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RELIGIOUS MISCELLANY.

[From the Watchman and Reflector.]
Chalmers' Memoirs, Vol. 4.

This volume concludes the series. It embraces a period of thirteen and one half years, from January, 1834, to June, 1847. It covers the most eventful portion of the life of Dr. Chalmers, and of the history of religion in Scotland. A more intensely interesting and instructive biography, we never have read. It will furnish a rich armory for the contest that has been going on, and is daily growing warmer in Great Britain, respecting State patronage and interference in religion. It appears to us that the only possible ground of union between the Church and the State—which can be deemed safe to Christianity, is that advocated by Dr. Chalmers, viz., that in all spiritual things the church should have absolute freedom. For his motives and his conduct in the whole affair, we feel the greatest respect. Long established associations, and too great nearness to the subject, prevented him from seeing clearly. But no reflective reader of the Memoirs can fail to perceive, if his judgment is not made up, that such an union between Church and State, as Dr. C. sought, is an utter impossibility. It cannot be done with safety to the Church until the time will come—if it ever will—when the Church and the State will cover precisely the same ground. Yet the volunteers will not have all things in their own way. True, if the State cannot sustain the Church, the Church must sustain itself. But voluntarism, as hitherto understood, is a doubtful experiment. It is only a few that are willing to do what they are able to do.

To the Christian, this volume is the most interesting of the series. It furnishes the charming spectacle of a great man ripening for heaven. We hope that no minister nor intelligent member of the Baptist denomination, will fail of reading these books.

We shall present to our readers the following letter, not so much as a specimen, as for its own intrinsic excellency. It was written to his own daughter. It shows what was nearest to his heart in regard to his children:

BURKE ISLAND, July 24, 1841.

MY DEAR ANNE.—It is true that the Spirit is the alone effectual agent in the work of conversion, and without His agency nothing can be done to any good purpose. But this doctrine, so far from superseding diligence in the use of means, may supply the alone consideration which can justify that diligence and make it rational. Suppose it were true that in no possible way we could be made savingly to understand the Bible—then all inducements to the reading of it would be thereby done away. But, instead of this, let us suppose that there was one way, and that was the enlightening of the Spirit given to our prayers—this would instantly give a meaning and a motive to the exercise of dealing with our Bibles; and the perusal of the sacred volume, accompanied with supplication for light upon it from on high, would instantly become a hopeful and a reasonable employment. And, accordingly, if I were asked to specify the likeliest prescription for the well being and prosperity of the soul, I should say it was a prayerful reading of the Bible.

That we do stand in need of this supernatural aid, we might well be convinced of, from daily experience, for without it, how often might we read again and again, its most familiar and best known passages, and yet remain blind all the while to the veriest simplicities of God's word. I was much struck with this, when reading the evidence of Mr. Purves, of Jedburgh, the other day, on the subject of revivals. What impressed me in it was, how seldom, after all, faith in God's sayings, which is surely a very obvious, simple, and intelligible idea—how seldom it is realized by any of us. People think they believe in them, because they so far acquiesce as not to gainsay them; and yet acquiescence, an acquiescence

with this acquiescence, an acquiescence

so resolute and strong, that you would be shocked to utter aught in contradiction, there may yet be no faith. For let there be but belief in the gospel, and where lies the hindrance to peace, joy, confidence in the good will of a reconciled Father, even at this moment? Why postpone all this? Why not rely on the good tidings of great joy, and be glad accordingly? How long shall we put off trust in God for that redemption which is through the blood of Jesus, even the forgiveness of sin? It may startle you to be told, that this last question is tantamount to the following: How long shall we persist in holding God to be a liar? He, himself, distinctly reduces it to this alternative. He tells us of the record that he has given of his Son, even that he has given us eternal life, and that this life is in his Son; and he complains of being made a liar by all who won't believe this. (John 5: 10, 11.) This, one might think, is bringing salvation very near to us. It is telling us to take and leave, to trust, and be satisfied. On this footing, and it is the true one, there should be an instant translation from death to life, from darkness to the marvellous light of the gospel. Let us not think that the way of being washed from our sins is anything more complex or circuitous than this, else we fall into the error of Naaman, the Syrian, when told to wash him from his leprosy in the waters of Jordan. We are washed from our sins through the blood of Christ. (Rev. 1: 5.) But this is through faith in his blood. (Rom. 3: 25.) Let us so believe, and so shall it be done unto us. These are plain sayings—yet how few think of a salvation so nigh, and so placed by God within our reach, even that God who offers and entails, and bestows, and commands, nay, threatens it upon our acceptance. What need of prayer, then, that the scales might fall from our eyes, which hinder us from seeing this great salvation, and from beholding the wondrous things contained in the book of God's law. Read and pray, then ask till you receive, seek till you find, knock till the door be opened to you, and to hasten the wished for consummation, chide yourself out of your unbelief by the consideration that it is dishonoring to God's truth. For the opposite of this, read Rom. 4: 19—23, and learn from this passage how thoroughly God's glory and your comfort are one. May you obtain precious faith. May Christ be found in you. I am, my dear Anne, yours, very truly,

THOMAS CHALMERS.

We have always been firmly of the belief that infant baptism is a grievous error. Still, many excellent Christians regard it as sacred. We, therefore, deem it unchristian to ridicule it. When a Baptist makes it the butt of his jest, we feel disappointed seriously to chide him. But what can we say of one who believes it to be a Divine ordinance, and practices it as such, and yet exposes it to scorn? Were a Baptist brother to represent believer's baptism in ridiculous connections, we should deem him as most culpably deficient in reverence for sacred things—we should doubt his piety, and as for his unfitness for the ministry, we should have no doubt. It is passing strange that some Pedobaptist ministers, and even Dr. Chalmers among them, should not be solemnly reprimanded in the "courts" of the church, if not deposed from the sacred office. As it is, a dark cloud settles down over their memory, and of the church, whose ordinance they had so shamefully disgraced. We have no disposition to make the matter worse than it is. Dr. Chalmers generally maintains the most respectful silence in regard to infant baptism, and in this we cannot say that he did not follow the Divine and the apostolic examples. But there are two entries in this volume of a most outrageous conduct on the part of Dr. Chalmers, and in regard to one of them his biographer states that he even loved to offend, and did it very often.

Dr. C. had been an ardent admirer of the English Episcopal Church, but of its main pillar he did not think so highly. One of the members of that church relates—"In speaking of apostolic succession, he told us of a summary which Campbell, of Aberdeen, had made of the difficulties of that question, which had always appeared to him most excellent. Campbell conducts his inquiry relative to apostolic succession, by putting three questions: Where is it? how is it? and what is it? And, after a learned disquisition, concludes in some such terms as these: "We find, therefore, that it is a something nobody knows where, contrived and produced nobody knows how, and leading to consequences nobody knows what." Appended to this account, the biographer has this note: "Connected with the sacraments, Dr. Chalmers told a favorite story about a Highland baptism. A clergyman went to administer the rite in the house of one of his hearers, near which there was a small burn or river, which, when he reached it, was so deep and swollen with recent rains that he could not get across.

In these circumstances, he told the father to bring his child down to the burn-side. Furnished with a wooden scoop, the clergyman stood on the one side, and the father holding his child as far out in his arms as he could, stood upon the other. The service proceeded, and when the time came for sprinkling the babe, the minister dipping the scoop into the water, flung its contents across, aiming at the baby's face. He failed more than once, calling out to the father after each new trial, "Weel, has't gotten any yet?" Dr. Chalmers wondered what the great sticklers for form and ceremony in the sacraments would think of a baptism by a burn-side, performed with a wooden scoop."

The other circumstance is the following. He was at Bristol a fortnight before his death. He says:

I liked the party very much as a whole; and our tea was followed up by the baptism of the younger children, which was laid upon me with the full consent and approbation of Mr. Haines, their clergyman; it was a very awkward affair—one vivacious boy of fourteen months, was kicking and sprawling and laughing, during the whole of my address; and then to complete the thing, the bairn instead of being held out to me horizontally, was held out perpendicularly; so that I could not apply the water to the face of it, but by touching his brow with my wet hand, and letting as much as I could trickle down. The child—Alexander Robert, thought I was playing with it, and got up with a great guffaw of a laugh, as the water flowed down its cheeks. (Poor thing, he knew no better.) I learned afterward that the Independent ministers, like the Episcopalians, take the child in the one arm, and baptize with the other—a thing which I could not have managed, more especially with a boy so active and athletic as he was. This explained, however, the perpendicularity of the presentation by the father."

[From the Watchman and Reflector.]
Going Direct to the Cross.

One of the mistakes which are prevalent among a certain class of pious people, is that of supposing that the Holy Spirit leads every converted sinner through the same exercises of mind, and exactly in the same order. This is a mistake which is often attended with painful circumstances, for it tends to discourage many young converts in their Christian path, and to inspire others with a kind of infallibility in judging of the Christian experience of their friends. Let us relate a fact in illustration of what we mean.

Some years ago, a young minister was engaged in missionary labors in the Highlands of Scotland. He was young, pious, and zealous, but by no means remarkable for an enlarged knowledge of the human heart, or of Christian experience. He had carefully read good John Bunyan's "Pilgrim's Progress," and verily supposed that every Christian must walk in the same path as Bunyan's Pilgrim. In one of his pedestrian preaching tours, he overtook a poor girl, walking, as is common, among the poor in that country, shoeless and stockingless. He soon began to enter into conversation with her, as to the high concerns of her soul and eternity, and found that she had previously known somewhat of things of this character. He drew her on to state the circumstances by which she was brought to the enjoyment of religion. After she had told him how she made the discovery of her exceeding sinfulness in the sight of God, the young missionary asked, "I suppose that when you saw how you were burdened with guilt, you found yourself like the poor pilgrim, in the Slough of Despond?" "Oh, no, sir," said she, "I never was there in my life."

"How, then, did you obtain peace?" was the inquiry. "Why, sir, I heard of the way of salvation, and I went direct to the cross," was the beautiful reply. Honored brethren in the ministry, let us lead sinners direct to the cross. SENE.

