

## TERMS.

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Three Dollars, if paid within six months from the time of subscribing;

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TAKE NOTICE.—We repeat, ALL LETTERS ON BUSINESS, containing names of subscribers, money, &c., should be directed to Rev. J. H. DE VOTIE, Treasurer of the Alabama Baptist.

## Church Members and their Ministers.

## A. COLLOQUY.

Scene.—Deacon Stephen Martin's store, in the bustling village of—, in New Hampshire. Present, brother Reuben Jones, sitting on a barrel of flour, brother Jared L. Smith, sitting on the counter, brother Geo. Orlow standing against the desk, and deacon Martin behind it, just receiving brother Orlow's bill.

Jones. Deacon, don't you think it strange, our minister preaches so much from notes when he knows so many of us are opposed to 'em?

Dea. Why—yes—I—should think he would preach more without them, and I have told him so, but he thinks he knows better than we do how to preach.

Smith. I have told him the same thing, and he said to me he thought he could preach better to us 'em sometimes.

Jones. Sometimes! he scarcely ever preaches without 'em.

Dea. I think he uses them more than he did when he first settled among us.

Jones. That he does! Why the first year he didn't use 'em much. Once in a while he would have a little scrap of paper, but now he uses 'em every Sabbath.

Smith. I guess not every Sabbath!

Jones. Well, I guess he does. I don't believe there has been a Sabbath for the last two months, but what he has said—deacon?

Dea. Well I can't say to that. I have not taken particular notice to see whether he uses them every Sabbath or not, but I know he uses them a great deal more than he did. I don't think it will do any good to talk with him any more about it—I have, two or three times, and have made up my mind to let him take his own course; for he has a right to preach as he chooses.

Jones. I know he has a right to, but I should think he would want to please the people.

Smith. I tell you he thinks he can preach better if he uses notes part of the time.

Jones. I don't care if he does think so; he can't. It looks to me like obstinacy, to be preaching from his old papers all the time, when he knows we don't like it. Now, if I was a minister, I should want to please the people, and I should think I ought to please 'em when they support me, and do as well as we do by our minister.

Orlow. Hold on, brother Jones. I don't see as it looks at all like obstinacy. You go too far in talking so. Now I believe our minister preaches for our good; and if he can preach better from notes, I'd rather he would use them. I am sure you cannot say he is at all confined to them. He can judge much better than either you or I can, in what manner of preaching he is most likely to prove successful in doing good. And as to pleasing the people, I think he does wish to please us, and strives to please us as much as any minister would. And as to support, a minister ought not to feel that he must succumb to every whim and caprice of his people, because they pay him a salary for his labors in the gospel; for is not the 'workman worthy of his reward?' I don't think we do so wonderfully well by our minister, either. I think we pay him too little, and I don't think he has the church vote to increase his salary to \$100, and would pay my part towards it; but I know he has hard work to get along. Why the minister at— has \$100 a year more than our pastor, and that church is not as able as ours. He can get more too, for the church in the city of—, you know, offered more than \$250 more than we give him, and yet he refused to leave us. I believe that he is a truly pious man, and that his whole soul is bound up in trying to do us good; and I do think it is best to make so much fuss about such a little thing as using notes; and if all the time was spent in prayer, that is spent in finding fault, I think much more good would be accomplished.

Jones. I am sure I don't want to find fault, and I am sorry you think so, brother Orlow; but I know what I like as well as other people; and I'd rather he'd preach without notes. It never seemed to me like preaching, when a man had paper before him.

Orlow. Well, if you don't want to find fault, why do you find fault? Any one to hear you tell about your pastor's obstinacy, and using such harsh kind of words, would suppose you found pretty serious fault. It seems to me that you are making a great deal ado about nothing. Why, only look!

what is the trouble? Our pastor preaches from notes—little skeletons of sermons. I do not believe he has preached six sermons that were all written out, since he came here.—He takes a half-sheet of paper and doubles it, and on that puts down the head and leading remarks, and then preaches from it; and this seems to be a small matter for you to talk so harshly about. Pray what would you do if he read his sermons word for word, as many ministers do?

Jones. I wouldn't hear him at all. I shouldn't feel it my duty to go to meeting.

Dea. You said brother Orlow, our pastor has hard work to get along; I did not know that before; at least I did not know any particulars about it, although deacon Addison hinted something of the kind to me.

Orlow.—Well it is so. At the close of this last year, he was behind \$73 to my certain knowledge, after being as prudent and economical as he could.

Dea. Was it so? Well what was done about it?

Orlow. I was not going to tell you that, but as long as you have asked me, I will. Four or five of us made it up to him.

Dea. It is singular that I never heard anything about it.

Orlow. Not very singular either, because we concluded to say nothing about it at the time. But it is no matter now, as our society meeting comes to-morrow evening, and then as I suppose deacon Addison told you, we are to see if something can't be done in the way of increasing the salary.

Dea. Yes, deacon Addison said something about it a few days since, but there was so many customers in just then, that he had no chance to tell me any particulars. I did not know why the salary was to be raised, though I supposed our pastor had complained that it was too little.

Orlow. No he did not complain. He said not a word about his pecuniary matters, till one day we were at his house, deacon Addison asked him in his good humored way, 'how he made ends meet.' He then told us how he was situated. Deacon Addison then turned to me, and said, 'Brother Orlow this won't do! He must not have his mind worried about how he is going to get his bread and butter.'

Dea. I supposed he lived comfortably on what we paid him; but if he don't I have no objection to his salary being raised, and I am willing to help.

Orlow. That's right. I don't think there will be any difficulty in doing what is right for him. Come brother Smith are you going home.

Smith. Yes (Getting down from the counter). [Exit Orlow and Smith.]

Jones. Well, deacon, I believe Orlow thinks our minister is perfect. Everything that he does is right. I thought he'd fall in with us about the notes; didn't you?

Dea. No for I knew he did not care whether he used them or not.

Jones. If I had known how he felt, I shouldn't have spoken so, but I supposed he felt as we did. I wish it didn't trouble me so much, but I hate notes. I don't believe a man can be under the influences of the Spirit when he uses notes.

Dea. Tut, tut! You are now certainly going too far. Your putting down a few thoughts on paper, cannot interfere with the Spirit's influence, for as brother Orlow says, he uses only short notes. It is very different from writing his sermons, and reading them word for word. I wish, however, he would throw his notes entirely aside, and then no one would complain; but it is of no use to say any thing to him on the subject.

Jones. I don't want to say anything to him. But what do you think about raising the salary?

Dea. I think it well to raise it, if he can't get along with what he now has. Although I don't exactly like it, their not consulting me, I must say I admire their generosity in raising that \$73. I expect deacon Addison paid at least half of it, for he is the most liberal and kind hearted man I ever knew. I believe if he had but half a loaf in the world he would give it away to any one who needed it. He is blunt enough it is true, but it is always blunt kindness, and blunt goodness.

Jones. I should think our minister is paid enough. Here comes brother Smith back again.

Smith. (Entering.) I forgot my flour; I want twenty eight pounds, deacon.

Dea. I must say I should think it would be tough work for him to get along. I can't support my family on any thing like his salary.

Jones. Ministers, you know, ought to be more prudent than other folks.

Dea. Ministers must have something to eat and wear, as well as other people—they cannot live on air. I'll trouble you to get off this barrel, as I must unhead it to get brother Smith's flour.

Jones. (Getting off the barrel, and leaning on the counter.) Can't live on air! I never heard a word on't before.

Dea. Well, I can't pay any more,—ministers must come down in their notions, and not be so extravagant.

Smith. Our pastor isn't extravagant, is he?

Jones. Yes; they all are.

Dea. I don't think you do right to say so; I never heard such accusation against

him. Just tell us one thing in which he is extravagant.

Jones. I can't stop now. (Taking out his watch.) I must be going towards home.

Dea. That's a good good off. You are in a great hurry all at once. You can't mention one thing in which he is extravagant.

Jones. Perhaps I can't mention anything pettier, but I mean ministers must come down, and live more like their people.

Dea. Live like their people! I guess our minister would jump at the chance to exchange living with some of his flock.

Jones. I'll talk with you some other time, but I must go now.—[The Unique.]

## Ruin, Ruin and Reform.

Ruin works ruin, and ruin, when it comes in sudden and awful manner, sometimes works reform. So it has been in Pittsfield. On the last Saturday evening in December, a citizen of that town bought rum, drank it, and lay down intoxicated with his head on the rail, where it was crushed by the approaching engine. The whole town was electrified, and within a week a large meeting of the citizens was convened to adopt measures to prevent the further illegal sale of ardent spirits in that town. Resolutions of the most decided character were passed, one of which was, 'that a committee be appointed to ascertain, if possible, where, and by whom, the intoxicating drink was supplied, that has brought a fellow-being, in general conduct useful and respectable, to a shocking and untimely grave, and unutterable distress upon an innocent and helpless family.'

The closing resolution was, 'that the breach of any public law in a community like ours, where the people are the makers of the law, is a high offence against and dangerous to the best interests of such a people—and this meeting will unite, and will endeavor to unite others with them, as ONE MAN, to sustain and vindicate the same.'

The Pittsfield Eagle, from which we obtain the facts, says:—His Excellency Geo. F. Briggs seconded the resolutions in some eloquent and touching remarks, in which, after narrating the destitute condition of the family of the deceased, the aggravating circumstances of his death to his family, and the desolation and woe it had brought to the hearts of wife and children, he called upon every friend of humanity to come forward and lend his aid in drying up this prolific fountain of wretchedness. He said, that from the moment he had first heard the shocking casualty which had brought a fellow-being to an untimely end, the question had been forcing itself upon his heart with inconceivable weight. Who did the deed? One such case has, Monday, Madam Pongrov arose early in preparation for the week.—His wife had prepared the morning meal, and he himself awoke his children, calling them to rise and breakfast with their father, for a whole week would pass before he should eat with them again. The following Saturday evening the table was again spread, and the children and wife impatiently awaiting the return of husband and father, sat around the fire to welcome his coming.—The sound of footsteps near the door, greeted by the cries of 'Father has come,' brought the intelligence of his awful death, and from that hour sleep had not fallen upon the eyelids of that wife, nor the sound even of childhood's gladness been heard within that dwelling.

Who did the deed? Who robbed those children of a father, and made that wife a widow, perhaps a maniac? It was not the ponderous engine, rushing with whirlwind speed over its iron road. It was the vender of intoxicating drinks—the man who, in defiance of all laws, human and divine, scattered around him the seeds of temporal and eternal death. For all the wealth that liquors brought, and sold have ever earned, said Gov. Briggs, I would not stand in that man's place.

Rev. Mr. Todd, among other very truthful and forcible remarks is reported as saying 'If I rightly understand His Excellency, Gov. Briggs, he said something about the quarter of a dollar which the man made, who sold this bottle of rum to the man who is now among the dead. I am not, Mr. Chairman, in the habit of dealing in such articles, but I presume this estimate is far too high. I presume that a nine-pence is all that could be the gains on it. A nine-pence. And life, and blood, and soul, and eternity—a widow left penniless, and orphan children left to want, to be pointed at, and told that their father died a poor drunkard all this—for a nine-pence! And would you or I, or any man here, take a world and all it contains, and be in the situation of that widow, or have our families in the situation of that family? for what would you be the man who sold that bottle of spirits? For what would you own that nine-pence? Oh! if the man be here who owes it and has got it, let him look at it! Don't you see the blood on it? In your bar room by the cask, don't you see the with eyes and the pale face of the broken hearted widow! Can you look up and see written on those heavens, no drunkard shall inherit the kingdom of God, and then rejoice that you have cut one more such off from life and hurried him to judgment? Where will you hide that nine-pence, from which the blood will not wash?

Mr. Chairman, are those scenes to be repeated and is our iron path through this village to be a Golgotha, or shall a voice go from this meeting that shall stop this cruel business? I see around me the fathers, the brothers, the sons, the heart and the strength of Pittsfield. It is in the power of this meeting to say what shall be done; and it will be decided before we leave this room. The vote now to be taken will be like this:—I never heard such accusation against

which to bind the Destroyer, or it will unharness a demon who will mock at us, laugh at the wail of the widow and the fatherless, and revel in blood! Sir, if I do not greatly err, this meeting are impatient to express their hearty approbation of these resolutions, and their determination to stand by them, and I will not keep them longer from the expression.'

The resolutions were adopted by acclamation, without one dissenting voice.

No more violations of law it is presumed will occur in Pittsfield, by the sale of intoxicating drinks. But are there not other places where the traffic is carried on, illegally, and by men who, 'for a nine-pence,' would deal out death and woe, like that which has come upon the Pomeroy family? And if there are such, in city or country, why will not the friends of temperance stop them at once—stop them before they have made another nine-pence in their horrid traffic. It can be done,—it ought to be done. The fresh blood of the murdered, and the despairing groans of the maimed, and the shrieks of the victims just made, demand that it should be done. And let it be seriously considered, that those who, having law and justice on their side, let men tread in the miseries and sport with the lives of their neighbors, are responsible in a high degree for the consequences.—[Boston Recorder.]

## The World's Conversion.

This generous and bold idea, started afresh within the last half century, was perhaps never gaining expansion and interest more rapidly than at this moment. Though 'there are many adversaries,' the believer in Revelation yet knows, that the sacred truth and all-powerful renovating Spirit of Heaven, lighting even upon these, can at any hour soften their hearts, slay their prejudices, enlighten their darkness, change their purposes, and cause them to act in sweet harmony with the designs of infinite benevolence. And the general voice of the pulpit, the press and other powerful organs of moral influence, the cheering success attending every Christian effort, and the new and wide openings of Providence in almost every land, as well as among those who traverse the ocean, all seem to indicate that the object of the world's conversion to christianity is indeed one to be looked at by the intelligent as a great reality. Some of the meetings held in this city, the forepart of the week, by different denominations, in reference to this great object, were characterized by unusual interest. Those in Becker St. church were attended by large audiences and about twenty clergy, many of whom, in connection with other appropriate services, made addresses, full of interest, fresh intelligence, solemnity and power.

