. ARCHIBALD J. BATTLE, A. M., Prof. of Ancient Languages, Nat. Philosophy & Chemistry.

MISS M. A. WOMACK, Instructor in the Preparatory Department. DR. S. M. BARTLETT, Principal in the Music Department.

MISS M. F. WILLIAMS, Music. MISS M. A. WOMACK, Instructor in the Preparatory Department.

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NEW BOOK OF CHURCH MUSIC.

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The South-Western Psalmist.

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