[From the Olive Branch.]
Recovery from Illness.

By MRS. ELIZA J. HALE.

O God! I thank Thee for the sunlight! I thank Thee for this bright and beautiful world! I thank Thee for all which I see and enjoy! Thus thought and felt I as the morning's sunlight and beauty dawned upon me. My very heart leaped within me for gratitude. When one is well constantly, one does not the half know how to appreciate health with all its blessings. But let one be ill—let the light of the blessed sunshine be excluded from his room—the slightest sound in the street or in the house sounding like the discharge of artillery—friends all excluded with intense suffering the while, and how he enjoys the first flush of returning health. Ah! then indeed he can appreciate the great blessing as he ought, and thank his Maker in words fresh from a warm and grateful heart! Sickness has its uses. Let

no one dare say 'tis an affliction. It is a subduer, a chastener; and makes us rightly appreciate health and all we enjoy along with it. God be thanked, then, for our hours of illness; and doubly thanked for those of health.

There are instances, however, many instances, where it does not seem that illness has any mission whatever, save to make its victim irritable and unthankful. I mean in many families of the rich and extravagant. Such tales as I have heard—such discontent and suffering as I have seen, is enough to awaken pity in a heart of stone. Yes, pity; for they are to be pitied. Here, in this goodly city—in all cities—are many souls who know no peace. They have no health, no comfort, no trust. Their hands know no labor, their minds no reality of care. Servants perform their slightest bidding, and every earthly want is gratified. Still they are not happy, in the very nature of things they cannot be. We were not created for such a life—we cannot enjoy it. Then add to all this their extravagances in eating and drinking, their constant confinement to the house, or a carriage, and what else may one expect but illness both of mind and body. O, would that all females understood this—understood the laws of their own physical being! We should then hear less of complaint, and see less of piveness, lassitude and general ill health. O, when will such a day dawn upon us?

Never, O never give me wealth, if its evils must follow in its train. Rather poverty a thousand times would I have. Not pinching, biting poverty; but that which would compel me to daily labor. Then might I have health and peace. I envy not the rich. Time was, perhaps, when I did so more than now; but it was through ignorance. Now I know; and knowing, I exclaim from my inmost heart, "Give me neither poverty nor riches!"

The Unwelcome Passenger.

Some years ago, in travelling one evening towards London, I happened to be the only passenger inside the mail. There are seasons when one would not willingly travel without company, but, being at the time in a reflective mood, I hoped that no one would disturb me. For some miles I had my wish; suddenly, however, the mail stopped near the gate of a farm-house, and a man of unusual size soon clambered up the steps into the coach. From the glance I had of him, assisted by the bright lamp on that side the mail coach, I concluded at once, that he was some honest farmer, who would talk of nothing the whole of the way, but of turnips, clover seed, barley, pigs, sheep and cattle. I speak not of these things disparagingly; they are each and all of them interesting and important, but I was no farmer, and besides, my head was full of other things.

To defend myself as well as I could from so unwelcome a trespass on my reflections, I affected to be sleepy, and leaned back my head in the corner of the mail; but my fellow traveller was not to be so easily defrauded of a friendly chat; he began at once, just as I had anticipated, to speak of the effect of the late rain on the turnips.

To all he said, I replied yes, or no, as the case required, and hoped that he would soon relapse into silence, but in this I was quite mistaken. Finding it impossible to evade his conversation, I tried to submit with a good face, and endure patiently what I could not avoid. But here it will be well honestly to confess, that I thought very little of the farmer, and plumed myself highly on my superior knowledge. In short, I felt, in talking to my companion, like a man who confers a favor by his condescension. Such is the weakness, the folly, the pride of the human heart.

After speaking of the produce of the ground, of cattle, and of the high prices of some things, and the low prices of others, my companion ran into other topics, and so completely astonished me by the extent of his practical information that I began to wonder whenever and however he had contrived to pick up so much knowledge.

He spoke of the value of human labor as compared to machinery, of the population and resources of the country, of its mines, its manufactures and its commerce, of the poor laws, of capital, and of the influence of paper money. In short, he got so far beyond me, that I felt like a school-boy in the presence of his master. Yes, the very man whom I had estimated so low as to think myself greatly his superior, was as a giant on practical subjects, and I as a dwarf.

On inquiry, I ascertained that he was a man largely interested in mines, that the workmen employed by him amounted to several thousands, that the advantage of his practical knowledge was sought for by his Majesty's Ministers and that at the time when he travelled with me, he was on his way, with calculations of an important nature, to the first lord of the treasury, the Prime Minister of England.

I felt little in my own eyes. O it does us good, when puffed up with an undue notion of our own importance, to meet with a reprimand like this. It was a rap on the knuckles that I shall not soon forget, nor do I think that, from that time, I have ever undervalued a man on account of his appearance. What my companion thought of me I cannot tell; but I know well what I thought of myself. It was altogether an humbling affair, and taught me to prize more highly than I did before, the injunction of holy writ—"Mind not high things, but condescend to men of low estate. Be not wise in your own conceits."—Rom. 8: 15.—Old Humphrey.

Early Religious Associations.

I wish particularly to record the effect of old associations with earlier Bible narratives. I feel sure that the use of the Sacred Dialogues as a school book, and pictures of scripture scenes which interested my boyhood, still cleave to me and impart a peculiar tinge and charm to the same representations when brought within my notice. Perhaps when I am mouldering in my coffin, the eye of my grandson may light upon this page and it is possible his recollection may accord with my present anticipations of the effect that his delight in the pictorial Bible may have in endearing still more to him the holy word of God. May it tell with saving effect on his conscience in whatever way it may affect his imagination; and let him so profit by its sacred lessons of faith and piety, that after a life of Christian usefulness on earth we may meet in heaven, and rejoice forever in the presence of our common Father.

It is related of Lord Loughborough, a Scotch nobleman in the time of George III., that to eradicate his accent he studied under a master. He conquered this defect; but in old age his Scotchisms, his vernacular tongue, and his accent all returned.

Alexander the Great, in early life, was distinguished for the rudeness and coarseness of his manners. By the skill of his tutor, Aristotle, he was enabled to overcome these; but towards the close of his life they returned again with all their original force.

I have read of a devoted Christian, who was laid upon a bed of sickness. In moments of delirium he shocked and astonished his friends by the profaneness of his language. Upon his recovery he explained the mystery by assuring his friends that such was his practice in very early life. He long ago had abandoned the practice, yet so imperishable are the impressions made upon the fresh and unoccupied minds of youth, that the strains of his youthful crimes were still upon his spirit.

The name of Voltaire will live while genius is respected. His name will be remembered only by his wickedness. He placed upon his seal the motto, "Crush the weak." It was his boast, that it took twelve men to carry him. He was a Christian religion and a man of God's own making could write it down. He was generally known at how early an age the seeds were sown that ripened into such a pernicious harvest. At the age of five years, he committed to memory an infidel poem; its influence on him was never lost. It led him to employ splendid talents in warring with the best good of his race, and to waste the energies of a brilliant mind in reviling the truth of God. It earned for him a life of infamy, a death without hope, an eternity of misery.—Chalmers' Scripture Readings.

A Great Work Effected.

We insert below an address of a converted native of one of the Sandwich Islands, who was about to leave his home in company with others, to publish the gospel to the heathen of neighboring islands. It was delivered in the presence of a large congregation. How sublime the spectacle furnished by the history of this native evangelist, as given in his own simple words!

"A few of us are about to leave these islands, to carry the word of God to other islands now covered with darkness and idolatry. It is, therefore, proper for me to speak my feelings to you on this occasion."

I am a native of these islands. My parents were idolaters, and I was born in times of darkness. A short time ago all our people were heathen; they worshipped a great variety of gods; they were engaged in war; they were addicted to stealing and robbery. Man and wife did not live together and eat together as now; they took no care of their children. The chiefs were oppressive, and the people degraded.

But a great light has arisen over us.—It is the light of this Holy Book. This has been the great cause of our reformation. The Bible has driven away our darkness, overturned our heathenish customs, and caused a great improvement in our condition. Because the word of God has been given us in our own language, we have learned to read, and all the people have learned to read it, old and young. It has been scattered all over the land, and taught all the people to do right. Therefore the people live peaceably; parents take some care of their children; the Sabbath is observed, the laws are regarded, and all dwell securely. It is because a large proportion of our people have turned to the word of God, on all the islands. A great many of our people pray to God and love him.—The word of God has been the source of our choicest blessings. What then is more reasonable than that we Hawaiians should extend to other nations in this ocean, the blessings of the gospel? Those tribes are now what we were a short time ago, degraded, wretched idolaters. Shall we not have pity on them, as the people of God in the United States have had pity on us? I go to do what I can and return. All cannot engage personally in the work; but few can do. But those who remain have their part also to perform. They can pray, and they can give of their substance to aid the cause, and thus all do something, and share in the blessings that will follow.—Now then, as we go from you, let us be remembered in your prayers; pray that the Lord will go with us, and sustain us, and give us success."

The Dead Wife.

In comparison with the loss of a wife, all other earthly bereavements are trifling. The wife! she who fills so large a space in the domestic heaven—she who is so busied, so unwearied in laboring for the precious ones around her—bitter, bitter, is the tear that falls on her cold clay. You stand beside her coffin and think of the past. It seems an amber-colored pathway, where the sun shone upon beautiful flowers, or the stars hung glittering overhead. Fain would the soul linger there. No thorns are remembered above that sweet clay, save those your hand may have unwittingly planted. Her noble, tender heart lies open to your inmost sight. You think of her now as all gentleness, all beauty and purity. But she is dead! The dear head that lay upon your bosom rests in the still darkness upon a pillow of clay. The hands that ministered so untiringly, are folded, white and cold, beneath the gloomy portal. The heart, whose every beat measured an eternity of love, lies under your feet. The flowers she bent over with smiles bend now above her with tears, shaking the dew from their petals, that the verdure around her may be kept green and beautiful.