The exercises of Monday forenoon, were opened with prayer by Dr. Mason, pastor of the church. After which, among others, the Rev. Dr. Armstrong, Secretary of the American Board, made some communications of thrilling interest, especially in relation to India.

Next to China, he said, India is undoubtedly the most important portion of the Pagan world. In its widest extent, including beyond the Ganges, it has a population of 150,000,000—more than half the Pagan population of the globe, exclusive of China.

Of this vast population, 100,000,000 are the subjects of a Christian government, and the remainder are so under its influence, that the Christian missionary is protected from violence, and may go every where preaching the Gospel with as much freedom and security, as if it were a Christian country.

India, said he, is the Fatherland of idolatry. There it has been systematized, fortified by argument, illustrated by literature, and interwoven into the whole fabric of social and domestic life, in a manner elsewhere unparalleled. Thence it has gone forth over the vast regions lying Eastward and Northward. The most popular form of idolatry in China and Japan (Buddhism) had its origin in India. Hence, every blow struck there, reaches the heart of that vast system of error and sin. The downfall of idolatry in India, would be felt through the Pagan world.

It is not surprising then, that missionary effort has been largely concentrated on India. There are good reasons for it. Different societies sustain from 150 to 200 ordained missionaries in that country. The American Board has seven important Missionary establishments in this part of the Heavens world,—viz. two in the Mahratta country, three among the Tamil people, one in Borneo, and one in Siam. These missions, as well as those of other Protestant Societies, find great encouragement to press onward in their work. This is especially true of British India. The very favorable change in the policy of the colonial government, and the spirit and course of the British residents, within a few years, is truly wonderful.

Thirty years ago, said Dr. Armstrong, the authorities set themselves in determined opposition to missions. And the British residents looked on missionaries with scorn and hatred. When Wilberforce and his associates gained that victory in the British Parliament, by which India was thrown open to Christian effort, their most formidable opponents were men who had resided in India; and their opposition, both in the debates and through the press, was bitter indeed.

Now, British residents are taking a deep interest in the cause of missions. One of them has lately contributed ten thousand dollars. And in the extreme north of India they have, of their own accord, formed a

Himalaya Missionary Society, and are supporting a mission among the hill tribes, amid the lofty peaks and deep glees of the snowy mountains. And the colonial government of Ceylon, at its southern extremity, have, within the last year, passed laws for the protection of Christian worship among the natives, from any annoyance by heathen rites, and requested the different missions to undertake the education of the young,—offering them an annual appropriation from the Treasury, in proportion to the number of schools they will sustain. These facts strikingly illustrate the change that has taken place in a few years.

The power of missionary effort on the mind of India, is also seen in the opposition it has awakened among the shrewd supporters of the ancient superstitions. The crafty Brahmins no longer pass by the missionary with silent contempt. They have entered the field of argument, and are laboring to refute the Gospel, and sustain idolatry by the press. In the Mahratta country alone, there are ten periodical publications of different kinds and in various languages, that have this as one of their objects. They republish the stale sophistry of Paine and Voltaire. Meanwhile the Lord smiles with peculiar favor on the labors of our brethren. More converts from Heathenism have been added to the churches in the Mahratta country in the last two years, than in all the previous years since their formation. The same remark is true of the Madras mission among the Tamil people. Indeed the missions are suffering, and some of them are in danger of being altogether broken up, by the growth and prosperity of their work calling for labors entirely beyond the strength of the missionaries. They are compelled to turn a deaf ear to the importunities of thousands, who ask for the bread of life, while they are sacrificing health and life, by excessive toil. And unless the Christians enter into this work with more of the spirit of their Master and supply unper resources of men and funds for its support, we have reason to dread the greatest disasters.—So far has the progress of the work abroad outstripped the growth of missionary feeling and prayer, and effort in the churches at home.

Dr. A. also referred with much interest to the progress of missions in the Society and Sandwich Islands, in Oregon, and also in New Zealand,—where he stated that above five hundred had been baptized during the year 1843, by an evangelical Missionary; and he concluded by saying, with solemn and affecting emphasis,—the grand obstacle to the spread of the Gospel in the Pagan world, at this hour, is the unbelief and worldly mindedness of our hearts, and our reluctance to self denial and prayer for the world's conversion. A revival of the missionary spirit in the churches of this land, a baptism of the Holy Ghost, like that of the day of Pentecost, would be felt, as life from the dead, through the vast regions where so many millions of our own brethren now sit in darkness and under the shadow of death.

In addition to this outline, we have also sketches of interesting and eloquent remarks made by others on this occasion, which may give hereafter.—New York Mercury.

## Oaths for Professors of Religion.

MESSRS. EDITORS.—I have frequently noticed that those professors of religion who were accustomed to profanity previous to their conversion, are sometimes almost at a loss to know what words to substitute in the place of their former asseverations. They cannot be content with simple statements, or express their various emotions, by an oath. For be it remembered, that to confirm an assertion, or any emotion, by anything, is an oath to all intents and purposes. It is as much an oath to say, 'by my shoe' or 'by the great horn spoon,' as it is to use profane language in the name of the Deity. This the Saviour intimates in the following: 'But I say unto you, Swear not at all: neither by heaven, for it is God's throne; nor by earth, for it is his footstool; neither by Jerusalem, for it is the city of the great King. Neither shalt thou swear by thy head, because thou canst not make one hair white or black; but let your communication be, Yea, yes, Nay, nay; for whatsoever is more than these, cometh of evil.' I italicize the last clause to call attention to it. James also makes a similar statement to that of the Saviour. He probably heard something of this Christian profanity. Hear him: 'But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea, and your nay, nay; lest ye fall into condemnation.' 'Neither by any other oath.' How plain!

I have for some time past noted the oaths of professors of religion, and as it may, perhaps correct some faults, I will give you readers a short list:—By George, by Judas, by Joe, by Hannah, by Harry, by heaven, by jinks, by Holland, by Jimminy, by Jerry, by James Rice, by mighty, by thunder, by jolly, by juniper, by granny, by golly by gumpy, by the horn spoon, by the hokey pokey.

I might give many more, but this must suffice. There is a modification in assertions found in the following: 'I row, I saw, I sawny, I van, I rum, I swan, I sninks, I snup.'

Christians sometimes use other expressions which violate the rules of Christ and James, such as, 'gorram it, luddy, (for Lord), couldn't it, goffy, darn it, mercy on me, land, my soul, Lord o' mercy.'

I hope that these few words will set such

to thinking, as are addicted to the use of any of the foregoing expressions. Christians, 'swear not at all.'

## Popery Adverse to Liberty.

Popery is adverse to liberty, civil and religious, because hostile to the Bible; because it is a system of impurity and falsehood; because it stands opposed to the most endearing relations of domestic society; because every true catholic is a slave, in the body and soul, to a foreign lawless tyrant; because no papist, remaining such, can be credited in any oath of allegiance which he may take to a protestant government. This last remark is verified by that well known dogma of popery: 'No faith shall be kept with heretics.' This maxim is not a dead letter. It is constantly and every where enforced, and every papist has it penalty enjoined upon him to swear to any lie which may promote the interests of the 'mother church,' and so far from regarding such false swearing as criminal, the papist is taught to regard it as laudable and meritorious. 'Thus,' says an article in the Appendix to McGavin's Protestant, published in 1833, 'a papist, according to the Jesuit casuistry, is bound to swear that his friend is a lawful voter, although he is perfectly aware that he is not naturalized. In a court of justice also, he is not accounted an offender by the Roman priest although he has wilfully and corruptly perjured himself, provided his object was to release a fellow papist however guilty, from punishment. In all these and similar cases he is dispensed to attest in any manner, whatever the exigency of the case may require, and in all other cases his oath is a nonentity.' There is one sweeping canon which combines the whole, 'Every oath made by a papist to protestants, whenever the pope or his priests judge it necessary, is declared, ipso facto, to be null and void.' No true son of the pope therefore, can be bound by any oath or obligation, to a protestant government. He may swear to reject allegiance in foreign power, and assume the legal obligations of an American citizen, still he is in his sympathies, in his superstitions, in his conscience, in his hopes and his fears, subject to a foreign despot, bound to the papal throne, and compelled by spiritual terrors, to obey his mandates. In Italy, in Ireland, in France, in Spain, the Romish priests have stimulated their vassals to hold in the utmost detestation and scorn the protestant governments of the earth, and have taught them to disregard the laws of those governments. Our own republic is not an exception, unless it be in the way of incur-hurled at any other protestant government. In this condition of things it becomes a question of great moment, how shall we treat the papists who come among us? That we ought to do them good none will doubt. But what part shall they be permitted to take in the affairs of government; in filling important offices and controlling legislation? To what are they entitled as foreigners, retaining their foreign preferences and alliances? What can we, what ought we to do, as a people set for the defence and perpetuity of republican liberty, and that close and inseparable connexion with the Bible, and the protestant religion? These are great, grave questions, and they demand the profoundest legislative wisdom, and ought to be made a matter of prayerful study by the whole American people.—[Boston Recorder.]

## Whisperers in the House of God.

The editor of the 'Western Star' makes this just remark, 'I have often thought that if certain young people knew how painfully conspicuous they render themselves, especially in a small congregation, by whispering during the solemnities of divine services, they would surely reform.'

This whispering and smiling however, is not confined altogether to young people during divine service, we fear there are those, whose age and experience in divine things, ought to teach them better, but who are shamefully guilty of one or both of these practices. It is more particularly observable before the commencement of the services. On entering the house of God and seating themselves, after offering up some silent devotional exercise, it is no sooner ended, than they commence with their nearest friend or neighbor in the pew or on the bench, a familiar conversation in a whisper, which is often loud enough to disturb those around them, who are endeavoring to prepare their hearts and minds for the solemnities of the service. What their conversation is about, we are not prepared to say, it may be profitable, but it is more likely to be unprofitable, and we are sure of one thing, that the mind is not any better prepared for prayer and for hearing the word of God, after this whispering and smiling.

We would not be censorious without sufficient cause, but depend upon it there is too much reason for this fault-finding, and our readers know it. Reform is needed here, as much as in many other habits which distract the church and in which the members are found dissipating.—[Record.]

## American and Foreign Bible Societies.

Two correspondents of the Commercial Advertiser have attacked with much malignity, the American and Foreign Bible Society, and have been answered with strong point and argument by 'A Friend' of that institution. We are persuaded that the result will be not only purifying of a character but the vindication of Society before the public from all the injurious aspersions which have been made upon it.—Baptist Advocate



## THE ALABAMA BAPTIST.

MARION.

Saturday Morning, February 16, 1845.

## NOTICE.

Mr. DAVID GORDON, of Mobile, is authorized to receive any money due the Howard College for Theological purposes.

WM. N. WYATT, Treasurer.  
January 18, 1845.

The Directors of the Alabama Baptist State Convention, will remember the meeting called by the President, to be held in Marion, on Saturday, March 1st. It is desirable, that every member of the Board be in attendance.

NOTICE.—The Board of Directors of the Baptist State Convention of Alabama is hereby notified of a meeting to be held in Marion, Perry County, Ala., on Saturday 1st day of March next.  
J. HARTWELL, Pres.  
Jan. 16, 1845.

## Biblical Literature.—Interpretation.

In our last, we spoke of certain moral qualities, the possession of which is of paramount importance to every student of the scriptures.—There are also literary qualifications almost indispensable to the professed interpreter of the sacred writings.

I. An interpreter should be well skilled in both the Hebrew and Greek languages, so that he may distinguish between the idioms of each, and rightly interpret both. The object of interpretation is the examination and explanation of words by grammatical principles; and as the sense thus discovered is the true and only proper sense, it follows that a grammatical knowledge of the language of the text is indispensable to the task.

II. Rhetoric and Logic furnish valuable assistance. That portion of rhetoric which treats of the meaning and nature of tropes is the most valuable to an interpreter. The rules laid down in rhetorical treatises, respecting the different modes and beauties of style, and especially respecting similitude or beauty of sentiment, will also be found of great assistance in the interpretation of those instances that so frequently occur. Logic will help him to distinguish between the ideal of things and the sounds of words; to form an accurate notion of words by collecting their scattered portions into an aggregate whole; or by deducing them from examples in which they occur; as also in expressing those notions briefly and clearly; to distinguish between similar ideas, lest, being deceived by ambiguity, he should confound things that are essentially distinct; to analyze the arguments and reasonings of the sacred writers; and to detect and reconcile apparent discrepancies.

III. In order to avail ourselves fully of the aids for ascertaining the sense of the text, some previous acquaintance with historical circumstances is indispensably necessary. How can any one be competent to form a judgment on the nature of those examples which a writer may furnish of the signification of his terms, if he has no antecedent knowledge of the subjects to which such writer alludes? How can any one discover the scope of an author's reasoning, if uninformed of his subject?

To illustrate the importance of the kind of knowledge referred to, we may instance Psalm 139: 6.—"Let them be as the grass upon the house-tops which withereth afore it groweth up!" To understand the allusion here, the reader must know the manner of building houses in the East, with their roofs flat and covered with earth.—The grass growing on these roofs, exposed to a vertical sun, withers away, almost as soon as the blade is seen to spring from the light soil in which it grows. So in Psalm 133, the reference to the ointment which ran down Aaron's beard, and to the dew of Hermon, will be wholly unintelligible to one ignorant of the anointing of the High Priest with oil, and unacquainted with the fact, that Hermon is a lofty mountain, wet with a heavy deposition of the night-dews. Another passage of a similar character is found in Ezek. 9: 2.—"And behold six men came, &c. and one man among them was clothed with linen, with a writer's ink-horn by his side." This carrying an ink-horn by the side, appears strange to one ignorant of the fact, that to this day, among the Persians, Arabs, and other Orientals, professional writers wear the materials for writing in their girdles. In 1 Cor. 9: 24-27, there is an allusion to the Grecian games, to understand the beauty and point of which, the reader must be acquainted with the subject. A similar reference is found in Heb. 12: 1-7.

