

# South Western Baptist.

Devoted to Religion, Morality, Science, Literature, and General Intelligence.

A. W. CHAMBLISS, Editor, Publisher and Proprietor.]

"CHARITY REJOICETH NOT IN INIQUITY, BUT REJOICETH IN THE TRUTH."—1 Corinthians, xiii, 6.

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## Religious Miscellany.

### "All these Things are Against Me."

A grievous mistake the patriarch made when he uttered that complaint! All these things *against* him? Was it "against him" to have that favorite boy Joseph, (whose supposed loss he was bewailing,) made the Lord of Egypt? Was it "against him" that Benjamin was taken from his arms to be brought back again laden with a brother's munificent bounty? Was that all-wise Providence that he so faithfully trusted working "against him" when it evolved at last such a merciful preservation for him and all his house from famine? The man who had wrestled with the angel at Peniel, and experienced the deliverances which the brook Jabbok had witnessed, should never have vented such words as those.

But the race of mistrusting Jacobs have not yet passed away. The assurances of the Christian's Bible, united to the Christian experiences of forty centuries, have not been sufficient to hinder those who have been tried as Jacob was, from complaining as Jacob did. "All these things are against me." I stand beside the sick bed of one who is but ill-acquainted to such hours of suffering and pain. His frame is racked with anguish. The fever is drinking dry his blood. On his uneasy bed he tosses to and fro; and as he remembers many requirements of his neglected business, he is ready to say, "All things are against me." But in that lonely chamber he is brought near to the gates of eternity—dances of the pit flash in his face. His eyes rise with appalling terrors before his awakened conscience. He cries out—*God be merciful to me a sinner!*

As he rises once more from the couch of suffering—which has been to him the birthplace of his spiritual life and goes back again into a world now less dear to him than before, his grateful song is—"It was *good* for me that I was afflicted!" Blessed be God for that near view of eternity! But for that my soul had been lost!

Mayhap these lines may reach some one who can recall the remembrance of an earthly idol which once held far too high a place in the temple of her affections. Her life was bound up in the life of the idol. To that idol she was "joined;" but a merciful God would not "let her alone" in her idolatry. At length the idol came. In terror and dismay she saw how the color began to fade out from the cheeks, and the much loved voice was reduced to a murmur. Each sweet word fell fainter and fainter from her tongue. The mark of the Destroyer grew fatally vivid, and in her wild despair she cried out—"All these things are against me. *Lord, O God!* see the death of the child!" And when the breath of the departed one no longer fanned her pale cheek, like David of old she exclaimed—"Would to God I had died for thee, my son!"

But when the first gush of maternal anguish has passed away, she has had time to look about her and see her danger, a danger from which she is now delivered. Now she beholds with terror and compunction how ungrateful was that idolatry! how completely her affections were stolen from the Saviour—how she was leaning on a reed, and how perished the guilty idolatry to her soul. It was not, therefore, the melancholy pleasure knowing that the tender plant—taken away by angel reapers from the "field to come"—now blooms amid the paradise of God, which alone sustains her, but the sense of rescue from a state of guilt and forgetfulness of God, and a rescue, too, by the merciful hand of that very neglected and forgotten Father in heaven. This, more than, all, fills the sinner's soul with a strange and trembling gratefulness, and prompts the heart-breaking confession—"What have I now to do with idols? Whom have I loved but thee? and there is none other whom I desire beside thee."

The record of Christian experiences by many such narratives to disclose.—In this way earthly bereavements have been sent to save the soul from the worst of all bereavements, the loss of God's favor. Many a commercial bankruptcy has been from a bankruptcy of the soul. As the idolized riches of this world have taken themselves wings and flown away, the disappointed soul has been to look for even to those treasures that no moth can corrupt, and no thief can reach.—A sick bed has delivered the sufferer from a bed in hell. "There!" said a young man once, as he pointed to a wasted limb that was destroying his life—"there it is; and a precious treasure it has been to me. It saved me from the folly of youth—it made me cleave to God as my only portion; and I think it has now brought me very near to my Father's house." It may be "against" the godly worldling to go to the house of mourning, but the true saint finds it a meet preparation for the Marriage Supper. It may go against the luxury of God most fearfully, to lay his

head on a dying pillow, but to the saint that pillow is one of down; for

"While he feels his heart-strings break,  
How sweet the moments roll!  
A mortal paleness on his cheek,  
But glory in his soul!"

All things are indeed "against" the sinner, while he remains a sinner; but in my Bible I find that—"All things work together for good to them that love God, to them who are called according to his purpose."

### This World a School of Faith.

Dr. Chalmers has a delightful chapter in his *Bridgewater Treatise* on the adaptation of the world to render a holy race happy. His telescopic survey of the world's great elements and characteristics, everywhere significantly shaped to minister to the good of the race, furnishes him a glowing argument in behalf of the being and goodness of God. If any find the world not so happily adjusted to their insensibilities and susceptibilities, the fault must be in the occupant rather than the tenement. There is no obligation upon a holy Being to model his works or shape his schemes for the behoof of the unholy and disobedient.—From this point of view, the argument is beautifully conclusive. The world is adapted with a divine science, to the most delicate susceptibilities and minutest wants of the soul as God made it.

But the world has its sides which bear a less inviting aspect. The permissive counsels make us acquainted with scenes and experiences suggestive of anything but goodness, and which, if unexplained by an exegesis of grace, would aggravate perplexity into despair. Asaph felt this when his soul was envious at the prosperity of the wicked, and his foot well-nigh slipped upon a world turned upside down. Dying in firm strength and without bands—free from the trouble and plagues of other men—their eyes standing out with fatness, and smothered with blessings more than heart could wish, it seemed to him that it was better to be evil than to be good. Providence appeared to put a reward upon sin, and to mark the men of violence for distinguishing favors. It is as if the world were constructed on the principle of helping on the evil, and of blocking up the way of the good. If a man enter upon the career of sin—if he open a draw-shop to poison the bodies and souls of his fellow man—or plan bloody expeditions, or conceive gigantic purposes of conquest and wrong, he will find enough to help him. A thousand concurring voices give him countenance and cheer. He will lack neither capital nor companionship. All things will conspire for his encouragement and aid, as if to do evil were the permitted, welcome thing in this world, and the course and constitution of nature were formed for the special purpose of facilitating it. But let a man earnestly and lovingly set about doing good, and all things conspire against him. No favoring concurrences of Providence, or natural correspondences in the world, can he count upon to assist him. Opposition, detraction, and persecution, are so natural the rewards of godly beneficence, that religion and self-denial have become synonymous in Christian experience.—The constitution of the world as it is, tends to discourage good. It gets no thanks nor co-operation. Not occasionally, as if by mistake, but uniformly, on principle and by design, evil gets accolade, and good is frowned upon and opposed. Piety is not a favorite with the world—it has no home here, and only stays by a compulsory suzerainty. The good things of life fall sparingly and grudgingly to the share of the righteous. The sun and the rain, by a prescriptive right, they obtain equally with the unjust and unthankful; but more than this they get with pains and penalties—for the law of this world is not to favor the good, but to frown upon it.

But for Asaph's sanctuary we should all slip in Asaph's steps. Outside the hallowed circle where the Divine light explains the riddle there is but little in the arrangements of the world and the course of things that would seem to indicate the government of a righteous, benevolent Being. And so it is designedly, eloquently, impressively. A splendid lesson of faith is taught us by all that is going on. Written in all history and enforced by all experience, we have, in this order of things, the transforming truth, that the things that are seen are temporal, illusive, cloudy and untrustworthy. The invisible is the only reality—the only things true, are the things not seen—the only objects really to be trusted, are those apprehended by faith. In the sanctuary all is plain, out of it, perplexing. God's providence finds its vindication and its glory where the present is lost sight of in the future and the unseen. Clear as the day shine forth the meaning and the drift of this crooked world, when looked upon through the glass of faith. Faith is our business here—our one grand lesson to learn preparatory to another life. And how wisely is the very evil permitted in the world overruled to be our perpetual prompter, and made to minister to the growth of

that principle which alone assimilates us to heaven.—N. Y. Evangelist.

### Successors of the Apostle.

Hear the great apostle of the Gentiles as he recounts some of the events of his own spiritual warfare: "Of the Jews five times received I forty stripes save one.—Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day have I been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by my own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches."

Turn then, reader, from this amazing catalogue of human exposure, peril and endurance, and see others whose record is not written with the pen of inspiration; see humble, faithful saints serving God amidst the fiery storms of the ten great persecutions which fell upon the youthful Christian church—serving the Master until that service was brought to a sudden end, that their poor bodies might be sawn asunder, thrown to wild beasts, or first smeared with pitch, then set on fire to illuminate the gardens of a pagan tyrant. See, also, the martyrs of the more modern days of the church—the long retinue from the humble proto-martyr, John Rogers, up to the noble-blooded and noble-spirited Earl of Argyle, steadfastly continuing their march until it led them to the stake or to the bloody block. See, even in our own day, what other Christians have done, and are doing—the faithful missionary sent by the great chief commander to some dark and desolate shore where Satan long has swayed his sceptre undisturbed, there to throw up the ramparts of the Gospel, and storm the fortress of the devil, to toll there alone, to fight there alone, to die there alone.—Or, see the man of God, with the wife of his youth, going far into western forests, and amid the privations of wilderness pioneer life, preaching, praying, toiling, and enduring, that the glorious Gospel may keep pace with that ever swelling human tide which sweeps on deeper into the wilderness. Or see the humble and almost unknown soldier in the camp at home, busy in teaching the children of the household the ways of salvation, laboring in the Sabbath school, going into the lanes and alleys to find out and minister to the poor, shedding tears with the afflicted, and offering prayers with those who are seeking the way to the cross.

Are there not here, then, feet shod with the preparation of the Gospel, from the Master down to the humble laborer of the lanes and the Sabbath schools? Tell me also, if this cause in which they have so toiled and suffered is not that in which you, also, are professedly enlisted? Have you, like them, the spirit of deep, undying devotion—of ready and constant service? Why should you not evince the same devotion, and show the same obedience?

