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TUSKEGEE, ALA.

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ORIGINALS.

For the South Western Baptist.

Thoughts on Christian Worship--I.

It is understood and acknowledged that mankind in general, in all ages, in all places, have paid much regard to the worship of some deity.

Magnificent temples, splendid decorations, expensive pomp and ceremony, costly offerings, show how, in different ages, mankind have regarded religious worship. And when the sacred rites have gone out, the shrines have been desecrated and overturned, the temples abandoned and left to crumble, which marked one form of worship; it has but been that other sacrifices, and shrines and temples, offered and dedicated to other gods, or in other ways, should take their place in the hearts of the worshippers. In accordance with this general principle, that man will worship something, it was, that a noble Pharaoh Curate in the time of "The Reign of Terro," said to the Convention when surrendering to them his authority as a State Christian minister, that out of that you will destroy religion, it cannot be destroyed, let this form be done away, and your children, so far from having no god, will be worshipping some dummy idol, with the rites perhaps of a bloody Moloch.

Man has paid much religious worship, though for more false deities, than to the one living and true God.

That man ought to worship God is very generally acknowledged in Christian lands. Who ought to pay that worship? Every one, but not all others Christians. Do these last come up to the degree of worship expected from them as sharing Gospel privileges? Sorrowfully would I answer no. Christians, by profession, in our land, do not worship God as they might and as they ought.

I should like to know what good and sufficient reason could be given why all Christian families should not have family worship? why all professed Christians should not each day in private worship God? why all Christian churches should not meet for divine worship on every holy Sabbath day.

Of course, if they should be asked, why not? they would be the pleas, inconvenience, want of pastors, nobody to preach, it is not customary.

But what are these in view of the point, is it right? I have been taught from my childhood, and now believe it true, that the Sabbath was especially set apart as a day of rest, and for public worship. That it was not one day in seven, eight, or twenty-one, but one day in twenty, that God designed men should observe as his own day.

I have always supposed that the primitive Christians met together on each Lord's day, the first day of the week, and worshipped their risen Saviour. Why it should not be the same now as then I cannot conceive.

But I had thought to notice briefly the nature of Christian worship.

I venture to think that it consists very much in these two things, prayer and praise. In other words, that these two are the outward manifestations, so far as worship is concerned, of the life within the soul, that life which is communion with the Father of spirits, and the outpourings of the soul towards God.

Author of that life. "Prayer is the breath of God in man, returning whence it came."

It consists not in repeating a form of words, whether standing, or with bowed heads and bended knees. The young may mistake often here. Some are taught by their parents to repeat each night a form of prayer, and it is well; but after all saying prayers is not prayer. It involves communion with God. Prayer may be public or secret. Public, in a congregation or family. Private, secret, may be expressed by words, or mental. There is also intensive prayer, the highest of all, expressed by no train of thought, no uttered word, the earnest, agonizing spirit before a mercy seat without the medium of either of these, by intense feeling alone. Also ejaculatory prayer.

The parts of regular prayer are said to be these, Invocation, Adoration, Confession, Supplication, Thanksgiving, Conclusion. Addressed to God, adoration offered to him as that ever due, sins and shortcomings confessed, mercies and blessings, entreated for ourselves and others, thanks offered for the many already received, and expressing at last in whose name we come, and that we earnestly desire what we request.

I think Payson said, that prayer is a kind of devout poetry, for which the heart furnishes the subject, the intellect being allowed only to shape the words.

It is not to be feared that in many public prayers there is much superfluity, much unsuitable, much faulty?

For models of prayer, of different kinds, we may examine the prayers of Abraham, of Moses, of Nehemiah, of Elijah, of Hezekiah, of David, and of Daniel; especially that in the New Testament called the Lord's Prayer. How short! How simple! How plain! How reverent! How appropriate to occasion and place! How earnest! How eloquent in pleading! How sublime in adoration! How full and free in confession! These were indeed prayers that reached the ears of the Most High.

According to the teaching of Scripture, prayer must be offered in faith. It must be in the name of Jesus. It must be in accordance with the will of God; at least, it must be offered in submission to his will. For spiritual blessings the promise is most sure. Temporal blessings may be denied us in mercy.

As to the duty of prayer, the argument, from reason is strong; that from the Bible is stronger. "Pray without ceasing."

The efficacy of prayer. God has promised to hear and answer. "The effectual fervent prayer of a righteous man availeth much."

It has been said, "Prayer moves the arm that moves the world." The conditions are, in faith, in the name of Jesus, in accordance with his will.

The influence of prayer upon the human soul is very great, purifying, subduing, and ennobling. Human mind cannot well be in contact and intercourse with refined, and polished, and disciplined, and adorned human mind, without a sensible and manifest improvement. How much less can created mind hold intercourse with the Infinite and not be purified and ennobled?

Prayer, a privilege so great, so rich, so pure, purchased at such a sacrifice, should be highly esteemed; should never be treated with levity.

It is something to be admitted into "the audience chamber of the King of Kings." Christians, ought you not to pray more? Christians, do you draw near to God, do you worship him, enough?

Praise. Unlike prayer, praise does not of necessity imply spiritual or mental intercourse and communion. To praise, is to speak highly in favor of any person, to commend, extol, celebrate, proclaim his excellencies. And we can speak in praise to a person or of a person.

Praise, as a part of Christian worship consists in speaking worthily of God, extolling him on account of his greatness; making mention of his acts and attributes, in a way to celebrate them, to show their excellence, to respect and honor them. It is giving expression to the feelings awakened within us, by contemplating infinite favor, wisdom, greatness, goodness, loveliness, all the perfections and works of Deity.

Praise can be offered directly to God, or we can speak his praises to ourselves, to each other. It comprises the second prominent part of religious worship. Prayer the first, praise the second. Or it is the second outward manifestation, in regard to worship, of the divine life, religion.

Prayer belongs most especially to earth; praise, begun here, will be perfected in Heaven, and continue throughout the ceaseless ages of eternity.

The effects of praise. The influence of praise upon ourselves is, to expand to enlarge, to enliven the heart; to arouse to greater action feelings of reverence, adoration and love, within our souls.

Praise has a tendency to exalt the devotional feelings in the minds of other Christians; to encourage, to cheer, to soothe, to animate, to enliven.

It also honors God, by making known to the world his acts and excellencies. The voice of praise will be heard by some that listen not to other voices, that notice not prayer.

Its duty, and peculiar subjects. It is repeatedly enjoined in the psalms of David. It is taught by the example of the ancients, by the punishments of some withholding praise. It is undoubtedly the duty of man.

We should praise God for his greatness—Praise him for his mighty acts. Praise him for his goodness. For temporal blessings. For spiritual blessings.

And finally, we should praise him for all his excellencies, as representing the voice of universal praise, because we are created rational beings, as one says, as the priests of the universe, that praise and honor due to God.

Withholding the tribute of praise where it is justly due, among men, is the token of a heart governed by pride, envy, or malice. Refusing gratitude to an earthly benefactor is accounted the work of a black, unfeeling heart. How then does it appear to refrain from expressing our thanks to God for ten thousand mercies and blessings? to deny him our praises for all his glory and goodness?

It is sometimes no safe to express much praise in regard to a worthy human being, lest we excite in the breasts of others jealousy or envy. It is when we contemplate a supreme, infinite excellence, that we can safely express the fullest emotions of praise. But will God accept? Praise from the heart, however poorly expressed, he ever accepts. What are all earth's notes of music, compared with those gushing from angel's harps? In the glimpses given us of Heaven singing forth a great part of the employment of the redeemed, and the angels. Doubtless if we, too, would join that countless host, and sing the song of Moses and the Lamb, our hearts, must be attuned to praises here, whether or not our lips join in sacred singing.