From these examples, we perceive the value of a knowledge of the history, religion, manners, customs, civil and physical geography, chronology and general archaeology, of the people to whom the Bible immediately relates, as well as of the particular circumstances under which its several books were respectively written. The religion, manners, customs, and the social and political condition of a people, necessarily exert a powerful influence on their literature; and this was pre-eminently the case with the Hebrews. With but an imperfect and confused knowledge of these things, there, we shall meet difficulties at every step, and strive in vain to unravel the sense of the inspired penman.

The student may consult Josephus, Jabn's Archaeology, Horne's Introduction, Encyclopedia of Religious Knowledge, Robinson's and Olin's Travels, Butler's Classical Atlas.

Express Mail.—The Post Master General has established an express to run from Covington, Ga., to Montgomery, Ala., so as to have letters forwarded 48 hours earlier than by the ordinary mail conveyances. Letters must be pre-paid, and marked Express, in order to go by this line.

## Fire at Wetumpka.

From the Wetumpka Argus and Whig. Extra. We learn that a most destructive fire occurred in that flourishing town on the morning of the 29th ultimo, laying in ashes two-thirds of the business part of the place.

One ware-house, with the cotton in it, some 2000 bales, was burnt. The post-office, the American Hotel, and the Whig printing office, were all destroyed. It was only by extraordinary exertions that the other hotel, the Argus office, the store-house of Mr. Douglass, and the bridge, were saved.

The total loss is estimated at \$260,000, of which \$65,000 was insured.

The publication of the Whig will speedily be resumed.

A BENEVOLENT ARRANGEMENT.—A Captain Trotter has purchased a house near Barnett, England, and has furnished it in excellent style throughout, for the reception of infirm clergymen and foreign missionaries on leave of absence from tropical climates. Here, these individuals are maintained without charge, and supplied with every thing requisite to health and comfort.

Mr. GORDON.—During the late visit of this distinguished Lecturer to Philadelphia, 1000 names were added to the Temperance Pledge.

## Lottery Tickets.

The melancholy consequences of engaging in the purchase of Lottery tickets have been painfully illustrated in two recent instances.—The first is the case of Mr. A. H. Lovett, First Teller of the Commercial Bank, Albany, N. Y. A defalcation of \$35,000 has been discovered in his accounts. This amount he has embezzled from the funds of the bank, to supply the means of purchasing tickets, in lotteries. As is common, in all speculations of this kind, his tickets were blanks, and of course, he was constantly paying out money, while he received none in return. And, as usual, his propensity to try his luck, only grew stronger, the more it was gratified, till, having expended all his own property in this ruinous species of gambling, he appropriated large amounts of the funds entrusted to his integrity and honor, to enable him to persist in his career of infatuation and of crime. He will soon suffer the penalty due to his misdeeds.

The second case, is that of Mr. Foreman, who having become a defaulter to the amount of \$1500 through lottery speculations, committed suicide. He was about 45 years of age, and has left a wife and family.

Cases like these are constantly occurring, yet some of the States are so blind to the pernicious effects of Lotteries, that they sanction them by legislative enactments. So far from receiving the sanction of our legislatures, these sources of crime and ruin should be prohibited under heavy penalties.

For the Alabama Baptist.  
Mississippi Valley.

On this extensive region of country is fixed the eye of the statesman, the philanthropist and the christian, with intense gaze of hope and expectation than on any other portion of the globe.—The population has been from year to year increasing with unexampled rapidity. Some 50 years ago the population did not exceed 140,000, now it may be fairly estimated at over 7,000,000. The increase for the last 20 years having been estimated at 100 per cent. in ten years. Should the increase continue to go on only at the rate of 75 per cent. in ten years, the population of the Valley in 1855 will be about 13 millions, and in 1865 upwards of 22 millions, which is greater than the whole present population of the United States; and by the close of the present century, upwards of 100 millions will probably occupy this great Valley.

Every thing resulting from human skill and enterprise, is advancing with corresponding celerity and vigor. The ultimate destiny of these United States is inevitably associated with the future condition of the western valley; hence the interests of the North and South are centered here and the exertions they are now making and for several years past, through moral and religious influence, sufficiently indicate the immense importance of the West to the country and to the world.

At the birth of John the Baptist, the people wondered and enquired, "What manner of child shall this be?" So may we ask, in looking over the mass of mind in this fertile valley, WHAT MANNER OF PEOPLE SHALL THEY BE?

If a great responsibility rests upon the parent to cultivate the mind of his child and to train it up "in the nurture and admonition of the Lord," for future usefulness and happiness, and much is depending upon the parent as to the character and influence his child shall possess and exert—so, how great the responsibility resting upon all those who know, love and profess the truth, to use every mean in their power to enlighten the understanding and to bring that truth before this mighty mass of mind.

What manner of people shall they be? we ask again. Shall they be *Atheists*, *idols*, *Mormons*, *Catholics*, *Campbellites*, *Universalists*, *Unitarians*? What answer will my Baptist brethren make to this? Will they not respond and say, No! No!—we will give them *Bibles*, *Missionaries* and an *Enlightened Ministry*, and then pray the descent of Holy Spirit to render these means effectual to the salvation of this immense Valley and these United States?

In the Alabama Baptist of the 1st inst., I find the following quotation from a Roman Catholic paper published in Boston, called the "Pilot."—"Romanists should control and sway the destinies of the far West. The (Roman) church has a right to claim the immense Valley of the Mississippi." These emissaries of the Pope go to work, as though they meant what they said, and build *chapels*, *cathedrals*, *monasteries*, *colleges* and *schools*, throughout this delightful portion of the

globe—and, painful to relate, that hundreds of Protestant children are found in their schools and are trained up in their dogmas. Did such parents ever ask themselves the question, What manner of child shall this be? I fear not, or they would not be found under such guardians.

We rejoice to know that in the ten States and two Territories of the Mississippi Valley, the Baptists now number one-fourth of the communicants in Evangelical churches. They now have more than 4000 organized churches and 228,000 communicants, with only 2,535 preachers (ordained and licensed). More than 1000 churches are now wanting pastors, many of which would support them, in whole or in part could they obtain men well qualified for the station. For preparing our young ministers for this work, we hail with joy the great

WESTERN BAPTIST THEOLOGICAL INSTITUTE located at Covington, the centre of this great Valley, and trust the effort now making to endow its professorships, will meet with the success it unquestionably demands—and that the magnitude and importance of this enterprise will be realized by all our brethren and receive their prayerful attention—and we earnestly hope that their reflections will lead them to corresponding action, in aiding to mould the infant, but giant-like growth of the Western Valley—that the "Man of Sin" may be foiled in his purpose, and may never sway his sceptre over us and our children.  
SAM'L. WILSON.

Marion, Feb. 5, 1845.

## For the Baptist.

## Music in Families.

Mr. Editor: Having had occasion during the ten last years of my life to travel in most of the United States, I have been favored with an opportunity of extensive observation. Very frequently I have been pleasantly struck with the increasing progress and effectual power of vocal and instrumental music. It gives me much pleasure to say that in Marion, music is taught as a science, (for it truly is such,) and that its march is onward, parallel with other useful branches. May its course continue onward everywhere, till thousands and tens of thousands shall avail themselves of its blessed influences. Yes, till all interested in its deep and soul-stirring harmonies shall join in the grand choruses of Heaven!

The few remarks I now offer from observation and experience, are more particularly addressed to parents and guardians, respecting the culture of vocal and instrumental music in families.

And first, Music is a talent which every child has, in less or greater amount; a talent to be watched by parental care, and to be accounted for to the Giver, as for all his other talents bestowed upon men.

Again: The early culture of musical talent in children, is a point of far higher importance than has ever been fully appreciated by parents. Let it be begun at the same time with the culture of all the other talents God has given them.

Again: The encouragement of the profession of teaching music, is an important duty of parents and guardians. Do not look on a teacher of music, male or female, in the use of the voice or instrument, as seeking your patronage for something which is not an equivalent to the compensation asked. The livelihood of a good teacher of music is as honestly and honorably gained as that of a person of any other profession, which deals with the mind and cultivates the taste.

Again: The cultivation of both vocal and instrumental music in families, is desirable and wise. The same bountiful Providence who has given voices, has also led to the invention and combination of instruments, which assist very much in bringing out a more complete development of musical talent. The most rapid advancement in this science is made when both the powers of the voice and skill of the hands are cultivated at the same time. Give your son a flute and your daughter a guitar or piano-forte, or an "Eolian Piano," which is preferable—let them have instruction in instrumental music, and let them understand that you wish and expect improvement through the means thus furnished.

Again: Music in a family is the means of promoting health and domestic cheerfulness.—A musical family will, in spite of cares, perplexities and trials, be a cheerful family. Not gay, do I mean, for there are many points of difference between cheerfulness and gaiety; but cheerful in that sense of the term which implies good spirits and freedom from what Robert Burns calls "carking care," and in which needless depression of spirits and morbid melancholy are kept out of a family. You can have the sunshine of cheerfulness in your bosom during the most cheerless, wintry or stormy days, if you but have music. And, if affliction, by some trying providence has caused tears to flow, or an aching of heart and sorrowfulness of spirits, music, coming to the aid of divine consolation and the sympathy of friends, will be a sweet soother of the pain which is experienced and lighten the weight which oppresses the soul.

Again: Music promotes good nature in a family; and in this world, where there is so much of old Adam manifested in a thousand ways, as well in the family as elsewhere, any thing which will promote good nature should be prized. If a breeze spring up, sing a song; play a march or a waltz: for who can be mad in the midst of music? or fret and scold with sweet sounds falling upon his ears? or keep up sour and mulish manners when the very air around him is bland with the soft, rich and delicious notes of the Eolian Piano, as an accompaniment to a well cultivated voice?

P. S.—As I have alluded to the beautiful instrument called Eolian Piano, or Piano-forte, cantate, I remark that it possesses many advantages over any one instrument now in use. It is equally well adapted to fairy-light, sober secular

or church music—having qualities of tones suitable for the lively waltz and the choral harmony of Old Hundred or Dundee. As a proof of which I refer those interested, or who desire to be such, to the one connected with the "Judson Institute." The united, acting powers and deep organ tones of which, as exhibited by the skill and in connection with the supreme voice of Miss Bates, will be a rich treat to all lovers of sweet harmony.  
O. V.

Marion, Feb. 10, 1845.

## For the Alabama Baptist.

## Alabama Convention.—The Index.

Brother Jewett: There is an article in the Baptist of January 4th, taken from the Christian Index, which probably would have appeared without note or comment, had you not been in the same faith. And why? Because you published some just strictures from your correspondence "Z." upon an article in that paper on another subject, written in the same style and spirit of the one I am now reviewing. Now, how you could disparage of brother Baker's "flourish of trumpets" about the Theological School at Pensfield, and believe he did not manifest a proper deference towards institutions of like character, and yet approve of the same spirit towards other States and portions of the dominions of Jesus Christ, is somewhat remarkable!

This only by the way. For my business at present is with the article alluded to. It is a passing compliment paid the Alabama Baptist State Convention, for the resolutions passed and the course it pursued at its late session, in regard to the decision of the Board of Managers of the Home Mission Society, in the case of Mr. Reeves. With the Index this is the very thing. "Our Alabama brethren have taken a correct view of our relations with the North." I suppose he means by our "Alabama brethren," the Convention. If he means the brethren of the State at large, he may be mistaken. The subject has not been investigated—it has been brought before one Church or Association—it is of late occurrence. There is probably not half the "Alabama brethren" that know anything about it. It is true the Convention did pass mild and respectful resolutions, condemning the decision of the Board. Much as I respect the piety and wisdom of those brethren, I differ with them on this subject. And why? Because, first, the Board are not to blame—they acted according to instructions given them. And, second, the action of the Convention was too hasty.

He then enquires, "What position Virginia will take." It is likely a more respectful one than Georgia. "The North seem to think they can keep her in tow." She has wisdom enough to govern and keep herself in "tow," without dictation. "Kentucky is in leading strings."—Yes, she is in the "leading strings" of wisdom and prudence, and men who so remain. "Tennessee is an infant that may be wheeled and kept quiet with panaches, for a while at least." Very respectful indeed! If he intended this for wit, it is no subject upon which to bestow it. "The Carolinas, Georgia, Alabama, Mississippi, Louisiana and Arkansas, will probably be disfranchised." It should be remembered that the "Executive Committee of the Georgia Baptist State Convention" is not in the "Carolinas," neither is the Christian Index published there. The Biblical Recorder is published in one of the Carolinas, the editor of which, though severe upon fanatical northern men, yet thinks there is some salt in those parts, and that the matter may be settled without threats and denunciations. If the "Carolinas" listen to him, will the Index disfranchise them; or, will it be feeding them with "panaches"? Georgia has spoken in a voice of thunder through her "Executive Committee"; but it is probable the North will not disfranchise her. She may return her good for evil. Alabama has remonstrated rather than threatened. By waiting a time with patience for this she may be heard. As to Mississippi, Louisiana and Arkansas, if they have had any action upon this subject, I have not seen it. "Is possible if they say nothing about it and keep in 'tow,' they will be permitted to live in the world."

There is a political feature stamped upon the face of all this, which I dislike. Let political demagogues talk about North and South, East and West, Slavery and Anti-Slavery, disfranchising, &c. &c.; but for Christians, North or South, to talk thus, is out of the question. In these things, we are ahead of political demagogues, they are following in our wake. The children of this world may divide the earth into petty States and Kingdoms, saying "thus far shalt thou come and no farther;" but the children of light should set no geographical bounds to the Kingdom of Heaven—let it be a united whole from the "rivers to the ends of the earth,"—the reverse of this is worldly. "In this matter, North and South are equally to blame. We be unto the man born North or South of Mason and Dixon's line—better that a millstone were hanged about his neck and he cast into the depths of the sea!" We be unto the "Southern Pastor" going North, or the "Northern Pastor" coming South! Alas, for the book published in either latitude! And has it come to this? "My soul come not thou into their secret." H. E. T.

