

South Western Baptist.

PUBLISHED EVERY FRIDAY.

\$2 50 PER ANNUM, IN ADVANCE.

NO. 48

WILLIAM TON & ECHOLS, Proprietors.

MONTGOMERY, ALABAMA, MARCH 25, 1853.

South-Western Baptist, published every morning.

A. WILLIAMS, Editor.

J. H. & W. Publishers.

Subscription rates: Single copy, 5 cents; per month, 15 cents; per quarter, 45 cents; per annum, \$2.50 in advance.

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time previous, been serious, and had, it was hoped, resolutely set her face toward. In an evil hour, some of her former associates called on her to accompany them to a ball. She refused to go—the occasion, the company, the parade and gaiety, were all utterly dissonant from her present feelings. With characteristic levity and thoughtlessness, they employed persuasion and ridicule, and finally, so far prevailed, that with a desperate effort to shake off her convictions and regain her former security, she exclaimed, "Well, I will go, if I am damned for it!" God took her at her word—the blessed Spirit immediately withdrew his influences, and instead of the anxious sigh and longing desire to be freed from the body of sin and death, succeeded, by turns, the calmness and the horrors of despair. The wretched victim knew that the Spirit had taken his final leave: no compensations for sin, no tears of penitence, no inquiries after God, no eager seeking of the place where Christians love to meet, now occupy the tedious hours. Instead of the bloom and freshness of health, there came a pale, sunken cheek, the gleaming eye—the sure precursors of a gloomy dissolution—were there; the caresses of friends, the suggestions of consolation, were all unheeded; the ministrations of piety, the last resource of the miserable, were to her but the earnestness of death. In this state of mind, she called to visit her. When I entered the room, and beheld her, pale, emaciated, and reflected that the Spirit had departed without her, I showed forth the wreck within, I was all overpowered. Never had I conceived so vivid an idea of the woe and agony of those who have quenched the Spirit. I proposed prayer. The wretched creature, in an agony, uttered no words. No tears of friends, no arguments drawn from the love of God, or from the fullness and freeness of His blood, could prevail to shake her resolution. I left her, without being able to find a single avenue to her heart, or to dart one ray of light into the dark bosom, which, to all human view, was soon to be enveloped in the blackness of darkness forever. Never shall I forge the dreadful expression of that ghastly countenance, the tones of that despairing voice. The impression is as vivid as though it had been but yesterday. O that all the young, gay, thoughtless ones, who stifle the convictions of conscience and repress the rising sigh, and *duce* along the brink of utter reprobation and despair, would read and lay to heart he warning!

In view of the general remarks we have made touching the subject, we think we are now prepared to give a definite reply to the question proposed for our discussion: "Is it consistent with the profession of Christian parents to permit their children under their immediate government, to attend dancing parties or dancing-schools?" This question must be answered the negative, if we have succeeded in that we have attempted to do, viz: to prove that dancing is wrong. We think we have shown, *First*, that it has no countenance in the Scriptures; *Secondly*, that its warmest advocates are the gayest and giddiest children of this world; *Thirdly*, that its accompaniments are aly levity and frivolity, and frequently wail and revelry; *Fourthly*, that its effects are, 1. To dissipate the mind; 2. To encourage and foster the taste for vi and trifling amusements; 3. To drive away serious thoughts, and, as a consequence, to harden the heart in impenitent and unbelief. Are these things so? Can they be denied? Have we not demonstrated them? And if so, we put it to the conscience of the Christian, when he can, consistently with his profession, permit his children, under his immediate government, to participate in the price. Some, perhaps, will reply that it would not encourage the attendance of their children at dancing parties at large balls, but that they can see no in permitting them to attend the dance-school. The one, we humbly submit is the entering wedge to the other. The individual who goes to the dance-school in childhood will be very apt to go to ball room in manhood; and he will think it no great harm to *practise* in after, that which he was permitted to *learn* while under the government of a Christian parent. "Train up a child in the way he should go, and when he is old will not depart from it."

