

THE S. W. BAPTIST.

TUSKEGEE, ALA.

[THURSDAY FEBRUARY 28, 1856.]

Agent.

Mr S. B. GLAZIER is our authorized agent for the South Western Baptist for Alabama, and authorized to receive and receipt for all on standing dues.

Elder J. M. WATT, of the house of Stewart, Gray & Co., Columbus, Ga., is authorized to act as agent for the South Western Baptist.

OUR TERMS.—Yielding to the wishes of a large majority of our friends, whom we have consulted, we have concluded to pursue a medium course between the cash and credit systems. We shall hereafter retain the names of each of our subscribers as we may not promptly pay in advance, one year, and then, if still delinquent, we shall strike them from the list.

In pursuance of this modification in our terms, we hereby inform our readers, that payments made within three months will be recognized as being in advance. But if payment are delayed beyond that period, we shall charge \$2.50.

To Subscribers.

Complaints reach us from various parts from subscribers about getting their papers irregularly. We say once for all, it is not our fault. A paper is mailed to every subscriber, weekly, which is all we can do; and if freshets and un-dutiful post masters, prevent their arrival we can't help it. Brethren, be kind; give us your sympathy not your complaints.

Rev. D. BERNARD has been appointed agent for the Bible Revision Association, to labor in Alabama.

"A. C."—His short sermon is sound, clear and appropriate. He shall always be welcome.

Elder Kedar Hawthorn has taken the pastoral charge of the African Baptist Church in Mobile, and wishes all letters and documents intended for him to be sent to that place.

Rev. J. S. Baker is always welcome to our columns. He is a vigilant watchman, faithful too, ever ready to give the alarm when he sees the sword coming. He possesses another important qualification of a watchman—ability to defend himself when the enemy comes in like a flood.

J. A. Collins.

This faithful Agent of the Board of Domestic Missions, at Marion, is actively engaged in his work, notwithstanding the badness of the weather. In addition to the excellent service he is rendering the Board, he is sending us a list of subscribers, now and then, in his letters. We thank him kindly; may the churches everywhere receive him kindly, and contribute liberally to the cause which he so powerfully pleads, and for which he labors so assiduously.

The Late Discussion on Methodist Episcopacy.

We have received various letters from prominent brethren, ministers and laymen, from almost every State South and South-west, commendatory of the publication in book form of the above discussion. These letters we have studiously avoided publishing from motives of delicacy. But we have concluded to deviate from this rule in a single instance, because it comes from one who was so long and ably connected with the South Western Baptist, as editor and one of the proprietors, as well as with one of the best female seminaries in Alabama or anywhere else. We allude to Prof. M. P. Jewett, late principal of the JUDSON FEMALE INSTITUTE, and now principal of COTTAGE HILL SEMINARY Poughkeepsie, N. Y. In a private letter, bearing date Feb. 8th, 1856, he says: "I am glad to see you have put your book to press—it will do good. Few controversialists maintain to the close of a protracted struggle the temper, judgment, and Christian amenity which characterized all your articles. Drs. Fuller and Wayland furnish almost the only parallel, that occurs to me," &c.

Rev. A. T. Holmes.

We enjoyed a visit from this brother in Tuskegee, on Saturday and Sabbath last, and had the pleasure of listening to three impressive sermons from him—one on Saturday and two on Lord's day. Brother Holmes has recently removed to our State from Georgia, where he had been for several years connected with the Cuthbert Female College, as its President, and has taken charge of the "Central Institute," in Coosa county, Alabama. We bespeak for him a generous welcome from all our brethren, as an able minister of the New Testament, and as an eminently successful instructor of youth. We understand that his school has opened quite favorably. It is, as we have had occasion heretofore to remark, one of the finest locations in the State—healthy and sufficiently removed from all vicious influences. It cannot be doubted that the institution will succeed under the supervision of such a principal, aided as he is by two able, and indefatigable professors. The visit of bro. H. to our place will be long remembered by some old and many new friends.

