

Obeah, and cast out the terrible Toragac from the creed of the other. Under its subduing and humanizing influence, the convert from the frozen zone has been hailed a brother in Christ by the Christian Indian, in his native wilderness, and the once savage warrior of America has sent letters of peace and love to the fisher of Greenland. At its sound the veteran barbarian of a hundred years has become a little child, and a host of warriors, each of whom had preferred death to a fear, have wept so that there was a very great mourning, like the mourning of Hadadrimmon. Instruments which had never been used but for war or murder, it has converted to useful and even sacred purposes; and tribes which had never met, but in deadly conflict, meet together around the table of our Lord. Thus the far more eloquent and inspired language of prophecy, descriptive of the blessings of Messiah's reign, has been to a delightful extent realized. "The wilderness and the solitary place shall be glad for them, and the desert shall rejoice and blossom as the rose."

Alabama Baptist Advocate.

WEDNESDAY, OCTOBER 31, 1849.

TERMS. The terms of the Alabama Baptist Advocate will henceforth stand as follows: A single subscriber \$3.00, in advance. Any present subscriber forwarding an additional new name, and paying \$5.00, in advance, shall have two copies for one year. Any two new subscribers, paying \$5.00, in like manner, shall have two copies for one year.

All Ministers of the Gospel, Agents of benevolent societies, and Post Masters, generally, are requested to act as our Agents.

BOOKS, BOOKS, BOOKS.

The Books of the Southern Baptist Publication Society may be found at Calvin High's Drug Store of this place. Call and buy.

WANTED.

Minutes and Reports of Associations and other religious bodies are wanted by the subscriber. Address: "Board of Domestic Missions, S. B. C., Marion, Ala." R. HOLMAN.

A large amount of editorial matter is crowded out this week.

I CAN'T MAKE THAT PRAYER.

It was in the year — while we were yet a young man, that we first met the Baptist State Convention of —. We had often heard the fame of that body — its venerable names, its enlarged philanthropy, its active benevolence; and we had travelled far and anxiously to be present on the occasion.

Those who are in the habit of attending such convocations of christian men, are familiar with the routine of business ordinarily transacted by them. The moral and religious improvement of the people is the absorbing interest. They confer of the wide spread destitution, the resources at command for the supply of that destitution, and of the best method of rendering those resources available. It was thus at the time of which we speak. Every facility of information had been seized and placed under contribution, and the most enlightened judgement was formed of the wants of a perishing race.

Among the topics that claimed the special attention of the body, "the means by which a greater amount of ministerial labor might be brought into the field," was one of commanding importance. A committee of their wisest and most thoughtful members was appointed to consider it. That there was a lack of laborers was deeply felt, and deeply deplored. A famine of the word of the Lord was in the land, and who should supply it was an engrossing question. Various were the opinions expressed, and mighty were the arguments employed, why the lay-members of the churches should enter the field; why theological seminaries should be erected and the rising ministry should be educated; and why, lastly, we should pray the Lord of the harvest to send forth more laborers into the harvest.

There was one distinguished personage in the assembly from whom all desired an expression of opinion — that person was the reverend Dr. For many years he had presided with dignity over the deliberations of the body; and both as a presiding officer and as a christian minister of rare excellence, he was held in universal esteem. He was a mighty man in wisdom and counsel, and full of the Holy Ghost and faith. We had been familiar with his fame from the days of our boyhood, and our anxiety to hear him on a subject of such thrilling importance was heightened, by how much it was apparent that he had fully caught the inspiration of the theme. At length he arose. Age had made long and evident traces upon his open and manly countenance; nevertheless, his person was fine and commanding, and his gestures were natural, easy and graceful. His eye was dark and brilliant, and indicated the powerful workings of a mighty soul within. We shall never forget his venerable appearance, nor the melting tenderness of his voice, (rather effeminate for one of his stature) as he proceeded to reply to one and to another of those who had preceded him in the discussion. He admitted that christians should take a deep and lively interest in the dissemination of the gospel among the destitute, and should go as far in person to do so, as might be compatible with their vocations in life; he conceded the importance of theological seminaries, and the value of theological training to the rising ministry; he felt that every man should acknowledge his dependence on the Deity for every good gift and every perfect gift, and that it was the duty of all to pray the Lord of the harvest to send forth laborers into the harvest; but said he, "My brethren, I can't make that prayer! For many years I have striven to do so; but, I CAN'T MAKE THAT PRAYER. When I would pray the Lord of the harvest to send forth more laborers into the harvest, I find myself involuntarily praying that he would turn those out from their farms and their merchandize, their school rooms and offices whom he has already sent into his harvest. "God," said he, "has already sent forth laborers sufficient to occupy the field now open before us; but where are they? We have not disposed of them as Heaven designed we should do. By cutting off their means of support, or rather by neglecting to support them in their work, we have driven them back again to their worldly avocations, and now, I can't make that prayer."

Many long years have sped their round since that day. The venerable Dr., together with many others then present, has gone to his reward. A thousand distracting cares have successively rolled their gloomy weight over our spirit, like the dark waters of Lethe; but the impression then made on our heart by the — "I can't make that prayer" — as fresh in our memory as if it had been uttered but yesterday. We never cast our eyes out upon the world, and in

upon the churches, but it comes up before us, clothed with all the majesty of a solemn truth. In every part of the land there is a most heart rending destitution. From a thousand directions the cry comes up, "the field is white for the harvest but the laborers are few." Immortal souls are perishing for lack of knowledge; it is the alone prerogative of the Great Head of the church to send forth more laborers into his harvest; he has commanded us to pray that he may do so; but we can't make that prayer! How shall we make it? We have not sufficiently appreciated those he has already sent forth. We have not disposed of them as was intended. By neglecting to sustain them, we have driven them from the field to which they were appointed. With what pretence shall we dare approach his altar and ask for an increase of laborers? We need them, and need them greatly; but how shall we ask for them? To say nothing of heathen lands, or of those portions of our own country where no church has as yet been planted; there is a fearful destitution even in our own midst. If every licentiate in our churches were now ordained, and if every ordained minister were now busily engaged in the work of the Lord, we should still lack one third as many more to supply the churches already constituted; but how shall we presume to ask the great Head of the church to send forth laborers into his harvest, while we confine those whom he has called into it, back again in their farms and their merchandize? What shall we do? An awful necessity is upon us. Shall our churches themselves pine and languish for the word of life? Shall our neighbors and neighbors children perish for the lack of knowledge? Shall the heathen who were given to Christ for an inheritance, and the uttermost parts of the earth which were given him for a possession, go down to hell in their blindness? But how shall we make that prayer? Hear what God says on this self same subject: "Bring ye all the tithes into the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it."

AN ENTIRE FAMILY DEAD.

We learn that the Rev. SAMUEL KINGSBURY, late pastor of the Baptist church in Brookline, Vermont, recently died of dysentery; and his wife, his three children, and his father-in-law, also died of the same disease, — all in the same house, and all in the space of two weeks.

Mr. Kingsbury was the only brother of Mrs. S. S. McCraw, wife of Rev. A. G. McCraw, of this county. He was a man of talents; a good scholar; eminent for his piety, zeal, and faithfulness, as a minister of Christ.

The Boston Watchman and Reflector, speaking of the Baptist cause in Vermont, thus remarks: "The recent decease of Rev. Mr. Kingsbury, and his entire family, makes an afflictive breach, and one that is greatly deplored."