Been, the responsibilities devolving on us, as parents, are solemn and momentous. If we are unfaithful to the trust committed to our hands, a double woe be inflicted—a woe upon them and upon ourselves. O let it be our best care to bring up our children in nurture and admonition of the Lord not in the fashions and follies of the world. Let it be our daily labour and prayer, that these inestimable jewels may be blighted and prepared, not to glitter in the disastrous atmosphere of worldly ambition, but to deck with a lowered holy radiance the earthly

dwellings of Zion, and then to shine as the brightness of the firmament, and as the stars, forever and ever! "Finally, brethren, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things."

Prepared for Death.

Mrs. Murphy has been married to a drunk husband eight years. In his sober hours, she assured me she had tried every way she could to reform him—but he had almost died from drinking, but will now soon be over with him. "I fact was, he came home last Thursday evening, April 11, and scarcely had a wife helped him into the bed, when he was seized with spasms which continued with little intermission during the whole night. In the morning the doctor said he would die soon. Two priests were sent for. They did what they chose and retired.

Soon after I called in and was told by the distressed woman that she did not expect her husband to live—he was still insensible. I remarked, "It is a dreadful thing for one to be taken out of the world in the condition of your husband." "True," was the reply, "yet he is ready to go." "How can he be ready? What has he done to prepare for death?" "He has not prepared himself," said she, "but the priests came here yesterday and prepared him for death."

How easily can a drunkard get to heaven, if a priest is at hand! When the inspired Paul declared that no "drunkard shall inherit the kingdom of God," why did he not add this qualifying phrase, "unless a priest prepares him for death?" If one would have an assurance of hope, let him become assured of his title to heaven by a priest, and he is passed doubting. Said a woman to me a few days since, "I am as sure of heaven as if I were there."

I enquired if she had a Bible. "No." "Did you ever read in a Bible?" "No, and I don't wish to," the catechism is good enough for me. "Does the catechism tell you that you will certainly get to heaven?" "No, but I have confessed every thing I can think of to the priest, and you know, what he binds on earth will be bound in heaven!" Thus the priest, (in her judgment at least) had become responsible for her salvation—he had prepared her for death and for heaven.

A young man buried a sister, aged 17 years, last summer. A few weeks since he dreamed that she was not as happy as she might be. He had been taught that the priest could not only prepare for death, but benefit the soul after death.—Sleep departed. Early the next morning he took what money he had, and carried it to the priest, allowing fifty cents a prayer, and when it was all expended, the priest assured him that his sister was now perfectly happy, and the young man went home satisfied! Alas! alas! what an account will those priests have to render before God!

Is it uncharitable to suppose that thousands die in all their pollution, yet assured of heaven by their priests? Methinks they will upbraid their false guides in language like the following: "Did not I pay you for my salvation, and when you told my surviving friends that I was in purgatory, did they not pay you liberally for praying me out?—and yet here I am, and here I must always be. If you had given me the word of God, I should have learned how to escape this piece of torment."

By my daily visits in this city I am pained at the development of ignorance and superstition among the Catholic portion of our population. Talk about education as they may, the priesthood practically aims to keep the people in ignorance and fetter the human mind. I have not yet found a Bible in a Catholic family.—*Watch of the Prairie.*

THE CHILD'S INQUIRY.—"Mother," said a smiling little girl of five or six summers, "why don't you say your prayers at night before you go to bed?" "The child was in the habit of saying the prayer it had been taught, and noticed that its mother did not kneel down to pray. The mother felt the reproof given by her little daughter, and her evasive reply was, "How do you know but that I do?"

I am well acquainted with that mother; have known her for years; but seldom have I known her to bow before her Maker in secret. Perhaps, like too many mothers, she silenced that faithful monitor by thinking over a few cold and heartless petitions to her God. And is this the way to secure an interest in the Saviour, to gain strength for the battles of life, and to discharge the duties of a mother? Would you call that mother a Christian? Is she following Jesus?

Making God at his Word.

A poor widow of my acquaintance, says a pastor in one of the central counties of the State of New York, being indisposed on the Sabbath morning in which the collection was to be made for the cause of foreign missions, requested her son, a lad of sixteen years, to carry what she had laid by for the purpose to the house of God, and cast it into the treasury of the Lord. Her son expostulated, saying, "Mother, it is not our duty to give; we are poor."