Many a husband may read this in the silence of a broken home. There is no white arm over your shoulder; no speaking face to look up in the eye of love; no trembling lips to murmur, "Oh! it is so good!"

When, gazing in wonder at your solemn face, puts up his tiny hand to stay the tears, and then nestles back to its father's breast, half conscious that the wing that sheltered it most fondly is broken.

There is so strange a hush in every room! no light footstep passing round. No smile to greet you at nightfall. And the old clock ticks and strikes, and strikes and ticks! it was such music when she could hear it. Now it seems to knell only the hours through which you watched the shadows of death gathering upon her sweet face.

It strikes one! the first time when the death-warrant rang out—"there is no hope." Two! she lies so listlessly still; sometimes smiling faintly, sometimes grieving a little, for she is young to tread the valley of the shadow. Three! the babe has been brought in, its little face laid on her bosom for the last time.—Four! her breath comes fainter, but a heavenly joy irradiates her brow. Five! there is a slight change—oh! that she might live! Father, spare her!

Two in Heaven.

"You have two children," said I. "I have four," was the reply; "two on earth, two in heaven."

There spoke the mother! Still hers! only "gone before!" Still remembered, loved and cherished, by the heart and at the board; their places not yet filled, even though their successors draw life from the same faithful breast where their dying heads were pillowed.

"Two in heaven!"

Safely housed from storm and tempest; no sickness there, nor drooping head, nor fading eye, nor weary feet. By the green pastures, tended by the Good Shepherd, linger the little lambs of the heavenly fold.

"Two in heaven!"

Earth less attractive! Eternity nearer! Invisible cords, drawing the maternal soul upwards. "Still small" voices, ever whispering come! to the world, weary spirit.

"Two in heaven!"

Mother of angels, walk softly! Holy eyes watch thy footsteps, cherub forms bend to listen! Keep thy spirit free

from earthly taint; so shalt thou "go to them," though "they may not return to thee."—Olive Branch.

A MURDER PREVENTED.—A pious minister, travelling by coach to a neighboring village, engaged in conversation with his fellow-travellers. After conversing on a variety of subjects, more or less serious, the subject of revenge was introduced. Every one was anxious to give his opinion.

"Not to be avenged, is cowardice," said one. "The best revenge," said another, "is to despise one's enemy, and hate him, without doing him any harm." The minister, in his turn, begged to be allowed to give his opinion. "Messieurs," said he, "let us consult, before all, the word of God;" and opening his Testament, he read the words: "Avenge not yourselves;" "if thine enemy hunger, feed him; if he thirst, give him drink;" "be not overcome of evil, but overcome evil with good." Rom. xii. 19—21.—

From these verses he pointed out how odious and criminal a thing it was to take vengeance. Afterward, feeling encouraged by the attention of his auditors, he showed how truly great and noble it was to forgive an enemy. He spoke also of Jesus Christ, and his compassion for sinners. His voice rose by degrees; his words found their way to the heart; his arguments were irresistible. When he finished speaking a profound silence ensued, which no one ventured to break.—

Suddenly a young lady, who during the whole journey had appeared to be deeply absorbed in thought, rose, drew out a poignard, which was concealed under her gown, and approaching the minister, said, with much emotion, "Monsieur, you see this blade; it was about to pierce the heart of my husband; I was going to find the faithless one; I was desirous of avenging myself; I have heard you, God be thanked! I have saved two victims;" and throwing away the poignard, she added, "There is the effect of your words."

THE TRUSTING HEART OF CHILDHOOD.—"A strong man will carry me over the mountains," were the words of a sweet little dying boy in the city of Boston, a few weeks ago.

About the middle of the night in which he died, he saw something beautiful which he could not very well understand. He was much delighted with the vision, and his parents assured him that God had given him a glimpse of heaven. But they soon perceived that the vision was marred by the appearance of mountains which he saw before him. Almost in a moment, however, after they were discovered, he exclaimed, "A strong man will carry me over the mountains!" and soon after departed on his journey. Gentle child! and gentle faith!

The Emperor of Austria.

A letter from Vienna gives the following account of the Emperor of Austria: "The Emperor, although the youngest sovereign in Europe, is one of the most remarkable for cool judgment and application to business. He rises every morning at 6 o'clock, even in Winter, and is never in bed more than four or five hours. As soon as he leaves his bed-room he goes into his Cabinet, where he gives audience to civil and military functionaries, and enters into the most minute details of the reports they make to him. His manner is dignified, and cold, and his face is rarely illuminated with a smile, but there is never anything harsh in his language, even when expressing himself with the greatest decision; and his decisions are always remarkable for the strong principles of justice on which they are founded. As soon as he has breakfasted, and this occupies only a few minutes, the Emperor has conference with his Ministers, whom he frequently astonishes with the knowledge he displays of every branch of their departments, and for which he is indebted to the information he has received from subordinates. He listens calmly, on great matters of state, to all they have to advise; but if he has made up his mind on any point, from previous and mature deliberation, no argument can induce him to change it. Like the Emperor of Russia, he is in the habit of visiting suddenly the barracks and the public schools, where he inspects everything, tastes the food, to be certain that it is of good quality, and interrogates the soldiers and pupils, to ascertain if there are any just causes of complaint. In the evening, after the public official duties of the day, he withdraws to his Cabinet, where he reads his correspondence, makes notes of the business to be expedited on the morrow, and, as is already stated, retires to rest at a late hour."

FATHER MATTHEW.—Father Matthew, the noted teetotaler, and five other Roman Catholic priests, have sailed for Calcutta. Their business in India, it is represented, is the foundation of a Romanish see at Hyderabad.

Freaks of Samson shorn of his Strength; or Great Men in the Meshes of Prejudice.

We have somewhere met with a declaration by an old English author to this effect, that it is impossible for error to be consistent with itself. As two mill-stones grind one another, as well as the grain; and as extreme vices oppose each other, as well as the intermediate virtue that lies between them; so have all errors this fate, (and it is the best quality they possess) that they *eat one another* with the same power with which they oppose the truth. The very moment we diverge from the line of truth, we have neither chart nor compass. We become the mere sport of every wind and wave. And there is no more successful way of opposing error than to set its varieties together by the ears. It is no less amusing than profitable to see them fight each other; and then occasionally turn *en masse* upon himself, and at one fell swoop demolish a magnificent superstructure.

Now, we venture to affirm, that the advocates of Pedobaptism furnish as striking an illustration of the truth of the foregoing remarks as any body of errorists whose history has ever yet been recorded. Perhaps there are not two denominations among them who agree either as to the grounds of the objects of infant baptism. Nay, further—the same denomination is some times divided upon the subject. The High churchman will boldly tell you, that in the act of baptism, the child is regenerated, and made an heir of God.—The Low churchman will with equal confidence say that no such saving efficacy is attached to that ordinance. One will affirm, that as infants are partakers of original sin, they must be baptized to wash away that sin. Another argues that they have a kind of federal holiness. A third will tell you, that as they are members, *jure divino*, of the church, they are entitled to that ordinance; (and why not also to the sacrament of the Lord's Supper?) A fourth will aver that they must be baptized to make them members of Christ's body. A fifth steps up, and pompously maintains, that these are all wrong; and that it is as clear as the noon day's sun, that it came in the room of circumcision. A sixth chastises his impertinence, and asks, how this can be when only one half of the infants were circumcised under the Jewish economy—and *straitway* declares, that it is founded upon Jewish proselyte baptism. And so the war goes on, until it is impossible to determine upon what the right of infants to this ordinance is based. The only thing upon which they agree, is the naked conclusion, that it is *lawful to baptize children; or that there is no scripture against it.* If any ground is assumed as inferring the right of infants to that ordinance, there is instant war throughout the whole camp.

But our design in commencing this article was simply to make some extracts from distinguished Pedobaptist authors by way of illustrating our caption. We will begin with the Rev. Dr. Dwight. On page 318, vol. 4, of his "Theology" we find the following:

"All persons are baptized, not *in*, but *into*, the name of the Father, and of the Son, and of the Holy Ghost; that is, in this ordinance, they are publicly and solemnly introduced into the family, and entitled to a peculiar manner to the name of God. . . . That this is the true construction of the passage just quoted is, I think, obvious from the Greek phraseology, *eis to onoma*, the proper English of which is, *into the name*. Thus Rom vi: 3, 4, St. Paul asks, 'Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death?' Therefore, we are buried with him by baptism into death." 1 Cor. xii: 13; "For by one Spirit we are all baptized into one body." Gal. iii: 27; "As many of you as have been baptized into Christ, have put on Christ." In all these instances, the phraseology is the same with that first quoted; and from analogy teaches us, that it ought there also to have been rendered in the same manner *into*, being the original and proper meaning of the preposition; and in being a meaning so uncommon, as heretofore to be resolved into a Hebraism."

Now, the reader will please notice the last sentence of the above passage, in which Dr. Dwight affirms that "into is the original and proper meaning of the preposition," &c.

On page 353 of the same volume, Dr. D. uses the following language:

"To the translation here, (Acts vii: 38, 39) no reasonable objection can be made. I will, therefore, not avail myself of what might, never, be justly alleged, to wit, that the *eis* with equal propriety, *into* you have had some refreshments; and the *eis* pale beauty sank back on her knees, &c. &c."

Here is Dr. Dwight's Dr. Dwight as directly as can well be conceived, Samson is certainly in the meshes. There is quite a difference between Dr. D. as a scholar, and Dr. D. as defending a religious dogma.

As we have Samson in the meshes, let us see one of his freaks. We beg the reader to believe us when we say, that the following is a veritable extract from "Dwight's Theology," same volume and page:

"The depositions, here made, are made concerning Philip and the Eunuch. Of both it is said, that they went down into the water; if we render the word *eis*, into. Of both, also, it is said, that when they were come up out of the water, if we render the word *ek*, out of. Now let us see what will be the true import of the passage, according to this mode of construing the words in question. And they went down into the water, both Philip and the Eunuch: that is, they were both plunged!—And he baptized him: that is, Philip plunged the Eunuch. And when they were come up out of the water; that is, when they had both been plunged the second time, and risen from their immersion, the Spirit of the Lord caught away Philip. In other words they were both plunged twice; and the Eunuch the third time."

