

# Alabama Baptist.

"JESUS CHRIST HIMSELF BEING THE CHIEF CORNER-STONE."—EPIPHANY, 2:20.

MARION, (PERRY COUNTY, ALABAMA,) AUGUST 8, 1846.

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(NUMBER 23.)

## CONCERTS OF THE JUDSON.

As a large number of our readers are interested in the proceedings of the Institute, we publish the Schedules of the Concerts and the Exercises of the Graduating Class.

Wednesday Evening, July 29, 1846.

- PART I.
1. Sanctus, (Anthem,) by the School.
  2. La Violette, 4 pianos. Misses Deupree, Thompson, Evans, M. P. Harrell, M. L. King, N. Goree, Foscoe, Westbrook.
  3. Boatman Row me o'er the stream.—Misses Howard, Cole, S. H. Spencer.
  4. Soldier's Joy, (var.) Misses S. J. Lane, Webster, Warren, S. H. Spencer.
  5. Bridal Ring. Misses Howard and Rutledge.
  6. Hark! 'tis the Bells. Juvenile class.
  7. La Catharine. Misses N. Goree, M. L. King, Deupree, M. P. Harrell.
  8. Come sing the song of happier days. Misses Warren and Hartley.
  9. American war song. Primary class.
  10. Lady Mine, (four pianos.) Misses Cromwell, Washington, Brumby, McInnis, Bruce, S. C. Thurmond, Hoskins, Hartley.
  11. When night comes o'er the plain. Misses Boykin, M. L. Coleman, Tait.
  12. La Tarantule. Misses S. H. Spencer, Cole, Hibbler, Yarrington.
  13. I've Nothing Else To Do. Misses Washington and Hibbler.
  14. Novellette Quick Step. Miss Curry.
  15. Touch again thy light guitar. Misses Stringfellow and Rutledge.
  16. A. B. C. (var.) Miss M. E. King.
  17. Now the wind is blowing fresh and fair. Misses Jewett, Lea and Curry.
  18. See the chariot at hand here of Love. Senior class.
  19. A Medley, consisting of vocal and instrumental music,—in which is introduced the "Afghanisthan march," "Ocean wave quick step," &c. &c. Arranged with solos and choruses for four pianos.

- PART II.
1. Mountain retreat, and Mickey Free's quick step. Misses S. J. Lane, Tait, Curry and Hinton.
  2. Come with thy lute to the fountain. Misses N. Thurmond, Sexton and Curry.
  3. Virginia Cottillions. Misses Yarrington, M. P. Harrell, Westbrook, Boykin.
  4. Jolly beggar. Misses Hibbler and Spencer.
  5. Awake the song of merry greeting. Juvenile class.
  6. Old Kentucky. Misses Westbrook, Foscoe, Evans and Boykin.
  7. The fairy boy. Misses Thompson, M. L. Coleman.
  8. Edouard et Christine, (duett.) Misses Lea, Hinton, Tait and M. E. King.
  9. List to the convent bells. Misses Rives, M. E. King, Rutledge.
  10. Diabelli's duett. Misses Love, Burton, Wooten, V. Coleman; Yarrington, A. Butler, Jemison and N. Thurmond.
  11. Come brothers arouse. Misses Curry and M. E. King.
  12. We hail thee, mirth. Senior class.
  13. Starlight waltz. Misses Webster, Hinton, Rutledge and W. Lane.
  14. Away to the forest green. Miss Lea.
  15. Suabian Air, (var.) Miss Jewett.
  16. Indian hunter. Misses Stringfellow and Harrison.
  17. Woodstock march. Misses Bruce, Love, L. Spencer and Brumby.
  18. Hear me Norma. Misses Hinton, Sexton and Tait.
  19. The foresters. 1st div. Senior class.
  20. The Lord is my shepherd, (anthem.) The School.

Thursday Evening, July 30.

1. Blessed are the poor in spirit, (anthem,) by the School.
2. Fishing duett. Misses Harrison, Curry, S. J. Lane, W. Lane, Howard, Rutledge, Jewett and Webster.
3. When twilight is stealing. Misses S. H. Spencer, Harrison and Curry.
4. My heart and lute. Miss S. J. Lane.
5. Rans des Vaches. 1st div. Senior class.
6. Gallopade from William Tell. Misses McInnis, Wooten, A. Butler, Woodfin.
7. The May Dew. Misses M. P. Butler and Harrison.
8. Float away. Juvenile class.
9. The boatman's dance. Misses M. L. King, Foscoe, Evans, N. Goree.
10. Never despair. Misses M. E. King and Sexton. Chorus by the School.
11. Bob O'Linn. Primary class.
12. Sicilian Knight. Misses Hibbler, Atkinson and Tait.
13. When the morning first dawns. Miss Webster.
14. Happy maidens. Misses Lea, M. L. Coleman, Harrison.
15. Hungarian march and quick step. Misses M. Harrell, L. Spencer, Hibbler, Blewett, Woodfin, Nash, Oliver and Walker.
16. The ship on fire. Misses Stringfellow and Tait.
17. Saratoga Lake waltz. Misses M. P. Butler, Warren, Cole and Rives.
18. Moonlight, music, love and flowers. Misses W. Lane, Lea and Hinton.
19. Essay—Influence of the Imagination on the Spirit of Enterprise. Miss Mary S. Sexton, Philadelphia, Pa.
20. Hark, the lark at Heaven's gate sings. Senior class.
21. Ruth and Naomi. Misses M. E. King and Curry.
22. Essay—The Power of the Past.—Miss Mary Ann Sanders, Mississippi.
23. Shout, daughter of Jerusalem, (anthem.) By the school.
24. Diplomas conferred.

25. Essay, with the Valedictory Addresses. Intellectual pursuits unlimited. Miss Lucy Ann Lea, Marion.

## PARTING HYMN.

Farewell! we meet no more,  
On this side Heaven—  
The parting scene is o'er,  
The last sad look is given;  
Farewell, Farewell!

Farewell! instructors dear;  
While mem'ry lives,  
Our hearts will linger here  
And o'er our parting grieve;  
Farewell! Farewell!

Farewell! lov'd schoolmates—all  
To Jesus fly;  
From him, Oh! never part;  
On him all hope rely,  
Farewell! Farewell!

Farewell! and may we meet  
In Heaven above,  
And there in union sweet,  
Sing of a Saviour's love.  
Farewell! Farewell!

## PRAYER, AND BENEDICTION.

THE NEW POPE.—The vacancy in the Pontifical throne has been filled up, by the election of Cardinal John Maria Mastai-Ferretti, who assumes office under the title of Pius the Ninth. He was born at Sinigaglia, in the Roman States, on the 13th May, 1792. He was Archbishop of Imola; had been reserved Cardinal in petto on the 23d December, 1830, and proclaimed on the 14th December, 1846. He was a Cardinal of the order of the priests. The Conclave of the Sacred College lasted but two days—commencing on the 14th June, and ending on the 16th. Scarcely had a conclave been so short.

The ceremony of the coronation of Pope Pius IX. took place on the 21st ult. His Holiness went in great state from Monte Cavallo to the Church of St. Peter. In his carriage were seated Cardinal Pignatelli, Archbishop of Palermo, and Cardinal Monaco, the Patriarch of Venice; and every where on his passage he was saluted with the loudest acclamations.

The new Pope had confirmed in their titles and functions the dignitaries composing the Pontifical household under Gregory XVI.

It was rumored at Rome, that the present Pope (Pius IX.) intended to grant a general amnesty, in favor of all political offenders, as soon as he had entirely organized the new Pontifical Administration.

A DIFFERENCE IN YOUTHFUL TRAINING.—The following conversation which took place not a great while ago, may be thought worthy of insertion, as showing the effect of different kinds of training.

"My father tells me," said a little urchin smartly to one who was endeavoring to settle a childish dispute peaceably, "that if a boy strikes me, I must step up and show him I have as much spirit as he has."

"Ah! and how my dear?" asked the friend.

"Why, he says I must turn my back on no boy, till I have given him as much as he gave me," said the little champion.

"Does this agree with what the Bible teaches?" asked their friend to half a dozen youthful listeners.

"No," said one who had been differently taught, "Jesus bade us resist not evil; and when the soldiers struck him he answered not a word."

"Did he make no return for their indignities?"

"He said, Father, forgive them."—New England Puritan.

CHERUBIM AND SERAPHIM—"Father," said a little boy, "what is the meaning of the words Cherubim and Seraphim, that we meet with so often in the Bible?"

"Cherubim," replied the father, "is a Hebrew word which means knowledge; and seraphim is another, which signifies a flame. Hence, it has been supposed that cherubim are angels who excel in loving God."

"I hope, then," said the boy, "that when I die I shall be a seraph—for I would rather love God than know all things."

SUDDEN DEATH OF THREE SISTERS.—On the 9th inst., one of the Misses McCue, living on 7th street, Cincinnati, went to market—returned home and died, as is supposed, from the effects of the heat, soon after. On Friday the second sister died in the same manner after returning from the funeral. On Saturday the third sister died in the Carriage while attending the funeral of the second sister. The mother of three young ladies was taken sick in the carriage and returned home. These young ladies were all in apparent health to the time of their deaths. They were tailors and mantuamakers. This calamity—so sudden—so unaccountable—has created great concern in the minds of the people living in the neighborhood.

Elder E. L. Magoon tendered his resignation as pastor of the Second Baptist church in this city, on the 7th inst. It was accepted at a subsequent meeting of the church, and resolutions adopted expressive of their high regard for Elder M., as a minister and christian. By request of the church, Elder Magoon will continue his ministrations for a few weeks. This church possess a large and elegant edifice, occupy an important position, and we hope will in a short time secure the service of a devoted and able minister.—Religious Herald.