"Yes, my son, it is our duty. The poor woman, who cast her two mites into the Lord's treasury, did not excuse herself on account of her poverty, and Jesus did not tell her she ought not to give." "But, mother, you are giving too much,—more than your wealthy neighbors give."

"My son, the benevolence of my wealthy neighbors is no guide for me. I cannot follow their example in these things. I should deprive myself of the blessings of the promises of God, just as I think many of them do." "What promises, mother?" "One out of many that may be found in the Bible, my son; 'Cast thy bread upon the waters; for thou shalt find it after many days.'"

"Bread, mother? Well, if any give their bread, you do. But where do you expect again to find the bread you wish me to cast on the waters to day?" "That is known only to God, my son. He says, 'Trust in the Lord and do good, and verily thou shalt be fed.' This is enough for me; I am not anxious to know how he will do it."

The son finally complied with his mother's wishes, and cast her offering into the treasury of her Lord. The next day a gentleman, living some miles distant, called and left with her twice the amount of her contribution, saying, "I did not know but that you might be in want, and thought I would come and see."

"There, my son," said the grateful mother, "is the bread you cast on the waters yesterday. From this day onward, I hope you will not be afraid to trust in the Lord and do good."

The friend, to whom we are indebted for this precious incident, assures us that it is true in every particular. May God help those of us who read it to acknowledge the power of that same implicit faith in his word.

The Modest Clerk.

Not long since, there came to our city an unassuming young man, whose delicate health had prevented him from entering the ministry, and made it advisable that he should commence business as a merchant's clerk. Entering an establishment here, he found himself the room mate of the head clerk, a moralist, and proud of his virtues, and of a second clerk, kind, but gay and thoughtless.—And now came the first struggle of duty. Should he retire without reading the Scriptures, and prayer? Conscience told him his duty, but his fears answered, "Give me any cross but that."

After two months of disquietude and remorse, days of ceaseless unrest and nights of ceaseless trouble, he drew forth his mother's Bible from his trunk, and endeavored to extract consolation from it; but, alas, he saw that those who would find rest must take the yoke; and every passage seemed addressed to him, summoning him to take up the cross, however great the sacrifice. He resolved to obey. That night, however, his companions entered the room unusually gay, and amid laughter and trifling, a varied conversation, there seemed no place to introduce devotional exercises. He anxiously awaited the favorable moment, but it came not; and when sleep succeeded silence, he had failed of duty, and was again in distress. The night was spent in penitent confession and secret resolutions for the next evening. These resolutions he resolved nothing should thwart.

frant the consequences when anticipation measures them by her fears; how immense the consequences when the reality arrives.—*American Messenger.*

Sabbath Travelling.

Extracts from Dr. Edwards' Speech at Baltimore, in the Lord's day Convention, 1844.

"Dr. Edwards stated some facts as to Sabbath travelling in New England.—Two mails left Boston on the Sabbath, and proceeded as far west as Worcester; there the railroad travel stopped. On the great northern thoroughfare towards Portland, nothing moved for one hundred and sixty miles. Through these mighty chasms, the mountains had been made plain, and crooked things had been made straight, that the glory of the Lord might be revealed, and all flesh might see it together." [There is no mail now, 1853, proceeding from Boston to Worcester on the Sabbath.] "In Portland there was no Sabbath mail. And he would ask, if the bankers and merchants of Portland could successfully pursue their extensive business without a Sunday mail could not the merchants and bankers of Boston, of Philadelphia, and Baltimore, do the same? What had Christian merchants to do with the state of the market, with money, wages, and with stocks, upon the day of the Lord?"

"He knew one that had not gone or sent to the Post-office for twenty years, on the Lord's day, and yet his affairs were in a prosperous condition:—On one Sabbath, however, there occurred a sudden emergency. On Saturday night news reached him that a large amount of property had suddenly been placed in jeopardy, and his agent wrote for immediate instructions as to what was to be done to save it. The merchant wrote his letter of instructions, and on Sabbath morning was on his way to drop it into the Post-office. As he went along, he said to himself, 'This is a new thing for me: am I not acting in violation of the great principle which I have laid down for my own government, and from which I have never departed? Is it well to go on, or had I not better stop? He stopped; but then the thought came, but this is a special case—a case of necessity; and he started forward again. But conscience once more whispered, 'This is very different from your uniform custom—is it right?' He hesitated no more, but tore up the letter, and returned home, resolving to leave his property to the care of divine Providence. The next week there arrived another letter from his agent, apprising him of a change in the circumstances; and it now appeared that had the letter he wrote gone forward in the Lord-day's mail, he would have lost his property. His conclusion from the whole case was, that for the rest of his days, he would stick by a good principle, and leave results with God."