Mrs. McCraw has lately returned from spending the summer, North, with her husband. Little did she dream, when in parting, she wrung the hand of that only and beloved brother, that they would next meet in the New Jerusalem! A whole family in heaven! The son has joined the father, who was a holy man of God, and for forty years a faithful Minister of Jesus; and when the two surviving daughters shall have followed those who have gone before, then indeed will the Entire Family be in Heaven. May other grandparents, parents, and children imitate the virtues of the departed, that they may share in their final blessedness! M. P. J.

A NEW HYMN BOOK.

The character of a compilation of Hymns depends on two things: 1. the standard or ideal which the compiler adopts, or, in other words the test, by which he decides on the admission or exclusion of Hymns; 2. The faithfulness with which this test is applied. Where the compiler has intellect and discrimination, he will usually be able to adhere to the standard he adopts; so that the main desideratum, in order to the production of a good Hymn Book, is the adoption of a right standard.

Some of the books in use among us appear to have been framed with principal regard to the elegance and beauty of the composition; and the compiler's taste is made the test of admission or exclusion. Others, on the other hand, were formed apparently by gathering from every quarter whatever expressed warm and lively emotion, whether poetical, grammatical, and in accordance with good taste and sound doctrine, or not; and thus the compiler's feelings have been made the standard. — It has appeared to us that a Hymn Book ought to be made, in which the standard should be neither the private taste nor the personal feelings of the compiler, but the taste and feelings of the well informed religious public; and that such hymns should be admitted as have received the broad seal of this approbation, whether they answered to some arbitrary standard of a particular individual, or not. If a hymn, which is sound in doctrine, should be generally circulated and widely admired, and seen moreover to be useful in numerous and diversified regions — that is a good hymn, no matter what some fastidiously sensitive critic may say of it. Such hymns as "Jesus my all to heaven is gone," "Oh, when shall I see Jesus," "How firm a foundation, ye saints of the Lord," "Jesus, thou art the sinner's friend," "Awake my soul in joyful lays," "Saviour, visit thy plantation," "Amazing grace, how sweet the sound," "Children of the Heavenly King," &c., &c., may be criticized, and perhaps with some justice, and yet we can neither amend them, nor do without them. In these strains have the people of God long poured forth feelings almost too deep for utterance, and with them our earliest and dearest religious associations are inseparably connected.

We might proceed to show the application of these views to the books now in use, but we forbear the unwelcome task of fault finding. Suffice it to say that there is no Hymn Book before us, which seems likely to obtain, even if it is entitled to general adoption in this region.

In accordance with a request of the Tuscaloosa Association, at its late session, the undersigned propose to publish a Hymn Book adapted to the use of Baptist Churches in the South. We design it to contain unaltered, the old hymns, precious to the children of God by long use, and familiarized to them in many a season of perplexity and temptation as well as spiritual joy. We shall also add such other hymns of more recent date as seem worthy to be associated with the former, in order to make a complete Hymn Book for public and private worship.

The work is in course of preparation, and will be published as soon as is consistent with its due and satisfactory completion. We shall spare neither pains nor expense to make a book suited to the wants of the churches, and if our labors shall aid in making singing, that delightful part of public worship, more attractive and elevating we shall be amply rewarded.

B. MANLY, B. MANLY, JUN.

TUSCALOOSA, Oct. 30, 1849.

CANAAN ASSOCIATION—REVIVAL, &c.

The Canaan Association convened at the Hebron Church, Jefferson Co., Saturday, Oct. 6th. The introductory sermon was delivered by brother A. J. Waldrop; and the Missionary sermon on Sabbath by brother J. Byars. Many of the letters gave cheering intelligence of the work of the Lord in their respective churches and neighborhoods. The business transacted during the meeting was of the usual character; and as heretofore unanimity and brotherly love characterized all the proceedings of the occasion.

The Report of the Executive Committee afforded great satisfaction on the subject of the Domestic Missionary operations of the Association. It mentions that considerable interest had been awakened on the subject in many destitute settlements; that some conversions had taken place, and that one new church had been organized during the year. — It was determined to continue the same plan of operations the next year.

The Alabama Baptist Advocate was recommended to the patronage of the Baptists of this Association — also the S. W. Baptist Chronicle.

This Association is composed of eighteen churches, scattered over a large territory — including Jefferson county, a part of Shelby, St. Clair, Tuscaloosa, and Walker counties. Within its borders are numbers of destitute neighborhoods, saying, "Come over and help us." "The field is truly white for the harvest; but the laborers are few." We have but eight ordained ministers in the Association; and these, at once have but an ordinary education, and at the same time are necessitated to be much entangled with the affairs of this life, so that they have but little time to prepare for their ministerial duties; yet the Lord blesses their labors, crippled as are their energies. How much more useful might these few ministers be, had they more time to study, and more time to preach! and how much better would it be for the future prosperity of the Association, if those who pray the Lord of the harvest to send more laborers into these destitute fields, would also see to it that those entering the ministry might at least have a good English education!

For several years past the good Lord has graciously met us at our annual convocations; but on no former occasion has he more abundantly blessed us than during the meeting just closed. We have had a precious refreshing from the divine presence, in the midst of which seventy-five persons professed religion and united themselves with the church — forty-eight by experience and baptism: others are expected to follow soon.

One old man — (now in his 63d year) in relating his experience to the church, stated that his first serious convictions arose from seeing his brother-in-law, in Perry county, a few days since, collecting his family around the altar of God for prayer. A small boy, of eleven years, was also among the converts, and gave a satisfactory account of the work of grace on his soul, as his seniors in age. He and several others dated their first impressions to witnessing the ordinance of baptism administered. The greater part of the converts dated their convictions weeks and months back.

The meeting (which was indeed a "Camp-meeting") continued ten days — during which every solitary tent holder received some of their friends, as alive from the dead; and when it broke, the interest was still unabated. Some twelve or fifteen young men were occupying the anxious seats when the "Parting Hand" was sung. Praise God for His goodness. J. M.

ARKANSAS BAPTIST ASSOCIATIONS.

We are indebted to the S. W. Baptist Chronicle for the following items of intelligence connected with the Baptist cause in the State of Arkansas:

The Red River Association closed its first annual session at the Mine Creek church, Hempstead county, August 25th, past; five additional churches were received into the body. The table of statistics shows that during the year there were 23 baptized; 49 received by letter; 27 dismissed by letter; 13 excluded; 1 restored; 4 had died; total in fellowship, 461. Dained ministers eight.

"The Committee on Destitution" report, that there are eight Baptist churches within our bounds, and very many more, entirely destitute of the preached word. To supply this great demand, we have lost of whom are very poor and four licentiates in the duties of their heavenly calling. The Western Association was followed by a

protracted meeting with the church, which is thus described by brother J. C. Perkins: "The congregation increased, till of an unusual size. The preaching became exceedingly interesting. Attended by an unction of the spirit, it had free course, piercing like a two-edged sword, to the dividing asunder of soul and spirit, and of the joints and marrow, and being a discerner of the thoughts and intents of the heart, until forty or upwards gave evidence that God, for Christ's sake, had pardoned their sins. The meeting continued, with increasing interest, until Wednesday evening, when our ministering brethren, from previous obligations, had to leave. Elders Baylis, Clemons, Stevenson, Haynes, and others, labored faithfully.

"Since that, we have held several interesting meetings with sister churches; and have just closed a several days' meeting, of great interest, with Mine Creek Church. The results of all these meetings are as follow: Added to Mine Creek, twenty-two by experience and baptism; Ozark, ten; New Hope, three; Mount Zion, two. Several were received by letter and restoration, with a good prospect, shortly, of several more."