That is, rather than permit the passage to teach immersion, this expounder of Theology would make the sacred volume speak the very nonsense that ever was penned. Such pitiful quibbles would be no credit to a common pettifogger.

On the same passage, the Rev. Thos. Watson, author of "Theological Institutes," a standard work in the Methodist Episcopal Church, speaks thus:

"And they went down both into the water, both Philip and the Eunuch, and he baptized him; and when they were come up out of the water, &c. This is relied upon as decisive proof of the immersion and emergence of the Eunuch. If so, however, it proves too much; for nothing is said of the Eunuch which is not said of Philip. They went down both into the water;—And when they were come up out of the water; and so Philip must have immersed himself as well as the Eunuch." Watson's Inst. vol. 2, p. 655.

We wonder that it never occurred to this learned divine, that he uses a sword that cuts both ways. If there be any force in what he says, it applies with as much propriety to sprinkling as immersion. "Nothing is said of the Eunuch which is not said of Philip," says Mr. Watson. Very well; then if sprinkling were used at that time, "Philip must have sprinkled himself as well as the Eunuch!"

By the way, this passage gives our good Pedobaptist brethren a deal of trouble. They have put it upon the rack, and tortured it time and again, with the most unmerciful cruelty; and yet it still has the impertinence to cry out "immersion!" despite all their efforts.

And now, since Dr. Dwight and Mr. Watson are so puzzled to find out the meaning of this passage, is it any matter of astonishment, that the common ministers of Pedobaptist churches should be in the habit of saying, that they cannot determine which was baptized, Philip or the Eunuch?

But seriously: Can a Baptist possess any stronger evidence, that his position is impregnable, than that such men as these must resort to such miserable quibbles and subtleties, to evade the force of Divine truth?

Alas! it is a most melancholy reflection, that great and good men should ever become so victimized to sectarian prejudice, as to betray an obtuseness upon a subject that conflicts with a favorite dogma, which, if it were exhibited upon ordinary subjects, they would cease to be accountable!

But we have already trespassed upon the patience of our readers. We shall pursue this subject still farther at a future time.

It will be seen by the following article, which we clip from the Columbus Times, that our Brother Bowen, Missionary to Africa, has returned to this country, and expects to spend a few months among us pleading the cause of benighted Africa. We sincerely hope he will visit our city before he leaves this section of the South:

"THE INTERIOR OF AFRICA.—MR. BOWEN.—It may not be generally known that the Southern Baptist Missionary Board has a Missionary station in the interior of Africa, twelve days' journey from the coast, upon the banks of the Niger. The mission was established by Rev. Mr. Bowen, who has spent two or three years in the work, and is now in America, engaged in a praiseworthy effort to enlarge the mission. He will return to Africa in the fall, and hopes to take out with him five more Missionaries. Our esteemed friend, Rev. Sanders Denard, of Barbour county, Alabama, has resolved to devote his life to this good work, and will return with Rev. Mr. Bowen.

"We were very much interested and entertained by a discourse delivered upon the subject of this mission on Sunday night, 27th inst., in the Baptist Church, in this city, by Rev. Mr. Bowen; and as the facts stated may be as new to our readers as they are to us, we propose to give an abstract of his remarks.

"The interior of Africa is a high rolling prairie country, abundantly watered, produces corn, potatoes and the tropical fruits in great profusion, and is as healthy as any other region in the world. It is a fertile soil, and generally farmers, and cultivate the soil with some success with the hoe; though numbers of them are mechanics, such as Tailors, Shoemakers, Blacksmiths, Weavers, &c. They wear shoes, pantaloons and tunics; are remarkably honest and humane, and treat their women with consideration. They live in houses constructed upon the plan of those so frequent in Mexico, which sometimes contain large enough to contain one hundred and fifty persons. They are governed by a King, whose power is limited by a council of 70 elders. Of no age or sex can exercise the power. The heart crimes are punished by courts; the dear bond every specific crime has a special punishment attached. No man, however, can be punished without the consent of the patriarch of his family.

"The people believe in one God, and some of them worship him alone, though the national worship is directed to inferior deities, both benign and malignant.

"The public mind is open to the reception of truth; the missionary is cordially received by the people, and he is not hindered in his labors by the government.

"We do not know of a more favorable missionary field than that now being opened on the waters of the Niger, and we congratulate the Southern Baptist church upon the success of their enterprise, and hope the necessary aid will be promptly given to Rev. Bowen to enable him to place his mission on a firm basis.

"We understand that YARRIBA is the chief city of the country above described, and that the population of the State is over 600,000."

UNITED STATES MINT.—During the year 1852, the Mint was coined at the Philadelphia Mint, in gold, silver and copper, the sum of \$52,404,569. The amount of gold deposited in the same year was \$51,659,295.

THE BERNESE DICTIONARY.—This great work commenced and so nearly completed by Dr. Jusdun, has recently been finished by the Rev. Mr. Steven, of the Maultsman Mission.

The gold fever, so prevalent in our country, and which has poured such immense quantities of that precious metal into our treasuries, has been termed, not very inaptly, a *remitting fever*.

CORRESPONDENCE.

WETUMPKA, March 3d, 1853.

Brethren Editors:—I wish to acknowledge the receipt of the following sums for the Bible cause:

Matthew Turner,	\$10.00 for 1852
Dr. H. A. Howard,	3.00 "
S. Lanier,	2.00 "
Judge H. Watson,	5.00 "
Collection at Talladega Church,	11.00 " 1853
Mrs. Martha Griffin,	2.00 "

J. D. WILLIAMS.

For the South-Western Baptist.

Brethren Editors:—I notice you have had the goodness to commend, to your numerous readers, the prosperous condition and prospects of nearly all the schools in South Alabama, except those in our beautiful and growing city. I have not the smallest objection to what you have done, but, as I consider our schools are not a whit behind the chiefest, I should like very much for our numerous friends and brethren to know, that, although our city (Selma) does not afford any sectarian schools, much harmony exists among our citizens in the support of our Union schools. Prof. WILMER is at the head of the Dallas Male Academy, which is in a highly flourishing condition. For thoroughness of instruction and discipline, I will venture to assert, that this Institution is not surpassed by any in the State.

Prof. ROCKWELL is Principal of the Masonic Female Institute, which is also in a very flourishing condition. There are now a larger number of young ladies sipping from its clear fountains of science than at any period since its commencement. It is admitted by its friends, to be in altogether a more promising state of prosperity, under the direction of its present able Faculty, than ever before.

I take this method of cordially inviting our friends in the country, who desire a pleasant location and the advantages of good schools, to come to Selma. Come and share the benefit of good schools, pleasant society and healthy location. My family have never enjoyed more perfect health at any place of residence, than they do here.

Yours in Christian affection,
A. G. McCRAW.

SELMA, Feb. 28, 1853.

For the South-Western Baptist.

A Devoted Ministry.

A short time ago, having been busily engaged in my worldly business during the morning, I was summoned by the church bell to lay my business aside and repair to the house of God. It was conference day; and on entering the house, I found only a few of the members in attendance, and the pastor just commencing the services. He manifested deep feelings during the preparatory exercises; and when he came to announce the text, the tears stole into his eyes, and intense feelings were manifest in his countenance and voice. His text was the admirable language of the shepherd Psalmist: "The Lord is my shepherd, I shall not want." Psalm 23: 1. He proceeded to speak of the importance of confiding in God in all things; and exhibited several scriptural examples illustrative of the excellency of that confidence. The cases of Abraham, and Job, and David and others were introduced, shewing the utility of an unwavering trust in God at all times, and under every kind of circumstances. And while he thus urged upon his hearers the importance of exercising such a confidence in God as the text expressed, ever and anon, his utterance became affected by the deep feelings of his heart, and his eyes were suffused with tears, and his voice was broken by sobs, and his hands were lifted up in prayer, and his face was beamed with heavenly grace.

By and by, more intense earnestness was manifested, and he showed that he had come from his closet to the pulpit; that he had a true conception of the glory of religion; and an experimental knowledge of the springs of happiness. No worldly business had intervened to interrupt his devotions, or to prevent a full consecration of his powers to the cause of God. Had an infidel been present, he must have seen that something superior to mere human impulses moved upon his soul.

While I thus sat under his affecting appeals, I could but think of the great contrast which at that hour existed between his feelings and my own, and between his preparation for the exercises of the hour, and my own preparation for the same. He had come fresh from his study and his closet, where his mind was unencumbered with worldly concerns, and where he was enabled to hold delightful intercourse with the most ardent devotion. I had left my worldly business in which my thoughts had been employed during the morning, and in rather an untended state, had gone to the house of worship, unprepared to participate in the overflowing feelings that were manifested by him. While I witnessed with delight the gushes of feeling which he exhibited, and heard the soul-stirring truths which he proclaimed, I still found it impossible to divest myself of thoughts about business, or to feel those emotions which those truths were calculated to inspire. Alas! thought I, how much the churches and the community at large, lose for the want of a ministry fully devoted to their work! Had our Pastor been like myself, busily engaged during the morning and for months past in secular business, how different would have been his feelings and his labors on the occasion. And had I been called on to conduct the services, how totally unprepared I should have been to present the truths of the Gospel in all their force.

I know by experience something of the difference between a secularized and a devoted ministry. And I know too the impossibility of ministers, whose time and talents are devoted to worldly business, exercising the same efficiency in their high calling, as if their hands were loosed from secular concerns, and their whole powers devoted to the cause of God. The churches throughout the country have yet to learn how much they lose by not having their pastors released from secular pursuits, and having them giving their whole time to prayer and to the ministry of the word. They not only lose the direct efficiency of their ministers' labors, but those ministers have to come in contact with temptations and difficulties which greatly expose them to injuries from the world. And when those injuries are suffered by the ministers themselves, they fall with double weight upon the churches. If the effects were to terminate upon the ministers who fall victims to worldly evils, the matter would be of less consequence; but they do not terminate there, nor do they produce their greatest results upon them. Of all the injuries which churches sustain, the greatest are those which arise from a dishonored ministry. That the churches are in imminent danger of suffering from this cause is too apparent to require an argument to establish. We speak that which we know, and testify that which we have seen. J. M. W.