Such merchants would be willing to have the national mails, and railroad passenger-cars, and steamboats, stop and rest, like the farmers' ploughs, and the mechanics' tools, on the Lord's day.

"COME THIS WAY, FATHER."—During a visit to the sea-shore of our State, some two years since, with a party of friends, it was proposed, one bright afternoon, that we should make up a party, and go down the harbor on a fishing excursion. We accordingly started, and after sailing about three miles, a young lady of the company declined going further, and requested us to land her on one of the small islands in the harbor, where she proposed to stay until our return. My little boy, then about four years old, preferred remaining with her. Accordingly, we left them, and proceeded some six miles further. We remained much longer than we intended, and as night approached, a thick fog set in from the sea, entirely enshrouding us. Without a compass, and not knowing the right direction to steer, we groped our way along for some hours, until, finally, we distinguished the breaking of the surf on the rocks of one of the islands, but were at a loss to know which one of them. I stood up in the stern of the boat, where I had been steering, and shouted with all my strength. I listened a moment, and heard through the thick fog, and above the breaking of the surf, the sweet voice of my boy calling, "Come this way, father!—steer straight for me—I'm here waiting for you!"

We steered by that sound; and soon my little boy leaped to my arms with joy, saying, "I knew you would hear me, father!" and nestled to sleep on my bosom. The child and the maiden are both sleeping now. They died in two short weeks after the period I refer to, with hardly an interval of time between their two deaths. Now tossed on the rough sea of life, without compass or guide, enveloped in fog, and surrounded by rocks, I seem to hear the sound of that cherub voice calling from the bright shore, "Come this way, father!—steer straight for me!" When oppressed with sadness, I take my way to our quiet cemetery; still, as I stand by one little mound,

the same musical voice echoes from thence, "Come this way, father!—I'm waiting for thee!"

INFANT BAPTISM.—A "SOCIAL FROLIC."—The Watchman and Reflector, a few weeks since contained an editorial article showing from statistics furnished by Congregational churches, of New England, that among these churches, the practice of infant baptism is going into disuse. A correspondent of that journal, who writes from Philadelphia, referring to the above named article, says:

"It may interest your readers to know that in this city, it is rapidly losing its place as a church ordinance, and in some congregations is generally administered in the privacy of the family, and rarely in the public sanctuary. A singular case came to my knowledge recently, which illustrates the perversion of the ordinance. Two brothers in a Lutheran congregation, requested the pastor to christen their infant children, at the house of one of the brothers. The whole family assembled on the afternoon of the Sabbath, to witness the rite. Neither of the brothers was a member of the church; they could scarcely restrain their merriment during the service, and at its close, wine and cake were passed around, of which the minister partook, and the occasion passed off as a pleasant social frolic. These parents said they should be afraid if their infants died without the sacramental rite; and the water had been brought from the Jordan, and carefully preserved in anticipation of its allowed uses."

WITH HANDS AND FEET.—The last days of Andreae, the eminent and pious Chancellor of Tubingen in the sixteenth century, were occupied in writing a book to expose the pernicious doctrines and maxims of the Jesuits. It is in the form of a dialogue. He seemed while writing it to be under a strange and inexplicable pressure of spirit. He told his friends that his thoughts came so rapidly, he wanted to write with hands and feet at once to put them down. Some one, he said, seemed to stand by his side, and urge him forward, saying, *Press on, make haste!* He completed the work in a fortnight, and the same day on which he finished it, was taken ill with the sickness of which he died a few days afterwards. Does not some one stand by your side and mine continually, saying, *Press on, make haste!* "Whatsoever thine hand findeth to do, do it with thy might!" *Christian Intelligencer.*

