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WILLIAMS, CHILTON & ECHOLS, Proprietors.

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RELIGIOUS MISCELLANY.

Circular Letter.

The Ministers and Delegates composing the
Welsh Neck Association, to the
Churches they represent, send Christian
love.

BELOVED BRETHREN:—We invite
your attention to the discussion of the
following question: "Is it consistent
with the profession of Christian parents,
to permit their children, under their im-
mediate government, to attend dancing
parties, or dancing schools?"

This question assumes a grave impor-
tance, in view of the fact that, in many
communities, dancing is extensively prac-
tised, and that, by many professed Chris-
tians, it is regarded as a harmless amuse-
ment, and as a graceful and necessary
accomplishment. If these things be so,
it is highly important that we should
know what views to entertain, and what
position to take, as Christians, in respect
to this fashionable amusement. If it is
unlawful, consistent with the Christian
profession, and in no way incompatible
with the life of godliness, we should not
oppose it. But if it is injurious in its
tendencies, inconsistent with the Chris-
tian profession, and withering in its influ-
ence on the prosperity of spiritual reli-
gion, then we should set our faces against
it with an unmitigated and determined
opposition. Before answering the ques-
tion proposed for our discussion, let us
view the subject in a general aspect, and
endeavour to show the impropriety of
professed Christians participating in, or
sustaining in any way, the practice
of dancing. And if we shall succeed in
this, the answer to the question will be
obvious and easy.

And here we would premise that dan-
cing, *per se*, is not wrong. There is
nothing in it, connected with the mere
rotation of the body, that is to be specially
objected to. But when viewed in its par-
ticularity—in its relationships—in its ten-
dencies—in its inevitable effects—it is
altogether a different thing. There is
nothing in my simply getting down upon
my knees; but when I get down upon
my knees before an idol god, for the pur-
pose of rendering homage to it, I com-
mit a treason against high heaven, and
give myself in the guilt of idolatry.

Out of our investigations, it is
important for us to gather all the infor-
mation we can upon the subject, from the
Scriptures. If we are Christians, to the
Bible we look as our standard, and by its
directions we are willing to abide. And
the more desirable for us to weigh
the scriptural allusions to the act
of dancing, inasmuch as some
pretended to deduce an argument
from the Bible in favour of dancing.—
Dancing is indeed mentioned in the
Scriptures; but let us see in what
connection it is there presented.

We find that two kinds of dancing are
mentioned in the Bible. One was a *re-
joicing act*, expressive of grateful joy for
some signal deliverance or unusual mercies,
and in the performance of which the
dancers did not unite. See the following
passages: Exodus, xv., 20; Judges, xii.,
11; Samuel, xviii., 6; II. Samuel, vi.,
14; Psalms, xxx., 11; Jeremiah, xxxi.,
13.

In each of these instances some sig-
nificant deliverance had been effected or some
valuable blessing bestowed. In com-
parison of the act, and as a token of
gratitude, the dance was performed; but
it was not a religious act, and in it the
dancers did not unite.

The other kind of dancing mentioned
in the Bible was a *social amusement*, to
which a religious service had been per-
formed, and those who participated in it
were deemed irreverent and profane.—
These instances are mentioned: 1. In
the case of "the vain fellows," to whom
Solomon alludes in II. Samuel, vi., 20; 2.
In the case of the "irreligious families"
spoken of in the chapter of Job, "who say of
God, 'Why do we die?' and 'Why do we
suffer?' and 'Why do we die?' and 'Why
do we suffer?' and 'Why do we die?' and
'Why do we suffer?'"

As a social amusement, recorded in the
Scriptures, you will find in the 14th chap-
ter of Matthew. It is the memorable
case of the daughter of Herodias. When
Herod's birthday was come she danced
before him, and pleased him. And the
price of the pleasure afforded to the fas-
cinating Tetrach, by that dancing girl, was
the head of John the Baptist. We hope
that dancing professors of religion will
no more look to the Bible, in making
out a plea for their consistency.

That dancing, as it is practised in the
present day, is in no sense a religious
service, will be readily conceded. Noth-
ing of what is religious is connected with
it. It is not performed in commemora-
tion of any of the blessings of Providence,
nor as an expression of grateful joy.
It is a *social amusement*, and, as
such, it belongs to the same category
with the dancing upon which Michal
animadverted so severely—which was
taught to the children of the irreligious,
as mentioned in the Book of Job, and
which was practised so expertly by the
daughter of Herodias, when she gained
in recompense the head of a holy martyr.

In inquiring farther into the character
of this practice, let us consider 1. By
whom it is advocated? 2. What are its
accompaniments? 3. What are its ten-
dencies and its effects?

1. By whom is it advocated? It is
emphatically a worldly fashion, and its
most zealous advocates will be found in
the ranks of those who are most unscrupu-
lously addicted to "the pomps and
vanities of this wicked world." Serious
and pious persons, in every age, as a
general thing, have lifted their voice
against it. And the more sober-minded
in our communities, who do not even
make any pretence to religion, look upon
it with distrust, if not with aversion.

There have been professors of religion
who have favoured it, and doubtless
Christians amongst them. But, in so
doing, have they strengthened the evi-
dences of their spirituality? Have they
not, on the other hand, weakened their
influence as Christians, and furnished in-
contestible proof of their conformity to
the world? Where a few Christians
have spoken in favour of dancing, the
voice of the thousand has been against it.

Nay, show us one Christian eminent for
his spirituality, illustrating the higher at-
tainments of meekness, of charity, of pa-
tience, of faith, always abounding in the
work of the Lord, but an advocate of
dancing, and we will give up this part
of the argument. We know that multitudes
of Christians, of large experience in di-
vine things, and whose holy influence
proclaims the elevation of their piety, are
accustomed to regard dancing as one of
the influences most hostile to the soul.

But who are the advocates of dancing?
The thoughtless, the gay, the giddy, the
profligate, "the lovers of pleasure more
than the lovers of God." Nowhere upon
earth will you more certainly find a col-
lection of such characters than in the ball-
room. It is to them a genial climate. It
is an atmosphere in which they thrive,
and all their graces flourish. Dancing
masters are generally from France. The
French are a nation of dancers. This is
their favorite amusement, and often, by
their giddy peasantry, the sacred hours
of the Lord's day are spent in the "jo-
cund song and the merry dance." And
to France we look, as the land of gaiety
and of irreligion. The advocates of the
dance will ever be found identifying
themselves with the gayest and giddiest
children of this world. And if this is a
position which the Christian can occupy,
consistently with his profession, judge ye.

2. What are the accompaniments of
the dance? "Music and song," it will
be replied. Yea, and something more
—always levity and frivolity—frequently
wassail and revelry. Cheerfulness is a
desirable quality—it is the will of God
that his creatures should be cheerful. In
cultivating this quality, we not only en-
hance our own enjoyment, but we con-
tribute materially to the comfort and en-
joyment of others. But cheerfulness and
frivolity are essentially different and
distinct. Cheerfulness is the offspring of
a calm and contented mind—it enjoys with
gratitude the prosperities of life, and looks
with a hopeful eye upon its adversities.
Frivolity is the child of unnatural excite-
ment—the production of a mind that has
lost its balance, and that is beating about
amidst the waves of vain and idle plea-
sure, like a ship at sea, without chart or
pilot. It is the Christian's duty to be
cheerful—it is his shame to be frivolous.

Cheerfulness fits us the better for every
duty of life; frivolity unfits us for any
duty of life. Cheerfulness indicates hap-
piness; frivolity is frequently the resort
of those who would drown the voice of
an accusing conscience, and in whose
bosoms are taking root the seeds of mis-
ery and the germs of despair. Cheerful-
ness will not be regretted in a dying
hour; but frivolity will plant the pillow
of death with a thousand stings. The
exhilaration and excitement of dancing
are not cheerfulness; they do not spring
from the calmness and contentment of
the mind; they do not rest upon a ra-

tional basis; they do not afford the
smallest indication of internal quietness
and peace; they are the effect of the ut-
ter abandonment of the mind to thought-
lessness and levity, and therefore they
constitute the highest style of frivolity.—
But as dancing is always accompanied by
levity and frivolity, so also is it frequen-
tly accompanied by wassail and revelry;
and these would always be its accompan-
iments, if they were not interdicted by
the restraints of a higher civilization. In
many uncivilized lands what indecent or-
gans are attendant upon the dance! In
the less moral parts of Christian lands,
how often dancing is the companion of
drinking and debauchery! And even
where intelligence and refinement prevail,
alas! how frequently is it associated with
wassail and revelry! The night, which
has been given for the repose of nature,
is selected as the season most suitable to
its celebration; and the long hours, to
which should be invited "Tired nature's
sweet restorer, balmy sleep," are worn
out in "revelry, and dance, and frantic
song." The morning returns, and the
poor minions of the dance, with dull eye,
and pale face, and wearied limb, and vacat-
ed mind, enter sluggishly upon their
accustomed avocations, or give to unre-
freshing repose the hours which were in-
tended for the active duties of life.

