



# THE BAPTIST.

MABLETON, ALA.

WEDNESDAY, SEPTEMBER 8, 1852

J. B. STITELER, Corresponding Editor.

**THE FAVOR DECLINED.**—After the usual quantum of matter for this week's issue of our paper had been supplied, we received the Tennessee Baptist of August 28th, containing an article of more than four columns in length (1) under the head of "A. W. Chambliss Once More"—in a style and spirit, such, it is hoped, as no other man in the denomination than the Rev. James R. Graves could have dictated; with a request that we should publish it entire,—"if not as an article, as an advertisement," and send our bill to his office for payment!! This request we have duly considered, and unceremoniously decline it, either "as an article, or an advertisement," for the simple reason that we have a much better use for our columns. As a contribution it is unworthy a place in any religious paper; and having once had a bill against the present proprietors of the Tennessee Baptist, which gave us about as much trouble to collect as it was worth, we prefer not to hold another for an "advertisement."

## Patronage of Baptist Schools and Colleges.

The time is now approaching when it will become necessary for parents to decide upon the colleges and schools to which they will send their sons and daughters for the coming year. We would remind our Baptist readers of the obligation which rests upon them to confer their countenance and patronage upon those institutions under the control of our denomination. In no way can more efficient aid be given to those institutions, than by sending students to them to be educated. In this respect, the more wealthy portion of our body especially have been deficient in duty; they have too often paid to institutions belonging to other bodies large sums of money for the education of their children, while Baptist schools have languished for this very support.

A false idea of fashion and celebrity has often had too much to do in this respect. We are not deficient in colleges nor in schools, both male and female of the very highest order. People in general are not aware that in many cases poorer instruction is given in the oldest and most celebrated colleges in the land, than in some of the youngest and least known. We could give facts which have come under our own knowledge, which would show that the standard of scholarship and vigor of instruction of some of the old and wealthy colleges is strangely at variance with the reputation they sustain in the popular mind.

It is exceedingly discouraging to Baptist teachers to see the wealthy members of our churches giving their aid and countenance to really inferior institutions at the call of mere fashion or popular opinion. The way to make our institutions thorough where they are not, is to patronize them, and insist upon the employment of none but the ablest teachers, and contribute liberally to the furnishing of all the apparatus of instruction.

We commend the above, clipped from the *New York Recorder*, to the notice, may, the serious consideration of our brethren who have children to be educated. We have institutions which have strong claims upon them not merely because they are Baptist institutions, but because they are in every way worthy of their patronage and support—because their children may be as well and thoroughly educated there as any where else. There appears to us an inconsistency in the habit on the part of too many of our brethren, of sending their children abroad to other States and sections of the country, while at least equal advantages are afforded by our own schools at home. Our denominational schools in this State are not of an inferior order. The course of instruction given in them is as full and thorough, the instructors as able and efficient, and all the facilities for imparting knowledge as complete and abundant as in those very schools abroad, upon which our friends bestow their patronage. Will they not then change the suicidal policy they are pursuing, and aid in the building up of our own institutions.

## Called Meeting.

**Brother Chambliss.**—Agreeable to a notice previously given, several churches sent up delegates to meet us in the Convention, at the Baptist church at Shoal Creek, Shelby county, on Saturday before the 1st Sabbath in November, 1851, for the purpose of forming a new Association. The Convention was organized by the appointment of Elder T. P. Holcombe, Moderator, and W. K. Deshazo, Clerk. Some discussion was had as to the propriety of forming a new Association; but in consequence of a number of churches not sending any delegates to the meeting, as was expected, and not having any evidence that anything like a respectable number of churches would unite in forming said Association, it was agreed to postpone the matter for the present and appoint another meeting.—Accordingly another meeting was appointed to be held at the *Bethesda Church*, Shelby county, about seven miles North-East of Columbiana, on Saturday before the 1st Sabbath in November, 1852. At which time and place all the churches in favor of forming this new Association are requested to send up delegates.