Taladega, Ala.

## REMARKS.

We cheerfully insert the above, as we are desirous that the brethren should always have the privilege of laying their views before the churches, through the columns of the Baptist.

H. E. T. will perceive that a meeting of the Board of Directors of the Convention is called by the President, at which a decision will be had in regard to our future operations.—Esa. Aza. Bap.

"Quacks and deceivers always deal most in general principles, honest and wise men know and feel their weaknesses, and prove them by facts."

## From the Independent Monitor.

Mr. KITTRELL's Report.

Pursuant to a resolution passed by Mr. KITTRELL of Greene, and adopted by the House early in the session, the Speaker appointed a select committee consisting of Messrs. KITTRELL, Dunn of Mobile, Walker of Lawrence, Judge of Lowndes, Paison of Bogart, Brandon of Madison, Treadwell of Barbour, Allen of Randolph and Smith of Marengo. Thursday last, Mr. KITTRELL from the committee, made the following—

## REPORT.

The select committee to whom was referred the resolution inquiring into the expediency of prohibiting the further introduction of slaves into this State, except by actual emigrants or settlers have had the same under consideration, and have instructed me to submit the following bill and report, and recommend their passage.

Your committee have given the subject that deep and anxious reflection to which its vast importance so justly entitled it; and in view of the existing, and still increasing evil growing out of the constant and rapidly increasing number of slaves which are being introduced by emigrants, non-resident owners and traders, deem the subject one which imperatively calls for prompt and efficient legislation.

Your committee have not arrived at this conclusion without a proper sense of the delicacy of the subject, and a proper view of it in all its bearings. They do not feel it necessary, on the present occasion, to enter into an argument in defence of slavery. It is sufficient for us to know that it exists among us—that it is guaranteed to us by the constitution under which we live—that it forms one of the features and conditions of our political compact. The highest judicial tribunals of our country have solemnly decided that the exclusive control and management of the institution belongs to the States in which it exists. That to regulate and control it is a matter of internal police with those States, and is to be judged of by them as a matter of necessity. That it is perfectly within their constitutional competency to enact such laws as they may deem necessary to the proper preservation and direction of said institution. In 15 Peters, 508, Groves et al. vs. Slaughter, we find the following opinion delivered by Justice McLean:

"The power over slavery belongs to the States respectively. It is local in its character and its effects; and the transfer or sale of slaves cannot be separated from this power. It is indeed an essential part of it."

"Each State has a right to protect itself against the avarice and intrusion of the slave dealer: to guard its citizens against the inconvenience and dangers of a slave population."

"The right to exercise this power is higher and deeper than the constitution. The evil involves the prosperity, and may endanger the existence of a State. Its power to guard against, or to remedy the evil, rests upon the principle of self preservation—a law vital to every community, and especially to a sovereign State."

These being, then, settled constitutional principles, your committee would represent that in accordance with them, most if not all of the slaveholding States have enacted laws to regulate and control the introduction of slaves within their territory; and otherwise remedy the evils arising from this source.

It is the opinion of your committee, then, in the case under consideration, it resolves itself into one of expediency and necessity to be determined by the circumstances.

That the constant and rapid introduction of slaves amongst us, particularly by non-resident proprietors and traders is becoming an evil of serious magnitude, it would be unbecomingly to deny. We are satisfied of the fact both from our personal knowledge, as well as from information contained in memorials from the sections of the State which feel most sensibly the grievance. It may be expected that we enumerate some of the evils complained of from this source. The increase of slaves and the concentration of slave labor on the rich lands of our State, from the South Atlantic States, most soon, if not arrested by legislative interference, convert the fertile soil and sunny climate of that highly favored portion of our country into one vast unbroken negro quarter.

Already are the very foundations of society disturbed by it. Numbers of our valuable citizens of moderate estate have been driven from our borders by this cause, and those who yet remain, who once enjoyed the benefit and blessings of good society, must endure the privations and inconveniences brought about by this means, or else dispose of their lands at a sacrifice to those wealthy non-residents, and seek a position free from those evils. Thus they are forced, by causes which they cannot control, to leave the land where are the attachments of their early life, and the delightful recollections of their maturer years. Besides this evil, another, though not so serious in a social or moral point of view, is still one of deep interest to us in a financial sense.

There is a large amount of our staple produced annually on our farms, and sold in Mobile and New York and other places, the proceeds of which are expended in other States, to build up and beautify their cities, and to add to their comfort and wealth, while the said owners are exempt from the performance of either civil or militia duty in our State, and from most of the burdens imposed on our own citizens. Your committee think under this state of things, the non-resident enjoys a monopoly of privilege contrary to the true spirit and genius of our institutions. Shall we then, possessing as we do the conservation powers, sit still and see this tide of ruin deluging our land, and not lend a hand to stay its progress? Shall we fold our arms and mourn a ruin which we might obviate by proper legislative interference? Shall we sit quietly and see our State annually drained of her wealth, and her soil impoverished and exhausted, much of her valuable population banished from our borders, to seek a home in strange lands among strangers?

The Rochester Democrat says: A very fatal epidemic called the malignant typhus has—same, we presume, which was so generally known in this vicinity last winter—prevailed to an alarming extent in Palmyra. Many persons have died, and a large number are sick.

We trust not. Humanity and sound policy alike forbid it.

We are told as a compensation for these privations and inconveniences, we are furnished with additional sources of taxation.—Your committee regard this as more specious than solid. We consider any advantage so obtained as more than counterbalanced from the fact of the depreciation in the price of our staple, from an excessive production, caused by a transfer of slave labor from the poor lands of the South Atlantic States to the more genial climate and fertile lands of our region. At a time like the present when such a disproportion exists from this cause, between the supply and demand for our staple, it would seem anything but good policy to add to the evil by the continued introduction of that kind of labor into the State in which we depend for the culture of this article. Your committee need not pursue this argument farther. It is already felt with a painful force in those sections of our State where principally exist the evils complained of, and ought to be remedied; and we think it addresses itself, indirectly, with a force that should not be disregarded, to those portions of our State where the slave population is scarce, and where they are proportionately exempt from these evils;—for our interest, we conceive, as citizens of the State, is no identified that all must share to some extent in any course of policy that may affect us for weal or for woe.

Your committee have not been able to satisfy themselves that it is within the constitutional competency of the legislature to reach the non-resident proprietor who already has property amongst us. They would leave that an open question. But it is clearly the right to prevent an increase of the evils complained of, by enacting laws inhibiting the further introduction of slaves into the State except in the manner provided for, and the true interests of the State and the happiness of her citizens would be promoted by the passage of such laws.

Your committee are aware that an apprehension exists with some that any action of this kind, on the part of our State, would be a concession to that spirit of ill-directed and misguided philanthropy called abolitionism—which, forgetful of its duties and requirements at home, is ever abroad seeking to dispense its charities. We are of opinion that to refuse to act, whenever a conviction of its necessity shall arise, would be much more a concession to that wild and reckless spirit of fanaticism which at all times deserves a rebuke at our hands.

We are of opinion that no such timidity as this should mark our councils. That it would be unbecomingly freemen "who know their rights and dare maintain them." That in our conduct on this, as on every other occasion, we should act without regard to that feeling which in its practical operation would violate all right, outrage all feeling, crimson our very hearth-stones with the blood of those most dear to us, and destroy the brightest and best hopes of every friend to peace and social virtue.

In view of these facts your committee would submit the following bill and recommend its passage.

P. W. KITTRELL, Chairman.

## From the Baptist Record.

## Recommendation of the Psalmist.

The following communication was received before we left Philadelphia, and might have received an earlier insertion had we been at our office. It speaks for itself and does credit to the head and heart of the writer, who is the Pastor of the First Baptist Church Louisville, Kentucky. He is a Virginian by birth, raising and education, and therefore we hope will escape the thrusts of the redoubtable champion of the Index who delights to run a tilt against every Baptist minister who was born north of a certain line, and happens to approve the Psalmist.

It is proper to add that the church of which he is pastor adopted the Psalmist, sent to our depository and obtained a supply. A large number of copies have been called for in Kentucky within a few months past.

To Elder J. M. Peck:—

Dear Sir:—Some time during last year I received a copy of the Psalmist from the Publishers, desiring if I approved it, an expression of my opinion. I have delayed an expression of my opinion until now, that I might be able thoroughly to examine the book. I have given it an attentive examination, and I unhesitatingly pronounce it unequalled. Whether it be considered as a book of sacred poetry, or as adapted to refine the taste, and promote the interest of our denominational worship, it stands unrivalled; and must supersede the use of every other Hymn Book ever published by the denomination east, west, north and south, see the propriety of sustaining one Hymn Book common to the Baptist church. The work has merited and will succeed. Sincerely yours,  
A. D. SEARS.

Louisville, Ky., Aug. 12th 1844.

## MAN A WORLD.

Man is a little world, consisting of heaven and earth, soul and body. Let us seriously consider our structure, and say, to our Creator's praise, "We are fearfully and wonderfully made."—and observe our mean original, and yet the curious structure of the body of man, made of the dust of the ground—and a very unlikely thing to make a man of—but the same infinite power that made the world of nothing made man, its masterpiece, of next to nothing. He was not made of gold dust, powder of pearl, or diamond dust, but common dust of the ground. Our foundation is in the earth, and our fabric earthly. Our fathers are in the earth, and our final tendency is to it—and what have we to be proud of then.

The Rochester Democrat says: A very fatal epidemic called the malignant typhus has—same, we presume, which was so generally known in this vicinity last winter—prevailed to an alarming extent in Palmyra. Many persons have died, and a large number are sick.



### Foreigners in New York.

According to an article in a late number of the New York Express, there are four thousand three hundred and forty four paupers and prisoners in the city of New York, showing an increase of nearly one thousand since last July. A large majority of these are foreigners. Of the 1,419 convicts in the penitentiary, 1198 are foreigners, and but 338 Americans. There are 602 children supported by the city, at the Farm School, 487 of which are the children of foreigners, and most of them illegitimate. Of the latest-born infants at nurse at the city's expense, 32 are the children of foreigners and but two American.

The expense to the city of New York of supporting the foreign paupers is somewhere about \$300,000 per annum, we believe. If a law were enacted, compelling every master of a vessel who brings immigrants to that city to pay a commutation of five dollars for every passenger before he is permitted to leave the ship, it would defray the expense of maintaining the foreign paupers. We think if a law of this kind were in force throughout the country, it would have a most salutary effect. It would prevent those who are capable of taking care of themselves from coming to this country, while it would in a great measure shut out the pauper immigrants, who should be taken care of at home. A vile imposition has been practiced on this country for a number of years past, by the town or parish authorities of England, Ireland, and other countries, in sending their paupers to our shores at the expense of the town or parish to which they belong. A steamer passage to America, with potatoes enough for the voyage, has been found to be the cheapest way of supporting town paupers, and the consequence is, that some twenty-five hundred or more, are constantly maintained at the expense of the city of New York, where the largest number of foreigners arrive. There can be no injustice in such a law that we can conceive of; and if rigidly enforced, it would be productive of much good. There is a law of some kind in relation to this subject, already in force in New York, but we believe it is little better than a dead letter.

There is another class of immigrants that require the attention of the legislature; these are the BEGGARS which are becoming so numerous in our large cities. The most ingenious means are adopted by them for the purpose of deceiving the public. We have noticed in the New York papers within a few days past, several tricks of which these persons were guilty. A boy was seen in the streets barefooted, selling almanacs. His situation at once attracted the notice of a benevolent merchant, and he was supplied with a pair of boots. These were taken home and he again started upon the same errand, and he was again supplied with two or three more pairs in the same way by different persons, when it was discovered that he still remained in the same plight as before—his object being to obtain charity by exposing his bare feet in a cold snowy morning in January. Another device was hit upon by several foreign females to procure money, which should have subjected them to severe punishment. A young child was nearly starved to death, and then this living skeleton was carried about in the arms of one of the women while she solicited charity, and when she had raised enough for present necessities another would take the child and beg in a different part of the city. It was ascertained that each cleared five or six dollars a week by this inhuman operation. These are only a specimen of the tricks that are invented by these foreign beggars to obtain money. Industrious immigrants, who are willing to labor for a living, are, as they should be encouraged; but it is high time that some method be devised to check the transportation of paupers and knaves to this country.—[Christian Sec.

From the American Protector.

### SLANDER.

The cup of human woe is sometimes filled to the brim, and the bitterest dregs therein are destined to sleep in the recesses of the heart. 'Tis not always possible to avoid the draught—but the victim for whom it is prepared and served out must sometimes feel the effect. Were the powers of ingenuity taxed to the utmost extent to invent means of torture and pain, with all their achievements they would be compelled to an inferiority when compared with one tongue dedicated to slander. No pain can be felt, no agony rend the bosom, no madness fever the brain so effectually as slander; cruel, heartless slander. Who can tell what pain is; that never felt it? Who can better tell than one who feels it in the present moment? Who has so much cause to grieve, as the one who is the object of unjust, envious aspersions?

