

South Western Baptist.

Devoted to Religion, Morality, Science, Literature, and General Intelligence.

A. W. CHAMBLISS, Editor and Proprietor.

"CHARITY REJOICETH NOT IN INIQUITY, BUT REJOICETH IN THE TRUTH."—1 Corinthians, xiii, 6.

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Minister's Department.

The Faithful Preacher.

I imagine myself in the pulpit, and in fancy I look around the congregation.—It presents a varied appearance; human nature is exhibited under many forms.—There are young and old, rich and poor, learned and illiterate. I am naturally led to inquire, What are these beings who are seated before me? For what purpose are they come? And what must say to them? Every one of these has a mighty interest that requires his attention. If I cast a glance into futurity, I see, at the distance of a century, each of these creatures in a state of unspeakable happiness or misery. Long before that time has elapsed I myself shall be in another world, where, in all probability, I shall see some of the beings who are assembled to listen to the words that shall fall from my lips. Nay, more than this: those very words must have an influence upon their future destiny. I am placed here to distribute the elements of life. To some, perhaps, they will become the means of death; for I know that some fearful transmutation often takes place. Since, then, I sustain so near a relationship to these spirits, does it not become me and overwhelming inquiry with me, How shall I fulfil the responsibilities arising out of that relation? I stand in a most awful place, where the destinies of immortal souls seem to hang upon my conduct. I might have occupied one of these seats and thus have been freed from this burden. But since I have taken it upon me, should I not create a deep seriousness of spirit, a thrilling anxiety as to the result of my efforts, a yearning desire that shall swallow up every other, and make me feel as if I had no interest, and even no existence, apart from that of these immortal spirits? I feel within me a tendency to treat the whole affair with indifference, and to pass it over as one among a series of acts which form the common routine of human existence. I am come to preach a sermon; the people are come to hear one; and that is all. But instantly I check the indulgence of such reflections as these. A multitude of spirit stirring inquiries instantly present themselves. Are eternity, and heaven, and hell, objects that should be viewed with indifference? Does not the fearful doom of perhaps a majority of those before me at all interest me? Can I think of the miseries of a lost soul, (O, terrible thought! there is reason to fear that some of those who hear me this night will be numbered among the lost,) and feel no emotions of pity? Do not the bowels even of common humanity yearn over the unconverted, we are now exposed to evils almost too appalling to contemplate? My soul feels the awful justice of sentiments like these: they enter the spirit with the majesty of truth; and I am convinced that to dismiss them would be a profanation of the place in which I stand, and the violation of the character which I sustain. But oh, what is the character of that preaching whose tone shall be in harmony with these sentiments? I endeavor to place myself out of myself, and to picture the man I should be this night.

In imagination I leave the pulpit, and set myself among the audience. I observe the preacher enter the sacred place, and watch each step and mark every movement of his countenance. He moves as if he were upon some great business. There is a seriousness about his demeanor which the spectators feel. His entrance produces a change in the emotions which pervade the assembly. If emotion and ideas could take a visible form, those of a worldly character would be seen to vanish, and thoughts and feelings of deep solemnity to take their place. I see him seated in the pulpit.—He does not look like an ordinary man. There is a solemn, and unearthly anxiety in his look. All the powers of his mind appear concentrated upon one object, far different from the whole range of sublunary cares. He has been in a higher state of existence. He has come from a moral elevation which humanity seldom reaches. His spirit reflects the light of heaven. He glances at the assembly; but, although that glance is momentary, yet it speaks volumes, which those who mark can easily understand.—His hearers feel that their best interests are dear to him. They sympathize with the travail of his soul. He opens the sacred volume, and all listen as if God himself were speaking. He announces the subject of discourse, in which all must feel interested. In commencing he is deeply serious, although far from being loud and boisterous. The thoughts and feelings which have been confined in his breast at first escape in gentle accents. He addresses the understanding of his audience, knowing that they require to be informed before they can be excited,—that the way to the heart is through the understanding. His descriptions are clear. His pictures are vivid. His aim is direct. His hearers cannot mistake him. They feel the tendency of his thoughts, and they eagerly anticipate the object at which he is

aiming. There is no dry detail; no eccentric starting from the line which his peculiar and solemn circumstances have marked out for him. As he proceeds along, he seems to gather a mysterious energy, arising not from wire-drawn theory, or splendid creations of fancy, but from the clear, plain statements of truth. The light which he at first scattered now begins to diffuse heat. He soon becomes an altered man. The powers of the world to come are seen to take possession of his spirit. He draws the curtain, which conceals the invisible. Earth and all its busy scenes vanish. Heaven and hell are revealed. There is not a careless or inattentive man in the place; all are compelled to look in the direction in which he points. He now feels that he has got access to the immortal souls with whom he is surrounded, and he does not fail to improve the precious moment. He urges with divine energy the things which belong to their eternal peace.—He presses with resistless eagerness the inquiry, "What shall I do to be saved?" He appeals to the conscience in a tone which it dares not to answer. The affections and passions are raised at his command. Love, and fear, and hope start from their slumbers, and the while moral being becomes intensely awakened. Such is the man that ought to be.—"Who is sufficient for these things?"—*Rev. John Hessel.*

Religious Miscellany.

Scriptural Illustrations.

HEBREWS, Chap. ii, ver. 6.—And again, when he brought in the first-born into the world, he saith, And let all the angels of God worship him.

It was during the reign of Theodosius the Great, in the fourth century, that the Arians, through the lenity of the emperor, made their most vigorous attempts to undermine the doctrine of the divinity of Jesus Christ. The event, however, of his making his son Arcadius partner with himself on his throne, was happily overruled to his seeing the God-dishonoring character of the creed. Among the Bishops who came to congratulate him on the occasion, was the famous and esteemed Amphilochus, who, it is said, had suffered much under the Arian persecution. He approached the emperor, and making a very handsome and dutiful address, was going to leave. "What," says Theodosius, "do you take no notice of my son? Do you not know that I have made him a partner with me in the empire?" Upon this the good old bishop went to young Arcadius, then about sixteen years of age, and putting his hand upon his head, said, "The Lord bless thee, my son!" and immediately drew back.—Even this did not satisfy the emperor.—"What," said he, "is this all the respect you pay to a prince, that I have made of equal dignity with myself?" Upon this, the bishop arose, and looking the emperor in the face, with a tone of voice solemnly indignant, said,—"Sir, do you so highly resent my apparent neglect of your son because I do not give him equal honor with yourself? What must the eternal God think of you, who have allowed his co-equal and co-eternal Son to be degraded in his proper divinity in every part of your empire?—This was a two-edged sword in the heart of the emperor. He felt the reproof to be just and confounding, and no longer would seem to give the least indulgence to that creed, which did not secure divine glory to the "Prince of Peace."

Chap. iii, ver. 4.—For every house is built by some man; but he that built all things is God.

"See here," says Mr. Robinson, "I hold a Bible in my hand, and you see the cover, the leaves, the letters, the words but you do not see the writers or the printer, the letter-founder, the ink-maker, the paper-maker, or the binder. You never did see them; and yet there is not one of you who will think of disputing or denying the being of these men. I go farther, I affirm that you see the very souls of these men in seeing this book, and you feel yourselves obliged to allow that, by the contrivance, design, memory, fancy reason, and so on. In the same manner, if you see a picture, you judge there was a painter; if you see a house, you judge there was a builder of it; and if you see a room contrived for this purpose and another for that, a door to enter, a window to admit light, a chimney to hold fire you conclude that the builder was a person of skill and forecast, who formed the house with a view to the accommodation of its inhabitants. In this manner examine the world, and pity the man who when he sees the signs of the wheat-sheaf, hath sense enough to know that there is a joiner, and somewhere a painter, but who, when he sees the wheat-sheaf itself, is so stupid as not to say to himself, this had a wise and good Creator."

Chap. x, ver. 35.—Cast not away therefore your confidence, which hath great recompense of reward.

An eminent minister was much troubled with doubts and fears concerning his own salvation, and many of his hearers who labored under similar distress, coming daily to him for direction, increased the burden. One day, after much wrestling with God in prayer for deliverance,

it was impressed on his mind to go to such a place, and he would find a person that would be of spiritual use to him.—Accordingly, on passing through his own church-yard he met a very aged man to whom the minister observed, "It is a good day." The old man answered, "I never saw a bad day in my life-time." At hearing this, the minister, fetching a deep sigh, asked him, "how it was that he who appeared to be so old a man, had never seen a bad day?" To which the other replied, "My mind is so sunk into the will of God, that, knowing his unerring wisdom and goodness, whatever is his will is my will." "And what," said the minister, "if God was to cast you into hell, would you be resigned to his will in that particular?" To which it was answered, "God hath given me two long arms, the arm of faith and the arm of hope, and was the Lord even to cast me into hell, I would not let go my hold of him." This simple word was so blessed to the afflicted minister, that thereforward, he could rejoice in the Lord as his God.