Christian, think of thy Maker, his greatness, goodness, justice, mercy, love; of all his forbearance and goodness towards thee; and let thy heart swell with grateful emotion. Pour forth praises. Praise ye Jehovah.

With this notice of prayer and praise, and the reflections subjoined, let us return to the point in regard to the worship of Christians. I inquire again what good reason can be urged why Christian churches should not meet together on every Sabbath for divine worship? They are commanded not to forsake the assembling of themselves together, as the manner of some is. They are told that the time shall come, when from one Sabbath to another, all flesh shall come to worship before the Lord. It seems to be left discretionary with each church how often they shall celebrate the Lord's supper; whether, as some, once or twice a year, or whether, as others, once a week; but where it is thus left discretionary with a church, whether they shall meet for worship once or twice a month, I am unable to discover. From the examples and commands left on record, I conclude Sabbath worship is a Christian duty, and that worship to be paid every Sabbath.

Now, as to some pleas against it, if the view taken is correct, that worship consists principally in prayer and praise, it will follow that the attendance of a pastor or minister is not essential in order that a church may meet and worship. And I must believe that far more worship, and that more acceptable to God, would be rendered by Christians, if all our churches would meet each Sabbath, appoint some brother to read for their instruction portions of the Scripture, and each member join in prayer and praise. Some of the power and life of religion might then be felt in our midst. These would be something like the primitive assemblies of Christians. Now, it seems as though too often Churches meet not for worship. They meet to hear the minister.

But again, as to another plea, why has not each Church a pastor?

That in the United States are a great many Churches, destitute of pastors, is well known. That one minister often has the charge of three, four, or more Churches, is well known. Does this accord with the New Testament teaching?

I read that Paul and Barnabas were eminent and successful preachers of the Gospel among the Gentiles, and passing through many regions, the record says of them, "And when they had ordained them elders in every Church, and had prayed with fasting, they commended them to the Lord, on whom they believed." Let it be noticed, elders, and in every Church. Notice also the account of the Church at Ephesus. Notice other places. From all these I make this statement, that in the early ages of Christianity, when persecution raged, when the Churches were poor, when general education was wanting, each Church could have one, two, or more elders or ministers; but now, when a form of Christianity is rather popular, when the Churches have wealth, when education is general, one minister or elder must have the care of three, four or more Churches.

Y. N. L.

They are trying to raise money in Liverpool to afford Father Matthew pecuniary means of seeking relaxation in a warm climate and recovering his health.

SELECTIONS.

A Remarkable Personage.

The following description of "Old Mr. Theysay," is taken from the "American Historical Annual." It is worthy of perusal. It would be well for the peace and comfort of many churches if less attention was paid to "Mr. Theysay." Read and see if you do not concur in this opinion.

J. M. P.

"Who has not heard of the world-renowned Theysay? His name is familiar with all men everywhere. The high and low, rich and poor, bond and free, honored and despised, civilized and barbarian, Protestant and Catholic, Mussulman and Christian—all nations, tribes and tongues have heard of Mr. Theysay. His name is almost a household word. But who has ever given the world a history of this eminent personage? Numerous as biographers are, no one has ever written and published the life of Mr. Theysay. Pardon me if I undertake the task of writing a brief history of him."

His Parentage.—His father's name is slander; his mother's title. Of his genealogy, nothing now is known. He was born in the town of Evil Port, in the Kingdom of Satan.

His Age.—It is not known in what precise age of the world Mr. Theysay was born. It is my opinion that he was born soon after Adam and Eve were expelled from the garden of Eden. If I am correct in this opinion, he must be very far advanced in life, and we should naturally expect to witness in him all the evidences of feeble old age, grey hairs, sunken eyes and palsied limbs; but he is really as strong and active, as fresh and fair, and hale and hearty, as he ever was. Remarkable old creature!

His Education.—Mr. Theysay's education is very limited. What knowledge he has obtained, is principally from hearsay; hence he does not have any correct knowledge of any thing. His deficient education has ever been a serious embarrassment to him, for he never dares to make a positive assertion, but guesses it is so; hopes it is so, and so on.

His Personal Appearance.—I have spoken of him as being as strong, as active, etc., as he ever was; but who has ever seen Mr. Theysay? Have you? Has any one? If any one has, I know not the man. In my opinion, he is as intangible as Professor Bush's resurrection body, which we can neither see, handle, analyze nor describe. But we know he exists, because every body is talking about him; and I have come to the paradoxical conclusion that he exists and does not exist; is everywhere and nowhere; is responsible and irresponsible; a sort of "will of the wisp." "Jack with the lantern" kind of being, whose personal appearance can never be described.

His Character.—He is distinguished for wickedness:

1. He is a slanderer.

2. A deceiver.

3. A liar.

4. A peace-breaker.

5. Everything that is bad, without possessing one redeeming quality."

Tennessee Baptist.

From the Home Journal.

Mrs. Jud on--Fanny Forester.

A mind more gifted, a temperament more sensitive, and a heart more wondrously tried by all that could bind the crown of thorns which shines brightest in heaven, never passed from the earth, we may well believe, than in the death of her whose names (by which she is known to the world) we have here written. Of the two lives that she lived successively, while a tenant of the fragile frame whose pulses are now still—the first, a brilliant and brief one of literary success, and the last a low and painful martyrdom of sacrifices and sorrow—genius and an almost unparalleled sensibility deepened, a thousand-fold, the varied experience. Few will have ever gone to the right hand of God, we reverently feel, with more about which the angels will gather, to read the record in eyes tearful no longer. She was of that heavenly purity and self-sacrificing and humble goodness, which it is the mystery of an inscrutable Providence should be selected for such trial on earth. To those who knew her, she was, in every sense, sainted; yet none who knew her well, and what she so changeably suffered, would believe there was ever another lot so apparently deepened but to be filled with bitterness. Before saying the few words by which we would recall the points of her varied life to our readers, let us give one of the drops of agony wrung from this heaven-child while her mother's eye only, and written for her mother's eye only, and certainly the most manifest first breath of a soul's utterance, that we have ever seen in human language. It was sent to us some years ago, by one of her friends, under a seal of privacy, which we presume is removed by her death. She wrote it while at Maulmain, the missionary station in India at which she had been left by her dying husband, Dr. Judson, when he embarked on a nearly hopeless voyage for health. At the date of this poem he had been four months dead, a though it was ten days before the sad news was communicated to her.

Sweet Mother.

The wild south-west monsoon has risen,
With broad, gray wings of gloom,
While here, from out my dreary prison,
I look as from a tomb—Alas!
My heart another tomb.

Upon the low thatched roof, the rain
With ceaseless pattering falls;
My choicest treasures bear its stains;
Mould gathers on the walls;—would heaven
"Twere only on the walls!"

Sweet mother, I am here alone,
In sorrow and in pain;
The sunshine from my heart has flown,
It feels the driving rain—Ah, me!
The chill, and mould, and rain.

Four laggard months have wheeled their round,
Since love upon it smiled,
And everything of earth has frowned
On thy poor stricken child, sweet friend,
Thy weary, suffering child.

I'd watched my loved one night and day,
Scarce breathing when he slept,
And as my hopes were ebbing away,
Saw thee, sweet mother, ebbing away.