FEB. 28, 1853.

Extract of a letter from bro. JEREMIAH REEVE, Missionary to the Negroes:

"I am travelling and preaching under the patronage of the Board of the Southern Convention and of the Executive Committee of the Bible Association as their Missionary to the blacks.

"I send you an extract from my report for the quarter ending Jan. 31st, 1853:—Travelled 439 miles; made 89 family visits; preached 68 sermons; delivered 5 addresses and 2 exhortations; received 32 candidates for baptism; baptized 27; restored 2; all colored persons, and an increased interest is recently manifested among the people among whom I minister. On yesterday I preached once to the white people and twice to the blacks, delivered two short addresses on the subject of baptism, baptized at two different places—the last baptismal scene was at a plantation where there are 150 servants: here night overtook me. It was the first baptism I ever saw done or saw done in the night. It made me think of the Jailor whose baptism took place in the night. If some of our kind hearted friends at this meeting, who seem to sympathize so deeply for the slaves at the South, they surely would have rejoiced to think that the objects of their commiseration were not so miserable as they had thought."

FEB. 28, 1853.

(For the South-Western Baptist.)

Messrs. Editors:—It is not difficult to account for the fact, that Dr. Gill's Commentaries of the Bible is out of print, and difficult to procure—"The time is come when men will not endure sound doctrine." It is a truth not to be denied, that many, even our own Baptist ministers, and many others, are tending towards Arminianism; and it is not to be wondered at that those should not have a taste for such a pure work as is Dr. Gill's commentary; and a sounder writer never lived than he was.

Amongst the multitudinous commentators, not one, so far as my observation has extended, not one of them, excepting Dr. Gill, has detected and exposed the false translation in Heb. 2: 9. "That he by the grace of God should taste death for every man"—and did they not all know as well as Dr. Gill that it should have been translated "all" instead of "every man?" Certainly they did, then why not translate it so, or so render it, in their criticism? And as Dr. Gill's work is a direct refutation of Arminianism, when it has been so generally and so long used as a text-book to the many sons whom God is bringing to glory, through the death of Christ?" v. 10. Nor do our fastidious advocates for a Revision of the Bible, in all their criticisms, mention this passage, as improperly rendered, and ergo needing correction, by revision.

Is Dr. Gill's work old fashioned? be it, is not his doctrine as old fashioned as the Bible itself? It is, but instead of this being a reason to repudiate his work, and doctrine, it is the strongest reason why we should adhere to it, and approve the reviving of Dr. Gill's Commentary of the Bible. I am not to be understood as opposing revision, but I am to be understood as believing that Gill's works have become obsolete with many persons, because they are too pure for popularity with the world; and with those professors who have a tendency towards Arminianism.

If Dr. Gill agreed with John Calvin on the doctrine of election, he was not an Antinomian; and who should complain because they both believed "as the truth is in Jesus."

Set me down as a decided advocate for the republication of Gill's Commentary: as I happen not to be so milky and tendered as not to receive, approve, and proclaim the doctrine it embraces. And if it should be attempted by subscription, I am ready to give monetary aid, to the enterprise; and if I should not live to see the work republished, it would endure to my heirs, and be calculated to indoctrinate them "in the right way of the Lord."

I stand amongst those who recur to first principles, but not among such as are going mad with this age of improvement, and are attempting to improve upon the original plan of Redemption, and salvation, and refine it down to suit the whims and fancies of a proud and giddy world that lieth in wickedness. No, no. The Gospel will never be purer than when first promulgated by the Saviour, the author of it, and his inspired Apostles; and every attempt to alter it, either in doctrine, or in the ordinances, is retrograding rather than advancing.

I wish you success, dear brethren, in your avocation as editors—"Be ye steadfast, unmovable, always abounding in the work of the Lord."

Your aged brother in Christ, H. Q.

To the Editors of the S. W. Baptist:

In exposing some of the prevalent forms of Infidelity, I would call attention to one, which, in the opinion of many good Christians, is increasing to an alarming extent. Aware that it is dangerous ground, I invoke, for myself and for those who read, much Christian patience, forbearance and forgiveness.

The church is God's appointed agency for doing good. Composed of believers animated with Christ's spirit, "the substance vivifies the form," and to her the promises are given, and with her the blessings rest. All the Christian graces, such as "godliness, faith, love, patience, meekness," find in her the completest development. No human institution is comparable to the organization of Infinite Goodness. It is the city set upon a hill, the light which cannot be hid, the heaven to purify earth's corruptions. Church membership is not necessary to salvation, but our own piety, the welfare of our fellow-men and God's glory are best promoted, by Christians uniting with the church. The error, to which I refer, perverts that charity which, in the beautiful parable of the Good Samaritan, teaches us to be no respecter of persons, and robs the church of some of its highest prerogatives and loftiest purposes. It elevates, nay, it substitutes some worldly institutions for God's appointed means of the world's reformation. This error receives "aid and comfort" from Christians. If an individual is to be reformed of Intemperance, the evil is not eradicated, the church and God's grace are not recommended as the specific, but connexion with a worldly organization is prescribed.

Understand me, brother Editors, I do not condemn these institutions, *in toto*. I call attention to some of their consequences, evitable, I doubt not, which do injustice to the church.

To proceed; language, in public addresses, that these organizations are "practical Christianity," and in obituaries, "the deceased member is transferred from the lodge on earth to the lodge above," however otherwise intended, convey a wrong impression and ministers to a prevalent scepticism. Church membership and a godly walk are generally the tangible evidences of "practical Christianity." Charity, Temperance, abstinence from Tobacco, non-ownership of negroes, are not separately presumptive evidences of "practical Christianity." Precepts and doctrines, prayer and praise, ordinances and duties, spiritual views, feelings and motives, are all, and more besides, embraced in *practical Christianity*. It is idle, it is worse than idle, to call that "practical Christianity" where regeneration is not prerequisite to admission, and where Jew, Mohammedan, Brahmin, the profligate, the profane, may be true and accepted.

It is alike dangerous to intimate that membership in any worldly institution is a substitute for godliness, piety, and the Christian life. Timothy was exhorted to be an example "in word, in conversation, in charity, in spirit, in faith, in purity." The man, who lives out of gospel duties and privileges, has no assurance of Heaven. A well-ordered life, according to this world's standard, is no passport to Paradise. "Except ye repent, ye shall all likewise perish," is addressed to all alike, and no worldly expedient can avoid its obligations.

There is a sentiment common to worldly reformers, beautiful, and, if carefully guarded, dangerous. It ascribes all virtue to man, and relies on him for success. It renounces human dependence, forgets God and defies man's capabilities. "Faith and hope in man takes the place of faith and hope in God." This sentiment ran its terrible career and ended in blood and infidelity and crime in France in 1789. The sad experience of this "idolatrous enthusiasm for human nature," should teach us to rely on the arm of Him who numbers the hairs of our head, and observes the fall of every sparrow. Says Pascal: "If a man exalteth himself, I abase him; if he abaseth himself, I exalt him."

These suggestions, all derivative, I have hurriedly thrown out, and trust that they may awaken prayer and inquiry and increased reverence for God's word and God's ways.

(For the South-Western Baptist.)

"I am tired of it" too.

Dear Brethren:—The article by "Archippus" of 21st January, is too good, I think, to pass off without more than ordinary notice. My soul loveth so much the aping of worldly pomposity by disciples of the meek and lowly Jesus. I think "Archippus" has "point" and "marrow" enough to constitute him a regular correspondent of your paper, and as that is the kind of writing you "call for," hope you will draw his attention to the boring practice of puffing the dead. I have no sort of objection to rendering honor to whom honor is due, and do not consider it improper to make more than an ordinary obituary notice of the death of truly great personages in Church or State, for being known to all, they were a public boon, and many incidents attending their life and death are calculated to exert a good influence upon the world. But to press in half a column or less and consequently press out as much valuable reading every time somebody's amiable wife, charming sister, devoted husband, or beautiful baby dies, is, to my mind, as vain as it is unjust, to those, at least, who take and pay for your valuable paper. And in the same category other ways of flattery will, I hope, be pointed at (?) by my *uncog* brother. Courtesy becometh the Christian, but the tongue of flattery is hateful. Do place in some conspicuous part of your paper a short blank obituary.

Yours Truly,
DELTA PICTA.

For the South-Western Baptist.

Preparation for the Pulpit

Not long since I heard it mentioned by a venerated minister that written sermons or full notes might constitute a temptation to forget that reliance on the aids of the Holy Spirit, indispensable to doing good. Soon after, I heard a younger brother whose praise is in all the churches where he is known, and whose self-denial touches me whenever I think of it, giving utterance to the same sentiment from the pulpit. Possibly, therefore, the sentiment may prevail widely in our state. If it is a just one, that fact, doubtless, can be made to appear. The writer has conceived a different view of the subject, and will offer for the consideration of the readers of the Baptist, the reasons, in part, on which his views are based.

The objection of these dear brethren, it seems to me, lies just as much against all careful preparation whatever, as against the use of notes or even manuscript; for a preacher can go through with a well-studied sermon, not a word or hint of which is written, with perfect ease, though he feel little or no warnings of God's blessed Spirit. The writer confesses to some painful experiences on this subject. But Paul said to Timothy—who had known the Scriptures from a child—"Study to show thyself approved unto God, a workman that needeth not to be ashamed."

I conceive, that for a large proportion of occasions, the extemporary mode, as it is called, is better than either notes or writing, but that, sometimes, it is best even to write the entire, if opportunity is allowed, and read. The fact is we must conform to the taste of the times and the place. If in our cities and towns, where, right or wrong, the people will be fastidious, not one in ten of those able men, picked from every part of the country, to lecture in the lyceums on literary and scientific subjects, will dare face his audience without a well-filled manuscript. Why should we not take the hint? Paul teaches us to "become all things to all men;" and himself conformed to the customs of the times, disputing, after the manner of the public teachers of the day, in the market place of Athens. Nevertheless, let them that can speak well, by all means, do so; and an ordinary speaker will be indulged frequently by almost any congregation, when necessity requires, and also for the sake of the variety.