"Must you be carried to the skies  
On flowery beds of ease,  
While others fight to win the prize,  
And sail through bloody seas?"

O ye lounging, loitering soldiers, awake from your slumbers! why stand ye here all the day idle? Let the spectacle of what others of like passions, difficulties and trials with yourself have done and endured, inspire your heart with desires to imitate their example, and especially let the spectacle of the labors and services of your glorious leader stimulate you to greater diligence and zeal. Be followers of them who, through faith and patience, have inherited the promises, and you will then, like them, have trodden an ever onward march, shod with the sandals of the Gospel.—J. Leyburn, D. D.

SOMETHING WANTING.—A Spartan having long busied himself about the carcass of a dead man, to try if he could settle it firmly in an upright posture, perceiving how ineffectual his endeavors proved, (sometimes the head falling into the bosom, sometimes the arms flapping downwards, and the whole at last falling to the ground,) told the standers-by—"there is wanting something within," meaning a soul. Thus it is dealing with those who are "dead in trespasses and sins." If we endeavor to hold up their countenances heavenward, and would have them fix their eyes on eternity, we cannot hold them to it one moment; they presently incline toward the earth again. If we would set them on their feet and make them upright; if we would set their hands at work in deeds of righteousness justice and truth, and have them stretch out their arms to the relief of those who are in distress; all is in vain, while there is no spirit, or principle of motion; something is wanting within. If God's dreadful threatenings be sounded in their ears with a voice of thunder, they hear them not; if hell be set before their eyes, they see it not; if a scourge be laid on their back, their dead flesh feels it not.—*Spiritual Bee.*

### Rev. Dr. Murray's Visit to Ireland.

MY DEAR BRETHREN.—During my recent hasty visit to some of the countries of Europe, I gave, as I felt bound to do, some weeks of my time to Ireland. With the fondness of a son I visited my fatherland, and gazed with sorrow upon its ruins, and with hope upon the means now in operation for its social and moral regeneration. I landed in Belfast during the sessions of the General Assembly of the Presbyterian church; and during a week's fraternal intercourse with the members of that body, whose kind attentions will never be forgotten, I heard much as to the true state of the country. Before the close of the Assembly I left Belfast, and in company with Rev. Dr. Edgar, one of Ireland's noblest sons and devoted ministers, proceeded to Connaught, the most Papal and impoverished district of the Island. There we spent several days in preaching and visiting schools, and not unfrequently the poor huts of the peasantry. There I saw much and heard more which deeply affected my heart.

From Connaught I crossed the country to Dublin, where I was most hospitably entertained by Rev. M. King, whose name is so well and favorably known among us, and where again I had an opportunity of learning much as to the present religious state of the country.

But it is apart from my present object to spread out the state before you, suffice it to say, that there are several influences at work for the evangelization of the people. The established church of Ireland is doing much. I heard Bishop Daly say, at the meeting of the British and Foreign Bible Society, that within the last year 10,000 persons in one diocese had renounced Popery. The General Assembly's missions are doing very much and well. There is an association, mainly under the guidance of the Rev. Dr. Edgar, of Belfast, which is doing much through schools, in which youth are taught to "learn and earn." Several of these schools, as well as those in connection with the mission of the Assembly, I visited, and was deeply impressed with the great and permanent good they are effecting. These schools average one hundred children, chiefly collected from the huts of the poor Papists; and by pious male and female teachers they are taught the rudiments of education, the girls to sew elegantly, the boys to work in the most advantageous manner, and all are instructed into the doctrines and duties of the Christian religion. These noble schools are multiplying rapidly, and many ladies of rank and fortune are devoting themselves to their superintendence with zeal and entire consecration. The association which sustains the schools with which Dr. Edgar is connected, is composed of professing Christians of various denominations, like your own noble Society. The Quakers are among his chief helpers.

Besides these, the Scotch have a noble mission in Bellaghen, which bids fair to be a model institution of its kind. The Rev. Alexander King in Dublin, a host in Papal controversy, and because of his frank honesty and true Irish heart, vastly popular with the Papists, is active and useful in debate, and through the press. In a few short and well put letters, he has recently silenced poor Ignatius of St. Paul, and induced him to flee to parts unknown to play the dolt, whose farcical acts in Ireland had subjected him to the intense ridicule even of some Papists.

Because of these and other instrumentalities, a brighter day is rising on Ireland. The people are beginning to see that Popery is a delusion, and that its priests are avaricious tyrants. Cursing from the altar is losing its terror; and even children are looking with contempt upon the priestly whip, a species of argument with which the peasantry have been painfully familiar. Protestants are beginning more and more to feel their responsibility to their deluded countrymen, and from year to year hundreds are giving up the religion of the priests for that of the Bible. And the Irish, and their descendants in America, could do no more noble work than form themselves into an association for the aid of those who are seeking, by the instruction and conversion of the people, to give the Irish their true position among the people of the earth.

Because I was from America, I was heard with deep interest wherever I had an opportunity of addressing young or old, or of speaking to the people in their cabins. I promised the children, hundreds of whom I visited in their schools, that on my return I would endeavor to send them some books from America, which would be at once a guide to Christ and memorial of my visit. The promise was always received with thanks, and with joy beaming from all their eyes. I make this general statement to you for the purpose of hanging on it this request, will your Society enable me to redeem my pledge to the children of Ireland, by placing a small box of books at my disposal, to be distributed among the schools which I visited in Connaught, and through the intelligent agency of Dr. Edgar?

Truly and affectionately yours,

N. MURRAY.

\*Widely known by the signature of Kivrin

### Ministerial Tactics.

The late Dr. John H. Rice was a man of great practical wisdom. A late eminent judge of Virginia, once told a friend that the most cutting reproof he had ever received for profaneness, was from this distinguished minister, and without words. They were crossing a ferry together, and on account of shallows, the boat could not be brought to land, so that they were compelled to be carried to the shore by the colored ferryman. One of these was so careless as to suffer Judge H.'s clothes to become wetted, and the Judge expressed his anger by an imprecation. Dr. Rice, without saying a word, turned to him his large, speaking eye, with a sorrowful expression. "I never so felt a reproof (said the Judge) in my life; and instantly I begged his pardon."

"Ask pardon of God," said Dr. R., "I shall never forget it." At this time Judge H. was entirely ignorant who his reprover was. When the late Rev. Dr. Staughton resided at Bordentown, he was one day sitting at his door, when the infidel, Thomas Paine, who also resided there, addressed him, and said, "Mr. Staughton, what a pity it is that man has not some comprehensive and perfect rule for the government of his life." Mr. Staughton replied, "Mr. Paine, there is such a rule." "What is that?" asked Mr. Paine. Mr. Staughton repeated the passage—"Thou shalt love the Lord thy God with all thy soul, and with all thy strength, and thy neighbor as thyself." "Oh!" said Paine "that's in your Bible," and immediately walked away.

A fine specimen of ministerial tact is related by Dr. Beecher, of the late Rev. Dr. J. M. Mason. In a notice of the formation of the American Bible Society, he says: "When the vote was put that it was expedient at that time to form an American Bible Society, there was a moment of exulting, grateful, prayerful silence.—There was but one short moment in our proceedings, when things seemed to tangle, and some feelings began to rise. At that moment, Dr. Mason rose hastily and said, 'Mr. President, the Lord Jesus never built a church, but that the Devil built a chapel close to it, and he is here now, this moment, in this room, with his finger in the ink-horn, not to write your constitution, but to blot it out.' This sudden address convulsed the convention with laughter, which in a moment dispelled the storm, and revealed a clear sun, which instantly perceiving, he added, 'There, there, he has gone already to his blue brimstone.'"

### The Bible and the Heathen.

Revelation is certainly a blessing of vast importance. When Paul, after having proved the sinfulness and consequent condemnation of the Jews, was met by the objection "what advantage then hath the Jews, or what profit is there of circumcision?" he answered, "much every way: chiefly, because that unto them were committed the oracles of God." For a wisdom, which never fails to select the best means for the accomplishment of its object, has adopted the Bible as the best mode for the communication of its dictates and its blessings. Revelation is fitted, so that it may adjust itself to human necessities; and is furnished amply to supply them. When a vague consciousness of the Divine Original, agitates the hearts of the heathen, and they burn incense upon the altars of "The Unknown God," it cries with Paul, "Him, whom ye ignorantly worship, declare I unto you." Where Satan has gained the mastery of public morals, and has bound in the fetters of indifference and shameless guilt, individuals and nations, those chains can be cut asunder, and the unclean spirit driven away, only by the sword of the Spirit, which is the Word of God. Where "light and immortality" have heretofore never dawned, and the transgressor sits in some region of darkness—in the land of the shadow of death—the scriptures point him to a "bright morning star," whose rays already gild the horizon, and announce a day of glory and gladness; and he turns from the illuminated page, to look with wonder and worship on the illuminated heavens. Of the priceless value of the Bible is never so exhibited, as when it reaches a people who have not before enjoyed its instructions. The contrast there presented between the religion of men and the religion of God, is so striking; the change of the poor idolator into the Christian, is so radical; and so sweet, and so glorious the proclamation, amid idolatrous temples, in "haunts of devils" and their deluded votaries, in the homes of torture and despair, that God is love, that God is the Father of our Lord Jesus Christ!

