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## SOUTH-WESTERN BAPTIST

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A. W. CHAMBLISS.

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## Original.

[For the South Western Baptist.]

### Revision.

Bro. Chambliss:—The part acted by King James in the Hampton Court, and his subsequent instructions plainly show that he exercised influence, immense influence over the translators. For in his Royal character, and as the Head of the church of England, he directed the labor of the translators. He dictated to them how it was to be done; and it is contrary to Royal instructions, of course it could not receive the sanction of his Royal highness. Why these instructions if the translators were competent; if they were to be left untrammelled? Was King James more competent? Was he a better scholar? Was he a better Christian? Macaulay presents him in a very unfavorable light as a monarch; and he stands in a much more unfavorable light as an Ecclesiastic. He says, "During two hundred years all the sovereigns who ruled England, with the single exception of the unfortunate Henry the sixth, had been strong-minded, high-spirited, courageous, and of princely bearing. Almost all had possessed qualities above the ordinary level. It was no slight thing that on the very eve of the decisive struggle between our Kings and their parliaments, royalists, in (James,) should be exhibited to the world, staggering, stammering, shedding unmanly tears, trembling at a drawn sword, and talking in the style alternately of a buffoon and of a pedagogue." At the conclusion of the Hampton Court conference, he thus addressed the Puritans: "If I said he, 'this be all your party hath to say, I will make them conform themselves, or else I will burn (harrow) them out of the land, or else do worse, only hang them, that's all.'" As many of our membership may not have seen King James' instructions to the translators, I will here insert the most prominent. 1. That they keep as close as possible to the Bishop's Bible. 2. That the names of the holy writers be retained according to vulgar use. 3. That the old ecclesiastical words be kept, as church not to be translated congregation, &c. 4. That when a word has divers significations, that he kept which has been most commonly used by the fathers. 5. That the divisions of chapters be not altered. 6. No marginal notes, but for the explanation of a Hebrew or Greek word. 7. Marginal references may be set down as shall serve for the reference of one Scripture to another." From these instructions may be seen the influence exercised by King James over the translators. He had particular objection to the marginal readings. His reason for objecting, and his hatred to them is thus expressed by himself, "that no marginal notes should be added—having found in them, which are annexed to the Geneva translation, (which he saw in a Bible given him by an English lady,) some notes very partial, untrue, seditious, and savoring too much of dangerous and traitorous conceits. As for the first chapter of Exodus and the 10th verse, where the marginal note alloweth disobedience unto kings. And 2 Chronicles 15: 16, the note teacheth Assa for depositing his mother's oil, and not killing her." Now reader, do you think, with this hostility to marginal notes, because they militated against obedience to Kings, that he could have permitted the translators to have given a faithful rendering of such like passages. Yes, this was his objection to marginal notes, they militated disobedience to hereditary Kings. Of the same category, was his objection to a translation of the word church; it was included into the constitution and politics of the nation. Translate this word with other ecclesiastical words, such as Bishop, baptism, &c., &c., according to the original Hebrew and Greek, and it would have been an uplifted axe at the root of the church of England. This was the reason that old ecclesiastical words were not to be translated. This was the reason, if these words had been translated, Jesus would have been exalted to the headship of the church, instead of King James the first. From these sketches of English history, with much more of a similar character if necessary; most it not appear clear to every one, that we have not a correct and full English translation of the Scriptures.

Now, if we have not, what are we to do? Are we to exercise more reverence for the word of King James, than for the inspired words of Paul? Are we to bow yet longer at the shrine of the English church dictation, or submit to the constitution of Christ and his Apostles? Are we to have palmed upon us forever, those old ecclesiastical words without being translated; those old ecclesiastical words which originated with the Father of Harlots; and to seek the rich words of divine truth, (in a better translation,) which drops like honey from the honey comb? Are we to drink for ever the corrupt water from such a fountain; and not to make some effort to let down our buckets and pitchers into the well of truth, and draw for us the water of life, but are we to do? Still continue "newers of old and drawers of water," in submission to a translation of the English hierarchy? Our hers would not admit the purity of English government. They improved upon it. And can suppose for one moment that her ecclesiastical government was more pure. It is said by some, "why the civil state should be purged and

restored by good and wholesome laws, made every three or four years in Parliament assembled, devising remedies as fast as time broodeth mischief, and contrariwise the ecclesiastical state should still continue upon the dregs of time and receive no alteration now for these forty-five years or more." This is the very argument that is used for an amended translation of the English Scriptures. English history proves that her civil government needs constant improvement; on account of defective legislation by corrupt men. Now, is it to be presumed, that men with such like passions could give a translation of the Scriptures, which could never be improved? Lo, in these two hundred and forty years? Have we fallen upon Catholic infallibility? Is their "work perfect?" Or are we not allowed to think that the fruit would partake of the nature of the tree. Many of the English church have never been satisfied with it. Mr. John Wesley made a translation. Would he have done so if he had been satisfied. No, no. Thousands of our brethren are now demanding at the hands of the learned, that which Mr. Wesley presumed to do, upon life or responsibility. For one, I go for improvement.

Kingston, June 22, 1852.

O. WELCH.

[For the South Western Baptist.]

### Revision Question.

NUMBER TWO.

In this number a Baptist minister seems to have changed the issue somewhat; in the close of his first article he says, "The question is not whether there be a few small blemishes in the received version, but whether we are likely to have a better one, and one which the people will receive and love." But in number two he states the question thus, "the only question, I humbly conceive, is the following: Is the present movement likely to result in the advancement of truth? It may be safely admitted that the version of the English Scriptures, made in 1611, has its imperfections, without admitting that it is expedient to attempt a correction in the manner proposed." In this he evinces some tact as a diplomatist. Yet in his admissions of the few "blemishes" and "imperfections," he admits all that I ask for, so far as the main question is concerned. Again in another place he admits the question of duty. Then the facts being admitted that there are errors in the present version, and that it is our duty to attempt a correction of whatever we are satisfied is incorrect. The only question left is the "method" of doing the work; or if we be allowed to bring the two questions together, and force one, it will be something like the following. The only practical question is, is the method proposed by the American Bible Union likely to furnish English readers a better and more correct translation of the original, than that made by the order of King James? A Baptist minister objects, and offers a substitute for the plan. This substitute is "every preacher, every commentator, every writer on theological subjects, has an unobscured right to give his own opinion in regard to any disputed passage." Reader, observe, the question in debate is the method of obtaining the best, most correct translation. He proposes an amendment. The question is on the amendment, and as he has not shown you what the method proposed by the Bible Union is, I beg leave to insert it here before I proceed. I quote from the Tennessee Baptist, Vol. 8 No. 32, Mr. Judd's speech before the Bible Convention at Memphis, April 5th, 1852.

"The Rev. Mr. Judd, of New York, being called upon to make a report of what had been done by the Bible Union, and the plan of revision proposed, he said, It was proposed by the Bible Union, that different portions of the Bible be submitted to different corps of translators, and that these corps be selected from every section of the Union, as well as from England, and that the Pedagogical learning be invited to assist." \* \* \* He also stated that no alteration in the phraseology of the Bible should be made, except where demanded by a regard for truth, and a faithful rendering of the original text." Now reader, I ask you in all candor if you do not think that the plan proposed by the Bible Union, will be more likely to give you in English, a better, a more correct translation of the inspired original, than that of a Baptist Minister? You know how exceedingly difficult it is to get even the best of men who have committed themselves upon any question, while in the heat of discussion, to weigh facts calmly and dispassionately—the pride of consistency, the pride of opinion, a desire for mastery, all have their influence under such circumstances, while the same individual who is placed upon the stand, to make a statement of facts, in his knowledge will be more likely to give the truth, the whole truth, and nothing but the truth. Now this is what we want, the truth, not opinions.

The idea that every preacher should have a right to an opinion upon the correctness of the translation, is preposterous. The preaching of the gospel and the translation of the Scriptures is a different business altogether. The qualifications are different, the translator must be a linguist, the preacher a theologian; the translator should be a writer, the preacher a talker. It is true that the same individual may possess all the qualifications for both offices, but not necessarily; suppose we desired a faithful translation of the constitution and laws of some of the states of Germany, would every American lawyer be a suitable translator, he might make his comments upon the spirit of the law as he read it in the English, but unless he be a thorough German scholar, he has no right to judge of the correctness of the translation. He may judge of the correctness of the principle of law, or of general policy, or of the general, or particular practicability of the doctrine taught; but of the correctness of the translation he may not judge, every attribute is wanting to enable him to form judgment in the premises.

Again, suppose he is a first rate German critic and a good lawyer, he has committed himself to the side of his client, while in debate in arguing the cases; according to the laws of Germany, would there not be more to fear from his judgment being warped by a desire to sustain his client, than if he was taken away from his client, placed in company with a number of peers equally capable of forming a decision as himself on the question of a correct translation, where his honesty and scholarship is brought to the

test, would not any man in the exercise of reason have more confidence in the same individuals in the later case, than the former of the application is plain. I feel so perfectly confident that the unrepentant reader will be satisfied that the method proposed is in every particular better than the substitute, that I would be perfectly willing if we had all the Baptists to record their votes, to move the previous question, and bind myself to acquiesce in the decision.

As to the tears about the phariseism, we have seen from Mr. Judd's report, that they are all visionary: I hope they will all be dissipated. But says a Baptist Minister, what I do most seriously object to is the attempt on the part of the American Bible Union to identify their enterprise with the denomination, and why? because he thinks that the body of the denomination are opposed to it—the reasons he gives is that the American and Foreign Bible Society, and the Southern Baptist Convention have expressed, disapproval, &c. And suppose they have, it may be asked, without any disparagement to either of those bodies what of it; if they have, are these bodies the Baptist denomination in the United States? or even the representative regularly chosen in reference to this question? If they were neither, what right had they, to say what the Bible Union may or may not do. They have a right to refuse to have anything to do with it unless it came within the purview of their constitution, and they have a right to define that instrument too. But to admit that either or both of those bodies together have a right to say to the Bible Union, or any other body of Baptists, or individual Baptist, what they may or may not do, is to admit that one or both of those bodies have a right to make a Pope. But he says, "all this agitation has been gotten up without the consent of any considerable number of our brethren." &c. "This agitation!" Was there ever any important good effected without agitation? Nature requires agitation. The ocean in its agitation throws off the unhealthy influence. The Pool of Bethesda must needs be troubled before it posessed healing. The human mind must be agitated before the Reformation of the fifteenth century could progress. What agitation was produced on the day of pentecost, at Philippi, Ephesus, Athens, &c. In the beginning of the gospel, what agitation was produced throughout Europe when Luther published his thesis? What agitation did the destruction of the tea in Boston produce? Behold the agitation produced by Dr. Judd's translation of the Scriptures into the German language, and yet these agitators did not wait for the consent of any considerable number of those who should have aided them, their motto was onward. Like the great Western Bear Hunter, being sure they were right they go ahead.