Immanuel's Righteousness.

"GO UP LEANING ON JESUS."

I have been praying for you that your eye may rest on Jesus, and that your soul may lie in perfect peace under his blood shed for the sins of many. I have been thanking my father, too, for dealing so bountifully with you. "He is the father of mercies and the God of all comforts." I will give you a sweet verse to meditate upon. "Who is this that cometh up from the wilderness, leaning upon her beloved?" Song vii. 5. Do you think this is your position? Truly this world is a wilderness if you have seen it rightly.—It is place of guilt and shame.—Every natural heart is a wilderness—a dead place without a drop of living water—and then all natural hearts put together make up a wilderness world. The whole world lieth in wickedness. There are few who know and love Jesus, and these few are panting to get more of the living water. But if you have truly fled to Jesus, you are coming up from the wilderness. Now is our salvation nearer than when ye believed. "The night is far spent, the day is at hand." Have you found Jesus truly? Do you feel willing to be all vile, all hell-deserving in yourself, and to let God's dear Son be all your shield and righteousness? Oh! make sure of this. Never mind what man thinks of you. I would not give a straw for the opinions of men as to whether I was safe or no. It is not what man thinks of us that will cover us in the judgement day. Oh, no! You must be in Jesus, sitting at his feet, allowing him to envelop your guilty soul in divine righteousness. If you were lying at the bottom of the sea, no eye could see your deformities so when the infinite ocean of Immanuel's righteousness flows over the soul, you are swallowed up as it were in Christ. Your blackness is never seen, only his fairness: and thus a God of truth can say, "Behold thou art fair, my love. Thou art all fair, my love; there is no spot in thee." Song iv. 1—7. Keep this always in memory; and when guilt comes on the conscience, as it will, lie down again beneath the righteousness of Jesus. Never lose sight of this. Jesus must be seen by the Father, instead of our guilty soul. It is no change in our black soul that is to be our covering. You must loathe self, and stand in your elder brother. Hide behind him. Let the Father's eye fall on him, not on you. This is what Jesus wants. He died to be a shelter for such as you. This is what the Father wants; for he is not willing that any should perish. If you are seen by the Father a naked, guilty sinner you must die. There is no help for it. But if Jesus appears for you—if you hide in his wounds like the dove in the clefts of the rock, and under his snowy raiment—then the Father himself loveth you, and now you are coming up from the wilderness. Every hour that strikes, that is an hour less between you and glory. Oh! do not grieve to part with the world if you are in Christ—an hour with Christ will make up for all your griefs and pains. Half an hour in the presence of our God will make us forget a life-time of agony. "Leaning on her beloved!"—is this the position of your soul? Do you feel empty, weak and helpless; and do you see Him mighty to save, able to save, to the uttermost? His legs are like pillars of marble. This is Christ's glory, that he justifies sinners that have no righteousness, and sanctifies souls that have no inborn holiness. Let Jesus bear your whole weight. Remember he loves to be the only support of the soul. He is a jealous Saviour. He wants to be entirely trusted. There is nothing that you can possibly need, but you find it in him. "All my springs are in thee." Do you want righteousness? He has the Spirit of a weaned-child to give you.—Ps. 134. Do you want love? He is the fountain of love; all the promises of God in him are yea, and in him amen. I am sure if you get a glimpse of him you would lay your head on his breast and die there. May the Spirit anoint your eyes to see him more and more, and soften your heart to lean on him. Those that have leaned on him through the wil-

derness shall sit with him on the throne.—Rev. iii. 21. Farewell, dear soul, the Lord feed you sweetly, as he feeds the flowers, by silent drops of dew.—*McChey's Memoir.*

Prophecy and the Jews.

The next remarkable feature in these prophecies is the cruel persecution, contempt, and reproach the Jews were to suffer among the nations where they should be scattered abroad. The voice of prophecy had declared, in the passages which we have already cited, that they should be removed to all the kingdoms of the earth, to be a curse, and an astonishment, and a hissing, and a reproach—that they should become an antonishment, and a proverb, and a by-word among all nations.

In Europe as well as in Asia, the most cruel laws were enacted against them, and the most inhumane treatment awaited them wherever they went; so that they fled from country to country, seeking, but in vain, for a place to rest the sole of their foot. Amidst the massacres, and spoliations, and tortures, wherever they directed their steps, it is not strange that, in the words of prophecy, they were "mad for the sight of their eyes which they saw"—"a trembling heart was given unto them," and there was sent "a faintness into their heart in the land of their enemies," so that "the sound of a shaken leaf did chase them." Mahomet also, the false prophet of Mecca, as he led on his victorious hosts under the banner of the crescent, joined the hue and cry against the unfortunate Israelites, infused into the minds of his followers a spirit of cruel malignity against them, slaughtered multitudes of them without mercy, and imposed a most oppressive tribute upon them wherever he could reduce them to his sway.

Throughout the middle ages, their condition was no less deplorable and no less true to the prophetic descriptions we have cited. Time will forbid that we should enter into particulars. We can only quote the brief but thrilling description of their condition throughout these centuries, from two of the most graphic writers and accurate students of history which English literature affords. Says Mr. Hallam, in his History of the Middle Ages:

"The Jews were everywhere the objects of popular insult and oppression, frequently a general massacre. A time of festivity to others was often a scene of mockery and persecution to them. It was the custom to smite them on the face every Easter at Toulouse. At Beziers, from Palm Sunday to Easter—that is, during our Saviour's passion week—they were attacked with stones, to which the populace were regularly instigated by a sermon from the Bishop. It was the policy of the kings of France to employ them as a sponge to suck their subjects' money, which they might afterward express with less odium than direct taxation would incur. It was almost incredible to what length extortion of money from the Jews was carried. A series of alternate persecution and tolerance was borne by this extraordinary people with an invincible perseverance, and a talent for accumulating riches which kept pace with the exactions of their plunderers." Thus were they "only oppressed and crushed away."

The other picture of the condition of the Jews during the middle ages, is one which refers particularly to England, and to the reign of King John, in the twelfth century. It is drawn by the graphic pen of Sir Walter Scott:

"There was no race," says he, "except perhaps the flying-fish, existing on earth, in the air, or the waters, who were the subjects of such an unremitting, general, and relentless persecution as the Jews of this period. Upon the slightest and most unreasonable pretences, as well as upon accusations the most absurd and groundless, their persons and property were exposed to every turn of our popular fury; for Norman, Saxon, Dane, and Briton, however adverse the races were to each other, contended which could look with the greatest detestation upon a people whom it was accounted a point of religion to hate, to revile, to despise, to plunder, and to persecute. It is a well-known story of King John, that he confined a wealthy Jew in one of the royal castles, and daily caused one of his teeth to be torn out, until, when the jaw of the unhappy Israelite was half disfigured, he consented to pay a large sum which it was the tyrant's object to extort from him. The little ready money that was in the country was chiefly in the possession of this persecuted people, and the nobility hesitated not to follow the example of their sovereign in wringing it from them, by every species of oppression and even personal torture."—*Dr. Dowling.*

RELIGION IN CONNECTICUT.—The Narrative of the state of Religion read at the late meeting of the General Association of Connecticut, gives the names of about forty towns and parishes which have been blessed with revivals during the year.

Missionary Department.

China.

SHANGHAI MISSION.

Journal of Brother J. L. Schuck.

The extracts which we present from the journal of brother Schuck, possess more than ordinary interest, and we are sure will be regarded by the friends of the missions as affording great encouragement to their prayers and efforts. May the united supplications of God's people ascend in behalf of the hopeful inquirers mentioned by brother Schuck.

It will be seen that the journal contains a description of the services of the dedication of the new chapel to the worship of Almighty God. Oh! that from within those walls may go up to heaven, hymns of praise from many, many thousands of redeemed Chinese.—*Miss. Journal.*

Visit to the Out-station.

Feb 25, Lord's day.—At Oo Kah jak. Found the teacher had secured the names of four new pupils for the school. Held three services in the school-house, and as usual examined the children upon the facts and fundamentals of the gospel. I cannot but feel encouraged about them. During the day visited seven other places and addressed the people, giving tracts to those who could read. Our out-station is the centre of a wide and glorious field of operation and promise. If we can only manage to keep it up vigorously, and prayerfully, we can hope for a blessing from on high ere long. The whole of that region is accessible, and the people everywhere friendly. A wide door is indeed here thrown open to us right in the very heart of the country.