Reader, it is in your power to contribute to these results. Distant as you are from heathen lands, you can evoke there the anthem hitherto unheard: "Glory to God in the highest; on earth peace, good-will to men!" You can open there the channel, through which the blessings of the spirit are communicated. You can send to their desolate homes the solace of sorrow, bereavement and despair. You can bring into contact with their souls

the stimulant to holy activity. You can give them the Bible. And they need the Bible. They beseech you for the gift, that creates content and cheerfulness in hovels, and joy upon deathbeds, and covers graves with the green mantle of immortal hope, and fills up the future with heavenly lustre, and excites thanksgiving of angels, as they witness its diffusion and success, or welcome its war-worn veterans into the saint's everlasting rest." *Gillisonville, S. C. E. W. T.*

### For us and Against us.

Infant baptism, except as a purely nominal and unmeaning ceremony, is so thoroughly inconsistent with the prime doctrines of evangelical religion, that our pious Pedo baptist brethren seldom touch the subject without falling into obvious self contradictions. On this one point, (like the man in the fable) they blow hot and blow cold with the same breath. A striking instance of this has just fallen under our notice in the "Presbyterian of the West," edited by Dr. N. L. Rice. In an editorial notice of a book on baptism, we find this strong question: "Does not every body know that Pedobaptists regard the peculiar views of the Baptists as *unscriptural*, and of *evil tendency*?" And yet we find him in another editorial immediately succeeding the above, thus endorsing the *grand peculiar view* of the Baptists, that which distinguishes them from all other denominations.

"What is the shell to the kernel?"—"What is the fence to the corn? And of what use is the shell without the kernel, or the fence without the crop? Ordinances are designed to impress truth and its obligations on the heart. But of what value are ordinances, when the truth is not embraced?"

The peculiarity of the Baptist is, that they require the *belief and love of the truth* before admission to the ordinances, whereas the Presbyterians and other Pedobaptists administer the ordinance of baptism when the truth is not "embraced," and when the heart is utterly unable to perceive its beauty and its "obligations." They are more particular *now*, about the ordinance of the Lord's supper, although in old times both ordinances were given to infants. We would ask Dr. Rice if the baptism of an unconscious child is not emphatically "the shell without the kernel, the fence without the crop?" Of "what use" then is it? And we would ask further if in approving the sentiment above quoted, and at the same time pronouncing the views of the Baptists "unscriptural and of evil tendency," the rebuke of scriptures does not apply to our brother editor; "Wherein thou judgest another, thou condemnest thyself."

### Voltaire.

Presumptuous individuals, who venture to attack the Holy Scriptures with unpurified hearts and mere scholastic learning, without being enlightened by the Holy Spirit, are punished with confusion, blindness and delusion.

Voltaire was once daring enough to verify that affecting penitential Psalm, the fifty-first. Every thing went well until he came to the tenth verse, where it is said, "create in me a clean heart, O God." But his pride, and truly infernal hatred against God and his worshippers, did not permit him, with the royal penitent, to entreat of God a pure and sincere heart; however, he strove to translate the verse poetically. But suddenly the terrors of hell seized him; the pen refused to move beneath the hand of the reprobate who had indicated so many blasphemies and obscenities for the destruction of innocence and the fear of God. He sought to flee, but could not; he fell half senseless on his couch, and afterwards confessed several times to his friends, that he could never think of this appalling occurrence without inward tremor and uneasiness.—*Preface to Dr. Van Ess's New Testament.*

TWO BLESSED MONOSYLLABLES.—Pray and stay, are two blessed monosyllables; to ascend to God, to attend God's descent to us, is the motion and the test of a Christian; and as all motion is for rest, so let all the motions of our soul in prayer to God be, that our wills may rest in his, and that all that pleases him may please us, therefore, because it pleases him; for, therefore, because it pleases him, it becomes good for us; and then, when it pleases him, it becomes reasonable unto us, and expedient for us.—*Donne.*

My life is full of misery, and I have but a few days to live: happy miseries that end in joy; happy joys that have no end; happy end that ends in eternity.

JEWS PREACHING THE GOSPEL.—Three hundred converted Jews are now engaged in various parts of the world, in preaching that Jesus Christ is "He that was to come."

The transition from joy to sorrow is easiest in pure minds; as the true diamond, when moistened by the breath, recovers its lustre sooner than false covers.



WEDNESDAY, DECEMBER 17, 1851

MINUTES OF THE CALAWA ASSOCIATION.—Are now ready for distribution. They may be found at the store of Wyatt & Houston.

CHANGE OF ADDRESS.—Rev. William Lee having removed from Orion to Louisville, Barron Co., Ala., desires his correspondents to address him at that place. (Thanks to our brother for a list of new subscribers.)

Rev. W. Blount accepted the pastorate of the Thomastown church, Thomas Co., Ga., his correspondents will henceforth address him at that place. (We are glad to hear of the improved state of our brother's health.)

RESIGNATION.—We learn from the Biblical Recorder, that the Rev. James McDaniel, for a number of years pastor of the 1st Baptist church of Wilmington, N. C., has resigned his position, but with what view we are not informed.

A LIBERAL ASSOCIATION.—The Welch Neck Baptist Association of South Carolina, over and above all other benevolent contributions made within its bounds, gave during the last Association year, the sum of twenty thousand dollars for the endowment of the Furman University.

Rev. A. B. Canawass.—We see by the Biblical Recorder that Bro. Canawass who is under appointment by the Southern Baptist Board for China, will not sail until spring; and expects to spend the winter in North Carolina and other sections as agent for the Missionary Society. He is endeavoring to raise funds towards the erection of a Mission House at Shanghai.

Rev. Joseph Moor.—It will be remembered, we noticed, a week or two since, the illness of two of our excellent, ministering brethren—Rev. A. J. Waldrop and Joseph Moor of the Canton Association. Brother Waldrop writes us by the last mail, communicating the sad intelligence that brother Moor, now sleeps in death. He says:

"My dear brother Moor is dead. The Canton Association has lost one of her best ministers, and the churches are in deep mourning. He was perhaps as universally beloved among his acquaintances as any man I ever knew; but as I am feeble I forbear, hoping that some one will prepare a tribute to his memory for your columns, suited to his great worth. He expired, I am informed, (for he lived near forty miles from me) on the 14th of Nov. past."

We are deeply pained at this intelligence. Brother Moor we knew, and we loved. He was an excellent man, cultivated above many of his age, and in the prime of life, his prospects for long continued usefulness were as flattering as any man in his section of the State. But, alas, how uncertain are all earthly affairs. How uncertain is life itself! May every minister receive admonition in this event of divine providence, and while it is yet day, as our lamented brother was wont, in his life, be diligent in the cause of the dear Redeemer. "Be ye also ready for in such an hour as ye think not the Son of man cometh."

We are happy to learn that brother Waldrop's health though still poor, is nevertheless gradually improving. May he again be fully restored to his desired work of preaching Christ to perishing souls.

COLONIZATION.—A public meeting was called at the Methodist Episcopal church, of Montgomery, on Saturday evening the 6th inst., for the purpose of consulting on the expediency and practicability of establishing a State Colonization Society, to assist free persons of color from this State to Liberia.

SOUTH CAROLINA COLLEGE.—Rev. James Thornwell, D. D., of Charleston, has been elected to the Presidency of the South Carolina College, and Rev. J. L. Reynolds, D. D., to one of the vacant Professorships. The former will probably accept his appointment, the latter, now President of Georgetown College, Ky., we think will not—at least we hope so.

A LITTLE MODEST.—We perceive from the Christian Index, that at a recent meeting of the friends of the LaGrange Female Seminary, of Georgia, it was resolved to change the title of that institution to "The Southern Baptist Female College." The appropriation of so broad a title was indeed a little modest, in our Georgia land, especially under the shadow of the famous LaGrange Institute; but we are still encouraged by the reflection that no deficiency in the essentials of a college can be made up by high sounding appellations.

STILL THEY COME.—The Rev. J. M. Botts, M. D., of the Kentucky Conference of the Methodist Episcopal church, united himself with the Baptists, at Versailles of that State, on the 2d Sabbath of October past. He is spoken of as a man of education, piety, and great promise in the ministry.

FURMAN UNIVERSITY.—At the late Baptist State Convention of South Carolina, held at Society Hill, Darlington District, it was announced that \$500 were wanting to complete the endowment of the Furman University; whereupon twelve brethren came forward and pledged each \$1000 towards the amount, the remainder being assumed instantly by a thirteenth. This was truly noble, especially as these brethren had before given largely to the same object. Would that many of our wealthy Baptists of Alabama might perform a like deed of charity to the world. By the way, we observe that the Hon. J. B. O'Neil was elected to the Presidency of the University.

## A Call to the Ministry.

We are assured by an inspired apostle, that when the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. This declaration plainly shows the magnitude and importance of the Christian Ministry, and the necessity there is, that those who enter upon it should be properly qualified, and duly authorized. All other offices dwindle into comparative insignificance. Other

offices have primary reference to time, and only a remote bearing on eternity. This bears immediately and directly on the soul, and its eternal interests. Now, in all important offices even for this world, we look for both qualifications and authority. Should a man present himself to the government of this country as an ambassador from the court of St. James, if he were greatly and notoriously deficient in qualifications, he would be rejected. His credentials would be considered counterfeit. It would be argued, that no Cabinet, professing the wisdom of that of Great Britain, would entrust an office of such magnitude to such a man. On the other hand, whatever might be his talents and qualifications, if destitute of the necessary credentials, he would be rejected at once. As Ministers of the Gospel are ambassadors from the God of all wisdom, on matters of the highest importance, we have a right to expect that they will have the proper qualifications, and that their credentials will be made out with satisfactory clearness. The work to be done is important, and if God send a man to perform it, he will send one every way qualified. We think this reasoning is perfectly conclusive; and, if we mistake not, throws at once great light on the question, "Who are called to preach?" But we will not here anticipate what properly belongs to a subsequent part of this essay.

On the subject before us two opposite and injurious errors have prevailed. One regards the office of the Ministry simply as a profession for life, to be chosen as any other profession, without looking for anything in it special and divine. Wherever this view prevails—wherever the sacred office is thus degraded into a secular calling, it will soon be crowded by men wholly incompetent to perform its high functions. History very clearly shows, that a connection of the church with the State even has a tendency to produce this secular view of the Ministry. The reason is obvious: whenever the Ministry has emoluments connected with it, to be dispensed, not as merit may require, but in accordance with State policy, worldly men will enter it for the emoluments alone. As in this country the church is happily free from all those trammels with which she is fettered in other countries, it becomes her to be widely awake to all the encroachments of the State, and see well to it, that wily politicians lay not their stained and polluting hands on her holy mysteries.