## From the Baptist Ministry Magazine.

### ADDRESS OF MR. DEAN, PREVIOUS TO HIS DEPARTURE FOR CHINA.

On Sabbath, June 21, Mr. Dean addressed large audiences in New York. From his last address, delivered in the Tabernacle, Mulberry street, we give the following extract, as reported in the New York Recorder:

"Some may ask why I leave these pleasant scenes. I have, within a few days, taken leave of my venerated father, and as he threw his arms around my neck, I felt compelled to say, why do you restrain me, for I desire to go. My sisters said to me, remain with us: is it not enough that you have spent ten years of your life in heathen lands? You are impaired in health, let others go and take your place. And my children, as they clung to me, (and it is not figurative to say that I was compelled to throw them off and tear myself from their embraces,) said to me, dear father, stay with us. Do you ask if I love my children? I love them as tenderly as any parent. And, parents, if you would test the love a father has for his child, send your children to China and remain in this country yourselves. (Here Mr. D. was much affected, and, for a few moments, was unable to speak; the congregation sympathized deeply with his emotion.) I am a man encompassed with infirmities. I cannot pursue the subject any further. For the last few days I have been travelling over the beautiful plains of my native land, amid the bending grain, the verdant fields, and the waving grain, all which seem to beckon me to remain. If my young brethren, who are to accompany me, see anything of romance in the far off land they are going to, I do not. I have seen all, and it is nothing but darkness. To go to China is like going down into a deep, dark pit. It is like the tomb; and I seem to shrink back, as I feel the death damps gathering around me. But there is something pleasant in the thought, that it is the tomb of my loved ones. I have laid children there, and there rests my beloved companion. But though my own country is so delightful, and in China there is so much that is dark and forbidding, I would not remain here. I know not why it is, but there is nothing that would tempt me to stay with you. When I can fix my eye beyond all these earthly scenes into the eternal world, then it is that I find myself happy in my prospects. Notwithstanding I love my father, and dear children, and my native land, I am happy at the privilege of returning to China to point her millions to the bliss of heaven."

### ADDRESS OF DR. JUDSON, PREVIOUS TO HIS DEPARTURE FOR BURMAH.

My friends are aware, that it is quite impossible for me, without serious injury to myself, to sustain my voice at such a height, as to reach this large assembly—except for a few sentences. I have, therefore, taken the liberty of putting some thoughts on paper, which the Rev. Mr. Hague will do me the honor of reading to you.

I wish, however, in my own voice, to praise God for the deep interest in the cause of missions, manifested by the friends of the Redeemer in this city and the vicinity, and to thank them for all their expressions and acts of kindness toward me, during my brief sojourn among them. I regret that circumstances have prevented my spending more time in this city, and of forming a more intimate acquaintance with those, whom a slight acquaintance has taught me so much to love.

It is as certain, as any future event can be, that I shall never again re-visit the shores of my native land; that after a few days, your beautiful city; this great and glorious country, will be forever shut from my view. No more shall I enter your places of worship—no more shall I behold your faces and exchange the affectionate salutations of Christian love.

The greatest favor we can bestow on our absent friends, is to bear them on our hearts at the throne of grace. I pray you, dear friends, remember me there—and my missionary associates, and our infant churches, and the poor heathen, among whom we go to live. And though we do meet no more on earth, I trust that our next meeting will be in that blessed world, where "the loved and the parted here below meet ne'er to part again."

Address of Br. Judson as read by Rev. Mr. Hague.

There are periods in the lives of men, who experience much change of scene and variety of adventure, when they seem to themselves to be subject to some supernatural illusion, or wild, magical dream; when they are ready, amid the whirl of conflicting collection, to doubt their own personal identity—and, like steersmen in a storm, feel, that they must keep a steady eye to the compass, and a strong arm at the wheel. The scene spread out before me, seems, on retrospection, to be identified with the past, and, at the same time, to be reaching forward and foreshadowing the future. At one moment, the lapse of 34 years is annihilated; the scenes of 1812 are again present; and this assembly, how like that which commended me to God, on first leaving my native shores for the distant east. But, as I look around, where are the well-known faces of Spring, and Worcester, and Dwight? Where are Lyman, and Huntington, and Griffin? And where are

those leaders of the baptized ranks, who stretched out their arms across the water, and received me into their communion? Where are Baldwin and Bolles? Where Holcombe, Rogers, and Staughton? I see them not. I have been to their temples of worship, but their voices have passed away. And where are my early missionary associates—Newell, and Hall, and Rice, and Richards, and Mills? But why inquire for those so ancient?—Where are the succeeding laborers in the missionary field for many years, and the intervening generation, who sustained the missions? And where are those who moved amid the dark scenes of Rangoon, and Ava, and Tavoy? Where those gentle, yet firm spirits, which tenanted forms, delicate in structure, but careless of the storm? now broken, and scattered, and strewn, like the leaves of autumn, under the shadow of overhanging trees, and on remote islands of the sea?

No, these are not the scenes of 1812, nor is this the assembly that convened in the Tabernacle of a neighboring city.—Many years have elapsed; many venerated, many beloved ones have passed away to be seen no more. "They rest from their labors, and their works do follow them." And with what words shall I address those who have taken their places, the successors of the venerated and the beloved—the generation of 1812.

In that year, American Christians pledged themselves to the work of evangelizing the world. They had but little to rest on, except the command and promise of God. The attempts then made by British Christians had not been attended with so much success, as to establish the practicability, or vindicate the wisdom of the missionary enterprise. For many years, the work advanced but slowly. One denomination after another embarked in the undertaking; and now American missionaries are seen in almost every clime. Many languages have been acquired; many translations of the Bible have been made; the gospel has been extensively preached; and churches have been established containing thousands of sincere, intelligent converts. The obligation, therefore, on the present generation, to redeem the pledge given by their fathers, is greatly enhanced. And it is an animating consideration, that with the enhancement of the obligation, the encouragement to persevere in the work, and to make still greater efforts, are increasing from year to year. Judging from the past, what may we rationally expect during the lapse of another 30 or 40 years? Look forward with the eye of faith. See the missionary spirit universally diffused, and in active operation throughout this country—every church sustaining, not only its own minister, but, through some general organization, its own missionary in a foreign land. See the Bible faithfully translated into all languages—the rays of the lamp of heaven transmitted through every medium, and illuminating all lands. See the Sabbath spreading its holy calm over the face of the earth—the churches of Zion assembling, and the praises of Jesus resounding from shore to shore—and, though the great majority may still remain, as now in this Christian country, without hope and without God in the world, yet the barriers in the way of the descent and operations of the Holy Spirit removed, so that revivals of religion become more constant and more powerful.

The world is yet in its infancy; the gracious designs of God are yet hardly developed. Glorious things are spoken of Zion the city of our God. She is yet to triumph, and become the joy and glory of the whole earth. Blessed be God, that we live in these latter times—the latter times of the reign of darkness and imposture. Great is our privilege, precious our opportunity, to co-operate with the Savior in the blessed work of enlarging and establishing his kingdom throughout the world. Most precious the opportunity of becoming wise, in turning many to righteousness, and of shining, at last, as the brightness of the firmament, and as the stars, forever and ever.

Let us not, then, regret the loss of those who have gone before us, and are waiting to welcome us home, nor shrink from the summons that must call us thither. Let us only resolve to follow them, who through faith and patience inherit the promises. Let us so employ the remnant of life, and so pass away, as that our successors will say of us as we of our predecessors, "Blessed are the dead that die in the Lord. They rest from their labors, and their works do follow them."

VILLAINY.—"We learn from the Buffalo Morning Express that a couple of unsophisticated farmers, on their way to the West with their families, were on Friday last enticed by some blacklegs into a grave-yard, near the Barracks, where they accidentally met a stranger, who appeared to be busily engaged in amusing himself with a pack of cards. The farmers' friends invited him to play a game with them, and as they soon lost all their own money, they begged the farmers to loan them a few dollars, when, upon one of the latter taking out his pocket-book for that purpose, it was taken from his hand and made off with by their two friends. It contained \$500.

It is an honor for a man to cease from strife; but every fool will be meddling.—Prov. 20: 3.

## THE DISSATISFIED SPIRIT.

BY FANNY FORESTER.—[NOW MRS. JUDSON.]  
God "bowed the heavens and came down" and breathed upon the earth, and a living soul was born. It was not an angel to watch over the destinies of man, and interpose its white wing between him and evil; but it was a thing as lovely, and it looked about to find itself a dwelling-place. While it paused in doubt, there came fluttering by, a gay, beautiful creature, its bright wings woven in the loom from which the Iris sprung, all glittering in gold and crimson, now bathing in the dew, and now in the sunlight, brilliant and blithesome, and light as the air on which it balanced. The spirit grew glad at the pretty sight; and as the tiny wonder again swept by it thought within itself—"what a delightful thing to be a butterfly!" Instantly a pair of gorgeous wings sprouted from the wish; and the embodied spirit flew exultingly up and down the earth, careering in the light, and glorying in its new-found beauties. Sometimes it paused to peep into the hearts of the young flowers, and sipped daintily the sweets which dwelt on their fresh lips, and fanned them when they drooped, and bathed in their perfume; and at night it folded up its wings and made its couch where the moonbeams lay most lovingly. But it could not sleep. That was a breath from heaven stirring those gorgeous wings; the living soul within struggling, conscious that it was not performing its mission. There could not be a brighter nor gayer life, and surely the innocent little butterfly was not guilty of doing harm, but there was a chiding voice came up from within, and the dissatisfied spirit could not sleep. Finally it grew sorrowful, even in the midst of its light companions, all intoxicated by the mere bliss of living. And every day it grew more and more sorrowful, and its wings heavier, till at last it cried out in sharp anguish. Beautiful and innocent was the life of the gay insect, but the God-born spirit was not created to waste itself on a sunbeam or a flower, and those magnificent wings were leaden fetters to it. A bird was carolling on the tree above, and as the saddened spirit looked up, it thought of the happy hearts the little songster made, and how it praised God in its light joyousness, and then exclaimed, piningly,—"What a sweet thing to be a bird!"