The Liberty Association was held with the Harmony Church, Washita county, and closed on Monday, September 10th. The Rev. Dr. Hartwell, formerly of this place, presided as Moderator. The churches were well represented, and the meeting harmonious. "At the request of the Association," says a correspondent, "brother Hartwell preached a Missionary sermon at eleven o'clock on the Sabbath, to a very large and attentive congregation; after which, a collection was taken up of \$32, in cash, to be sent up to our Baptist State Convention, by the hands of the delegates appointed by the Association. Our Association also appointed eight brethren, two from each district, to collect funds during the ensuing year, to support traveling ministers in the bounds of the Liberty Association. So, you see, the glorious missionary spirit is spreading rapidly in Arkansas.

"Our Association resolved to publish brother Hartwell's sermon, with our Minutes; say fifteen hundred copies. It was a very interesting sermon; and we hope, it will do much good for our cause in Arkansas.

There has been quite a number added to some of our churches, within the last few weeks. Fifty members were added to Camp Creek Baptist church in four weeks, and some twenty-seven to Hopewell Church, at one meeting. Both churches are located in Union county, Arkansas. I have baptized twenty-three happy converts during the last few weeks; and I have collected, in eight weeks, near \$200 for the Domestic Mission Board, or for the support of the gospel in Arkansas; and have distributed about three thousand pages of tracts, and some fifty copies of Bibles and Testaments."

GEORGIA BAPTIST ASSOCIATIONS.

The Christian Index, of the 18th inst., contains a running notice of several of the Associations of Georgia, from which we learn,

1. That "in view of the spiritual death which has generally prevailed during the past year," in the bounds of the Georgia Association, that body appointed Friday before the first Lord's Day in November, proximo, as a day of humiliation, fasting, and prayer, that the Lord may revive His work throughout the churches.

2. That a Committee of three was appointed by the Flint River Association to correspond with all the ministers of the denomination in the State, on the subject of a ministers' conference, to be held at some suitable time and place, and to solicit their concurrence in the measure. The object of the proposed conference is to promote a harmony of views and a concert of action among the ministers of the State.

3. That the Western Association was composed of forty-two churches, represented by more than one hundred delegates. A resolution was adopted by that body; recommending to the churches to appoint in each a committee, whose business it should be to solicit from every member at least ten cents for Foreign Missions, and ten cents for Domestic Missions, "and as much more as God in His providence may enable them to do."

TEMPERATE IN ALL THINGS.

The following able article from the pen of the Rev. Basil Manly, D. D., will be read with interest. It is the Circular letter of the Tuscaloosa Association to the churches of that body:

Temperance supposes the moderate, healthful use of lawful enjoyments. What is sinful in its nature is wholly forbidden, — "touch not, taste not, handle not." But there is a large class of objects in the world, made and given for the use of man, as to which some excess or perversion of the use may involve guilt. Temperance is the virtue which avoids this guilt; using this world and not abusing it. It extends to every thing, which may be liable to abuse; and almost every thing capable of being used or enjoyed by man is liable to abuse. Temperance may be considered a kind of universal wholesome restraint: self-command and moderation in all things: Each individual is most concerned as to his own peculiar excesses or perversions; the sins that "easily" get him." But there are some objects, of which the right use is so infrequent or doubtful, and the perversion or abuse so common, and certain, that the duty of temperance seems to resolve itself into abstinence. "Abstain from every appearance (manifestation or form) of evil."

It is well known that Tobacco contains poisonous qualities; that, in certain circumstances, it is injurious to health, and even destructive to life. It is doubtful whether it affords, or ever did afford, any real or adequate advantage to a human being, chewed, snuffed, dipped, or smoked. Yet its production employs the labor of a million and a half of our industrial population in the United States; and its cost to consumers is as

certained to be not less than twenty millions of dollars annually, — a sum sufficient, as some have thought, for an economical administration of the United States government.

It may well be enquired, whether an article, of more than questionable utility, of certain and serious evil, filthy and offensive to every creature of God, which costs multitudes more than they pay for bread, ought not to be abandoned; and the labor and capital, (worse than thrown away in its production) devoted to something that may benefit mankind.

Intoxicating drinks have been so much abused, and have been the source, directly or indirectly, of so large a part of the evils which afflict mankind, — that our ideas of temperance have been almost wholly confined to them.

From a very early period, certainly near the deluge, this mode of intoxication was known. And every nation, civilized or barbarian, has had some means of voluntary artificial excitement and intoxication. It is not for us to say whether it will ever cease to be one of the sins of mankind, while man remains a sinner.

The evil is so great, however, as to warrant and demand every legitimate effort, individual or associated, for its suppression.

If there is any truth capable of being established by scientific research, it is established that alcoholic and intoxicating drinks do no good to a human being, in health. It is needless, at this day, to produce the evidence or to argue this point.

That they do much evil to individuals and to society, affecting every human interest, temporal and spiritual, is also demonstrably certain.

Those who have taken pains to examine into this subject, report that there are not less than 10,000 distilleries within the limits of the Union, producing annually forty-two millions of gallons of spirits. Beside this, is to be taken into the account the amount of imported liquors. From known facts, we think that the liquors consumed in these United States in ten years, have cost the enormous sum of twelve hundred millions of dollars; or more than a hundred millions of dollars a year.

The number of those who annually die of drunkenness in the United States has been estimated at thirty thousand. Thus, a body of our citizens has fallen victims to this vice in one year, greater than all that perished from all causes in the Mexican war.

The number of drunkards in the United States, it is supposed, cannot be less than 500,000.

From the records of the courts of our country, it may be demonstrated, that at least, three-fourths of all the crimes brought to trial have been committed in consequence of intoxication in one or more of the parties.

Insolvencies, lunacies, and madness of all other kinds, are caused by intemperance more than by all other causes put together.

A minister of the gospel in Montreal lately made the statement that he has "a list of fifteen families, once among the wealthiest of Montreal, who have all been destroyed by intemperance. Their aggregate fortunes, a few years ago, amounted to eight hundred thousand dollars. They have now disappeared, entirely; leaving neither root nor branch; and solely through the influence of intoxicating liquors."

Each reflecting mind may have had opportunity to observe similar results within the ordinary range of a single life.

Of acts of personal violence produced by liquor, of thefts, murders, suicides, &c., the number would be astounding to calculate. How many widows and orphans have been made by this cause, — how much poverty and wretchedness, it is mournful to contemplate.

That the public mind should be roused to the enormity of this evil, is not wonderful: the wonder is, how enlightened and benevolent communities could so long have slumbered over it.

It does not appear that any decided effort was made to rouse the public mind on this subject till about the beginning of the present century. We have records of such efforts occurring, simultaneously, in the states of Virginia and New-York, in the year 1800.

A quarter of a century, however elapsed, before the cause of reform gained much notoriety, or attracted general attention. About 1825 temperance societies were formed in various parts of the country. These flourished under simple forms of organization for a few years; discarding only alcoholic drinks, — not wine, cider, nor beer.

In April, 1840, the society of Washingtonians, as it was called, was begun by six intemperate men who had met to drink at a tavern in Baltimore. These renounced every intoxicating drink. Similar societies were formed in various cities and country places; all independent of each other, and affording but lived co-operation.

The want of a more perfect organization of associated effort was felt; which led to the formation of the "Order of the Sons of the Temperance," Sept. 26, 1842.

This organization has some features, not peculiar to itself: such as the use of money in a series of frequent meetings, &c.; the by combination of some of the leading principles of a healthy and happy life, with more of associated in a hearty effort than any previous form of organization contemplated. It is, therefore, considered both more efficient and more perfect than any other organization of the kind.