CHOICE OF A NEW YEAR'S PRESENT.—A Quaker in Paris on New Year's day, being called on by four young men whom he employed, offered each of them either fifteen francs, or a Bible, both of which he placed before them.—"I don't know how to read," said the first, and took the francs. "I can read, but have pressing wants," said the second, and took the francs. The third also chose the francs. The fourth, who was a lad of thirteen, said, "I will take the book, and read it to my mother." He took the Bible, opened it, and it contained a gold piece of more than thirty francs. Thus he who chooses God's truth and heavenly wisdom, secures both the life that now is, and that which is to come.

Historical Curiosity.

In 1798, a clergyman, Vicar of a parish in Shrewsbury, England, committed what the Catholics or Pueytes would call sacrilege. In his church was a picture of the crucifixion of Christ, suspended over what is called the altar. This picture, as he believed it to be an object of worship, he ordered to be removed. Various efforts were made to retain it, but at length it was taken from the building. The Catholic priest on the following day, issued the following launcheon, which was circulated over the whole town:

"The parson's man, Let him say what he can, Will for gain leave his God in the lurch; Could I scarce do more, Had it been in his power, Than to turn his Lord out of the church?"

It may be easily supposed that on one part of the community, this would have its effect; but the worthy vicar soon gave evidence that he possessed wit as well as his neighbor, for he immediately replied: "The Lord I adore Is mighty in power, The one only living and true; But that Lord of yours, That I turned out of doors, Had about as much knowledge as you."

"But since you bemoan This God of your own, Cheer up, my dissolute brother, Though it seems very odd, Still, if this be your God, Mr. Burley's can make you another."

*Celebrated painter in Shrewsbury.

An English paper states that several cases of lead health have been traced to papering rooms with green paper. The coloring is formed, in part, of arsenic. In the sea ports of Germany, this kind of paper has been forbidden by the authorities.

Young's Narcissa.

"With pious sacrifice a grave I stole."

It may not be generally known that the line above quoted is the literal statement of a fact. Dr. Young had married lady Elizabeth Lee, daughter of the Earl of Litchfield, and widow of Col. Lee. She had, by a former marriage, a daughter who married Mr. Temple, a son of Lord Palmerston. Dr. Young accompanied her to Montpellier, where she died of consumption. At that time it was impossible to procure Christian burial in France for an English protestant. As she was gradually sinking to the grave, he selected a retired spot in the King's garden, and bribed the under gardener to dig there a grave where the remains of the loved one might repose undisturbed. The grave was dug, and by a private door, at midnight, the doctor was admitted, bearing his daughter, wrapt in a sheet, upon his shoulder, and he laid her coffinless in the hole that had been dug, and sitting down gave vent to his emotions in a flood of tears.

The event seemed to make a permanent impression upon his mind. A settled melancholy seemed to rest upon him. The Countess of Huntingdon observing it, and suspecting the cause to be of a religious nature, introduced him to Mr. Charles Wesley. He conversed with him freely, and spoke of him in terms of high recommendation. He subsequently attended the preaching of Wesley, Whitfield and other distinguished leaders in the religious revivals of those days, and derived from their instructions consolation and support. It is probable that his great poem, the Night Thoughts, owes a portion of its religious character to the influence of Whitfield and Wesley. Puritanism and Methodism are intimately connected with the two greatest poems in our language—a problem for those who think religion has a tendency to lessen the power of reason, and "clip the wings of poetry."—*N. Y. Evangelist.*

Historical Curiosities.

We had the pleasure, Thursday, of examining the following curiosities, sent to the New England Society of this city, by the wife of a Pittsburg merchant, who is the seventh, in linear descent, from John Alden, who came over in the Mayflower, being the oldest daughter

ALABAMA RIVER. The heavy rains of the day night caused a great swell in the river, which had to let rapidly...

Small Pox. We are sorry to hear that the small-pox has again extended in the Southern counties of Georgia and in a few in Eastern Alabama.

Political Affairs. The Senate continues its Session, but the number of members present is not as large as generally expected by this time.

Mr. Meagher and the Romanists. This gentleman, after all, is likely to turn out to be a poor Catholic, if not a downright heretic.