And when they bore him to the ship,
I saw the white sails spread,
I kissed his speechless, quivering lip,
And left him on his bed—Alas!
It seemed a coffin bed.

When from my gentle sister's tomb,
Long since in tears, we came,
Thou saidst, "How desolate each room!"
Well, mine were just the same that day—
The very, very same.

Then, mother, little Charley came,
Our beautiful, fair boy,
With my own father's cherished name:
But oh! he brought no joy—my child
Brought morning, and no joy.

His little grave I cannot see,
Though weary months have sped
Since pitying lips bent over me,
And whispered, "He is dead!"—Mother!
'Tis dreadful to be dead!

I do not mean for one like me—
So weary, worn, and weak—
Death's shadowy paleness seems to be
Even now upon my cheek—his seal,
On form, and brow, and cheek.

But for a bright-winged bird like him,
To hush his joyous song,
And prisoned in a coffin dim,
Join Death's pale phantom throng—my boy
To join that grizzly throng!

Oh, mother, I can scarcely bear
To think of this to-day!
It was so exquisitely fair,
That little form of clay—my heart
Still lingers by his clay.

And when for one loved far, far more,
Come thickly-gathering fairs,
My star of faith is clouded o'er,
I sink beneath my fears, sweet friend,
My heavy weight of fears.

Oh, but to feel thy fond arm twine
Around me once again!
It almost seems those lips of thine
Might kiss away the pain—might soothe
This dull, cold, heavy pain.

But, gentle mother, through life's storms,
I may not lean on thee,
For helpless, covering little forms
Cling trustfully to me—poor babes!
To have no guide but me.

With weary foot, and broken wing,
With bleeding heart and sore,
Thy dove looks backwards sorrowing,
But seeks the ark no more—thy breast
Seeks never, never more.

Sweet mother, for thy wanderer pray,
That lofter faith be given;
H. broken reeds all swept away,
That she may lean on Heaven—her heart
Grow strong in Christ and Heaven.

Once, when young Hope's fresh morning dew
Lay sparkling on my breast,
My bounding heart thought but to do,
To work at Heaven's behest—my pains
Come at the same behest!

All fearfully all fearfully—
Alone and sorrowing,
My dim eye lifted to the sky,
Fast to the Cross I cling—Oh, Christ!
To thy dear cross I cling.
Maulmain, August 7, 1850.

Of the hymns in human language for the soul only—few and holy and full of meaning as the commandments—this is one.

Our readers—those who have kept with us through years gone by—will remember our reception and first announcement of the writings of "Fanny Forester." She was at that time a school teacher at Utica, and with one or two intimate and most talented friends among her pupils. Knowing nothing of her real name, or her circumstances, we were exceedingly captivated by the off-hand brilliancy of her style, and its undercurrent of good sense never out of sight; and she and the friends she wrote of (and who wrote with her) became soon, to the public as well to us, the nucleus of a new kind of literary interest. It was the beginning of a new school of female authorship—immediate and familiar expression made sacred and rose-colored by the personalness of woman. By writing as if she were talking, she secured the respect and attention that would be given to her presence. She embellished our journal for a while, and then appeared as an authoress, with "Alderbrook" and other volumes.

We had never seen "Fanny Forester" till she came to New York with Dr. Judson, having devoted herself to missionary life, and about to embark with her husband for India, to share his exile of Apostleship and his many and dangerous cares. Looking upon her, we saw, at once, that it was a spirit which had already outgrown its frame—a slight, pale, delicate and transparent creature, every thought and feeling shining through, and every word and movement tremulous with fragility of mortal tenure. We said farewell with no thought that she would return—hardly a hope that she would reach her far-off destination. She did arrive there, however. The poem above tells in deathless tears what was one hour of the years she suffered there.

in the retirement of her mother's humble home, sank gradually to the grave.

Mrs. Judson, by her genius, is incidentally one of the world's memorable ones. To a religious class, also, of which her husband was a shining prophet, her memory will be dear. But there are those who look for bright ones among the pilgrims on that path of trial by the world unseen—the soul-sore and heart-wrung, with the higher sensibilities that are alive to an angel's scope of agony. She will be, by those, recognized and remembered. Sacred be the spot where rests what has so suffered and won!

Africa.—Yoruba Mission.

DIARY OF BROTHER T. J. BOWEN.

February 23d.—For sometime I have been much concerned about the state of Mrs. Bowen's health. She is now again attacked with ague, attended with symptoms which appear to me highly dangerous.

25th.—To-day we have had an addition to our family, to whom I have given the name of Mary Yoruba, she being the first white child in this kingdom.

26th.—Sunday.—Too unwell to give much attention to the school. The superintendent of my laborers, whose name is Shouade, preached well to the people. He is a promising young man, converted a few years ago at Abbeokuta, and is still a member of the Episcopal Church at that place.

March 5th.—Sunday.—This has been a good, not to say a glorious day. The attendants on the Sunday School are so numerous, that each of our few teachers is thronged by a press of adults and children, and yet all cannot get near enough to learn. They listen to the gospel with deep attention, and the countenances of some indicate not only interest but emotion. I have felt to-day, as I sometimes have at home, just before revivals.

7th.—Several men came and asked to hear the word of God, but an idol procession passing by soon after, all arose and followed it. In Yoruba, as among all other dead formalists, the ceremonies of religion, are its strength and glory.

9th.—Some learned Mohammedans, with several others, came to converse with me. We had a long discussion, and they promised to return. The heathens always side with the gospel. We sometimes have stirring scenes here. If the brethren at home could witness them, I suppose it would arouse the hearts of thousands and send us plenty of help in spite of dreaded fevers. To us it is given not only to believe on Jesus, but to suffer for his name.—Phil. 1:29.

My old friend and benefactor, Bloker, continues to beg for missionaries, but we are not able to supply him. The whole country is open to us; and these are not a dead hearted people, who will hear you with silent indifference. They will argue with you, against you, and for you. I do not have to go out and hunt them up. They come to me in such numbers that I am sometimes obliged to neglect them, in order to prosecute my only study, which is the Yoruba language. Three days ago, I had to cut off an old man, who is a Mohammedan, with a few words. Yesterday he returned at the appointed time, and heard me patiently till I had explained the leading truths of the gospel.

To-day a very interesting looking child about 12 years old, met me when passing through the piazza, who looked as if she desired to say something, but I was busy, as I always am, and passed on. Sometime after, when studying and talking to two or three men, at intervals, I saw her standing at the window. On asking what she wanted, she told me that she had come to hear the word of God. I laid down my books and preached to the poor little girl.—Home and Foreign Journal.

When we are Dead.

1. There will be some honest sorrow. A few will be really sad, as we are robbed for the grave—fewer, probably, than we now suppose. Out of a small circle, how soon we shall be forgotten! A single leaf from a boundless forest has fallen! That is all.

The gay will laugh, when thou art gone,
The solemn brow of care plod on,
And each one as before will share
His favored phantom.

2. But the world goes clattering on as if nothing had happened. If we filled important stations in society—yet how soon others will fill our stations! The world will be a bustling world without us. It was so before we entered it—it will be so when we are gone.

3. When we are dead, affection may erect a monument. But the hand that sets it up will soon be as powerless as ours, and for the same cause. How soon they that weep over us, will follow us! If the marble or the granite long endures, yet the eyes of affection will not endure to read the graven letters. Men will give a glance at the name of one they never knew, and

4. When we are dead, our influence will not be dead. We leave upon the world upon indestructible materials. Our manner of life has been writing them. We have stirred up thought, and awakened emotion. The wonderful machinery of mind has felt our presence. We have pressed the stamp of our character in the warm wax of other sensibilities around us.