The Pacific.—This noble vessel has been missing for sometime. Great fears are apprehended that she has shared the fate of the steamship City of Glasgow.

Book Table.

THE PROGRESS OF BAPTIST PRINCIPLES IN THE LAST HUNDRED YEARS. By THOMAS F. CURTIS, Prof. of Theology in the University of Lewisburg, Pa., and author of "Communion," &c., &c. Boston: Gould & Lincoln. New York: Sheldon, Lamport & Blake-man. 1855. pp. 422.

A month or two since, we simply announced the above work, intending, after giving it a careful reading, to express a more elaborate opinion of its merits; but unfortunately the book was mislaid before we had time to read it, and we were unable to procure another copy until our recent visit to Charleston. This is our apology to the esteemed author for the somewhat protracted delay.

The author, in a very short introduction, sets forth the object of his work to be "to trace out the progress of Baptist principles during the last hundred years, their coherence and consistency."

"These principles," he continues, "may be divided into three classes."

"I. Those which have been by degrees conceded in theory by many of the most enlightened of other denominations."

"II. Those which form the remaining points still controverted."

"III. Those which, though always held in common by evangelical Christians, require the acknowledgment of Baptist principles, to be advocated with due force and consistency."

Under the first division, to wit: principles conceded in theory by the most enlightened of other denominations, he classes Freedom of Conscience, and the entire separation of Church and State—a converted Church Membership—Sacraments inoperative without Choice and Faith—Believers the only Scriptural Subjects of Baptism—Immersion always the Baptism of the New Testament.

Under the second division, to wit: Principles still controverted—he classes The Command to Baptize a Command to Immerse—The Importance of Believer's Baptism—Infant Baptism Injurious as well as Unscriptural—Mixed Communion Unwise and Injurious.

Under the third division, to wit: Principles held in common by evangelical Christians, but which can only be advocated with due force and consistency upon the acknowledgment of Baptist principles—he classes, The Sufficiency of Holy Scripture as a rule of faith and practice—Salvation by grace alone—and, The essential Priesthood of all Christians.

We give the above general programme of the work, so that the reader may see the range of subjects which it embraces.

We confess to no little degree of embarrassment in giving our views of this valuable book in a single article. We should like to present some extracts from the work itself, by way of showing the ability with which each point is discussed; but our space forbids. The reader must therefore be contented with a mere summary statement of our judgment in the premises.

In the first issue of the South Western Baptist, after our connection with its editorial department, more than three years ago, we expressed the conviction, that the labors and sufferings of our Baptist fathers, for God and their country especially in this commonwealth, never had been adequately appreciated—and that we owed it to ourselves as Baptists, to them, and to our country at large, to rescue from oblivion as far as we could, their deeds of moral and religious heroism, which left their impress upon the civil, political and religious institutions of the New World. Indeed this has been a cherished idea with us for many years. A denomination whose cherished principles struck the first blow at the unhallowed union of Church and State, and proclaimed the conscience free to worship God according to its own uncoerced volitions—which have interwoven themselves into the great popular heart of Christianity in this country so thoroughly as to induce all denominations of evangelical Christians to require at least the profession of piety as a term of membership, thereby "cleansing the sanctuary"—whose church polity first suggested the true idea of political liberty to the immortal Statesman who drafted our Declaration of Independence—and whose membership were, as the "father of his country" declares, "throughout America, uniformly and almost unanimously the firm friends to civil liberty, and the persevering promoters of our glorious revolution."—such a denomination, we say, deserves from the history of their country that honest meed of praise which its mighty deeds have long since merited. These noble men have left comparatively meagre details of their services upon paper. They contented themselves with writing their works upon "fleshy tables of the heart," thus moulding the popular mind, in that age of rapid transition, after the impress of their heaven born principles; leaving posterity to decipher them from these living monuments. And we hail with satisfaction every effort which seeks to place in the