As to the effort to "identify," about which he talks, if by that term he means to make the Baptists exclusively responsible for the work, without admitting others to share them, then I am with him, so far as that particular question is concerned. But if he means that kind of responsibility arising out of the name of things, that the Baptist denomination must in some sort be identified with all matters, in which their members as individuals are engaged, then I say that that is as it should be. The Baptist denomination are identified with the politics of the nations, both foreign and domestic. In all matters where the truth of God and the interest of Christ's kingdom are concerned, they must be identified, that the Baptists should not only be identified, but as in the revision question, take the lead. And every Baptist should be prepared to record the fact. But if the the major part be backward in the main, then let those who see and feel its importance agitate the question, call the attention of the public mind to the subject, and arouse their brethren to action upon the subject. Just as Luther Rice did upon the Mission question, stir up the stagnant and unwholesome waters, let them be purified and become healthy. If some do oppose no matter. Press the battle to the gate, let God be honored if the heavens fall."

But let every Baptist, and especially Baptist ministers, be careful not to stir up strife by appealing to the worst passions of our nature. Let them be wary of lugging into this discussion, the question of Northern or Southern politics, and charging their brethren with unsoundness. The man who does it is causing "divisions and offences, contrary to the doctrine of Christ, and should be marked and avoided according to Paul, Ro. 1: 17. Josk.

P. S. Will not the Editor give his patrons a fair showing upon this subject, and publish the reply to Dr. Williams' letter, made by those to whom it was addressed, I presume there is such a thing in existence.

## Religious Miscellany.

### Business Qualities of Godliness.

Religion cannot be said to impart either aptitude or habits suited to professional or mercantile life; but it does provide a foundation of qualities suited to business, upon which aptitudes and habits may be easily built, and without which these usually fail.

Godliness warrants a man's integrity. Honesty of purpose and justice in dealing gain friends everywhere, and make a sure success. Where integrity is a partner, depend upon it men will gather around the Firm. Where honesty practices depend upon it the best clients and the most desirable patients will throng. Profits often come in more slowly than when no scruples interfere with taking advantage of ignorance, or folly, or credulity; but those profits are a blessing with them; you can use them without regret, and cheerfully, with a safe conscience.

Godliness warrants a man's rectitude. The godly man refers every action to the law of Christ. Having a fixed standard of character, or a constant rule of conduct, applicable to every case, a standard and a rule which are not affected by passion or interest, he exhibits a refreshing consistency and uniform rectitude. Fraud or deceit, even in their lighter forms of speculation, overreaching, pettifoggery, or quackery, do not stain his garments. On a straight-forward, right dealing, gives him character. And this is the safe and prosperous rule of business. Expediency succeeds sometimes; but rectitude always wins the race; for expediency is as sure to stumble as rectitude is

to stand upright to the end. Godliness then possesses this great practical advantage; it always knows, whether plans, speculations, experiments, advice, or gratifications, are essentially right; and he who bears the character of always being in the right, and always doing right, is sure to be a profitable friend, and a profitable man.

Godliness gives a man decision and firmness. Whilst struggling with his own evil heart, and gaining victories over himself, determination of mind, fixedness of purpose, and unwavering perseverance, are largely called into exercise. These qualities are readily applied to the circumstances of our eternal life. Indeed it is less difficult to be firm and decided in dealing with other men, than in contending with ourselves. There is the strongest probability, therefore, that a religious man, who, in the conduct of his spiritual life, is accustomed to cultivate decision and firmness, will excel in them.

Godliness gives a man forethought. It accustoms him to look beyond the present, to weigh promises and hopes, to compare the value of the seen and unseen, to calculate probabilities, and to act with strict anticipation of what has not yet been realized. This is forethought; a quality inestimable in the daily adventures of life. On this foundation prudence and discretion are built. Forethought is the same quality, whether it be applied to religion or to business; it will certainly prove profitable in conducting worldly affairs.

Godliness renders a man industrious. "Not slothful in business," is a law of our religion, extending to every station in society. It is equally demanded by prudence; for it is a proverb of Christianity, that idle hands are the devil's workmen. A true servant of God is sure to be found always occupied conscientiously, in the work which God has given him to do. Who does not know that industry is the surest introduction to general confidence? As the sweets of the flower-cup are reserved for the early morning bee, so success waits upon professional or business industry. They fare badly who hunt the garden for honey after the sun is up; and they who are wanting in earnestness and fidelity to their occupation, find but indifferent patrons, poor clients, and customers who have more credit than gold.

These are elements of a good business character—industry, forethought, decision and firmness, rectitude and integrity. With such a capital, even without any adventitious advantages, a man can make his way profitably through this world. It is addition he should possess a moderate share of common sense, and enjoy an opportunity for practice, under all ordinary circumstances they will secure for him abundant success. Such are the men whom good fortune does not spoil. Such are the qualities which, combining with wealth, or station, or influence, render men prominent and useful; whilst these qualities, serving no purpose but to swell the vortex of things, waste, unprofitable, and perishing.

The elements of character we have now pointed out as the possession of a godly man, are those which he desires in a partner of business; to these you give confidence, and intrust your interests in professional life; with such a character you choose to deal, and with this the one who secures your esteem and affection. This character other men may sometimes exhibit in parts; the godly man alone holds it in harmony and entirety. This character other men hold at hazard; because, not being based on religious principles, and upheld by divine grace, it is subject to change, and liable to the shock of temptation; but the godly man holds it securely, exhibits it constantly, and possesses it as his right from God.—Rev. G. T. Boddy.

### Romanism at Rome.

I have been at the "Holy City." I have seen its pope, cardinals, and priests; I sought their information as to its civil, social, and religious state; and from personal examination, and from testimony received from the most credible witnesses, both native and foreign residents, I am prepared to say that, from the extent of its population, there is not a worse governed, less religious, or more immoral people in Christendom. And, tried by its fruits, where there is no obstacle to prevent its natural results, Romanism should be the abhorrence of all flesh.

There is no personal liberty in Rome. Since the return of the pope from Naples to the Vatican, the reins of despotism have been tightened by a powerful hand. The patriots that could escape have fled, and you find them in Genoa, Turin, Geneva, France, and Britain, homeless, yet hopeful exiles, strong in faith that the sun of liberty will yet rise, even over Rome.

The suspected are in prison, and the prisoners are crowded. Spies, by day and by night, surround those who show any lack of confidence in priests. While I was there, the plan was completed of dividing the city into small sections of about twenty families each, and of placing a priest over each of these sections; nominally to look after their religious wants, but really to act as the spies of the government. And through the vigilance of these spies, and the information which they bring from wives and daughters, and the servant-women at the confessional, the sigh breathed after liberty by the most obscure man in his humble dwelling, is reported in a few hours to the head of the police. And if a Roman desires to visit other countries, before he can get permission, he must get a certificate from the magistrate of his district that he is a good citizen; then from the priest of his section that he is a good Papist; with these he goes to the head of the police, and if there is no information lodged there against him, he receives a passport. Take one occurrence as an illustration.

A young Roman, a few years ago, went to Sardinia, where he married. Business failed him, and he returned to Rome to seek employment, leaving his wife and children behind him. He entered into the employment of a person who, in the revolution, took part against the government. Within the present year, that man wished to return to his family, and with the certificate of the magistrate of his district, and the head of the police, who, I learned, is a priest. And simply because he was recorded as having been in the employment of an enemy of the old government, instead of getting his passport he was ordered to prison, and where imprisoned none knew but God and priests.

Nor is there any security for property in Rome. It is constantly confiscated, on the mearest pretexts to the Church; and when not confiscated, it is alienated to the "Holy See" in a great variety of ways. Two instances, in proof of this, were narrated to me there, and by a man of high position. A Roman of wealth married a lady of foreign birth, and by whom he had a large family of children. After a life of love and harmony, he died, leaving his property to his widow and children, by a will duly authenticated. Although regardless of the priests in health, he sent for one when dying, who confessed him, and anointed him, and "fixed him off" for Purgatory or Paradise. A few days after his death, that priest swore before the tribunal having jurisdiction in such cases, that the dying man confessed to him a great sin, and to atone for which he wished his entire property, contrary to his will, to go to the Church. And, on the oath of that priest, the will of the deceased was set aside, his property was turned into the treasury of the Church, and his widow and children were turned out penniless on the world. Thus nothing is necessary to deprive any family in Rome that has lost its head, of its property, but the oath of a priest. And it you had seen them in crowds, as I have, you would conclude, as I have, that it would be an easy matter to get a priest in Rome to swear any thing. Absolution from perjury that enriches the Church is easily secured.

Nor is there any religion in Rome. I do not mean to say that among its thousands of ecclesiastics, there are none that love God, nor do I mean to say that the Lord has no chosen one hidden among the chaff and the trash that are every where visible there; but I do mean to say, and affirm as strongly as language can do it, that among the masses of the priests and people there is no fear of God, and no knowledge of the doctrines of our religion. And how could there be, in the absence of the means instituted by heaven to sustain and extend religion among a people?

There is no Sabbath in Rome. The only apparent difference there between the Sabbath and other days of the week, is that the shops are more gaily dressed, the markets are more full, and more people are engaged in buying and selling. On my way to St. Peter's from the hotel d'Angleterre, I saw monks and priests in all the shops and markets, buying as on other days, and chattering like magpies. In Naples, all the shops are closed, and all business suspended on feast-days, but on the Sabbath all business is brisker than usual. Romanism knows no Sabbath.

There is no Bible in Rome. I made many inquiries there for a Bible, but without success. The people have no Bibles. They know nothing about it. An intelligent man of fifty told me he never saw one. Multitudes of the priests know nothing about it. And when asked why they have none for sale, the booksellers will tell you that it is prohibited. Captain Packenham, once a banker in the city, and a most respectable gentleman and devout Christian, is now in banishment for circulating the Scriptures there during the short existence of the republic. Much of true religion consists in knowing God and Jesus Christ; and how can they be known by a people from whom the Bible is excluded?

There is no preaching in Rome. Now and then, a foreign priest or ecclesiastic visiting there, in search of a pulpit, or of a cardinal's hat, may get up a brief course of lectures for the edification of the strangers wintering there; but these are usually vain and ambitious men, who seek in this way to gain favor at court, and to promote their self-interests. There is no preaching to the Italians; and where there is an occasional exception to the rule, it is not the gospel that is preached; it is either an eulogy upon some Popish saint, or a vehement harangue against the reformation and Protestants. Popery treats as a nullity the ascending command of the Saviour, "Go ye into all the world and preach the gospel to every creature." This one crime is enough to subject it to the curse of "Anathema Maranatha."