The other error to which we have referred is, that a call to the Ministry consists in miraculous intimations similar to those which were given to the Prophets in ancient times. This error, though it evidence a better motive, is, upon the whole, almost, if not altogether, as pernicious as the former. It must, when it prevails inevitably lead to the introduction into the Ministry of ignorance, and presumption and arrogance. It may perhaps be thought, that, inasmuch as miracles have ceased, the opinion to which we have alluded can do little harm, as it must exclude from the Ministry all who adopt it. If any one so thinks, we must say, that he has but ill observed the history of human nature. If men are determined to see a miracle, if they cannot find, they will make one. Thus, wherever superstition prevails miracles are common. With the ancient Greeks and Romans miracles were an every day occurrence. Thus it is at this day in all heathen and popish countries. Thus it is in this protestant country far beyond what is supposed by many.

We have certainly no more right to expect at the present day a miraculous call to the Ministry, than we have to expect miracles in relation to our religion generally. The designation of the Prophets and Apostles we are not to regard as rules for us. We should ever, as has been well observed, make a distinction between what has been written for our imitation, and what for our information. One Scriptural argument will be sufficient to show that miracles do not constitute an essential part of a call to the Ministry. In the Epistles to Timothy and Titus we find the criteria given by an inspired Apostle by which those ministers were to be governed in the selection of pastors and deacons. They are such as immediately commend themselves to good sense and piety, we think, perfectly conclusive. It miracles had no place in the criteria of a call from God to the Ministry in the very age of miracles, we have certainly no right to expect them in this age.

A call to the Ministry is two-fold—from God—from the church.

1. We will speak of the last first, as that is not the point intended to be mainly discussed in this essay, and may therefore be disposed of in a few words.

By a call from the church we here mean a regular induction into office according to the formularies of the branch of the church to which the candidate belongs. This is not the place to discuss the much agitated question, "what is the most proper form of ordination?" We believe that ordination by the laying on of the hands of the Presbytery, is the most Scriptural form; yet we are far from maintaining that it is the only form. If any prefer receiving ordination from the hands of a diocese and bishop, we have no objections to make. All that we ask is that we be allowed the same liberty that we are willing to concede to others.

Except in extreme cases, occurring rarely, if ever, no one has a right to assume to himself the work of the Ministry without being called, and invested with the office by the church.

The reason is plain: Ministers are the officers of the church to perform her services, and carry into execution her will. Certainly, none have a right thus to become her representatives, but those whom she approves, and authorizes. These views are sustained by the inspired history of the church.

We here suspend this essay to be resumed next week.

MARY WASHINGTON FEMALE COLLEGE.—This is the style and title of the Female Institute recently gotten up by the brethren of the Chickasaw and other Associations in North Mississippi, and located at Pontotoc. At a late meeting of the Board of Trustees, the Rev. Henry H. Tucker, of Georgia, was elected to the Presidency of the College, from whom we learn it is expected the exercises of the institution will commence about the 1st of March. Brother Tucker, the President, is a native Georgian, a graduate however of the Pennsylvania University, and afterwards of the Theological Department of the Mercer University, in his native State. He is a little upwards of thirty years of age, has a fine address, is a capital preacher—(judging from the specimen he gave us on last Sabbath)—and has had several years' experience in teaching, in one of the largest female schools of the South. In a word, considering all things in regard to the appointment of the Board, a most admirable one, we doubt not, with suitable buildings, and other appliances, the institution will flourish greatly in his hands. He will have competent assistants in every department.

## Corresponding Secretary.

At a meeting of the Board of Domestic Missions, held Aug. 24th, Rev. T. F. Curtis, Professor of Theology in Howard College, was appointed Corresponding Secretary of the Board, to fill the vacancy caused by the resignation of Rev. R. Holman.

Professor Curtis is widely and favorably known as an able preacher, and profound and elegant writer. For several years he had the pastoral charge of a church in Georgia; subsequently removed to Tuscaloosa, Ala., and held the pastoral charge of the Baptist church in that place; few churches have been favored with more able pastors; and but few churches were ever more attached to or appreciated the labors of a pastor.

During the last three years he has with marked ability filled the chair of Theology in Howard College—a resignation of which office he tendered to the Board of Trustees at the late commencement, to take effect at the close of the present calendar year.

Prof. Curtis has much knowledge of the varied and difficult duties of the office, having been Recording Secretary more than two years, and performed many of the duties of the Corresponding Secretary when that officer was absent.

The Board have been fortunate in filling the vacancy by one so eminently qualified.

He is now prepared to enter upon the duties of the office. Correspondents will direct all communications, pertaining to his department, to him.

## Letter from Bro. Chilton.

We are happy in giving our readers in Alabama the following letter from bro. Thomas Chilton, informing us of his safe arrival at Houston, Texas, his new field of labor. May he be abundantly blessed of the Lord, in his efforts to advocate the cause of Christ in that State.

Dear Bro. Chambliss:—On Wednesday the 18th, at noon I left Demopolis, on our removal to this place; and after rather a stormy passage, reached our destination at day-light on Thursday morning, the 27th. Thanks to the good providence of God, we are all in health. I can give you, as yet, no account of the place, or the country, but will hereafter. I expect to preach here to-morrow for the first time. I feel still as though I was being tossed on the waves, and can't write. I have addressed you a hasty line now, only with the desire that our friends may know we are safe. I hope to carry out my promise to regard to a monthly article for your paper. May the Lord guide and prosper you in your arduous labors, and make you the instrument of much good to his case and the world.

In great haste and very truly,

Yours in Christian Fellowship,

THOS. CHILTON.

Houston, Texas, Nov. 26th, 1851.

FEMALE INDUSTRY.—A lady in Montgomery has recently embroidered a set of chairs, which were raffled off on the 6th inst. at \$500. We have no desire to obtain it by a raffle, nevertheless one might afford to enjoy *otium cum dignitate* on such chairs, prepared by such fairy hands.

MORMON MISSIONARIES.—Ten Mormons are laboring on the Sandwich Islands, in companies of two, to convert the population, natives, foreigners, missionaries and all to their faith. It is not a little worthy of note, that while in England and Scotland they have made converts by thousands, on Hawaii they have met with no success whatever.

The Most Rev. Archbishop Kendrick, lately of Philadelphia, has been invested with the Pallium, at Pontifical Mass, in the Baltimore Cathedral.—The Washington Telegraph says of the Pallium:

"It is simply a little garment placed upon the neck of the Bishop, and extending over the back and breast. It is made of white wool, both being of the natural color. To procure the wool for this purpose, lambs of these colors are constantly kept at Rome, from which the staple is obtained. The Pallium is always buried with the possessor."

Dr. S. FALGAMBE, who left the Methodists a year since and united with the Baptist, and since has been pastor of Grant Street church, Pittsburgh, has recently resigned his charge, with a design to labor in the West. He leaves the church with its best wishes for happiness and success.

## Inconsistency.

Dear Bro. Chambliss:—This morning I read an article in your valuable paper, under the caption "Responsibility," which I deem it my duty to notice as rather inconsistent with Baptist faith. The writer gives an account of the conversion of a lad ten years old; he went to college to prepare for the ministry; was noted for his piety; it excelled any thing of the kind, of which he had ever heard; he was much interested for the conversion of a sister; went three times a day to the throne of grace to pray for her; and God answered his prayers. Afterwards he forsook all idea of the Gospel ministry, and for aught the writer knows, is now a confirmed infidel.

Here we have a relation, which, if true, (and I do not charge the writer with falsehood) makes the promises of God of no effect. If that lad was converted, and is now a confirmed infidel, he is of course "fallen from grace." This is inconsistent with the Bible. "I give unto them eternal life, and they shall never perish; neither shall any pluck them out of my hand. My Father which gave them me, is greater than all, and none is able to pluck them out of my Father's hand." It is unnecessary to multiply scriptures to show that Christians shall "be stronger and stronger"—"that the path of the just is as the shining light, that shineth more and more unto the perfect day."

But that a child only ten years old, went to college, to prepare for the ministry, is rather incredible, unless he was enriched and adorned by flattering persuasion. A Sabbath school might have been better adapted to his age and intellect than a college.

His apostasy, too, is chargeable to professors of religion in the vicinity of college. This is indeed, a very serious charge. The truth is this, however, if that lad is now a confirmed infidel, all the Israel of God could not prevent his infidelity. Besides, God has not made us his obligors to keep his children from falling from grace. For first they never could fall from grace; and secondly, they "are kept by the power of God, through faith unto salvation, ready to be revealed in the last time." Had that youth been at first converted, he would now be "a burning and shining light."

Experienced Christians ought to be "nursing fathers and nursing mothers," but no one can nurse a child before his birth. Neither can any Christian cherish an impenitent and Arminian sinner. All impenitents are such as cannot and will not be nursed by the people of God.—Young Christians need religious culture. The Spirit, the Word and the chastisement of our Heavenly Father, cultivate the hearts of true believers, more than all the best men in the church can accomplish. "Who is Paul, and who is Apollos, but ministers by whom ye believed?" I have planted; Apollos watered, but God gave the increase. So then, neither is he that planteth any thing, neither he that watereth, but God that giveth the increase.

Furthermore, if the relation given by "Advertiser" be a fact, what can we attribute to the faithfulness of God? His faithfulness is the fulfillment of his promises, secures the salvation of the elect, and the everlasting glory of his character in our redemption. He cannot deny himself; His word abideth forever; his faithfulness reacheth unto the clouds; and righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. Yea, and all the promises of God, in him are yea, and amen unto the glory of God by us.

My dear brother Chambliss, I am by birth a foreigner, an Irishman, if you please, whatever, therefore, militates, unjustly, against Baptist religious character, and derogates from the glory of their covenant-keeping God, is to me a matter of much regret.