Our places of business, our social resorts, may know us no more; but living, accountable beings feel the influence that involves our personal departure.

When we are dead, the kingdom of God will not die. It did not depend on us for existence. And onward it will go when we have ceased to live. Happy, indeed, if it has been the honor and joy of our labors to have promoted it. Blessed is it to be remembered as having loved Zion, as taking pleasure in her stones, and favoring the dust thereof.

Sacred, consoling thought! The kingdom of Christ moves on, when we drop our earthly relations to it.

Other servants of God will rise to all our places. A brighter star may rise for the one that has fallen. Stronger hands than ours may come into the ranks.—Er.

Antidotes for Poisons.

Q. If a person has swallowed a mineral poison, such as arsenic, what is the best antidote?

A. A tea-spoonful of sulphur, or half a tea-spoonful of pearl-ash, or a wine glass of soap-suds.

After a little while, give a table-spoonful of antimonial wine, and plenty of warm water.

Q. If a person has swallowed a vegetable poison, such as sulphuric, nitric, or oxalic acid, what is the best antidote?

A. Lime, chalk, pearl-ash, magnesia, carbonate of soda, or soap-suds, and plenty of warm water; a desert-spoonful of antimonial wine should be added if at hand.

The chalk or lime, &c., unites with the oxalic acid and forms oxalate of lime which is quite innocuous.

Q. If landannum has been taken, what is the best antidote?

A. A tea-spoonful of common mustard, and keep the patient walking.

Q. Chlorine has been taken, what is the best antidote?

A. Ammonia.

Q. If Iodine has been taken in too large a quantity, what is the best antidote?

A. Iron-filings.

Q. If a person feels faint from the fumes of prussic acid, what is the best antidote?

A. To smell the vapors of strong ammonia, which will soon restore consciousness.

Q. How can warts, &c., be removed?

A. By rubbing them with solid potash.

Q. What is the best antidote for verdigris?

A. Sugar, or white of an egg.

Q. What is the best antidote to corrosive sublimate?

A. White of egg, or milk; which will

THE BAPTIST.

TUSKEGEE, ALA.

THURSDAY, JULY 27, 1854

Notice to Correspondents.

Persons writing for our columns will please bear in mind the following suggestions:

1. What you design for publication must be prepared for the press. That is, it must be written in a plain legible hand, properly corrected and pointed and every thing in its place.

2. Your real name must attend every production, you send. Anonymous communications will be rejected. You can apply what signature you please so the real name is in the possession of the editors.

3. Let your communications be concise, avoiding long periods, repetitions, redundancies, &c. Above all things, save us from long obituarial, tedious essays, and long continued series of articles on the same subjects.

Agents for the South Western Baptist.

The following persons have kindly consented to act as agents for us. Payments may be made to them by those who are convenient to them:

Rev. FRANCIS CALLOWAY, *Chambers Co., Ala.*
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Rev. N. H. BRAY, *Manly, Ala.*
TOMAS COOK, *Notasulga, Ala.*
Rev. F. H. MOSS, *Montgomery Co., Ala.*
Rev. JOHN CALDER, *Tallapoosa Co., Ala.*
P. H. DRAKE, *Auburn, Ala.*

Subscribers can also remit money to us by mail at our risk, directing their communications to the *South Western Baptist*, Tuskegee, Ala. And when the amounts sent, do not appear in the receipt list in due time, we wish to be informed of it.

Rev. A. Van Hoose, has removed to this place, and is now the Agent of the EAST ALABAMA FEMALE COLLEGE, and is also travelling agent for the *South Western Baptist*. We commend him to the confidence of the public.

Rev. John D. Williams, is travelling agent for the ALABAMA BAPTIST BIBLE SOCIETY, at Marion, Ala. Also, the authorized agent for the *South Western Baptist*.

Rev. James Davis, of Georgia, is the agent of the BIBLE REVISION ASSOCIATION at Louisville, Ky. His agency extends to Georgia and Alabama. He is also authorized to act as agent for the *South Western Baptist*.

AGENT OF HOWARD COLLEGE

Rev. Z. G. HENDERSON has been appointed by the Board of Trustees, Agent of Howard College, and enters upon the duties of that agency about the first of July. He is commended to the Christian confidence and regard of all our brethren in the State. It is hoped that he will receive the hearty co-operation of all the friends of the College.

H. TALBIRD, President.

M. MARION, May 27th, 1854.

P. S.—Rev. Z. G. HENDERSON, is also authorized agent for the *South Western Baptist*.

PROTRACTED MEETING.

A protracted meeting will be held with the Bethany Baptist Church in Monroe county, near Burnt Corn, commencing on Saturday before the first Sabbath in August. Ministering brethren are especially invited, and all other brethren and ends whose convenience it may suit, to attend. GEORGE L. LEE.

PROTRACTED MEETING.

A protracted meeting will be held with the Calabie Baptist Church, commencing on Friday before the 5th Sabbath in July. Ministering brethren are especially invited, and all other brethren whose convenience it may suit, to attend. J. M. NEWMAN.

Statistics of the United States Census, 1850.

Hon. BENJ. FITZPATRICK, U. S. Senator from Alabama, has brought us under lasting obligations by sending us a copy of this very valuable work.

Communications Deferred.

We had occasion to be absent when the form was made up for our last paper, and were not aware that the obituary notice of our late Bro. Lide was left out until our return. It was postponed the week before because the last part of it came to hand after the matter for the week was in the hands of the printers. We regret its delay but hope it will answer the ends intended. Some other communications are on hand that have been deferred for a similar reason.

A Distressing Casualty.

Dr. THOMAS B. HARDIN, of Auburn, in this county, while out of his buggy near a Steam Mill on Saturday evening and his horse taking fright, was so seriously injured that he died in a few hours.

He belonged to one of the best families near Auburn, who are again clad in mourning for his loss. He was a young man of excellent character, promising as a physician and highly respected by all who knew him. Having lived a virtuous life it is believed that his sudden departure found him prepared for the change.

Rev. S. Remington's Letter on Revision.

Since our last paper went to press, we received a copy of the above named letter for publication. We had seen it before in the columns of the Western Recorder, and had published an extract from it, not feeling that we had room to spare for it. It is, however, an interesting communication, and we should willingly lay it before our readers if it was not so lengthy and if we had not already published a portion of it. As it is, we decline doing so.

We deem it proper to say also that not being yet fully convinced of the propriety of the present Revision movements we are not prepared to enter warmly into its advocacy.

Neither are we disposed to wage a warfare upon it; but we design keeping our readers informed of the most important proceedings, and cheerfully publish such communications as will accomplish this end without crowding out other matter which we regard as more important; and being open to conviction will endeavor to decide wisely in due time whether we should embrace its cause or not.

Brother Stiteler and the Senior Editor.

We publish this week a communication from Brother STITELER, in regard to some remarks of ours some time since, which we deemed it our duty to make, after the publication of a former one from him. It seems that the course of the senior editor has somewhat surprised Elder S., and that the facts to which he refers can have nothing to do "with the form in which he chose to express himself on the doctrine of election." Our reply is briefly this: Elder CHILTON and the senior editor had each agreed to drop the subject in controversy, for reasons which Brother Stiteler "approved." Several months afterward, Brother S. writes a communication under the caption, "Elder Thomas Chilton on Election," which we thought well calculated to excite in Brother Chilton the impression, that while we desired to tie his hands, on that subject, we were willing that others should hold him up to the public at least in an unenviable attitude. Our exception to Brother Stiteler's course arose out of what we conceived a sense of duty to Brother Chilton; and we put it to the candor of Brother S. if we had permitted his communication to pass without a word of explanation, whether Brother C. would not have had cause of complaint?