A little child found a dead butterfly at the foot of the red maple tree that morning, and as she stooped to pick it up, there came such a gush of melody from the green above, that she started back in pleased astonishment; and then, clapping her soft hands together, she raised her infantile voice in clear, ringing tones, fraught with the music of a mirthful heart. On the instant, there came a rustling sound from the massive foliage; a pair of beautiful wings broke thence and balanced for a moment above, then descended, hovering about the head of the child, as though bestowing some wordless blessing, and finally spread themselves for flight. The bird paused where the laborer rested at noon-time; and the eye of the strong man brightened as he wiped the sweat away, and leaned against the rugged bark of the meadow-tree, yielding himself up to the delicious influence of its music. Then it flew to the casement of the invalid, and thence to the roof-tree of the cotter; and thence it still pursued its way kindly and lovingly, pausing to warble a moment even by the barred window of the criminal. For many a day the bird-embodied spirit was happy and contented, and believed itself sent upon earth but for the purpose of winning men, by such small, sweet efforts, from sorrow.—But, as it nestled one night, in the foliage of the forest tree, there came a sad misgiving to trouble it. It had heard of a nobler mission than it had yet dared to contemplate—it had looked into a path toilsome and difficult to walk in, strewn with thorns and beset with dangers; but yet glorious in that it had been trodden by a Holy One who had linked it to heaven. The timid spirit trembled as it thought, and folded its soft pinions over its breast, and strove to recollect all the good it had done that day. It thought how it had softened the nature of the sinful, and dropped balm into the bosom of the sorrowing; but it could not shut down the high aspirations which were swelling within it. It knew well that the spirit of the little bird was not like itself, an emanation from the Deity. When the song was hushed and the plumage drooped, that spirit would go downward to the earth; but the living soul, born of the breath of the Almighty, could not so perish. Should it fling aside its loftier gifts, and take upon itself the mission (sweet and beautiful though that mission might be) of the soulless bird? "Ah, no!" tho't the pretty warbler, while its wings seemed swelling to eagles' pinions, "the air is full of birds—the world is ringing with melody—it is delightful to swell the care-free chorus; but there is a higher, nobler mission still." As its breast heaved with these new emotions, a soft sound, as of a lute, stole up from a neighboring grove, and an exquisitely modulated voice, with deep earnestness, clothed its secret thoughts in words:—"I waste no more in idle dreams my life, my soul away! I wake to know my better self; I wake to watch and pray; Thought, feeling, time, on idle vain I've lavished all too long; Henceforth to holier purposes I pledge myself—my song!"

O, still within the inner veil, upon the spirit's shrine,  
Still unprepared by evil, burns the one pure spark divine  
Which God has kindled in us all; and be it mine  
To tend  
Henceforth, with vestal thought and care, the light  
That lamp may lend.

"I shut my eyes in grief and shame upon the dreary past,  
My heart, my soul, poured recklessly on dreams  
That could not last;  
My bark has drifted down the stream, at will of  
wind or wave,  
An idle light and fragile thing, that few had cared  
to save;  
Henceforth the tiller Truth shall hold, and steer as  
Conscience tells,  
And I will brave the storms of fate, though wild  
the ocean swell.

"I know my soul is strong and high, if once I give  
it way;  
I feel a glorious power within, though light I seem,  
and gay.  
O, fagging soul! unclothe thine eyes; no more in  
luxury  
Of joy ideal waste thyself! Awake, and soar  
aloft!  
Unfurled these hour those falcon wings which thou  
dost fold too long;  
Raise to the skies thy lightning gaze, and sing the  
loftiest song."—Mrs. Orgold.

The song ceased, and the struggling, God-born spirit, looked down on the cold earth; and not forgetting toil, and suffering, and weariness; not forgetting the degradation of sin, and the constant wrestling of the higher with the baser nature, exclaimed, with deep enthusiasm, "What a sublime thing to be a man!"

A songster was missed from the woodland, and that same day kelt one in prayer; and then humble but strong, and happier far than butterfly or bird, went cheerfully forth on man's great mission.—To do good.—Morris' National Press.

HAMPTON, VA., July 4, 1846.

A singular occurrence transpired here a few days ago. A Mr. —, for many years engaged in a large business in St. Louis, Missouri, recently failed, it is said, to the amount of \$200,000. During the spring he has procured goods, chiefly, we understand, from several of the leading houses of New York, and forthwith fraudulently converted the same into cash.—A rumor of this base affair having leaked out, he was pursued to this place by Mr. McLaughlin, the chief clerk of the house of Matthews & Co. of New York, accompanied with two constables, one from New York and the other from Baltimore. Having assumed a different fictitious name at every hotel, he would probably have eluded his pursuers had it not been known that he was accompanied with his wife, children and sister-in-law.

He arrived here on Wednesday, and on Thursday, Mr. McLaughlin having reached this place, the man was immediately taken into custody by the Sheriff, and so terrified was the wretch, that he at once paid down to a lawyer \$250 for advice. The result, however, was that he paid over to Mr. McLaughlin the same day, \$6,894 in gold. From what transpired here, it is believed that he had in his possession about \$150,000 in gold, and that France, or South America, is the place of his contemplated flight. He immediately left this place, and to-day we learn that other pursuers are after him, but we fear it will be difficult to cage the bird.

NEW DIAMOND MINE.—The rich stores of Brazil seem not yet to have been exhausted, and new discoveries are being made, developing the richness of her diamond mines. One of these has been recently opened, exceedingly valuable. A French paper published at Rio de Janeiro, gives the following account of it:

"This mine, which has already produced 400,000 carats of diamonds, was discovered in October, 1844, by a negro shepherd. The man, struck with the resemblance of the ground to that of the mine of Tijuco, where he had worked, began to dig, and found some diamonds, which he carried to Bahia for sale. He was arrested and thrown into prison on suspicion of having stolen them, but made his escape. He was pursued by some Indians who were sent after him, and found digging again for diamonds, and thus the existence of the mine became known to the Government. It is said that the produce already realized amounts to 18 millions of francs."

ANNIHILATION OF TIME AND SPACE.—Since the invention of the Magnetic Telegraph, it would seem that its antagonist steam had put forth its most gigantic energies, not to be, outstripped in the race of the swift. A late number of the Milwaukee Sentinel, in a large city located nearly 1,500 miles of a point ever dreamed of by the "oldest inhabitant," announces the receipt of news from Albany only four days old! This annihilation of time and space, upon the 1,200 miles of Western Lake navigation, was produced by Gen. Reed's magnificent steamer Niagara, which is said to be the most splendid specimen of naval architecture afloat in the world—the Hendrik Hudson excepted.—Alb. Eve. Journal.

GIVE IT TO 'EM!—Sixteen gentlemen of property and standing were put on their trial two weeks ago, in Springfield, Mass., for selling rum. One was found guilty, and sentence postponed—in one case the jury disagreed—one ran away—one had delirium tremens—and the remaining twelve were fined to the amount to \$450.



# ALABAMA BAPTIST

Saturday, August 8, 1846.

## THE SOUTHERN BAPTIST CONVENTION.

ARCHIBALD THOMAS, Richmond, Virginia,  
Treasurer of Foreign Mission Board.  
W. H. HORNBECK, Marion, Perry County, Ala.,  
Treasurer, Domestic Mission Board.  
M. T. MENDALL, Charleston, S. C.,  
Treasurer of South Baptist Convention.  
Rev. RUSSELL HOLMAN, Marion, Perry County, Ala.,  
Corresponding Secretary Domestic Mission Board.  
Rev. JAMES B. TAYLOR, Richmond, Virginia,  
Corresponding Secretary of the Southern Foreign Mission Board.

## AGENTS FOR ALABAMA BAPTIST.

Rev. JESSE A. COLLINS and brother A. H. YARRINGTON have been appointed Travelling Agents. They are authorized to obtain new subscriptions and to collect all arrears.  
Rev. RUSSELL HOLMAN, is also authorized to receive subscriptions and monies due the Alabama Baptist.  
Rev. RUSSELL HOLMAN is authorized to act as agent at North Port, Tuscaloosa county.  
Rev. JOHN C. FOSTER is requested to continue to act as agent for the Alabama Baptist.  
Rev. Wm. Hood is an authorized agent of the Alabama Baptist.  
Brother THOMAS T. MAY is also an authorized agent.  
B. F. NOBLE of Montgomery is authorized to receipt for the Alabama Baptist.

## PROTRACTED MEETING AT GREENSBORO.

The Baptist church at this place, will commence a protracted meeting on Friday night, the 14th of the present month—to which they invite the ministers and members of the surrounding churches, and the public generally. Hoards, and houses, will be found open to receive and accommodate all who may come. In this invitation, we are not formal, but sincere!  
THOS. CHILTON, Pastor.

## THE ANNUAL MEETING OF THE MINISTER'S AND DEACONS' CONFERENCE OF WESTERN ALABAMA.

will be held with the Pleasant Ridge church, Green county, commencing on Friday before the fifth Sabbath in August next. Rev. M. P. Smith is appointed to preach the Introductory Sermon; A. M. Hanks alternate.  
A. M. HANKS, Secy.

July 25, 1846.

1. We have heard of the blessed outpouring of God's Spirit at Fellowship in this county, and that many have been baptized. We expect brother Elias George to prepare a full account of the meeting.

2. Brother Shuck and the Native Preacher, held services last Lord's day and part of Monday at Greensboro. Large and attentive audiences were in attendance, and there, as at their other appointments in this State, a deep interest seems to be cherished in behalf of the China Mission. By collections and subscriptions, Greensboro will afford more than three hundred dollars in aid of the Canton Chapel.

Between seven and eight hundred dollars were subscribed and pledged last week in Marion, for the same object.

3. The attention of our readers is invited to the advertisements of the Judson Institute and Howard College.

Among the teachers in the Judson for next year, it will be seen the name of Miss E. G. Sexton, does not appear. In parting with Miss S., the Institute loses a very able, indefatigable and efficient instructor—greatly endeared to her associates and to the pupils of her charge, by a connection of two years with the institution.

Misses EVERTS and ROOR are both from New York city, and came to the Judson with the highest testimonials of worth and ability. Miss Root has been associated with her brother, George F. Root, a distinguished Professor of Music in New York.

For details respecting the Examination of the Judson, we refer to the Report of the Board of Visitors and the communication of Delta.