I landed at Norfolk, Va., in 1817, in the 19th year of my age, where I was convinced of sin, of righteousness, and the judgment. From that time till I was converted, in 1828, the Baptist did most faithfully attend to my spiritual wants. I was ignorant and very wicked. Their instructions gave me light, and their righteousness reformed me. They were "eyes to the blind, and feet to the lame." Baptist in nine of the Southern States, were always ready to pray for and sympathize with me in my deep sufferings. I know they have many infirmities, and so had I, but they are my associates in this world, and I trust they will be in the world to come.

Baptists, and especially our Ministers, should contend earnestly for the faith once delivered unto the saints. Religious controversy is always agreeable to inquirers after truth, if it be conducted in the spirit of Christ.

Your correspondents alone are responsible for their communications. I rejoice that your paper has so many able contributors to its pages. Periodical Christian intelligence, next to that of the Bible and the pulpit, is the best hope that we indulge for the preservation and advancement of our free institutions, and the conversion to Jesus Christ of the people of this commonwealth. "Grace be with thy spirit."

J. McD.

Atlanta, Ga., Nov. 23, 1851.

KOSRUTH.—This distinguished individual arrived in New York on the 7th, and was received with the highest honors by the Mayor and Common Council. Not less than 200,000 people lined the streets on the occasion. Every attention was paid the hero of Hungary, and in the evening he was serenaded by a German band of 300 performers.

Congress was organized on Monday the 8th. In the House, Lynn Boyd, of Ky., was elected Speaker, and J. W. Forney, of Pa., Clerk, upon the first ballot.

Rev. Mr. Brierly, late of California, has lately returned to New England. His loss will be deeply felt there, as he is an able and successful minister.

## Rev. E. M. Curtis's Apology.

Bro. Chambliss:—I am requested to forward the following letter to you for publication. It is well known by most of your readers in Texas that some months since, when I was engaged in an unpleasant controversy with C. Richardson and others, that this brother wrote a very unkind and bitter article against me, which was published in the Texas Wesleyan Banner, over the signature of "A Baptist Preacher."

I can assure brother Curtis, that I freely and heartily forgive him. He and others have greatly misunderstood me in this matter. But time is the sure vindicator of the innocent; hence, I confidently and patiently await the time when all honest men will see that I have done nothing worthy of censure, stripes or bonds.

Ever and truly yours,

RUFUS C. BURLESON.

R. C. BURLESON.

Rev. and dear Sir:—I was the author of a Communication published in the Texas Wesleyan Banner, signed "A Baptist Preacher" and I am very sorry I wrote it; I confess that I was too hasty and it was not in the Spirit of Christ.

"To err is human."

But to forgive is Divine."

I have erred, which is human, and I sincerely hope that you will imitate our Divine Master and forgive me; for I am truly sorry that I have grieved my dear brethren and you, especially, dear brother Burleson. I hope you will receive this tardy apology and do me the justice of having it published in the S. W. Baptist.

I should have apologized to you before, but my business called me to the Rio Grande, soon after I wrote the communication, and I did not know that it was published until yesterday.

I am sincerely sorry that I have grieved my Baptist brethren in Texas, and I humbly ask pardon of you and all my brethren, and promise that I will not be guilty of any more indiscretion in future.

Perhaps you have thought that I have a leaning towards Methodism, (far from it) I only wish that courtesy should be shown to all Evangelical Denominations; but I am told that your assertion is true respecting the Methodist Clergy in Western Texas. Those with whom I have been acquainted have, been well informed men; therefore I got into the error I did, in that production.

I am a thorough bred Baptist—the son of a Baptist Deacon; my mother's father was a Baptist clergyman, (the Rev. Elijah Montague,) he was a Pastor of a Baptist church in Leverett, Mass., forty years. I was converted to the faith under Baptist preaching at the age of sixteen and baptized. My license to preach was granted by the Baptists; I was ordained to the gospel ministry by the Baptists; and

"There my best friends and kindred dwell And there I mean to be."

You must excuse the imperfect scrawl, and believe me to be with due respect.

Yours in the bonds of the gospel.

E. M. CURTIS.

Austin, Texas, Oct. 16, 1851.

## East Alabama Correspondence.

Dear Bro. Chambliss:—I wish to communicate a few words through your valuable paper, with reference to my labors, &c. I want my brethren who are co-workers with me in the great work of preaching the gospel, to know what is going on in this portion of Zion.

I was appointed last year to labor as a missionary, by the Salem Association, and I entered upon my field the 24th of Oct. 1851. During the time I was employed I travelled about thirty eight hundred miles; preached three hundred and fifty sermons, besides delivering many exhortations, lectures upon Baptism and other subjects; I baptized sixty one—about one third of whom were Methodists—received forty-two by letter; constituted five churches; ordained five deacons, and aided in the ordination of two ministers. The field in which I labored is one in which the anti-mission spirit prevails pretty extensively. They seem to be wrapped up in ignorance and superstition. They hold dear the privilege of using ancient spirits and in their zeal in the service of the devil many of them refused to hear me preach. Would to God their "zeal were according to knowledge." But they are dwindling away slowly, as their children in many instances are leaving their faith and joining our church.

I have concluded to accept an appointment for the present associational year, in the same field. And I wish that all who read this would pray for me that I may be enabled to preach Christ and him crucified; and that the word may take effect in the hearts of the people, to the salvation of their souls.

I am doing all I can for your excellent paper in my extensive field, as I consider it truly a treasure of knowledge. I send you three names, and I would to God, that it was in the family of every Baptist in Alabama, and what is more, carefully and prayerfully read by each member of them.

Yours in Christ,

W. R. LEE.

Barbour county, Ala., Nov. 15th, 1851.

AN AMERICAN CARDINAL.—A correspondent of the Newark Daily Advertiser, writing from Rome, says that after all Archbishop Hughes is a cardinal, and that the fact was announced to the "congregation," Oct. 10. It is further stated that the promotion was in the face of a protest by all the United States Roman Catholic bishops, save one, and contrary to the views of Chief Justice Taney, who is a Catholic.

The Baptist church in Burlington, Iowa,—Rev. G. J. Johnson, pastor—have become sufficiently able to dispense with missionary aid, after the termination of his present appointment, January 1st, 1852.

## For the South Western Baptist.

## The Convention in Memphis.

The friends of the Bible propose to hold a Convention in Memphis, Tennessee, commencing on Thursday, the 26th of December next, to consult on the propriety of revising and correcting the common version of the English Scriptures—of procuring at the earliest day practicable, an edition of the "Old fashioned Bible," purged of its admitted errors and inaccuracies, and conformed in every passage and in every word, as nearly as possible, to the inspired originals; so that it may contain "the truth, the whole truth, and NOTHING BUT THE TRUTH."

This is an enterprise which, abstractly considered, commends itself to the conscience and the judgment of every Protestant. The word of God is perfect—is pure—is truth. That the common English version, generally so faithful to the original, contains many inaccuracies, errors and improprieties, is conceded by every critic and commentator who has examined it. These blemishes ought to be removed—they ought no longer to continue to mar the beauty of the sacred volume. They are the emanations of human folly and not of divine inspiration. Yet there are some good men who declare it impudent, or else allege that the time has not come, to remove them! But it is always expedient to do right, and the present time is the divine appointed period for every religious duty.

At least, on a subject of so much importance, it cannot be wrong for the friends of the Bible to meet and take counsel together. The revision of the commonly received versions of other nations of the civilized world is strenuously urged by the friends of truth, and even being vigorously prosecuted in the Spanish, Italian and other languages of Europe and America. Then why not in our language? For two centuries, to the people speaking the English language the oracles of God have been especially commended. They have done far more than all others in disseminating the Scriptures throughout the world. Why should it be counted an offence then, for brethren to meet and deliberate upon the propriety of giving to such a people, in their own tongue wherein they were born, the word of God without the least mutilation and without the slightest concealment? At least, why should a meeting to consult on such an enterprise, meet with fierce opposition and fiery reproof? If true work be of man, it will come to naught, but if of God, the gates of hell shall not prevail against it.

This convention is to be composed of no particular religious denomination, and is to be consecrated by no state or sectional lines. It is free to all the lovers of the Bible, of every name and of every region. All persons everywhere, who may feel enough interested in the important movement to attend, will have a perfect right to participate in all the deliberations. If there exists any good reason why carnalish Bible should not be corrected, let it be shown in the proposed convention. But if the contrary, it should be demonstrated that the work ought to be done, then it can be done, ay, more, it will be done! The triumph of those engaged in similar enterprises in past ages, over opposition far more fearful and formidable than any that can be anticipated now, and when, too, the friends of truth were few and feeble, is a sure presage that those who, prompted by pure and justifiable motives, may in our day seek to give to the millions of English christendom a pure version of the Sacred Scriptures, will not be foiled in their efforts—will not fail of their purposes.

From extensive correspondence, I feel authorized to say, that Convention will not only be largely attended, but will be one of unusual interest. The following gentlemen will deliver addresses on the occasion, viz: Dr. Lynd and Prof. Campbell of the Western Theological Institute, President A. Campbell of the Bethany College, Messrs. Wyckoff, Armitage and Judd of New York, President James Shannon of the Missouri University, Rev. W. C. Crane, of Mississippi, and the venerable Dr. McClay. It is expected that several other distinguished gentlemen will address the Convention, but they have not yet been heard from. Upon no similar occasion has there been such an array of talent, as may be expected in the Memphis meeting. Not only may a high and rare intellectual feast be expected; but, we trust, the Spirit of God will attend all the exercises; that all saints may be aroused to more zeal and earnestness in hastening the time when the knowledge of the Lord shall fill the whole earth.