Among serious minds, there are some who are far as to regard it an offence against good order to become united to a society, not connected with this world, and who rather than to express our dissent from the churches, as such, have no objection to the matter of joining, or abstaining from the use of any of the articles of the body; and that they are to be members in the exercise of the same, and discretion in this particular.

We do not conceive that any objection can be justly maintained against the order of the Sons of Temperance that can make a brother who joins them an offender against either an individual or the church. If any one should think that his union with them can make him a soberer, happier, or more useful man,—what has any christian to object to his joining them? He surely has the right to say that he will not drink any thing that can intoxicate;—any number of persons, who choose to do so, have the right to make a common declaration on this subject, and to associate themselves for mutual support and encouragement in it. If they form rules for their government, hold their meetings in private, form and maintain a fund by voluntary contribution for mutual aid in sickness and trouble, and agree to persuade all men within their reach to enter freely and cordially on a similar course; these are among the unalienable rights of men; and it is an offence against common equity and justice, and the sacred cause of liberty itself, to wish to have any of these rights destroyed or abridged. If some object to secret societies,—it may be answered that this is not a secret society in any injurious or offensive sense; that there is absolutely no secret, but of a nature common to all individuals, families, business firms, corporations or societies and associations of men; such, indeed, as is indispensable to the proper management of business.

Some may say, "they propose to take away our liberties;" to which it is replied,—not, if you do not join them; and this you are at liberty not to do, if you so prefer. Such, however, seem to forget that, in their jealousy of the invasion of their own liberty, they actually attempt to take away the liberty of another.

Some would confine every work of moral reform to the church; and think that a church member has no need to travel out of the church to find ample scope for all his moral and benevolent desires.

We are of opinion that the church of Jesus Christ is an organization for limited and very specific purposes; that it has no right to widen or contract its allotted sphere;—that there are many objects connected with the well-being of society, which it was never intended, as a society or body, to meddle with; and that, when it does transcend its prescribed line of duty, it becomes perverted into an engine of oppression and mischief, instead of the peaceful body of Jesus Christ. In particular, there are many needful reforms from habits of intemperance, who are not fit for the church, whom the church, as a body, cannot reach. But individuals of the church can meet such on the ground of a common humanity; and, with God's blessing, may persuade and assist them to become sober. Is there any thing in the relations and duties of church-membership to forbid or discountenance this?

If individuals of the Order have been indiscreet, and have used taunts or threats, when they should have employed only kind and persuasive arguments; these are not to be charged on the Order, which neither uses, prescribes, nor approves of such methods of advocating its principles.

So far from objecting to church-members joining this Order, it ought to be matter of encouragement and hope, that 300,000 of our countrymen, united in this fraternity, are explicitly engaged to discourage and suppress by all persuasive methods, the use of intoxicating drinks,—that flood of death which desolates our land.

The spirit of reform, in this particular, is abroad amongst us; and the most conspicuous examples illustrate its beneficent tendency. We sincerely hope that all, in every connexion, who love Christ or our fellow-men, may be found not to hinder, but to help, this good work.

POPEY.

An interesting meeting was recently held, by Italians, in London on the subject of Popery. The *Christian Times* contains extracts from several speeches delivered on the occasion. The first speaker was Dr. Mapei, a man of science, literature, and piety. At the age of thirty, he was a canon of the Cathedral of Venn, in the Abruzzi, Professor of Divinity, and Examiner of the Clergy. Thrice had he been named for a bishopric—his income was equivalent to £1,000; and since his exile in England, occasioned by his political opinions, he has been again courted by the Romish Church, and offered the Professorship of Divinity in the Roman Catholic College at Calcutta.

Dr. Mapei, at great length, set forth the evils of Popery, and the absurdity of credence in the infallibility of the Papacy, of which the instance of Galileo's persecution by the Pope would be sufficient to prove the fallacy.—Galileo having been thrust into the dungeons of the Inquisition for opposing the Pope regarding the rotatory motion of the earth, which the latter insisted stood still,—but in which the Papal proposition has been established as false, and his victim's correct. Dr. Mapei then gave an account of the late national movement in Italy,—the duplicity of Pius IX., the Gaeta plot,—and the confiscation of Italian liberty and independence. He asserted that Italians had at length recognized the incompatibility of their liberties with the system of Popery. He cited Papal bulls and encyclicals to prove the political creed of Roman Catholicism to be a principle of Absolutism, and quoted the brief of Gregory XIV. to the Bishops of Poland, against the Polish patriots, in behalf of Roman tyranny. [Dr. Mapei was here flatly contradicted by a Jesuit, whom he rebuffed by producing a printed copy of the identical brief, and reading it aloud.] He then went on to cite the case of the Abbe de Lammenais, whom the Roman Church had driven from her bosom simply on account of his advocating liberal principles. He related his own case, and how the requirement to abjure his avowed principles had compelled him also to quit a system which

enforced the political dogma of despotism, and a Church which, while with one breath she blessed Ireland for struggling for additional privileges, with another cursed Italy for claiming any at all. He invited Italians to declare themselves, and with the grace of God to be, neither Papists nor (so-called) Protestants, but Christians. He urged them to study the Divine Scriptures of truth, and to learn the true religion of Jesus Christ. He denounced priestcraft, which, whilst it acknowledges the Scriptures to be from God, yet prohibits the reading of them by the people, and pointed out the diplomacy which kept from the people the knowledge which opened their eyes to the practices of their spiritual guides.

Signor Rossetti, who is a poet and a Professor in King's College, London, next made an address, which had a powerful effect on the audience.

He said, that although suffering in bodily health, he could not but be present at the meeting. He denounced Roman Catholicism as a snare and a conspiracy against the liberties of nations. He had been amongst the warmest of Pius IX.'s advocates, when he was hypocritically professing liberal views; but, when he threw off the mask, and instead of being a hero preferred to be but a Pope, he saw that for Italy there was no alternative to being for ever a slave, and the least of the nations, but that of freeing herself from the incubus of the Papal system. Since the Pope wished, through the French, the Austrian, the Spanish, and the Neapolitan bayonets, and over heaps of dead, to reascend his throne, on the plea of being the chief of the religion professed by the Romans, the Romans ought to cease to be Papists. He urged his countrymen to rid themselves of the yoke of Popery, and to adhere to the religion of the Gospel,—insisting that Popery was to national progress as a weight of lead sinking it to the depths of hell; while the pure religion of the Gospel would act as the breath of heaven, elevating it higher and higher, till it reached into Paradise. He said, the Pope assumed to be the Vicar of Christ; but he had sold Christ to Satan, and was Antichrist.

GREAT FIGHT WITH THE APACHES.

It will be recollected by our readers that the Mexican State of Durango, which has been from time immemorial a prey to the savage incursions of the Apache Indians, who have ruined their agriculture, and almost dissolved the bonds of civilized society among the poor Mexicans residing at spots distant from the large towns, decided a few months ago to invite adventurers from the United States to form guerrilla bands, in order to make war on their merciless foes. For this purpose the legislature appropriated a certain amount of head money, \$200, for each Indian taken dead or alive. Several companies were soon formed, and some terrible encounters have taken place between the Americans and the Indians, in all of which the latter have been worsted, losing a large number of their chief warriors, killed or made prisoners. The Mexican papers at the capital at first denounced this system of mercenary warfare, and we believe that the Congress passed a strong resolution condemnatory of the conduct of the Durango Legislature, and also that of Senora, which had imitated the former. Our last advices, however, from Mexico, received yesterday, state that public feeling in that city had changed on this subject, and the *Siglo*, one of the most influential of the metropolitan prints, declares that there is no other way of getting rid of the scourge.