Oh! that the world might be excused of those whose joy—whose only seeming joy, is to plant thorns in the path of others and wish them to crawl to grope their temples. Devoid of every principle of generosity, kindness and humanity, the slanderer hurls his unenvied darts, and is never so well pleased as when they have been true to their aim and fastened in the heart of the unsuspecting victim. Some one is singled out—unhappy destiny—for nothing more than an envious choice, and although a good name is all he can claim of the valuables of this world, being denied the affluence which others may enjoy, yet it must be at the merciless disposal of falsehood, the sport and pastime of spleen—the altar that is itself consumed by the Tartarean fires kindled thereon. To the asperser what might be the language of the aspersed? How can the latter do justice to his own feelings unless he give vent to his unburied heart? Though in a reflective mood grief have the ascendancy, yet in the plenitude of vindictive operations the soul disgorge its reproach, and instinctively clings with tenacity to a vengeance. It addresses itself to the asperser: You, who have aimed a shaft at my breast, and too true to its aim it has taken effect, you, who could unfeelingly forego every generous sensation, every humane principle, every spark of grace; you, who sought to revel in the sack of my happiness; you, glorying over your achievements, and rejoicing in your brutal success, I am apt to conclude will subsequently lament your doings when the canker in turn shall be eating your heart. It is not certain that the wound to me is incurable, that it is destined long to endure, or that I am the only one who will ever feel the smart.

Thou asperser of character! Send and demons are fit associates for thee! devil and damned spirits in hell are more tolerable than thou art, and the consuming brimstone of eternity is a less scourge than thy breath. I would rather be a Titus under the plenary wrath of vindictive Jove—subject to the visitations of Harpies and Furies—and let the prey "super immortal jecur" forever, with greedy vampire gnawing at my veins, hourly draining the blood therefrom;—yes, I would rather be thus than subject to the remorse which must, sooner or later overtake you.—Justice will not always slumber, nor mistaken credulity keep silence! Heaven will not mock at the truth nor hell release its prey! But this does not make satisfaction to the injured nor contrivance former injustice. No atonement can be made to return the calm composure of the unsuspecting mind, or eradicate the cruel remembrance of false declarations—the injury is irreparable. Then let me sit down and brood over that which is nothing less than my ruin, let me turn home begging from my heart, renounce every effort for happiness, looking forward only to the time when the frail spark that keeps me here, shall go out and memory be shrouded in eternal forgetfulness.

Oh, the woes of life are enough that come unaided! Spare me from unjust aspersions, ye apologies for humanity! Well can I endure all else and not murmur or repine at the hand of fortune. Let friends be taken from me and covered in the earth—let the dearest connections be dissolved in the common course of nature—let me be cast an exile on some desert—let me wander forth in sorrow and return in tears—yea, more than this—let the ghastly visage of death leer from the somber portals of the grave and claim me for its victim. I can say, Amen! but oh, God! deliver me from slander!

### A DISGUISED HAND, BUT AN UNDISGUISED HEART.

**Abduction—Clandestine Marriage.**  
We find in the Frontiers N. Y. Censor, the proceedings of a public meeting, held at Forestville, in Chautauque county, on the 17th inst. for the purpose of giving an expression to public opinion in relation to occurrences growing out of the recent clandestine marriage of John Stearns with a daughter of Edward B. Kingsley, Esq., of the town of Arkwright. The Rev. James Bennett presided at the meeting, and a committee composed of some of the most respectable citizens, reported a preamble and resolutions, from which we derive the following statement of facts:

John Stearns had been for some time previous to the marriage referred to, in the employment of Mr. Kingsley, during which time, by various artifices, he contrived to win the confidence of his daughter, a girl of twelve years, and also the confidence of her parents so far as to gain their consent for her to accompany him on a visit to his brother in Erie county, under the false pretence that they were to be accompanied by his sister. While on their way, he for the first time proposed to marry her, under the assurance that they should not live together until she arrived at the age of sixteen years, during which time their marriage was to be kept a secret. His flattering representations and fair promises won her consent, and on their arrival the nuptials were solemnized, by a magistrate in the person of John G. Dayton Esq. of Eden.

On her return she consented to live with her parents, who were yet entirely ignorant of the transaction; until about the last of November, when he told her that the marriage could no longer be kept a secret, and that when her parents should become acquainted with it, they would spurn her from them, and turn her out of doors; and that she must look to him for support and protection. With these representations he prevailed on her to leave her home and go to his father's, without the knowledge of her parents. The parents were first apprised of the marriage by Stearns himself, who came soon after for her clothes.

The parents then went with their friends and neighbors to the residence of Stearns's father, to see and converse with their daughter, who on finding that her parents would not cast her off, but would receive her, cheerfully accompanied them home; and Stearns was soon after arrested for a violation of the law in marrying a girl under 14 years of age, without the consent of her parents.

Soon after this Stearns went to the house of Mr. Kingsley in company with his friends, and demanded his wife, declaring that he would have her at all hazards. The girl refused to go with him, plainly telling him that if she ever had any affection for him, his conduct and deception had destroyed it all, and that she would suffer anything rather than live with him. On Friday, the 10th inst. Stearns, in company with some of his relatives and a man by the name of Whitney, from Buffalo, who pretended to be a Sheriff clothed with authority to take her, went to the schoolhouse where the girl was in attendance, and made a forcible attempt to take her away; but was repulsed by the girl, aided by the mistress and her scholars.

After this repulse, Stearns went to Buffalo and employed a lawyer by the name of Eli Cook, by whose aid he succeeded in obtaining a precept from Judge Stevens, commanding the person of said girl to be brought before his Honor, in Buffalo, (although there were in Chautauque county at the time several officers competent to issue such a precept.)

This precept was placed in the hands of a constable, of the city by the name of Patchin, who came with a fleet horse and armed, and demanded the girl, assuring Mr. Kingsley that he would stop in Forestville and satisfy him that he was clothed with the proper authority. The father and mother prepared to accompany them, but as soon as Patchin got the girl into his sleigh, he hurried on and left them behind; and instead of stopping in Forestville, run through the village at full speed. When Mr. Kingsley arrived in the village and found that Patchin had not stopped as he agreed, he gave the alarm, reasonable supposing like Whitney, he was an impostor, and acting without authority. Our citizens immediately turned out in pursuit under the same impression, and after a close chase with cries of "Murder" and "Stop the Thief!" in his rear, and the screams of the girl in the sleigh, Patchin was finally overtaken about four miles beyond Lagrange, and the girl rescued from his hands and restored to her parents.

In the view of the circumstances the meeting adopted the following among other resolutions: Resolved, That in the clandestine marriage of said Stearns with a girl of only 12 years of age, as well as the violent unjustifiable means that have been used to gain possession of her person, and as we believe to accomplish her ruin, we feel that a severe blow has been struck against the peace of society at large, as well as against the peace and safety of our own families.

Resolved, That we deeply sympathize with Mr. Kingsley and his family in their peculiar afflictions, and we will use all legal means to protect them in their enjoyment of those domestic relations and civil rights which we hold dearer than life.

Resolved, That we hold as enemies to the

peace of society, and as unworthy of confidence or respect, all those who either directly or indirectly, by counsel or otherwise, aid, sustain or uphold said Stearns in his unjustifiable and illegal conduct.

**SURGICAL OPERATION DURING THE MAGNETIC SLEEP.**—We have heard that a very interesting operation has been performed, two or three days ago, on a young woman, a chamber-maid in a well known family in Chambers street.—She had a tumor in the neck, increasing daily.

Dr. Bodinier, who visited the family, happening to notice the infirmity of the girl, proposed to remove the tumor, and to save her the pain of the operation, he offered to perform it during the magnetic sleep, as he had already done successfully (in two other surgical operations) last June in Paris. His offer being accepted, the girl proved to be a good subject for that state of singular sleep—into which she was put without much difficulty at the first trial. In order to secure as much success as possible, she was previously put to sleep about ten times, for an hour or two each time, every other day. On the day appointed for the operation, some twelve or fourteen of our surgeons and physicians, among whom were Doctors Valentine Mott, John W. Francis, E. Delaisel, J. Kearney Rodgers, A. Sidney Doane, Nelson, Taylor, Allard, of Madrid, L. Parminy, and others of equal standing, were invited to attend. The girl was put to sleep at half past 11 o'clock in the morning, in the presence of Doctor Doane, (No 32 Warren street) and a few other persons, and in a very short time she was in a complete state of insensibility. At half past one o'clock, all the doctors above named being present, Dr. Bodinier performed the operation which lasted about three minutes, during which the girl did not show the least sensibility; nor could the least contraction be seen on her face, or any part of her body; she was exactly like a corpse. All being completed, the girl was left asleep for two hours longer, and then, in the presence of five or six, in a few minutes awakened from the most profound sleep.

When she was first asked how she felt, she said she was tired of having remained so long in the same position, but she seemed to be unconscious of what had taken place until she was shown the tumor which had been extracted, and which was about the size of a pullet's egg. It was some time before she began to feel the itching of the wound. She was perfectly well, except exhibiting a state of feebleness produced by the loss of blood. We are told that, since this time, she has been without pain from the wound. This is, we believe, the first regular surgical operation performed in this city during the magnetic sleep.—Ere Post.

### Only Once.

Some parents esteem it to be the best policy to let their children go to a theatre or circus only once to gratify their curiosity or to get rid of their importunity. Why so? If it is right to visit such places at all, why not let them go frequently; but if wrong, why countenance them in sinning only once? Why not, on the same policy, permit them to gratify themselves once in their sins? Let them get drunk or visit a gambling house only once that they may have a personal experience in the matter. We have sometimes said to such parents, Are you sure that only once will satisfy them? May not the first experiment excite within them a taste which once will not satisfy. If you put your children fairly in the road to ruin, is it certain that after one step they will voluntarily turn back? If they go once with your permission, may they not be inclined to go often without it? If they see that you have no fixed, uncompromising principle on the subject can you expect them, in their inexperience, to have any? It is false reasoning to urge that if young people are not permitted to indulge themselves occasionally in this way, they will do it by stealth; for this is as much as to say, that if children will sin it is better for them to do it with the parent's consent.—No, let parents be resolute and immovable in their principles, and their example and authority will go far to restrain their children from vice, and if they should fail of this effect, the parent will at least have the consolation of reflecting, that they never by word or act encouraged their offspring to run in the way of temptation.

**LEGACIES.**—The Hartford (Conn.) Courant says:

Mrs. Eunice Averill, of this city, whose death was mentioned in our paper of the 24th inst. was not more distinguished for her other virtues than for Christian charity. She was while living, a warm friend of the poor, and contributed with a liberal hand to their relief as well as for the support of the various benevolent and religious associations of the day and by her will, in addition to bequests given to individuals, we understand that she has left to the

Am. Board of Com. for Foreign Missions \$2,000  
To the Connecticut Missionary Society, 2,000  
American Bible Society, 2,000  
American Tract Society, 2,000  
American Education Society, 1,000  
Female Beneficent Society Hartford, to be added to their permanent fund 2,000  
Widow's Society, Hartford, 2,000

### The Folly of Pride.

After all, take some quiet, sober moment of life, and add together the two ideas of pride and of man; behold him, creature of a span high, stalking through infinite space, in all the grandeur of littleness. Perched on a speck of the universe, every wind of heaven strikes into his blood the coldness of death, his soul floats from his body like melody from the strings; day and night, as dust on the wheel, he is rolled along; the heavens, through a labyrinth of worlds, and all the creations of God are flaming above and beneath. Is this a creature to make to himself a crown of glory, to deny his own flesh, and to mock at his fellow, sprung from that dust to which both will soon return? Does the proud man not err? Does he not suffer? Does he not die? When he reasons, is he never stopped by difficulties? When he acts is he never tempted by pleasures? When he lives, is he free from pain? When he dies, can he escape the common grave? Pride is not the heritage of man; humility should dwell with frailty, and atone for ignorance, error and imperfection.—[Sidney Smith.

**In Death Not Divided.**  
In a late paper, we copied from the Vermont Phoenix, published at Brattleborough, an eloquent and touching obituary of a young friend of ours, an inmate of the family of the Editor of that paper.

The following extract, from a more recent number of the Phoenix, gives a melancholy sequel to the affecting tribute to the memory of Miss Minor:

The death of Dr. CHARLES L. SMITH, which was announced in our last number of this paper, took place under circumstances of peculiar and painful interest.

He had in early youth formed an intimate acquaintance with, and a sincere and ardent attachment for a near and dear relative of the Editor of this paper, Miss ELIZABETH A. MINER, whose early and lamented death on the 14th ultimo, was recorded in this paper four weeks since.—That attachment was reciprocated, and had ripened into the strongest mutual affection, and had led to an interchange of plighted love and faith, as sacred, to pure and loving hearts, as marriage itself.

The death of Miss MINER, the destruction of his fondest hopes for earthly bliss, the sudden crushing of his heart's young and fresh affections, before they had ripened into full bloom, by the iron hand of death, overwhelmed him with the keenest anguish, and seemed to prostrate his whole nature. Life had lost its charm, and the future which just before, seemed clothed in hope and sunshine, was overcast with the deepest gloom. To him, time, at least that small portion of it which elapsed before his own death, seemed to have lost its wonted power of assuaging grief, and healing the wounded heart. He left the place and the scene where the object of his affections had been so mournfully cut down, and visited his friends. But neither time nor distance gave relief to his stricken and burning heart. The evening before his death, he returned to the residence of the Editor of this paper, where the saint-like departed had breathed her last.—He spoke of feeling better than he had for some time. He spent the evening in talking of the departed, and early retired to bed. At about 10 o'clock, we were called to his bedside and found him in a high fever, and in the short space of 18 hours the hand of disease, brought on by excessive mental agony, ended his earthly sorrows, and removed him from this, to another, and we trust a better world.

Thus within less than four weeks, from the death of his dear and departed friend, his own death occurred in the same house, he was borne to the grave by the same bearers, and was deposited by her side in the same tomb. In accordance with his request upon his dying bed, he will be buried side by side in the same grave.

In the obituary notice of Miss Miner, is the following paragraph:

"In early childhood she formed an attachment which was matured in youth, and which, though interrupted by death, can never be annihilated—for pure affections are immortal. And to him whose hopes and affections were centered in this lovely young lady, we tender all that consolation which springs from an unshaken faith in the soul's immortality, and from a firm belief in the recognition and reunion of separated friends in a higher and truer life. Kindred spirits, though separated for a time by material barriers, will, when death is conquered, be attracted towards each other by mutual affinities, and will be forever blessed in each others society."