Again, Bro. S. thinks, that we draw largely upon our fancy when we express the fear that his communication will cripple the usefulness of Brother C. Now, we have no idea that he designed any such thing. Whether we had any occasion to express that fear, let the reader determine, when we state the grounds of it. Brother S. implicitly charged Brother C. with Pelagianism. Now, suppose a stranger to Bro. C. should read that article. He immediately applies to a proper authority, say *Buck's Dictionary*, to ascertain what are the errors of the Pelagians. He finds, among other things, the following:

"That the consequences of Adam's sin were confined to his own person. That new born infants are in the same situation with Adam before the fall. That the Law qualified men for the kingdom of heaven, and was founded upon equal promises with the Gospel. That the general resurrection of the dead does not follow in virtue of our Savior's resurrection. That the grace of God is given according to our merits," &c. Now, we again put it to the candor of Bro. Stiteler, if the imputation of such errors as the above, which constitute some of the fundamental principles of the Pelagians, to a ministering brother, is not calculated to injure him, particularly among strangers?

We can assure our brother that there is no "power behind the throne (editorial) superior to the throne." The only reason why we noticed the communication of "Peace Maker," was, we thought he had unwittingly done injustice to Bro. Stiteler, and we could not permit it to pass without pointing it out. It does seem to us that if Bro. S. will only look again at our remarks upon "Peace Maker's" communication, he is the last man who ought to find fault with us. They were made out of the purest kindness to him.

We hope the above will prove satisfactory. Surely we need not assure Bro. S. that we can entertain for him none other than the kindest Christian consideration.

The Examination at Auburn.

The examination of the Auburn Masonic Female College commenced on Friday, 13th, and closed on Wednesday, 19th. It was our privilege to attend but little upon the exercises, but as usual the classes gave evidence of thorough instruction and did credit to the faculty, whose industry and skill are always a sure guarantee that what is attempted is done, and what is learned is learned well. The address of President LEE to the graduating class and valedictory to the school was said to be a well-timed and able effort. His successor, Prof. DAWKINS, was present and delivered an interesting address also, thus giving evidence that the College, though changing its faculty, will still be ably conducted. The address of RICHARD H. POWELL, Esq., was received with applause. And the procession headed by the Columbus brass band, and composed of the Masonic fraternity and the teachers and pupils of the College, made a very imposing appearance. The whole was followed by a brilliant party at night given in honor of the graduating class.

We regretted that our engagements prevented our being present during the whole of the interesting exercises. And hoping that some friend would furnish us with a fuller report, we have delayed making this expression until just before going to press. We may be permitted to say in conclusion, that the Auburn Masonic Female College is an excellent institution and worthy of extensive patronage. We speak from a knowledge of its history and capabilities.

Fire in Columbus, Ga.

A friend has permitted us to copy the following extract from a private letter, received on Tuesday, and written Monday evening:

"About two o'clock this morning the variety works were fired and burned to the ground. The Palace Mills and dam a little injured—400 dollars will cover this loss. About 6-12 o'clock this afternoon the lightning struck the Eagle Mills and set the lower floor on fire. The fire has just been extinguished. No great loss."

News from China.

We lay before our readers this week another very interesting letter from sister Crawford in China, furnished by our esteemed brother W. W. Paschal. The communication taken from the North China Herald of April 5th, referred to in the letter, would fill about three columns of our paper, and could not go in the present number. Besides, the principal news embraced in it has already appeared in other papers. We shall carefully look it over however, and publish next week such a portion of it as may be necessary to give our readers a proper view of the difficulty with the imperialists. We commend brother Paschal's and sister Crawford's letters to our readers, and invite the sympathies and prayers of all Christians that our beloved Missionaries may be preserved in safety, and the cause of God be promoted in China.

REVIVALS.—Rev. E. W. WARREN writes to the Christian Index, that the Church at Bainbridge, Ga., has been blessed with an addition of 20 members, sixteen of which were baptized. He adds also that the Church at Lumpkin has received 14 by baptism also.

Richmond Baptist Female Seminary.

We take great pleasure in calling the attention of our readers to the advertisement of this institution, which we publish this week. Our Virginia brethren are moving forward with giant strides on the subject of education, male and female. The Female Seminary, which will soon be opened, will be a lasting monument of estimation in which the subject of female education is held. It will be seen that the Rev. BASIL MANLY, Jr., is to preside over the institution. Our only regret is, that such an able and successful minister is called from the pastoral relation to that position. But after all, it will introduce him into a station, only less useful than his former one. The qualifications of Bro. M. for the Presidency of such an institution, are perhaps unsurpassed. We wish him abundant success in his new vocation.

We extract the following description of the Seminary from the American Baptist Memorial, printed in Philadelphia, Penn.:

"RICHMOND FEMALE INSTITUTE.—A new Collegiate Female School, of which Rev. Basil Manly, Jr., has been elected President, has been commenced in Richmond, Va. A liberal subscription has been made for the buildings and endowment, and it is expected that the main edifice will be ready for occupancy in October next.

The plan of the edifice is a beautiful one. The architect, Mr. Thomas A. Telf, of Providence, R. I., was selected in consequence of his experience in school-building; his skill in that department particularly, being attested by the voluntary recommendation of several of the superintendents of public schools at the North. The building, as designed, presents a front of 185 feet. A main passage, running this whole length, gives access to two ranges of rooms in each story. Entering at the centre, a wide entrance leads between two parlors to the hall, or principal school room—a large airy apartment, 60 feet by 40, extending nearly to the rear of the lot; the whole building being thus somewhat in the form of a T. In consequence of the limited time intervening before the proposed commencement of the exercises of the Institute, the whole of this design could not be completed this year. Thirty feet of each wing have been deducted—leaving the front, as at present proposed, 125 feet. The lot, extending from street to street, is in the very heart of the city, yet as retired as the country itself, from all annoyance. The Institute is to be provided with all the conveniences and accommodations which are employed in the best modern establishments of this sort. And the trustees having spared no pains to secure a well considered plan, will be careful to have it accurately carried out. The cost of ground, and of erecting, and furnishing the portion now under contract, will be between \$55,000 and \$60,000. The building will be an ornament to the city, and to the State; and it is believed that the enterprise itself, appealing to so many elevated and honorable feelings, cannot fail to receive, as it certainly deserves, the attention and co-operation of Christians in Virginia. Every motive which urges us to provide for the education of one sex, requires similar care for the other. Nor can any good reason be given for neglecting to provide schools for female instruction, or for assigning them a lower grade.

This is a great and noble enterprise; and if by the blessing of God, the brethren should be enabled to rear up an Institute, where truly elevated learning may be imparted to numbers of young ladies—where sound, practical, energetic characters may be formed, and where deep piety may be planted—all who engage in it will have abundant rewards for all the sacrifices it may require."

Items of general interest.

Rev. B. B. GIBBS, in consequence of the continued illness of his companion, has been obliged to resign the pastoral charge of the Wall Street Church, Natchez, Miss., where he has very successfully labored for some years past. His post office address is North Norwich, Chocomaug county, N. Y.—*N. Y. Chronicle*.