T. P. HOLCOMBE, Moderator.

W. K. DESHAZO, Clerk.

Montevallo, July 2, 1852.

**BAPTIST NOEL'S CHARACTER OF THE BRITISH CHURCH.**—Of its 16,000 ministers, about 1,568 do nothing; about 6,681 limit their thoughts and labors to small parishes, which contain from 150 to 300 souls, while others in cities and towns profess to take charge of 8 or 9,000 souls; and of the 12,953 working pastors of churches, I fear, from various concurrent symptoms, that about 10,000 are unconverted men, who neither preach nor know the gospel.

A fool's mouth is his destruction, and his lips are the snares of his soul.

## The Spirit's Agency.

The last number of the Tennessee Baptist Aug. 21st, has an article of more than two columns length, on "The Spirit's agency in the salvation of men," from the Rev. T. Fanning, a Campbellite minister, so replete with heresy, that we are surprised it should have been published by any orthodox Baptist, "without note or comment." Indeed, we can account for its appearance thus, in the Baptist, only on the ground of the editor's absence; and we cannot but feel that the courtesy of the publisher has gotten the editor into important business, to eradicate the evil impressions formed by this act. It is vastly more difficult to unlearn men what is wrong, than it is to teach them what is right—to efface false impressions than to make impressions in accordance with the truth; and when to this is added that, multitudes read a single number of a religious paper, that perhaps never read the preceding or subsequent numbers, it must be apparent how detrimental it is to the cause of righteousness, to publish any heretical production with a view to answer it at a future period. Many will be read, and many removed, before the fallacies of Mr. Fanning's theory will have been shown by brother Graves. It were a good mode to be observed always by public men and in public measures—"If we cannot persuade men to believe the truth, we will not be instrumental in leading them to believe what is untrue."

Mr. Fanning's theory, and that insisted upon by all Campbellites is, that the Holy Spirit pours forth no immediate agency in the salvation of men; that the only influence employed is the naked truth of God's word, and that the efficiency of this depends on the clearness and simplicity with which the word of God is presented to the minds of the audience—a theory the more dangerous by how much it approximates to the truth. Suppose we allow that the word of God is indeed the sword of the Spirit, does it follow that the sword will do its execution without the direct, special agency of the Spirit? Suppose we allow that the gospel is in truth the power of God unto salvation; does it thence result that salvation will be effected by the gospel, without the omnipotent agency of God? Paul said, "I have planted, Apollus watered, but God gave the increase." "Your faith stands not in the wisdom of men, but in the power of God." It is, therefore, a matter of small consequence whether we admit or deny any given instrumentality, in the event of salvation; it is God that worketh in men, both to will and to do, to believe and to save.

This endless controversy about the operations of the Spirit, might be easily avoided, by conceding that these operations are different in different individuals, or in the same individual under different circumstances. In the sinner, they consist of enlightening, convicting, regenerating influence; in the saint, they are sealing, comforting, sanctifying; and this is clearly the manner in which the Scriptures represent them. It is, for example, evidently a Scripture doctrine, that faith and repentance should precede baptism, and that these are the effects of the operation of the Spirit; (Acts, 8, 37—John, 1, 12, 13—1 Cor., 12, 3,) and it is equally evident that there is an act of the Spirit after baptism, by which men have an assurance of salvation, which is not granted in any of the neglect of that duty. (Acts 2, 38; 5, 32—Rom. 8, 16—Eph 1, 14—1 Pet. 3, 21.) The oversight of this distinction, we say, lies at the foundation of all the controversy that has vexed the churches on this subject, and it is only when men learn to speak of things as the Bible represents them, that they speak truly and well. But we leave brother Graves to fight his own battles; he is quite competent to do this in his own way, and having said this much for the benefit of our readers in common, we leave the matter of Mr. Fanning's refutation to him.