No one then dreamed that that "recognition and reunion," would take place so soon. Short indeed has been the separation. May the reunion be heavenly and eternal.

Dr. SMITH was a most amiable and worthy young man, and a consistent professor of religion. He had recently located himself in Whitingham, and his prospects of success and usefulness were highly encouraging.

His death, though welcome to himself, for he wished not to live, is deeply lamented by a large circle of attached friends and relatives.

**Morals of the Army.**—In looking over the annual report of the Commanding General of the Army of the United States, transmitted to Congress at the commencement of its session, we find the following gratifying statements:

The number of enlisted men who have been brought before courts martial within the current year is ascertained to be thirty-five per centum less than the number of the preceding year. This denotes a very satisfactory improvement in the rank and file, taken in connexion with the fact that an illegal punishment has scarcely been heard of within the time. To the introduction of chaplains at isolated points, to the intelligence, morals, and vigilance of officers (primarily due to the military academy,) and to the spread of temperance associations and habits, is directly to be attributed that happy melioration is the basis of the army. And it may be boasted, as it might have been at any time in a series of years, that not a duel has occurred between commissioned officers.

### Burnt Rhubarb in Diarrhea.

It may be useful to know the value of burnt rhubarb in diarrhea. It has been used with the same pleasing effects for more than twenty years. After one or two doses, the pains quickly subside, and the bowels return to their natural state. The dose is from five to ten grains. The manner of preparing it, is to burn the rhubarb powder in an iron pot, stirring it until it is blackened; then smother it in a covered jar. It loses two thirds of its weight by the incineration. It is nearly tasteless. In no one case has it failed where given. It may be given in port-wine, milk, and water.—U. S. Receipt Book

**Romance in the Life of a Factory Girl.**—Miss Irene Nichols, daughter of Mr. Nathaniel Nichols, of Monmouth, Kennebec Co., while at work in a factory in Dorchester, Mass., some four years since, was offered very liberal wages to go to Mexico, and engage in a factory just established there. She, with eight others, accepted the offer. While there, she became acquainted with Ferrera, the present revolting and successful General, with whom she contracted marriage. She made a visit to her friends in Maine, last summer, during which she received frequent letters from Ferrera; she left here in July or August last; for Mexico, via New York, where she obtained a license, and was united in marriage to Gen. Ferrera, by his representative, the general not being able to leave Mexico—a step rendered necessary, as the parties were both Protestants, and could not be married in Mexico a Catholic country. Ferrera is now President of Mexico having his head quarters at the national palace in the city, and this Kennebec "Factory Girl" now "revels in the Hall of the Montezuma." Gen. Ferrera is of German extraction.—Kennebec Journal, May.

**A Miracle.**—After my friend had visited Porehain tower, being somewhat fatigued, he stepped into a barber's shop, and by the way of employing his time, he desired the barber to shave his head. This gentleman was a wig, but which has the sake of coolness, he had placed in his pocket; this operation of shaving, so common in China, was speedily and quickly executed—the barber seemed to be delighted with the honor of shaving one of the illustrious strangers.—Previously to his leaving the shop, and while the man's attention was called in some other direction, my friend replaced his wig upon his head, little thinking of the result of this simple process; so sooner however had the barber turned round and observed him, whom he had so lately cleared of every vestige of hair, suddenly covered with a most luxuriant growth, than, taking one steady gaze at him to make sure he was not deceived, he let fall the razor, cleared his counter at a bound, and running madly through the crowd which was speedily collected, cried out that he was visited by the devil. No entreaties could induce him to return, until every Fauci had left the neighborhood; so palpable a miracle as this, being, in his opinion, quite beyond the powers of all the gods or demons in the Buddhist calendar.—Recollections of China.

Mrs. Annah Keather, of Eden, Maine, on the 6th inst her thirteenth birthday, gave birth to her first child. Although of tender years, and of small size, Mrs. K. was by means of persuasion and under unfavorable circumstances united in marriage to a man more than forty years of age, and who has since posted her for leaving his bed and board. It must be that he is a brutal man.

### Keep your Newspaper.

A volume of newspapers is a book unbound. Why should it then be wantonly destroyed? The man who receives a weekly journal during twenty years receives twenty volumes at least as valuable as those with which he furnishes his shelves from the bookstores. If instead of procuring them to be bound, he suffers them to be destroyed the loss is as real as that of any other property. He may have read them to be sure, but they may be highly useful to him for reference hereafter, when what he has read shall have been forgotten, and he shall wish to recall it. A considerable portion of their contents are historical, and there is as much reason for preserving it as for preserving any other history. They contain besides, a large variety of miscellaneous information. All this will be interesting at some future day. An expression of contempt for an old newspaper is very common, but no more rational than the contemning of Hume's England, because many years have elapsed since it was written. What is news this week does not cease to be news the next, but it becomes history, and then the files of our periodical publications furnish many of the documents from which the condensed history of our country have been and are to be compiled. Let every number of every periodical work be destroyed, and we take away from future generations nearly all knowledge of our doings, but what shall be contained in the records of the nation, or handed down to them in the uncertain stories of traditions.

### "Looking After"

The Calendar, our new Episcopalian paper, has broken ground in the facetious line.—Hear him, talking about the affectionate regard of the old English church for the Puritans:

"That Church which 200 years ago they fled with such bitter prejudice, has never ceased to look after them as after erring children, and now when they are in danger of perishing through lack of the Bread of Life, she comes to the rescue."

We've seen a man kicked down two pair of stairs and out into the street, get up and rub his wounds and limp off with the most unreasonable "prejudices" against the individual who thus accelerated his exit from the upper region. But such cruel, cruel prepossessions as the old Non-conformists who settled New England, somehow or other, imbued against Archbishop Laud and his affectionate compeers, we never, in any other case have known.

We've seen, too, a knowing and gently stepping "cock sparrow" "looking after" a field-cricket, as though he loved the little dear—and no doubt he did. We've seen, an ancient school-marm with a well worn birch, "looking after" her "erring children," who were truanting around the old school-house, with a most abandoned disregard of those yearnings, with which she longed to embrace them. We've seen a cat "looking after" a mouse—a creditor after his poor debtor—a fortune hunter, after Miss Cent-per-cent, the rich baker's daughter. Indeed, there's all sorts of "looking after" in this amiable and neighborly world; but just precisely such kind, disinterested, self-sacrificing pathetic "looking after" as that which prompts the "Church" to carry her gilded gingerbread to the perishing? Puritans of Plymouth Rock, who has ever seen before,—who wants to see again?—Hart. Chris. Sec.

"Small thanks to you," said a plaintiff to one of his witnesses: for what you have said in this case 'Ah, sir,' said the conscientious witness, 'but think of what I didn't say.'

THOMAS W. DORR.—We learn from the Providence Transcript that the Rhode Island Legislature, on Friday passed an act to liberate Thos. W. Dorr, on condition that he will go before the Supreme Court and take the oath of allegiance to the State. The Transcript states in regard to the act that

"The Warden of the State Prison is empowered by it to communicate the act to the prisoner, and if he signified his willingness to take the oath, to conduct him before the Court."

"The Supreme Court meets at Kingston on the 2d of February, and at Providence on the 14th of March."

"The act does not restore him to the rights of citizenship, should he ever avail himself of its provisions. The effect of it, as one of his friends says, is only to extend the limits of the State Prison."

**HANDS.**  
On Tuesday evening, 4th inst., by Rev. J. C. Weir, Mr. JOHN T. BENTON, of Lowndes county, to Miss CAROLINE N., daughter of John Smyly Esq., of Dallas county.

**Notice.**  
To the Patrons of the Judson Female Institute and Friends.  
**DEAR WRETHEN.**—In consequence of the death of brother Joseph Eacy, our former Recording Agent, we have obtained the consent of Dr. Thomas P. Miller of Mobile, to serve us in that capacity. You are therefore requested to remit your payments by draft or otherwise to him, in Mobile, who will receipt for them and faithfully transmit them to our Treasurer. In behalf of the Trustees,  
Wm. F. NELSON, Western Agent,  
Columbus Mi., Feb. 12, 1845. no. 1. 4c.

### Concert of Music.

ON Friday, 7 o'clock, P. M. the last day of February, the young Ladies of the Judson Female Institute will give a Public CONCERT of Vocal and Instrumental Music, at the Baptist Church.

The Patrons and Friends of the Institute, and the Public generally, are respectfully invited to attend.  
M. P. JEWETT, Principal,  
Feb. 4, 1845. 4c.

**TO PURCHASERS OF PIANOS.**—The Subscriber will furnish to purchasers the **ESOLMAN PIANO** in beautiful Mahogany or Rosewood, from the celebrated Manufactory of T. Gilbert & Co. Boston, for four hundred dollars each, delivered in Mobile.

The Pianos from this House are used in the Judson Female Institute, and the undersigned will warrant all instruments furnished by him to be of superior excellence.  
Orders must be accompanied by the cash, or a draft on Mobile.  
M. P. JEWETT.

### Watches and Silver Ware.

The subscriber, having made an arrangement with Messrs. W. Huntington & Son, respectfully offers for sale at their Shop, a choice selection of Gold and Silver Pl. Lever, L'Epino, Cylinder, Alarm and common Watches; also an assortment of fine Jewelry, consisting of Gold Pencil Cases and Ever pointed Pens—Gold Spectacles and Thimbles—Gold and Silver Chains and Bracelets; also Silver table, dessert, Salt and Mustard Spoons and Ladles—Sugar Tongs and Butter Knives—

Ladies and Gentlemen, wishing to obtain any of the above mentioned articles, will have a better choice of selection by calling soon—Terms, Cash, at low prices, having recently arrived with said goods from Boston and New York markets. If desired, he will attend to the repairing of Clocks and Watches of a complicated Mechanism; also of Music Boxes and Accordeons.  
J. A. HARDY.

Refer to Messrs. Huntington & Son  
Feb. 1st 1845. 51-cf

### JUDSON FEMALE INSTITUTE

MARION, PERRY COUNTY, ALABAMA.  
Number of Pupils present, one hundred & fifty-six.

**BOARD OF INSTRUCTORS.**  
Professor MILA P. JEWETT, Principal, and  
Instructor in Ancient Languages and in Moral and Mental Science.

Mr. D. WILLIAMS CHASE, Professor of Vocal and Instrumental Music.

Miss LUCY MOUNTAIN ATKINSON, Regular Course French, Drawing and Painting, Wash-Work.

Miss ELIZA DREW, Regular Course, French, Spanish, and Embroidery.

Miss ANNETTE N. BOOTH, Vocal and Instrumental Music.

Miss ANN JUDSON HARTWELL, Assistant Teacher in Music.

Miss ELIZA G. SAMPSON, Regular Course.

Miss HARRIET JONES CHANDLER, Primary and Preparatory Department.

Miss SARAH S. KINGSBURY, Steward's Department.

Mr. and Mrs. LANGSTON GOREE.

This Institution is now going forward in its Seventh year under the same PRINCIPAL, Prof. M. P. JEWETT.

It embraces, first, a PRIMARY DEPARTMENT, for small children; secondly, the REGULAR COURSE including a PREPARATORY DEPARTMENT, and the JUNIOR, MIDDLE, and SENIOR CLASSES.

Young ladies honorably completing the prescribed course are entitled to a DIPLOMA under the seal of the corporation.

The MUSIC DEPARTMENT is under the direction of Mr. D. W. CHASE a distinguished Professor in the art, aided by accomplished ladies. It is conceded, that no Seminary in the South offers equal advantages to Young Ladies desirous to become proficient in Vocal and Instrumental music.

The DISCIPLINE of the Institute is enforced by appeals to the reason and conscience of the pupil, and to the Word of God. It is kind and paternal, but steady and inflexible.

The MANNERS, personal and social habits, and the MORALS of the young ladies are formed under the eye of the Teachers, from whom the pupils are never separated.

**Permanency.** One of the greatest evils connected with education in Alabama is, the frequent changes of Teachers, books, &c. This Institution is exposed to no such disadvantages. Like a college, it is permanent in its character. Parents and guardians may place young ladies here with the confident expectation that they may happily prosecute their studies till they have completed their school education. There need be no detaining of pupils at any season of the year, for fear of sickness. There has never been but one death, and almost no sickness, in the Institution.

**TUITION, BOARD, &c.**

The entire expense of a young lady, pursuing English Studies only, is from \$100, to \$170, a year, for Board and Tuition. Clothing should be supplied from home. Books and Stationery, are furnished by the Principal, at reasonable charges. Two Hundred and Fifty Dollars, per annum, will cover all the charges for Board, Tuition, Books and Stationery, for a pupil pursuing the highest English branches, and Music on the common and on the Esolman Piano.

There is but one vacation in the year, embracing the months of August and September, but for convenience, the year is divided into two terms of five months each. The last five months of the present year, will commence on Monday, the THIRD of MARCH NEXT. This will be a convenient time for the admission of new pupils, though scholars are received at any time.

**BOARD OF TRUSTEES.**

E. D. KING, President, J. LOCKHART,  
W. HORNBUCKLE, Sec. L. Y. TARRANE,  
J. L. GOREE, Treasurer. Wm. N. WYATT,  
J. L. GOREE, Feb. 8, 1845. L. C. TUTT.

### FOR SALE.

A VALUABLE PRAIRIE PLANTATION, lying about



## Poetical Department.

From the Social Monitor.  
THE BERING.  
BY JULIA A. FLETCHER.

Think gently of the erring!  
Ye know not of the power  
With which the dark temptation came,  
In some unguarded hour.  
Ye may not know how earnestly  
They struggled, or how well,  
Until the hour of weakness came  
And sadly thus they fell.