foreground of our national annals those true men and principles, which wrought so effectually in our religious and political emancipation. We rejoice to say that Prof. CURTIS has accomplished a noble task. He has eminently succeeded in setting in their true historic prominence, those vital principles, of which Baptists have ever been the unflinching representatives and friends, and which he aptly calls "the great unwritten common law of Christendom." He has traced with a graphic pen, the manner in which these principles have by degrees incorporated themselves into our national, civil and religious creed—principles which, one hundred years ago, and even less, consigned our ministers to prisons and whipping posts, and our members to fines and civil disabilities, but which now constitute the richest legacy of every American citizen. Nay, farther: These principles are reacting upon the nations of the Old World. They have extorted from the British crown and parliament those concessions to freedom of conscience which constitute the chief glory of the English empire—they have wrenched from the Sultan's grasp the sword of persecution, and proclaimed liberty to worship God in the very heart of the "False Prophets" dominions—they have penetrated the depths of benighted China, and provoked its slumbering millions to strike for God and liberty—they have lit up the fires of revolution upon almost every hill of Europe, in whose nations the elements are now in agitation, which portend a speedy enlargement of their down trodden subjects into the "glorious liberty of the children of God." All this is set forth in the author's happiest style, and interspersed with such proofs and illustrations as cannot fail to strike conviction to the most incredulous.

But our author's real forte is displayed, in our judgment, in tracing the relative bearing of the Baptist and Pedo-baptist theories of doctrine and practice, upon the production and realization of the highest type of Christianity. He brings to the elucidation of this part of his subject, the richest collection of facts and arguments, culled from extensive and varied sources of reading and observation. The concessions of such enlightened Pedo-baptists as Neander the historian, Chevalier Bunsen, Cole-ridge the poet, the North British Review, and many others, to the Baptist theory, he has tersely condensed and combined into "a scourge of small chords," with which to drive out every unauthorized, unsanctified intruder from the temple of God. From these concessions, the author proceeds to show that the Apostolic churches knew absolutely nothing of Infant Baptism; that no evidence of the rite as now practiced, can be found beyond the middle of the third century—this is clearly conceded by the above and many others of the most enlightened Pedo-baptist authors; that it was only established as a canon in the church when baptism came to be considered essential to salvation; that the extent to which it prevailed marked precisely the degree of all subsequent corruptions of the Christian system; that it tore down all barriers between the church and the world, and swept whole nations into the church, without the least reference to piety; and, that a restoration of the purity of ancient Christianity can only be effected by a resort to Baptist principles, which require repentance, faith and baptism as indispensable terms of membership in the churches. The author then proceeds to show the growth of these principles for the last hundred years. We cannot better exhibit the manner in which he does this, than by stating a single fact which he deduces after the most thorough investigation of statistical tables, &c. That fact is, That whereas one hundred years ago there was not probably one new born infant in ten that was not baptized in this country, taking the whole population into the account, now, there is not one in ten that is baptized on a similar basis. This shows, in terms which cannot be mistaken, the rapid decline of infant baptism in the country at large, as well as in all branches of Pedo-baptist churches. It was a happy thought with Bro. C. to take the changes and revolutions of a single century as the basis on which to construct his work. These changes are sometimes so gradual that they are scarcely perceived as they occur—at least they are not adapted to produce any striking impression upon the mind. And it is only by taking a few decades, or a century into the account that we can properly appreciate some of these revolutions in popular sentiment. And as "the wheels of revolution never move backward," it is fair to conclude that the days of infant baptism, with all its train of evils upon the churches of the saints, are numbered. It is now in the sear and yellow leaf of age—tottering to its fall. Vast multitudes of the members of Pedo-baptist churches have already practically repudiated it—absolutely refusing to have the rite applied to their unconscious babes. And as already intimated, its most enlightened and judicious defenders have long since

given up the Scriptural argument altogether—averring in so many words, as the North British Review, the Presbyterian organ of the Free Church party in Scotland, expresses it, "Scripture knows nothing of INFANT BAPTISM." These are pregnant signs, and such as may well cause every Baptist at least to "thank God and take courage."