4. Mark the perfect man and behold the upright, for the end of that man is peace. We are reminded of this inspired saying, by the obituary notice which we publish to-day of brother Job Norman. He was an old acquaintance of ours, and well exemplified the Gospel of our Lord Jesus Christ in his life, by unassuming piety and desire to know and do the will of God. "Let me die the death of the righteous, and let my last end be like his." We affectionately sympathize with his afflicted family.

A NEW WORK ON THEOLOGY.—We learn that Lewis Colby & Co. have in press and will shortly publish the Elements of Theology, or the leading topics of Christian Theology plainly and Scripturally set forth, with the principal evidences of Divine Revelation concisely stated, with questions, for the use of families, Bible classes, and seminaries of learning, by Daniel Hascall, A. M.

The work will consist of about 300 pages, 18mo., and will be ready about the first of September.

## MESMERISM.

Great excitement exists in England among the medical profession, on account of the celebrated Mesmerist, Dr. Elliottson, having been selected by the Royal College of Physicians, London, to deliver the annual Harveian oration before that learned body. The lecture was delivered in Latin, of the most pure and elegant character, and was listened to with delight, by a vast crowd of Judges, Bishops, and the most learned of the aristocracy. At the conclusion, the Doctor was greeted with the most vociferous cheering.

Speaking of the grand characteristics of mesmerism, the learned lecturer said: "It is the imperative, the solemn duty of the profession, anxiously and dispassionately to examine these points. I have done so for ten years, and fearlessly declare the phenomena, the prevention of pain under surgical operations, the production of repose in disease, and the cure of many even after the failure of ordinary means, are true."

ARMY SOLDIERS.—Col. Kearney has mustered the United States' service 500 Mormons, from who were on their way to Oregon. They are now marching for Santa Fe.

W. OF RANK.—Sir Moses Montefiore, the philanthropist, has been raised to the dignity of a Baron. This is the first instance of a Jew holding a rank in Great Britain.

bill reducing the Tariff, has become the law of the land. In the Senate, it was carried only by a vote of Vice President Dallas.

## THE TRINITY.

The existence of God is the first grand truth. It lies at the foundation of all religion. What his nature is, and how he exists, we can learn only from revelation. Thereby we learn that "God is a spirit." But what spirit is, we can form no idea. We can believe in the existence of that of which we can form no idea. We believe that we have souls, and that the soul is distinct from the body. But what the soul is, no one can conceive. From the actions of the soul, we learn something of its powers and attributes. From the word of God, we learn something more of its character and qualities. But from the whole we are not able to form a distinct definite idea of that which each one is conscious of possessing—a rational, immortal soul.

So of God. That he exists, "All nature cries aloud in all her works." But how, in what form, with what attributes, we can learn only partially, except by revelation. And as God has been pleased to make a revelation to man, and in that revelation has made disclosures concerning himself, which are not to be learned from the volume of nature, we are under obligation to believe the declaration he has made. The volume of nature, and that of revelation come from the same hand, and are equally worthy of credit.

Among other disclosures of revelation concerning the character and attributes of God, is that of the TRINITY. By this term, we mean to express the idea, that the one, only living and true God, exists in three distinct persons—the Father, the Son, and the Holy Ghost. The trinity and the unity of God are both clearly made known in the same volume of revelation. Both these attributes are unrevealed in the book of nature; as the learned of all nations destitute of revelation have failed to discover these all-important truths.

This idea of the trinity, which is afterwards more fully developed, is intimated in the first verse of the first chapter of Genesis. "In the beginning God (in the Hebrew, Gods, plural) created (the verb in the singular number) the heavens and the earth." Also in verse 26. "And God (Gods) said, Let us make man in our image, after our likeness; So God (Gods) created (singular) man in his image, in the image of God (Gods) created he them." I know this is considered by some persons merely as a case of what grammarians call the "plurals excellentia;" and consider it no evidence of the trinity. But in chapter 3: 18, we read, I (not we) will make, &c. and 3: 15, "I will put," &c. Again, chap. 17: 1, I am God (singular) Almighty, (plural) walk before me. If the plural were used by way of majesty, we should look for it in this place.

Further, when God appeared to Moses in the bush, he said, "I am the God (plural) of thy father," &c. &c. 3: 6. "I AM THAT I AM." "I AM hath sent me," &c. 14. Many other passages of this usage are found, which go to prove that the plural is used, not as a "plurals excellentia;" but as expressing the idea of the trinity in unity. Also, that kings did not use the plural for the singular, as some contend, to express their dignity, appears from the following quotations. And Pharaoh said, Who is the Lord that I should obey his voice to let Israel go? I know not the Lord, neither will I let Israel go.—Ex. 5: 2. Saul, the first king of Israel, also used the singular "I have performed," &c. 1 Sam. 15: 13. "I have obeyed," &c. 20. "I have obeyed;" &c. 20. "I have sinned," &c. et alibi. Again: Nebuchadnezzar said, "Is not this great Babylon that I have built?" &c. "The plural style of speaking (was) among kings, was begun by king John of England, A. D. 1119. Before that time sovereigns used the singular number in their edicts. The German and the French sovereigns followed the example of king John in 1200."

When the Lord would express his majesty and dominion, he says, "I am the Lord," Isa. 45: 5.—"I, even I am the Lord," Isa. 43: 11, et al. "I am the Lord, I change not." Mal. 3: 6. Thus have we traced the Old Testament, and find the prevalent, if not the universal use, to be, for kings to speak in the singular number, when they design to express their authority or dignity. Also, that the Lord in speaking of himself used the same phraseology. This then we may consider as the usus loquendi. We must, therefore, seek some other reason for the plural number being used in Gen. 1: 1-26. And what reason so satisfactory as that the Lord designed to intimate an attribute in his character, which would be of much importance in the further development of his works and designs. "The Spirit of God moved upon the face of the waters."—Gen. 1: 2.

God exists in three persons. There is no intimation of a fourth. That there is a plurality of persons is evident from such passages as the following. "Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us?" Then said I, Here am I; send me. And he said, Go, and tell this people, &c. These were the words of the LORD, JEHOVAH; but the Apostle Paul in quoting them, says, "Well spake the Holy Ghost by Isaiah the prophet, unto our fathers, saying, Go unto this people and say, Hearing ye shall hear," &c. Isa. 6: 8, and Acts 28: 26. Hence, Jehovah uses the term us, and is declared to be the Holy Ghost. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was made by him; and without him was not any thing made that was made." Jo. 1: 1, 2, 3. "In the beginning God created the heavens and the earth."—Gen. 1: 1. "And the Spirit of God moved upon the face of the waters." Gen. 1: 2. "By his Spirit he garnished the heavens." Job. 26: 13. By consequence, God, the Word, and the Spirit, are the same.

Again: "Hear, O Israel: The Lord our God is one Lord." Deut. 6: 4. And, "Thou shalt worship the Lord thy God, and him only shalt thou serve." Mat. 4: 10. But, "When he brought in the first-begotten into the world, he said, And let all the angels of God worship him." Heb. 1: 6. And, "We are the circumcision, which worship God (in the spirit, and rejoice in Jesus Christ." Phil. 3: 3. In baptism is performed an act of worship, and the command is, "baptizing them in the name of the Father, and of the Son, and of the Holy Ghost."—Mat. 28: 19. And, "The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost be with you all, Amen." 2 Cor. 13: 14. Hence, we see that three distinct persons are presented to us as the proper objects of worship, and yet we are commanded to worship only one being, for. "The hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him." Jo. 4: 23. The conclusion necessarily follows, There is only one God; and the Father, the Son, and the Holy Ghost is, each alone, and all together, that one God.

Accordingly, either of these is addressed as God, with or without reference to the others. Hence

we meet with the following passages, "Unto the Son he saith, Thy throne, O God, is forever and ever. And, Thou, Lord, in the beginning laid the foundation of the earth; and the heavens are the work of thy hands. They shall perish, but thou remainest, and thy years shall not fail." Heb. 1: 8—12. "I am the Lord, that maketh all things: that stretcheth forth the heavens; and spreadeth abroad the earth by myself." "I am the Lord (Jehovah) that is my name: and my glory will I not give to another, neither my praise to graven images." Is. 42: 8. "The Lord (Jehovah) shall judge the people." Ps. 7: 8. "The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honor the Son, even as they honor the Father. He that honoreth not the Son, honoreth not the Father which hath sent him." Jo. 5: 22, 23. Hence, that remarkable passage, "Take heed, therefore, unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood." Ac. 20: 28. "All scripture is given by inspiration of God." 2 Tim. 3: 16. "For the prophecy came not in old time by the will of man, but holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1: 21. "Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God. Peter said unto her (Sapphira,) How is it that ye have agreed together to tempt the Spirit of the Lord? Ac. 5: 3, 4, 9. "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." 1 Cor. 10: 9.

It would be easy to multiply passages of a similar character, illustrative of the sentiment that there is one God, and that he exists in three distinct persons, the Father, the Son, and the Holy Ghost. I, therefore, conclude, that the doctrine of the TRINITY IS UNITY is the doctrine of the Bible, and is, by consequence, true, whatever difficulties may attend it. "H."

REWARD OF MERIT.—Major General Pollock, the victorious commander of the British army in Afghanistan, is the son of a soldier. He has two brothers, one Chief Judge of the Court of Exchequer in England, the other holding the Chief Judgeship of the Supreme Court of Bombay; each with a salary of forty thousand dollars a year!

This is a remarkable case of the elevation of a family, owing success solely to talent and good conduct.

For the Alabama Baptist.

## CORRECTION.

Brother Editors:—In my communication, relative to the death of bro. Nance, published in the last number of the Alabama Baptist, I noticed a mistake, so important, that I feel it to be my duty to correct it. I am not in the habit of noticing typographical errors; but when they are too outrageous and intolerable, I sometimes venture a correction.

In my letter I stated, that bro. Nance died at half past eight o'clock, A. M. (6th instant). This was correct. But our unsophisticated friend, the printer, made me say, in the following paragraph, that he was buried on the very morning of his death!—thus leaving upon the mind of the friends of the deceased, the impression, that he must have been hurried off to his grave in rather a precipitated and unceremonious manner.

He died at half past eight A. M. on the 6th instant, and was buried at about six P. M. of the same day.