Among the American companies that have distinguished themselves in this warfare that commanded by a Capt. Box, in the service of the State of Durango, is in the first rank. This body had a terrific encounter with a band of Apaches on the 2d of September, and although but 30 against between 200 and 300, they came off victorious. The Mexicans are quite enchanted with their deeds, and the *Siglo* of the 21st ult. devotes a considerable space to a narrative of their exploits. We translate from that paper the following:

MOST IMPORTANT.

STATE OF DURANGO, Sept. 6, 1849.

For the information of the inhabitants of the State we publish an extra, containing the following letter received by express from Santiago Papasquiaro, giving an account of the fight which took place at daylight on the 3d instant, between the savages and the valiant guerrilla company of *Norte-Americano* sent in pursuit of them by the Supreme Government. We congratulate our fellow citizens on the victory gained over the ferocious enemy, and we trust that it will reanimate our people, and convince them that the Indians are not invincible, since less than thirty men have put to flight more than two hundred of them, after stretching upwards of twenty dead on the field.

To the Secretary of the Supreme Government of Durango.

AMERICAN GUERRILLA COMPANY OF CAPTAIN BOX, Santiago, Sept. 3, 1849.

SIR:—Last night I overtook the enemy among the ruins of the rancho of Talaveras, distant one league from Papasquiaro. At four o'clock this morning the battle commenced, when the positions and entrenchments of the Indians were carried by assault. They fled, leaving five killed, and ten prisoners. They had handed over to the Alcalde of Pasquiaro. The Indians shortly afterwards recovered from their surprise, and finding how small our number was and their own overwhelming superiority, they returned and made a furious attack on us—five Mexicans on horseback, and the Americans who were entrenched behind the rancho. Being repulsed, they dashed off towards the spot where the Americans had left their horses, which necessitated a retreat by the latter to defend their cattle.

As the Americans were on foot, I with my

four men on horseback kept the enemy in check until they reached the spot where their horses stood. Here the encounter was tremendous, and the firing without intermission on both sides. Mr. Thomas Cloaland [Cleveland, perhaps] was the first that fell, after he had killed two Indians. He was captured alive, having been suddenly seized by the enemy, who immediately cut off his head. The Indians finding their loss so severe by the precision with which the Americans delivered their fire, at length retreated and again took up their position at the rancho, which had been abandoned by the latter, when they hastened to their defence of their cattle. The company returned to the rancho with admirable courage and again storming the entrenchment, driving out the Indians with a heavy loss. The latter then made another attempt at the cattle, but the Americans pursued them, and after half an hour's combat put them to flight. The Indians returned to their entrenchment at the rancho, when the fire having ceased, they collected their dead and wounded, which lay exposed on the field.

The fight lasted three hours, and 1,500 rounds of ammunition were expended by the company. Front twenty to twenty-five Indians were killed, and ten were made prisoners. The Americans, quite fatigued with their continued exertions, were unable to follow up the victory. The number of Indians was about 200, according to appearance, though one of the prisoners stated there were 300 in all. The whole number of Americans and Mexicans engaged—was only one killed and eight wounded.

Through the great disparity in the numbers of the combatants, there was no possibility of capturing any of the cattle that accompanied the Indians.

(Signed) LOUIS TOSTADO.

RELIGIOUS ITEMS.

FRIENDLY ADVICE TO A YOUNG FRIEND. BY A TEACHER.

Feeling a sincere concern for your welfare and success in life, both in regard to temporal and spiritual things, I offer the following hints as worthy of remembrance, and of adoption as rules for your conduct through life. They are especially worthy of being treasured up in the memory and heart.

1. Devote some portion of every day to the reading of the Holy Scriptures alone, and pray constantly to the Almighty to enlighten your mind to understand them.

2. Never do anything privately, which you would be ashamed of if made public: remember that a more searching eye than that of your fellow man beholds all your actions, and knows your most secret thoughts, and to Him you must give account at last.

3. "Keep your heart with all diligence;" if evil thoughts come into the mind endeavor to turn from them, without indulging them a moment; and strive to keep all the desires pure. An impure thought followed out may at length defile the whole imagination, and lead to a train of evil consequences of which at first you have no conception.

4. Be careful not to read books of an immortal tendency, such as novels, romances, &c., and discourage it in others; they are poison to the mind.

5. Be very careful what company you keep; have few intimate friends, and let them be persons of the most virtuous character, for, if a young man associates with those of bad character, he is certain to lose his own.

6. Study the interest of your employer, and endeavor to promote it by all fair and honorable means in your power. Try to fulfill all the duties he expects of you faithfully.

7. Do not be in a haste to get rich. He who hopes to enrich himself suddenly by speculation, or without honest industry, differs little from the gambler. Perserving industry, temperance, and a prudent economy, (without penuriousness) will be rewarded in the end.

8. Avoid an undue attention to dress and mere outward accomplishments; and do not seek the praise of men, nor try to exhibit your talents on every occasion. Such trifling is the vice of little minds.

9. Be industrious: let no time be unemployed; life is too short to be frittered away into trifles. What you do, do in time. Procrastination leads to neglect of duty altogether.

10. Use all the intervals of leisure in improving your mind, by reading and study. Become acquainted with such branches of knowledge as will prove of substantial use to you in the practical affairs of life.

11. Guard against intemperance either in meat or drink. There is an intimate connection between the body and the mind: As one is kept in a healthful state the powers of the other act with the greater vigor.

12. Never do anything against your conscience. Endeavor to keep it enlightened, and to live constantly with a "conscience void of offence to God and man."

These precepts will be found to be in accordance with the teachings of the Bible—the great treasure-house of true wisdom—and the experience of the best

men. Make such authorities your counsellors, live by the light they shed around your path, and you cannot fail to be respected, useful, and happy.—Your friend.

DR. PAYSON.

"New-year's Sabbath, I preached on this text, 'As the Lord liveth, there is but a step between me and death.' One inference was, there is but a step between Christians and heaven. So it has seemed to me almost ever since. Another text, which I have preached on lately, and which has been much blessed to me, is Rev. xxi. 23. 'And the city has no need of the sun, &c. O, how unutterably glorious did heaven appear! It is glory; it is a weight of glory, an exceeding weight of glory; a far more exceeding and eternal weight of glory. O, how shall we bear such a weight of glory as this! How shall we wait with patience till we arrive at it! O, it seems too much, too boundless, too overwhelming to think of. Come afflictions; come troubles; come trials, temptations, distresses of every kind and degree; make our path through life as painful, as wearisome as you can; still, if heaven is at the end of it, we will smile at all you can do. My dear mother, break away: O that God would enable you to break away from all your cares and sorrows, and fly, rise, soar up to the New Jerusalem. See its diamond walls, its golden streets, its pearly gates, its shining inhabitants, all in a blaze with reflected light and glory, the light of God, the glory of the Lamb! Say with David, Toward this city I will go in the strength of the Lord God: I will make mention of thy righteousness even of thine only. My mother what a righteousness is this! The righteousness of God! A righteousness as much better than that of Adam, nay, that of angels, as God is better than his creatures. Since then, my dear mother, you have such a heaven before you; such a righteousness to entitle you to heaven; and such blessed chambers to hide in during the little moment which separate you from heaven,—dry up your tears, banish your anxieties, leave sorrow and sighing to those who have no such blessing in store or reversion, and sing, sing, as Noah, at secure in the ark, and sang, 'the grace that steered him through.'