Education in Prussia. Prussia equals in square miles only some two States of the American Union, and contains fifteen and one-half millions of inhabitants.

Foreign News. The latest accounts from Havana represent President Kins as despairing of his own health.

England and America. Charles Dickens, in a late number of his Household Words, after enumerating the striking facts of the cotton trade, says:

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MORTUARY.

Died, in this city, on the 22d inst., M. A. B. VICKERS, son of Martha A. Vickers, aged two years and two months.

Tribute of Respect. At a meeting of the Auburn Lodge, No. 76, Auburn, Ala., held on March 5th, A. L. 5853.

Resolved, That we feel the tenderest sympathy for the bereaved widow and orphans of our deceased Brother, and tender to them our sincere condolences.

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SPECIAL APPOINTMENTS.

To the Editors of the S. W. Baptist. I wish you to do me the favor to keep the following notice of my appointments to form Associational Bible Societies in your paper.

Canawha, with the Sileam Church, Marion, the Saturday before the 4th Sunday in April.

Little Bigby, with Jones' Creek Church, the Saturday before the first Sunday in May.

Choctaw Association, with Wababak Church, Saturday before the second Sunday.

Bethel Association, with Spring Hill Church, the Saturday before the third Sunday.

I hope all the Pastors of Churches in the above Associations, will form in each of their Churches, Branch Societies, to be represented at the formation of the Associational Society.

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TUSKEGEE CLASSICAL AND SCIENTIFIC INSTITUTE.

THIS Institution, which closed the Autumn term of the fifth annual session, on 23d ult., commenced the Spring Term on Monday the 10th inst., and will close on Thursday the 30th day of June.

The buildings are comfortable and commodious. The boarding department, in the care and under the direction of Col. J. L. Simmons, furnishes a pleasant home for students that board at the institution.

The mode of instruction is a most laborious one. We know of neither magic nor machinery by which boys may be made scholars, with little labor or in a short time.

Without remitting the penal statutes of the State, which prohibit immorality and crime, we deem it sufficient to state that, we expect every pupil to deport himself, at all times, as a "Christian gentleman."

When deemed expedient, students will be required to attend school on the forenoon of Saturday, as well as the five preceding days of the week; to study a reasonable length of time each night, and to attend on Sunday, the church and sabbath school of the choice of his parents or guardian.

Students from a distance will be required to board in the institution, unless they have relatives or friends in the community, who will take their guardianship, and become responsible for their strict conformity to all the rules and regulations of the institution.

A daily record will be kept of the attendance, proficiency, and deportment of each pupil, and reported quarterly to his parent or guardian.

At the close of the session, and at such other times as may be deemed proper, there will be a public examination of all the classes, and any pupil absenting himself from such examination, shall forfeit his standing in the institution, and be subject to expulsion at once.

The institution is furnished with maps, globe, and ample philosophical and chemical apparatus for illustration and demonstration in the sciences.

To these will be made, from time to time, such additions as the improvements in science and the wants of the institution demand.

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HOWARD COLLEGE, MARION, ALABAMA.

Rev. H. TALBIRD, A. M., President and Professor of Theology and Moral Science. A. B. GOODHUE, A. M., Professor of Mathematics and Astronomy.

L. BROWN, A. M., Professor of the Latin and Greek Languages and Literature. N. K. DAVIS, A. M., Professor of Chemistry and Mineralogy.

R. A. MONTAGUE, A. B., Tutor. J. A. MELCHER, A. B., Teacher of the Preparatory Department.

The English and Scientific Course embraces three years, and includes all the English branches of the regular College Course, and the Latin, Greek or French Language. The studies of this course are pursued, as far as practicable, in connection with the regular classes, and those who complete the course, are entitled the degree of Bachelor of Science.

The Theological Course embraces three years, and is the same as is usually pursued in Theological Seminaries. Those whose want of previous acquirements renders it desirable, pursue literary studies in the Scientific or Regular Course.

The Session begins the first of October, and the Annual Commencement is held on the last Tuesday in June. The session is divided into two Terms.