Hopeful Inquirers.

Among the other places visited was the old inquirer Sen Seen Sang. He still appears well, uncommonly so. He told me he regretted that none of his people would believe on Jesus, that their hearts were hard, that even his own sons and grandsons refused to believe. He spoke to the people in my presence. After I had engaged in prayer, he told Wong, our Joo chow disciple, who was along with me, that he noticed Shuck Seen Sang never used a book when praying, but that he found it difficult to make the words of prayer which were in his heart come out of his mouth. I then spoke to him in hearing of the people on the nature of prayer. I could not say that the old man is not a christian, and yet I am not fully satisfied that he really and in truth is one. May he indeed receive the Holy Ghost.

Kong Seen Sang, my teacher, is also one of our inquirers, and I visited his family to-day, and although my visit to them was unexpected, they knew it was Lord's day, and I felt truly thankful in finding no signs of any kind of labor going on. The teacher himself I left in the city and I had even found the family at work, I should not have regarded it as a matter of great surprise, seeing that the power of habit with this people is very fixed and strong. To get the people, however, to keep from all toil and handicraft on the Sabbath, will be a most difficult thing.

Lok Seen Sang, the teacher of the school is also numbered among our inquirers, and he is growing in knowledge, and I think is taught by the Spirit.—Wong had conversation with him at his own house, and he thinks he is a sincere man. From all I can see and find out, the truth does really seem to have taken hold upon his heart. But such cases always cause me much anxiety, lest I may be deceived with regard to them. A Chinese is so very peculiar in heart and mind and habit, that with every possible precaution, it sometimes turns out that what we hoped was a work of grace was not. After all the labors of the day and night were over, Wong and I bowed in prayer together in the boat; and during the night, with a favorable tide, bent our course toward the city.

A Chinese Tea Tavern.

Among other places we visited, was a Tea tavern, which is located by the side of the public road, between Shanghai and the great market town of Cherpo. Here pedestrians can sit down and rest themselves, when wearied with their journey, and for a few cash (not a half cent) get a cup of refreshing tea, which of course they prefer without sugar or milk. At this place we found quite a number of persons, to whom I and Wong both spoke touching the great salvation. We found four gamblers here at one of the tea tables, engaged at their dirty work. I spoke pointedly against this vice, whereupon the bystanders exclaimed, "the words of the teacher are good words, and gambling is a bad custom."

Dedication of the new Chapel at Shanghai.

March 3, Lord's day.—With sincere humility, and at the same time with heartfelt thankfulness to the great Lord of the harvest, I am permitted to report the dedication of our beautiful new chapel, within the walls of the city, this day at 3 o'clock in the afternoon. A rain storm was upon us throughout the day, and yet the whole lower part of the house was filled, there being it is said an audience of well nigh 500 people, who gave us quiet and respectful attention. Many of our missionary friends were present, and many more would have been there, male and female, but for the excessive inclemency of the weather.

male and female, but for the excessive inclemency of the weather.

Bro. Pearcy, who was to have made the closing prayer, was seriously poisoned a few days ago by the paint, and was unable to be out. Brother Yates commenced the services by delivering an address and offering prayer, then a portion of the dedication services of Solomon's temple was read, from 1 Kings. 8 chap., in a clear, distinct and interesting manner, by Lok Seen Sang, the teacher, of our mission school in the country. This done, I attempted a discourse on the advent of Christ, its facts and design, (2nd chap. Luke,) and closing the whole with prayer. For some days my mind has been in an excited state in view of the fact of the chapel being at last completed; for I could hardly realize that this long cherished plan of honoring my Master in China was indeed finally accomplished, and when the moment came for me to hold forth, I found myself not altogether in a fit state to do justice to myself, to my discourse, or the occasion. Most fortunately, I had the close and quiet attention of the audience, and we have been gratified to find that the entire services of the occasion, which of course were in Chinese, have made a favorable impression.

We do, indeed, from our hearts dedicate this house unto God, to that Lord God of Israel whom Solomon, in his dedicatory prayer, declared "the heavens of heavens cannot contain." It has just been about four years since the first collection for the erection of this building was made, and when I look back upon all my past travels, and toils, and prayers and anxieties, and disappointments in connection with it, and at last to see the work completed, and blessed with the privilege of proclaiming within its walls the glorious truths of the gospel to listening multitudes of the perishing heathen,—the circumstances fill my heart with emotion, and with gratitude to God, and tears involuntarily start into my eyes! "O Lord, my God, hearken unto the cry and to the prayer which thy servant prayeth before thee to-day, that thine eyes may be open toward this house night and day." And O, could such a thing have been possible, how delighted I should have been for every member of the Board to have been present, together with all the kind contributors to this chapel, throughout the great south and south-west, that they might have beheld the peculiarity of the upturned countenances of the multitude as they gazed upon Lok Seen Sang when he read in their own language the words (1 Kings 8, 23), "Lord God of Israel, there is no God like thee, in heaven above or on the earth beneath, who keepest covenant and mercy with thy servants that walk before thee with all their heart."—Our prayers are indeed unto the covenant-keeping Lord God, that he would bless the services of this house we have built for him.

It has been a day which will not soon be forgotten by us all here. Indeed, the successful completion of such a chapel, might well be regarded as an important era in the history of any mission. We have now two of the finest positions for preaching in the whole city, and both successful operation; successful I mean, as far as our being moderately able to preach understandingly to the people in their own language, and in view of the encouragingly large numbers who listen to our instructions. And will not the churches make unceasing prayer, in behalf of our feeble endeavors, unto the Holy Spirit? No results of any of our labors will gladden our hearts, unless the Spirit's influence poured out; and will not the Spirit descend in power in answer, to our brethren in the churches at home will but join us in constant, holy, wrestling prayer? Our being able to preach to this people, and having commodious chapels in which to preach, and listening crowds in attendance upon our ministry, must only be regarded as details of a positively aggressive attack upon the powers of darkness, but there is no success, no actual victory won, until souls are converted. The very vantage ground we have gained demands an increase of vigorous effort, and should prompt us to a still stronger crying unto the Lord of hosts, that he would make bare his mighty arm and cause the hard hearts of these heathen to submit to the Lord Jesus.

At nine o'clock, conducted the Chinese Class as usual. At eleven o'clock, preached to a godly assembly at the Kong shoo dong. At 3 P. M., attended at the opening of the Sung way dong (the new chapel,) as I have above stated. At night preached again at the Kong shoo dong to a fine congregation, and returning home about 8, closed the work of the day with a service in my study.

I will send you a full description of the new chapel next mail.

MISSIONARY FAREWELL.—Rev. Eugenio K. and John Dawson, M. D. with the ladies, bid adieu to their friends at a family meeting in New York City on the 10th of July, with a view to their departure for the American Baptist Missionary Union, to re-engage in the mission at Ara, the capital of Burmah.

TERMS.

The terms of our paper will henceforth stand as during the last year:

A single subscriber, paying \$3 00, in like manner, shall have two copies for one year.

Any present subscriber forwarding an additional new name and \$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.

Those who subscribed during the last year, and whose volume has not yet expired, shall be allowed the same advantages as were offered to others at the beginning of the present volume—\$2 50 strictly in advance shall be received in payment for a new volume.

Observe, that our terms are all and always in advance.

Observe also, that those who have not paid strictly in advance, can still enjoy the benefit of our reduced terms, by sending us a new subscriber in addition. This is to us a small remuneration for their delay, while it pays them well for their trouble.

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

We are not responsible for the opinions or statements of any of our correspondents.

COTTON MARKET.—Last advices from New Orleans, sales light. Stock on hand 16,000 bales—middling quality commanding 12½ a 13. MOBILE 11,552 bales on hand—prices from 12½ a 12¾. Between 70 a 80 bales of the new crop had been received which was sold at 13 13½.

CROPS.—We have learned from divers sources that the cotton crop of this county, promises to be unusually short the present season—owing to the protracted drought.

THE FUGITIVE SLAVE BILL has passed the Senate. It is thought to be sufficiently stringent. We shall lay it before our readers next week.

THE JUDSON.—We are happy to see that Professor Jewett has returned from his tour in Mississippi, in excellent health and spirits. We learn that there is a prospect of an unusually large number of scholars in the Institute, next session.

Prof. J. informs us, that he has already taken steps to supply the vacancy occasioned by the lamented death of Mr. Greene, the late Professor of Music. The instructors already engaged combine an amount of experience, talent and skill which has rarely been seen, even in the Judson.

It will give great satisfaction to the Patrons of the Institution to learn, that brother HORNBUCKLE has consented to take charge of the Steward's Department.