But, 3. What are the tendencies and
the effects of dancing? One thing is
certain, that it is in no way productive
of good. Show us one solid benefit result-
ing from it, and we will forever hold our
peace. What Christian grace is elevated
—what moral virtue is promoted by dan-
cing? In what respect does it elevate
the mind, or improve the heart? How
does it contribute to the happiness of the
individual, or how does it qualify him to
contribute to the solid happiness of oth-
ers? "Ah," thought I, "A little child shall
lead them."

Another day, as I passed the carriage
factory, I saw the young mechanic at
work on a wheel. The rough body of a
carriage stood behind him, and there,
wrapped up snugly, all hooded and
cloaked, sat a dark-eyed girl, about a year
old, playing with a shaggy dog. As I
stopped, the man looked from his work,
and turned admiringly toward the little
companion, as much as to say, "See
what I have here!"

"Yes," thought I, "and if the little
lady ever gets a glance from admiring
swains as sincere as that, she will be in
luck."

Ah, these little children! little wite-
ches! pretty even in all their thoughts and
absurdities! winning even in their sins
and iniquities! See, for example, yonder
little fellow in a naughty fit; he has
shaken his long curls over his deep blue
eyes, the fair brow is bent in a frown, the
rose-leaf is pushed up in infinite defiance,
and the white shoulder thrust naughtily
forward. Can any but a child look so
pretty even in its naughtiness. Then
comes the instant change; flashing smiles
and tears as the good comes back all in a
rush, and you are overwhelmed with pro-
testations, promises and kisses. They
are irresistible, too, these little ones.—
They pull away the scholar's pen; tum-
ble about his papers; make somersets
over his books; and what can he do?
They tear up newspapers, litter the car-
pets; break, pull and upset, and then
jabber their unintelligible English in self-
defence; and what can you do for your-
self?

"If I had a child," says the precise
man, "you should see."
He does have a child; and his child
tears up his papers, tumbles over his
things, and pulls his nose, like all chil-
dren; and what has the precise man to
say for himself? Nothing! He is like
everybody else; "a little child shall lead
him."

Poor little children, they bring and
teach us human beings more good than
they get in return. How often does the
infant, with its soft cheek and helpless
hand, awaken a mother from worldliness
and egotism to a whole world of new and
higher feeling. How often does the
mother repay this by doing her best to
wipe off, even before the time, the dew
and fresh simplicity of childhood, and
make her daughter too soon a woman of
the world, as she has been.

The hardened heart of the worldly
man is touched by the guileless tones
and simple caresses of his son, but he
repays it in time, by imparting to his boy
all the crooked tricks, and hard ways,
and callous maxims which have undone
himself.

Go to the jail, the penitentiary, and find
there the wretch most sullen, brutal and
hardened. Then look at your infant
son. Such as he is to you, such to some
mother was this man. That hard hand
was soft and delicate; that rough voice
was tender and lisping; fond eyes fol-
lowed as he played, and he was rocked
as something holy. There was a time
when his heart, soft and unknown, might
have opened to questions of his Maker,
and been sealed with the seal of heaven.
But harsh hands seized it, and all is over
with him forever.

So of the tender, weeping child; he is
made the callous, heartless man; of the
sneering sceptic—of the abandoned—and
this is what the world does for the little
one.

There was a time when the divine One
stood upon the earth, and little children
sought to draw near him. But harsh
human beings stood between him and
them, forbidding their approach. Ah,
has it not always been so? Do not even

we, with our hard and unsoftened feeling,
our worldly and unscriptural habits and
maxims, stand like a dark screen be-
tween our child and its Saviour, and
keep, even from the choice bud of our
heart, the radiance which might unfold it
for paradise? "Suffer little children to
come unto me, and forbid them not," is
still the voice of the Son of God; but
the cold world still closes around and
forbids. When, of old, disciples would
question their Lord of the higher myster-
ies of his kingdom, he took a child and
set him in the midst, as a sign of him
who would be greatest in the kingdom of
heaven. That gentle teacher still acts
the little child in the midst of us.

Wouldst thou know, O parent, what
is that faith which unlocks heaven? Go
not to wrangling polemics, or creeds or
forms of theology, but draw to thy bosom
thy little one, read in that clear and trust-
ing eye the lesson of eternal life. Be only
to thy God as thy child is to thee, and
all is done. Blessed shalt thou be in-
deed; "a little child shall lead thee."—
Mrs. H. B. Stone.

Was she a child of God?
"What do you think of Mary F.—
state of mind?" said a lady to her pas-
tor; "it is distressing to see a person in
such gloom and darkness."
"Yes," replied Dr. T., "but I
believe Mary is a true Christian. I sat
an hour by her bedside yesterday. When
I entered her room, she was as usual des-
ponding and sad. She could not be-
lieve that one who really loved Jesus
would be so sinful, so unfeeling as she
was. When I spoke of the fulness and
freshness of the gospel, she replied, "Oh
yes, I know Christ will save all who
come to him; but I fear I have never
come to him, and that by my hardness of
heart I have grieved the Spirit."

"I felt great compassion for the poor
woman," continued Dr. T., "for
every line of her countenance showed the
intensity of her suffering; but believing
that much of it was attributable to bodily
disease, I thought it best to endeavor
turn her thoughts away from herself.—
Having just received a missionary jour-
nal, I opened it and read aloud an ac-
count of a revival in a mission school in
India, in which several heathen youth
had been converted. Looking up acci-
dentally, I found an astonishing change
had come over poor Mary. The shad-
dows had passed away from her face,
and her eye was beaming with joy: "Oh
those blessed youth," said she, "redeem-
ed from a life of sin, from eternal death,
and made heirs of eternal life—yes, eter-
nal life! it is joyful news!"

"Now," said Dr. S. "I do not be-
lieve any but a true Christian would take
such delight in hearing of souls con-
verted to Christ. Mary contributes too to
the spread of the gospel. Poor as she
is, her little offering, a ten-cent piece
wrapped in a bit of brown paper, is sure
to come to the monthly concert. I hear
much more for some souls at ease in my
church, than for Mary, trembling and
doubting as she is."

A few months after this conversation,
Mary's spirit was released from the poor
suffering body; and her end was peace,
aye, more, triumph. Every dark cloud
was rolled away; she felt the presence
of her Saviour, and knew that his arm
was underneath her. "I can trust Jesus,"
she said; "he has pardoned all my sins.
Oh, what a glorious Jesus, who can save
such a soul as mine!"

Just before her lips were closed in
death, she repeated that exclamation
which has burst forth from so many hearts
since it first gushed in that of the great
apostle, "O death where is thy sting?
O grave, where is thy victory? Thanks
be to God, which giveth us the victory
through our Lord Jesus Christ." And
when she could speak no longer, her
face was turned upward beaming with
hope and joy. Then the eyelids closed,
the lips quivered—the soul had passed
away.

Love to the souls of men is one of the
tests of love to Christ, and saving faith in
him.

THE FIRE-SIDE.—The fireside is a
seminary of infinite importance. It is
important because it is universal, and
because the education it bestows, being
given in with the wool of childhood,
gives form and color to the whole tex-
ture of life. There are few who can re-
ceive the honors of a college, but all are
graduates of the hearth. The learning
of the university may fade from the re-
collection, but the simple lessons of home,
enamelled upon the heart of childhood,
defy the rust of years, and outlive the
more mature but less vivid pictures of
after days. So deep, so lasting, indeed,
are the impressions of early life, that you
often see a man in the imbecility of age
holding fresh in his recollection the events
of childhood, while all the wide space
between that and the present hour is a
blasted and forgotten waste. Such is the
fireside—the great institution for the edu-
cation of men.

THE RESISTLESS ARGUMENT.
Mr. Van Lennep, missionary to Con-
stantinople, states an interesting fact re-
specting a Turkish pasha, who in a re-
cent trip of the steamer from Smyrna,
converted very fluently and intelligently
with the passengers in French and Ital-
ian, on European science, art and polit-
ics. In the course of conversation, he
told them that if they supposed, from
his acquaintance with the language, he
had adopted the religious views of their
people, or was a sort of infidel, like man-
y of his people who had become half
Europeanized, they were mistaken, as
he was a real Musselman, a Turk of the
old stamp. "But," said he, "if I were
to renounce my old religion, I should
become a Protestant." As they all ex-
pressed surprise, he went to the library
of the steamer, and taking up an Eng-
lish Bible, asked them if they had read
it. They all said they had not. "Read
it," said he, "and you will know my rea-
son; I read it once through in Italian"
—and pointing to his head and heart—
"it remained here and here."