## Letter from China.

We noticed, a few weeks since, that brother and sister Crawford, missionaries of the S. B. Convention to China, had arrived safely at Shanghai. Below, we are permitted, through the politeness of bro. W. W. Paschall, of Clinton, Ala., to whom it was addressed, to lay before our readers an interesting letter from sister Crawford, dated at Shanghai on the 31 of May. To Baptists of this State particularly, this letter will have this additional interest—that it is the first that was ever published from a native of Alabama in a heathen land. Sister Crawford it will be remembered, went from this State, was born and educated in the State, and her parents still reside in this State—Tuscaloosa county. The year immediately preceding her marriage, and her appointment to the mission field, we had the pleasure of making her acquaintance at the house of our excellent bro. Paschall, in whose family she then boarded, the pious, accomplished, and beloved Miss Martha Foster.—She was at that time engaged in teaching a school of young ladies in the village of Clinton—a profession to which she had devoted herself rather from desire to do good, than from necessity; and we shall not early forget the impression made on our mind by the description we then had of her manner of life among her pupils—a manner of life indicating a maturity of christian character most remarkable in one of her age. But God had set apart this godly woman for him, self in a different sphere, and we doubt not that every lover of the mission, every pious father, mother, brother, and sister, will unite in the prayer that her life and health may be precious in the sight of Heaven—that she may be kept by the power of God, and that she may prove a special blessing to the heathen, in that far off land. The first fruits of Alabama among the heathen, let her be daily supported in the prayers of our churches.

W. W. PASCHALL:—Dear Brother—Monday, Nov. 17th, had been appointed for the sailing of the *Horatio*. Early that morning, bro. Taylor

Dr. Burton, Mr. Crawford and myself went on board, and there met Mr. and Mrs. Burton, of the St. Helena Mission, and Mrs. Crocker, who was to be our companion on the voyage. Some other kind friends called to bid us "good bye," and thus several hours passed. About one o'clock the tow-boat came alongside—we knelt in prayer with brother Taylor, and soon the parting scene was over. We remained some time on deck, and watched the receding shores of our beloved country. Delay, suspense, and a desire to be settled at our life-time labors, had done much to prepare us for this trial; yet it was not a light thing to give up a home in America.

In a few hours the passengers, except Dr. Burton, were quite sea sick. This was my first sea voyage, and I had conceived sea sickness to be such a horrid thing, that I was quite satisfied when it came, to find that, after all, there were many things in life much worse.

I think I should have recovered in a few days, had not a violent storm overtaken us on Wednesday, 19th. One who has never witnessed a storm at sea, can form but a very imperfect idea of its terrible grandeur. The heavy ship was tossed about on the billows like a plaything—the winds howled through the rigging; the timbers creaked; the rain fell in torrents; thunder and lightning joined in with the noisy roaring of the sea, to render the scene complete. The waves, like young mountains, now and then dashed against our vessel's side, flooded her decks with water, and threatened to break her in pieces. I was in bed the whole while, preparing myself to be suffocated at any moment, in my dark little room. I felt that I was no stranger to the God of the winds and waves, and was not afraid to trust in him. I was so prostrated during this gale that I did not fully recover during the voyage. Every rough sea afterwards made me sick; in truth I was scarcely well a single day on the passage. Dr. Burton kept well, and he, with Capt. Crocker, attended to our wants. We could not have been more comfortable under similar circumstances.

Crossing the Tropics we had some warm weather, but below the Cape it was quite cool. Saund Wood Island, latitude 10° south, longitude 120° east, was the first land we saw during the passage. You may well judge we were deeply interested in the sight, as for seventy-five days, the sky above us, and the wild ocean around us, with now and then a wild sea bird, had been the only objects to meet our eyes. It is a mountainous island, 120 miles long, by 40 or 50 broad. The nearest point was at least six miles distant, but with the telescope we could discover vegetation; and were delighted to see on the beach a grove of cocoa-nut trees.