Prof. CURTIS presents one view of "mixed communion" as it is called, which we have not seen so ably discussed in any work extant on that subject. It is this—That were promiscuous communion of all sects at the Lord's table to prevail, it would naturally tend to weaken the moral power of both ordinances—baptism and the Lord's Supper—bringing them into desuetude, and final contempt. Who are they who take it upon themselves to characterize one of God's ordinances as a "non essential"? Those who practice mixed communion. Indeed, it is impossible for any Baptist to adopt the theory of mixed communion without first putting discredit upon his own baptism. Every time he communes in a Pedo-baptist church, he practically nullifies the baptism of the New Testament—the baptism he himself has solemnly received. He declares by that act, that the baptism enjoined by Christ and his Apostles amounts to just nothing at all. And when baptism is thus practically ignored, sacramental communion cannot long survive; and thus the two great ordinances instituted by our Lord, the one to commemorate his sufferings and death, the other his burial and resurrection, lose their moral significance and power. It is only by "keeping them as they were delivered to us"—by rigidly preserving their relative positions to each other, the one as being the door to the other—that their importance in the kingdom of Christ can be maintained, and their symbolical significance can be appreciated. And this can only be done upon the Baptist theory.

We should like to say something upon some other points discussed by our author; but we are admonished to bring our remarks to a close. We must say a word in conclusion, upon the spirit in which he writes. This is one of the chief excellencies of the work. With an acumen which penetrates to the quick every theory he dissects, he combines an enlarged Christian philanthropy toward all Pedo-baptist denominations, that we have seldom seen equalled. No Pedo-baptist can rise from the perusal of this book, without the highest respect for the candor and magnanimity of the author; and no Baptist can read it, without more thoroughly settling his convictions as to the final success of those principles, of which it is such an able defence.

On the whole, our deliberate judgment is, that the work under review is destined to live and exert a happy and wide-spread influence—that it will be read with interest alike by Baptists and Pedo-baptists, by politicians and Statesmen—that it fills an essential place in the religious literature of our country, occupied by no other work—and that it will place its esteemed author in the front rank of American writers.

The work is for sale at the rooms of the Southern Baptist Publication Society, Charleston, S. C., and our Association's Depository at the office of the South Western Baptist.

BAPTIST PREACHER FOR FEBRUARY, 1856. CONTENTS: THE MINISTRY OF RECONCILIATION: A SERMON BY WILLIAM HOOPER, D. D., L. L. D., OF NORTH CAROLINA. A CALL TO THE MINISTRY: AN EXTRACT. We have read with great care and profit the sermon of Dr. Hooper. Such strong, true, and clearly set forth doctrinal sermons in an age abounding in elementary theology are like "apples of gold." More than ever do we wish that the "Preacher" was in every family in the land, that they might read this sermon. It would be of incalculable benefit to all our ministers, especially those with small libraries.

As the object of our paper is to do good, we cannot do a better service to the cause of truth than to aid in circulating the Baptist Preacher. We therefore publish the premiums offered to agents.

"Our great desire," says the editor, "to introduce this work into as many families as possible, induces us to offer, to be sent post paid by us to the order of any person requesting them, as follows:

"For every two new subscribers for 1856, forwarded before the first day of May, 1856, with one dollar each in advance, one set of all the numbers for 1855.

"For every four new subscribers for 1856, with one dollar each in advance, one set of bound volumes for 1854 and 1855.

"For every ten new subscribers for 1856, with one dollar each in advance, one set of bound volumes for '52, '53, '54, and '55. These volumes contain sermons equal to any age or country. And the opportunity for obtaining them will soon have passed."

Address Elder H. Keeling, Richmond, Va.