THOUGHTS OF HEAVEN.—If heaven
doth not enter into us by way of hol-
iness, we shall never enter into heaven
by way of happiness. If you would lay
up a treasure of glory in heaven, lay up
a treasure of grace in your hearts. If
your souls are rich in grace, they will be
rich in glory. The more you do for
God in this world, the more God will do
for you in the world to come. As heaven
is kept for the saints of Christ, so they
are kept for heaven by the Spirit. In
heaven, all God's servants will be abun-
dantly satisfied with his dealings and dis-
pensions with them; and see how all
conduce, like so many winds, to bring
them to their heaven; and now even the
roughest blasts helped to bring them
homeward. How can we expect to live
with God in heaven, if we love not to
live with him on earth? If thou lovest
to worship God here below, God will
take thee up to worship him above.—
"Thou shalt change thy place, but not thy
employment. Heaven is a day without
a cloud to darken it, and without a night
to end it. We would be seated in the
heavenly Canaan, but are loth to be
scratched with the briars and thorns of
the wilderness. In heaven there is the
presence of all good and the absence of
all evil. Grace and glory differ but as
the bud and blossom. What is grace
but glory begun? What is glory but
grace perfected? We may hope for a
place in heaven. If there will be any
grief in heaven, sure it will be for this,
that we have done no more for God on
earth.—Masson.

ON ATHEISM.—"I had rather," says
Sir Francis Bacon, "believe all the fab-
bles in the Talmud and Koran, than this
universal frame is without a mind. God
never wrought miracles to convince Athe-
ists, because his ordinary works are suf-
ficient to convince them. It is true a lit-
tle philosophy inclineth men's minds to
Atheism; but depth in philosophy bring-
eth them back to religion; for while the
mind of man looketh upon second causes
scattered, it may sometimes rest on them,
and go no farther; but when it beholdeth
the chain of them confederate and linked
together, it must needs fly to Providence
and Deity."

THE POOR MAN AS RICH AS THE RICHEST.
The Hon. Edward Everett, in one of
his beautiful speeches in Boston the other
evening, (at the dinner of Mr. Bar-
ring) argued in his felicitous style, that
there could be no antagonism between
capital and labor. The owner of capital,
he said, in England or America, re-
ally reaps the smallest portion of the ad-
vantages which flow from its possession
—he being but a kind of head book
keeper, or chief clerk to the business
community. He may be as rich as
Croesus, but he can neither eat, drink
nor wear more than one man's portion.
Mr. Everett said he remembered hearing
a jest made about Mr. Astor's property,
which contained, he thought, a great deal
of meaning—a latent, practical philoso-
phy. Some one was asked whether he
would be willing to take care of all Mr.
Astor's property—eight or ten millions
of dollars—merely for his board and
clothing.

"No," was the indignant answer; "do
you think me a fool?" "Well," rejoins
the other, "that's all Mr. Astor himself
gets for taking care of it; he's found
that's all. The houses, the warehouses,
the ships, the farms which he counts by
the hundred and is obliged to take care
of, are for the accommodation of others."
"But he has the income, the rents of all
this mighty property, five or six thou-
sand dollars per annum." "Yes, but
he can do nothing with his income but
build more houses and warehouses and
ships, or loan money on mortgages for
the convenience of others. He's found,
and you can make nothing else out of
it."

DIFFICULTY OF THE TRINITY.—
Rev. Mr. Kirk cites the following remark
of Mr. Webster, which he says he heard
from his own lips. "Mr. W. being asked
by a Unitarian gentleman in Boston
whether he believed that three and one are
the same thing, replied in a manner per-
fectly characteristic: 'Sir, I believe you
and I do not understand the arithmetic of
Heaven.'"

CHILDREN.
"A LITTLE CHILD SHALL LEAD THEM."
One cold morning I looked into a mil-
liner's shop, and there I saw a hale, hearty,
well-browned young fellow from the
country, with his long cart whip, and a
lion slag coat, holding up some little
mutter, and turning it about in his great
fist. And what do you suppose it was?
A baby's bonnet. A little soft, blue stain
hood, with a swan's down border, white
as the frill of rich blonde around the
edge.

By his side stood a very pretty woman,
holding with no small pride the baby,
for evidently it was *the* baby. Any
one could read the fact in every glance,
as they looked at each other, and at the
little hood, then at the large, blue, un-
conscious eye, and fat, dimpled cheeks
of the little one. It was evident that
neither of them had ever seen a baby like
that before.

Expository Preaching.

It is a question of vital interest to all ministers of the gospel, who entertain a correct appreciation of the high responsibility of their calling, how they can best meet the solemn injunction, to "preach the word."

Now it strikes us, that the injunction to "preach the word" is practical. Paul affirms, that he "had not shunned to declare the whole counsel of God."

Expository preaching is the only practical way of fully meeting all the obligations involved in the office of a minister of Jesus Christ.

1st. That it creates a healthy relish, in the Church particularly, for Divine truth. It enlarges the christian's views both in regard to the doctrinal and practical parts of the Holy Scriptures.

2d. No less striking will be the effect of expository preaching, on the mind and heart of the minister himself. His own views of the scheme of redemption will be unconsciously enlarged.

3d. By a judicious exposition of the Scriptures, a minister will be much better able to give a clearer exhibition of the fundamental principles of religion, in their mutual relations and bearings, than by confining himself to insulated texts.

be obvious to every reflecting mind, that the propriety of each doctrine and duty, should furnish the rule by which our preaching should be governed.

It is known that the late Dr. Carson made the exposition of the Scriptures the burden of his pulpitations. And the result was, as might have been expected—some of the most eminent ministers of Great Britain, who occasionally visited his church, have recorded it as their deliberate opinion, that he had the best instructed congregation they had ever seen.

To conclude: We know of no way so eminently calculated to guard the church against the incursions of error in all its species forms, as the plan here recommended. We do not wish to be understood as desiring to see the present plan of preaching from an insulated topic superseded. It is admitted that it is perhaps the most successful way to fix the attention of a promiscuous audience to the contemplation of a given subject.

Rev. David W. Pollock. It is our painful duty to record the death of this able and pious minister of the Methodist Episcopal Church.

Dr. Pollock was a native of Kentucky, we believe, but was raised and educated in Missouri. In early life he studied medicine; but before graduating in that profession, he turned his attention to the more important duty of preaching the gospel.

Judge Dougherty. A friend informs us, who attended the Circuit Court in Randolph county last week, that our distinguished fellow-citizen, Judge DOUGHERTY, who was holding the court made a masterly temperance speech on Tuesday the second day of the term, at 1 o'clock.

The conduct of Judge D. deserves all praise. The influence which his talents and position secure him is invariably wielded upon the right side of all moral questions. May the ermine of our State ever be worn by such men.

Dancing. We publish on the first page of our paper, this week, a portion of a circular, addressed to the Churches of the Welsh Neck Association, on an important subject and one which for many years has more or less disturbed the quiet of all the Churches.

Another Comet.—A Comet was discovered, at Harvard Observatory, on the evening of the 8th inst., by C. W. Tuttle. It was then about five degrees south of Rigel. Rigel is a star of the first magnitude, in the foot of the beautiful constellation of Orion, now so prominent in the early part of the night.

berly and righteously and godly in this present world." A true Christian is "crucified to the world and the world is crucified to him;" and how then can he find pleasure and companionship in the giddy whirl of the ball-room, or the unholy society of the race-track, or the exciting and demoralizing scenes of the theatre?

Ministers' Convention. Thursday before the first Lord's day in April is close at hand, and we hope our brethren generally are making their arrangements to attend the approaching Convention, it is called a Ministers' Convention, because it was supposed that a greater number of Ministers could be called out by appealing to them specially; but in truth it is really a Convention for all the Alabama Baptists.

Baylor University, Texas. We have received a neatly printed Catalogue of this institution for 1852-53. It seems to be in quite a flourishing condition. The following is the Faculty:

Rev. J. B. BERTRAM, A. M., President, and Professor of Ancient Languages, Intellectual Philosophy, Belles-Lettres, and Spanish.

Rev. J. B. STRITLER, A. M., Professor of the Natural Sciences, and the German Language.

There are 16 pupils in the regular College course, and 77 in the Preparatory Department.

Revival Intelligence. Most of the Baptist churches in the York of New York, we learn from the N. York Baptist Chronicle, are enjoying refreshing revival seasons.

At Hartford, N. Y., 53 have recently been added to the church. At Waterville, 50 or upwards have professed religion. At Hamilton, the work still goes on with unabated interest.