By inserting the above, you will very much oblige yours, truly,

S. LINDSLEY.

Mobile, July 27, 1846.

For the Alabama Baptist.

"Resolved, That this Association advise the churches in her bounds to unite, where several churches are contiguous, in holding district, protracted or camp meetings, at such places as appear most convenient."

The above resolution was passed at the last meeting of the Bethlehem Association. I believe the measure was favored by all the ministers present, except two or three; and a majority of the lay brethren expressed themselves in favor of it. Our expectations were, of course, raised high, in anticipation of the several camp meetings we would have. Well, how has it turned out? Why, as far as I can learn, there will not be one single camp meeting in the bounds of the Association. Two attempts were made; one at R—W— and the other at M—C—: but both proved entire failures, falling back on the old ground of holding protracted meetings at the different churches. Well, it may be best, but some of us do not think so. And we think that we have good reasons for not thinking so. And first, in a camp meeting the people continue together day and night, and the subject of religion is kept before them all the time. In a protracted meeting it is otherwise. They are perpetually going from, and returning to, the place of worship; in which they are unavoidably subjected to a great deal of labor and inconvenience, and thousands of things calculated to divert their minds from the great end for which such meetings are held—the salvation of the soul. Secondly: The labor and expense, it is said, is less on the part of those who support the meeting. Thirdly: The servants have a better chance to attend worship. Fourthly: The small number of ministers in the Association, compared with the number of churches and destitute neighborhoods in its bounds, is in their case a strong reason in favor of camp meetings. For two or three of the last years, on account of the last reason given, a number of the churches could not have protracted meetings, and some complaining was heard. And we shall look for the same result again, with the exception of your complaints, which, of course, you will not raise, seeing you have refused the only remedy against the cause of your complaints. Objections are sometimes raised to camp meetings upon the ground that they encourage disorder. Others look upon it as giving over to the Methodist plan of operation, &c. &c. But these, with the various other objections to camp meetings, have frequently

been fully refuted. I shall not, therefore, stop to scatter the ashes of objections long since ground to powder: but conclude by asking your readers generally, if this is not a subject worthy of more attention than it receives?

A FRIEND TO CAMP MEETINGS.

For the Alabama Baptist.

## ORDINATION, &c.

Brother Editors:—It is not generally known that there is a regularly organized Baptist Church on the Mobile Bay, in the southern part of Baldwin county, Alabama. Brother Thomas Nelson, a devoted christian, who has for several years resided on the Bay, has been engaged in praying and exhortation among the people. In the latter part of last summer, brethren Grant and Simmons visited them and constituted a church, called the Tatumville Baptist Church. Since that time the church has made several efforts to get a presbytery of ministers to visit them for the purpose of setting apart brother Nelson to the work of the ministry. On Tuesday the 7th inst., brother J. J. Sessions visited them, accompanied by brother Spence, a licentiate of brother Sessions' church, and preached the two following days. At this meeting an appointment was made for the double purpose of ordaining brother Nelson, and holding a protracted meeting: the meeting to commence on Wednesday the 22d instant.—Brother Sessions promised to attend, and an invitation was sent to the writer.—Brother Sessions, accompanied by brother Spence, met the people according to appointment, the writer being detained by indisposition. Brethren Spence, Sessions and Nelson preached Christ crucified as the way, the truth and the life.—The word spoken was attended by the spirit's influence, and many were made to cry, what shall I do to be saved? and God made bare his arm in the conversion of souls. On Friday evening I reached the meeting where bro. Nelson preached before the church and presbytery, from Rom. 6: 23—"For the wages of sin is death." &c.—After which he was examined in regard to his christian experience, call to the ministry, doctrinal views, &c. Brother Sessions then delivered an exhortation, and a goodly number came forward for prayer, and two in addition to those which had joined before, came forward and related their experience, and were received for baptism: Saturday morning, 9 o'clock, the church met and elected two deacons which were ordained. At 10 o'clock the ordination sermon was preached by the writer, from Matt. 28: 19, 20—"Go ye, therefore, and teach all nations." &c. After which, brother Thomas Nelson was solemnly ordained to the full work of the ministry: the ordaining prayer and charge by bro. Sessions, and hand of welcome and ministerial fellowship by the writer. The benediction was pronounced by bro. Nelson, and the congregation marched in procession to the Bay, singing an appropriate hymn, and brother Nelson led down into the water twelve willing subjects of Christ's kingdom, and buried them beneath the yielding wave. This was a solemn and imposing sight; the waves of the Bay gently rolling before the pleasant southern breeze which was then blowing, and every thing with which we were surrounded proclaimed the eternal power and God-head of him who spoke and it was done; who commanded and it stood fast. We were forcibly reminded of Enoch. "And John was baptizing at Enon, near Salem, because there were much water there." John 3: 23. One lady who related her experience was prevented from being baptized by objections on the part of her husband. He is a member of the Methodist denomination. We then returned to the house of worship, and by request of the church and pastor, administered the Lord's Supper: the church never having witnessed its administration. The services closed by an exhortation from the writer. We can truly say that it was a feast of good things.—The meeting will no doubt long be remembered by many present.

A. B. COUCH.

For the Alabama Baptist.

JEFFERSON COUNTY, ALA.,

July 31, 1846.

Brother Editors:—As it is always cheering to the children of God to learn of the success of the cause of Christ, I will, if you please, give your readers a short synopsis of a revival of religion, that is, and has been, going on in the churches which the writer serves as pastor. We met at Liberty Church, second Sabbath inst., and received one lady by experience. The church was revived, and there were many who said, pray for us. We protracted the meeting five days, during which time we have reason to hope that many were made to rejoice in hope of that rest that remaineth for the children of God.

We dismissed to meet at Rock Creek on Friday, a distance of eight miles, and there we continued ten days with the church. The ministers that attended, were Rev. J. Tate (four days) and Owen Franklin and N. Skilton (licentiates) were there during the meeting. We received thirteen, one of them by letter, the remaining twelve were baptized. Several professed religion during the meeting that did not unite with the church. One that joined was a good Methodist brother, who has belonged to that denomination for about four years, and has been trying to persuade himself that any way would do; but he at last gave it up, and when he came out of the water, he was one of the happiest christians, rejoicing that he had done his duty. During the meeting we had the best congregation that ever attended at the church, and on the last day it was thought there were 100 more than ever was at that church. In conclusion I can only say, that it was the greatest meeting I ever was at. Pray for us.

Yours in christian bonds,

A. J. WALDROP.

For the Alabama Baptist.

## CIRCULAR.

THE STATE OF ALABAMA, ) We, the Convention convened at Christian Valley, composed of delegates from New Prospect, Hopewell, Christian Valley, Friendship, Black's Bluff and Harmony Churches, to our sister Churches of Sumter county, and of the adjacent counties in Alabama—Greeting:  
Dear Brethren:—We desire, through this communication, to call your attention to the subject of the formation of a new association by the churches of Sumter county and adjoining counties of Alabama. We suggest, in the first place, that there are in the territory aforesaid, several unassociated churches which desire it, and that the bounds of associations by which they are surrounded, are so large that it is impracticable for those churches to unite with them.

2d. We deem it very important that associations should be so formed that sectional feelings might be avoided as much as possible, and that from present formations it does exist, and must continue to exist. We are convinced that the energies of the baptists cannot be successfully concentrated where these feelings are found.

3d. The principles on which we desire such formation; we here present. We desire an effort body, in which missionary operations may be conducted scripturally (by the union of churches) and in which every member may have liberty to give or withhold, and where missions shall be no bar to fellowship.

We therefore request all churches who are agreed to the formation of such body in the aforesaid bounds, to meet by delegation at New Prospect, in Sumter county, on Saturday before the second Lord's day in November next, for the purpose of forming such an association. The majority of the convention think that a new association is much needed, and therefore request the churches to take the subject into prayerful consideration.

WM. FLUKER, Moderator.

J. Q. PRESCOTT, Clerk.

Postscript.—Upon the propriety of forming a new association, there was one negative vote. There were two delegates, who, as I am informed, did not vote at all. And of those who voted in the affirmative, two declared verbally that they thought a new association expedient if all the churches in Sumter county, which now belong to the Choctaw Association, with the others that might perhaps be obtained, would attach themselves to it. The number of delegates were fifteen.

J. Q. PRESCOTT, Clerk.

For the Alabama Baptist.

## THE CHARACTER OF ELIJAH THE PROPHET.

Messrs Editors:—There is an obscurity thrown round the early history of this prophet which adds to the moral grandeur of his whole life. He is abruptly introduced to our notice without any ceremony whatever; without the genealogy of father, mother, or the beginning of his days. All we know of his early history and origin is, that he was a citizen of Tishbe in the land of Gilead. Thus obscure is the early-life of Israel's most distinguished prophet; whose whole life and death, as recorded in the first and second book of Kings, excite our highest admiration. His name signifies, *The Lord my God is He*. This no doubt implied that Jehovah, the true God, would stand by, and support him in the perilous services to which he was called, in opposing the worship of false gods. And he is brought to our notice by the sacred historian, as fully bent upon, and determined to carry out what his name implied, and his work demanded. "And Elijah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain for three years, but according to my word." The cause of this threatened famine, was to be found in the idolatry of Ahab and Jezebel. Ahab was the most talented and wicked King of that long line of Kings that reigned over the ten tribes which separated from the house of David in the reign of Rehoboam, son of Solomon. In addition to the crimes common to that race of Kings, he violated the law of Moses by marrying a wife out of the commonwealth of Israel—Jezebel, a wicked and idolatrous princess of Zidon. Baal was the god of the Zidonians, and his expensive and pompous worship was introduced and established by Jezebel from Bethel to Dan. The altars of the Lord God of Israel were cut down, his prophets slain, and the worship of Baal was established by law in the Court of Ahab, and 850 priests and prophets of Zidon to guard its interests. Jehovah must now defend himself against this powerful competitor, or surrender the work he had commenced, violate his covenants with Abraham, Isaac, Jacob and David; and be divided by the nations of the earth for tamely surrendering his country and religion to Baal. This he determined to do, for he was a "jealous God"—jealous of his honor and glory.—An instrument, physically, morally, and mentally suited to this powerful emergency must be selected; Elijah the Tishbite, the obscure inhabitant of Gilead is that instrument. We will notice now, the ability and qualifications of the prophet for the great work assigned him.