### What are the Catholic Notions upon Religious Liberty?

We have always understood the Church of Rome to be a persecuting body, by its very principles and constitution. The persecution of heretics is enjoined by the canon law in the most express terms; every prelate is bound, by the most solemn oaths, to persecute opponents of the Roman faith to the extent of his power. The whole history of that Church shows, that persecution has never been intermitted, except for want of power. But there is a class of men among us, who are ignorant of the constitution and designs of the papal body; who suppose that the disposition to persecute has passed away; that new principles have been adopted; and that, should the Roman Catholics again become the majority in England or the United States, they would not again re-enact the scenes of the past. But this is all a mistake. We will quote a few passages from a British Catholic paper, which have been adopted and republished by Dr. Hughes' organ in this city, the Freeman's Journal. After a long discussion, controverting republican notions on civil liberty, it thus speaks:

But if the mischief done in the name of civil liberty is not a little, far more serious are the consequences of the upholding of religious liberty by Catholics. For religious liberty in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the Father of all deceit. The very word liberty, except in the sense of a permission to do certain definite acts, ought to be banished from the domain of religion.

This is a full and frank explanation of what is meant by a man like Dr. Hughes, when he talks of religious liberty. He means by it, that all Catholics ought to have every privilege to propagate their doctrines and establish their hierarchy, while all other bodies of Christians are to be without the protection of the law in every country where the Catholics have the majority or the supreme power. Here we have more of the same character.

None but an Atheist can uphold the principles of religious liberty. Short of Atheism, the theory of religious liberty is the most palpable of untruths.

Shall I, therefore, fall in with this abominable delusion, (the idea of religious liberty,) and fos-

ter the notion of my fellow-countrymen that they have a right to deny the truth of God, in the hope that I may throw dust in their eyes, and get them to tolerate my creed as one of the many forms of theological opinion prevalent in these latter days?

Shall I hold out hopes to him, (the Protestant,) that I will not meddle with his creed if he will not meddle with mine? Shall I lead him to think that religion is a matter for private opinion, and tempt him to forget that he has no more right to his religious views than he has to a purse, or my house, or my life-blood? No! Catholicism is the most intolerant of creeds. It is intolerance itself—for it is truth itself. We might as rationally maintain that a sane man has a right to believe that two and two do not make four as this theory of religious liberty.—Its impety is only equalled by its absurdity.

The writer then goes on to speak of the duty of a Catholic government towards Protestants. By a Catholic temporal government, we should bear in mind, is meant the government of any nation where the Catholics have either the majority or the supreme power.

A Catholic temporal government would be guided in its treatment of Protestant and other recusants solely by the rules of expediency, adopting precisely that line of conduct which would tend best to their conversion, and to prevent the dissemination of their errors. It would do just what it does in the case of men who claimed a right to deny the rules of numbers or science. If some fanatic were publicly to teach that Euclid's Elements were all false, that twenty shillings do not make one pound; so long as his infatuation remained his own, and he continued to pay his debts, and practically recognize the common rules of pounds shillings and pence, so long he would be suffered to go at large.—But let his anti-geometrical theories make many converts, and find their way into the brains of naval officers or railway engineers, or let him cheat his neighbors on the hypothesis that five shillings are equivalent to a pound sterling; a very small space of time would elapse before our geometrical heretic found his way to Bedlam, and his own personal pounds, shillings, and pence come to be favored with the surveillance of the Court of Chancery. Just such would be the case in the treatment of unbelievers by a Catholic State.

Now, the best way to prevent the dissemination of Protestant errors, is to stop Protestant preaching; burn up our English Bibles; put nine-tenths of the whole body of English literature upon the black list of the Index Expurgatory; and to imprison or banish or burn every convert to the Protestant faith. According to this accredited Catholic writer, Protestants are to be treated by Catholic governments just like thieves, robbers and swindlers. This, then, is what we are to expect "in the good time coming," predicted by Dr. Hughes and Orestes Brownson, when the Irish, and French, and German Catholics shall gain the ascendancy in this Protestant land. We said, some time since, in the Recorder, that we should hold Dr. Hughes and the Catholic priesthood of this city responsible for the abominable doctrines of the ultra montane party in France, whose organ they have endorsed, unless they came out with some sort of an explanation or denial. They have maintained an ominous silence on that point.—Since then, however, these passages from the Rambler have been published in the Freeman's Journal. We hold them to be the answers to our questions. We then charge the Journal and its party with endorsing and justifying the brutal murder of John Huss, and the massacres of the Waldenses.

"Shall by the bloody Piedmontese, that rob the Mother with infant down the rocks."

We charge them with "justifying the offer of blood and fire made by Torquemada and Laminio to the Moloch of Rome. We charge them with justifying all and singular of the catalogue of wars and persecutions, which have extorted and carried on to cement the foundations of the so-called throne of St. Peter. We charge them with holding the same principles that prompted the offering up of thanksgivings at Rome for the cowardly and cold-blooded slaughter of tens of thousands of French Protestants in the streets of Paris, to be applicable to our own time and our own country. God help us, if the political power of our republic should ever pass into their hands!

Since writing the above, we have read the letter of Archbishop Hughes to Mr. Greeley, and we cannot see that it requires us to modify, in any way, what we have written. Neither the principles nor practice of the Roman Church, in reference to persecution, have in any particular been disavowed. He has not given us a single word about the toast at the Astor House dinner, or disavowed any of the persecuting dogmas of the Freeman's Journal. The fact of that paper being his mouth-piece is so well known here, that it is useless for him to deny it.—Recorder.

PUSCH'S DIFFICULTY ABOUT MIRACLES.—As soon as the Pope practices in all his actions the extreme benevolence he professes in all his words and, as the first proof of it, releases the hundreds of poor prisoners confined for political offences in the dungeons of Naples and Rome, as soon as the Pope allows an English Cathedral to be built in the centre of Rome, as we allow a Roman cathedral to be built in the middle of London; as soon as the French soldiers are driven out of Rome, and the Pope's body-guard consists of none but Romans; as soon as the above extraordinary events are accomplished, we shall be better prepared to believe any impossibility in the way of pictures that wink, or statues that bleed, or cabbages that sneeze, or any thing else they please; but nothing short of a miracle can bring to pass the accomplishment of events so utterly improbable, if not perfectly impossible. When they are accomplished, we will promise to be amongst the most stubborn believers in Roman Catholic miracles; but till then we must be allowed the healthy privilege of a little rational incredulity.—London Punch.

SPEAKING THEIR MINDS.—Nothing is more silly than the pleasure some people take in "speaking their minds." A man of this make will say a rude thing for the mere pleasure of saying it, when an opposite behavior, full as innocent, might have preserved his friends, or made his fortune.—Steele.



# THE BAPTIST.

MARION, ALA.

WEDNESDAY, JUNE 30, 1852.

J. B. STITELER, Corresponding Editor.

**THE MARION.**—By what means can Uncle Sam's attention be drawn to the moral arrangements of the country? We hear complaints of misadministration in office, from nearly every direction. Nothing is more common with us than to receive Eastern letters and papers by a western mail, and Western letters and papers by an eastern mail, and this is the case with others also. If one under such circumstances, speaks to a official functionary on the subject, even for a "word" of information, that dignitary flies into a pet and kicks like a horse. What shall men do? Are the public to have no remedy for the evil? It is hoped the people in their majesty will one day wake up to their rights in this matter, and make those feel who are not from their crime that they must do better or worse.

**HEALTH OF MARION.**—Our town is perfectly healthy at this time, there being no cases of fever, dysentery, measles, or any other sickness, so far as we are informed, within our limits.

**THE EXAMINATIONS** will soon commence, and it is believed, that the attendance on these will be larger than ever before—at least, the number of pupils in the Union (1852) would indicate this in regard to that institution.

**ASSOCIATIONS.**—The season of the year when our annual Associations are wont to convene will have arrived in a few days more; and as has been our custom we would be glad to announce the time and place of holding them. But having been provided with very few of the Minutes of the last year's meetings we are unable to do so at all generally, and must decline it for the present. Will brethren at an early period please forward us copies of all the Associations of Alabama and Mississippi.

**CONSISTENCY.**—It will be remembered, that last week brother Graves, expressing his sympathy with our paper, greatly desired to see its "Editor a consistent Baptist," &c. In this he of course designed to make the impression on the multitude that he, the Editor of the *Tennessean* Baptist, was a vastly consistent Baptist, and certainly will not take it amiss if we should aid him in the effort to do so. We shall accordingly give him a lit in that direction as opportunity offers. Just at this moment it occurs to us to notice, as a specimen of his consistency, (1.) That in the Revision Association, looking to the consummation of the most important enterprise ever undertaken in the South West, the furnishing the multitude a "faithful version of God's word," he stands side by side with Alexander Campbell and other spirits of the "current Reformation," and yet (2.) That he offers one hundred dollars for reason or revelation to prove the fundamental doctrines of the Campbellites to be true—"one hundred dollars for reason or revelation to prove that no person can be pardoned, regenerated, justified, or saved in heaven, unless immersed in water, and that, too, in the belief and for the intent that the efficacy of Christ's blood is brought in contact with his conscience while buried in the water, as taught by Mr. Campbell and the writers of the current Reformation."

Verily, it looks "consistent" to denounce Campbellism in the press, and foster it up in convention.

**EDUCATION BOARD.** We are requested to call the attention of the Education Board of the Mississippi B. S. Convention, to the wants of four young brethren who have gone from that State to Penfield Ga., in view to prosecute their studies preparatory to the ministry—brothers Shackelford, Compton, Stephens, and Phillips. These brethren have all been received by the Board at Penfield, and will there have all things needed for them gratuitously, except clothing and incidental expenses, amounting, perhaps, to \$500 dollars a piece. Brother Shackelford has been there already about a year, and writes home to his friends that he will be compelled to abandon his studies in the midst, unless aid is afforded him at an early day. The other three, have been received during the present year, and have only sufficient means, after paying their travelling expenses, to last them about six months.

Will not the friends of ministerial education in Mississippi put their hands to, and aid these self-sacrificing brethren? They have voluntarily laid their lives on the altar, have said to the churches who were praying for an increase of laborers in the field, "here are we send us,"—have left all for the hardness of a preacher's life, and now they ask only that they be assisted in obtaining the requisite qualifications for usefulness in the good work. Shall they be denied this? It is hoped not. Two hundred dollars our informant says, will be sufficient for the present emergency—Georgia Baptists generously proffer all the rest—shall not this be given? We trust it will be, and be done soon.