The Western Watchman states that during a revival at Hickory Grove church, 35 candidates were received for baptism among them an entire household. At four meetings in Illinois, 150 conversions are reported.

The N. Y. Recorder reports revivals at the following places: Prairie Church, Ill., 28 additions; Brock Port, N. Y., 40; Bloomings, Canada West, 55.

The Lamoille Church, Ill., has had an accession of 44 members, and the Bonaparte Church, Wis., 15.

The Christian Secretary reports the baptism of 35 candidates into the fellowship of the 24 Baptist Church, Stoughton, Conn.

Temperance Movements.—The States of Rhode Island and Vermont have both passed the Maine Liqueur Law. Illinois has passed a liquor law which provides that licenses for the sale of intoxicating drinks shall range from \$30 to \$300, and no liquor to be sold, less than one gallon in quantity, without license.

Another Comet.—A Comet was discovered, at Harvard Observatory, on the evening of the 8th inst., by C. W. Tuttle. It was then about five degrees south of Rigel.

who bear me shall be dashed into eternity with the sound of the Gospel ringing in their ears unheeded because it came from preachers of low degree!

Extract from an Unpublished Sermon.

I know not how we can better appreciate our imperfections and their causes, than by examining the prosperity of the church in the apostolic age, and its causes. We are informed in the chapter from which the text is taken, that 3000 persons were joined to the people of God in one day. They continued steadfastly in the Apostles' doctrine and were with one accord daily in the temple praising God, and the Lord added to the church, &c.

1. All prosperity must come from the Lord. "I have planted" says an Apostle, "and Apollus watered, but God gave the increase." And saith the Psalmist, "The Lord doth build Jerusalem." Again, saith David "Except the Lord build the house, they labor in vain that build it."

2. The church must be built on the foundation of the Gospel. The Lord's arm of Omnipotence only can forward it. Such is the doctrine everywhere taught in the Scriptures. My object at the present moment is, to urge upon you the importance of looking to God.

3. The church must be built on the foundation of the Word. The Word is the only workman who can build the walls of Jerusalem. It is not a common impression among us, that a revival of religion is scarcely to be looked for, unless some celebrated evangelist favors us with a visit!

4. The church must be built on the foundation of prayer. At the very time we pray, we have no idea that the word is to be blessed, unless some popular speaker occupies the desk. If conversions were to take place under the less popular and distinguished, though equally faithful and fervent minister, who quietly and unnoticed labors in his Master's vineyard, we should be astonished.

5. The church must be built on the foundation of holiness. The unconverted who are convicted for their sins, will not avow their feelings under the preaching of this or that man. They would consider it a sad humiliation to acknowledge that their hearts were wrought upon by the power of truth as proclaimed by such and such a one.

6. The church must be built on the foundation of the Holy Spirit. The Holy Spirit is the power of God, and it is not the Gospel that is proclaimed by the high or the humble! Is not God the same whether his glories be set forth by the noble or ignoble, the learned or the unlearned, the popular or the unpopular?

7. The church must be built on the foundation of the Word. The Word is the power of God, and it is not the Gospel that is proclaimed by the high or the humble! Is not God the same whether his glories be set forth by the noble or ignoble, the learned or the unlearned, the popular or the unpopular?

8. The church must be built on the foundation of the Word. The Word is the power of God, and it is not the Gospel that is proclaimed by the high or the humble! Is not God the same whether his glories be set forth by the noble or ignoble, the learned or the unlearned, the popular or the unpopular?

who bear me shall be dashed into eternity with the sound of the Gospel ringing in their ears unheeded because it came from preachers of low degree! This disposition is not confined to the people whom I am addressing. In almost every church there are a few favorites—a couple perhaps, whom it is fashionable to admire and without whom it is thought there can be no success.

CORRESPONDENCE.

CARLOWVILLE, March 7, 1853. Dear Brethren—I am instructed to inform you that Bro. Jno. D. Williams was in attendance with us at this place, on the 1st Sabbath inst., and assisted in the organization of "The Bible Society of the Alabama Association," auxiliary to the Alabama Baptist Bible Society.

The Officers elect are as follows: Dr. A. B. McWHORTER, of Montgomery, President. Rev. DAVID LEE, of Lowndes, 1st Vice Pres't. CARTER H. CLEVELAND, Esq., Dallas, 2d do. Dr. R. T. WARE, Montgomery, 3d do. AMOS JONES, Esq., " 4th do. W. P. VANDEVER, Esq., " Secretary. W. W. WALLER, " Treasurer.

The constitution contemplates the election of five others, who, with the officers, shall constitute a Board of Managers. As it was considered desirable to hold an adjourned meeting in the city of Montgomery in connection with the Ministers' and Deacons' meeting on the Friday before the 1st Lord's day in April, the election of the remaining members of the Board was deferred until that time.

As a more complete organization of the Society is contemplated at the time and place above specified, Bro. Williams earnestly requests that the Churches of the Association will take immediate measures to have themselves represented.

Very respectfully yours, C. F. STURGES, Sec'y pro tem. [For the South-Western Baptist.] MCKINLEY, Marengo Co., Ala., February 21st, 1853.

Bro. Editors—I have penned a few thoughts respecting the good resulting from protracted meetings, and the evil tendencies which follow them. For the last several years I have been pained to see the course pursued by members of the church. I will first speak of the good accomplished by them.

It is not because God is not willing to bless such efforts, if we should meet and continue our labors with an eye single to the glory of God and the salvation of souls, and protract our services, whether it be two days or five or ten days; we have the promise that God will own and bless our labors. Then, we conclude that it is not because we protract our meetings that so much coldness and indifference prevails in the churches, but it is because we depend upon them to accomplish all that we expect.

There are many other things which are retarding our progress in the cause of religion, some of which I will mention. It is not very uncommon to see members of Churches, male and female, seated around a card table, playing, as they say, for amusement, while children are standing round, eager to learn the game; many of which, after they learn, are tempted to take chances for money, and are thus led on from one step to another, until they are involved in the deepest scenes of dissipation and degradation.

when they join the church require parental instruction and the watch care of the church; but when young converts see old members enthusiastic at protracted meetings and as soon as the meeting is over they take no interest in religion and church matters, it is reasonable to expect them to neglect religious duties and fall into disorder, when the world is so industrious in aluring and leading them to scenes of revelry and dissipation. In my family visits I find members of the different churches who have not been to church for several months; they have been waiting for the protracted meeting, and say they expect to go then. And sure enough, when the protracted meeting comes on I find them there, and they seem to be overjoyed, and take great interest in the preaching of the gospel, and appear to think that they have done amazing well to attend church a whole week, and go home contented to wait for the next protracted meeting; and when our church meeting comes on behold there are but a few regulars to be found, who always have had to bear the heat and burden of the day. Now, if we could get all church members to feel that religious duties are an every day business, and that we are bound by our church relations and by the law of God, and the sacred ties which bind us to heaven and earth, to meet and set in order the interests of our Zion, we would have a different state of things in our churches; but when the excitement gotten up by the protracted meeting goes down, instead of consulting duty and going forward and letting their light shine as Christians, they are governed by their feelings, and being immersed in the business of the world, they neglect the church and throw a blighting influence on religion in the church and neighborhood. It is very common for us when God lavishes out his blessings upon us, to make them a curse, not because there is a curse in the blessings themselves, but it is the way and manner in which we receive and use them. God made our meeting of days continuance a blessing to us, but we by the way and manner in which we have used them, by neglecting attendance on the preaching of the Gospel, church duties and religious exercises, only in times of excitement, have drawn down a withering influence on our churches. I have known some churches to abandon the practice of protracted meetings because there was a reaction followed them. But they seem to lie in wait, until they get up a protracted meeting, so that it seems we can do nothing better, unless we could get the churches to change their practice and depend upon their meeting together for social prayer; attend strictly to their church meetings, make all their religious duties a daily business for the improvement of their time and talents, instead of depending upon our annual meetings alone to build up the churches and to advance the cause of religion in our country.

The most of our young converts who have to be excluded from the church, for immoral conduct, are led away by the popular amusements of the day, such as dancing parties, &c. My experience and observation convinces me that there are but few such cases, but what the parents are blameable. I converse with some members of our churches, who seem to think it altogether necessary for the proper accomplishment of their children, to give them a polish by indulging them in feeding their pride and vanity, and patronizing dancing-schools and parties, for the purpose of preparing them to occupy an elevated place in society, and appear never to think once of the disgrace brought upon them by their exclusion from a christian church. I was passing by a place where there was a dancing-school in operation some time since, and I saw them retiring from the dancing room, and every young lady, whom I saw, I recognized as children of professing parents. They have made a compromise with the world, as did the Israelites with a certain tribe, by their cunning artifice, and the result will be the same, they will find thorns in their path which will pierce them when too late.