A PROTRACTED MEETING will be held at Elin church, Montgomery county, commencing Saturday before the fifth Sabbath in September. Ministering brethren particularly and affectionately invited to attend.

ORDINATION.—Brother J. W. Bowen was recently ordained to the Gospel ministry, at Eun church, Rutherford county, Tennessee, by Revs. S. Baker, E. Storde, and T. B. Ripley.

CHURCH CONSTITUTED.—A Baptist church was constituted seven miles East of Purdy, Tenn., on the 30th of July—by Revs. Elijah Hanks, Eli Washburn, and A. A. Sanders.

BAPTISMS.—The Tennessee Baptist reports a revival at Union, Wilson county, which resulted in an accession of 26 to the church; another at Antioch, Davidson county, during which 25 were baptized; another at Charity, Lincoln county, where about fifty put on Christ—several of whom were Pedo-baptists; and another at Elin, Lauderdale county, at which 21 were immersed—six Pedo-baptists among the number.

The Western Watchman, (Mo.) has intelligence of a revival at Mount Kingsburg, Ill., at which 25 were received by baptism, 12 by letter, and some 12 or 15 others expected; another at Louisville, Ill., which resulted in an accession of 23 to the church—19 by baptism. The same paper mentions, also, that 5 had been baptized at Bainbridge, Ill., and three at Benton, Missouri.

The Religious Herald mentions a good work at Brington, Va., in which there were about 50 conversions—29 were baptized at the last accounts.

PROSPEROUS CHURCH.—Rev. J. H. Fox writes to the Religious Herald, under date of August 18: "Since the first of last August, I have baptized about 150 persons into the fellowship of the Mt. Edd and Scottsville churches.

On last Lord's day it was my privilege to baptize in Scottsville, an intelligent and worthy member of the Presbyterian church who had been an Elder for several years. He expects to devote himself to the ministry. He bids fair to be very useful in the Master's service."

How is THAT?—The Winchester (Tennessee) Independent says: "We are gratified to announce that the Trustees of the Tennessee and Alabama Female Institute, have secured the services of Mr. Graves as an agent to raise the endowment fund, and that he will enter upon his mission in a few days.

Mr. G. proposes to visit the people of this county, (Franklin), first, and then extend his labors to other adjoining counties in Tennessee and Alabama."

How is THAT?—Has brother Graves given up the management of the Tennessee Baptist? Or is he endowed with a sort of ubiquity, whereby he can conduct his paper, and yet act as agent in the collection of funds to endow schools and colleges? It is an old adage, and true as old, that "where there are two many irons in the fire, some of them will burn." Bro. Graves is an energetic man, but he is not equal to every thing.

Thy Heart is not Right.

Simon Magus was a professor of religion—so far as we know sound in the faith, of unexceptionable outward deportment, and conscientiously persuaded of his genuine piety, and yet his heart was not right in the sight of God.—It is, therefore, no certain evidence that a man is a true christian, that he imagines himself so, or that he is orthodox in his belief, or that he sustains an irreproachable character. Would you know whether your heart is right? Remark,

1. Its tempers and dispositions under the admonitions of truth. Honestly dreads not investigation and scrutiny. It is unsuspicious of evil, never apprehensive of bad designs. Are we restless and fretful under puerile and faithful counsel? Are we disposed to find fault with great plainness of speech, and to prefer more gentleness and indirection in the pulpit? Do we take greater pleasure in the promise of good things in the Bible, than in the duties which it enjoins as a means of obtaining them? Then, be sure your heart is not right in the sight of God.

True piety esteems duty not less than grace—it prefers not one above another. In truth, it desires grace in order to grace; to be blessed in order to become a blessing.

2. Remark the readiness of the heart to perform the will of God. "I made haste, said the Psalmist, and delayed not to keep thy commandments." Hesitating and slothfulness are poor indications of a good servant; so also is embarrassment at trifling difficulties. See thou a man ever ready to excuse himself from the performance of duty; see him postponing and deferring what should be done at once; see him moving about it heavily, with sighs and complaints, as though he served a hard master; see him, in a word, oppressed with the yoke of Christ, as though to bear it were a cruel exaction; and you see a man whose heart is not right in the sight of God. Think you that an angel would complain and hesitate to do the will of his Lord and Master? That he would think to excuse himself from any behest of heaven? That he would regard any command of his Divine Sovereign a burden grievous to be born? The first emotion of a pious heart is, "Lord what wilt thou have me to do?" and its daily experience is, "My heart breaketh for the longing which it hath unto thy word at all times." But once more,

3. Remark the solicitude of the heart to be right. "We to them that are at ease in Zion." None are more hopeful of the goodness of their state than they who are wasting under consumption; or more fully persuaded they are in the right way than they who are lost. The Laodiceans supposed they needed nothing, while yet they were poor, and miserable, and blind, and naked, and needing all things; and such is the mistake of all who are not intensely solicitous about salvation. "Am I a christian? Is my heart right with God? Have I a personal and saving interest in the blood of the Redeemer? Whither am I going—to heaven or to hell? Shall I be saved or lost?" These are questions of vital moment, besides which all things else dwindle into utter insignificance; and they must be decided soon and forever. To sleep over them, while yet there remains a reasonable ground of doubt; to sing a requiem to myself which may soon be disturbed by the wailings of the pit; to fold my arms together and close my eyes in carnal security and ease, while hell may be now moving to receive me; is as foreign from the impulses of piety as from the dictates of reason and sober judgment. Let men say what they will of the quiet of christianity, he is a stranger to the throbbings of the pious heart, who can sit down and look with indifference on the uncertain future. Never was mortal more awake than the child of God to make his calling and election sure; and never one had greater fear, lest a promise being left him of entering into rest, he should seem to come short of it.—That man only who passes the time of his sojourning here in fear, has an untailing evidence that is heart right in the sight of God.

SECULAR AND RELIGIOUS PASSES.—To those who have had no experience in the matter, there is one thing about the support of Secular and Religious papers, a good deal mysterious; and that is, that the former should commonly succeed so well, while the latter often fail with four or five times as many subscribers. Now this results from three things. (1.) Secular papers are usually filled, from one-half to two thirds, with advertisements, which pay from four to eight cents per line, every time they are inserted; while religious papers advertise but little, and, therefore, lose this excellent profit. (2.) In consequence of advertising so largely, secular papers require a less number of type-setters; whereas religious papers, setting their columns throughout every week, must needs have a greater number of experienced compositors. (3.) It is generally understood that Secular papers have no scruples on the subject of suing delinquent patrons, and, therefore, the most of their money,—both for subscription and advertising—is promptly paid up; whereas Religious papers having some conscience about going to law, do not calculate, ordinarily, on recovering more than one half or two thirds of their legitimate dues, and even much of that after years of patient waiting. Now consider how much religious papers lose in subscriptions, in the employment of extra hands, and by not advertising more; and it will be seen why they must of necessity have heavy subscription lists to support them. With the Secular press, a subscription list is a small item; with the religious press it is everything. Will our brethren remember this and add to our list daily? We hope so.

PROFESSOR WEBSTER was hung on the 30th ult. He died patiently and penitently, without any further confession. He had an interview of several hours with his wife and daughters on the evening before.

North Alabama Correspondence.

The former state of Society at New Market.—The Settlement of Rev. R. T. Taliaferro—Organization of the Church—Revival and Baptisms.—The Present aspect of the Village—Public Buildings—Bro. T.'s Missionary Character, &c.

Dear Bro. Chambliss.—Permit me through your columns to make known what the Lord has done good for us in this part of the country. In years by gone, this village was the common Sabbath resort of negroes, overseers, and all classes of Sabbath breakers from the country round about, and little else but gambling, drinking and profanity could be seen or heard. But a most wonderful and pleasing change has taken place.

Some time in the year 1846 our Rev. brother R. T. Taliaferro, from East Tennessee, settled in our midst, and assumed the pastoral charge of the Ebon church, about ten miles distant.—With the consent of the brethren, he established an arm of the church in this place consisting of six members, and around this little nucleus commenced to build up an interest. The Lord blessed his labors, and on the 10th of April 1847, in connection with Revs. J. H. Lowe, H. E. Taliaferro, Matthew Hillsman, J. M. D. Cates and P. T. Henderson, he constituted a church here of 42 members, and at the same time ordained our beloved brother Geo. W. Carmichael, our present pastor, to the work of the ministry. From that period to the present, this little branch has continued to flourish and to bear fruit, until now it begins to be numbered among the larger vines.

We have just closed a most precious meeting with this church, of ten days continuance. It was conducted by our brethren R. T. Taliaferro, R. G. Kimbrough, Bradley Kimbrough, W. Chastin, our pastor, and brother Trimble of Winchester, Tenn., and resulted in an accession of 24 to our membership—4 by letter and 20 by experience—making our whole number 134. What has God wrought!