Think gently of the erring!  
Oh, do not thou forget!  
However darkly stained by sin,  
He is thy brother yet,  
Heir of the self same heritage!  
Child of the self same God!  
He hath but stumbled in the path,  
Thou hast in weakness trod.

Speak gently to the erring!  
For if it not enough  
That innocence and peace have gone,  
Without thy censure rough!  
It sure must be a weary lot  
That sin crushed heart to bear,  
And they who share a happier fate,  
Their chidings may well spare.

Speak kindly to the erring!  
Thou mayst yet lead them back,  
With holy words, and tones of love,  
From misery's thorny track.  
I forget not thou hast sinned,  
And sinful yet must be,  
Deal gently with the erring one  
As God hath dealt with thee!

## A GEM.

There's not a heart, however rude,  
But hath some little flower,  
To brighten up its solitude,  
And scent the evening hour;  
There's not a heart, however cast  
By grief and sorrow down,  
But hath some memory of the past,  
To love and call its own.

## Miscellaneous.

From the Christian Watchman.  
Gems from Leighton.

"Effectual calling is inseparably tied to eternal foreknowledge or election on the one side, and salvation on the other." These two links of the chain are up in heaven, in God's own hand; but this middle one is let down on earth, into the hearts of his children, and they laying hold on it, have sure hold on the other two, no power can sever them. If therefore they can read the characters of God's image in their own souls, those are the counter part of the golden characters of his love, in which their names are written in the book of life.

"We are not to pry immediately into the decree, but to read it in the performance. Though the manner sees not the pole-star, yet the needle of the compass that points to it, tells him which way he sails. Thus the heart that is touched with the load-stone of Divine love, trembling with godly fear, and yet looking towards God by fixed believing, points at the love of election, and tells the soul that its course is heavenward, towards the haven of eternal rest. He that loves his brethren as he loves himself, and he that chooses God for his delight and portion, may conclude confidently, that God hath chosen him to be one of those who shall enjoy him, and be happy in him forever; for our love and election of him is but the return and repercussion of the beams of his love shining upon us."

"Desire and hope are the very wheels of the soul that carry it on, and faith the common axis on which they rest."

"It is the proper work of faith to believe what thou seest not, and the reward of faith to see what thou hast believed."

"We walk through a world where there is much more of sinful pollution, and therefore cannot but defile our garments; and the crowd we are among will be ready to tread on them; yet our own feet may be entangled in them, and so make us stumble and possibly fall. Our only safe way is to gird up our affections wholly."

"We must have our loins girt; but when we come to our rest above we may wear our long white robes at their full length without disturbance, for there is nothing there but peace; and without danger of defilement, for no unclean thing is there, yea, the streets of that new Jerusalem are paved with gold."

"In times of peace the church may dilate more, and build as it were into breadth; but in trouble, it arises more in height; it is then built upwards; as in cities where men are strained, they build usually higher than in the country."

## Anecdote of John Wesley.

In the course of a voyage to America, Wesley hearing an unusual noise in General Oglethorpe's cabin, (the Governor of Georgia, with whom he sailed,) stepped in to enquire the cause of it, on which the Gov. immediately addressed him—"Mr. Wesley you must excuse me, I have met with a provocation too great for me to bear. You know the only wine I drink is Cyprus wine and it agrees with me the best of any. I therefore provided myself with several dozens of it, and this villain, Grimaldi (his foreign servant, who was present, and almost dead with fear) has drunk up the whole of it; but I will be revenged of him. I have ordered him tied hand and foot, and carried to the man-of-war, which sails with us. The rascal should have taken care how he used me so, for I never forgive."

"Then I hope, sir," said Mr. Wesley, looking calmly at him, "you never sin." The General was quite confounded at the remark; and putting his hand into his pocket took out a bunch of keys, which he threw at Grimaldi, saying,

"There, villain, take my keys and behave better for the future."

## The Exploring Expedition.

The following narrative of the late United States Exploring Expedition will prove interesting.—It is from the columns of our contemporary of the United States Gazette.

The squadron consisted of six vessels, the Quinones, Peacock, Porpoise, Sea Gull, Flying Fish, and the storeship Relief. They sailed on the 18th August, 1838, from Norfolk for Madeira, where they made many observations, thence to the Cape Verde and Rio de Janeiro, looking out for shoals and rocks supposed to exist; and observing the general harbor port they sailed for Rio Negro, and on the 16th February, 1839, passed round Cape Horn, and anchored in Orange Harbour. Two of the vessels were dispatched from here towards the "ne plus ultra" of Cooke, while two others explored the Antarctic Sea, between Powell's Group and Palmer's Land. On their return to Orange Harbour, the squadron sailed for Valparaiso, where they all arrived but the Sea Gull, which vessel, never having been afterwards heard from, was supposed to have been lost in a gale off Cape Horn. From Valparaiso they proceeded to Callao. On the 12th of July, the squadron having sent the Relief home, sailed for the Pomotou Group, or Lower Archipelago, where surveys and many observations were made on winds, tides, &c. Navigator's Group was next examined with care, and surveys made of the harbours, reefs, &c., of these numerous islands.—Thence, passing west of the Feejee Islands, they reach Sydney on the 28th November. Here they were received with great kindness and attention by the Governor, and every assistance offered to visit for the arduous duty of encountering the polar ice. On the 26th of the following month, they left that harbor to cruise in the Antarctic Sea, the instructions being to attain as high a southern latitude as possible, between the longitudes 105—45 east. Two of the four vessels made the icy barrier on the 11th January, 1840, and on the 15th, 16th and 17th, in long. 160 east, and lat. 69 30 south, they saw land, making, in fact, the grand discovery of the "Antarctic Continent," this portion of which ought to bear the name of "Wilkes' Land." One of the vessels being much injured by ice, had to return. The Vincennes and Porpoise continued along the icy barrier to the longitude of 96 east, seeing the land, and frequently approaching near to it when the ice would permit. Finding it impossible to get further south, the season being advanced and stormy, Captain Wilkes, on the 23d of February, bore up for New Zealand.—The perils and dangers which the vessels encountered in the ice, may be understood by the fact that the stem of the Peacock was worn off within an inch and a half of the wood ends. The squadron then rendezvoused at the Bay of Islands, New Zealand, whence they sailed for the Friendly Islands. The Feejee Group was next visited, and here surveys and observations were made to a great extent. Among all these groups, there has been much uncertainty as to the exact position of the numerous islands, reefs, shoals, harbours, &c. These were carefully observed, and the most important services to our commerce rendered in aiding trading ships and whalers. In all the islands visited by the squadron where missionaries are established, the expedition rendered the most essential services. On the 11th of August, their duties being finished among these various groups of islands, they stood north of the Sandwich Islands, where they were received with great kindness by the king. These islands were well explored, harbours surveyed, numerous and complete sets of observations made in astronomy, physics, &c. On the 6th of April, 1841, they sailed for Columbia River, and arrived on the 27th. Here the Peacock was lost in the terrible surf of the bar. The coast, and a considerable portion of the Oregon territory were carefully examined, much information obtained, and admirable maps and charts executed. Sailing thence, they returned to the Sandwich Islands, to supply their numerous masts, and on the 27th of November, took their departure homeward by way of the Chinese Sea. The Ladrones were made on the 29th of December, thence to Manila. The Solo Sea was carefully examined, and many errors corrected in existing charts. This is very important to the China trade. Singapore was next visited; whence they departed on the 26th February, 1842, and, passing through the Straits of Rhio, Banca, and of the Sunda, touched at the Cape of Good Hope and St. Helena, and arrived at New York on the 9th of June, 1842.

"Every thing that could contribute to the accomplishment of the object in sending out this great expedition, has been done by the commanders, officers, scientific corps, and crew; and the public will be gratified, if we mistake not, very greatly, with the whole result in a national point of view."

**Hints to Young Men.**—Always have a book within your reach, which you may catch up at your odd minutes.

Resolve to edge in a little reading every day if it is but a single sentence. If you can gain fifteen minutes a day, it will be felt at the end of the year.

Regulate your thoughts when not at study. A man is thinking even while at work. Why may he not be thinking about something that is useful?

Revolve in your mind what you have last been reading.

Remember that most of the matchless effusions of Robert Burns were conceived while he was toiling after the plough.

## A SPIRITUAL TEST.

The sincerity of a true religious principle cannot be better known than by the readiness with which the thoughts advert to God, and the pleasure with which they are employed in devout exercises. And though a person may not always be so well pleased with hearing religious things talked of by others whose different tastes, sentiments, or manner of expression, may have something disagreeable, yet if he have no inclination to think of them himself, or to converse with himself about them, he hath great reason to suspect that his heart is not right with God. But if he frequently and delightfully exercise his mind in divine contemplations, it will not only be a good mark of his sincerity, but will habitually dispose it for the reception of the best and most useful thoughts, and fit it for the noblest entertainments.—J. Mason.

**KINDNESS.**—Speak kindly to thy brother man, for he has many cares thou dost not know; many sorrows thine eye has not seen; and grief may be gnawing at his heart strings, which ere long will snap them in sunder.—O, speak kindly to him! Perhaps a word from thee will kindle the light of joy in his perished heart, and make his pathway to the tomb a pleasant one. Speak kindly to thy brother man even though sin has

marred the spirit's beauty, and turned into discord the once perfect harmony of his being. Harshness can never reclaim him.—Kindness will. For far down, beneath all his depravity, there still lingers a spark of the spirit's loveliness, that one word from thee may kindle to a flame, which will eventually purify the whole man, and make him what he was designed to be, the true spiritual image of his God. Speak kindly, act kindly to all, without asking who they may be. It is enough for thee to know that he belongs to the common brotherhood of man, and needs thy sympathy. Then give it to him freely!—ay, freely as thy Father, who is in Heaven, giveth to thee.—[Lowell Offering.]

## Luther's Opinion of Perfection.

Brother, it is not possible for thee to become so righteous in this life that thou shouldst feel no sin at all, that thy body should be clear like the sun without spot or blemish but thou hast as yet wrinkles and spots, and yet thou art holy notwithstanding. But thou wilt say, how can I be holy, when I have and feel sin in me? I answer, in that thou dost feel and acknowledge thy sin, it is a good token, give thanks unto God and despair not. It is one step of health, when the sick man doth acknowledge and confess his infirmity. Would thou be delivered from sin? Run to Jesus Christ, the physician savior which healeth them that are broken in heart, & saveth sinners. Follow not the judgment of reason, which telleth thee that he is angry with sinners. But kill reason and believe in Christ. If thou believe, thou art righteous because thou givest glory unto God, that he is Almighty, merciful, true & thou justifiest and praisest God. To be brief thouyestest unto him his divinity, and what soever else belongeth unto him. And the sin which remaineth in thee is not laid to thy charge, but is pardoned for Christ's sake in whom thou believest who is perfectly just, whose righteousness is thy righteousness, and thy sin is his sin.

## Newspaper Progress.

On the 3d day of September 1833, in a small back room, in an obscure part of William St. the first number of the New York Sun was published. It was little larger than a sheet of common letter paper—less by far than one-quarter of its present size—and the first day's edition was five hundred. The whole force employed upon it, editorial, reporting, composing, presswork, folding, cutting, and selling—in short, the entire strength of the establishment, consisted of one man and one boy! The paper was printed on a little old fashioned hand press, the whole force being engaged, the boy rolling and the man pulling. When the edition after a couple of hours of hard labor in this way, was worked off, the roller boy took the whole and sold them from the door for a penny a sheet, making five dollars in all, and that paid the expense of the day, and left sufficient for to buy a supper for the man and boy at night. Such was the first day of the Sun's existence. How little did that man and boy, as they toiled at their hand press, in the narrow back room, dream of the magnitude of the ball they were setting in motion! Little did they suppose it would lead to a complete revolution in the business of publishing newspapers, and that the Sun would in the short space of ten years, become one of the most extensive publishing establishments in the whole world, with a circulation surpassing by far that of any other newspaper in existence.

"Behold the contrast! But ten years elapsed, and the Sun, instead of issuing from a small back room in an obscure part of the city, occupies a building with a front of one hundred and fifteen feet on Fulton street, and thirty-three on Nassau and eight stories high from the lowest floor, and in the most thoroughfare of our great emporium. In the place of the little old hand press, it has now five double cylinder presses driven by the power of steam; and the two which are principally used for the newspaper, are capable of throwing off six thousand sheets per hour. Instead of an edition of only five hundred, it now numbers daily, THIRTY-THREE THOUSAND papers. Instead of a daily income and expense of five dollars, the expenses of the establishment now exceed five hundred dollars per day. The cost of white paper alone amounting to over eighty thousand dollars per annum—while its income goes very far beyond that rate. Instead of the one man and boy originally employed upon the paper, it has now eight editors and reporters, besides numerous contributors and correspondents in all parts of the world, twenty composing rooms, sixteen hands employed in the press room, twelve more employed in folding and counting, one hundred regular carriers for the cities of New York and Brooklyn, as many more in other cities and country places, some two hundred news boys in the streets, to say nothing of the workmen in the type foundries and in the paper mills from which we receive our regular supplies; so that at the smallest calculation the Sun establishment now gives employment to some six or seven hundred persons.—Y. Y. Sun.

## CO-PARTNERSHIP.

THE undersigned have formed a co-partnership for the purpose of transacting a FACTORAGE & COMMISSION BUSINESS, in the city of Mobile, under the firm and name of DANIEL M. RIGGS & CO., and respectfully solicit the patronage of their friends and the public.

DANIEL M. RIGGS,  
JOEL RIGGS.  
August 21, 1844 5m 46

HAYNES, GREER & CO.,  
Commission Merchants.  
Office No. 4, Commerce Street,  
UP STAIRS.

Thomas Haynes,  
John H. Greer,  
A. L. McCoy.

References. { Rev. Elias George, Perry co.  
Rev. Abiel Andrews, Dallas.  
Rev. Jam. Barnes, Natchez, co.