There are now forty-eight newspapers in Texas, and it is expected the fiftyeth will be issued by the first of April next—all fools' day.

There are about 350 Sunday Schools in Texas, of which about 300 are in the basis of the American Sunday School Union.

SUNDAY SCHOOLS PREPARING THE WAY FOR CHURCHES IN TEXAS.—In Harris county, Texas, are quite a number of Churches, the foundation of which was laid by Sunday School efforts.

Sunday Schools in Texas. We are pleased to notice the interest which is being manifested by the most eminent and philanthropic gentlemen in our State, on the subject of the extension of the benefit of education to every class of our population, and as Sunday-schools pave the way for common Schools, and the American Sunday school Union is the only association which is engaged in establishing such schools among the poor and destitute, and supplying them, gratuitously, with books; we can but desire that it should receive from our citizens a liberal support.—Galveston News.

The above is from a secular paper, which, we are informed, from good authority, has decidedly the largest circulation and wields the greatest influence of any newspaper in that growing State. We will add too, that we are much pleased to see so influential a newspaper as the Galveston News take so deep an interest in that valuable cause.

A Traveller's Remark on Texas and her Affairs. Extract from the Letter of a traveller who has recently been exploring Texas, to a Philadelphia newspaper. Texas is a great country! much has been said and written concerning it in books and newspapers, its importance as one of the States of this Union has never yet been duly appreciated.—Should its citizens have sufficient wisdom and patriotism to remain together, and undivided, I am confident that long before the close of the present century,

who are more grateful for them. Let us hope and pray that ministers and members may be faithful in exposing sin in every shape, and that God may bless the efforts of his people.

JOHN TALBERT. For the South-Western Baptist. The funds that have been appropriated by the Church, for the support of the aged Minister, or for his orphan children, have been almost nominal. The Methodists have done something, but the other Denominations have sadly neglected. As our Ministers may be said, without any figure of speech, to take the vote of poverty at their ordination, it most often happens that their old age is saddened with want, or their widows and children left destitute by their early death. Either calamity is dreadful, and it is the plain duty of the Church to prevent it. As it is difficult to get up an efficient organization to meet this deficiency, suggest, that our congregations make contracts with the Insurance Companies to provide either for the surviving families of their Ministers, or for their old age, or for both. This can be done easily, fairly and safely.

By paying every year \$25 90 to an Insurance Company, they will agree to pay the Ministers' surviving families \$1000, if his age is now 35. The annual payment varies with the age, and with the amount the Company are to give the survivors.

These Companies are mutual; that is, they charge exactly what it costs to meet their losses, and return to the parties every cent of excess at the end of the year. They are secure, founded on safe principles, and trusted by the most cautious prudent and provident, of the community.

If the annual payment at the age of 35 is \$41 50, the Company will pay \$1000 to the Minister himself, when he arrives at the age of 60, or to his family if he should die sooner.

What better use can thousands in our congregations make of their annual savings, than thus provide for the wants of those who are willing to spend and be spent for their spiritual welfare. M.

TEXAS DEPARTMENT. HOUSTON, TEXAS, March 5, 1853. March has come in like a lamb. Every thing wears the most cheering aspect. Much planting has already been done. In the southern extremity of the State corn is up and growing finely. Cotton is being planted. Emigration continues to flow in with undiminished rapidity.—The monetary condition of the country is sound and flourishing. A Presbytery an church is being built at Brownsville, Rio Grande. Fifteen thousand dollars have been secured to erect an educational edifice at Houston. The Harrisburg and Brazos Rail Road is progressing finely—so is that from Houston to Red River. A Telegraphic line from Shreveport, La., to Houston and Galveston is being agitated. The friends of Temperance are agitating a prohibitory law in relation to the traffic in intoxicating liquors. It is in contemplation soon to add some half a dozen to the forty-seven newspapers now published in Texas. A convention of Editors is proposed in the Journals of Texas.

One of the Texas papers suggests a convention of Teachers to recommend measures to advance the cause of education and especially to secure uniformity in the use of common school books.

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In regard to the moral character and moral worth of the citizens of Texas, there exists even at this late day at the north, a great mistake. While it would be true to say that in these respects Texas compares with the old States farther north, it is far from true that she is inferior to her sister States in the south west. Indeed I am convinced she is in these respects, far superior to any of the Southern States.

On the subject of Common School Education and of Temperance, as well as morality and religion in general, there is a correctness of public sentiment which I must confess, I was not prepared to find. By the constitution of the State, duelling is entirely prohibited.—Two religious newspapers are well sustained.

There is one particular in which Texas is far ahead of any of the southern or western States, I mean in the attention paid to the Sunday School cause. In all my extensive peregrinations through that mammoth State, I scarcely remember a single Town through which I passed in which I did not find a Sunday School, well organized and supplied with a good library. From conversations with the conductors of the School, I learned that the Religious community was composed of such a diversity of sects, that none but union Sunday schools could succeed. In various places denominational schools had been tried, but they had in almost every case, proved a total failure. The plan of organizing Sunday Schools on the base of the American Sunday School Union and applying their work to its publications is popular. It is mainly advocated by the public press and by eminent civilians as well as by Ministers of the Gospel of various denominations.

I found too that the Society that takes care of the children had been fortunate in securing the services as agent of an old citizen of Texas who for six or seven years had been wholly devoted to this work and has become what every one would be in relation to his chosen field of labor, a man of one idea. The agent, Mr. James Burke, being a ready writer collects and communicates to the various papers, much valuable information of a general character; this assists in securing the co-operation of the press with an important object, and greatly aids him in his agency.

FINE STOCK IN TEXAS.—Our enterprising fellow-citizen F. R. Lubbock, Esq., has recently imported some Durham and Ayrshire cattle that are the most beautiful that we have ever seen in the south. We are confident that he will be well rewarded for his patriotic exertions to improve the stock in this section. Mr. Thos. Morgan, of this county, and Mr. David Randon, of Fort Bend county, have imported some of the Durham cattle several years since, and the stock in the sections in which they reside have been improved to a wonderful extent. The Milch cows that are raised on their plantations are considered twice as valuable as any of the cows of the native stock.—Such men may truly be regarded as public benefactors.

Mr. F. R. Lubbock has also imported two Canadian Stallions, which judges pronounce the best specimens of horse flesh that have been brought to the neighborhood. He has also imported a number of beautiful Fowls of Cochon China variety.

REFLEX INFLUENCE OF SUNDAY-SCHOOLS IN TEXAS.—New England being the Rio Grande.—Early in 1847, a Union Sunday-school was organized at Gonzales, Texas. Soon after its organization it was visited and supplied with publications by the Texas agent of the American Sunday-school Union, for which the school chose to pay in full.—This school afterwards contributed six dollars or upwards, towards the mission-ary fund of the American Sunday-school Union.

The Sunday-School of the brick church, Montpelier, Vermont, hearing of the enterprising character of their fellow-laborers and scholars at Gonzales, made them a donation of the Sunday-school and Family Library, containing one hundred volumes, published by the American Sunday-school Union; worth five dollars. This the Gonzales Sunday-school placed with the agent of the American Sunday-school Union, to be given to any Sunday-school that he might see best. Having received a letter containing an interesting account of the progress of a Union Sunday-school at Rio Grande City, on the Rio Grande, and expressing their need of books, the agent aforesaid sent the library to that school, adding at the same time some elementary publications. Thus we see the reflex influence of Sunday-school missions.

The Gonzales Sunday-school, and the Sunday-school connected with the brick church, Montpelier, (Vermont,) are both sharers in the good work of aiding their fellow-laborers on the Rio Grande.—*Houston Morning Star.*

Some twenty of the prisoners in the Missouri penitentiary, at Jefferson city, got out of their cells on the night of the 20th ult., seized the guard, took his arms from him, and put him into one of the cells and locked him up. Eight of them then ascended by a ladder to the garret, to escape from the roof. The alarm having been given, the others fled back to their cells. The eight in the garret refused to come down, and persisted in this until preparations were made to smoke them out, when they descended and returned to their respective cells.

LOCAL & GENERAL NEWS.

FIRE IN MONTGOMERY.—On Saturday evening last, shortly after dark, a fire was discovered bursting through the roof of the large wooden stable on Washington street, lately kept by Mr. Dick Owens. It spread with astonishing rapidity, and in a very few minutes enveloped the whole roof. That and the building adjoining (an appearance to Messrs. Rives & Porter's stable) were quickly consumed; but by the strenuous and unceasing exertions of Dexter Fire Company, No. 1, aided by a large number of citizens, the main stable of Messrs. R & P. was saved, though immediately connected with one of the buildings burned, and thus, no doubt, several houses in the vicinity were preserved. The Fire Company deserve much credit for their exertions, and one or two of their members, particularly, displayed a noble spirit of self-devotion and energy.