The entire aspect of our village has undergone a change within the period of which I am speaking. We have now as moral and refined a community as can be found any where; two large Sabbath Schools in successful operation and preaching every Sabbath, which is well attended. Among our public buildings, may be enumerated three commodious houses of worship—one a Baptist, another a Cumberland Presbyterian, and a third a Methodist meeting-house. The Masons and the Sons of Temperance have also organizations and commodious halls here. The Baptist church house is a neat building of 42 by 30 feet, plastered on the inside and well finished, in a retired, but convenient and beautiful location.

This great moral revolution is, under God, mainly attributable to the self-denying efforts of our brother Taliaferro—really one of the most untiring, devoted, uncompromising missionaries I have ever known. Nor has his success been confined to this place. During the same short period of his sojourn in the country—little more than four years—he has built up five other large churches within a space of 15 or 20 miles of New Market. O! I ask again, what has God wrought! How shall we express our gratitude to the Father of lights for his divine favors towards the children of men? It is all of grace, lest any man should boast; and to God be all the praise.

Yours in the bonds of the gospel,
GEORGE D. NORRIS.

New Market, Madison Co., Ala., Aug. 20, '50.

East Alabama Correspondence.

Revival at Pine Level—Sardis—Auburn—And Farnville.

REV. D. B. CULBERTSON writes, from Macon county, under date of August 31: Our regular monthly meeting at Pine Level church occurred on Saturday before the second Sabbath of this inst. I was at the time sick and unable to attend; but fortunately brother Jonathan Davis met with the church; and more than all, the Lord was present in power and great glory. The indications of Providence were such, on Sabbath, as to justify a continuance of the meeting, and I was consulted by a messenger, on the propriety of sending off for additional aid. Not knowing, however, the extent of the work, I did not so advise; nevertheless, on Wednesday, God, who is rich in mercy, directed the steps of brother J. Harris to our assistance, by whom in connection with brother Davis, the meeting was still protracted. On Friday I was myself enabled to get out, and found to my great satisfaction that the work was progressing with extraordinary power. It seemed to be general and deep, the congregations large, attentive and serious; a number of conversions had taken place, while from 30 to 60 persons remained at the anxious seat. On Sabbath—the third Sabbath in August—I baptized 13 willing converts; on Tuesday 14 others; and on Thursday brother Davis baptized 3, 7 others were received into fellowship by restoration and letter—making an addition of 37 to our number. God be praised for his goodness and for his wonderful works to the children of men.

REV. W. B. JONES writes from Auburn, Ala., under date of Sept. 4th: The Lord has done great things for us, whereof we are glad. We held a meeting at Sardis, including the first Sabbath in August, which was protracted 10 days, and which resulted in an addition of 17 or 18 members to our number. We have just closed—rather suspended—another at this place, which was commenced on Friday before the fourth Sabbath in August which has resulted in an addition of 31 to our numbers. In these meetings I was assisted—at Sardis, by brethren Cadenhead, Harris and Carmichael; and at this place, by brethren Manly, Jr., Henderson and Cadenhead—to whom I tender many thanks in behalf of the churches. Our meeting here will commence again on next Saturday.

While on the subject, I will add, that I have heard of a very interesting meeting also at Farnville, though my engagements at home did not allow me to attend. There were, I am informed, some 15 or 20 additions to the church at that place.

The meetings here and at Sardis were neither of them characterized by those tremendous excitements, usual to revivals. There was no effort to that effect. The word was preached with great plainness and simplicity, and God rendered it quick and powerful to salvation.—May the work still progress.

Texas Correspondence.

Destitution of Fayette and Colorado Counties—Fidelity and Zeal of Brother Chandler's churches—Pleasant meeting at Bethany—Brenham, county-seat of Washington Co., without a Baptist Church—Independence—Examination of Baylor University—New Year's Creek Church—Brethren Burleson and Baylor—Flourishing Church near Jacksonville—Chapel Hill—The Brazos River—Difficult Travelling, &c.

In that portion of the country embraced in Fayette and Colorado counties, only four churches are to be found,—neither of which is large, though all in a peaceful and harmonious state.—Much credit is due them for their indefatigable efforts to maintain the preached word; as, notwithstanding their weakness, they each have regular meetings once a month—Rev. P. B. Chandler supplying them all,—he being the only minister within a circuit of many miles. The congregations are generally large and attentive, and as they are devotedly attached to bro. Chandler, his labors we trust, will be abundantly blessed in winning souls to our Lord and Saviour Jesus Christ.

Having remained in this vicinity,—on Saturday morning I attended services at Bethany, where I was truly refreshed in hearing an excellent discourse by the pastor, from the fourth verse of the 4th chapter of Philippians. On Lord's day, also, we were entertained by listening to a fine sermon—Text, Mark 8th chapter, 36th and 37th verses, viz: "For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" A goodly number of persons were present, and we hope the word spoken may prove "as bread cast upon the waters," that may be gathered not many days hence. This little body is the only one of the four, I believe, that has been enabled to erect a house of worship of any kind whatever.

May the Lord strengthen these churches and build them up of "living stones," that they may be "a peculiar people, zealous of good works."

From here I wended my way to Independence, passing over a country which it is unnecessary to describe,—it being pretty much of the same character as that already noticed in former letters. I soon reached Brenham the county seat of Washington county, which is a newly built town of some size, pleasantly situated at the edge of a large prairie,—and is a place of considerable business. With no little surprise, however, I learned that no Baptist church is located at this point,—for both the Methodists and Episcopalians have meeting-houses and exert much influence.

On a high eminence in the prairie country, the village of Independence now presents itself,—and from its position, one would judge, it must be a healthy place. Safely enclosed in comfortable quarters, long before the light of day had fled, I heeded not the unpleasantness of the weather, but at night enjoyed the privilege of hearing an interesting discourse from our good brother, Rev. G. W. Baines of Huntsville.—Several other brethren were present, having come to attend the Annual Examination of the Students of Baylor University, which is located here. This Institution is in flourishing circumstances, and its President, Rev. H. L. Graves,—who discharges his various and arduous duties with evident ability,—gives general satisfaction, and secures the respect of his numerous scholars. The pupils bore a rigid examination with honor to themselves and credit to their teachers. During the exercises many superior pieces of composition were read; and some splendid speeches were delivered, and a most excellent essay on Education, prepared expressly for the occasion by James M. Maxey, Esq.—Every thing passed off well. Truly this State deserves great praise for the noble stand it has taken in regard to this subject. Here, also, there is a small church, which is at present, however, without a pastor, bro. Grave's health compelling him to resign.

Some seven miles below this is New Year's Creek Church, to which, in company with Rev. D. B. Morris, its pastor, I now proceeded. It being a regular appointment, as they have preaching twice a month, bro. M., at the proper hour delivered a good sermon from Hebrews xi. chap. 24 and 25th verses. On the day following, Lord's day, Rev. R. C. Burleson and R. E. B. Baylor were present, and we had the pleasure of hearing two excellent discourses by the former, with some appropriate remarks by the latter—all of which, we trust, were attended with a divine blessing. It was really a very pleasant meeting, and we left some anxious on the subject of Religion.

The two last named brethren and myself now started for Houston, stopping a short time at Jacksonville, in which settlement is one of the most flourishing churches in the country—Rev. H. Garrett is pastor. In this church, Providence, there are many very active members, who seem not to have forgotten the teachings of our Lord and his apostles. A happy reward will await them if they continue "steadfastly in the apostles' doctrine,"—holding out to the end.

Passing through a small town called Chappell Hill, we were soon on the river Brazos at a new place bearing the name of Warren. We found the river very high, indeed, in many parts overflowing its banks, so it was with no little difficulty that we were able to get across. Nor were our troubles past when we had gotten over, for now the swamp was to cross, which proved

equally as unpleasant. Once more, however, we reached the open prairie, and in truth we were somewhat rejoiced more particularly after taking a little rest at the house of a friendly citizen.

As this was a strong neighborhood and no Church of our denomination being near, brethren Burleson and Baylor concluded to remain a day or two and preach,—which conclusion they carried into effect. We trust the seed sown will spring up in after days, if not already bearing fruit. Neither time or circumstances, however, would permit me to stay, but by dint of steady and late riding, I was enabled to reach Houston the succeeding day by noon,—though it was a distance of fifty miles.

While tarrying here the above brethren arrived, and I was gratified to hear brother Baylor preach—his text was 3d chapter of Colossians, first clause 4th verse—"When Christ, who is our life." Of course we had good singing as this church has a fine choir. But I will write you again soon, for as this has been prolonged beyond my intention, I must close.