For two weeks we were in sight of land.— Besides numerous little islets, we passed the larger ones of Timor, Omboy, Bouru, Battanta Waygio, New Guinea, &c. Only on Omboy could be discovered signs of habitation. Its shores were thickly studded with little villages, containing generally less than a dozen little huts, apparently made of bamboo. The very summit of the highest mountain was crowned with one of these little villages, while the clouds hung far below it. I should certainly call this a home above the clouds. Though several miles distant, we could with the naked eye see groves of cocoa-nut trees, laden with the delicious fruit. This was quite tempting, but Capt. Crocker dared not trust his men to the island. In several instances men have been murdered on these islands while gathering fruit or shells.

One day, while among the islands, a little black speck was discovered on the water, which the Mate thought to be a boat. The Captain, however, laughingly told us it was a "meeting house." This, of course, excited our curiosity, and he must explain himself. He began by saying he met with them almost every voyage. His curiosity having been somewhat excited, he sent a boat to one on a former passage, to examine it. It consisted of a raft with upright posts made fast, in a circle. In the centre of this circle was secured a tree with all its branches remaining. As the moss floats about, this central tree keeps up a constant gentle nodding, as if making obeisance to Old Ocean. As to the design of these buildings, conjecture must supply the want of information. They evidently display design—they are entirely unsuitable for dwellings, burial places, or any practical purposes, so far as we can perceive. So we naturally conclude that the natives cast them out as an act of worship; perhaps to the ocean.

While becalmed in Dampier's straits, between Battanta and Waygio, we discovered native boats approaching us from the latter island.— This is a region of calms, and the natives frequently bring articles of traffic to the vessels' passing. As they came near, we took occasion to examine their curious little canoes. Trunks of trees were neatly dug out and made pointed at each end. Neither were more than two feet wide, and fifteen feet long. Across this trunk was thrown a frame work, ten feet square, made of rough crossing poles, fastened together with wooden pins. Two men sat in each boat.— They were woolly-haired, black, and remarkably well formed, with features very different from those of the Negro. They are called Melanesians, or by some Malays, and speak the Malay language. As soon as they came within speaking distance, they cried out, "Bargoose, bargoose," to which they received the reply, "Bargoose." This word means "good," or a "good bargain," and seems also to express a desire to trade. The boats were soon fastened to the ship's stern by ropes thrown out to them, and the trading began. The officers would not allow the men to come on board, and the traffic was carried on by means of a basket and rope, Mats, baskets, and umbrella-shaped hats, made of palm leaves, and a few green lemons, constituted their cargo. For these they received pieces of calico and old clothes. Their only clothing was that afforded by a yard or less of

cloth. Some one made signs for one of them to dress himself up in the clothes which had been sent down to them. The youngest, a youth, did so. After he completed his toilet, he stood on the very point of his boat, balanced himself, and with a look of the utmost complacency, bowed, and went through a variety of manoeuvres and gyrations, much to the amusement of the spectators. Unfortunately, however, the point of his boat gave way just at this time, and he had a fine "salt soaking." An old man, seeing we were amused at his young friend, thought to add something to the sport. So he took a green borage dress, which had been given him, and he attempted to put it on. It however, was never made for arms like his. I wish you could have seen him as he stood in his little boat, with arms extended, sticking fast in the sleeves, which he could neither get on nor off. Of course he did not understand that it was for his wife, not for himself.

We met with many things to interest us during the hundred days we were out at sea.— Whales, porpoises, and various other fish, a variety of birds, &c., greatly relieved the monotony. Every evening we had worship in the cabin, and in good weather Mr. Crawford had it upon deck, on Sabbaths. Capt. Crocker and Lady were all that we could desire in companions. Intelligent, refined, pious and agreeable.

Reaching Hong Kong on the 27th Feb., we remained there several days, made a short visit to Canton, and on the 10th of March took passage on the *Ming* for Shanghai. Passage up the coast was rather disagreeable, but I was sea sick only one day. On the 30th of March we landed at Shanghai.

Can you imagine our delight on reaching home! After a year's wandering, after a long sea-voyage, we were glad to find a resting place. We have brought with us the elements of a happy home—peace, love and a quiet conscience.

I have had an attack of illness since my arrival here, but am now enjoying my usual good health. A Chinese house in the city is under repairs, and we hope to go into it some time this month. As soon as we become settled we will begin the study of the language.