Let the friends of revealed truth, so far as they can, attend the Convention. They are all invited. The hospitable citizens of Memphis will give them a cordial welcome. Those who are opposed to a revision and correction of the English Scriptures, of every creed and denomination, are especially invited. They will have a full, fair and impartial hearing, as well as an equal share in all the deliberations. The friends of revision do not dread the light of investigation, and are ready to abandon the enterprise, when convinced of its impropriety. They have no personal ends to subserve, apart from truth and the integrity of God's holy word. Hitherto they have moved in the fear of the Lord, and in the conscientious discharge of what they esteem a sacred duty. Let their brethren, then, who differ with them in sentiment, meet them in the spirit of kindness and love, and reason together with them. This surely they ought to do, if they can, or forever after hold their peace. This is not the age, nor America the country, to arrest a movement in behalf of the purity and integrity of the Bible, by bitter reviling and denunciation. Truth and reason are the only weapons which can be successfully used in such a warfare.

We confidently expect that at least the friends of the revision will be out in force. The facilities for travelling at that time promise to be



for as the Junior Class, and confine their attention to the English branches, are ranked in the PARTIAN Course. This embraces all the ENGLISH studies of the Regular Course, and all who complete these, not attending to French or Latin, will receive a CERTIFICATE OF GRADUATION.

The Institute is furnished with a Library, Apparatus, Cabinets, &c. It has one Harp, twelve Pianos, six Guitars, and a variety of other instruments.

MONTHLY REPORTS, showing the scholastic and deportment of the Pupils, are sent to Parents and Guardians.

THE MASTERS, personal and social MAMERS, and the sons of the Young Ladies, are formed under the eye of the Governors and Teachers, from whom the Pupils are never separated.

MONTHLY EXERCISES are held, conducted by Committees of the older Pupils, under the supervision of the Governors. These are attended by the members of the Methodist Churches, and other invited married gentlemen with their ladies. They are designed to exert moral influences on the Young Ladies, and make them practically acquainted with the duties of noble society.

The Pupils never leave the grounds of the Institute, without the special permission of the Governors.

They attend no public parties, nor receive no visitors, except such as are introduced by Parents or Guardians.

They retire at nine o'clock at night, and rise at five o'clock in the morning, throughout the year, and study

They are allowed to spend no more than fifty cents, each month, from their pocket-money.

Any young lady Dipping Staff, or bringing Staff into the Institute, is liable to instant expulsion.

LETTERS for the Pupils should be directed to the care of the Principal, Post Paid.

No young lady will be allowed to have money in her own hands; all sums intended for her to be sent to the Principal.

be deposited with the *Steward*.

*All accounts will be cleared in town, except under special instruction from the Parent or Guardian. When account is required, to be purchased, it is expected that notice will be forwarded for that purpose.*

*No money will be permitted, unless the amount to be expended in each particular case be forwarded in advance.*

To promote habits of economy and simplicity, a Uniform Dress is prescribed.

For winter, it is a Dark Green Woollen. Of this kind, each young lady should have three Dresses, with two *Sacks of the same*—one of the Sacks to be loose and wadded.

For summer, each pupil should have two: Pink Cotton; two Light Green, and two cream White Dresses, with 24 *Sizes of Mull*. Also, one Brown Linen Dress. Every Dress should be accompanied by a *Sack of the same material*.

Boys.—One of Stray; in winter, trimmed with dark Green Lustrous ribbon, plain solid color; in summer, to correspond, Pink Lustrous.

may be met with that only a few flowers of tabacco, one Cape Bonnet, of *Guinea Livea*.  
Also, one Brown Linen and Barred Muslin—made of Silk permitted.  
*Mantillas* prohibited.  
All the Dresses must be made perfectly plain; without inserting, edgings, or any trimmings whatever.  
ALL Pupils, except those in Mourning Apparel, must be provided with the Uniform, and must wear it at all times.  
Dresses, bought by the Pupils, or forwarded from home, not conforming to the above provisions, will not be allowed to be worn.  
Materials for the Uniform can always be obtained in Marion, on reasonable terms; yet it is earnestly requested, that Pupils be furnished from home.  
Every article of Clothing must be marked with the owner's name.  
Every young lady should be provided with several

BOARDING IN THE INSTITUTE.—Only by boarding in the Institute, can the highest advantages of the Institution be realized. Here, young Ladies are always under the inspection of the Governess and Teachers; they have regular hours of study and recreation; habits of order, system, punctuality, neatness and economy, are constantly fostered. They also enjoy an ample amount of moral and religious culture, which cannot be extended to others less favorably situated. The regularity of their lives; the alternation of sedentary habits with exercise, of hours of study with amusement, the kind and judicious supervision constantly maintained, secures the highest degree of mental vigor and bodily health. In case of indisposition, the young Ladies receive the most assiduous and motherly attentions.

SESSIONS AND VACATIONS.—There is but one session a year, in the Institute, and that of TEN MONTHS, commencing always about the first of October.

The next session will commence on WEDNESDAY, the

<b>Regulations for the</b> <b>Examination of Pupils for Admission to the</b> <b>Academy of Music, 1887.</b>	
<b>First day, 1st October. This of great importance to the Pupils to be present at the opening of the season.</b>	
<b>Notes of Tuition, &amp;c.</b> PER TERM OF SIX MONTHS.	
Primary Department, 1st Division,	\$10 00
"    "    2nd "	12 00
Preparatory Department, and all English studies through the whole course,	15 00
Music on the Piano and Guitar, (each,)	25 00
Use of Piano,	5 00
Use of Guitar,	1 00
Music on the Harp and use of Instrument,	40 00
Ornamental Needle-Work,	15 00
Drawing, alone, or with painting in water Colors,	15 00
Painting in oil,	25 00
Wax-Work, (per lecture),	1 00
French, German and Italian, (either or all),	15 00
Latin, Greek, and Hebrew, (either or all),	15 00

BOARD per month, including fuel, lights, washing, bed, bedding, &c.,	11 50
Incidentals, (meal) per month for school room, &c., per term of five months.	1 00
Board & incidentals per term of five months, Board and Incidentals to be payable one-half in advance for each term of five months; the balance at the end of the term.	5 00
Tuition must be paid from the time of entrance to the close of the term—no discount, except for the dis- cretion of the Principal.	
Each Young Lady must furnish her own towels and table napkins. If better beds are required, they may be supplied at a small charge.	
Any young lady will be permitted to receive her dis- missal until all her bills are settled.	
N. B.—The expenses for the Board and Tuition of a Young Lady pursuing English studies only, (Instru- mentals excepted), will be \$100.00 for the whole year.	
Two hundred and twenty-eight dollars per term may will cover all charges for Board, Tuition, Books, and Stationery, for a young Lady pursuing the English	

The estimate, of course, does not cover Instruction Books in Musician sheet Music furnished. The last item depends entirely on the talent and proficiency of the Pupil.

Two hundred dollars per year, will meet all the expenses of a young Lady, desiring to graduate with the honors of the Institute, and studying only English, with Latin, or French. Music adds sixty dollars to this amount.

Where lessons in Embroidery, Painting, &c., are taken, it must be remembered, that the cost of the materials furnished is to be added to the charge for Tuition, and this cost sometimes exceeds the expense of Tuition—depending, altogether, on the kind and amount of the work performed by the Pupil.

Books, Stationery, and Music, are furnished by the Principal, at reasonable charges; and every effort is made to secure care and economy in the use and preservation of articles thus supplied.

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August 1st, 1851

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*Fire-Proof Paint*. Our prices shall be in strict  
justice to ourselves and purchasers.





## POETRY.

### Sabbath Evening at Home.

When Sabbath bells have ceased their sound,  
And the light of day is passed,  
And the shadows gather fast—  
There is one spot and one alone,  
Where our hearts must cling,  
And our memories, one by one,  
Their dearest treasures bring.

That spot is home; its sacred walls  
Add not a discord there;  
Nor crowded marts, nor festive halls,  
Nor gayest haunts of men,  
Can know a joy so sweet and pure—  
None such to this is given;  
Mighty joys like this for aye endure  
The earth were quite a heaven.

Home's well-beloved group! its Sabbath song  
Its tones I seem to hear;  
Though home will never be a league along,  
They come distinct and clear.  
Oh, Sabbath night! oh, treasured home!  
And thoughts of yore, where'er I roam,  
Shall bring my youth again.

## Miscellaneous.

### Sylvester Graham.

The death of this remarkable individual—so unexpected to many—has created quite a sensation throughout the country. This is as it should be. It will lead to inquiry on the subjects of his teaching during his life.

Within a few days past I have received from medical men and others—persons who are inquiring after truth—various communications asking for information concerning Mr. G.'s death. The following is a specimen of these communications, and bears date Oct. 15.

"Will Dr. Alcott please inform the public through the Watchman and Reflector, how it could possibly come to pass that Mr. Graham, living in a perfect way—in such a way according to his own saying as would enable a man to live till he was about a hundred years old, and very wrong indeed to die any sooner—could run down in one year, and at last die while living in accordance with his own system of Physiology, Dietetics, &c., so that upon a post mortem examination, no disease could be discovered sufficient to justify death. We want in fact, all the particulars of his last days and hours; and we wish also know, whether he died in the true faith of the Gospel."

One more specimen:  
"What do you know of the personal habits of Sylvester Graham? Why did he die before the usual period allotted to man? The most have been great error in his mode of life, or he must have been born with a defective constitution. The world ought to be made acquainted with the facts in the case, or it will have an injurious effect upon the minds of many reflecting, but not fully informed men."

I have also been requested by my brother editors, to furnish an article on this subject for the "Vegetarian," my reply, in this latter case has been, that I relied on Dr. Trail, of New York, who was called on by Mr. Graham near the close of his life, and who told me he had important facts to disclose. A letter to the editors of the Vegetarian, of very recent date, leaves no doubt whether Dr. Trail immediately favors the world with the expected information or not. It is as follows:

"I would cheerfully comply with your request in relation to a biographical sketch of Sylvester Graham, but my data are too meagre to do it justice now. I am seeking, and may hereafter be able to present such incidents in his life as may be able to present such incidents in his life as may be interesting." In the meantime he says he is prepared to rebut any reports intimating that Mr. Graham has not been true in practice, to his own system.