Howard College—Elder Washington Wilks—The Convention.

We have had it in contemplation some time to say a few things in regard to Howard College—its present condition and future prospects—and have been waiting for an official communication from the Board of Trustees in regard to the appointment of Bro. Wilks to the financial secretaryship of the College, as furnishing the fitting occasion. But from some cause, we have not been notified of his appointment, only by persons not connected with the Board or College. We have concluded, therefore, not to delay the matter any longer, especially as the convention is at hand, and as we desire to say some things which ought to be said in advance of that meeting.

And first of all, it is with devout gratitude to God that we can say, the institution is in a healthy, vigorous, thriving condition. Whether we consider the number of its students—the zeal with which they prosecute their studies—the ability and industry of every professor—the administrative capacity of the President—the energy and self-sacrificing spirit of the Board of Trustees—the unparalleled success of its late financial secretary in enlarging its building and endowment funds—the promptness, the architectural skill and taste, displayed in the construction of its new buildings since the sad disaster that laid it in ruins—we have great cause to trust that kind providence which has watched over the institution from its infancy, for ultimate success in its full and ample endowment, and in making it a blessing to the world. If its growth has been slow, it has been steady, upon the affections of the denomination and the confidence of the people. It has not been a Jonah's gourd, that a worm could smite or a summer's sun could wither. It is cherished in the affections of a people so deeply that fire cannot consume it. If its walls are laid in ruins, it still lives upon "fleshy tables of the heart," and its temporary misfortune but brings to its relief the votive offerings of a larger and more undiminished friendship, than even prosperity could inspire.

We have ever thought that if the Baptists of Alabama had a fair opportunity to express their regards for the Howard, by a judicious system of agencies, it would not be long before it would possess an endowment unsurpassed by any institution of the kind in our country. And the success which has attended the efforts of the late indefatigable financial secretary, Rev. J. H. Devotte, clearly demonstrates this fact. We have learned, therefore, with pleasure, that he is to be succeeded by one, who is every way competent to fill the position—Rev. WASHINGTON WILKS, Bro. WILKS is a graduate of HOWARD COLLEGE, in addition to his many other happy qualifications for the position, and is therefore the most fitting person that could have been selected to succeed Bro. Devotte. We have known Bro. W. long and intimately, and we hazard nothing in saying that the Board could not have made a wiser selection in the State. We commend our brother to the confidence of our brethren generally, and to all the friends of education; and trust that the most abundant success will crown his efforts.

We must add a word in conclusion in regard to the beneficiaries of the College. It is hoped that the churches will not fail to remember them in their contributions at the coming session of the Convention. Remember, brethren, that Marion cannot do every thing. Surely, if you would share the future ministrations of these young men, who are now preparing more thoroughly to preach the unsearchable riches of Christ, you should be willing to render them the timely aid. Food and raiment is all they want; and if they are not worthy of these during their stay at this institution, they will never be worthy of it after life. We have been recently thinking over the names of those of our ministers, who have shared the advantages of the Howard, and we do not know of one who is now engaged in any other business but that of preaching "the glorious gospel of the blessed God." There may be exceptions to this remark, but we do not know them. If there be a College on earth, whose friends can point with honest exultation to its "living epistles, known and read of all men," it is the Howard. Let its past history, then, inspire our confidence and zeal for the future.

M. P. LeGrand.

This worthy gentleman has left our town and located in Montgomery. During his residence here, he endeared himself to all by his upright and gentlemanly deportment; and by his business talents and habits gave entire satisfaction to all his patrons as Druggist and Apothecary. He is engaged in the same business in Montgomery, where we wish him abundant success. See his advertisement.

The Sabbath is the golden clasp that binds the volume of the week.

[Longfellow.]

What is Death?