Our River has for several days been quite high, and has extensively overflowed the low lands; but it was falling slowly yesterday. This has been its highest rise for about two years.

We are glad to see that the contractor who is now boring the Artesian well, in the public square in this city, is prosecuting the work with energy and despatch. We understand that the well now reached a depth of more than three hundred feet, and some of our citizens think that a sufficient stream of water can be obtained in a week or two more. It will be a most beautiful as well as useful and much needed addition to our city.

Matters at Washington.—The following Cabinet nominations were unanimously approved by the Senate, in extra session, on the 8th inst.:
WM. L. MARCY, N. Y., State Department.
JAMES GUTHRIE, KY., Treasury.
ROBERT McLELLAN, Michigan, Interior.
JEFF. DAVIS, Miss., War.
JAMES C. DOBBS, N. C., Navy.
JAMES CAMPBELL, Pa., Post Office.
CALEB CUSHING, Mass., Attorney General.

Though the papers abound with rumors of intended appointments to prominent stations under the new Administration, but few have as yet been authoritatively announced. The following are among them: Peter G. Washington, Assistant Secretary of the Treasury; S. R. Hobbie, First Assistant Postmaster General; Charles Estes, Assistant Secretary of State; Willis A. Gorman, of Ia., Commissioner of the General Land Office.

U. S. SENATE.—Besides receiving and passing upon the Executive nominations, several other matters of business have been introduced in the Senate. Mr. CLAYTON, the new Senator from Delaware, is introducing resolutions calling for the official papers relative to the negotiations with Central America touching a ship canal to connect the two oceans, took occasion to defend at great length and with much ability his diplomacy as Secretary of State under Gen. Taylor and the Treaties negotiated by him. Mr. DOUGLASS replied in an interesting speech (which was much applauded) sustaining the "Monroe doctrine" and condemning Mr. Clayton's preference for a canal open to all nations over one exclusively controlled by the U. States and the States through which it may pass. The debate was continued by Mr. Mason and others, and was not concluded at our latest date.

Mr. James has submitted documents relative to alleged outrages upon citizens of the United States in Cuba.

Correspondence of the South-Western Baptist.
St. Charles Hotel, New Orleans, March 9, 1853.
Gents:—There is a tide in the affairs of men, &c. There has also been a tide in the affairs of New Orleans, which after ebbing several years, has, it is believed, at length turned into a permanent flow of prosperity. Until lately, New Orleans has been managing her affairs after a fashion of her own. For *Old Fogies* there was no city in the Union to compare with it, but here as elsewhere Young America is at last triumphant. You are doubtless aware that there are now in course of construction several important Rail Roads having their termini in this city; to aid in construction of which the citizens have voluntarily taxed themselves.—There are instances abundant to prove that every dollar invested judiciously in this way is invariably more than paid back in the increased value of real estate alone, not to speak of the generally diffused prosperity.

I cannot help making the application of these facts to Montgomery. Her position is critical. Without strenuous and effectual efforts to connect herself by rail road with the Gulf and with some part of North Alabama, she cannot advance—indeed it is exceedingly doubtful whether she can hold her own. Two years more of the present lethargy, and the real estate owners of Montgomery will beg for an opportunity to subscribe one-fourth or one-half the value of their property, provided it will accomplish these improvements. Mark that and make a note out. You are not without *old fogies* in Montgomery, and worse than that, all sorts of small potatoes, from the small politicians up, who oppose invariably all comprehensive systems of public advantages, because the angle at which the investor may expect a return, is too great for the circuit of their mental vision. All honor to the noble citizens of Mobile! All honor to Selma and Columbus! They are both prospering, and the latter, at least, at your expense. If you be wise however, they have conferred upon you one great boon, viz: the benefit of a noble example. It is quite time for you to appreciate the gift.

The St. Charles Hotel is now in full blast. The building is of course very fine, having cost \$550,000, but the table, &c., are no better than they ought to be. I am told by those who know that, the St. Louis, or even the City Hotel, are better kept; but here you can see every body, and hence every body comes here. We had a grand soiree on Monday evening, at which there were present about five hundred guests. About this in my next.

Among the celebrities here at present is Mrs. Chase, who is celebrated as the heroine of Tampico. She is an intelligent, highly educated and excellent lady, and judging from her appearance, every way worthy of her reputation for patriotism and courage.—Her appearance indicates masculine sense, without any trace of that modesty and reserve that constitute the highest ornament of the sex.

WALLER & TERRELL have received a large portion of their SPRING GOODS, and by the 20th of March will have their stock complete—embracing all the latest and most elegant styles of Ladies' Dress Goods—and all other goods usually kept in a Dry Goods Store—to which they respectfully invite the attention of their customers and the public.

1853—SPRING TRADE.—1853.
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NEWS BY TELEGRAPH.

Later from Europe.
ARRIVAL OF THE AFRICA AT N. YORK.
BALTIMORE, March 13, 9.13 P. M.
The R. M. steam ship Africa arrived at her wharf at New-York on Sunday afternoon from Liverpool, which port she did not leave until Sunday, the 27th ult. She has brought \$100,000 in specie. She passed the R. M. steam ship Canada on Monday, the 28th ult.

THE LIVERPOOL MARKETS.—The demand for Cotton during the week ending the 25th ult. was fair, but the sales were effected at lower prices. Holders, however, did not press on the market. The middling and lower grades declined the most. The sales during the week comprised 34,000 bales, of which speculators took 5000, and exporters 3000.

HUNGARY.—At the extraordinary precautions were observed, as an outbreak was apprehended.

NORTHERN ITALY.—Mazzini was lurking in Milan. He had planned the seizure of an Austrian steamer, but was frustrated in his design.

RUSSIA AND TURKEY.—A war is likely, it is thought, to occur between Russia and Turkey; the latter has sought the arbitration of England and France.

BUSINESS DEPARTMENT.

Letters Received.
Rev. R. Holman's letter received with enclosed \$15; placed to the credit of the several parties.
J. J. Westbrooks' remittance of \$2 received.
E. A. Taylor, P. M., at Demopolis, remittance of \$3. for Mrs. Simmons acknowledged.
John H. Robertson's letter with remittance \$3.
James Middleton's kind favor with enclosed \$5 duly received. The mistake here refers to shall be cheerfully rectified. We thank him for his good opinion of our paper; and hope that our subscription by another year will be so largely increased that we can afford the paper for \$2.

Rev. A. A. Conella's remittance of \$31 acknowledged, and letters sent privately.
J. V. Perryman's letter received with enclosed \$3.00.
Thomas A. Schraft's request attended to.
C. R. Cross's explanation satisfactory; and the mistake rectified.
Wm. Mallory's letter received and explanation noticed. All satisfactory to us, as one great object in sending the circulars, is to find out mistakes and correct them. We do our duty in mailing the papers, and if they do not arrive regularly the fault is in the mails.
J. G. Williams' letter with remittance \$5, received and credited according to instructions.
Z. V. Wright's enclosed \$3 received and placed to the credit of Dr. Holland.
A. F. Goldsmith's letter received. We are very sorry to learn that he has not received his paper. The subscription has never been paid over to us, as he supposes, but that makes no difference, the mistake shall at once be rectified and all shall be right.
R. F. Callaway's letter with remittance \$32, and names of new subscribers, duly received. We only wish all our brethren would do as well for us; our paper would soon stand on a firm basis. The Post-office of Wm. Russell has been changed, and the paper regularly sent to him at Fairburn, Campbell county, Georgia.
T. F. Waldrop's kind letter with remittance of \$3 duly received. We are much obliged to him.
A. B. Cowles. The paper shall be sent to him immediately according to request. We hope others will also send in their names.

RECEIPT LIST.