CHRIST SEEN IN PREACHING.—The late Rev. Samuel Pearce of Birmingham, being one week day evening in town, and not engaged to preach, asked his friend where he could hear a good sermon. Mr. S. mentioned two places. 'Well,' said Mr. P., 'tell me the characters of the preachers, that I may choose.' 'Mr. D.," said his friend, 'exhibits the orator, and is much admired for his pulpit eloquence.' 'Well,' said Mr. P., 'and what is the other?' 'Why, I hardly know what to say of Mr. C.; he always throws himself in the background, and you see his Master only.' 'That's the man for me, then,' said the amiable Pearce; 'let us go and hear him.'

APT REMARK.—Good old Roger Ascham, the instructor of the unfortunate Lady Jane Grey, says:—"It is a pity, that commonly more care is had, yea, and that among very wise men, to find out rather a cunning man for their horse, than a cunning man for their children. They say Nay! in one word, but they do so indeed; for to one they give two hundred pounds, and to the other but two hundred shillings. God, that sitteth in heaven, laugheth their choice to scorn, and rewardeth their liberality as it should be. For he suffereth them to have tame and well ordered horses, but wild and unfortunate children; and therefore in the end they find more pleasure in their horse, than comfort in their child."

BLUSHES.—Seeing a boy blushing, an ancient sage said, "Be of good cheer, my boy, these are colors of virtue."

INSANITY FROM NOVEL READING.—A physician in Massachusetts says "I have seen a young lady with her table loaded with volumes of fictitious trash, poring, day after day and night after night, over highly wrought scenes and skittily portrayed pictures of romance, until her cheeks grew pale, her eyes wild and restless, and her mind wandered and was lost—the light of intelligence passed behind a cloud, her soul was forever benighted. She was insane, incurably insane, from reading novels."

THE PURITANS A PROLIFIC RACE.—The Puritans are said to have placed an undue reliance on the Hebrew Scriptures and institutions. Whether that be so or not, they have realized one important branch of the Hebrew Covenant, and are in a fair way to have their descendants as the stars of the sky for multitude, and as the sands of the sea shore innumerable. According to Bancroft, the first Puritan settlers of New England are the parents of one-third of the white population of the United States. In the first 15 years—the time when most of the immigration from England took place—there came

over 21,200 persons. Their descendants in 1840 were estimated at 4,000,000.—Each family has multiplied on the average to a thousand souls. So that a little one has become a thousand, and a small one a strong nation.

SECULAR INTELLIGENCE.

IMPROVEMENT IN TYPE-MAKING.—The Earl of Rosse gave his third *sojourn* as President of the Royal Society, recently. There were several models and inventions exhibited, the most remarkable amongst the latter being a machine for manufacturing printing types without fusing the metal and pouring it into moulds. The inventor, M. Petit, effects his process by the use of steel dies and matrices, which by means of powerful pressure, impress the letters, etc., on copper, fashioned into quadrangular stripes of indefinite length, wound round a cylinder. The hardness of ordinary copper type metal, is in the proportion of 100 to 1. A London firm, employed to print stamps for the government, is the habit of using raised copper surfaces for the purpose. No less than 125,000,000 impressions have been taken from one of their plates. The density of the copper used in the manufacture of type, is considerably increased by the compression which it undergoes by the machinery of M. Petit.—The machine produces thirty-two types per minute, and it would be difficult to exceed the typographic neatness of the character.

WONDERFUL ESCAPE.—The *Macon Journal and Messenger* says: "During the severe thunder storm on Sunday afternoon last, the wife of Maj. Henry Wood, who resides about half a mile from the city on the Houston road made a most remarkable and providential escape. She was standing in the garden, near the house, having on her person at the time a gold watch, with a gold guard chain, which passed around the neck. The electric fluid struck the chain, melting it entirely. From the chain it passed through the watch, partially destroying it. Thence it escaped down her clothing, doing no further damage until it reached the shoes, which it literally tore to pieces. Mrs. Wood was, of course, knocked senseless at the time, but under the usual remedies, soon after partially recovered, and is doing well. She was severely scorched around the neck, immediately where the chain rested, and was also injured in one of her feet, but, in other respects, escaped unhurt."

STRENGTH OF THE ELEPHANT.—Those who have not "seen the elephant" may not be aware how strong the critter is. The following, from the *London Times*, gives an idea:—

The strength of an elephant is equal to its bulk, for it can with great ease draw a load that six horses cannot move; it can readily carry upon its back three or four thousand pounds' weight; upon its tusks alone it can support near a thousand. Its force may also be estimated by the velocity of its motion compared with the mass of its body. It can go in its ordinary pace as fast as a horse at an easy trot, and when pushed it can move as swiftly as a horse at full gallop. It can travel with ease fifty or sixty miles a day, and when hard pushed almost double that distance.

HOW TO ENLARGE VEGETABLES.—A vast increase of food may be obtained by managing judiciously, and systematically carrying out for a time the principles of increase. Take for instance a pea. Plant it in very rich ground; allow it to bear the first year, say half a dozen pods only; remove all others, save the largest, the following year, and retain of the produce three pods only; sow the largest the following year, and retain one pod; again select the largest, and the next year the sort will by this time have trebled its size and weight. Ever afterward sow the largest seed, and by these means you will get peas, or anything else, of a bulk of which we at present have no conception.

LIGHT FROM THE OYSTER.—Open an oyster, retain the liquor in the lower or deep shell, and if viewed through a microscope, it will be found to contain multitudes of small oysters, covered with shells, and swimming nimbly about; one hundred and twenty of which in a row would extend but one inch. Besides these young oysters, the liquor contains a variety of animalcules, and myriads of three distinct species of worms, which shine in the dark like glow-worms. Sometimes their light resembles a bluish star about the centre of the shell, which will be beautifully luminous in a dark room.

APPROPRIATE NAMES.—Mr. Sumner, in his recent address before the Peace Society, called the roll of the English steam navy, as an illustration of the infernal spirit of war. The following is a list of names of some of the principal war-steamers, copied by Mr. Sumner from the official publications by the British Navy:—

Archeron, Adder, Aleoto, Avenger, Basilisk, Bloodhound, Bulldog, Crocodile, Erebus, Firebrand, Fury, Goltab, Gorgo Harpy, Hecate, Jackall, Mastiff, Plat Rattlesnake, Revenge, Salamander, Spiteful, Spitfire, Styx, Sulphur, Tartar, Terrible, Terror, Vengeance, Viper, Vixen, Virago, Volcano, Vulture, Warspite, Wildfire, Wolf, Wolverine.

Mr. Bancroft, our late Minister at the Court of St. James, intends to make New York his future residence, and will, says the "Express" devote his attention to literary pursuits.

TENNESSEE IRON.—Tennessee has at this time within her limits 47 furnaces, and 92 bloomeries, forges, and rolling mills. In the manufacture of iron, she stands as the third State in the Union.

MORTUARY.

DIED.—At his residence in Marion on Sabbath morning the 28th inst., JOSEPH W. SMITH in the 27th year of his age.

Early in August last, upon his wedding day, with a joyful heart he received his numerous friends, who pressed around him to offer their heartfelt congratulations; on last Sabbath, they united in the solemn funeral procession, deeply sympathizing with his bereaved young bride, and other relations, as the mournful rites preparatory to sepulture were performed, and as his mortal remains were deposited in the tomb.