Under all these circumstances, I am left in doubt whether to make any reply at present to the numerous inquiries made—or to refer all to the facts and disclosures of Dr. Trail, whenever these may be received. Besides I do not regard myself as set for the defence of Mr. Graham. I am no disciple of his. My views were chiefly formed long before anything appeared in a public way from him, and though in some respects, we have driven to the same conclusions, yet in others of slight importance there is a difference.

In the absence, however, of anything else to satisfy the public mind, I will state a few facts, and present a few suggestions for considerations;

1. Mr. G. was older than the papers have stated. He was in his 58th year, and not in his 50th.

2. He had by inheritance a feeble constitution. His father, an inhabitant of Sudbury, Conn., was nearly 70 years older than he; and Sylvester was the youngest of a large family of sons and daughters.

3. He was not a vegetarian till he was near forty years of age—till his constitution had been formed under the influence of many wrong habits.

4. His constitution was such as predisposed him to scrofulous and nervous maladies; and to the effects of that mental precocity which is the usual and natural accompaniment. Few public men of his temperament, have retained their activities longer than he.

5. He was not sustained in his supposed office of reforming the world by that co-operation which might have been expected in his domestic relations.

6. It does not appear that he was true to his own system. On the contrary, there is abundant reason for believing that he was not always so. But that these errors were not great, appears from the post mortem examination. It is not quite clear, moreover, that he was well advanced while he was severely sick.

7. He did not run down in one year. He has been running down mentally, for many years. As long ago as May, 1850, he spoke to me in New York of his increasing ill health. This will account in

part, for his long silence. The public have heard little from him these many years, except here and there, a complaint against his friends or the world.

If it is asked how it happened that he always appeared so healthy in public, if he was internally diseased or predisposed to disease, I reply that there are two reasons: 1. The mass of mankind mistake the signs of health. They judge too much by mere color of the skin, roundness of the body and limbs, &c. Mr. G.'s lips always had an appearance which no physiologist could mistake. 2. He had a motive to be alive and appear well. Many appear but half alive, and only half live in fact, because they have no heaven-born, commanding motives that impel them to energetic action. Mr. Graham was in earnest and was sincere—and accordingly he did what he did with all his might. Indeed, as a lecturer he overworked constantly, and in this way, if in no other hastened his death.

But it will be said, if he was sincere, how happens it that he did not live up to his own system? It was almost impossible to do so, with his strong nervous temperament and domestic difficulties. When any moral or religious teacher can be found who, in the midst of a fallen world himself also fallen—has come nearer the standard of holiness which he has inculcated than Mr. G. did to the standard of physical law he was accustomed to preach, then I will be ready to give a further answer to this important question.

In short, the truth which is taught—if indeed it is truth—will stand, whether its preachers, moral or physical, die to-day, to-morrow or a hundred years hence. It is indeed greatly to be regretted that preachers of every sort do not come nearer their own standards. The public demand it, and have a right to demand it. But let us be as impartial as we can be. I know no reason why Sylvester Graham should be judged as a self-murderer of the body, while the self-murderer of the soul wholly escapes.

Whether Mr. G. died in the faith of the gospel, I do not know. He was a licensed Congregational minister—under an association of ministers in this State, of which Dr. Ide, of Medway, was then a principal officer. If he lived well, he probably died well. Last words may be pleasant things, but they are no special test of religious character.

W. A. ALCOCK.

West Newton, October 30, 1851.

### A Gun's Mechanism.

The Springfield Republican has an interesting article on the United States Armory at Springfield. Government owns about one hundred acres of land in that place. The new arsenal, which is 200 feet long, 70 wide, and 50 high, is large enough to contain 300,000 muskets. Last year, no less than 21,000 percussion muskets complete, were manufactured there, and 57,000 muskets were altered from flint to percussion. The average number of men employed is 331. We quote what is said of the mechanism of the gun:

The manufacture of a single musket is effected by four hundred different operations, and the majority of the men employed, engage in only one of the operations. A larger number of muskets were manufactured last year than any year previous, and a calculation based upon the number turned out, shows that throughout the year of 313 working days, of ten hours each, a musket was completed every eight minutes and fifty-six seconds. The various parts of the musket pass, during their manufacture, through the hands of inspectors, who, with their gauges, determine the exact dimensions of every piece, and reject every one that is not exactly what is required. Thus, a hundred thousand muskets might be taken to pieces, and the whole taken up and put together again without the mis-fit of a single component to its appropriate place. Thus, too, when the arms are in use, there is never need of sending them to the armory for repairs. Hammers, screws, springs, &c., furnished from the armory as extras, will take the place of any damaged part, precisely as if they were made for the arms to be repaired.

The process of manufacturing the musket barrels is one of the most important and difficult in the whole range of the armory operations, and one which is guarded with multiplied tests, at every step of its progress from the bar to the finished tube. The bar, which is of the best Salisbury and Ancon refined iron, is first cut into lengths, weighing 103 3/4 lbs. each. These are rolled into shapes, and then the edges rolled up, lapped upon each other and welded. They are then inspected, and the imperfect ones rejected. As they pass along through turning, boring and grinding, they are subjected to inspection at each step, and the workmen are held responsible for the full value of any barrel they may spoil, at the stage in which it is spoiled, and the amount is deducted from their earnings; and we may say here that the same course is adopted to every component of the musket. The barrel having been reduced to the dimensions required for proof, (by powder,) which dimensions are three hundredths of an inch greater in the exterior diameter of the barrel, and three hundredths of an inch less in the diameter of the bore, than the finished barrel, leaving an ounce and a half to be worked from each barrel, in finishing; it is then subjected to the powder test. Fifty-five barrels are loaded and discharged at the same time, in a building made for this purpose. Each barrel is charged twice the first charge consisting of one-eighth of a pound of powder, one ball and two wads, each wad occupying three-fourths of an inch in the bore, and each ball weighing one-fifth of a pound. The second charge consists of one twenty-second of a pound of powder, one ball and two wads, and each charge is well rammed. These barrels are laid on a cast iron grooved bed and the balls are

discharged into a bank of clay, which is occasionally washed for the lead it contains.

The inspection of the barrels is so rigid before the come to the proof, that very few of them burst. After proof they are again inspected, as before, to see that there are no ring bones, flaws or cracks, or defects of any kind, that will not disappear in the finishing.

### Discharged for Honesty.

A country gentleman, says the N. E. Galaxy, placed a son with a merchant in street. For a season all went on well. But at length the young man sold a dress to a lady, and as he was folding it up observed a flaw in the silk, and remarked, "Madam, I deem it my duty to tell you there is a fracture in this silk." This spoiled the bargain. The employer overheard the remark. And what did he do? Did he say, "Well, my business is safe in the hands of such a clerk; a young man that will not cheat my customers, will not cheat me; my mill is safe, my goods are safe!" No; he said no such thing; he wrote to the young man's father to come and take him home, for, said he, he will never make a merchant.

The father who had brought up his son with the strictest care, was surprised and grieved. He hastened to the city to inquire in what his son had been deficient. "Why," said he, "will he not make a merchant?"

Merchant.—Because he has not tact.—only a day or two since he voluntarily told a lady who was purchasing silk, that the goods were damaged, and so lost the bargain. Purchasers must look out for themselves. If they cannot discover flaws it will be foolish in me to tell them.

Father.—And is that all the fault?

Merchant.—Yes; he is very well in other respects.

Father.—Then I love my son better than ever. I thank you for telling me of this matter. I would not have him in your store another day for the world.

BE GENTLEMEN AT HOME.—There are few families, we imagine, any where, in which love is not abused as furnishing a license for impoliteness. A husband, father or brother, will speak harsh words to those whom he loves the best, and to those who love him the best, simply because the security of love and family pride keeps him from getting his head broken. It is a shame that a man will speak more impolitely, at times, to his wife or sister, than he would dare to any other female, except a low and vicious one. It is thus that the holiest affections of man's nature prove to be a weaker protection to woman in the family circle than the restraints of society, and that a woman is usually indebted for the kindest politeness of life to those not belonging to her own household. Things ought not to be so. The man, who, because it will not be resented, inflicts his spleen and bad temper upon those of his household, is a small coward and mean man. Kind words are the circulating medium between true gentlemen and true ladies at home, and no polish exhibited in society can atone for the harsh language and disrespectful treatment too often indulged in between those bound together by God's own ties of blood, and the still more sacred bonds of conjugal love.

### What will the End be.

When I see a boy angry with his parents, disobedient and obstinate, determined to pursue his own course—to be his own master, setting at naught the experience of age, and disregarding their admonitions and reproofs, unless his course is changed, I need not trouble myself to inquire, "What will his end be?"

When I notice a little girl quite fond of dress, and thereby her pride is increased; dissatisfied and unpleasant at times if she cannot obtain her desires, and anxious to appear better clothed than circumstances will permit, her thoughts occupied with what others will think of her dress—unless she changes her course of conduct I need not ask what her end will be.

When I see a boy desiring the society of the wicked and depraved, associating with those who swear, lie, cheat, and steal; seeking their company, making their friendship—I need not inquire, unless he alters his course, what his end will be. He will soon be as bad as his companions or worse.

But when I see a boy kind, affectionate, respectful, obedient to his parents; found in the sanctuary, joining God's people in his worship; loving to pray to him: who is punctual at Sabbath school, attentive, quiet, with his lesson well committed to memory and repeated accurately; keeping good company, forming good habits, I can predict with almost a certainty, what the end of that boy will be. He will find a "house not made with hands, eternal in the heavens."

WATER CEMENT.—It is said that a very strong and valuable water cement has been made by General Pasley, of the British army, consisting merely of four parts, by weight, of chalk and five of blue clay. According to the experiment made to prove its strength, it must possess extraordinary tenacity.