**REVISION IN TENNESSEE.**—Bro. Graves says "that the Baptists of Tennessee are revisionists we have not the least doubt. Let the question be fairly stated to them, and we do not believe, that there would be one in ten thousand but would vote for its acclamation—those who are Baptists from principle cannot be otherwise than in favor of the purest version of God's Word. Although we did not speak upon revision ten minutes, we called for an expression from the concourse at Sanders' Fork, last Sabbath, in which there were from five to six hundred Baptists from several churches quite remote, and there was not a dissenting voice—nor did we converse with a brother, who knew of a Baptist in Cannon county, who was opposed to the Bible Revision Association."

This is all very probable. How could it require a man of brother Graves' power more than ten minutes to convince an audience of the dreadful necessity of a revision of the Scriptures, and to justify every feature of the plan of the Memphis Association? Verily, the people of Sanders' Fork must have been wanting in perspicacity not to have understood the whole subject in all its lengths and bearings after such a speech.

## Soul-Prosperity.

NUMBER XXX.

4. Renew your covenant with God.

Have you well considered the importance of Soul Prosperity? Have you been brought to the thorough conviction that through the grace of the Almighty Trinity, the blessing is in a high degree attainable? And have you gained a proper apprehension as to the motives and ends that should influence you in laboring for high attainments?—I would fain hope that it is so. Then, my christian brother, take another step. Enter into solemn covenant with God at the foot of the cross, that henceforward it shall be more than ever your settled purpose to strive for the attainment of Soul Prosperity. With reference to the praise and worship of God, the Psalmist said, "My heart is fixed," a fixed, united, stable, resolute heart in all our service for God, is of vast importance—in no department of religious effort is such a heart more desirable than in our endeavors after eminent godliness. In such a struggle there should be no lack of point and purpose. An undecided, irresolute, half-hearted frame predicts but meagre success—it is a poor armorer's bearer in such a war as this. Insist on devotion and earnestness. Insist on new and definite and prayerful resolve. I cannot let you go—I hold you to this important point. Innumerable interests are at stake. Your comfort, your stability, the good of Zion, the welfare of souls, the glory of God may be involved in the step which you now take to an extent beyond all human conception. Could your consent be now gained to bind yourself with a new and solemn dedication of all your powers to the work in hand, with a humble, childlike yet resolute resolve to enter with increased zeal into the strife with your corruptions, into a more earnest contest for vastly increased measures of faith, love, meekness, joy, and all the graces of the Spirit, your whole future life might reflect the glory of this very hour; your eternity itself might rehearse with transport the vows which you now record. O, will you, will you, my beloved christian brother, consecrate yourself anew to the glorious enterprise of laboring for eminent Soul Prosperity?

How many have been your plans and resolves with reference to worldly good! How carefully and explicitly have you often pledged yourselves to the prosecution of earthly schemes! You have not recoiled from promises, notes, bonds, nor even oaths. You have grappled manfully with perilous things. You have rushed through a thousand risks and discouragements. Battled in your yesterday's struggles, you rose early this morning and resolved again, and stirred up your hopes again, and grasped your plans again. Or if some long cherished and long prosecuted plan has proved itself to be an inevitable failure, you have not been backward to take new counsel, to lay hold of new expedients, and still press forward in some secular career. You rise up early and sit up late, and often in midnight hours do you revolve your worldly interests, peradventure you may be able to meet some pressing need, or add new cares to your domain. Can we not persuade you to bring a little of this wakefulness and decision to the cultivation of an ample spiritual crop, to your barter in heavenly commodities, to the sweeping and garnishing of your soul for the more full and comfortable entertainment, if I may so say, of the High and Holy One that inhabits eternity? Say can you not dig up a channel that shall convey a large portion of the current of your anxieties and your energy to the wheels that regulate your religious movements? And especially will you not do this when you are assured that due attention to the soul will not interfere with any proper worldly care; but will rather guide and sweeten and sanctify our worldly endeavors, to protect us from sinful and corrosive anxieties, ensure all needful success, and enable us even by our ploughing and traffic to glorify God, and brighten our recompense in the skies. God urges you to wakefulness and vigor, requires you to make ample proof of his goodness and bounty, and promises marrow and fitness to your diligence. And does not our christian profession involve in it a solemn and irrevocable pledge to follow hard after God, to seek the copious anointings of his grace, to use vigorously all appointed means for the promotion of our soul's highest good? How long has it been since we have solemnly read over this pledge?—It would do us good occasionally to brush away from it the dust of forgetfulness and worldly care, burnish up its characters into keen and searching brightness, and put our names and seals anew to our covenant with heaven. It is not wise for christians to burden themselves with superfluous and perplexing vows—in this way we may sometimes bring our consciences and our comfort into a snare; but surely it is not wrong to call up to solemn remembrance the vows which we made when we gave ourselves up to the Saviour, to resolve in the strength of God to do what he commands us, to bind ourselves by all hopeful and possible constraints to forsake all evil, and to cleave steadfastly to that which is good. Rational, scriptural vows will not harm us; to repeat them will not harm us; in the considerate and prayerful use of this means we shall find substantial aid. Thus do the saints of old; thus have the most eminently pious of modern times been wont to do; and something like this, my brother, you have probably found in your own experience an auxiliary to your christian steadfastness, and your growth in grace. That was a blessed day to Jacob when he found it in his heart to enter into solemn covenant with God; Gen. 28: 20, 22; and to good king Josiah also, when with his people he made a covenant before the Lord "to walk after the Lord, and to keep his commandments." 2 Kings 23: 3. And when the pious Daniel so resolutely and penitently "set his face unto the Lord God to seek" merely for himself and for his nation "by prayer and supplications with fasting and sackcloth and ashes." Dan. 9: 3; do we not find the indications of solemn and fresh resolves? And Jonah, poor wayward Jonah, at last driven by his overwhelming afflictions to

renew (and no doubt with great benefit to his soul) his covenant with God. "Yet I will look again towards thy holy temple; I will sacrifice unto thee with the voice of thanksgiving; I will pay that that I have vowed." Jonah 2: 4, 9. David did not hesitate to bind himself with double vows. Like Jonah he vowed, and then vowed to pay his vows. Twice does he record the promise in a single Psalm. "I will pay my vows unto the Lord now in the presence of all his people." Ps. 116: 14, 18. Indeed many of his habitual devotional exercises glided in the language of resolve, of promise, of solemn covenant. "O Lord, thou art my God, early will I seek thee; I will remember the works of the Lord;—I will sing of the Mercies of the Lord forever, because he hath inclined his ear unto me, therefore will I call upon him as long as I live; I will keep thy statutes; I will meditate in thy precepts; I will run the way of thy commandments; at midnight I will rise and give thanks unto thee; I will never forget thy precepts; I will lift up mine eyes unto the hills from whence cometh my strength." Ps. 63: 1; 77: 11; 99: 1; 116: 2; 119: 8, 15, 62, 93; 121: 1. And when I hear the apostle Paul declaring, "but this one thing I do forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." Phil. 3: 12, 14. I think I recognize some of the fruits of stern, uncompromising, and solemnly repeated resolves.

This then is the point to which we would persuade you, my brother, give yourself up anew to God; and resolve an humble reliance upon almighty grace, to enter fervently, resolutely, and anew upon the work of seeking the prosperity of your soul. Let not your weakness discourage you—let not your past failures dishearten you; you ought to be a better christian, you must be a better christian; and surely you are not willing to live and die with no more than your present measure of spiritual gains. Are you unwilling then to resolve that you will be (God helping) what you ought to be and what you hope to be; and that you will betake yourself with becoming eagerness to that discipline which leads you on to the desired blessing? In view of your pressing needs, your noblest interests, your christian engagements, the commands of your Saviour, the interests of the church, the claims of perishing immortals, the solemnities of a hastening judgment, will you, or will you not, resolve upon a more consistent, thorough course of pious living? Methinks I hear you say, "I am already on the resolve—for the new struggle after holiness." God be thanked—God bless and strengthen thee my brother. To aid you in this important work, set apart a day for special humiliation, and fasting and prayer; today if possible, to-morrow if not today; at any rate the very first day which your necessary avocations will allow. Is this too great a sacrifice, too formal and serious an effort? If you are inclined to enter into the work of self-dedication—and of renewed and earnest search after the unspeakable blessing—PROSPERITY OF SOUL, you are at liberty to make such use of the following petition as you choose; it may be something of a guide to you in your meditations and prayers.

Almighty Father! thou maker of my frame, thou former of my spirit and author of all my mercies; a guilty, helpless, polluted creature, I fall prostrate before thee, to renew the consecration of all my powers to thy service, and to enter into new engagements to seek more diligently the bounties of thy grace. What am I that I should presume thus to approach thy glorious majesty? I am vile, but thy Son is worthy; I plead his all-sufficient merits, and humbly and penitently beseech thee for his sake not to spurn me from thy presence. Great is my ignorance, my spiritual poverty, my sinfulness; yet blessed by thy holy name, thou permittest me to trust that I have tasted somewhat of thy grace, and seen something of thy glory. Thou hast ended me though so infinitely unworthy, to rejoice in thy pardoning mercy, to feel that the enemy of my heart has been slain; and yet how poor has been my heavenly progress, how feeble my contests with the evils of my fallen nature, how small the interest which I have added to the many graces which thou has deposited in my keeping! And yet wilt thou give me up to die? hast thou planted the seeds of grace in my bosom that Satan may rejoice in their unfruitfulness? O pardon the follies of thy erring child, and renew the visits of thy love. In thee there is an everlasting fullness and thou givest according to thy riches in my glory. Thou canst make me clean; thou canst arm me with new vigor for my spiritual struggle. Thou canst come down in the dew of thy mercy upon the barren waste of my soul, and cause it to rejoice and blossom as the garden of the Lord. Nor is thy willingness less than thy power, for thou hast said, open thy mouth wide and I will fill it. Long hast thou been knocking at my heart for a more full and glorious admission; thou art far more willing to bless than I am needy soul to receive thee offered bounties. Whatever barriers lie in the way of my spiritual advancement, do thou graciously and effectually remove, and whatever in thine unerring view enters into the nature and vitality of Soul Prosperity, do thou abundantly bestow. This favor hast thou granted to millions of thy ransomed people; be thou mercifully inclined to add to the number of the happy recipients of this bounty the vile wretch that now pleads at thy footstool. Help me to realize the importance of the blessing. Help me to believe the blessing, through thine omnipotent grace, attainable. Enlarge greatly my conceptions of thy tenderness and love, of the efficacy of thy precious truth, the unwasting virtues of the Saviour's blood, the all-sufficient resources of thy blessed Spirit. Drive far away all pride, and selfishness and vain ambition from my heart, and bring me under the full dominion of heavenly motives.