Paid to	NO.	VOL.	\$
Mrs. F. J. Owens,	43	5	2 50
J. V. Perryman,	34	5	2 50
Rev. N. Thomas,	34	4	8 70
J. B. Williams,	34	5	13 50
Mrs. Selah Daughdrill,	10	5	3 00
D. B. Jackson,	20	5	3 50
Mrs. F. A. Whiteside,	46	5	2 50
William Whitesides,	46	5	2 50
William Sellers,	34	5	2 50
J. G. Williams,	34	5	2 50
Mrs. Mary Hatcher,	46	5	2 50
R. J. Hatcher,	34	5	15 00
James Mitchell,	24	5	2 00
Rev. R. Holman,	46	5	2 00
Mrs. A. M. Richardson,	32	5	2 50
Dr. W. S. Hendon,	50	5	2 50
J. R. Hendon,	34	5	2 50
J. A. Hendon,	30	5	2 50
Dr. B. F. Hendon,	34	5	2 50
William Simmons,	52	4	3 00
James H. Robertson,	37	5	3 00
Rev. Benjamin Mott,	52	4	7 50
S. H. Tooney,	34	5	2 50
James S. Davis,	47	5	2 00
Moses Wyatt,	47	5	2 00
Robert Griffin,	47	5	2 00
James Lumpkin,	47	5	2 00
John Facer,	47	5	2 00
Thos. Shannon,	47	5	2 00
Walter R. Dawson,	47	5	2 00
Thos. E. Dea,	47	5	2 00
John Askew,	47	5	2 00
John Jones, Sr.,	47	5	2 00
Rev. K. Hawthorn,	22	5	5 00
Noah Surkie,	47	5	2 00
Hugh M. Good,	47	5	2 00
G. W. McDuffie,	47	5	2 00
John R. Heard,	47	5	2 00
George Shealy,	14	6	2 50
James Toole,	24	5	2 50
William Driver,	44	5	2 50
Michael McDaniel,	44	5	2 50
T. F. Waldrop,	40	4	3 00
W. R. Blackshear,	30	4	5 00
Alex. Blackshear,	30	4	5 00
Mrs. S. Murdock,	34	5	2 50

The State of Alabama.—Monty Co.
Special Court of Probate—March 10th, 1853.
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And ordered that notice of the time and place of said settlement be given by publication for three successive weeks in the South-Western Baptist, notifying all persons interested to be and appear before a court to be held on the 24th day of April next, to show cause why said account should not be stated and allowed.

1853—SPRING TRADE.—1853.
WALLER & TERRELL have received a large portion of their SPRING GOODS, and by the 20th of March will have their stock complete—embracing all the latest and most elegant styles of Ladies' Dress Goods—and all other goods usually kept in a Dry Goods Store—to which they respectfully invite the attention of their customers and the public.

SPECIAL APPOINTMENTS.

WEEK 16
JANUARY 27th, 1853.
To the Editors of the S. W. Baptist:
I wish you to do me the favor to keep the following notice of my appointments to our Association Bible Societies in your paper.
Cahaba, with the Sileam Church, Marion, the Saturday before the 4th Sunday in April.
Little Bigby, with Jones' Creek Church, the Saturday before the first Sunday in May.
Choctaw Association, with Wahabak Church, Saturday before the second Sunday.
Bethel Association, with Spring Hill Church, the Saturday before the third Sunday.
I hope all the Pastors of Churches in the above Associations, will form in each of their Churches, Branch Societies, to be represented at the formation of the Association Society. And further, that in Associations not yet named, the work will be commenced, as I shall if the Lord will extend my visits, go into all in due time.
J. D. WILLIAMS.

MINISTERS' CONVENTION.
In view of the lamentable destitution of the Word of Life that prevails in many portions of the Lord's vineyard, it is proposed to hold a MINISTERS' CONVENTION in the City of Montgomery, at 10 o'clock A. M. on Thursday before the 1st Sabbath in April next, for the purpose of devising means whereby a greater amount of ministerial labor may be brought into the field. As this is an object of the first importance to the Church of the Redeemer on earth, and as it is hoped that, coming together with this single end in view, much may be accomplished that remains to be done, it is earnestly desired that all our Ministry will make it convenient to be present on that occasion.
A. G. MCGRAW, J. D. WILLIAMS,
A. W. CHAMBLISS, I. T. TICHENOR,
H. TALBIRD, W. W. WILKES,
J. H. DE VOTIE, W. H. TALLEPPO, R. S. FORD, W. B. JONES,
C. G. KEENE, W. M. WILLIAMS,
T. F. STURGIS, A. T. M. HANDY,
P. H. LUNDY, J. M. WATT,
D. PEEBLES, P. E. COLLINS,
D. R. W. McIVER.

FINE CHEWING TOBACCO.
THE best that could be procured in the city of Richmond—of Raleigh's Legacy brand—put up pure and plain, in small unpressed tins.—
Davis's Draper's Fine Tobacco—a splendid article, in the usual plug form.
—ALSO—
Legitimate Havana Regalia SEGARS, of most choice brands.
I have heard many complaints from gentlemen, that they found it difficult to get a good article of Tobacco and Segars. I am prepared to relieve such complaint. We have arrived at an age in which money can procure almost every thing.—Now, gentlemen, if you want the "Simon Pure," you know where to call.
A. M. DRYDE, (DRUGGIST),
March 11, '53. Fig. 5 on Blue Post.

Provision for the Widow and Orphan.
THE SOUTHERN MUTUAL INSURANCE COMPANY, for small annual premiums, provide both for old age and for a surviving family.
To secure \$1,000, payable at the death of his family; or the same sum payable either to the party himself when he arrives at the age of 60, or to his family if he dies sooner, the following annual Premiums are required:
At the age of 20 the Premiums are \$18.00 & \$23.05
" " 25, " " 25.00 & 33.00
" " 30, " " 28.00 & 41.80
" " 35, " " 33.80 & 44.27
Only three-fourths of these amounts payable the first year. All profits returned annually in cash. None but sound and healthy lives are taken. Applications received by
Rev. A. Williams, Agent at Montgomery, F. G. Miller & Co., " " Montgomery, J. C. Holcomb, Esq., " " Mobile, W. T. Satchell, Esq., " " Wetumpka, Bond & Wilcox, Esq., " " Columbus, Ga. C. F. Mc Coy, Esq., " " Athens, Ga.
Hon. ASBURY HULL, President.
Prof. C. F. McCAY, Actuary. 47
Attns. March 7, 1853.

Miss Christiana Gaylor
[A native of Germany, and some ten years ago moved to America, in company with her parents, for small annual premiums, she settled in Lee county, Georgia, where both of her parents died shortly after their arrival at the above-named place. Christiana, with her brothers, Francis, Anthony, and an only sister, Gray, were thrown upon the cold charities of the world, without a knowledge of the English language. She left Georgia soon after they met Mr. Alexander Phelan, for Alabama, and resides near Greenville, Butler county. She is very anxious to hear of her friends, and has made untiring efforts to do so for ten years, but as yet unsuccessfully. She says she cannot do so, unless she is furnished with some names of her relatives, and she earnestly requests any one acquainted with either or all of them, that can give any information, to direct their letters to CHRISTIANA GAYLOR, Greenville, Ala.
Feb. 28, 1853. MATTHEW BISHOP.

THE STATE OF ALABAMA.
MONTGOMERY COUNTY.
Special Court of Probate—March 10th, 1853.
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100 COPIES White's Sacred Harp, just received at
Aug. 3, 1852. PFISTER'S.

LEWIS COLBY & CO.,

122 Nassau-st., New-York,
HAVE JUST PUBLISHED
NEW EDITIONS.
HISTORY OF THE BAPTIST DENOMINATION. By Rev. David Benedict, (sheep.) \$3.50; do. cloth, \$5. Six editions of this valuable denominational history have already been sold, and the number of copies more can be sold annually by diligent agents. No Baptist family should be without it.
—Mr. Benedict has with laborious fidelity compiled a mass of historical and statistical intelligence nowhere else to be found, and which, in the judgment of the subscriber, make this volume one of the most valuable to every one of our pastors, and abundantly deserving of the patronage and study of our churches.—Dr. WILLIAMS.
—It presents an astonishing amount of statistical information, and excites the wonder of the reader, how, in all its details, it could have been collected. In the account of the Anabaptists of the Reformation the great work is a mass of the information recently obtained. And the history of the American Baptists, including an account of their labors, their imprisonments, and their sufferings, is worth the cost of the whole volume.—N. Y. Baptist Register.
—We commend this great work to our readers. Let every Baptist in the land secure a copy. It will instruct and comfort and encourage him in his pilgrimage, and be a rich legacy to his children.—Alabama Baptist.
The BAPTIST LIBRARY, a republication of Standard Baptist works, three vols. in one. \$7.00, 1,800 pages, (sheep.) \$7.50.
—The best recommendation of this book is a statement of the various works it contains, by writers of acknowledged abilities.—Westlake's General View of Baptism. Wilson's Scripture Manual and Miscellany. Booth's Vindication of Baptism. Biography of Samuel Stillman, D.D. Biography of Samuel Harris. Biography of Lewis Lunsford. Backus's History of the Baptists. The Waters of Penngilly's Scripture Guide to Baptism. Fuller on Communion. Booth's Pledgemen Examined. Dr. Cox's Reply to Dwight's Grace Abounding. The Backslider, by Fuller. Hall on the Ministry. Hall's Address to Carey. Hall on Modern Infidelity. Bunyan's Holy War. Hall's Review of Foster. The Gospel Worthy of all Acceptation. Peter and Benjamin. Ripley's Review of Griffin on Communion. Memoirs of John Rogers. The Faithful Handmaid. Memoirs of Rev. Samuel Parker. Brantley on Circumcision. Covel on the American and Foreign Bible Society. Terms of Communion. The Practical Uses of Christian Baptism, by Andrew Fuller. Expository Discourses on Genesis, by Andrew Fuller. Decision of Character, by John Foster. The Fulfillment of True Godliness, by Benjamin Keach. Help to Zougl Travellers, by Robert Hall. The Death of Legal Hope, by Abraham Hall. Come and Welcome to Jesus Christ, by John Bunyan. Biographical Sketches of Elijah Craig, Joseph Cook, Daniel Frioite, Oliver Hart, Dutton Lane, James Manning, Richard May, John G. Holcomb, John G. Foster, Silas Mercer, Joshua Moore, Joseph Rees, John Waller, Peter Worden, John Williams, Edith Baker, James Childs, Lemuel Covel, Gardiner Thurston, Jeremiah Walker, Saunders Walker, William Webber, Mubael Stearns, Eliakim Marshall, Wm. Junin Foster, Morgan Edwards, Daniel Marshall.
BIBLE MANUAL, comprising Selections of Scripture, arranged for various occasions of Private and Public Worship, both special and ordinary, together with Scripture Expressions, praying, from Matthew Henry. With an Appendix, containing a complete classification of Scripture Texts presenting a Systematic View of the Doctrines and Duties of Revelation. The book for families. 12mo., (4 morocco,) \$1.50.
This valuable work answers, at once, the purpose of a Concordance, a Bible Dictionary, and a Synopsis, and is designed to be a constant reference. No lover of the Bible should be without it.