The degree of D. D. has been conferred upon Rev. W. W. Everts of Kentucky, by the Trustees of Franklin College, Indiana.

The same degree was conferred upon Mr. Hall, President of Granville College, by the Trustees of Shortell College.

Rev. GEORGE B. TAYLOR, son of the Cor. Sec. of the Foreign Mission Board, Rev. James B. Taylor, and a student of the University of Virginia, was to be ordained a minister of the Gospel and become the Pastor of the Mountain Plain or School Baptist Church in Virginia.—*True Union*.

On last Lord's day, Elder R. Ryland, the Pastor of the first African Church, Richmond, Va., baptized over 20 candidates; Elder J. Porter, Pastor of the Second African, 10; and Dr. Howell, at the Second Baptist, 1.—*True Union*.

CARRYING OUT THE PRINCIPLE.—The Christian Observer (Philad.) says:

"A minister and member of the late General Assembly from Mississippi, remarked to us that the last public service he performed before leaving home was to baptize several negro children (the children of servants) on the faith of their Christian masters."

MINISTERIAL ORDINATION.—We extract from a letter of Rev. W. S. Barton of Greensboro, Alabama, the following information:

"Yesterday (July 16) we set apart to the work of an Evangelist, our esteemed brother Seals, at the call of the Greensboro Church. Bro. Seals was a student of the Theological Department of Howard College, and from his deep and ardent piety promises much usefulness to the Church. His field of labor will be in the Southern part of the State. As brother Talbird failed to be with us in consequence of illness, he was set apart to the work by Rev. E. Baptist, D. D. and myself. The Ordination Sermon was delivered by Bro. Baptist."

Dr. TENNELL, Editor of the Christian Review, at the late Baptist Convention of Connecticut, announced that anti-slavery was his first love that he had backslidden from it; but that he now has returned to it and stands on the same platform on which he stood fifteen years ago. The Southern patrons of the Review will mark this avowal and act accordingly.—*Southwestern Baptist*.

Rev. A. S. MORRALL has baptized fifteen persons at Darien, Ga. He writes to the Index that the Church building is undergoing repairs.

Our New Advertisements.

Please notice the following new advertisements which appear in another column.

DRS. PURYEAR & SIMMONS, Dentists, Tuskegee, Ala.

JOHN H. MARTIN, New York, former publisher of our paper.

POMROY & GREGORY, Montgomery, Ala.

THOMAS J. NICKOLLS, Esq., Tuskegee, Ala.

R. F. STUBBS, Va.

UNIVERSITY OF NASHVILLE, Tenn.

RICHMOND FEMALE INSTITUTE, Va., Rev. B. MANLY, Jr., formerly of this State is Principal.

THE TUSKEGEE MALE INSTITUTE, Wm. Johns Principal. Mr. J. is a ripe scholar and worthy of extensive patronage.

OUR BOOK TABLE.

LECTURES ON THE BOOK OF DANIEL, by REV. JOHN CUMMING, D. D. Published by Lindsay & Blackiston, Philadelphia: 1854.

Dr. Cumming is a spirited writer, and while we find the work before us, having, however only read it in part, yet to be highly entertaining and possessed of considerable merit. At a subsequent time we may cite it again when we shall have had time to peruse it fully.

THE OLD BREWERY AND THE NEW MISSION HOUSE AT THE FIVE POINTS, by LADIES OF THE MISSION. Published by Stringer & Townsend, New York.

This work is neatly executed and written in an interesting style and is doubtless worthy of extensive sale. We cannot however speak of its merits with confidence until we have read it through.

The two works above named have been laid upon our table by A. P. FRYSTER, Esq., of Montgomery, Ala., who is extensively engaged in the sale of books, and who keeps constantly on hand the assortment of works in almost every department of literature, which he sells at reasonable prices, and whom we can commend as worthy of extensive patronage.

Our time is so occupied with editorial duties, that works as large as the above must abide their time for our perusal, and we cannot afford to endorse them until we know what they contain. This is our excuse for not giving them a fuller notice now.

FORTIETH ANNUAL REPORT OF THE AMERICAN BAPTIST MISSIONARY UNION. Held at Philadelphia, May 16—19, 1854, is an unbound book of 162 printed pages.

THE MISSIONARY MAGAZINE, for July, 1854, comes to us this time in an enlarged form containing as it does nearly 150 pages, embracing nearly the same matter as the work above named.

COMMUNICATIONS.

For the South Western Baptist.

The Senior Editor and Peace Maker.

Dear Brethren:

In your issue of the 8th inst., I notice an editorial under the caption "Elders Stiteler and Chilton," which is followed by an article from a correspondent who styles himself "The Peace Maker."

I confess that I was somewhat surprised at the course of the Senior Editor, especially as my letter had gone out to the world with the approval of his junior colleague. I presume the circumstances alluded to by Bro. Henderson were known not only to myself but to every one acquainted with the whole controversy. I was aware of the arrangement with Bro. Chilton: I was also acquainted with the circumstances of Bro. Chilton's dissent, challenge and the Senior Editor's declaration, whose course I also approved. I also know that the discussion was prevented by one of the Proprietors of the paper. But what these facts can have to do with the form in which I chose to express myself on the doctrine of election, I cannot imagine.

When the Senior Editor fears that my letter, published June 1st, will have a tendency to cripple the usefulness of Bro. Chilton, he unquestionably makes a large demand on his own fancy. How could this result possibly follow, even if intended? Nothing is stated in my letter concerning Bro. Chilton's views, that was not known before, and published to the world in your own paper, and by Bro. Chilton's desire. No new issue is made, no falsehood stated, no unkind language used. The matter is very plain. Bro. Chilton had seen fit to dissent from certain Calvinistic views expressed in your paper. Although the dissent was uncalculated for, as no one was responsible for these sentiments but their author, yet you did not deprive him of the right to repudiate your views, as he felt it his duty to do. But when I desire to express my dissent from the views of your Corresponding Editor, the question is changed and the Senior must regret its publication and take refuge behind the Junior who had permitted it to see the light. I hope for the independence, character and usefulness of your paper that there is not a power behind the throne (editorial) superior to the throne. If it were desired to allow this question to rest, where was the necessity of thus bringing it before your readers? Why did you not allow the effusions of the "Peace Maker" to go forth alone, to receive such notice as they deserve? Had you taken this course, I would have allowed the matter to drop, but as "Peace Maker" has been heralded by your regrets, and his article may receive some importance from this association, I shall write a few words to him before I close.

After referring to the circumstances already mentioned, your correspondent expresses the pain he felt when he read my letter, his mortification that I wrote it, and his surprise that you published it. I regret that such has been the effect upon the mind of your correspondent, but I trust that his pain and mortification have long ago disappeared. It seems that Bro. Chilton "was not so presumptuous as to speak for the ministry of Texas or any of them," and of course it is meant that I was presumptuous. There is a reason for this difference. Bro. C. was not authorized to speak for the ministry of Texas; I, on the contrary, was authorized by several of the most prominent ministers of our State, so that I spoke not only of myself but also for them. As to waiting several months after Bro. C. had ceased to be Corresponding Editor, I simply remark that I was not aware that Bro. Chilton had ceased to occupy that position, until informed by the article of "Peace Maker." I gave in my letter, reasons for my delay perfectly satisfactory to an unprejudiced mind.