About four years ago he professed conversion, and united with the Baptist church in this place, and although arrested by the angel of death in an unexpected moment, his bereaved christian friends have a comfortable assurance, that he was ready for his solemn change, and that he is not lost to them, "but gone before." His hope was in Christ, his confidence in the blood of the Lamb.

Amiable, benevolent and pious, a devoted son and an affectionate brother and friend, his loss is deeply afflictive to his family, his young associates, his church, and the community at large.

His friends had anticipated for him a long life of usefulness and happiness, but God has otherwise determined: May all be enabled to say with entire resignation, "The Lord gave and the Lord hath taken away, blessed be the name of the Lord;" and in this mysterious and startling providence, take heed to the warning, "Be ye also ready for in such an hour as ye think not for the Son of man cometh." D.

JOB WORK

OF EVERY DESCRIPTION NEATLY EXECUTED AT THIS OFFICE.

A Desirable Residence.

THE SUBSCRIBER offers for sale the premises, formerly known as "the Tarrant place," two miles west of Marion. There are 120 acres of land, 50 of which are heavily timbered. Woodland. There is a commodious dwelling house, good kitchen, Out-House, &c. Possession given 1st January next.

Terms made to suit the purchaser. M. P. JEWETT, 35-4m.

WANTED.

A YOUNG LADY desires a situation as a teacher in a Female Seminary. Sufficient testimonials can be had, both as to character and qualifications. Apply to the Postmaster at Foster's Tuscaloosa county, Ala.

August 29, 1849. 28-4f

MARION HOTEL

AND STAGE OFFICE.

AFTER returning our sincere thanks to our friends and the public, for the very liberal patronage bestowed on us during the past year, we again invite them to give us a call. We have been so long engaged in the Marion Hotel, and have been favored with the patronage of so many of those who visit Marion, that we deem it unnecessary to say what will be the future character of our house. One thing we will promise,—that so long as we keep it, the Table and the general accommodations, shall not be inferior to those of any Hotel in Marion.

To EXAMINERS we would say, that we have several rooms of a superior order, which shall always be at your service when requested.

The Marion Hotel is pleasantly and centrally situated, between our schools, convenient to them, the Court House, and the business part of town, yet sufficiently retired to be in a great measure free from the noise and confusion incident to more public locations.

Attached to the Marion Hotel, is a large Stable and Carriage House, managed by an experienced Ostler, who is provided with every thing necessary to the proper care of horses placed in his charge.

Our CHARGES, as heretofore, shall be moderate. J. F. & W. COCKE, Proprietors. Marion, July 5, 1849.

ET N. B. Temperance House. 20-4f

E. F. KING HOUSE,

Marion, Ala.

THE undersigned would respectfully inform visitors that the above establishment is now open for the reception of company, where he will be happy to see his friends and the travelling public generally.

The building is a four story brick new, and has been handsomely furnished, which will enable him to offer accommodations, unsurpassed by any similar establishment in the Southern country. His table will be liberally supplied,—his servants polite and attentive, and every attention will be given to the comfort of his guests.

THE STABLES, have been leased to Mr. JOHN MULLIKIN, favorably known throughout the State as a superior manager of horses, with whom the horses of his guests will be kept.

Patrons in accordance with the times. L. EPSON, Proprietor, Marion, Ala., May 19, 1849.

BATTELLE & WOODHULL,

Wholesale Grocers,

(At the old stand of Foster & Battelle)

NO. 32, COMMERCE STREET, MOBILE, ALA.

Jas. C. Norwood, of Dallas County, and Wm. R. Hardaway, of Greensboro, Greens County, will be in the above House, and respectfully solicit the patronage of their friends.

Niche for the Poets.

HYMN OF THE CHURCH-YARD.

BY HENRY W. LONGFELLOW.

Ah me! this is a sad and silent city; Let me walk softly o'er it, and survey Its grassy streets with melancholy pity!

Youth's Department.

PORTRAITS FROM THE PULPIT.

By the late Mrs. I. A. Z. Cross.

FATHER TAYLOR.

In Baltimore, the other day, I had the privilege of hearing the famous Father Taylor, the Sailor's Preacher in Boston.

been watching them for thirty years.—They soon begin to fall out with the world; fall out with the brethren; fall out with the church, and become too holy to remain in it; and finally quarrel with Almighty God himself; and then they turn rank infidels, walking pestilences, scattering mildew and death over society, staggering to their graves under the curse of God, and cursing God as they go!

There is an amusing incident related of him in the newspapers, and the captain corroborates it by his own statement. Not long since on a Sabbath morning, he was delivering himself, as usual, in a very earnest strain, when a sailor arose from his seat, and moved towards the door.

There is an amusing incident related of him in the newspapers, and the captain corroborates it by his own statement. Not long since on a Sabbath morning, he was delivering himself, as usual, in a very earnest strain, when a sailor arose from his seat, and moved towards the door.

many of all who have ever known them, the Trustees feel prepared to assure Parents and Guardians, that in the family of Mr. and Mrs. White, the young ladies will receive all the attention and kindness which are necessary to secure to them a plentiful, peaceful and pleasant home.

Each young Lady must furnish her own towels. If feather beds are required, they will be supplied at a small charge. No young Lady will be permitted to receive her Diploma until all her bills are settled.

THE NEXT SESSION OF THE GREENSBORO FEMALE INSTITUTE WILL COMMENCE on the first of September, 1849.

Having permanently located in Marion, we respectfully inform the citizens of this and the adjoining counties, that he is prepared to

WILL be opened for the reception of company on the 1st of June, under the same auspices as the last two seasons.

THE following are extra and at the option of the Parent: Music per Session, \$25; French, Spanish, Italian or Latin Language, 15; Drawing, Painting, Mezzotint, 15; Transferring of Prints, Wax and Shell Work, per Lesson, 1; Embroidery, 1.

TO DR. COTE OF THE GRANDE LIGNE MISSION, AND DR. COTE'S REPLY. An 18mo pamphlet, 50 pages, just published. Price, in Buff covers, 125 cents single, \$9 a hundred. Price in paper, 10 cents. \$5

JUDSON Female Institute, MARION, Ala. [Number of Pupils the last Session, 145.]

PROFESSOR M. P. JEWETT, PROFESSOR D. W. CHASE, MISS MARIA A. POLLOCK, MISS JANE CUMMING, MISS LUCY E. SMITH, MISS SALISBURY, MISS ORMSBY.

The Eleventh Annual Examination of the Judson, has just closed a year of great prosperity to the Institution. Though we have reluctantly parted with several Teachers engaged in the Institute with high reputation, for years past, yet we are able to announce their successors, who will enter on their duties, some of them with greater experience, and perhaps with superior ability in every Department.

WILL be opened for the reception of company on the 1st of June, under the same auspices as the last two seasons.

THE following are extra and at the option of the Parent: Music per Session, \$25; French, Spanish, Italian or Latin Language, 15; Drawing, Painting, Mezzotint, 15; Transferring of Prints, Wax and Shell Work, per Lesson, 1; Embroidery, 1.

From an experience of twelve years in the work of instruction, the Principal feels convinced that to develop, and rightfully to direct, the Moral Feelings and affections, is no small part of the teacher's duty. It will therefore be the studious and unceasing endeavor of himself and assistants, to cultivate the kindly emotions of the heart, and lead their pupils to the proper discharge of all their social and relative duties, by instilling high moral principles, and by securing their confidence and affection.

ALABAMA FEMALE ATHENEUM. The subscribers as a committee of advisement, in relation to the Atheneum, in Tuscaloosa, (under the charge of the Rev. C. F. Sturgis,) deem it a duty they owe to the Principal, and to the community, to express their satisfaction in the results of the first session. A portion of us, from observing the improvement of our daughters, and the residue from other means of information, are well convinced of the capacity, and tact of the Instructors; and are gratified to see what they have seen of their methods both of instruction and discipline.