1. *His physical ability.* The physical ability of Elijah for his arduous work was very great; and he addressed himself to it like a giant. When necessary to retreat from his enemies, he conducts his retreat with great speed, and dwells alone by the "brook Cherith, that is before Jordan," and lives upon the morsels furnished him by the ravens; shares in the scanty fare of the widow of "Zarephath which belongeth to Zidon;" appears suddenly before Ahab in the heart of Israel, and demands an interview with him and all Israel on Mount Carmel; out run the rain

and Ahab's chariot to Jezreel; flees from Jezreel at the threats of Jezebel to the "Wilderness of Beersheba, which belongeth unto Judah" in one night's time; and feasts upon a "cake baked on the coals and a cruse of water," which lasted him "forty days and nights unto Horeb the Mount of God." And the "strong wind" rending and tearing the holy mount, the "earthquake" shaking its everlasting base, the "fire" with its vivid flash, horrid glare and devouring flames, all combined would have overpowered a man of less physical nerve and strength than that possessed by Elijah; and he almost overpowered "wrapped his face in his mantle." So great was the physical labor of that holy, self-denying and world-crucifying man; and so little was he allowed to enjoy, and accustomed to the habitations of men, that whenever they saw a hairy man and girt with a girdle of leather about his loins, the unanimous exclamation was, "It is Elijah the Tishbite."

2. *His moral qualifications.* In this department no man ever excelled him. His moral and religious sentiments and feelings were of a superior order. And this led him to hate and denounce sin; reprove sharply a corrupt, apostate and wicked nation, monarch and court. Notice

1. *His severe and pointed reproofs.* Not like the guardians of the magian religion of Persia, who could say to the dissolute Cambyases, "we have no law to prevent the King of Persia from doing as he pleases." Nay, verily. He stood before Ahab as the legate of the court of Heaven, and charged him with having "sold himself to work wickedness in the sight of the Lord," and with the murder of Naboth the Jezreelite, and the judgment of God upon him and his house for that horrid crime; and the monarch quailed before the prophet of God. When reproof was best administered ironically, he stands without a rival. See him on Carmel, on the great day of decision, surrounded by Baal's prophets and all Israel from Dan to Beersheba. Hear his cutting strain of sarcasm, suiting his action to his withering words. To the perplexed prophets, he says, cry aloud; for he is a God: either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth, and must be awaked.

2. *His love and zeal for the Lord God of Hosts.* He loved his God and his cause, and was "very jealous" for his institutions. Hear his intercessions against Israel under the juniper tree in the wilderness, in answer to the question, What doest thou here, Elijah? "And he said, I have been very jealous for the Lord God of Hosts: for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I, even I only, am left; and they seek my life, to take it away."

3. *His mental ability.* As to the mental ability of Elijah, for the work of renovating Israel, it is sufficient for us to know that God called him to the prophetic office; and that God never opposes his own kingdom by calling a fool to the prophetic or ministerial office.

4. *His last trait.* Office in the character of this great good man, is, his intimacy with God; a man which no man ever possessed a greater share. The mercy seat was his oracle; his shelter, the symbolic presence; his guard, a Mahanaim of angels; his breath, the pure atmosphere of heaven; and his food, to do the will of God. Such were his proficiencies in piety, and his intimacy with God, that to enjoy more he must leave earth; and so he did in a fiery chariot drawn by horses of fire, symbols of his complete purification. The next and last information we have of him is, that in company with the honorable Moses of old covenant memory, he descended in a cloud on Mount Labor, and discoursed with the Messiah concerning his passion; on incontestable evidence that the immortal spirit exists, distinct from, and independent of the body—a refutation too, of the metaphysics of materialists, and "soul sleepers."

Upon whom, now, does the spirit of Elijah rest? Who has his mantle? Who so industrious, and faithful to his trust? We reprove sin as sharp as he! and who so jealous for Jehovah and his holy religion? Where is the man so intimate with God? Tell me! oh, tell me, that I may go and see him, and learn of him the way of God more perfectly. "Where is the Lord God of Elijah?" O, my soul! seek thou him through Jesus Christ the Lord. Christian, hear him inviting you in accents of parental love, "Come my people, enter thou into thy chambers, and shut thy doors about thee; hide thyself as it were for a little moment, until the indignation be overpast." Then let us fly to this place of refuge, like doves to their windows.

From every stormy wind that blows,  
From every swelling tide of woes,  
There is a calm, a sure retreat,  
"Thou found beneath the mercy-seat."

H. E. T.

CAMBRIDGE COLLEGE LIBRARY.—By actual enumeration made during the last week, this library consists of 51,000 volumes, exclusive of 8 or 10,000 pamphlets. The department of American history is supposed to be the largest in the world, being 5000 volumes. The oldest work on American history known to exist, is a letter of Columbus, translated from Italian into Latin, and published in 1494.

SHOCKING.—Charles J. Foster, an assessor of taxes, was killed at Woodville, Miss., a few days since, by William K. Richardson. The latter had given in his valuation, but refused to make an oath to it. Foster required him to swear to its correctness, according to law, or have the valuation doubled. Out of this grew an affray, which resulted as above. Richardson was bound over in \$2000 to answer. The Woodville Republican expresses great astonishment; and justly, at the proceedings of the Court, and asks, "Is the killing of an officer, one of the most estimable men in the county, no crime in Mississippi?"



REPORT OF THE BOARD OF VISITERS OF THE JUDSON FEMALE INSTITUTE.

The undersigned, members of the Board of Visitors invited by the Trustees of the Judson Female Institute to attend the late Annual Examination of that Seminary, take pleasure in submitting the following statements to the Patrons of the Institution and to the public at large.

The Judson Institute has now been in operation nearly eight years, under the direction of the same Principal, Professor M. P. Jewett. During this whole period, it has enjoyed a high degree of prosperity, and now has an established reputation.

In regard to the Examination just closed, it is but just to say, in general terms, that it was not inferior to any that has preceded it. The examination embraced nearly thirty different branches of study, from the A. B. C. of the Primary classes, to the most difficult studies of the Senior year. Throughout this extensive, protracted and laborious investigation, the classes evinced, with few exceptions, a thorough and critical knowledge of the subjects before them. In Mental Arithmetic, difficult questions were solved with readiness and precision, and the reasoning clearly stated, even by the younger classes. In Written Arithmetic, the Rules were given with facility, and great numbers of examples selected by the Board of Visitors were readily wrought out on the blackboard. In Geography, maps were drawn by the pupils on the blackboard, with surprising ease and accuracy. It was evident, that the important art of Reading, had not been neglected. The Junior Class read many difficult passages, selected at random from Porter's Rhetorical Reader, with a distinctness of articulation, a justness of emphasis, and a force and beauty of expression, seldom witnessed in any Seminary. The same class were examined in Exercises in Composition, showing the systematic and thorough manner in which the young ladies are instructed in this important and difficult art. The classes in English Grammar generally acquitted themselves with much credit, particularly in correcting false Syntax. Passing over the examinations in History, Watts on the Mind and Geology, all which were highly satisfactory, we would remark, that the members of the Board were deeply interested in the examination of the Middle Class in Physiology. It is to be hoped, that this useful and pleasing study will be introduced into all our Seminaries of learning. There was also a class of little girls in the Child's Physiology, whose examination was very entertaining. Botany is a popular branch of study, in the principles of which the class appeared to be well grounded. An interesting dialogue at the close of the examination in this subject, threw around it decided attractions.

There were two classes in Latin, and three in French, in all of which the pupils manifested a good knowledge of the structure of these languages, and translated numerous passages selected by the Board and other gentlemen, with ease and spirit. The class in French engaged in an animated conversation in French, and it was remarked that their pronunciation was highly correct. The members of this class not only translated the various passages selected for them, but were required to give a critical analysis of the plays from which they read, pointing out their peculiar beauties, &c.

The examination in the studies of the Senior Class, especially in regard to the Graduates, was in the highest degree gratifying. In Logic, Moral Science, Intellectual Philosophy, Political Economy, and Evidence of Christianity, there was shown a thorough knowledge of the profoundest reasonings, a mastery of the most abstruse portions of the text-books employed. The success of this class in Geometry, deserves particular commendation. The work used is Davies' Legendre's Geometry, of which the class had studied six books. In conducting the examination, the Board of Visitors selected the propositions and problems to be assigned to the young ladies. The teacher then mentioned the book and number of the proposition only, when the young lady called on would at once construct the diagram, recite the proposition, and go through with the demonstration, with a correctness and facility which could not be surpassed. The ability of the class to do this, never failing in a single instance, seemed to many experienced teachers almost incredible, and they were ready to suspect some private understanding between the teacher and the pupil. But the Board are satisfied, there was no ground whatever for such suspicion; indeed, collusion was impossible, had it been attempted. It may here be remarked, that the same course was pursued by the Board in examining the class in Davies' Algebra, and the same complete success, with perhaps a single exception, was the result.

Twice, each day, the audience were favored with extracts from the "Judson Wreath," a paper conducted during the session by the ladies of the Middle Class. Many of the articles read would do honor to any of the popular Magazines of the day.

The Vocal and Instrumental Music furnished by the pupils, under the direction of the well known Professor in that department, gave proof of ever increasing excellence in the art divine. The public Concerts fully sustained the reputation of the Judson, as offering superior advantages in this respect. Many difficult pieces were executed with great skill, on four pianos, and sometimes with eight performers. The exercises of the last night were peculiarly impressive and delightful. The Original Essays read by the Graduates elicited a sincerity and fervor of admiration, seldom called forth by the effusions of youthful talent.

While the solid branches of education receive the principal attention, in the Judson Institute, the Board of Visitors

are happy to add, Ornamental studies are not neglected. The large room known as the Young Ladies' Study was filled with specimens of Painting, Embroidery and Wax-work by the pupils—many of them exquisitely done. Several paintings of the Monochromatic style were much admired. The work in Wax was also most beautiful.