TUSKEGEE CLASSICAL

AND
SCIENTIFIC INSTITUTE.
THIS Institution, which closed the Autumn term of the 8th annual session, on 23d ult. (the 10th inst.) and will close on Thursday the 8th day of June. In point of location, it could not be more favorably situated. For health and pleasantness, Tuskegee is proverbial and needs no comment. Being four miles from the Montgomery and West Point Railroad, with which it is connected by communication by stage and omnibus, it is easy of access, and yet exempt from the contagions and alarms, common to places immediately on the great thoroughfares. The institute is one mile south east of the public square, sufficiently remote to be free from the noise and temptations incident to places of public business, and at the same time, near enough to enjoy all the advantages of a street locality.
The buildings are comfortable and commodious. The boarding department, in the care and under the direction of Col. J. A. L. Simmons, far exceeds all other boarding establishments that board in the institution.
The mode of instruction is a most laborious one. We know of neither magic nor machinery by which boys may be made scholars, with little labor or in a short time. It is designed to be progressive, thorough, and systematic; such as will develop the energies, nature, talent and bring into active and vigorous exercise, all the powers of the mind. The pupil is required to give a reason for what he does, and as far as practicable, demonstration in every thing. He is taught to think, analyze, and synthesize. While he receives all necessary assistance, he is thrown such upon his own resources and taught to rely mainly upon himself. By this he acquires independence of thought, an acumen and grasp of intellect, which make him a man and a scholar, rather than a mere student.
We think that boys ought to learn those things which they are to practice when they become men. Hence, the pupils in this institution are required to pay special attention to those branches of study, which will fit them for business, and the practical duties of active life. The routine of common school education, and the policy of thrusting pupils into branches of study beyond their powers of comprehension, is carefully guarded against—a policy which blunts the perceptions, paralyzes the energies, and produces an aversion to intellectual effort, almost unconquerable.
Without reacting the penal statutes of the State, which prohibit immorality and crime, we deem it sufficient to state that, we expect every pupil to deport himself, at all times, as a "Christian gentleman." He is regarded as an individual under the immediate control of the teachers, and is judged by the same standard of conduct as the rules and regulations of the institution. And any breach of propriety, as well as immorality, will subject the offender to such kind and measure of punishment as the teachers shall deem expedient.
The discipline will be mild and rigorous, gentle and severe, as the circumstances require. If moral sanction and appeals to a student's pride of character and sense of propriety will not restrain from vice and secure subordination and attention to business, severer measures must, or he will be returned to his parents, to be educated elsewhere. We wish a good school rather than a large one. A school of "God's noblemen," who are willing to labor; who have the moral courage to do right, and are ashamed to do wrong. It is hoped therefore that none will enter, but those who do so for a noble and settled purpose, and who are fully conversant with the regulations of the institution, and to perform promptly and cheerfully every required duty. We'll it a duty which we owe to the institution, to the public, and to ourselves, to keep it free from the contaminating influence of the vicious and the idle. And however mortifying to friends and painful to us it may be, to deny to any place in our school, it is sometimes a duty from which we cannot shrink; and none will be admitted, whose moral character is known to be bad, or retained after his influence is ascertained to be pernicious.
For a more complete expedient, students will be required to attend school on the forenoon of Saturday, as well as the five preceding days of the week; to study a reasonable length of time each night; and to attend on Sunday, the church and sabbath school of the choice of his parents or guardian. No student shall be found in the street for any neglect of school duties, or for any other cause, without the consent of the teachers, his parents or guardian.
Students from a distance will be required to board in the institution, unless they have relatives or friends in the community, who will take their guardianship, and become responsible for their strict conformity to all the rules and regulations of the institution.
A full record will be kept of the attendance, proficiency, and deportment of each pupil, and reported quarterly to his parent or guardian.
At the close of the session, and at such other times as may be deemed proper, there will be a public examination of all the classes, and any pupil absenting himself from such examination, shall forfeit his standing in the institution, and be subject to a public dismission.
The institution is furnished with maps, globe, and ample philosophical and chemical apparatus for illustration and demonstration in the sciences. To these will be made, from time to time, such additions as the improvements in science and the wants of the institution demand.

Rates of Tuition per Term:
PRIMARY CLASS.—Embracing Spelling, Reading, Writing, and Mental Arithmetic. Autumn Term \$10.—Spring Term \$15.
SECOND CLASS.—Embracing, with the above, Modern Geography, the fundamental rules of Written Arithmetic, the Natural History of Plants and Quadrangles, and the Elements of Demosthenes. Autumn Term \$12.—Spring Term \$18.
THIRD CLASS.—Including the foregoing with, English Grammar, Arithmetic continued, and Civil History. Autumn Term \$16.—Spring Term \$24.
FOURTH CLASS.—The entire English and Classical course. Autumn Term \$20.—Spring Term \$30.
FIFTH CLASS.—French or German. Autumn Term \$8.—Spring Term \$12.
Students will be charged by the Term. No deduction will be made for absence, nor in cases of expulsion.
Tuition fees for the Autumn Term, payable on the first day of November for the Spring Term, on the 1st day of March for the next Demosthenes.
Boarding in the institution may be had at \$12 per month, including washing.
In soliciting the patronage of the public, we deem it sufficient to state our object and plan.— We present not in bright and vivid colours the claims and advantages of the institution; we issue no paper manuals; but we reiterate what we have before said:—"This is our home: we are bound to the soil; and scorning all ostentatious and subtleties for gaining patronage, we place our institution on its merits, and rely on this alone for the success of our enterprise." We solicit assistance; we invite the most rigid scrutiny; and we are sufficiently long in the institution to test its benefits. We struggle for reputation and we desire patronage. But we wish it as the spontaneous action of men who are prompted by an intelligent regard for duty and interest.
WM. JOHNS, Principal.
No. 17, 1853.

F. F. CHURCHILL, Instructor in Ancient and Modern Languages, Tuskegee, Jan. 17th, 1853.
P. S. As Mr. Churchill is a stranger in this State, we select from a number of letters from distinguished individuals, bearing testimony to his ability and high character, the following, from a gentleman well known in the county:
Brownswood, Ga., Oct. 8th, 1852.
My very Dear Brother:—I have the honor to be introduced to you by my friend and former coadjutor in teaching, Mr. F. F. Churchill. I cannot allow this present opportunity to pass, without congratulating you upon the accession of Mr. Churchill to your corps of teachers. Mr. C. has been connected with the Brownswood Institute since the early part of June last, and I am happy to assure you, that I have found him to be a man of high moral and intellectual attainments, and abundantly competent to shed lustre upon any department of instruction which may be assigned him. As a linguist and Belle-lettre scholar, he is distinguished. As a mathematician and instructor in general science, he is equally able and ready. I am pleased to hear, Mr. C. for his prompt and cheerful attention to any duty required at his hands.

WILLIAM W. SANGER, M. D.
Physician and surgeon,
Very respectfully offers his professional services to all citizens of Montgomery, Ala., care of Mal. Springs, Esq. (34-6)