Adieu,
L. A. D.

Anderson Co., Texas, July 20, 1850,

To the Baptists of Mississippi.

Dear Bro. Chambliss:

I beg the use of your paper to make an earnest appeal to each and every Baptist in the State of Mississippi, in aid of the State Convention.

The Associations very soon begin their yearly meetings, when it is hoped that each Association will become auxiliary to the State Convention, and send up delegates and a portion of their means in aid of the objects of the Convention.

It is certainly desirable that we could procure the number, the increase, decrease, deaths &c. of the denomination in the State.

The Convention can do nothing in the way of supplying destitute places, without the necessary funds, and having this, as one of its main objects, no member of the denomination will certainly object to the Convention doing all the good in their power—and should not object to giving their mite for that purpose.

At this time, the Convention is in arrears for 1849, some three hundred dollars, (so said by those who know), with obligations out for some 5 to 800 dollars more. We have no agent,—Rev. J. T. Russell, having accepted a call from the Columbus church, and resigned his agency. We are, therefore, as a Convention, entirely dependent upon the free-will offerings of the brethren. I am a member of the Convention, and believing it has already done great good, and that by God's help and the aid of the brethren, it will do far more, and seeing no call made, I am induced to make this appeal.

The denomination numbering so largely, having so much wealth, and offering up their daily prayers for the conversion of the world, cannot be willing to see the Convention struggle under pecuniary difficulties, be in debt to our missionaries, and thus cramped in their exertions. Even fifty cents, from every Baptist, will enable the Convention to send the word of God, to a great many points, not yet in cultivation. Suppose the few of us, who have heretofore met in Convention, have created this debt,—will you my brethren suffer us to bear all the labor, and raise all the means? Will you say, we may pay the debt, as we contracted it? I pray you—think not thus. We are not working for ourselves, we are not begging your money for our uses—"Come and go with us," help us by your counsel, and aid us by a portion of the bounty that our God has added to your labors.

I have understood, through a brother, that there are subscriptions for \$1,355 and may it be so ordered by the all wise Providence that all will come up at the meeting; and that it may be doubled.

I would like to see the constitution of the Convention changed. At present, members take seats by paying \$10, life-members \$30, churches represented by as many delegates as they send \$10. I would for myself, prefer each church to be allowed say three delegates—its pastor and two other members of said church—so far each are permitted one vote; for each 25 members, over 50, or probably best, for all over 50 and under 100, to have one other vote and another member, over 100 and under 150 another, and so on.

Thus a church with under 50 members has one vote; but permitted to have three members—so that one out of three could certainly attend, over 50 and under 100—two votes, over 100 and under 150, 3 votes. Or increase the votes to each member, giving each Church one vote, whether large or small. I desire a church representation, and not a monied one—leaving it to the Christian liberality of churches and members to support the Convention.

I would say in addition that the Convention select a paper as our organ, and to make it a part of the duty of each missionary employed by said Convention to collect all dues in their bounds to said paper, and that each church becoming members of the Convention, be requested when they engage their pastor, to require as a part of his duties to collect all dues to said paper, and to bring or send them up to the Convention. Thus would we do something as a denomination to aid the paper and repay the aid extended to the Convention by said paper, in publications of its meetings, &c. &c.

Unless we have more unity of action we will struggle through a new existence for years, and then die of starvation. Let any friend of missionary exertion put his shoulder to the wheel, "sit ye not idly while it is to day," and let us labor earnestly and prayerfully—and then work for success. But whilst we meet as brethren, looking for office, whilst we give our aid as preachers for self-interest—looking for fatter salaries, we need not expect other success, than as such. God will not bless such narrow views, and if we are not blest, the fault will rest

upon us, who are now at the oars,—let us try individually, to put the blame from our own shoulders.

Yours in love,
A SOUTH WESTERN BAPTIST.

District Meeting.

The first District Meeting of the Chickasaw Association, Mississippi, convened with the Cherry Creek church, on Thursday before the first Sabbath in August past.

Delegates were present from the Amaziah, Cherry Creek, Cypress Creek, Camp Creek, Bethel, Friendship, Liberty, New Albany, Oak Hill, Poplar Spring, Pleasant Valley and Philadelphia churches; besides brethren Berry and Rodgers, Correspondents from the second District, and Brethren McNeil, Furquay, Jones and Johnston, of the Aberdeen Association, and brother Allen Dial of South Carolina.

The introductory sermon was delivered by brother W. Hale, after which the meeting was organized by electing brother John Boatner, Moderator, and brother E. Smyth, Clerk. The usual committees were appointed and the ordinary business transacted. The following queries were presented and received the answers annexed.

1 Query. What course should a church pursue with a minister of the Gospel who sells spiritous liquors, or suffers them sold in his house?

Ans. It is the deliberate opinion of this meeting that the brother should be dealt with as an offending member; and if he persist in the traffic for his profit, that he would be a fit subject for expulsion from the church.

2 Query. Is it consistent with the Gospel for one minister to constitute or organize a church?

Ans. We think it is not.

3 Query. Is it consistent with the interest of the churches and the Ministry, that a church should express (definitely) the amount of money she will give her minister when she makes her call for his pastoral services?

Ans. We think it the interest of both the church and the minister that she should do so.

4 Query. Is a church justifiable in granting a letter of dismission to a member, unless the applicant is going out of the bounds of the church, or assigns other sufficient reasons for such application?

Ans. The church has a right to ask for such reason, and then to act as she may deem expedient.

5 Query. Is it right for a church to receive a member by letter, when that letter does not certify the bearer to be in full fellowship with the church from whence the letter came? or is there any Scriptural rule by which letters should be prepared?

Ans. In our opinion it is not right, except in cases of accidental omission on the part of the church clerk; we also think the Scriptural rule would be "full fellowship."

6 Query. What relation does a member sustain to the church, who has only been received under her watch-care? and what course should the church pursue towards such a member, when he is found walking disorderly?

Ans. None, so far as regards membership. Nevertheless, she should inform the church, from whence he came, of his disorderly conduct.

7 Query. What course should a church pursue with a member who professes to be grieved in feelings with a brother, but, instead of taking gospel steps to settle the difficulty, circulates the offence abroad?

Ans. The church should admonish such member of his duty, and should he persist in the aforesaid course of conduct, she should deal with him for refusing to obey the Saviour.

8 Query. Is it right for a Missionary Baptist church to receive a member who had been previously baptized into an anti-missionary church, without rebaptism?

This query with its answer was laid on the table.

Essays were read as follows:

1. On a call to the ministry, by brother W. Hale.

2. On the unrighteous mammon, by brother M. Ball.

3. On the duties of masters to their servants, by brother John Boatner.

4. On the deaconship, by brother N. L. Ward.

A committee consisting of brethren Hale, Ball, Boswell, Andrews and Smyth was appointed to select persons to prepare Essays to be read before the next annual meeting, and furnish the themes of said Essays. This committee reported:

1. Brother W. Hale to write on the Sovereignty of God and the agency of man.

2. Bro. E. Browning to write on Church Discipline.

3: Brother Jos. Boswell to write on the Relations and duties of church members towards each other.

4. Brother C. C. Malone to write on Faith.

5. Brother L. Ball to write on the Resurrection.

6. Brother E. Smyth to write on the Duties of churches to their pastors.

7. Brother R. Hale to write on the Observance of the Sabbath.

8. Brother M. Ball to write on the Force of Tradition.

9. Brother Wm. Young to write on Grace.

10. Brother N. L. Ward to write on Good works.

11. Brother John Boatner to write on the Duty of Parents to their children.

12. Brother Elijah Smyth to write on Charity.

In addition to the above Essays, the following Queries were laid on the table, to be taken up at next meeting.

1. Is a church justifiable in licensing a minister contrary to the constitution of the Association?

2. Is the present form of taking the sacrament of the Supper in missionary Baptist churches agreeable to the apostolic usage?

Nich for the Poets.

Pilgrims and Strangers.

Daily care and toil and trouble
Wait upon us from our birth;
Every sorrow hath its double,
Close attending us on earth.

If a passing gleam of sadness
Pierces the heavy clouds of care,
Straight the gathering mists of sadness
Darken the rejoicing air.

Outwardly the world doth glitter
With a pomp of joy and gloom;
But each earthly cup is bitter,
And for all awaits a tomb!

This is truth, ambitious dreamer,
Though thy widening future glows
Like the gorgeous clouds of evening,
Curtaining the sun's repose.

This is truth, devoted lover,
Though the loved, in thine eyes
Fair and pure, seem all thou needest
For another Paradise.

Aged wanderer! thou wilt tell me,
Sadly tell me, this is truth!
For thou hast outlived the visions
Of thine early, ardent youth.