And now, O holy Father, with a solemn, humble, penitential spirit, penetrated in some degree with a sense of my infinite unworthiness and insufficiency, would I enter into covenant with the ever-blessed Trinity to labor more diligently for the spiritual enriching of this soul which I trust has been redeemed by the Saviour's blood. Why, thou compassionate Father, should I go mourning all my days? Why, thou gracious and condescending Saviour, should my soul, a part of thy purchased heritage, lie waste and barren, its hedges broken down, and its strength consumed by noxious thistles? Why, thou gracious Comforter, thou holy Spirit of promise, should I so often grieve thy love, and permit my hosts to strive against thy needed and consoling visits?—Eternal Trinity, pity thy humble, trembling child that now pleads with thee, help, O help his poor endeavors. Breathe into his inmost bosom new life, and effectually stay up his soul in the new resolves which he now makes. Bless him that he may be a blessing. Kindle up in his bosom the fire of millennial days. Abundantly refresh and invigorate all his graces, that he may reflect abroad the Redeemer's praise, allure the sinner from the paths of sin, encourage the hearts of thy people, and help forward in some humble degree the conversion of the world. Holy Father, show me some token or good, some indication of a ripening faith, of increasing meekness for heaven, ere I go hence to be here no more; and when flesh and heart shall fail, be thou the strength of my heart and my portion forever.—Amen.

[For the South Western Baptist.]

Rev. J. D. Williams on the Revision Question.

I have noticed the revision controversy with deep interest from its beginning. I remember it the most important subject ever presented to the American Baptists. I honestly believe the action they take will either give them the religious control of the world, or sink them into irretrievable disgrace. A movement of this kind must of necessity, effect from such a body, the great interests of the christian system, through the wide spread field of their operations. We may safely assume, that in proportion as their action shall honor the Son of God in this movement, will the Father honor them.—Should they, however, disgrace him, in that measure, will the curse of the Almighty God rest upon them.

The first documents sent out by the Bible Union, made a favorable impression on my mind, and drew from me a letter, not vindicating, as seemed to strike me as the design a new translation, but simply appreciating a correction of the inaccurate translations. I was informed by a brother shortly after, that my letter was published, whether in full or not, I do not know as it was not sent to me. Hence I feel called upon to watch the course they take, as the sanction of my name is claimed, and I here enter my solemn protest against what I now see, to have been a misrepresentation of the "American and Foreign Bible Society." That they are guilty, I simply refer your readers to the charges of the former, and the best christian reputation by the latter. I confess this violates the whole proceedings with me. I am sorry to say it, but for me, I cannot now trust the unsullied purity of God's word with these brethren. The fountain contained no better waters.

Again, I protest against any association in this with other sects, however much we may love them as christians, or esteem them as scholars. I want the whole responsibility to rest on the Baptists, especially upon those of England and America. They can make whatever use they please of the ripe scholarship and sound biblical knowledge, other sects have given to the world. I would be willing to trust this matter to the control of the Bible organizations of the denomination in the two countries. I suggested in my letter, I think, for twelve brethren, six on each side of the Atlantic, as remarkable for their piety, and for their biblical scholarship, to be appointed to this work, expressly instructed to retain the style of the present version, but to conform it to the stable truth of the original text. Let Baptist theologians suffer or gain by it. Unless some such resources be adopted, I am against revision even. As to the Baptists' war upon King James' translation, or the transfer of the Greek for the action in baptism, I feel no interest, only that it be understood, for the plain reason that ingenuity and learning have exhausted all their resources, to make sprinkles or pour out of it, and signify faith. It is, in its varied connections through the New Testament, with both literal and figurative action peculiarly of Baptist appropriation. To alter it now, we should hazzard all and gain nothing. I hope this controversy will be conducted to a favorable issue under the providence of God. I represent in part the thousands of candid Baptists, unable to read the holy Scriptures in the original, and trust with confidence the more learned to judge for me. But let me here drop one caution, even to my superiors. I would not have you undertake to do what some friends of revision seem to expect, i. e. to satisfy skepticism. The infidel sinner as much at the original, as it came from the unadulterated fountain through prophets and apostles, and the Saviour himself, as he ever has done at the old English Bible. Our Fuller and Hall, with a host from other denominations with them to the battle field, have dealt the death blow against the organized forces of what I will call, proper or not, a literary combination, to overturn christianity.

I have no wish to take part in this controversy, and do not expect again to impose myself on your readers, and as I take ground against revision with other sects, I may be asked my reasons, and therefore to save another communication, I answer—First, we could not harmonize; Secondly, the Baptists owe it to God, to the world and to each other, if they can do good in this way to do themselves as they have never, as a denomination, been in a condition before requiring it.

Yours in Christ, J. D. WILLIAMS.

**WORTHY OF NOTE.**—Brother Walker, of the Western Recorder, noted among the signs of the times, that "Within the past eighteen months, at least one hundred and fifty clergymen, connected with the different denominations holding to infant sprinkling and opposed to baptism by immersion, have renounced their error and united with Baptist churches."

**PROFESSOR AT PRINCETON.**—The Rev. Dr. Huppley, of Louisville, was elected by the recent General Assembly, (old school) Professor in Princeton Theological Seminary.

## Hildreth's History of the United States.

[REVIEWED.]

The great work which lies before us, notwithstanding the strong partisan cast of many passages, and the undisguised thrusts at evangelical religion, found in others, will be read—will become a standard work. It has many titles to respect. It is the first history of our country, embracing the whole period, that deserves the name. The style, not the most facile or agreeable, is nevertheless eminently vigorous, condensed, and well sustained. There are in these volumes no demagogues, but men, plain unvarnished men. The reader soon becomes satisfied that his author is a thorough master of every part of the subject. And the whole work, is characterized by a power of analysis and a grasp of intellect, which ranks the writer, in this respect, but just below Gibbon and Hume. It is therefore proper, that the religious views, occurring in various passages of the work, should engage the attention of the religious press.

A quotation or two, will bear out the ink-lings of the work: "A new school of divines, known as Unitarians, sprung up among the Protestants toward the conclusion of the previous century, had assayed the delicate task of reconciling reason with revelation. They not only rejected the authority of tradition, so highly extolled and implicitly relied upon by the Catholics and the English High Churchmen; they scouted also, that special interior persuasion which the Puritans after the early Reformers, had denominated faith, but which to these reasoning divines seemed no better than enthusiasm." vol. 2: 249. Upon this passage, we remark, first, that every part of revelation which comes down to the level of finite minds, has, again, been shown to be abundantly consistent with reason. This has been tacitly admitted even by the champions of infidelity. Else why have none of them had the courage to attempt a reply to the great work of Bishop Butler, where this thing is shown up so triumphantly? Secondly, that what does not come down to this level, might, could we take in the whole subject as the Deity does, appear as entirely reasonable as what we can fully comprehend. These two things being remembered, the whole question of the truth of Christianity, turns on just such evidence as cases are daily decided by in the courts of justice. Why will great authors even, persist in flippantly shoring what is demonstrably true? This passage is the most remarkable one in the volumes. In many places, in the portion pertaining to the "New England theocracy," while with critical gravity adverting the dialect of "the Godly," as he loves to call them, he not only severely castigates the cant of the times, but fails to distinguish between genuine piety and its excesses, one cannot help but fear, intentionally.

We quote another passage to show that the author is compelled to admit the truth of what he so much disdains: "The result of the French Revolution had tended to confirm the opinion that something more than a proclamation of the rights of man, to wit: general intelligence, virtue and good morals, public and private virtue, afforded the foundation upon which alone a republican government could be sustained. It was also generally admitted, then as now, that religion furnished the only solid support of morality." vol. 5: 459. This reminds us of the celebrated admission of Gibbon, while proceeding to an attempt to show, that the rapid spread of christianity in early times might be accounted for entirely by his famous secondary causes. "Our curiosity is naturally prompted to inquire by what means the Christian faith obtained so remarkable a victory over the established religions of the earth. To this inquiry, an obvious but satisfactory answer may be returned; that it was owing to the convincing evidence of the doctrines itself, and to the ruling providence of its great Author!" Mr. Hildreth, however, would by no means consent to be ranked among infidels. We do not so understand him. He would merely be understood to be a rejector of what is now commonly called evangelical christianity, or as Baptist Noel styles it, spiritual religion; an eclectic, feroose, requesting what is unreasonable from the canon, sifting the chaff from the grain, and accepting the wheat. As he belongs to a minority by no means inconsiderable, in some parts of the country, we presume to suggest that the same process of reasoning which brings one to the conclusion, or rather the fact, that religion furnishes the only solid support for morality, will establish the fact that religion has always furnished such solid support precisely in the proportion in which it has approximated the evangelical scheme.

**STILL THEY COME.**—The Western Recorder has an notice of the baptism of a Rev. Mr. Steinhagen of the Methodist-Episcopal church, in Michigan.—He is spoken of as a man of high moral and religious worth.

**CAUSE AT MATAGORDA.**—It is known that our brother, Rev. Noah Hill is engaged in a mission to the colored people in the vicinity of Matagorda, Texas. Writing us a few days since, he observes: "Our cause is in a prosperous condition. At John H. Jones' plantation where we have a colored Church organized, we received six by experience last week. Last Sabbath, at Trespalacios, I baptised an old lady who had been a member of the Methodist church for many years. She said the Bible taught, that persons were baptised in water. On General Gordon's plantation there are thirty or forty to be baptized, at my next meeting, at Wharton."

I shall leave in the morning for Cedar Lake, where there are others standing over for baptism. We expect to organize two churches as soon as the Lord is willing."

**AUSTRIA.**—The Messrs. Rothschild have taken the new Austrian Loan of twenty-five millions of florins.

**SALE OF THE HOLY LAND.**—A Paris letter to the New-York Evangelist mentions a report that Syria has been sold to Rothschild for 500,000,000 francs; that he proposes to rebuild Jerusalem and Solomon's Temple, to allow chapels for all religions, to establish railways and steamers, and to appeal to the Jewish nation to return to the land of their fathers. A similar rumor was circulated several years ago. It is scarcely likely to be true, though in these days money is all powerful, and may accomplish even greater things than this.

**DEATH OF DR. SAMUEL NOTT.**—This venerable clergyman died at the parsonage house in Franklin, on Wednesday afternoon, in the 9th year of his age. About a week before his decease, his gown caught fire while sitting in his room alone, and before he could put it out, his hand was badly burned. The injury, and the excitement consequent upon it, were too much, and after lingering several days, the aged saint sank under it.

Dr. Nott has been settled in the parish more than twenty years, and was, we believe, the oldest clergyman in Connecticut, and we doubt not, the oldest pastor of a parish in New-England, if not in the country.—*New London Chronicle.*

Doctor Bail, of the Canton mission, says it is no uncommon thing to see lying in an open spot near his house, one, two, or three persons in a dying state. Some are beggars. Some are abandoned by friends, lest they die in their houses, the place will be haunted by the departed spirits. Some are thus exposed, that their relations may be saved the trouble and expense of burying them. Occasionally this last rite is performed by the government, while in other cases the corpses are covered with grass and straw, and left to rot or be eaten by the dogs.