The results of the examination, as well as the deportment of the pupils, satisfy the Board, that while the law of kindness prevails in the government of this Seminary, still a high standard of order, system and discipline is maintained.

A high moral and religious tone pervaded all the exercises of the occasion. The examination of the various Bible Classes, was one of the most interesting features before us. The fundamental truths of Christianity had been clearly and earnestly inculcated, but evidently without a single taint of sectarianism. The Lectures on Biblical Literature given by the Principal to the members of the Senior Class, had introduced them to a field of investigation seldom explored by young ladies.

In concluding this Report, we would observe, that though we might with propriety say much more, we could not, in justice to the Institute—its Teachers and Pupils—its Patrons, present and prospective—say less, than we have said. We are fully satisfied of the high claims of the Institution to the confidence and patronage of an intelligent public, and fervently pray for its continued prosperity and usefulness.

EDMUND HARRISON,  
L. B. LANE,  
JOHN MCINNIS,  
H. W. CATER,  
JESSE HARTWELL,  
J. H. DE VOTIE.  
Marion, July 31, 1846.

For the Alabama Baptist.

JUDSON EXAMINATION.

The crowd of strangers was very great, particularly of gentlemen. Notwithstanding the numbers of our beaux who have gone to the Rio Grande, there were still enough on the ground to make very lively times about town, and to fill our streets and houses with clouds of dust, of the finest manufacture! Montgomery, Tuscaloosa, Mobile, Columbus and other parts of Mississippi, were well represented.

Monday forenoon was devoted entirely to the Primary Department, under Miss E. C. Hartwell. Though few persons were present, to the parents of the children it was a deeply interesting season. Tuesday was occupied with classes in Reading and Spelling, Arithmetic, Grammar, Geography, History, Physiology, Compositions and Music. On Wednesday, we had Astronomy, Latin, Chemistry, Botany, Moral Science, Intellectual Philosophy, Rhetoric, Algebra, &c. Thursday's order of exercises presented the audience with Biblical Literature, General History, French, Logic, Evidence of Christianity, Political Economy and Geometry.

Of the 115 or 120 young ladies sharing in the Examination, it cannot be expected that all did equally well; but I can safely affirm, that the great majority sustained themselves handsomely, and did honor to themselves and the institution. The Examination was conducted under the supervision of an intelligent Board of Visitors, and was, throughout, fair, impartial and thorough—a test of scholarship and of progress. The Board of Visitors frequently proposed questions and named pages, chapters, or examples (as the case might be) on which the classes should be examined. All was open and above-board. If a young lady had applied herself industriously to her books, she was rewarded by success. If she had been indolent, she suffered the penalty of idleness. At the close of the Examination, the names of all who had been in the first grade, every month during the session, were read by the Principal, and a large majority appeared in this list.

It may not be improper to designate those classes which excited a particular interest. The Primary Classes in Geography, Colburn's Arithmetic and Physiology, received much praise. Miss Kingsbury's classes in the History of Rome and Watts on the Mind, and Miss Smith's Middle Class in Written Arithmetic, attracted much attention. The classes in Geology and Botany, by Miss Sexton, and those in Physiology and Algebra, by Miss Atkinson, received hearty commendation. Nothing could be better than the examination of the Senior Class in its various studies, conducted by the Principal, and Misses Atkinson and Sexton. The Geometry Class in charge of Miss S. could not be excelled. The same may be said of the Classes in French, taught by Miss Atkinson.

I was much pleased with the examination of the whole school, in various sections and under different Teachers, in the Bible. This sacred book occupies its proper place in the Judson—it is the foundation of all instruction and discipline.

There were two Concerts of Music, the third being omitted to accommodate the Rev. Mr. Shuck, in his labors in behalf of China. It is enough to say of these, that they fully justify the verdict of the public, which concedes to the Judson Institute advantages of the highest character in the Music Department. Professor Chase has no superior and few equals in his vocation. He was also ably supported by his assistants, Misses Atkinson and Stringfellow.

The closing exercises of Thursday night were listened to with profound interest. The Original Essays, by Misses Sexton, Sanders and Lea, were productions of a high order. There was in them so much depth and vigor of thought, so much beauty and brilliancy, that some among the auditors thought they must have been the production of more practiced writers. But such suspicions are as gratuitous as ungenerous, and I am assured, on the

highest authority, that they were the unaided efforts of the fair and accomplished readers. The Valedictory was a chaste, earnest and eloquent effusion, delivered with a rare self-possession, grace and dignity, joined to a subdued tenderness, that captivated every heart.

I must not omit to notice the rich and tasteful productions of the pencil and the needle, which decorated the Hall of Beauty appropriated to the exhibition of the Ornaments. There were over 100 pieces of Drawing and Painting, and nearly as many articles of Embroidery—some of use, some of fancy—many of which evinced a highly cultivated taste. The Wax Flowers, Nature herself would have been proud to own, as among her most beautiful productions.

Among the strangers in attendance on the examination, I noticed Teachers from Seminaries in Columbus, Miss., Tuscaloosa, Sumnerfield, Selma, Tuskegee, and from various places in the country. I learn that the prospect is flattering for a very large attendance at the Judson the next session.

\*DELTA.

THE ELECTION OF A NEW POPE.

The election of Pope was made with greater despatch than was anticipated, having been got over in 48 hours. None of the foreign Cardinals had time to be present. The choice of the conclave fell on Cardinal Mastai Ferretti, who was accordingly proclaimed successor to St. Peter, under the name of Pius IX. His age is fifty-eight. As regards years, he is one of the youngest of St. Peter's successors, and if all that is said of him be correct, he cannot fail to make a shrewd temporal ruler in addition to the functions of his spiritual office.

THE CORONATION OF POPE PIUS IX. took place on the 21st ult. His Holiness went in great state from Monte Cavallo to the church of St. Peter. In his carriage were seated Cardinal Pignatelli, Archbishop of Palermo, and Cardinal Monaco, the Patriarch of Venice, and everywhere on his passage he was saluted with the loudest acclamations.

So young a Pope has rarely, we believe, if ever, been raised to the Pontificate. Cardinal MICARA, the President of the Sacred College and the popular candidate, (according to the *Gazette du Midi*), has been removed by death. Upon the result of this unexpected choice, the London Patriot says, we have not information enough to enable us to speculate; but one of the most important consequences, whether for good or evil, of the decease of the late Pope, according to a Correspondent of the *Tablet*, who dates from Rome, will relate to—Railroads in Italy! Rome "is divided into two great parties,—the Railroad party and the Anti-railroad party." GREGORY XVI was at the head of the latter, having determined not to authorize the construction of any railroad through the States of the Church during his Pontificate. It is anticipated, that immense exertions will now be made to set to work, as speedily as possible, some thousands of railway labourers between Ancona and Civita Vecchia, and between Rome and Tuscany, "by two different parties." Whether the acts of the Conclave have been in any degree influenced by considerations of this secular kind, must, of course, be matter of conjecture. We wait for further particulars with some curiosity, inasmuch as the election appears to have been decided with very unusual despatch, without allowing due time for the arrival of all the members of the Conclave. How will the new Pope verify the prophetic enigma of St. MALACHY, which designated him as *Cruis de Cruce*?

By the way, we have heard a good anecdote of the late Pontiff. Our readers are aware, that, according to the very peculiar geography of the Church of England, Jerusalem and Calcutta are both in the province of Canterbury; but the diocesan arrangements are still more perplexing. Among the recently created Anglican Sees is that of Gibraltar, to which Dr. TOMLINSON has been appointed, with a Government steam-boat to enable him to visit his marine bishopric. The said Bishop recently steamed over the Mediterranean to Rome; and not content with vapouring about the ancient city in lawn sleeves, gave out that he should hold a Confirmation there, "Live and learn," said Gregory XVI, when this outrage upon ecclesiastical decency was mentioned to him; "I was not aware that Rome was in the diocese of Gibraltar."—N. Y. Observer.

THE ROMAN CATHOLIC RELIGION AND LIBERTY.—An officer of the U. S. frigate Congress, writing from Valparaiso, Chili, to the N. Y. Mercury, says "The greatest embarrassment which the Government has to contend with, grows out of its connexion with the Papal religion—the religion of the state. It sticks to it like the shirt of Nessus; it cannot be shaken off without a tremendous convulsion. Its abuses are enormous, its monastic institutions are a moral nuisance. But any attempt to break up these monk establishments would be followed by the cry of persecution, by ecclesiastical indignation and anathemas from Rome. All these would be made to act on the ignorance and superstition of the lower classes. Papacy rests like a night-mare on the social and political condition of South American Republics. It is the mildew of death to freedom, wherever its buds expand or its fruits ripen.

The Ripley Presbytery Committee has called a meeting of Delegates of Anti-Slavery Presbyteries to be held in Cincinnati on the 4th Thursday of May next, to deliberate upon the expediency of organizing an Anti-Slavery Presbyterian church in the United States.

CHRISTIANITY PROTECTED IN TURKEY.

From the following Order of the Grand Vizier it will be seen that persecution is forbidden in the dominions of the Sublime Porte.

Copy of a Vizierial Letter addressed to H. E. the Pasha of Erzeroum.

H—, an Armenian of Erzeroum, a subject of the Sublime Porte, having left his former belief and gone over to the Protestant faith, and there being some persons among the Armenians in that quarter suffering various forms of oppression and persecution, he has come to Constantinople and presented a petition begging that a stop may be put to the occurrence of persecution.

Now, as it is well known to Your Excellency, for some time past the Protestant faith has spread in some degree among the Armenians. In Constantinople also, a number of the Armenian community having embraced the Protestant faith, and having been anathematized by their Patriarch, the Armenians, in consequence, were ashamed to have social or commercial intercourse with them, or to become their sureties; and as the persons whom they presented as sureties from other communities were not accepted, a complete stagnation in their trades and business was the result, and their shops were closed.