We once heard a negro preacher compare it to a *dressing room*; where the soul puts off the clothing of the present state and puts on the garments of immortality. We are told by Paul of "a General Assembly" on high, consisting of "the spirits of just men made perfect," presided over by "Jesus the Mediator," in the heavenly Jerusalem. The clothing of earth, soiled with the imperfection and corruption of our own nature, by contact with others, in the battle field with our spiritual foes, is not fit for us to appear in such an assemblage of purity and holiness. The room of death, then, is our toilet where, like Joshua, the son of Josedech, our "filthy garments" are taken off, and the kingly and priestly robes of dignity and honor are placed upon us, to appear in the chamber of the great King. "Thus it shall be done to the man whom the king delighteth to honor."

The body, the old garment, is laid by to be cleansed and renovated by the wonder working process of God's power and shall be fashioned like unto the glorified body of the Redeemer of men. This honor shall be bestowed upon all the saints. And what an honor! In the language of the Patriarch, "it is enough." With such views, no wonder Paul strove to attain to the resurrection of the just, to shine as the sun in the kingdom of his Father. Let this be the mark, the prize of our high calling.

Revival Intelligence.

SANDY HILL, N. Y.—Twenty four baptized, and God is moving in power.

GENEVA, Wis.—Eleven have been baptized. The work still continues.

HOMER, ILL.—Twelve converts have been baptized, others are expected to follow soon.

KALAMAZOO, MICH.—Sixteen have been baptized since the new year.

IOWA.—Jefferson church, thirteen baptized; ten baptized at Glasgow church.

VEVAY, IND.—Twenty five persons received by baptism. The Cross Plains church have lately received twenty four by baptism.

BLACKFORD, KY.—We have baptized twenty nine into the fellowship of this church. Three of this number were from the Methodists. I have baptized, says the writer, in the last twelve months, seventy one, and fourteen out of that number were from the Methodists.

BINGHAMPTON, N. Y.—Twenty have been received by baptism, during the winter, into the church at Binghampton.

DAVENPORT, IOWA.—An interesting work of grace is in progress at Davenport. Eight have been baptized, and others are seeking the great salvation.

LOUISIANA.—The Louisiana Baptist states that, through the labors of Elders J. V. Leake and G. E. Nash, there have recently been over a hundred persons baptized, more than 50 of the number Methodists, and three churches constituted, and with the aid of another minister, they organized an association, having 6 churches in the Bayou Macon country, Louisiana. Elder Lacy had recently baptized 25 colored persons on Texas river, and 10 on Black river. Salem Church, at a protracted meeting held in October, received 15 members by baptism. We are glad to see these evidences of the advance of the Baptist cause in that State, in which we have heretofore been so far behind other denominations.

MT. WASHINGTON CHURCH, KY.—19 conversions and additions to the Baptist church.—Recorder.

Bro. E. Grace, through the Recorder, reports fifteen additions to New Bethel Church, Ky.

A COOL CALCULATOR.—The good-humored, cock-hatted, lymphatic, moral-philosophy Paul discourses in the following cool, calculating way about one of his removals:

"First, it saved me double house keeping, as Standwix was within twenty minutes walk of my house in Carlisle; secondly, it was fifty pounds a year more in value; and, thirdly, I began to find my stock of sermons coming over again rather too fast."

Well, Doctor, you can pass muster. If you were ahead of your age, then we have now overtaken you.

OBLIGATIONS OF INDIA TO THE BAPTISTS.—McLeod Wylie, Esq., in his work on India, as a field for missions, bears this independent and impartial witness to the Baptists: "Without any reference to their operations or influence elsewhere, it is but fair to say that to them, above all other Christian bodies, this part of India (Bengal) is deeply indebted. Not only have their churches in Great Britain and America sent out some of the most distinguished missionaries who ever preached the gospel, for such certainly were Carey, Marshman and Ward, Chamberlain, W. H. Pearce, and Yates, in Bengal, and Judson and Boardman, in Burma, but they have sent out to India more than any other portion of the Christian Church.

Deacon Todd and Susy.