The cholera has entirely ceased at Mayeville, Ky., on the 17th inst.

## The Meeting in Selma.

**Dear Bro. Chambliss.**—Our very interesting meeting, which had continued for more than two weeks, came suddenly to a close on Wednesday the 15th inst., on account of another effort being commenced in this city.

Our good brother, Rev. C. F. Sturgis, after preaching three excellent sermons, although the congregation on the last night was respectfully large and serious, could not consent to preach longer for the present, as he believed the common cause of Christ was sure to suffer from the apparent contest between two Protestant churches.

Several intelligent persons professed hope in the salvation of a crucified Redeemer, and others manifested an interest in the subject.

I am unable to state the number that will unite with our church, on account of the unexpected close of the meeting. The church has enjoyed a rich refreshing, and renewing of christian graces. The sermons, exhortations and devout prayers of our brethren Revs. S. Henderson, of Tuskegee, and W. Wilks, who labored with us during almost the entire meeting, have endeared them to the church and congregation. The fruits of their labors will, I have no doubt, be gathered in great eternity.

Yours truly,

A. G. McCRAW.

P. S. Bro. Henderson left on Monday last, the day Bro. Sturgis arrived. On last Sabbath I baptized eleven colored persons on a profession of faith in Christ.

A. G. M. C.

## ITEMS.

**WELL DONE.**—The ladies of Columbus, Ga., have presented a splendid passenger car to the Muscogee Railroad Co.

From statistics recently published, it appears that the whole number of deaths from all causes in the city of New York, during the year 1851, was twenty-two thousand and twenty-four.

**HOW THEY DID IT IN SOUTH CAROLINA.**—A delegate to the General Assembly of the Old School Presbyterian church, which met at Charleston South Carolina, says:

"A committee of arrangements was at hand, who boarded the steamer on her reaching the wharf, and announced that all delegates to the General Assembly would please hurry after the other passengers had gone ashore. Those of us who answered this designation were immediately met by a trio of gentlemen, who had carriages and drays ready to convey us and our baggage to the various points designated as our places of sojourn; and in a very short time, we were receiving the cordial greetings of those whose guests we were to be, and who already seemed acquaintances and friends, though their faces we had never seen before."

The utmost pains have been taken for the kind and hospitable reception of the members of the Assembly. In the cars from Augusta and Columbus, pioneers were long up, giving directions to the delegates as to what course to pursue on their arrival. Whenever a train or a steamer reached the city, a committee, with coaches and drays, was on the ground. In the depot a large sign was stuck up, designating the place for depositing the baggage of delegates, and outside the lecture-room of Dr. Smyth's church, where the Committee of Arrangements met, was hung a white flag, on which was painted, in large black letters, "Place of a reception Delegates to the General Assembly." Several times, since our sessions commenced, on going out of the church, and asking the way to some place I wished to find, I have been put into one of the many carriages at hand, and carried to my place of destination, and then back again to the church."

It is reported that Archdeacon Manning, who recently went over to the Romish church, has been rudely treated in conversation with one of his superiors, and that he has taken the insult so deeply to heart that he is about to come back to the Church of England.

**SALE OF THE HOLY LAND.**—A Paris letter to the New-York Evangelist mentions a report that Syria has been sold to Rothschild for 500,000,000 francs; that he proposes to rebuild Jerusalem and Solomon's Temple, to allow chapels for all religions, to establish railways and steamers, and to appeal to the Jewish nation to return to the land of their fathers. A similar rumor was circulated several years ago. It is scarcely likely to be true, though in these days money is all powerful, and may accomplish even greater things than this.

**DEATH OF DR. SAMUEL NOTT.**—This venerable clergyman died at the parsonage house in Franklin, on Wednesday afternoon, in the 9th year of his age. About a week before his decease, his gown caught fire while sitting in his room alone, and before he could put it out, his hand was badly burned. The injury, and the excitement consequent upon it, were too much, and after lingering several days, the aged saint sank under it.

Dr. Nott has been settled in the parish more than twenty years, and was, we believe, the oldest clergyman in Connecticut, and we doubt not, the oldest pastor of a parish in New-England, if not in the country.—*New London Chronicle.*

Doctor Bail, of the Canton mission, says it is no uncommon thing to see lying in an open spot near his house, one, two, or three persons in a dying state. Some are beggars. Some are abandoned by friends, lest they die in their houses, the place will be haunted by the departed spirits. Some are thus exposed, that their relations may be saved the trouble and expense of burying them. Occasionally this last rite is performed by the government, while in other cases the corpses are covered with grass and straw, and left to rot or be eaten by the dogs.

The cholera has entirely ceased at Mayeville, Ky., on the 17th inst.



THE MATRON AND NURSE has had experience in the same position in a celebrated institution in Maryland. Her kindness of heart will secure to the young ladies, in sickness or health, the tenderest and most affectionate mother.

The SWEETART and the FLOWER are well known as deservedly acquiring a high reputation for pleasant memory. They have now been furnished a pleasant HILARITY to the Pupils of the Hudson.

THE REGULAR COURSE OF STUDY prescribed for those who aspire to the honors of Graduation is elevated and extensive; the Trustees being desirous to make theirs a more liberal and useful education. To secure this result, a knowledge of some other than our vernacular tongue is considered indispensable, and hence the study of the French or of the Latin language is required of all who would gain a Diploma.

It is well expected that all the Pupils will pursue the Regular Course. Young Ladies may enter the Institute at any time in the session, and engage in such studies as they prefer. Those who are advanced as far as the Junior Class and confine their attention to the English branches, are ranked in the PARTIAL COURSE. This embraces all the ENGLISH studies of the

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

MONTHLY EXAMENS, showing the scholarship and department of the Pupils, as sent to Parents and Guardians.

MONTHLY LECTURES held, conducted by Committee of the said Pupils, under the supervision of the General Managers attended by the members of the Institute, Gentlemen and other invited married gentlemen, and young Ladies. They are designed to FORM the Habits of the young Ladies, and make them acquainted with the usages of polite society.

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

They retire not six o'clock at night, and rise at six o'clock in the morning, throughout the year, and study one hour before breakfast; they also study two hours at night, make the direction of the Governors.

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

All Jewelry, of every description, is interdicted.

Any young Lady, however, or bringing Sinful 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 benefit must be deposited with the *STEWART.*

*No accounts will be opened in town, except under special instruction from the Parent or Guardian.* When special is requested to be purchased, it is expected that funds will be provided for that purpose.

*No Dental operations 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.

Formerly, it is a *DARK GREEN WOOLLEN*. Of this fabric, each young lady should have *three Dresses, with four Sacks of the same—one of the Sacks to*

For summer, each *Pupils* should have *two Pink Calico*; *two Pink Gingham*, and *two common White Dresses*, with *any Swiss Muslin*. *Also, one Brown Linen Dress*. Every Dress should be accompanied by a *Sack of the same material*.

**BONNETS.—***One of Straw*; in winter, trimmed with *dark Green Lustring ribbon*, *plain solid color*; in summer, trimmed with *Pink Lustring*, *plain solid color*—may be lined with *Pink* only—*no flowers or tabs*.

All the Dresses must be made *perfectly plain* without using trim, edgings, or any trimmings whatever. All Pettis, except those in Mourning Apparel, must be *provided with the Uniform*, and must wear it at all times.

Materials for the Uniform can always be obtained in Madras, 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 pairs of thick walking-shoes, and one pair of India Rubbers.

**BOARDING IN THE INSTITUTE.**—Only by boarding in the Institute, can the highest advantages of the Institution be realized. Here, young Ladies are brought up in ways 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 amount of moral and religious culture, which cannot be extended to others less favorably situated. The regularity of their lives; the attenuation of sedentary habits with exercise of hours of study with amusement, and

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 con-

1. The session will commence on **WEDNESDAY**, the  
 2. day of **OCTOBER**. This of great importance to  
 3. the pupils to be present at the *opening* of the session.  
**Rates of Tuition, &c.**  
 4. PER TERM OF FIVE MONTHS.  
 5. Department, 1st Division, \$10 00  
 6. " " 2nd " 12 00  
 7. Preparatory Department, and all En-

|  |    |
|--|----|
| Music through the whole course                                       | 15 |
| Music on the Piano and Guitar, (each).                               | 25 |
| Use of Piano.  | 5  |
| Use of Guitar.   | 5  |
| Music on the Harp and use of Instrument,                             | 40 |
| Ornamental Needle-Work.  | 15 |
| Drawing, alone, or with painting in water-Colors.                    | 25 |
| Painting in oil.   | 25 |
| Wax-Work. (per lesson.)  | 1  |
| French, German and Italian, (either or all.)                         | 15 |
| Latin, Greek, and Hebrew, (either or all.)                           | 15 |
| Board per month, including fuel, lights, washing, bed, bedding, &c., | 10 |

Incidentals, (fuel and servant for school room, &c.), per term of five months, \$1.00.  
Use of Library, per term of five months, 50 cts.  
Board and Tuition will be payable, *one-half* in advance, per term of five months; the balance at the end of the term.  
Tuition must be paid from the time of entrance to the close of the term—no deduction, except at the direction of the Principal.  
Each young Lady must furnish her own towels and table napkins. *If feather beds* are required, they will be supplied at a small charge.  
*No young Lady will be permitted to receive her diploma until all her liabilities are settled.*  
N. B.—The expenses for the Board and Tuition of a young Lady, pursuing English studies only, (tuition, books and incidentals not included), will be \$48 00 a year.  
Twenty-two and one-half dollars per annum will cover all charges for Board, Tuition, Books, Stationery, for a young Lady.

The estimate, of course, does not cover Instruction Books in Music nor sheet Music furnished. The latter depend entirely on the talent and proficiency of the pupil.

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

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

Books, Stationery, and Music, are furnished at

Principal, at reasonable charges; and every effort made to secure care and economy in the use and publication of articles thus supplied.

Payment can always be made by Acceptances, Noble and New Notes.

*E. D. King,*  
*Wm. N. Wmth,*  
*John Lockhart,*  
*Larkin Y. Tarrant,*  
*James L. Goree,*  
*Wm. Hornbuckle,*  
*Sam'l Foulkes,*

Trustees

August 1st. 1851



## POETRY.

For the South Western Baptist.  
To My Father.

Father, thy looks are low and grey,  
Father, youth's strength hath passed away,  
And with it, those, the young, the gay,  
Ye loved and cherished.

O'er vacant earth ye look around,  
Nor view wild mirth and merriment;  
But all from many a sad-eyed maid,  
Spoke forth the pensive.