COMMISSION BUSINESS.  
THE subscriber designs locating himself in the city of Mobile, about the first of November next, with a view of transacting a Commission Business. His attention will be directed to selling Cotton and purchasing Country Supplies. A portion of public patronage is respectfully solicited.

ROBERT CRAIG.  
August 17, 1844 1f 27

BAKERY.  
G. F. MERKLE, would inform the citizens of Marion and vicinity, that he has opened a BAKERY in the house lately occupied by Mr. A. Y. Yarrington. Having been regularly trained to the business, he will furnish all articles in his line, and hopes to give entire satisfaction.

Refer to Professor Hartwell.  
Marion, Jan. 10, 1845. 1f-48

## J. L. McKeen &amp; Brother,

NO. 40 WATER STREET.

## MOBILE.

ARE now receiving and offering for sale at the lowest prices, a fresh and fashionable stock of Staple and Fancy Dry Goods; consisting in part of the most beautiful  
Plain and fig'd Silks;  
Plain and fig'd Satins;  
Splendid Cashmere de France;  
De Laines Sive Chintys;  
Paris Cach de France;  
Embroidered and plain Cardinals;  
Paris Scarfs and Cravats;  
Alpacas; Merinos; Hombazinos;  
Alpaca and Lustrous and Chasas;  
De Organde Ginghams;  
Highland Plaids;  
Muslins; Balzamines;  
French English and American Prints;  
Linen Cambric and Cambric H'd'ls;  
Velvets and Ribbons;  
Flowers, &c., &c.

## ALSO.

Kirseys, Linseys Plains, Jeans, Stripes, Checks, Tickings, Cottonades, Shirtings, Sheetings (bleached and brown) Georgia, Virginia and Lowell Osnaburg, Broad Cloths, Cassimeres and Satinets.

## TOGETHER WITH

Negro Shoes, Mud Boots, and Wool Hats—all of which they would be pleased to receive orders for, or the visits of their Perry county friends and customers.  
Sept. 4, 1844 1f 48

## Quinine.

A Nimpresion has gone forth that there is none of this valuable and useful article for sale in the town of Marion. I would inform the public that I have a large supply of the very best French, at Mobile and New Orleans prices.

## E. R. SHOWALTER,

Opposite the Marion Hotel.

## Cheaper than Ever.

JOHN K. RANDALL,  
NO. 34 WATER STREET,  
MOBILE.

OFFERS to purchasers a large and well selected assortment of Books and Stationery, which he has replenished by direct importation from the publishers in the State for variety and cheapness. Among the most favorable facilities for procuring frequent supplies of the lowest possible rates, and being determined to sell at the lowest possible rates, he is enabled to furnish every variety of articles in his line of business, at prices which cannot fail to secure the success of his plan. His assortment comprises

SCHOOL BOOKS,  
In every branch of reading, and of the latest and most popular editions; among which he would call particular attention to the new prepared expressly for "SOUTHERN SCHOOL BOOKS."  
Classical, Theological and Historical Works,  
with all the NEW PUBLICATIONS, as soon as they can be received after they are issued from the press.

LAW AND MEDICAL BOOKS  
In every department of these professions, and from the best standard writers of eminence and research.

BIBLES—COMMON PRAYER, PSALM  
AND HYMN BOOKS, &c., &c., all at the lowest possible rates, and in the most complete assortment.

PROSE AND POETICAL WORKS,  
from the press of the most celebrated North and South of our own and foreign countries. Planned and elegant editions, in every variety and style of binding.

STATIONARY.  
For the Counting House, Office, and the Study, comprising almost every article in that line.

LAW AND MERCANTILE BLANKS,  
of every kind and description. MORTGAGES, DEEDS, LEASES, CHECKS, NOTES, RECEIPTS, BILLS, LADING, BILLS OF EXCHANGE, &c., &c., all printed on fine paper.

BLANK BOOKS  
from the smallest memorandum book, up to the largest size for Banks and other corporations, made of the best materials, and bound in every variety of style by the most accomplished workmen.

Paper Ruled to any pattern, in superior style.  
WRITING & LETTER PAPER,  
Tissue Paper, Bristol Boards, Tinted Paper,  
Wrapping Paper, Perforated and Fancy Paper, Bonnet Boards, Note and Envelope Paper, &c.

In short, being determined to keep on hand a full and complete assortment, there is scarcely any article needed for law, business, or domestic use, which cannot be obtained of J. K. R. at the lowest prices.  
Mobile, February 10, 1844.

## NEW CASH STORE.

I AM now receiving, direct from the city of New York, a new and splendid stock of Staple and Fancy goods. Also, a good assortment of Crockery, Hardware, Cutlery and family groceries; with a variety of new style Hats, Caps and Ladies' Bonnets. Also, a large stock of ready made Clothing, Boots, Shoes, &c., all of which I will sell low for cash. Those wishing to purchase, will do well to call and examine my stock, as I am determined to sell at prices to suit the hard times. CHARLES SANFORD.  
T. H. LOCKETT. 1f-19f

TIN WARE MANUFACTORY.  
PLAIN TIN WARE of all kinds, manufactured and sold low for cash, wholesale and retail, at UPON'S OLD STAND IN MARION.

JOHN W. COLEMAN  
in the Tin, Sheet-Iron and Copper line, done at the shortest notice, and in the best manner.

Beeswax, Tallow, Old Pewter, Dry Hides, Deer Skins, Lard, Eggs, Chickens, Turkeys, Corn, Fodder, Wheat, &c., &c., taken, and the highest market price allowed, in exchange for tin ware.  
UPSON & MELVIN.

FACTORAGE & COMMISSION BUSINESS.  
THE subscriber respectfully tenders to his friends, his thanks for their confidence and very liberal patronage during the past season; and begs leave to inform them, and the public, that he continues, as heretofore the

FACTORAGE AND COMMISSION BUSINESS  
in Mobile. His long experience in business, with his usual prompt and personal attention to the interest of his customers, he hopes will insure a continuance of their favors and confidence. All orders for Groceries, Bagging, and Rope, &c., will be filled on the usual time, and the articles carefully selected.

WILLIAM BOWER.  
Mobile, July 8, 1843. 46 1f

HARRIS, CLAYTON & CO.  
Factors and Commission Merchants.  
MOBILE.

TENDER their services to their friends and the public. They have a large lot of BAGGING and ROPE at Marion, which they will dispose of, at very low rates, to their customers and friends, and which can be had by application to their authorized agent.

JOHN HOWZE.  
July 3, 1844 1f 42

J. L. McKEEN & BROTHER,  
WHOLESALE & RETAIL DEALERS IN  
Foreign and Domestic Dry-Goods  
NO. 40, WATER STREET,  
MOBILE.

WILL be receiving constantly from supplies of the most fashionable GOODS, to which they call the attention of the public, at reasonable prices.  
July 3, 1844 1f 42

HUGH DAVIS,  
ATTORNEY AT LAW,  
PERRY CO. H. A. A.

He is also Notary Public for the county of Perry  
April 10, 1844.

CHEESE.  
30 BOXES PRIME GOSHEN-CHEESE  
this day received by  
Oct 9, 1844. CASE & WILSON

## GEO. G. HENRY

COMMISSION MERCHANT, MOBILE.

G. G. H. begs leave to say to those who may favor him with their custom, that any orders which may be given in relation to their Cotton will be rightly obeyed; and when sales are submitted to his judgment, he will exercise such discretion as is afforded by the most extended information he is procuring of the state of the market, consumption and crops, as well as that of a long experience as a merchant in Mobile.  
Oct. 17, 1844.

LEWIS COLBY  
Wholesale and Retail Publisher, Bookbinder and Stationer.  
No. 122, Nassau Street,  
1844. 1y.

Boots, Shoes, Hats, &c.  
AT THE SIGN OF THE GOLDEN BOOT, 46 Water street, will be found a very extensive assortment of Boots and Shoes of every description, of their own manufacture.

Also,  
Hats of every description  
Sole and Upper Leather, Lining Skins  
Gin-band Leather, Thread, Lasts  
Boot and Shoe Trees, Pegs for making shoes  
and every article used in manufacturing.  
All of the above articles to correspond in prices with the present price of cotton.

WILLIAM H. CHIDSEY.  
Dec. 21, 1844 45-6m

BROADNAX, NEWTON & CO.  
COMMISSION MERCHANTS,  
R. Broadnax, } Mobile, ALA.  
A. M. Sprague, }  
I. Newton, } N. Orleans.  
A. A. Winston, }

NEWTON, NEWTON & BROADNAX,  
Commission Merchants,  
NO. 58 MAGAZINE STREET,  
N. Orleans.

I. Newton, } N. Orleans,  
A. A. Winston, }  
R. Broadnax, } Mobile.  
A. M. Sprague, }

Factor & Commission Merchant, Mobile  
RESPECTFULLY tenders his services to the public, and particularly to his friends and acquaintances in Perry County, in his new undertaking; and promises attention, accuracy and fidelity in the execution of all orders entrusted to his care, and promptitude in the remission of funds. He will charge the usual commissions. Letters addressed to him during the summer at MARION, PERRY COUNTY, ALABAMA, will be promptly attended to. He will remove to Mobile early in October. July 25, 1844. 71f

THEOLOGICAL INSTITUTION. TERMS  
OF ADMISSION. Each one, who wishes to enjoy the advantages of this Institution is required to present his License, or a letter from the church of which he is a member, certifying that the church is satisfied with the talents, and the call of the individual, for the work of the gospel ministry. Likewise, he will undergo an examination by the executive committee, on his christian experience and call to the ministry, and if the examination be satisfactorily sustained, he will be received, and directed to such a course of study as the case and circumstances may demand. No literary qualifications are prescribed. Each one will be aided according to his particular need, and no more. Those who may defray their own expenses will undergo the same examination; but no charge will in any case be made for tuition.

JESSE HARTWELL, President  
Ala. Bap. State Convention.  
ap20, 1844.

NOTICE. Benevolent individuals are some times at a loss how to transmit the sums they may be desirous of giving to aid important objects. The subscriber hereby gives notice that he will cheerfully transmit to the Treasurer of the Baptist Missionary Convention, all moneys placed in his hands for that purpose.

JESSE HARTWELL,  
Perry Court House, Ala.

Sabbath School Books, &c.  
PERSONS wishing Sabbath School Books, published by the Baptist Publication Society, the Memoirs of Elder Jesse Mercer, or the Psalmist, published by L. Colby, can be supplied by applying to

THOS. F. MILLER, Mobile.  
November 30, 1844 42-9f

George H. Fry, J. L. Ellis, W. C. Stewart.  
FRY, BLISS & CO.  
(SUCCESSORS OF FRY, McGRARY & BLISS.)

WOULD return thanks to the citizens of Marion and country generally, for the liberal patronage extended to them heretofore, and respectfully ask a continuance of their favors at their old stand No. 12 and 14 Commerce street, MOBILE.

They will have on hand at all times, a large and well selected stock of FAMILY GROCERIES, which they will offer at the lowest market rates.  
Mobile, October 12, 1844. 35f

H. FOSTER, JOHN A. BATTELLE,  
successors to Griffin & Battelle.

WHOLESALE GROCERS,  
NO. 34, COMMERCE STREET, MOBILE, ALABAMA.  
REFER TO Rev. Alexander Travis, Conecuh Co.  
" Rev. J. H. DeVotie, Perry "

" David Carter, esq., Butler "  
" Capt. John Fox, Monroe "  
" Judge Ringold, Marengo "

may 25, 1844. 161f

COMMISSION BUSINESS.  
THE subscriber takes this opportunity for re-patronage, and respectfully informs them and the public, that he will continue the Commission Business on his own account; and hopes by strict attention to business, to merit a continuance of their favors.

LEMUEL CALLOWAY.  
Mobile, March 1844.

HOWARD COLLEGE, A THEOLOGICAL INSTITUTION.  
THE Fall term of this Institution has commenced under very favorable circumstances. The inconvenience attending the loss of the building is in a great measure remedied, by the promptness with which citizens open their houses to the accommodation of students.

Board, (including room, fuel & lights,) at from \$10 to \$11 per month; washing, from \$1 50 to \$2 00 per month.

TUITION—PER TERM.  
Classical Department, \$25 00  
Higher English, 25 00  
Preparatory, \$12 to 16 00  
Fuel, 1 00

The above embraces all charges, except for books and stationery, which can be procured on reasonable terms. E. D. KING, President.  
H. C. LISA, Secretary. [of Board Trustees.]  
October 5, 1844. 341f

## BOARDING HOUSE.

BY MISS ANNE A. SCHMIDTKE.

MRS. S. respectfully informs her friends and acquaintances, that she has removed to the above house, where she will be happy to accommodate all who may be pleased to patronize her. For information, apply to Messrs Foster & Battelle, 24 Commerce street.  
November 2, 1844. 28-4f

Hardware, Iron Mongery, Mill  
Rocks, &c.  
GRIGGS, BARNEY & Co.  
(SIGN OF THE MILL ROCK.)

Corner of Commerce and State Streets,  
MOBILE, ALA.

Importers & Dealers in English, German, French & American Hardware, Cutlery & Fancy Goods.

HAVE now on hand and are constantly receiving direct from the best manufacturers in Europe and the U. States, a large assortment of goods, among which may be found the following articles:

Best Iron: Swedes, American and English flat, round and square, all sizes; rail rods horse shoe iron, hoop, band, scroll and gin rib iron, sheet & boiler do., braiser's rods, plough moulds, cast, English and American blower & gin-sheet-Steel.

NAILS: 500 casks cut assorted 3 to 40s, 50 casks cut spikes 4 to 6 inches; 100 casks cut brads and finishing nails, all sizes; 20 bags wrought nails 4 to 12d; 20 bags horse nails.

CASTINGS: Gin gear 5, 10 and 12 ft. warranted to run well; wing gudgeons; cart & wagon boxes; cauldron kettles; bark mills; corn crushers; pots, kettles