Did the "Peace Maker" possess a "conscience void of offense" when, by implication at least, he attempts to make the impression that I teach the misanthropic positions alluded to in his language? He must have known that such positions could not be inferred from my letter. I presume also, he would find it difficult to point to any "old Calvinistic creed" which declares that "there are infants in hell a span long." It is a common practice of Arminians and their Apologists to pervert, by innuendo, insinuation and false inferences, the teachings of Calvinists who declare that.

My object in publishing my letter was not, as is intimated, "to set brethren at variance," nor is it the tendency of that production. A ghost has been conjured up which has no existence but in the dreamy fancy of "Peace Maker." The sincere hope, expressed by your Correspondent, that "Bro. Chilton will furnish an example of forbearance in suffering this matter to pass in silence, by which our young Bro. Stiteler may profit," is rather remarkable, as a rich example of silence is here given in about one column of fiery sympathy. Though I do not think I shall stand in need of forbearance in this matter, from any quarter, yet I would suggest that Bro. C. can best accomplish this desire by constituting the "Peace Maker" his champion, in which case I certainly shall suffer very little in or out of Texas.

I shall not attempt to examine the "nutshell" containing three kernels on the subject of election, presented by "Peace Maker," as any one can see at a glance, that the true question in dispute is not presented. The announcement of those three propositions does not determine whether he is a Calvinist or Pelagian.

In regard to discussing this subject, I simply add that I have not desired or sought to discuss it with any one, because I am so engaged that I can give very little time to such things. Still I shall always claim the right to announce my sentiments, or to dissent from the published views of any man whether in Texas or out of it, if I see fit to do it; and I may further add, that I am so confident in the power of God's Truth, that I shall never fear to defend any doctrine contained in the Bible when assailed or threatened.

A word in regard to the spirit of "The Peace Maker." He evidently means to hurt some one by harsh and pointed language. I do not suppose that he will allege that his production is a good illustration of the name he has adopted. If he writes more, let him adopt either a better style, or another signature. I shall not condescend to use his weapons. I am not accustomed to them. Out here, we do not regard them as evidences either of talent or piety. Nothing is gained by low wit, sarcasm and harsh language, although expressed in true "Hindustan" style. I close by kindly suggesting to him the employment of such language as shall best illustrate the name he has assumed, and show him to be in truth a promoter of Peace.

J. B. STITELER.

Independence, Texas, June 30th, 1854.

For the South Western Baptist.

CLINTON, Ala., July 20th, 1854.

MESSRS. HENDERSON & WATTS:

Dear Brethren—I enclose you another interesting letter and an extra of the N. C. Herald, just received from our beloved sister Crawford. She says, "Don't be alarmed about our safety." I do feel that there is danger and I trust that all Christians and friends of the Missionary cause, and especially the personal friends of our Missionaries in China will daily remember them at a throne of Grace, that they may yet be the instruments, in the hands of God, of the conversion of thousands of Chinese that now know no God.

Yours affectionately,

W. W. PASCHAL.

SHANGHAI, April 11th, 1854.

Dear Bro. Paschal:

The Chinese troubles which have hitherto affected us but little except as spectators, have assumed a serious aspect. The nature of the change with its causes you will learn from the enclosed N. C. Herald's extra. No one who justifies self-defense, can do otherwise than approve of the course foreigners have been forced to take in this very unpleasant affair. They were wantonly attacked with murderous designs and as there were more thousands of imperial soldiers than hundreds of foreigners including soldiers, merchants and all other residents, nothing but the prompt and stern measures adopted would have been sufficient. It is thought that in the battle of the 4th inst., there must have been at least three hundred imperialists killed. There were two foreigners killed on the field, and a number of others severely wounded, some of whom may yet die of their wounds. We hope the matter is at an end and henceforth foreigners will be let alone; still it is thought best to guard the foreign town very closely. There is no certainty in war—we know not what hour will change the whole affair. The imperial fleet, which has been under English guns for a week, is to day conditionally returned, and the British authorities have secured to the imperialists an armistice with the rebels until they (the imperialists) shall have removed and rebuilt their encampments. This measure, Capt. Kelly, commander of *Plymouth* refused to do as he thought he would thereby acknowledge himself to have been in error in breaking up the old encampments, which he is unprepared to do. The American Missionaries all now (excepting one family) on the premises of the Episcopal mission, have no guard. For three nights during the most exciting season we had a guard from the *Plymouth*. It is generally believed that the Chinese authorities had, before the outbreak, fully determined to exterminate the foreigners at this point. If they have not, since the display of foreign tactics, changed their minds as to the desirability of this measure, they certainly have as to its practicability. But thanks be to our Lord, our trust is not in an arm of flesh—it is our delightful privilege to trust in the God of nations and of armies.

We enjoy our accustomed health. Mr. C. though he cannot preach regularly on account of the frequent difficulty and danger of going into the city, preaches when he can get in. The people listen with more than usual interest. We apprehend pestilence here this Summer. We may go to Pootoo or Ningpo, in the hottest months.

Do not be alarmed about our safety. I am feeling quite brave and cheerful. Remember us to all the kind friends.

Yours truly,

MARTHA F. CRAWFORD.

W. W. PASCHAL, Esq.

For the South Western Baptist.

Alabama University.

Messrs. Editors:

Permit me the use of your editorial, so convenient, so handsome a compromise between the egotistic first person and the indefinite third, while I sketch for your columns, a few notabilities of the late commencement exercises of the State University.

Imagine our feelings when we found ourselves exulted by our people, comfortably seated in our own vehicle, with one at our side endeared by a devotion peculiar to her sex unremittently accorded through long years of trial and self-denial in the work of the ministry, on our way to the great literary festival of that noble, Catholic institution! While we love the Denominational Institutions throughout the State, and believe that as a general rule, institutions of learning do best under their auspices, we recognize a place and a sphere for such institutions as the University of N. Carolina, S. Carolina College, and our own State Institution.

The exercises connected with commencement, though not so largely attended by strangers as on some former occasions, were of unusual interest. The speeches both of the Junior and Senior Class exhibited special proofs of the grand aim of the College, mental training.

Among the addresses which we heard, those of Mr. R. K. Hargrove, before the Literary Societies, and of Col. A. J. Pickett before the Historical Society, especially interested us. Of the commencement sermon, we cannot speak. Prof. Barnard's discourse before the Phi Beta Kappa Society, we heard only in part. Mr. Hargrove selecting the hackneyed theme of Education, managed to make an address of great interest, exhibiting a power of thought, a perfection of training and a fearlessness of sentiment, we greatly admired. He is an alumnus of the University, expected to devote himself to the ministry. Says the Tuscaloosa Monitor, "It is with a just satisfaction that the early friends of this noble Institution see the evidences of the great good it has already done, in producing able and useful men in all the professions of life, and especially in the ministry." We were also informed that among the present undergraduates are several looking to the ministry.

We may add, that a regular prayer meeting is kept up by the students, often attended by large numbers of the irreligious. Col. Pickett's theme was the "History of Historians" of the Eastern hemisphere—of Moses, Herodotus, Thucydides, Sallust, Livy, Tacitus, Caesar, Robertson, Gibbon, Hume, Macaulay. The Col.'s person is partly and attractive, the compass of his voice fine, its tones rich; upon the whole, we have heard few men better calculated, with proper diligence, to succeed in every thing that pertains to a manly and grave eloquence. His theme was too comprehensive—he indulged in too many episodes, which, however interesting in themselves, are likely to mar the unity of a performance. Had he occupied but an hour with some one of the great historians sketched, he would have been more edifying to the accomplished and well-read audience he addressed. With these abatements, the performance was able, unique, and graphic in a high degree, pervaded by noble, generous and Christian sentiments. We felt a peculiar interest in the effort of Alabama's historian as we have learned that he is a self-made man, whose want of early culture is rapidly being compensated for by a devotion deep and fervent as woman's love at the shrine of learning. We felt no ordinary gratification, in seeing his success publicly rewarded by the University on Commencement day in his investiture with the body of a member of the Republic of Letters.