There is but one vacation, viz: during the months of July, August and September. Candidates for admission to the Freshman Class, must sustain a credible examination in the following books, viz: Latin and Greek Grammars, Caesar, Sallust, or Cicero's Select Orations, Virgil, and the Greek Reader, or what shall be recommended by the Faculty.

Students from another College, must furnish evidence that they have left that institution free from encumbrance. Applicants for an English Course, will be admitted to such classes as they may be qualified to enter.

Students are received into the Preparatory Department at any stage of advancement. Tuition per term, \$25 00. Incidental, 2 00. Students rooming in College are charged \$2 per month for room, and servant to attend upon it, per term, 10 00.

Board, per month, from \$9 to \$11. Washing, per month, from 1 to 1.50. Tuition, for common English Branches in Preparatory Department, per term, 15 00.

Fuel and Lights, of course, vary with the season, and will at all times depend much upon the economy of the student.

Tuition is required in advance, and no deduction made for absence, except in cases of protracted illness. The student is charged in the time of entering the college, the term, unless for special reasons he is admitted for a shorter period. In the Theological Department, tuition and room rent are free.

AUBURN WATER CURE.

THIS establishment is now open for the reception of patients. The location is pleasant and healthy, being on the great Southern rail route in Eastern Alabama; is about a hundred yards from the depot, immediately adjoining the Railroad.

The efficacy of the Water Treatment, in all acute diseases, as Fever, Stomachic, Measles, Small Pox, &c., is well known, and is equal to, or even more miraculous, while in chronic diseases, i. e., diseases of long standing, as Gout, Rheumatism, Dyspepsia, Neuralgia, Scrofula, Consumption, &c., it is the only effectual mode of arresting the progress of the disease and eradicating it from the system.

In the peculiar Diseases of Women, the Water Cure is a sovereign remedy where all other means have failed, and in Child-birth procure immunity from untold suffering.

Patients must bring one quilt, two pair blankets, two sheets and linen diaper for babies. Terms of treatment, including medicine, consultation, &c., \$5. Dr. W. G. REED, Physician. F. R. TORREY, Proprietor.

N. B. Fowler's and Well's Works on Water Cure, for sale. Watches, Jewelry & Silver-ware. MY SON, Wm. Henry Huntingdon, has removed from Marion, I desire to inform my friends and the public generally, that I will continue to sell Watches, Jewelry, Silver-ware and other articles in my line of business, and have recently made arrangements to sell as an agent for New York House, by whom I am to be supplied every few weeks.

I flatter myself, from my long experience in this business, and this favorable arrangement, that I will be able to sell on as good terms as can be had elsewhere. I will sell at a short credit to those whose punctuality can be relied on; and for cash I will make a liberal deduction. Watches and Clocks repaired and warranted. O. D. gold and silver taken. WM. HUNTINGTON, March 17, 1852.

HOOPER & MARQUIS, ATTORNEYS AT LAW, Macon County, Alabama. WILL practice in co-partnership in the various courts of Alabama, Montgomery, Pike, Russell, and Tallapoosa counties; in the Supreme Court of Alabama, and the U. S. District Court at Montgomery.

GUNN & HENDERSON, ATTORNEYS AT LAW, AND SOLICITORS IN CHANCERY, WILL practice in the Courts of Macon, Chambers, Russell, Pike, Tallapoosa, and Talladega, in the Supreme Court of the State, and the U. S. District Court at Montgomery. GEO. W. GUNN, JNO. HENDERSON. Tuskegee, Ala., Jan. 6th, 1852.

IVEY & LARY, ATTORNEYS AT LAW, April 14, 1852. CLAYTON, ALA.

B. B. McCRAW, C. J. L. CUSHINGHAM, McCRAW & GUNNINGHAM, ATTORNEYS & COUNSELLORS AT LAW, AND SOLICITORS IN CHANCERY, Troy, Pike Co., Ala.

WILL practice in the various Courts of Pike, Coffee, Dale, Henry, Barbour, Macon and Montgomery Counties; in the Supreme Court of the State, and in the U. S. District Court at Montgomery. Business confined to their care will receive immediate attention. 37

BODNETT & HOWARD, Physicians & Surgeons, TUSKEGEE, ALA. January 2 1853. 39

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