The Tanager and Black bird sing their lay—  
The Sun Gull soars above the spray,  
And distant o'er the silvery bay,  
Flot sails are going.

On every Zephyr's breath a strain  
Comes borne from rustling fields of grain;  
And out upon the verdant plain  
The herds are lowing.

The Oak that stood upon the hill,  
Nestled which ye played bravely still;  
And with it, those, the young, the gay,  
Ye loved and cherished.

Dear Father, as ye respect the dead,  
Parents and brothers in earth's bed,  
So, blessings on thy young heart send,  
My father, my heart here send.

Oh! while ye tarry here below,  
May hearts for those who have passed on,  
And their souls wait for a sign to show,  
Heaven wait to see them.

Sparta, Ala., June 5, 1852.

## Miscellaneous.

From Pickett's History of Alabama.

"Upon the Tombhigby and Lake Tensaw, the people still lived without laws, and without the right of matrimony. For years, the sexes had been in the habit of pairing off, and living together, with the mutual promise of regular marriage, when ministers or magistrates should make their appearance in the country. An amusing incident will here be related, in which a young couple were united by a functionary not hitherto known as participating in such sacred rites. The house of Samuel Mims, a wealthy Indian countryman, was the most spacious in the country, and hither the young and gay flocked to parties, and danced to the music furnished by the Creoles of Mobile and others, for the country abounded in fiddlers of high and low degree. Daniel J. Hudson and Miss Elizabeth Linder had, for some time, loved each other. She was rich and he was poor, and of course, the parents of the former objected to a pairing. On Christmas night, a large party was assembled at 'Old Sam Mims,' and the forests resounded with music and the merry peals of laughter. In the midst of the enjoyment, the lovers, in company with several young people, of both sexes, secretly left the house, entered some cabins, paddled down Lake Tensaw, into the Alabama, and arrived at Fort Stoddard at an hour before daylight. Capt. Staumberg, who had then risen early to make his egg-nogg, was implored to join the lovers in the bonds of matrimony. The proposition astounded the good natured old German, who protested his ignorance of all such matters, and assured them that he was only a military commandant, having no authority whatever to make people man and wife. They entreated, telling him, with truth, that the Federal Government had placed him there as a general protector and regulator of affairs, and that the case before him demanded his sanction and adjustment. After the egg-nogg had circulated pretty freely, the commandant placed the two lovers before him, and in a sententious voice, pronounced the following martial speech: 'I, Captain Staumberg, of the 24 regiment of the United States army, and commandant of Fort Stoddard, do hereby pronounce you man and wife. Go home! behave yourselves—multiply and replenish the Tensaw country!' The happy pair entered their cabins, rowed back to the Boat yard, and were pronounced by the whole settlement, 'the best married people they had known in a long time.'

Another extract, and for the present we close. Among the characters in 1802, was a person named Abram Mordecai, an Indian trader. A little bit of romance is noted in his history, and as it has relation to cotton-gins, a very common instrument now-a-days, it will doubtless be interesting to the reader. It is as follows:

"Abram Mordecai was a queer fellow. He traded extensively with the Indians, exchanging his goods for pink-root, hickory-nut-oil, and peltries of all kinds. These he carried to New Orleans and Augusta on pack-horses. The hickory-nut-oil was a luxury with French and Spanish epicures. It was manufactured by the Indians in a simple manner—by boiling the cracked nuts in water, and skimming off the oil as it floated on the surface. Mordecai bought cotton of the Indians in small quantities, ginned it, and carried it to Augusta, on pack-horses, in bags much smaller than those of the present day. He was a dark-eyed Jew, and amorous in his disposition. Torrellia, (Capt. Isaac) Chief of the Coosawdas, hearing of his intrigues with a married squaw, approached his house with twelve warriors, knocked him down, thrashed him with poles until he lay insensible, cut off his ear, and left him to the care of his wife. They also broke up his boat, and burned down his gin-house. A pretty squaw was the cause of the destruction of the first cotton-gin in Alabama."

A Wife in Trouble.—Pray, tell me, my dear, what is the cause of those tears?"

"O, what a disgrace!"

"What a disgrace?"

"Why I have opened one of your letters, supposing it was addressed to myself. Certainly it looked more like Mrs. than Mr."

"O, no it is couched in the most chaste language. But the contents!"

Hear the wife buried her face in her handkerchief, and commenced sobbing aloud, when the husband eagerly caught up the letter and commenced reading the epistle that had been the means of nearly breaking his wife's heart. It was a bill to a printer for nine years' subscription!—*Merchants' Ledger.*

Mind what you say.

It is always well to avoid saying every thing that is improper. But it is especially so before children. And here parents, as well as others, are often in fault. Children have as many ears as grown persons, and they are generally more attentive to what is said before them.—What they hear they are very apt to repeat, and as they have no discretion and knowledge of the world enough to disguise anything, it is generally found that "children and fools speak the truth."—See that little boy's eyes glisten while you are speaking of a neighbor, in language you would not wish to have repeated. He does not fully understand what you mean, but he will remember every word; and it will be strange if he does not cause you to blush by his repetition.

A gentleman was in the habit of calling at a neighbor's house, and the lady had always expressed to him great pleasure from his calls. One day, just after she had expressed to him, as usual, her happiness from his visit, her little boy entered the room. The gentleman took him on his knee, and asked,

"Are you not glad to see me, George?"

"No, sir," replied the boy.

"Why not, my little man?" he continued.

"Because mother don't want you to come," said George.

"Indeed! how do you know that, George?"

Here the mother was crimson, and looked daggers at the little son. But he saw nothing, and thereof is replied,

"Because she said, yesterday, that she wished that old bore would not call here again."

That was enough. The gentleman's hat was soon in requisition, and he left with the impression that "great is the truth, and it will prevail."

Another little child looking sharply in the face of a visitor, and being asked what she meant by it, replied,—

"I wanted to see whether you had a drop in your eye; I heard mother say you had frequently."

A boy once asked one of his father's guests who lived next door to him; and when he heard his name, he asked if he was not a fool?

"No, my little friend," replied the guest, "he is not a fool, but a very sensible man. But why did you ask that question?"

"Because," replied the boy, "mother said, the other day, that you were next door to a fool, and I wanted to know who lived next door to you."

PUNCTUALITY.—Ah! that's the word—punctuality! did you ever see a man who was punctual, who did not prosper in the long run? We don't care who or what he was—high or low, black or white, ignorant or learned, savage or civilized—we know if he did as he agreed, and was punctual in all his engagements, he prospered, and was more respected than his shifless neighbors.

Men who commence business should be careful how they neglect their obligations, and break their word. A person who is prompt can always be accommodated, and is therefore "lord over another man's purse," as Franklin would say. Never make promises upon uncertainties. Although the best men may sometimes fail to do as they would, the cause is exceedingly rare. He who is prompt to fulfill his word, will never make a promise where it is not next to a moral certainty that he can do as he agrees. If you would succeed, be punctual to the hour. Return borrowed money the moment you promised. In all things, if you are thus prompt, we will risk you through life; you will succeed—you cannot help it. Those who are prompt in their business affairs, are generally so in every department of life. You never know them to be late at church, to the polls, or to pay the printers for advertising. A promptness in everything characterizes them.

TRANSPARENT SOAPS.—These soaps were for a long time manufactured only in England, where the process was kept a profound secret. They are now made everywhere. Equal parts of the tallow soap, made perfectly dry, and spirit of wine are to be put into a copper still, which is plunged in a water bath, and furnished with its capital and refrigerator. The heat applied to effect the solution should be as slight as possible, to avoid evaporating too much of the alcohol. The solution being effected, must be suffered to settle, and after a few hours' repose, the clear supernatant liquid is drawn off into tin frames, of the form desired for the cakes of soap. These bars do not acquire their proper degree of transparency till after a few weeks' exposure to dry air. They are now planed, and subjected to the proper chemical treatment for making cakes of any form. The soap is colored with strong alcoholic solution of archil for the rose tint, and of turmeric for the deep yellow. Transparent soaps, however pleasing to the eye, are always of indifferent quality; they are never so detergent as ordinary soaps, and they eventually acquire a disagreeable smell.—*Scientific American.*

INFALLIBLE REMEDY FOR THE BITE OF A MAD DOG.—The following facts which occurred in the county of Powhatan, in August 1797, may be relied on as veritable history, and establish beyond question or doubt, the sovereign efficacy of mercury in obstructing and eradicating the awful consequences of bite from animals infected with hydrophobia. The writer

of this was personally present about the time specified, and saw a servant boy of his father's seized by a mad dog, which bit him in a dozen places inflicting ghastly wounds. An eminent physician, being sent for, had the wounds washed with castile soap and a plaster of mercurial ointment applied to each wound. Calomel pills were administered in the interim, causing salivation. The boy recovered, and was living a few years ago, never having manifested the slightest symptoms of hydrophobia. A horse and two cows known to have been bitten by the same dog the ensuing day, went mad and died. So well satisfied is the writer that calomel is a specific in such a case that he would be under no apprehension of the deleterious effects it bitten by a dog known to be mad.

The above is written by a gentleman of unquestionable veracity.—*Southside Dem.*

## HOWARD COLLEGE,

Marion, Alabama.

### FACULTY.

S. S. SHERMAN, A. M. President and Professor of Chemistry.  
REV. H. TALBIRD, A. M. Professor of Theology and Moral Science.  
A. B. GOODHUE, A. M. Professor of Languages.  
REV. R. HOLMAN, A. M. Professor of Mathematics.  
A. A. BROOKS, A. B. Tutor.  
J. A. MECHER, A. B. Teacher of the Preparatory Department.

THE Collegiate year commences on the first Monday in October, and consists of one session of ten 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; Suetonius, Tacitus, 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 debts.

Applicants for an English Course, will be admitted to such class as they may be qualified to enter.

No one will be admitted to the Freshman Class unless he has completed his fourteenth year, nor to advanced standing, without a proportionate measure in age.

Young men desirous of preparing for the Sacred Ministry, will be welcomed to all the advantages of the Institution 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 disease, age, or plans, or for their liberal education in general. 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, \$25 00  
Common English Branches, 15 00  
Incidentals, 2 00  
Students rooming in College are charged \$2 per month for room, and servants to attend upon them, 10 00  
Board, per month, from 8 to 10 00  
Washing, do, from 1 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 on a shorter period. In the Theological Department, tuition and room rent are free.

The necessary expenses at this institution are moderate. Exclusive of clothing, they need not exceed \$200 per annum. But if the student is allowed the 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. Hornbeck, Secretary.

Oct. 1, 1851.

J. A. & S. S. VIRGIN.

MONTGOMERY, ALABAMA.

DEALERS IN  
Watches, Jewellery, Music, and Musical Instruments.