A FEW COPIES LEFT. OF "THE GOOD MINISTER OF JESUS CHRIST" AND "GOD'S PRESENCE IN HIS SANCTUARY."

These two are the only sermons by Dr. Williams now in print. Also the "PROSPERITY OF A CHURCH" by DANIEL SMITH, D. D.

HISTORY OF THE BAPTISTS. THIS GREAT WORK by the REV. DAVID BEN-EDICT, FIVE EDITIONS of which have been called for in a few months, ought to be in every Baptist family in the United States.

THE EARTH AND MAN; Lectures on Comparative Physical Geography, in its relation to the History of Mankind. By ARNOLD GUYOT, Professor of Physical Geography and History, New-York.

TUNING AND REPAIRING PIANOS. Mr. W. LINSEL,

Having permanently located in Marion, we respectfully inform the citizens of this and the adjoining counties, that he is prepared to

WILL be opened for the reception of company on the 1st of June, under the same auspices as the last two seasons.

J. R. GOREE, Commission Merchant. MOBILE. April 1, 1848.

WILL be opened for the reception of company on the 1st of June, under the same auspices as the last two seasons.

I. W. GARROTT, Attorney & Counsellor at Law. MARION, PERRY CO., ALA.

GEORGE COSTER, & CO., DEALERS IN Drugs, Medicines, Chemicals, &c.

DR. LANDRETH'S GARDEN SEEDS constantly on hand. GEORGE COSTER. E. S. BACHELOR.

"Get the Best." "All young persons should have a standard DICTIONARY, at their elbows. And while you are about it, get the best; that Dictionary is NOAH WEBSTER'S."

G. H. Fry, J. L. Bliss, W. G. Stewart. FRY, BLISS & CO. WHOLESALE GROCERS,

OFFER to their friends and customers of Perry county, a large supply of carefully selected Choice Family Groceries.

JUST PUBLISHED, A HISTORY OF AMERICAN BAPTIST MISSIONS, in Asia, Africa, Europe and North America, from their earliest commencement to the present time.

THE PRE-ADAMITE EARTH. CONTRIBUTIONS TO THEOLOGICAL SCIENCE. By John Harris, D. D.

MEMOIR OF ROGER WILLIAMS, FOUNDER of the State of Rhode Island. By Wm. Gammell A. M.

CHRISTIANITY DEMONSTRATED. In four distinct and independent series of Proofs; with an explanation of the Types and Prophecies concerning the Messiah.

PASCHAL THOUGHTS. THOUGHTS OF BLAISE PASCHAL, translated from the French. A new edition; with a sketch of his Life.

REPUBLICAN CHRISTIANITY; or TRUE Liberty, as exhibited in the Life, Precepts and Early Disciples of the Great Redeemer.

PROVERBS FOR THE PEOPLE; or ILLUSTRATIONS of Practical Godliness, drawn from the Book of Wisdom.

THE SOCIAL PSALMIST; a new Selection of Hymns for Conference Meeting and Family Devotion.

THE CHURCH; Social and Religious Worship. With a choice Selection of Hymns, adapted to the

Both the above Collections of Hymns have been highly recommended by Ministers and others who have examined them.

J. A. WEMYSS, COMMISSION MERCHANT, No. 11, Commerce Street, MOBILE, ALA.

BAKER, WILLIAMS & Co. COMMISSION MERCHANTS, No. 3, Commerce Street, MOBILE, ALA.

ROBERT A. BAKER, Summerfield Dallas Co. PRICE WILLIAMS, Livingston, Sumter Co. LEVI W. LAWLER, Mardisville, Talladega Co. Nov. 10, 1848.

DOWLING'S CONFERENCE HYMNS. A NEW COLLECTION OF HYMNS, DESIGNED ESPECIALLY FOR USE IN CONFERENCE AND PRAYER MEETINGS, AND FAMILY WORSHIP.

THE design of the present compilation is, in the first place, to add to the life and spirituality of the Conference and the Prayer meeting; and secondly, to be an acceptable pocket companion to the Christian, in the family or in the closet.

"The Bower of Prayer," "The Saints' Sweet Home," and "Newton's Pious Pieces."—The Beggars' Prayer; commencing, "Encouraged by thy word, my prayer is the power."

Another principal object with the compiler was to promote that familiar and easy which should pervade these meetings. If formality and staidness is out of place anywhere, it is certainly so in the Conference room and in the Social circle.

THE FOUR GOSPELS; with Notes, chiefly explanatory; intended principally for Sabbath School Teachers and Bible Classes, and as an aid to family instruction.

TO BIBLE STUDENTS! RIPLEY'S NOTES.

THE FOUR GOSPELS; with Notes, chiefly explanatory; intended principally for Sabbath School Teachers and Bible Classes, and as an aid to family instruction.

RECOMMENDATIONS. The undersigned, having examined Professor Ripley's Notes on the Gospels, can recommend them with confidence to all who need help in the study of the sacred Scriptures.

THE Acts of the Apostles, with notes. Chiefly Explanatory. Designed for Teachers in Sabbath Schools and Bible Classes, and as an Aid to Family Instruction.

"BOOKS WHICH ARE BOOKS." THE JUDSON OFFERING.—By Rev. John Dowling, D. D.—THE TRINITY.—By Rev. John Dowling, D. D.—THE FRAME-WORK OF THE BURMAN MISSION, interlarded and entwined with the blossoms and fragrance of some of the choicest effusions of Poetry.

THE PASTORS HAND-BOOK.—By Rev. W. W. EVERETT.—A neat pocket manual for the minister of the Gospel, and almost indispensable to those who have learned its value.

BIBLE MANUAL, comprising Selections of Scripture, arranged for various occasions of Private and Public Worship, both special and ordinary, together with Scripture Expressions of Prayer, from Matthew Henry.

THE SCRIPTURE TEXT-BOOK AND TREASURY. Scripture Texts, arranged for the use of Ministers, Sunday School Teachers, and Families. In Two Parts, with Maps and Engravings.

THE TRACT SOCIETY'S TRACT-BOOK is a complete arrangement of the doctrines and duties taught in the Bible, forming a comprehensive system of Theology, drawn from the Bible purely and in its sense in which it can be affirmed of no other system.

THE TRACT SOCIETY'S TRACT-BOOK is a complete arrangement of the doctrines and duties taught in the Bible, forming a comprehensive system of Theology, drawn from the Bible purely and in its sense in which it can be affirmed of no other system.

THE TRACT SOCIETY'S TRACT-BOOK is a complete arrangement of the doctrines and duties taught in the Bible, forming a comprehensive system of Theology, drawn from the Bible purely and in its sense in which it can be affirmed of no other system.

THE TRACT SOCIETY'S TRACT-BOOK is a complete arrangement of the doctrines and duties taught in the Bible, forming a comprehensive system of Theology, drawn from the Bible purely and in its sense in which it can be affirmed of no other system.

THE TRACT SOCIETY'S TRACT-BOOK is a complete arrangement of the doctrines and duties taught in the Bible, forming a comprehensive system of Theology, drawn from the Bible purely and in its sense in which it can be affirmed of no other system.

THE TRACT SOCIETY'S TRACT-BOOK is a complete arrangement of the doctrines and duties taught in the Bible, forming a comprehensive system of Theology, drawn from the Bible purely and in its sense in which it can be affirmed of no other system.