Now, although nothing be said in consequence of the spiritual punishments of the Patriarch, the Armenians cannot trade with them or become their sureties, yet there has emanated an expression of the royal will of His Imperial Highness, the Sultan, on this subject, ordering that the Patriarch should be forbidden to interfere in their religious or personal affairs, and that all concerned, when sureties were offered by them from among the various communities, should accept them, and that thus there should be no hindrance to their pursuing their occupations and gaining a livelihood. As this order has been put in execution here, their troubles have, in some measure, ceased. In case, then, there are similar persons under your Excellency's authority, your Excellency will follow the same rule.

Wherefore, in order that persons who present sureties from other communities may be permitted to follow their trades and occupations, and that the Armenian pirates and community may not be suffered in any way to persecute or interfere with them when occupied in their business or gaining their living, provided that their life is decent and orderly, and they are not guilty of improper conduct, and do not, under pretence of religion, go about misleading unwary people, this official letter has been written and forwarded that your Excellency may protect and defend them. And we hope that on the receipt of this your Excellency will be pleased to act accordingly.

(Signed) RAOUF.  
8th Zemazi Ekhir, 1246.  
June 2, 1846.

PROGRESS OF THE "DEVELOPMENT."—We see it stated that the Rev. Edgar P. Wadhams, son of the late General Wadhams of Westport, N. X. has recently "developed" himself into the communion of the Romish church. We regret that a townsman of ours, should have come to so poor an end, though we confess we are not surprised. We presume it will not be much longer before that Puseyism tends to Rome.—N. Y. Recorder.

GREAT FIRE AT NANTUCKET.—A slip from the office of the Nantucket Warrier, dated Nantucket, Tuesday, July 14th, 1-1 to 8. A. M., announces one of the most calamitous fires that ever happened in this place. We have had an awful night. The fire is still raging and God knows when it will end. At eleven o'clock last evening, our inhabitants were aroused with the appalling cry FIRE; and it was soon discovered that the store occupied by E. G. Kelly was in flames, and they spread with such rapidity as to baffle exertion to repress them. The expedient of blowing up houses was resorted to as the only means of arresting the conflagration; but, it would seem, with little success. More than 20 buildings are thus destroyed; and, indeed, many more would have been demolished, but that all the powder in the place had been consumed.

The town presents a scene of devastation that language cannot describe. The whole square of buildings bounded by Main, Centre, Broad and Federal streets is in ruins, and nearly all the buildings opposite those which formed the square. Trinity Church is now in flames. All the buildings on N. Water street as far as Aaron Mitchell's (inclusive) all the buildings on Main street from G. H. Riddell's to Straight wall. On Union street as far as the building occupied by the Town officers (inclusive) Washington Street as far as J. H. Pease's (inclusive). Dr. Ruggles' house, on Orange street, was blown up; and arrested the flames at that point. It is impossible at the present moment to form a correct estimate of the amount of property destroyed. We have heard it variously estimated at from 900,000 to a million of dollars, on which there is a small amount of insurance.

It is estimated that between three and four hundred buildings have been destroyed.

It is very remarkable that no lives were lost; two or three were injured more or less severely. About 30 kegs of powder were used in blowing up about as many buildings, and proved very efficient.

Wine is a mocker, strong drink is raging; whoever is deceived thereby is a fool.

There is gold, and a multitude of rubies; but the lips of knowledge are a precious jewel.

Trustees have unanimously elected WILLIAM HORNBUCKLE, Esq. as Steward, to enter on his duties at the opening of the next session. Mr. H. is peculiarly well qualified for this important station. His high standing in the community, his experience as an extensive Hotel, and as Steward of the Howard College, his kindness of heart and gentlemanly manners, will secure the confidence of parents and guardians. In Mrs. Hornbuckle, the Trustees are confident, will be found a lady every way fitted to preside over the domestic arrangements of the Institute. Aided by the Governors and Teachers, she will secure to the young ladies, order, quiet and comfort.

Rates of Tuition, &c., per Term of Five Months.

Primary Department, per Term	\$10
Preparatory Department, and all English Studies through the whole course	12
Music on the Piano and Guitar, (each)	25
Use of Instrument	5
Ornamental Needle Work	15
Drawing and Painting	15
Wax-work, per lesson	1
French, German & Italian, (either or all)	15
Latin, Greek and Hebrew, (do do do)	15
Boards, per month, including fuel, lights, washing, bed-dressing, &c.	11 50
Incidentals, (fuel and servant for school-room, &c.) per term of five months	1 00
Use of Library, per term of five months	0 50

Board and Tuition will be payable, ONE HALF IN ADVANCE, for each term of five months; the balance at the end of the term.

Tuition must be paid from the time of entrance to the close of a term—no deduction except at the discretion of the Principal.

Each young lady must furnish her own towels. If FEATHER BEDS are required, they will be supplied at a small charge.

NO YOUNG LADY WILL BE PERMITTED TO RECEIVE HER DIPLOMA, UNTIL ALL HER BILLS ARE SETTLED.

N. P.—The entire expenses of a young lady, pursuing English studies only, will be \$145.00 a year, for Board and Tuition.

Two HUNDRED AND TWENTY FIVE DOLLARS per annum will cover all charges for Board, Tuition, Books and Stationery, for a young lady pursuing the highest English branches, and Music on the common and on the Eolian Piano.

REMARKS.—Particular attention is given to Reading, Spelling and Defining, throughout the whole course. The art of Composition is taught methodically, on the Inductive System, and with great success. A half hour, every day, is devoted to Penmanship, exclusively.

All pupils are taught VOCAL MUSIC without charge.—The Pestalozzian method is pursued with the most satisfactory results.

It is not expected that all Pupils will pursue the course requisite to obtain a Diploma. Young ladies may enter the Institute at any time, and pursue such studies as they may prefer. Those who are advanced as far as the Junior Class, and confine their attention to the English branches, are ranked in the PARTIAL COURSE. The course prescribed for those who aspire to the honors of the Institution is extensive and elevated, the Trustees being desirous to make thorough and finished scholars.

SESSIONS AND VACATIONS.—There is but one session a year, in the Institute, and that of six months, commencing always about the first of October. On this plan, daughters will be at home with their parents during the hot and unhealthy months of August and September, while the winter months, the golden season of study, will be spent at school.

The next session will commence on WEDNESDAY, the LAST DAY OF SEPTEMBER. It is of great importance to the pupils to be present at the opening of the session. Those who are first on the ground, will have the first choice in the arrangements of the Dormitories, trunk room, and toilet cabinet.

GEN. EDWIN D. KING,  
SAMUEL FOWLER,  
LANGSTON GOREE,  
JAMES L. GOREE,  
LARKIN Y. TARRANT,  
JOHN LOCKHART,  
WM. N. WYATT,  
WM. HORNBUCKLE,  
August 8th, 1846.

HOWARD COLLEGE.

THE next session will open on Thursday, the first day of October, when an address will be delivered by the Rev. E. Baptist.

It is the design of this Institution to furnish instruction in all the branches of English, Chemical and Theological Education. Ladies are received into the Preparatory Department at any stage of advancement, where they are thoroughly instructed in the common English branches, and in the elements of the languages. Without a correct knowledge of the studies which it embraces, the student is not prepared to enter upon a more advanced course of either English or Classical Education.

For the benefit of those whose age, means or plans for life, may render a classical course impracticable, special attention is paid to the higher English branches—such as Philosophy, Chemistry, Astronomy, &c. A full course of Mathematics is ably recommended. Lectures are also delivered on the Natural Sciences accompanied with experiments.

COLLEGIATE DEPARTMENT.—The course of study in this department is as thorough and complete as that pursued in any other institution. The text-books used are of the most approved character. Diplomas will be conferred on such as complete the regular Collegiate course, and certificates of scholarship given to those who pursue a partial course.

THEOLOGICAL DEPARTMENT.—The Theological students are directed in such a course of studies as the circumstances and requirements of each may demand. As the leading object of such studies is to preach the Gospel, as their studies will be directed in such a way as to give them a correct knowledge of truth, unbiassed by human authority, and ability to communicate the same with clearness, facility and force.

TERMS, &c.—The Academic year commences on the first day of October, and consists of two sessions of ten months, which is divided into two terms of five months each, which is but one vacation, (except a week during Christmas holidays) which embraces the months of August and September. In consequence of this arrangement, pupils can be with their friends during the unhealthy season.

There are two Examinations a year; one previous to the Christmas recess, the other at the expiration of the session in July, when every student is required to undergo a thorough examination on the studies of the preceding term, and perform such other exercises as the Faculty may assign.

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

BUILDINGS, &c.—A large and commodious edifice has been erected, containing spacious public rooms (as a Chapel, Laboratory, Recitation Rooms, &c.) and a large number of Dormitories.

The Institution is also in possession of a valuable Apparatus, and a Library containing about 1000 volumes.

The following are the

RATES OF TUITION, BOARD, &c.	
Language and Higher English (per term)	\$25 00
Common English branches, (from)	\$12 to 16 00
Modern Languages, (extra)	30 00
Incidentals	1 00

Students occupying rooms in the Institution will be charged \$1 a month for room, and servants to be attached upon 4-1/2 per term.

Board, per month 8 to 10 00 || Washing, per month, from | 1 to 1 50 |
Fuel and light, with, of course, vary with the season, and will at all times depend much upon the economy of the student.	
No deduction in tuition will be made for absence, except in cases of protracted illness. The student is charged from the time of entering to the close of the term—unless for special reasons, he is admitted for a shorter period. In the Theological Department, tuition and room rent are free.	
E. D. KING, President Board of Trustees.	
WM. HORNBUCKLE, Secy.	
August 8, 1846.	

MEDICAL NOTICE.

DR. B. F. CUREY, would respectfully inform the citizens of Marion and its vicinity, that he has settled in Marion with the view of practicing Medicine, Surgery &c. He may be consulted at all times at the office of the Marion Drug at, or, unless professionally engaged, His charges shall in no case be higher than the prices charged by the physicians of the place.

June 18, 1846.

Dr. CUREY, would respectfully inform the citizens of Marion and its vicinity, that he has settled in Marion with the view of practicing Medicine, Surgery &c. He may be consulted at all times at the office of the Marion Drug at, or, unless professionally engaged, His charges shall in no case be higher than the prices charged by the physicians of the place.

June 18, 1846.