Pilgrims are we all, and strangers,
Treading with unconscious feet,
Day by day, the lessening margin
Where the Past and Future meet.

Meet in that most blissful Present,
Which to all of us will come;
When the earth-bound struggling spirit
Finds a holier, purer, home.

Soars and higher soars forever,
Breathes a full, immortal breath;
Sees accomplished each endeavor,
Dreads no more a future death.

Sighs no more o'er earthly sorrow,
Daily trouble, sorrow care;
Fears not lest each coming morrow
Bring a heavier woe to bear.

Toward that home, that state so glorious,
Let us daily lift our eyes,
And by faith and hope victorious,
Look beyond these lowering skies.

O, how welcome to the weary,
To the world worn and opprest,
Skies with clouds no longer dreary,
Mansions ready for their rest!

Miscellaneous.

California Items.

We gather the following items from the late California News:

Information had been received at Stockton, that a party numbering about twelve have been found dead in a ravine near the Double Springs, where they had been digging. From their appearance, death was caused by the stabs they had received; and from the scarcity of any article of value upon their persons, the supposition is that the poor fellows had been robbed of what they possessed.

In relation to the general state of affairs at these Southern mines, the Stockton Journal of July 13, remarks:

A most alarming state of things exists in a portion of the Southern mines.—Around Sonora, scarcely a night passes without a murder, and when the miner retires to his repose he knows not but that the morrow's sun will find him the victim of the assassin's knife. It is thought that within the two last weeks twenty men have been murdered in that neighborhood.

BANKING IN CALIFORNIA.—The San Francisco Herald enumerates eight large banking establishments in that city, which are connected with the principal capitalists of London, Paris, New York, Philadelphia, Boston, New Orleans, etc., and add that there are also many houses which sell drafts on most of the principal cities of the United States, and make and issue remittances of gold dust. Among the European houses for which the large establishments act, we notice those of Baring and Brothers, the Rothschilds, and Hottinguer and Co. The Herald remarks:—

There is perhaps nothing which exhibits in a more striking point of view the extent and reach of the business of San Francisco, than the number of banking houses it contains. Every eminent capitalist in the United States, Europe, Mexico, and South America, has his representative in this city; and the fact that most of those branches are doing a very flourishing business, is the strongest proof of the immense resources of this day.

A THIRTY POUND GOLD PIECE.—The Sacramento Transcript says:—
"Last evening we examined the largest lump of gold, we believe, ever dug in California; it is a mixture of quartz and gold, the whole weighing thirty pounds (860 ounces, troy.) From the tests made, it is ascertained that the lump contains about twenty-three pounds of pure gold. This mammoth piece was dug from a ravine in the dry diggings, between the North and Middle Forks of the Yuba river, (the location is known as the Jim Crow diggings) by Mr. Wm. H. Julius, of New York city, and Mr. John Grives, of New Orleans. The first of these had been a year in the diggings, and had not averaged over \$10 per day. Himself and partner had taken possession of an old hole which had been worked out and deserted by two negroes.

"Extract of a letter from California to a gentleman in Virginia, taken from the Richmond Enquirer:

"Last week a gentleman of high character, from one of the lower counties of Virginia, informed us that he had received a letter from his nephew now in California, south of 36 37, stating that from the gatherings of the people and other reliable sources, he entertained no doubt that a large majority of the people of that portion of California were in favor of slave labor, and against being overthrown in their wishes by the anti-slavery constitution, which was made to cover the whole country."

It is now known that the citizens of California are not desirous to enter the Union, as a State, with their present anti-slavery constitution; that they desire only territorial government for the present.

sent, in the full belief that the constitution will be early changed, so as to admit the introduction of slaves into the country. This object too finds sympathy in the States. The Mississippian says:—
"We have been compelled by the stress of circumstances not within our control, to postpone the publication of a plan of a Southern colony south of 36 30 in California, which, as we before stated, had been projected by a number of public spirited gentlemen in this vicinity. The plan is eminently feasible. We are in receipt of news from California, which goes to prove that the people of California south of the line of demarcation are ardently opposed to the adoption of the so-called constitution of California. We hear it from undoubted authority, that there are, at this time, several thousand slaves in southern California. The abolition of Mexican peon slavery in that country, by the treaty of Hidalgo, Gaudalupe, has given already great impetus to the emigration and profitable employment of African labor in the departments of mining and agriculture. Meetings of the people south of 36 30 are being held in California in favor of a division of this State.

"We say to our friends, all is not yet lost. Roll on the ball. We may yet save the constitutional Union and the invaded domain of the South.

The Crops.

The New Orleans Price Current of the 24th instant, says:

The accounts respecting the growing crop vary materially with different sections, some representing the promise as rather favorable, and others making complaints of gloomy prospects. It is generally understood, however, that the crop is less forward than that of last year, which was a late crop.

The Lake Providence (La.) Republican, of the 17th inst, says:

During a late trip through this parish we were much pleased to find that the cotton on the overflowed lands had sprung up with unexpected rapidity, and though drawish in stature, still gives very fair promise of yielding what, under the circumstances, may be considered a fair average crop.

On the bayous, and on the Macon hills, rain is sadly needed; the cotton plant being now in the process of maturing, though it has scarcely attained half of its usual growth.

In the neighborhood of Monticello we were surprised to find a fine field of sugar cane growing most luxuriantly. Our enterprising District Judge, J. N. T. Richardson, and his brother, are, we believe, the experimenters who are making this attempt to introduce this novel branch of agriculture into our parish. Corn everywhere is growing finely, and will doubtless yield a most abundant crop. The health of the parish is excellent, notwithstanding the sultry heat of the weather. On the plantations situated above high water mark the proprietors can find no cause of complaint, for their crops are good, and they have no sickness, and their merchants promise them a more than remunerative price for their cotton.

The Canton (Miss.) Creole, of the 17th inst, says:

For the last three weeks we have had no rain in this county, so far as we have heard, with the exception of a partial shower in the upper end on the 11th inst. The drought extends to the adjoining counties, and is telling fearfully upon the cotton, causing it to shed its squares, and bolls as large as musket balls. The ground is covered with the evidences of its ruinous effects. Ten days ago the prospect for an average cotton crop was good, but now, we venture to say, that there will not be an average of a half crop made in Madison county. The boll worm has commenced its ravages, not only in the squares, but upon the bolls.—They are increasing rapidly, and in ten days they will destroy all the forms and young bolls. Nothing will be made, except what is now out of danger from the worm. The bad stand, the drought and the worm, have fixed the amount of the crop in this county.

From the West Indies.

BARBADOES.—The weather continued all that the planters could wish. Should the season continue favorable an abundant crop, the third in succession, was anticipated. The one just finished is said to have been larger than the previous one.

DEMARARA.—An ordinance had been passed for facilitating the circulation of the copper coins of the mother country. Three more execution sales of estates had taken place. The weather was favorable. The heavy rainy season seemed at an end, and though occasional showers had fallen, the days for the most part had been bright and warm. The question of legislative reform continued to occupy public attention. The crop, it was expected, would fall short materially of the last.

ST. LUCIA.—The Palladium announces the return from Barbadoes of the Liet. Governor.

Some plot against the lives and properties of the peaceable inhabitants was supposed to have been formed by some dozen laborers, but the examinations terminated in an unsatisfactory manner. The informer adhered to the last to every word he had said, but his statements were not corroborated by the facts and circumstances brought to light by the examination.

TRINIDAD.—The Council had determined upon importing Chinese as well as Coolie laborers, and had come to a resolution to join Demarara in paying the salary of an immigration agent at Calcutta, in proportion to the number of immigrants sent to Trinidad and Guiana.

About a thousand persons, the descendants of the men who composed the dis-

banded West India regiments, and of African immigrants, settled at a place called Manzanilla, have been made the subject of remark in the Port of Spain Gazette, and great anxiety is manifested by that paper to turn their labor to account, either on the estates, or in the production of a greater quantity of food than has hitherto been produced by them.

Under the head of "Astounding news from Venezuela," it is stated in the paper last named, "that a project was on the tapis at Caracas for invading Trinidad and annexing it to Venezuela."

CUBA.—We have received our files of the "Faro Industrial," up to August 18. We translate the following items:

Preparations are being made by many of the inhabitants to select and forward specimens of the productions of Cuba to the Industrial Exhibition at London.

During the last six months of 1849, 6,620 persons were vaccinated in the island; total for that year was 15,718; about one-half these colored.

The exports of Sugua la Grande, from January 1st, 1850 to July 1st, were 14,175 hogheads of Sugar, 5391 boxes 22 tierce and 380 bbls of the same; 7312 hogheads Molasses, 786 barrels the same; 50 hogheads Honey, and 121,400 Cigars.