KEEP constantly on hand a large and well-selected Stock of Gold and Silver Watches, of the best English, Swiss and French making. Ladies and Gentlemen's Chains, Keys, and Trunkets, of various patterns.

A large assortment of Gold Pens, in Gold and Silver Housings, and Silver Spectacles for sale.

Also, a large stock of Gold and Silver Jewelry, of the latest fashion, and of the most superior quality.

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## East Alabama Female College.

TUSKEGEE, MACON COUNTY, ALABAMA.

THE Trustees of the above mentioned Institution, with much pleasure announce that the College Edifice is fast progressing to its completion, and that they have resolved to commence the College exercises in very commodious buildings prepared for the purpose sufficient to accommodate a large number of pupils.—They have made arrangements to procure Apparatus, Books, Libraries, and every appliance necessary to the successful prosecution of a thorough course of instruction. The exercises will commence, on the 13th of January next, under the following very able and efficient corps of teachers, viz:

HENRY H. BACON, A. M., President and Prof. Mathematics and Mental and Moral Science.  
ARCHIBALD J. BATTLE, A. M., Prof. of Ancient Languages and Natural Science.  
MISS F. C. BACON, Instructor in Botany, History and Philosophy.

Modern Languages.  
MISS MARY A. WISLOCK, Instructor in Preparatory Department.  
DR. S. B. LITTLE, Prof. of Vocal and Instrumental Music.  
MISS MARY F. WILLIAMS, Instructor in Music.

Instructors in Drawing, Painting, Embroidery, and Wax Work.

The Trustees would here observe, that they have spared no pains, in selecting the very best talents and qualifications the country affords, to take charge of the several Departments, and they entertain no fears but that they will give entire satisfaction to the patrons of the College.

### Calendar.

The Scholastic year will be divided into two terms, the one a. s. and the other t. s. The regular commencement day, will be about the middle of July in each year, the next commencement, will be on the 14th of July, 1853, and the College will resume its exercises about the middle of September.

### Rate of Tuition.

|                            | Autumn term of 4 months. | Spring term of 6 months. |
|----------------------------|--------------------------|--------------------------|
| Primary Class              | \$10 00                  | \$15 00                  |
| Preparatory Classes        | 12 00                    | 18 00                    |
| College Course             | 20 00                    | 30 00                    |
| Latin Greek or Hebrew      | 8 00                     | 12 00                    |
| French Italian or Spanish  | 8 00                     | 12 00                    |
| Music on Piano or Guitar   | 22 00                    | 33 00                    |
| Drawing and Painting       | 10 00                    | 15 00                    |
| Oil Painting               | 16 00                    | 24 00                    |
| Needle Work and Embroidery | 10 00                    | 15 00                    |
| Wax-Work, per person       | 1 00                     |                          |

Tuition in Vocal Music to the whole school free of charge. No tuition will be made for Pens, Ink, Paper, for Compositions, Blank Books, Stationery, Pencils, use of Library, use of Instruments, Servants hire or Fire-Wood.

One half of the Tuition for each Term will be required in advance, and the balance at the end of the Term. Pupils entering later than one month from the beginning of the Term, will be charged from the time of entrance. No deduction will be made for absence except in cases of protracted illness.

Board exclusive of washing and lights, (per Mo.) \$10 Board, including washing and lights, \$12 Board can readily be obtained in good private families in town as well as on the premises, where the buildings are located. As soon as the College Buildings shall have been completed, the Trustees design engaging the services of an experienced Steward and Matron. In short, the Trustees are determined to make this Institution such as to merit the most extended patronage, and to leave nothing undone, which will make it to the interest of the country to encourage it. The uniform healthfulness of Tuskegee, and the elevated standard of morals of its citizens, cannot fail to be appreciated by those desirous of sending their daughters or wards to this school. Those who design sending their children to this school, are requested to call on the Trustees, or on any of the undersigned, for names and number of pupils to Wm. C. Melver, Secretary, James M. Newman, Treasurer, or some member of the Board of Trustees.

W. P. CHILTON, President.  
R. A. BAKER, Vice Pres. Geo. W. GUNN,  
J. C. H. REED, SAMUEL LAMIER,  
H. A. HOWARD, N. W. COOK,  
W. W. BARTON, Wm. C. MELVER, Secy.,  
E. W. JONES, JAMES M. NEWMAN, Tr.

Tuskegee, Ala. Nov. 12, 1851.

38-41

JOHN H. McCALL,

Wholesale and Retail Dealer in Family Groceries and Western Produce, MARION, ALA.

Will fill all orders for Goods in his line on as favorable terms for cash, as the goods could be purchased in their native or foreign country—expense of transportation added. Call and see for yourselves before sending your orders to any other place. All goods warranted to please, or they may be returned.

March 10, 1852.

52-41

Fisk's Metallic Burial Case.

THIS Invention, now coming into general use, is pronounced one of the greatest of the age. These Burial Cases are composed of various kinds of metals, but principally of Iron. They are thoroughly enamelled inside and outside, and thus made impervious to air and indestructible. They are highly ornamental, and of a classic form, upright and portable, while they combine the greatest strength of which metal is capable. When properly secured with cement they are perfectly air-tight and free from exhalation of gases. They cost no more than good Mahogany Coffins, and are as durable and as safe as any other mode of whatever cost, for transportation, either by ordinary conveyances, as has been proven by actual experiments, and certified to by some of our most scientific men.

The superior advantages of these Cases, must be obvious to every person of judgment, the remarks of interested persons to the contrary notwithstanding. By the use of simple means, and without the least mutilation, bodies may be preserved in these Cases in their natural state, and for an unlimited time.

A good supply of the above Burial Case will be kept constantly on hand, and may be seen or had by application to

LOVELAND & LOCKWOOD.

Recommendations.

New York, Sept. 7th, 1849.

We, the undersigned, have at different times examined the corpse of a child placed in one of "Fisk's Metallic Burial Cases," in Sept. 1848. We now find it in a perfect state of preservation, without material change of color or features.

JAMES R. CHILTON, M. D.  
J. C. WRIGHT, M. D.  
JOHN GILBERT, D. D.

Newtown, Sept. 8.

Letter from Mr. Chilton's Private Secretary.

WASHINGTON, D. C., April 4th, 1850.

Gentlemen:—I beg to assure you of the satisfaction you have given by the manner in which you have inclosed the remains of the late Mr. Chilton, in one of "Fisk's Metallic Burial Cases," to the relatives and friends of the deceased illustrious statesman. They all feel much obliged for the prompt manner in which the Case was brought from New York by Mr. Raymond, and for his attentive personal superintendence to the process of entombment.

I have no doubt that this mode of protecting and preserving the dead will more fully accomplish its desirable object than any other that I am aware of. Its convenience for transportation united with the highly ornamental character of the Case, and also its cheapness, must recommend it to every one.

I am desirous to assure you, by Dr. C. Chilton, the son of the late Senator, of his entire concurrence in the above opinion, and he wish that your invention, so useful and praiseworthy, may meet with general success and approval. Many of the members of Congress from South Carolina, who have witnessed the entombment of the remains of their illustrious colleague, authorize me to express their approval of your metallic coffin.

I am with respect,

Your obedient servant,

JOSEPH A. SCOVILLE.

WASHINGTON, April 5th,

MEMBER, FISK AND RAYMOND.

Gentlemen:—We witnessed the utility of your ornamental "Patent Metallic Burial Case," used to convey the remains of the late Hon. John C. Calhoun to the Congressional Cemetery, which impressed on the belief that it is the best article known to us for transporting the dead to their final resting place.

With respect to subscribe ourselves,

Yours, &c.

H. CLAY, D. AUSTIN, JEFF. DAVIS,  
LEWIS CARR, A. GUNGE, H. R. KING,  
D. S. DICKSON, D. W. WILSON, H. H. HOGAN,  
J. W. MASON, J. M. BERRY, W. P. MASON.

WILLIAM W. SANGER, M. D.,  
Physician and Surgeon.

VERY respectfully offers his professional services to the citizens of Marion and its vicinity.

Residence at the house of Mrs. Mary Ann Tarrant.

Marion, March 21, 1852.

2-41

## Mississippi Female College.

[UNDER THE PATRONAGE OF THE MISSISSIPPI BAPTIST CONVENTION.]

### FACULTY.

REV. WM. CAREY CRANE, A. M. President and Professor of Ancient Languages, Ethics and Belles Lettres.  
A. BIEKE, Professor of Drawing and Painting.  
C. C. CHURCHILL, Professor of Music.  
MISS MARY A. LYONS, Instructor in Mathematics and Music.  
MISS CAROLINE S. WAY, Instructor in Latin and English.  
MISS CELESTE M. SCOLLARD, Instructor in English, French, Drawing, Painting and Embroidery.

JAMES C. DOCKERY, A. M., Lecturer on Modern Languages and Literature.  
REV. ISAAC S. PARKER, Lecturer on English Literature.

HENRY M. JETER, M. D., Lecturer on Chemistry.  
THOMAS W. WHITE, L. L. B., Lecturer on Political Economy.

THE Scholastic year, commences on the first Wednesday 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 a complete and thorough 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 gentle and comfortable climate—wintry winds, morals, health and manners will receive strict and constant attention. Board can also be obtained in genteel families prepared to receive young Ladies.

Each young Lady will furnish her 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 |
| College, do  | 20 00   |
| Ancient and Modern Languages, one or all, 12 00                      |         |
| Music on Piano or Guitar, each, 25 00                                |         |
| Use of   | 2 50    |
| Ornamental Needle Work, 15 00  |         |
| Drawing and Painting in Water Colors, 15 00                          |         |
| Painting in Oil, 25 00   |         |
| Wax or Shell Work, per Lesson, 1 00                                  |         |
| 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 money, on Memphis, Vicksburg, Mobile and 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.

Marion Tin Shop—New Arrangement.

THE undersigned would respectfully inform his friends and the public generally, that he has bought out the above establishment, and intends carrying on the Trade in tinware, of all its branches. He hopes by a strict attention to business, and punctuality in fulfilling all engagements and contracts, to be favored with a share of the public patronage. All orders from a distance will be promptly attended to, and warranted to be done in a substantial and workmanlike manner, at the customary prices on time, and at reduced rates for cash.

We intend to keep constantly on hand, a full assortment of ware of every description, usually manufactured in a country shop, of our own make, which for neatness and durability, shall not be surpassed by any other factory in the State, and will be sold at the usual prices on time—but very cheap for cash.

Call and see us, and bring along the dimes, and you shall have your tin cheaper than the cheapest. Peddlers not excepted.

Shop three doors below the Messrs. Myatt's store. Mr. Stewart Meigs is employed in the shop and will be happy to see his old friends and customers.

E. R. PARKER