"Susy, my dear," said the deacon, "I wish you would explain something to me that you said the other day in conversation."

"What was that, Uncle?"

"I remember you said that you thought you would get something to lay up in your mind, to use of nights or when you were alone? What did you mean by that?"

"Oh, I find a great deal of use for all the thoughts you have helped me to lately, about God," said Susy.

"Tell me how you use them?"

"I wish I could," said Susy.

"Well, you can try."

"Try" was a great word with Susy, and the deacon knew that if anything would bring her out, it would be that expression, "You can try."

"So she began as well as she could, to tell about how she was accustomed

"to use" the thoughts she had about God.

"Sometimes of nights," said she, "I wake up when everybody is asleep, and it is so dark, that I can't see any thing, and I used to wake up crying because I don't feel like a single body, and I feel that I can hardly keep from waking Fannie, just to tell her what am thinking about. All about God and heaven."

"Tell me some of the thoughts you have about God, my child, that make you feel so very happy. I should like to hear."

"Oh, Uncle, I can't tell you, but sometimes how or other they do make me feel like I love God, and wish everybody in the world would love him too. I think about his love to us in giving his Son to die for us, until I feel sometimes I want to sing and praise him for his goodness, all alone in the dark of night."

"What are some of the songs you feel most like singing when you are so happy in thinking about God?"

"Sometimes,

"Oh for a thousand tongues to sing
My dear Redeemer's praise;
And sometimes,

"Jesus, I love thy charming name,
'Tis music to my ear."

"And why don't you sing, if you like it?" said her uncle. "It is a good thing to sing praises to God."

"I do, sometimes, but my heart sings sometimes when I don't sing the words."

"Well, how do you do when you are all alone? What use do you make of these thoughts then?"

"I sometimes go over some things I have had about God's goodness and love; and sometimes I get some ones. Sometimes I think of his mercies of me when I was a little girl like aunt's little Mary, and sometimes I think of how many falls I have had and didn't get any bones broke, and now I laugh, Uncle, but I feel sometimes thankful that I didn't fall, and one day as I lay thinking about how I had

have the tooth ache, I all at once felt glad and thankful to God that I didn't have the tooth ache then, nor the tooth ache, nor head ache, nor any kind of an ache, and you don't like Uncle, how happy it made me feel!"

"Well, Susy, my dear," said the gentleman, "you are certainly learning to look at the bright side of things. I think I must try and take lessons of same kind."

EDITORIAL EXPERIENCE.—At a dinner lately given by the conductors of the Patriot and British Banner papers the Rev. Dr. Campbell related to the experiences of an editor:

"There are some pitiable little things to be counted in journalism as well as in war. Something, perhaps, is inserted so late that it reaches the office on the morning of publication, when going to press, or when the matter is in type that can be omitted, and whole columns must be over. The communication—a letter—may be—does not appear. Immediately, they write, by return post, expressing great surprise and prodigious disappointment, and perhaps under the per to be discontinued. Now this is certainly not encouraging; but it is very small and utterly contemptible. At other times, some sentiment is advanced which does not please a subscriber—and the offence may proceed to his own ignorance of the real cause—he becomes indignant that the editor should vent opinions contrary to his. 'Is this to be endured?' he says. 'I will not stand it!' Send in my account. These are the things by which the less men illustrate their own folly, degrade themselves. When they give up the paper, they think, 'I have done some thing many times, they have done some thing many times, they have merely turned their backs on a friend who deserved other treatment.'"

FOR SALE OR RENT.—The dwelling house with a large garden, situated in West Troy, Albany co., N. Y. Apply to G. B. NECKOLLS, Tugueke, or to D. WATSON, Ogdessa Jan24-36-3m

NOTICE.
THE MERCANTILE books and accounts of J. & R. S. at 100 N. 3rd st. in my hands, for settlement. Notice is hereby given, that all who do not pay their moneys and accounts by the first of March, will be sued, Indemnifiably.
T. E. HOWARD