We cannot close these hasty sketches without paying a merited tribute to the unpretending refinement, simplicity and taste, so characteristic of the citizens of Tuscaloosa, as to strike the most careless observer. May her memory grow greater in the recollections of those who have enjoyed her hospitalities, and mingled in her polished society with the lovely foliage that adorns her streets.

T.

For the South Western Baptist.

CARLOVILLE, July 12th, 1854.

Dear Brethren:

In my card addressed to the Churches of the Alabama Association I see that the sum is printed one thousand dollars. ONE HUNDRED DOLLARS was what I intended to write. Be so kind as to publish this as a corrective.

Yours truly,

C. F. STURGIS.

For the South Western Baptist.

Notice.

A SITUATION WANTED.

A YOUNG LADY educated at the North, who has for several years been engaged in teaching, and who is well qualified to give instruction in French, Music, and the higher branches of English, desires a situation as Teacher in a Southern family or Institution.

Best references given if required.
Address Elder R. F. STUBBS,
Shackelford's K. & C. Co., Va.
July 28, 1854-4w.

More New Goods!

POMROY & GREGORY have just received a fresh supply of Gent's Linen Drawers, super plain and fancy, white and brown, half Hose, and Linen caps, Hdk's, &c. &c.
Montgomery July 27, 1854. [ul3]

ATTENTION.

RECEIVED this day a fresh supply of Gent's Linen Drawers, super plain and fancy, white and brown, half Hose, and Linen caps, Hdk's, &c. &c.
July 27, [ul3]. POMROY & GREGORY.

JOHN H. MARTIN.

(Eagle Hotel), N. YORK CITY.
Printers, or other Correspondents, will please address me as above.

I am now prepared to attend to all orders for T. P. E. PAPER, &c. from Printers and others, and they will find it considerably to their advantage to send me their orders and let me make for them the best bargains to be had here.

Second hand materials very low for cash.
New York, June 10, 1854.

UNIVERSITY OF NASHVILLE.

MEDICAL DEPARTMENT.
THE Fourth Annual Course of Lectures in this Institution will commence on Monday the 30th of October next, and continue till the first of the ensuing March.

ROBERT M. TROTTER, M. D., General and Special Anatomy.
J. B. LINDSEY, M. D., Chemistry and Pharmacy.
C. K. WINSTON, M. D., Materia Medica and Medical Jurisprudence.

A. H. BUCHANAN, M. D., Surgical and Pathological Anatomy.
THOMAS R. JENNINGS, M. D., Institutes of Medicine and Clinical Medicine.
J. C. WATSON, M. D., Theory and Practice of Medicine.

JOHN M. WATSON, M. D., Obstetrics and the Diseases of Women and Children.
PAUL F. EYE, M. D., Principles and Practice of Surgery.

WILLIAM T. BRIDGES, M. D., Demonstrator of Anatomy.
The Anatomical rooms will be opened for students, on the first Monday of October.

A full Preliminary course of Lectures, free to all Students, will be given by the Professors, commencing also on the first Monday of October.

Arrangements have been made to accommodate the students in the most comfortable and convenient manner. Amount of Fees for Lectures in the University is \$105. Matriculating Fee, (paid once only) \$5; Practical Anatomy, \$10; Graduating Fee, \$25.

Excellent Board can be obtained for \$3.00 per week. Further information can be obtained by addressing the Dean.

J. B. LINDSEY, M. D.

Dean of the Faculty.
Nashville, Tenn., March, 1854. [ul34]

RICHMOND FEMALE INSTITUTE.

The Richmond Female Institute will be opened for the purpose of instruction, on Monday, the second day of October next.

It was organized with the view of elevating the standard of education for young ladies. The grounds and buildings have been planned, after consultation with eminent Teachers and Architects, so as to provide ample accommodations, especially adapted to the purpose, and to combine all the modern improvements. Every provision will be made, at the expense of about fifty thousand dollars, to promote the health, security, and comfort of the pupils, and to supply abundant facilities for instruction. The building itself, when completed, will be an ornament to one of the most beautiful and delightful parts of the country. It is in close proximity to the capital Square, the new Public Square, the Athenaeum and Churches of the various denominations; and though so central and accessible, is by a happy combination of circumstances, almost as retired as a mountain retreat.

The President Rev. Basil Manly, Jr., in resigning the charge of the First Baptist Church, Richmond, Va., to take the control of this Institute, was influenced by the conviction that Female Education demands the most careful and judicious management, and that the instruction of young men and women should be conducted on a high and liberal scale, in conjunction with the most efficient intellectual culture, as important as that of the other sex.

Every effort will be made to make the facilities of instruction as liberal as those afforded to young men in any of the Colleges of our land.

A course of instruction has been marked out embracing the whole range of studies from the rudiments of the Latin and Greek languages, to the highest attainments in the liberal arts, and the sciences of the mind.

The young ladies who board in the Institute will be regarded as members of the family of the President. The effort will be made, not merely to inform the mind, but to form the character; to inculcate the principles of Christian principle; to accustom the pupil to act right, because it is right; and to impart to her the habits of industry and economy, and to give her the habits of cheerful piety, which from woman's highest honor, and are in the sight of God of great price.

Terms.
Half payable in advance, Oct. 1, 1854; the remainder March 1, 1855.

PREPARATORY DEPARTMENT.
English, Latin, French, &c. \$30 00
French, &c. 10 00

COLLEGIATE DEPARTMENT.
English and Scientific Studies, &c. \$50 00
Ancient and Modern Languages, &c. 20 00

ONE YEAR'S DEPARTMENT.
Music—Piano, with use of Instrument, &c. \$70 00
Organ or Harp, &c. 80 00

Drawing, Painting, Embroidery, &c. \$20 to 50 00
Board, fuel, lights, &c. included, 20 00

No extra charges. Pupils provide Books and Stationery at their own expense. In case of protracted sickness a deduction will be made for absence. Applications for admission, or inquiries in regard to other particulars, may be addressed to Rev. BASIL MANLY, Jr., President of the Institute, Richmond, Va.

J. B. JETER,
President of the Trustees.
July 17, 1854-3w.

A. C. MCINTYRE, DAGUERREAN GALLERY.

OF MONTGOMERY, ALA.
BEGS leave to announce to the citizens of Tuskegee, and vicinity that he is fitting up a SKY LIGHT GALLERY,

over the store of Messrs GUNN & ADAMS, where in a few days he will be enabled to furnish the best style of the ART. A beautiful assortment of frames and cases on hand of every style, also a fine assortment of Jewels for Daguerreotypes, Lockets, Breastpins, Seals, Rings, &c. &c. The public are invited to examine specimens.

April 6, 1854.

ELECTION NOTICE.

WE are requested to declare the name of JOHN E. BILBO as a candidate for re-election to the office of Clerk of the Circuit Court of Macon county.

Camp Meeting.
The Baptist Camp Meeting will commence on Friday afternoon before the first Lord's day of September. The Wrentham Camp-ground is five miles South of Marietta, and near the terminus of the Wetumpka Plank Road. Our preaching brethren, and the community at large, are respectfully invited to attend.

C. WELCH, Pastor.

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