An exercise to which skillful mathematical tutors frequently subject their pupils, is requiring them to demonstrate propositions independently of a diagram—charging the memory with the kind and relations of the angles, and the connection of the steps in the argument.—This, however, is so severe a task that it can only be required occasionally, demanding a stretch of the powers which minds of ordinary texture and toughness cannot long sustain. So, many subjects, lying at the very bottom of all that is held dear in our holy religion, cannot be discussed safely, and luminously enough to be taken in by the common mass of mind, when the speaker is unaided by notes or manuscript, without a mental exhaustion of the most fearful character. Shall not the mind be sometimes permitted to relax its tension a little, in these cases, and give opportunity for the affections to come into play? For it is certain, with all the possible aids, the whole man must sometimes be so absorbed in the argument, as to transform him for the time, into an impersonation of passionless intellect. Could the argument of any part of Bishop Butler's Analogy—and there is no part of it inappropriate to the pulpit—be grasped, in season and out of season, by a common or even first rate mind, and held sufficiently firm, to be made intelligible to a promiscuous audience, or even a highly cultivated one, unaccustomed to the subject-matter and trains of thought there introduced, without such aid? I may here be met with the suggestion that if preachers would confine themselves to "Christ crucified," these mental tasks might be avoided, and a simplicity, beauty and attractiveness thrown around the Gospel—a gushing warmth infused into sermons—at which formal arguments and study-elaborated essays, may aim in vain. But there is nothing else, in the intention of the Holy Spirit, in the Bible, but "Jesus Christ and him crucified." And these deep things of God, to which I refer, require to have their connection shown with that great central truth. To this end Paul labored in the Epistle to the Romans. Towards this point he conducted the sublime and far-reaching argument before the Areopagus at Athens. And the age in which we live demands a development and illustration of the great foundations of religious truth and philosophy which have never been so indispensable before. I know that it is not by might or by power but by the Spirit of the Lord that men are to be converted and saved. But how shall the preacher obtain a hearing, if men, cultivated to the highest point even, are permitted in their pride to regard them as "desiring to be teachers of the law knowing neither what they say nor whereof they affirm?" It is notorious that few preachers can hope to be heard, at this very moment, by distinguished professional men whom I could mention, if it were not indelicate. And how shall they believe on Him of whom they do not hear? Nor does God's Holy Spirit supersede the laws by which mind acts upon mind, and truth is impressed on the human heart.

If facts are demanded, I submit: That Chalmers is said to have admitted, on the advice of Andrew Fuller, twelve consecutive times, to extemporize, and to have made as many failures. President Edwards held his manuscript fast clenched in both hands. Davies and Dwight and Payson, I believe, uniformly used manuscript. Whitfield wrote, and committed to memory, and repeated again and again, in many cases. I need not inform my readers of the great success of these men. How much more, indeed, they might have accomplished in another way I cannot tell. The truth is, as in real spirituality—to be always distinguished from mere animal heat—sermons written with a heart full of the subject, will burn in the pulpit; and I have heard men read whole audiences into solemnity and tears, and kindle within their subject into almost prophetic fervor.

The conclusion of the whole matter, then, appears to be, that extemporaneous abilities, such as to be available on all occasions, are a gift earnestly to be coveted and cultivated; that for many persons, however, on some occasions, there is a more excellent way; and that ought to acquire the ability, if possible, to employ effectually either of the several methods, as occasion may require. T.

MONROEVILLE, Monroe Co., Ala., February 12, 1853.

Editors of the S. W. Baptist:—At a meeting of the Baptist Church at Monroeville, on Saturday the 5th of January last, a committee of three were appointed, consisting of A. Parker, John Daily and O. Parker, to draw up a suitable tribute to the memory of Elder ALEXANDER TRAVIS, and to report the same to the Church at the next meeting in February.—Consequently at a meeting of the Church held to-day, the above named committee reported the following preamble and accompanying resolutions, which were unanimously adopted:

Whereas, it has pleased Almighty God to remove from time to eternity our venerated friend and brother Elder ALEXANDER TRAVIS, who was for upwards of thirty years a minister of the Gospel in our midst. His sudden death has cast a gloom over the hearts of a numerous circle of friends and acquaintances, and has left a void which can never be filled. And at no time during his long ministerial career did his ardent zeal abate; but he ever seemed willing to spend and be spent in order that he might call sinners from the error of their ways, and point them to the Lamb which taketh away the sin of the world. Like his divine Master he went about doing good, and it appeared to be the great aim of his life to advance the interests of his Redeemer's kingdom on earth. In fine, "he was a burning and shining light, a brilliant star in the right hand of his Redeemer; and though no more seen in the moral firmament of the visible church reflecting the glory of his living Head, he is doubtless shining forth in the kingdom of his Father." His deep piety, unassuming yet so amiable manners, and disinterested benevolence endeared him to his friends, and gave an ardor to their attachment bordering on enthusiasm and rendered him the object of universal esteem and unbounded popularity. And in view of all the ennobling traits of his character, truly may we say a "great man has fallen in Israel." And since it is proper that we in a church capacity should pay a tribute of respect to his memory:

Be it therefore Resolved, That in the death of brother TRAVIS the Baptist Church has been deprived of one of her most pious, useful and efficient ministers; the community has lost a most exemplary citizen; and his family have been bereft of an amiable husband, an affectionate father and a kind and considerate master.

Resolved, That we bow in submission to the Divine decree that has deprived us of the fellowship and instructive example of this aged herald of the Cross; and that notwithstanding we mourn his death, we are comforted with the pleasing assurance that our loss is his eternal gain; and that in being removed from this world of trouble he is transferred to that bright world above, where the wicked cease from troubling and the weary are at rest.

Resolved, That we tender to his bereaved family our heartfelt sympathies in this afflictive dispensation of Providence and commend them to the kind care and keeping of that being "Who doeth all things well."

Resolved, That considering the long connection of bro. TRAVIS with the Bel- leme Baptist Association as her presiding officer, we think it appropriate to have his funeral preached at our next associational meeting; and that we commend to the Executive Board to appoint a suitable person for this duty.

Resolved, That the foregoing preamble and resolutions be spread upon the minutes of this Church.

After reading the foregoing preamble and resolutions the following amendment was proposed and accepted:

Resolved, That a copy of these resolutions be sent to the bereaved family, the deceased, and also a copy to the South-Western Baptist with our request for publication.

O. PARKER, Clerk.

For the South-Western Baptist.

The Diary of Aeneas.

JANUARY 1st, 1853.—This is the first day of the new year. I present myself before God for self-examination, with a eye upon the great commands, and as cording to the solution of our Saviour (found Matt. xxii. 34 to 40) of the paramount obligation on a man, i. e. love I God and love to his neighbor. I am bound to cry out, O my leanness! my leanness! And further, although I know that the revealed character of God as Christ is adorable and worthy of my profound worship, yet sensitively I feel plain perceive my love to a Christian man (because he is a Christian) than can to any of the names of the adorable Trinity; this witnesses to my stupid and lapsed condition. 2.—I saw a man to-day who had treated me unkindly. I am glad to find that I had a forgiving spirit. 3.—Though I have long since abandoned

POETRY.

Suspense.

BY KENNEDY DYER.

When all is known, the darkest fate
The smitten heart may learn to bear.
And feel, when time can not abate
The settled sadness of despair.
But who can well endure the grief
Which knows no refuge or defense—
That age of pain, in moments brief—
The untold anguish of suspense.

When once the first rude shock is past,
The heart may still the storm outdrive,
As, from the wrecked anchor it cast,
It finds support to breast the tide;
But thus to linger day by day,
A prey to that foreboding sense,
Which gives a pang to every day,
And agonizes with suspense.

To feel an ever present dread
Of some impending, nameless ill,
Is kinder than the swift when sped,
Which makes the wounded bosom thrill,
Then let me know the worst of fate.
Though it may rend with pangs intense,
For ever pains were e'er so great
As are the tortures of suspense.

And yet the heart that trusts in God
Can find a balm for every woe,
For his own hand upholds the rod,
And mercy teaches melting prayer;
O, then, my soul be strong in trust,
Whatever ills may be my doom,
Although the swelling heart may burst
While agonizing in suspense.

Sweet Visitors.

BY N. P. WILLIS.

How often creeps
My mother's voice,
Like a gentle breeze,
On my lonely bed,
Or down the unconscious slumber,
I dream of her melting prayer,
While pleasures maddly fly;
But, in the still, unbroken air,
Her gentle tones come stealing by;
And years of sin and manifold foe,
And leave me at my mother's knee.

The book of nature, and its print
Of beauty on the whispering wind,
Give still to me some eloquent
Of what I have been thought to be.
My heart is harder, and, perhaps,
My manliness hath drunk up tears;
And there's a mildew in the lapse
Of a few miserable years;
But nature's book is open yet,
With all a mother's lessons writ.

I have been out at eventide,
Beneath a moonlight sky of spring,
When earth was garmented like a bride,
And night had on her silver wing;
When bursting buds, and grassy green,
And waters sparkling to the light;
And all that makes the pulses pass
With wild sweetness through the night;
When all was beauty, then have I,
With friends on whom my love is flung,
Like myrrh on winds of Araby,
Gazed on where evening's lamp is hung.

And when the beautiful spirit there
Flung over all its golden chain,
My mother's voice came on the air,
Like the light dropping of the rain,
And, as the dew on the flower,
I've poured a deep and fervent prayer,
That our eternity might be—
To rise in heaven, like stars by night,
And tread a living path of light.

The Runaway's Return.

Well, here am I after my night's walk,
Once more in the village where I was born.
The sun is up now, and shining
Brightly. Things appear the same, and
yet different. How is it? There was
a big tree used to stand at the corner, and
where is Carver's cottage?