A troop of Terrorists, bull fighters, have recently arrived at St. Jago de Cuba, and public curiosity is on the alert for their first exhibition.

The amount received at the Custom House of St. Jago, during the month of July was \$73,941.

The weather in most parts of the island has for some time past been intensely hot, and a considerable amount of sickness has been caused by it.—N. Sun.

Too Active to Freeze.

I looked to nature. It was a clear, cold, bright winter's day. The crisp, untrodden snow which covered the landscape, sparkled in the sunlight, as if with millions of gems. The little stream, that in summer was always dancing and singing by the wayside, was now completely frozen over, silent and still under its icy covering; but as we approached the mill, where a little fall was visible in its channel, there it was leaping and sparkling as merrily as in the midst of a summer's day. Cold as it was on every side, and frost-bound as the stream was above and below, here it was too active and busy to freeze!

From nature, I turn to history. It is sunset on the Alps. A traveller is descending from the summit, when a storm arises, and the winds blow; and the snow filling the air, rapidly buries all traces of his path. He struggles on till his way is lost, and night sets in its horrors, when bewildered, discouraged, exhausted, he sinks down to die. The last thought has been given to home and kindred and friends, and his soul commended to its Redeemer, and the numbness is already stealing on his senses and limbs, when a sound of distress is borne on the tempest to his ears. It is an appeal to his humanity, that rouses him even from the stupor of death itself. With an effort he rises and follows the sound as it is repeated, and soon finds a fellow-traveller like himself benighted and exhausted, and lying down to be wrapped in the winding-sheet spread by the tempest. Earnest for his brother's safety, he puts forth every effort to rouse and animate and aid him; and his exertions are crowned with success. His activity has kept himself from freezing, and saved a fellow being from death!

From nature and history, I turn to the church. A disciple who has every motive to faithfulness is getting cold, indifferent, unspirited. He has entered the backslider's path, and is making rapid progress in it, when by the providence of God, and a word from his pastor, he is led to become a tract distributor, and a teacher in the Sabbath School. Before he was in danger of freezing—of becoming cold himself, and like a mass of ice, diffusing a chilling influence around him. But now, he is too busy to freeze! Activity is giving him a glow; motion is developing heat; and already others are gathering warmth from his example, and led by it to effort in the cause of Christ, and for the souls of men.

The water, the traveller, the disciple, each has a voice for us. We must be diligent, devoted, earnest in our Master's service, if we would be kept from being cold and lifeless and useless. We should aim to be too active to stagnate, too busy to freeze. We should endeavor to be like Cromwell, "who not only struck when the iron was hot, but made it hot by striking"—like the missionary who said, "If there is happiness on earth, it is in laboring in the service of Christ"—like the blessed Redeemer, whose meat and drink it was to do the will of God. The vineyard must be cultivated; and the command is, that we enter it and work. There is work enough to be done, and the injunction is, that we do with our might what our hands find to do. To be healthful, we must be active; to be happy, we must be useful; to receive the promise, we must have done the will of God: we must be diligent, active, earnest, if we would make our calling and election sure, and have at last an open and abundant entrance into the kingdom of our Lord and Saviour Jesus Christ. "Be thou faithful unto death, and I will give thee a crown of life."

The century in which we live has not yet produced a single President of the United States. Mr. Fillmore came within one of it, being born January 7, 1800.

POWDER MILL EXPLOSION.—On the 22d inst. the powder mill, situated near Plattville, Wisconsin, owned by Messrs. Stowell & Co. blew up—two hundred kegs of powder exploding—and one of the owners, Mr. Marble, was blown to atoms, only small fragments of his body having been found.

DRUGS! DRUGS!! DRUGS!!!

C. M. HIGH,

DEALER IN DRUGS, MEDICINES, AND CHEMICALS, PAINTS, DYE-STUFFS AND GLASS WARE, PERFUMERY, AND FINE SOAP, STEEL PENS, SUPERIOR WRITING INK, PATENT MEDICINES of all kinds, and WINES FOR MEDICAL PURPOSES.

Physicians' Prescriptions carefully put up. Physicians and Planters will always find at this Establishment, FRESH AND UNADULTERATED MEDICINES—which have been selected with great care for this Market. All purchasers are invited to examine my Stock, which is being constantly re-supplied.

Marion, April 30, 1850. tf.

BAKER & LAWLER, COMMISSION MERCHANTS, No. 2, Commerce Street, MOBILE, ALA.

ROBERT A. BAKER, Sumnerfield Dallas Co. LEVI W. LAWLER, Mardisville, Talladega Co. Sep. 10, 1850. 38.tf.

To Country Merchants.

DAVID TAYLOR & CO. (SUCCESSORS TO TAYLOR & RAYNE.)

HAVE on hand a very large and superior stock of Boots, Shoes, Hats and Caps, which they will sell at unprecedented low prices for cash or approved paper.

Purchasers will please call at the old stand, sign of the Mammoth Red Boot, 25, Custom House Street, New Orleans. July 1, 1850. 18.ly.

TURNBULL ACADEMY.

Terms—per session of Five months, Spelling, Reading and Writing, \$9 00 Arithmetic, Geography and English Grammar, 12 50 All other Academic Studies, (except Latin and Greek), 15 00 Latin and Greek, 18 00 Wax Work and Shell Work, per lesson, 1 00 Music on Piano, 1 00 Use of Instrument for practice, 5 00 Board, per Month, 8 00

Ornamental Needle Work will be taught to young ladies, in the higher department without charge. Practical studies, as Arithmetic, Penmanship, Surveying, Book Keeping, will receive particular attention.

Exercises in declamation by the male department once a week, and in singing by the young ladies, every day.

Compositions—especially Letter-writing—will be attended to by advanced scholars in both departments.

The standing of each pupil in scholarship and deportment will be kept throughout the year, and sent to parents and guardians.

Text Books.—Webster's Spelling Book; Olney's Geography; Parker's Geo. Questions; Bullion's Eng. Grammar; Mrs. Lincoln's Botany; Combe's Physiology; Draper's Chemistry; Draper's Natural Philosophy; Whately's or Mills, Logic; Blair's Rhetoric; Kames' Elements of Criticism; Tyler's Gen. History; Upham's Mental Philosophy; Wayland's Moral Science; Burritt's Geog. of the Universe; Olmsted's Astronomy; Wayland's Political Economy; Comstock's Mineralogy; Comstock's Geology; McClintock and Crooks' First Book in Latin and Greek; Anthony's Latin Lessons; Anthony's Jacob's Greek Reader; Davies' Algebra; Hackley's Algebra; Davies' Legendre's Geometry; Anthony's Caesar; Anthony's Virgil; Anthony's Cicero; Anthony's Horace; Anthony's Xenophon; Anthony's Homer; Anthony's Tacitus; Eschenburg's Manual of Classical Literature; Davies' Surveying; Davies' Analytical Geometry; Davies' Calculus; Davies' Descriptive Geometry; Liebig's Agricultural Chemistry.

Young gentlemen, who may design to engage in the Legal Profession, will find it to their advantage to spend a year or two at the Turnbull Academy. Text Books.—Robertson's Charles Fifth, Sullivan's Lectures; Blackstone and Kent's Commentaries; Story and Rawle on the Constitution of the U. S.; Chitty's Law of Nations; Brown's Civil Law; The Federalist; Select portions of Hume's History of England; Marshall's Life of Washington; Beck's Medical Jurisprudence; Stephen on Pleading; Phillips on Evidence; Conyn on Contracts; Story's Commentaries on Equity Jurisprudence.

Occasional Lectures on subjects studied in the school.

The first session will commence on the first Monday in January—the second session on the first Monday in August, 1851.

The Trustees of the above Institution hereby announce to the public, that they have secured the services of Mr. and Mrs. HENRY R. ROGEELEY, who will take charge of the same on the first Monday in January, 1851. Assistant Teachers will be procured according to the wants of the School.

By the BOARD OF TRUSTEES.

Turnbull, Monroe Co. Ala. Aug. 21, 1850.

Turnbull Academy is situated 6 miles North of the stage road from Montgomery to Stockton.

Notice.

THE subscribers having succeeded Messrs. CASE & WILSON in the disposition of general Merchandise, offer, upon the most liberal terms, a choice selection of

DRY GOODS, Groceries, Hardware, Cutlery, Boots Shoes Saddlery and Hollow-Ware,

All of which are direct from Importing Houses and Domestic Manufacturers. The public are invited to call and examine our goods and avail themselves of the benefits of our prices.

Particular attention given to the Cash trade.

CATLIN & BRO. 13.tf.

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