AN ANVIL.—If a chain, say about one foot long, formed of a few large links, is suspended to the small end of an anvil, it will destroy that sharp, thrilling noise produced by striking on it with the hammer. The vibrations of the anvil are extended to the chain, which absorbs them without producing any sound. This is good advice to any one who has a blacksmith, or worse yet, a coppersmith for a neighbor.

In Europe, people take off their hats to great men; in America, great men take off their hats to the people.

## Chronic Bronchitis.

We conceive the annexed remarks of Dr. Cooper of sufficient weight to recommend to the consideration of those who labor under this direful disease. They are taken from the New York Advertiser.

The late lamented death of Dr. Rush, from that form of consumption known as chronic bronchitis, painfully reminds me of a duty the subscriber owes to his profession and to society, of making known a simple form of treatment that has never failed him in curing this form of consumption, so destructive to the clerical and literary professions; this treatment is nearly of equal efficacy in catarrhal phthisis, and is a valuable remedy for consumption in all its forms when in its chronic stages, and free from any inflammatory symptoms. This treatment is based on the pathology of consumption, as the generic name for disease.

Under the name of consumption are included that variety of disease of the lungs attended with expectoration of purulent matter from the breathing surface of the lungs, connected with emaciation, hectic fever, and concomitants, night sweats, colliquative diarrhoea, etc. All the forms of consumption act on the general health from one common cause—the presence of matter acting on absorbing surfaces, and thus producing those symptoms known as hectic fever. It is the presence and violence of this symptom of consumption, that prostrates the patient, until it more or less slowly ends in death. It is the consequence of this hectic fever, and not the immediate disease of the lungs causing it, that forms the source of fatality from consumption.

The treatment I now with reluctant diffidence submit, I have successfully used for more than twelve years, and during that period of medical practice, I am not aware of having lost more than four or five patients from all the various forms of consumption, and these were mostly passed to that stage of disease where the structure of the lungs had become so extensively diseased as to preclude the use of more than palliative treatment. Cases of chronic bronchitis were in every instance cured by it; even when the purulent expectoration amounted to pints daily, with hectic fever, diarrhoea, and entire physical prostration.

The treatment is the administration of sulphate of copper, nauseating doses, combined with gum ammoniac, given so as to nauseate, but not ordinarily to produce full vomiting; the usual dose for this purpose is about half a grain, and five grains of the respective ingredients in a teaspoonful of water, to be taken at first twice, and in convalescent stages once a day.

In cases of chronic bronchitis, a gargle of the sulphate of copper alone is superadded. In this latter form of consumption this treatment almost invariably suspends the hectic symptoms in a few days, and the disease rapidly advances to its final cure.

In cases of the more proper forms of consumption, the treatment must be interrupted frequently and again returned to; and whenever soreness of the chest or other symptoms of inflammatory action exists, the treatment should be suspended, as it is in the chronic state alone that the remedy is indicated or useful; that state in which the general system, as sympathetically involved, becomes the more prominent symptom, and the success of the treatment depends chiefly on the breaking up this sympathetic action of the diseased lung, on the more healthy circulation of blood through the lungs.—Its curative powers are more immediately attributable to these effects of its action. But theory apart, from the treatment is based on more than ten years' experience of its curative advantages, in the proper treatment of mucopurulent expectoration.

Having left a profession that more nearly than any other approaches the pure duties of humanity, but which has nearly ceased in this country to be honorable or profitable, I have little motive in exposing myself to that ridicule that follows the announcement that consumption may be cured, but the assurance of practical experience, and the desire of making public a means of saving life in one of its most frequent and unwelcome exits.

### Wise Admonition.

In the biography of Fisher Ames, written by the late Professor Kirkland, the following just and beautiful sentiment occurs:

"When vice approaches the youthful mind, in the seductive form of a beloved companion, the ordeal becomes threatening and dangerous in the extreme.—Few possess the prudence and unyielding firmness to pass it in safety. Those who have been accurately observant of the dependence of one part of life on another, will readily concur with us, that Ames' future character derived much of its lustre, and his fortunes much of their elevation, from the untainted purity and irreproachableness of his youth. Masculine virtue is as necessary to real eminence, as a powerful intellect. He that is deficient in either, will never, unless from the influence of fortuitous circumstances, be able to place and maintain himself at the head of society. He may rise and flourish for a time, but his fall is as certain as his descent to the grave.—He who holds parley with vice and dissipation, is sure to become their slave and victim. That heart is more than half corrupted that does not burn with indignation at the attempts to corrupt it."

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Rev. T. F. CURTIS, A. M. Professor of Theology and Moral Science.  
A. B. GOODHUE, A. M. Professor of Languages.  
Rev. R. HOLMAN, A. M. Professor of Mathematics.  
J. A. MELCHER, A. B. Teacher of the Preparatory Department.

THE Collegiate year commences on the first Monday in October, and consists of one session of two months. It is divided into two terms of five months each.

### ADMISSION.

Students are received into the Preparatory Department at any stage of advancement.  
Candidates for admission to the Freshman Class, must sustain a creditable examination in the following books, viz: Latin and Greek Grammars, Caesar, Sallust, or Cicero's Select Orations, Virgil, and the Greek Reader, or what shall be equivalent thereto. A thorough acquaintance with the common English branches is also required. For admission to advanced standing, candidates must sustain an examination on all the studies previously pursued by the class they propose to enter.

Students from another College, must furnish evidence that they have left that institution free from censure.

Applicants for an English Course, will be admitted to such classes as they may be qualified to enter.  
No one will be admitted to the Freshman Class unless he has completed his fourteenth year, not to advanced standing, without a proportionate increase in age.

Pious young men desirous of preparing for the Sacred Ministry, will be welcomed to all the advantages which the College affords, and admitted to such classes as their respective attainments will enable them to join, free of any charge for tuition.

### COURSE OF STUDY, &c.

In addition to the regular Collegiate Department, which is thorough and extensive, embracing all the studies usually pursued in the best Colleges, an English, or Scientific Course, is prescribed for those whose means, age or plans for life render a liberal education inexpedient. This course includes all the studies of the regular classes, except the ancient languages, and may be completed in three years.

Students in Theology will be instructed in such Literary and Theological Studies as their respective circumstances may enable them to pursue; but the regular course of instruction given in this department contemplates a residence at the Institution of three years.

### EXPENSES.

The following are the rates of Tuition, Board, &c. Languages, and higher English, per term, \$35.00  
Common English Branches, 16.00  
Incidentals, 2.00

Students rooming in College are charged \$2 per month for room, and servant to attend upon it, per term, 10.00

Board, per month, from \$8 to 9.00  
Washing, do from 1.00 to 1.50  
Fuel and Lights, of course vary with the season, and will at all times depend much upon the economy of the student.

Board, including lodging, washing, fuel, lights, &c. may be obtained in private families at \$13.00 per month.

Tuition is required in advance, and no deduction is 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.

The exclusive expenses at this institution are moderate. Exclusion of clothing, they need not exceed \$200 per annum. But if the 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.

E. D. KING, President of the Board of Trustees.  
Wm. HORNBY, Secretary.  
Oct. 1, 1851. 31st.

### Mississippi Female College.

(UNDER THE PATRONAGE OF THE MISSISSIPPI BAPTIST CONVENTION.)

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A. T. CLEYMER, Professor of Vocal and Instrumental Music.  
MISS S. C. EATON, Instructor in English Studies.  
MISS COLETTE M. SCOLLARD, Instructor in Ornamental Art and General Literature.  
JAMES C. DOCKERY, Lecturer on Modern Languages and Literature.  
REV. ISAAC S. PARKER, Lecturer on English Literature.  
HENRY M. JETER, M. D., L. L. D., Lecturer on Political Economy.  
MRS. PIERCE, Matron.  
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THE Scholastic year, commences on the first Tuesday in September, and is divided into two Sessions, of five months each. The Course of Study extends through six years, and is designed to give as complete and thorough an Education as can be obtained in the Union. The College Edifice, just completed, is elegant and commodious. The Boarding Department, is under the charge of the President and Lady, and can accommodate fifty-six Misses, with a genteel and comfortable home—where minds, morals, health and manners will receive strict and constant attention. Board can also be obtained in genteel families prepared to receive their own towels and napkins. Pupils are received at any time, and charged to the close of the session. No deduction made except in case of protracted sickness.

### TERMS TUITION, &c.

Academic Department, per Session \$12.00  
Collegiate, " " 20.00  
Ancient and Modern Languages, one or all, 13.00  
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Board, including Lodging, Washing, Fuel and Lights, per Month, 10.00  
Incidental Tax, per Session, 1.00

Bills payable, half in advance, half at the close of the Session. Drafts on time, on Memphis, Vicksburg, Mobile or New Orleans, taken for Bills. If Books or other articles are furnished at the Institution, a small deposit must be made.  
Hernando, DeSoto county, Miss., Sept. 10, '51.

### A CARD.

F. A. BATES, M. D. respectfully informs the citizens of Marion and its vicinity that he is located in town, and offers his professional services at all hours. His residence and office are at the house formerly occupied by Mr. Wm. Huntington.  
Marion, Jan. 29th 1851. 48-ly.

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New Store and New Goods!  
J. G. HUCKABEE, having taken the Store lately occupied by I. S. Hurt, offers to the citizens of Marion and vicinity, a large and extensive assortment of genuine Drugs, Medicines, Chemicals, Paints, Oils, Varnish, Dye-stuffs, Brushes, Window-glass, Stationery, Perfumery, &c.; selected with great care and designed particularly for the Retail Trade. To which he invites the attention of Physicians, Planters, and others.

Physicians' prescriptions accurately and carefully compounded, by an experienced Pharmacist.  
Marion, Ala., Feb. 26th,

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WILL be furnished at Brames' Warehouse on the Cahaba river, at Fortune's Ferry, Mr. Wiley P. Swift, agent, and at Bibcock's Warehouse, in Cahaba, during the ensuing winter and summer. Persons wishing to purchase Line will receive information concerning it at those places, and have been thoroughly tested and must recommend itself to purchasers.  
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