Three days ago I landed at Port-
smouth. It was on my birth day. For
ten long years have I been sailing about
on the sea, and wandering about on
land. How things come over me! I
prattled, as to now, but for all that, I could
of which is, into the "try like a child."

As yesterday since I ran
away from home. It was the worst
day I ever lived. I got up in
the morning at sunrise, while my father
and mother were asleep. Many and
many a time had I been unkind to my
dear mother and unkind to my father,
and the day before he had told me how
wrong I was. He spoke kindly and
sorrow, but my pride would not bear it.
I thought I would leave home. What
is it that makes me tremble so now?

My father coughed as I crept by his
door, and I thought that I heard my
mother speak to him; so I stood a mo-
ment with my little bundle in my hand,
holding my breath. He coughed again.
I have seemed to hear that cough in every
part of the world.

When I had unlocked the door my
heart failed me; for my sister had kissed
me over night, and told me she had
something to tell me in the morning.
I knew what it was; she had been knitting
me a pair of garters to give me on my
birth-day. I turned back, opened the
door to her little room, and looked at
her; but my tears fell on the bedclothes,
and I was afraid it would wake her.—
Half-blinded, I groped down stairs.

Just as I had gently closed the case-
ment rattled above my head, I looked up,
and there was my mother. She spoke
to me, and when I did not answer, she
cried loud to me. That cry has rung
in my ears ever since, ay, in my every
dream.

As I hurried away I felt, I suppose, as
Cain felt when he had murdered his
brother. My father, mother, and my sister
had been kind to me; I had been un-
kind to them, and in leaving them thus,
I felt as if I was murdering them all.

Had I been a robber I could not have
felt more guilty. But what do I say
that for? I was a robbing them from their
peace. I was stealing that from them
that the whole world could not make up
to them! yet on I went. Oh that I
could bring back that hour!

The hills look as purple as they did
when I used to climb up them. The
rocks are caving among the high elms
by the church. I wonder whether they
are the same rocks! There's a shiver-
ing comes over me when I get nearer
home. Home! I feel that there's no
home for me.

Here is the corner of the hedge, and
the old sea; but father is not sitting there.
There is the patch of ground that my
sister called her garden, but she is not
walking in it. And yonder is the bed-

room window; my mother's not looking
out of it now. That cry! that cry!

I see how it is. There are none of
them here or things would not look as
they do. Father would not let the weeds
grow in this fashion, nor the thistle fall
in; and my mother and sister never stuf-
fed that straw through the broken panes.

I'll rap at the door, any how. How
hollow it sounds! Nobody stirs. All
is as silent as the grave.

I'll peep in at the window. It's an
empty house, that's clear. Ten long
years! How could I expect it to be
otherwise? I can bear hard work, and
hunger and thirst, but I can't bear this!

The elderberry is in blossom; as it
was when I was a wayward and the woodbine
is as fresh as ever, running up to the
window that my mother opened to call
after me. I could call after her now,
loud enough to be heard a mile, if I
thought she could hear me.

It's of no use stopping here. I'll
cross the church yard, and see if the
clerk lives where he did; but he wouldn't
know me. My cheek was like the rose
when I went away, but the sun has
made it of another color. This is a
new gate. How narrow the path is be-
tween the graves. The old sun-dial, I
see it standing there yet.

The last time I was in the church my
father was with me; and the text was,
"My son, hearken the instruction of thy
father and forsake not the law of thy
mother." (Prov. 1, 8.) Oh, what a
memory! we bring upon us when we de-
cure our word.

My uncle lies under the yew tree
there, and he had a gift of a quite to
it. It's written all over his tombstone,
"IN MEMORY OF JAMES HAYCROFT."
But what is the name under? "WALTER HAYCROFT!"
My father! my father!—AND MARY
HIS WIFE. Oh! my mother and you
both gone! God's hand is heavy upon
me! I feel it in my heart and soul.

And there's another name yet, and
it's freshly cut, "ESTHER HAYCROFT,
THEIR DAUGHTER, AGED 24." My
father; my mother! and my sister!—
Why did not the sea swallow me up
when I was wrecked! I deserved it. I
feel, bitterly feel the sin of disobedience.
What is the world to me now.

Memor of General Washington.

The Savannah Courier has some in-
teresting facts in regard to the life and
habits of General Washington, which
have never before appeared in print.—
These facts are taken from the manu-
script copy of an autobiography of Rev.
Wm. McWhir, D. D. Dr. McWhir,
as is well known, was a native of Ire-
land, and educated at Belfast and Glas-
gow. He was one of the most accom-
plished scholars and the most successful
teachers in the nation. He was, soon
after his arrival, chosen the principal of
the Academy of Alexandria, which post
he filled for ten years. His advantages
of frequent and familiar intercourse with
General Washington, gave him an au-
thoritative opportunity of speaking with
the utmost accuracy in regard to his char-
acter and habits. The extracts which we
give below will be read with the deepest
interest. Dr. McWhir arrived in Alex-
andria in November, 1784. In his bio-
graphy he says:

A few days after I reached Alexan-
dria, a meeting of the citizens was called
to take into consideration the establish-
ment of the Academy, and at this meet-
ing I was chosen the teacher. They in-
sured me a competent salary, to be in-
creased with the prosperity of the school.
As people flocked into the country from
all quarters, after the war, it was with
difficulty that we could hire rooms for
the accommodation of the pupils.

Within a year, another meeting was
called, at which they determined to erect
a building of brick for an Academy.—
Trustees were appointed, and General
Washington, who had now returned to
Mount Vernon, was elected President of
the board. The building was speedily
erected, and in consequence of General
Washington being President of the board
of Trustees and sending two of his
nephews to the school, George and
Lawrence Washington, and the teacher
being a regular bred scholar from the
old country, the school suddenly rose in
public favor. General Washington gave
to the Academy the interest of £1,000
annually, which was designed to support
twenty indigent scholars. The sons of
men of distinction and wealth, chiefly
from Maryland and Virginia, were sent
in considerable numbers, so that I was
under the necessity of employing three
or four assistants.

It was during the first year of my re-
sidence in Alexandria, that I first saw and
obtained an introduction to Gen. Wash-
ington. I preceded him but a few days
on my journey to Alexandria. The
whole country was upon tip-toe. A
thousand questions were addressed to
me: "Where is he? Did you see
him? When will he be here?" I par-
took of the general enthusiasm and ad-
miration, for Gen. Washington was as
great in Ireland as he was in America,
and words cannot express the admiration
and wonder, and reverence, with which
I had contemplated his character before
I came to America.

A few days after his return to Mount
Vernon, then as he was, and as he ever
will be, in all human probability, the
greatest man in the world, in company
with a countryman of mine, Colonel
Fitzgeralds, one of Washington's aids,
I visited him. At the dinner table, Mrs.
Washington sat at the head, and Major
Washington at the foot. The General
sat next Mrs. Washington on her left.—
He called upon me to ask a blessing be-
fore meat. When the cloth was about
to be removed, he returned thanks him-

self. Mrs. Washington, with a smile,
said, "My dear, you forgot that you had
a clergyman dining with you to-day."

With equal pleasantness, he replied,
"My dear, I wish clergyman and all men
to know that I am not a graceless man."
I was frequently at Mount Vernon, and
saw him frequently at Alexandria; nor
did I ever see any person, whatever
might be his character or standing, who
was not sensibly awed by his presence.

The vivacity and grace of Mrs. Wash-
ington relieved visitors of some of that
feeling of awe and restraint which pos-
sessed them. He was uniformly grave,
and smiled but seldom, but always agree-
able. His favorite subject of conversa-
tion was agriculture, and he scrupulously
avoided, in general society, topics
connected with politics, or the war, or
his own personal actions. As all the
world knows, he was most regular in his
habits. He went into his study, it is
said, about 4 o'clock in the morning.—
He continued there until breakfast,
which he took with his family, and then
visited his plantations. He returned at
noon, and his dinner hour was 3 o'clock.
He was then open to the calls of his
friends and to the society of visitors.—
No one acquainted with his habits
thought of calling upon Gen. Washing-
ton in the morning. He took the liveli-
est interest in our academy, and in the
cause of education generally, and uni-
formly attended our exhibitions.

The publishers will also from time to time
present gratuitously to their regular subscribers
large and handsome engravings, suitable for
frames, issued in the form of the United States,
by the very best artists of the United States,
which will form a collection of Pictures alone
worth more than the cost of their subscrip-
tion. These engravings will embrace magnifi-
cent views of the most interesting and impor-
tant historical events, American and Foreign
Battle Fields, &c.

The year 1853 is the most auspicious of any,
during the past century, for the commencement
of such a new work as the Great World's Fair,
which opens in New York in May next, will be
one of the most important and interesting events
which has occurred in this city since its founda-
tion. Here will be congregated the most perfect
specimens of mechanical skill and manufacture
from all parts of the world, and the most curi-
ous productions of Art and Science. Every citizen
of the New World will feel deep interest in the
most minute details of this National Congress,
and be anxious to be looked back to, with pro-
found pleasure, during the many ensuing years.
In order to present this great exhibition to the pub-
lic, in the most impressive manner, and to pre-
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of art, illustrations of all articles of interest in
the vast Exhibition, accompanied by the most in-
teresting descriptions thereof. The first volume
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the United States, and having every facility for
expressing themselves of every detail connected
with the World's Fair, the Publishers feel con-
fident of insuring to their patrons a publication of
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RICHARD FURMAN, A. M.,
Instructor in Languages.
MAJ. E. M. HOLLOWAY,
Instructor in Primary Department.

THE Eleventh Annual Session of this Insti-
tution commences on the 1st day of Oc-
tober next. The Board of Trustees feel gratified
in being able to announce that Professor
WILKINSON will have charge of this Institution
in future, assisted by Prof. R. FURMAN. These
gentlemen are too well known, and their
merits too well appreciated, to need a word
of commendation at our hands. Maj. HOLLOWAY's
success the past session is a sufficient
guaranty of his aptitude at imparting instruc-
tion.

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THOS. H. LEE, N. WALLER, Secy.
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Merchants and others visiting our city would
do well to call before purchasing. Our stock is
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January 21, 1853. 39

Barnum & Beach's New Paper.

THE ILLUSTRATED NEWS

Six Cents per Copy.

P. T. BARNUM, Special Partner;
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THE Proprietors desire to call attention to the
fact, that Alfred E. Beach has become asso-
ciated with this concern, contributing an addi-
tional capital of \$20,000, and that the liberal
amount of \$60,000 is now especially devoted to
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The Illustrated News will be published week-
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Characters, and all matters of general interest
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care will be bestowed on the literary Department.
Each number will contain the latest intelligence
from all parts of the world, with Market Reports,
&c. &c. Due attention will also be paid to the
Religious, Scientific and Agricultural interests
of the country, and frequent appropriate illu-
strations will be given.

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,
sketches and views in all parts of the globe, Por-
traits of Public Men, scenes in our National
Capitol, Autographs and Biographies of Eminent
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strations will be given.

ARTIFICIAL PRODUCTION OF FISH.—
The French Government is continuing to
act on the admirable discovery of Gelin
and Remy, fishermen of the Vosges, for
artificially founding the eggs of fish.
It has, in particular, caused it to be prac-
tised on a grand scale at Huningen; and
the fish produced by it there are, on ar-
riving at a certain degree of maturity, to
be sent into different rivers and canals.
In the southern Departments, also, the
same system has been practised with ex-
traordinary success. It consists in col-
lecting the spawn of the female fish, in-
stead of allowing them to deposit it in the
beds of rivers, and in applying it to the
bed of males, instead of leaving the males
to do it themselves. The eggs thus pre-
pared are preserved until they become
hatched. The consequence is, that many
thousand fish are thus produced from
each female's spawn, whereas only very
few indeed are obtained when the fish are
left to effect the fecundation of them-
selves, owing to the eggs being devoured
by other fish, washed away, or injured
by dirt. Rivers, streams, canals, lakes,
and ponds can thus be made to teem with
fish, and a new branch of commerce is
thence created, whilst an abundant sup-
ply of wholesome food is obtained. The
expense of applying the system of Remy
and Gelin is very trifling indeed. These
men have been recompensed by the Gov-
ernment for the great services they have
been the means of rendering to the pub-
lic. Their plan is applicable to all sorts
of fish that spawn in rivers.

GALS ON HORSES.—A correspon-
dent of the Spirit of the Times, writing
from France, says it is the practice in
that country, when horses get their hair
rubbed off, or the skin scarified, to apply
a blister to the part at once. This, if
applied as soon as the injury is done,
will, it is said, restore the growth of hair.
He states that it has never been known
to fail when applied in time.

GREEN.—If young, the bill will be
yellow, and the feet limber. If old, the
bill and feet will be red and dry.

WILD AND TAME DUCKS.—If young,
they will be limber footed; if fat, hard
and thick on the lower part of the body.
A wild duck has red feet, and smaller
than tame ones.

TURKEYS.—If young, the legs will be
black and smooth, the eyes lively and
the feet pliable. If old, the eyes will be
sunk and the feet dry.

HENS.—If their combs and legs are
rough, they are old; if smooth and limber,
they are young.

WARE-HOUSE NOTICE, 1852.

GILMER & CO.,
Warehouse & Commission Merchants.

Brick Cotton Sheds and Close Storage.
THE undersigned begs leave to tender
1. 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 patronage.
They now have READY for the reception of Cotton
their NEW BRICK WAREHOUSE, situated on
the property so well known as Bibb & Nickels'
Warehouse, which for convenience will be un-
questionably the best in the city; also, their new
CLOSE STORAGE WAREHOUSE, situated im-
mediately in front of their old stand; and with
these additions to their present large capacity
for storage, they may safely promise their customers
that their Cotton and other produce will be
well sheltered and taken care of. Each of their
Cotton Warehouses is provided with large cisterns.
From the locality of their Warehouses—imme-
diately on the bank of the river—they are en-
abled to offer extra inducements as to promptness
and dispatch in their shipping department, as
well as security in case of fire. Each of their
Cotton Warehouses is provided with large cisterns.
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and dispatch in their shipping department, as
well as security in case of fire. Each of their
Cotton Warehouses is provided with large cisterns.

Special attention given to the sale of Cot-
ton.—All consignments of Cotton per Railroad,
received free of drayage to the shipper.
They offer for sale, at the lowest market
prices—
1000 pieces best Kentucky Bagging;
100 coils " " Rope—a premium
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100 bales India Bagging.
Also, GINS of Griswold, Taylor and Carter's
make.
Montgomery, Ala., Sept. 17, 1852. 35

Mount Lebanon Female Institute.

THE Trustees of the Mount Lebanon Female
Institute are desirous to engage the services
of a Lady to act as Principal of this Institution.
To one of known ability and experience, a salary
of Six Hundred Dollars, with other pre-emptive ad-
vantages, will be guaranteed. Few, if any, local-
ities in North Louisiana, offer more facilities for
the education of a Female school of high
character than Mount Lebanon.

It is desirable that the school open on the first
Monday in May next.

Address M. ARDIS or
J. GIBBS, Secy.,
Mount Lebanon, Bienville Parish, La.
March 4, 45-30.

EAST ALABAMA FEMALE COLLEGE.

FACULTY.

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 K. A. BILLINGSLEY, Instructor in
Logic, Rhetoric and Mineralogy.
Miss F. C. BACON, Instructor in Natural
Theology, History and Physiology.
Miss C. M. STURTEVANT, Instructor in
Modern Languages and the Ornamental Branches.
Miss M. A. WOMACK, Instructor in the
Preparatory Department.
Dr. S. M. BARTLETT, Principal in the Music
Department.
Miss M. F. WILLIAMS, Music.
Miss ———, Music.

SUPERINTENDENTS IN SEVERAL DEPARTMENTS.
MR. & MRS. JAMES M. NEWMAN.
Classes in Composition, Penmanship,
Reading and Spelling, are so distributed to the
different members of the Faculty, as to se-
cure to every pupil the most thorough in-
struction in those branches.

The Autumnal Term will commence on
the 14th of September, under very favorable
auspices. The large and elegant building
now nearly finished, will then be ready for
the reception of boarders.
With regard to the facilities afforded to the
student, it is proper to state that the Institu-
tion is furnished with an excellent and well
selected Library, a good Apparatus, a Cabi-
net of minerals, and with numerous speci-
mens of the most valuable quadrupeds and
other animals, prepared expressly for the Col-
lege.

The Trustees consider themselves very for-
tunate in the steward of the college, Mr. J.
M. Newman. Being a member of the Board
of Trustees, and a warm friend to the cause
of education, Mr. N. feels a deep solicitude
for the prosperity of the Institution. The
work of the college is so arranged as to re-
sult in a lady eminently suited for the under-
taking, are so well known, that a formal
commendation is unnecessary.

That the President may have the constant
supervision of the pupils, and give attention
not only to the cultivation of their minds, but
also to the improvement of their morals and
their manners, it is earnestly requested that
particularly, who come from abroad, should
board with him in the Institution. It is the firm
conviction of the Trustees and Faculty that by this
means alone, will the highest benefits accrue.

Uniform.
For Summer, On Ordinary Occasions.—Dress,
Pink calico or gingham. For the larger girls,
white linen collar and cuffs. For the smaller
girls, white apron. Cape, if worn, of the
same material as the dress. Green sun bon-
net.
For Public Occasions.—Dress, white muslin
or cambric. Bonnet, plain straw, lined with
white and trimmed with blue lustrous ribbon.
For Winter, Ordinary Occasions.—Dress,
Green worsted; sack of the same material;
white linen collar and cuffs; brown sun bon-
net.

Public Occasions.—Dress, Isabella blue worst-
ed; sack of brown worsted; white linen col-
lar and cuffs; bonnet, plain straw, trimmed
with cherry ribbon.

Expenses.
FOR TUITION,
Autumnal Term, four months, \$15
Spring Term, do. do. do. 15
Primary Class, 10
Preparatory Class, 12
College Course, 20
French, Latin or Greek, 8
Piano or Guitar, 22
Drawing and Painting, 10
Oil Painting, 16
Needlework and Embroid., 15
Work per Lesson, 1
Tuition in Vocal Music to the whole School
free of charge.

No charge is made for Pens, Ink or Paper
for Compositions, Blank Books, Slates, Pen-
cils, use of Library, use of Instruments, Serv-
ants hire or Fire wood.

For Board,
Board, (exclusive of wash and
lights), per week, \$10
Board, including
Aug. 18, 22-4f

JUDSON

SEMINARY, INDEPENDENT,
MARION, ALABAMA.

THE number of Professors, Teachers, &c.,
constantly engaged in the Institution is
fourteen.
The number of students at this date, is
one hundred and ninety-five—from Alabama,
Georgia, Florida, Mississippi, Arkansas, Loui-
siana, and Texas.
For more than fourteen years, the Judson
has enjoyed a patronage unequalled in the
South.
From the fifteenth of February to the first
of March, will be a favorable period for the en-
tering of new students, although pupils are
received at all times.
The Semi-Annual Concert will occur on Fri-
day, the 18th of February.
M. P. JEWETT, Principal.
January 12, 1853. 39

EAST TENNESSEE UNIVERSITY,

KNOXVILLE, TENNESSEE.

THE Summer Session of this Institution will
commence on the 21st of February. The
Hon. W. B. Reese, late Judge of the Supreme
Court of Tennessee, well known and known
for his varied attainments in Science and Litera-
ture, now fills the Presidency of the University.
The faculty consists of five officers, affording am-
ple and thorough instruction in all the various
branches of Science embraced in the very best
literary institutions of the country. The Insti-
tution contains three Departments of Study, viz.,
the College, the English or Scientific, and the
Preparatory. Tuition in the Collegiate Depart-
ment is \$21 per session; in the Preparatory \$13;