I would write or tell you something of my impressions of China—my hopes and prospects, but I have not time now: the mail will close in a few minutes.

We are all cheerful and happy. Mr. Crawford sends love. With much love to all my dear Clinton friends, Mrs. Paschall and my dear girls. Has Miss Drusilla still charge of the girls? I shall always be deeply interested to hear from them.

In Christian love,

MARTHA FOSTER CRAWFORD.

Shanghai, May 3, 1852.

## Baptists in California.

The San Francisco Baptist Association was held at San Jose, California, June 11-14, 1852. Five churches were represented by delegates: the First San Francisco, 32 members; San Jose, 34; Sacramento, 40; Pine Street, San Francisco, 21; Santa Clara, 31. There is connected with each a flourishing Sabbath School. As indicative of the churches, we subjoin the following.

## REPORT OF THE STATE OF RELIGION.

The Committee on the State of Religion beg leave to report, that they regret there is not more in the spiritual prosperity of our churches that can be a source of congratulation and encouragement. During the past year, with but one exception, there has been no marked display of the Spirit's presence and power. This display, considered as the first among us in this State, is surrounded with a peculiar interest; it took place at a series of meetings, held in connection with the Santa Clara and San Jose churches, and conducted by Elders S. O. Grennell, and O. C. Wheeler, and Joseph Morris. As the result of this work of grace, Christians were much revived, and twenty-one were added to the churches by baptism.

As we contemplate this season of refreshing, we are much cheered; and we feel that God is with us, and is ready to serve his people. But when we look at the present condition of our churches, we find too much worldliness, too great an indifference to the salvation of souls, and too little of that self-denying love for the Church of Christ, which every genuine disciple of Jesus is under obligations to exhibit.

Except in the instance above stated, we have had but few conversions. It is undeniably evident that in a state of spiritual prosperity, such as Christ designed, should attend his churches, these will be evidenced by accessions from the unconverted, of such as shall be saved.

There are many causes which have operated to diminish the spiritual prosperity of our churches. One has been the small number of preachers among us. Of our small number of churches, (five) some have been destitute, others partially supplied. The church at Sacramento has a part of the year been without a preacher. The First church at San Francisco has to a great extent been dependent upon ministers of other denominations, and the churches at San Jose and Santa Clara, have depended upon one minister, while they have needed two. When we look at these facts it is not surprising that our Zion has languished.

Again, our churches are composed of members from all parts of our widely extended country; they have come together strangers to each other; it requires time for that acquaintance to be formed by which individual peculiarities may be understood. There must be mutual trials, united labors and prayers to excite the affection and unite the hearts in the great work of christianity; prejudices must be surrendered, and harmony of views respecting the method of promoting the interests of the church secured.

Still again, the constant change of residence of church members, operates to the injury of our

church, just when the degree of acquaintance has been formed, which is necessary to efficient co-operation, the member leaves either to return to the East, or reside in some other part of the State.

Again, the prosperity of our churches is retarded by the neglect of great numbers of church members who come among us, and fail to identify themselves with the churches. Many bring no letter of dismission by which they may unite with our churches, and thus they excuse themselves from the duties which devolve upon church members.

## Latest Foreign Missionary Intelligence.

By the overland mail for August we have received the following items from our Asiatic Missions.

## MAULMAIN.

Mr. Abbott was at Maulmain, May 12. He expresses great solicitude as to the probable effects of the war upon the Karen villages and churches in Burmah, and cherishes the hope that it may soon be practicable for him to station himself at Bassein. At present he is giving instruction in the Karen Theological School.

Mr. Moore draws a sad picture of the state of things on the Burman Frontier, which partakes of the worst characteristics of border warfare. He says: "Three days after Martaban fell into the hands of the English, the Burmese commenced their depredations on the English side. Four or five villages along the bank of river were burned. Little or no property was saved. Upon intelligence of this, the English commenced the work of destruction upon their side, as the only means of crippling the marauders. All the villages from Martaban for more than a hundred miles up the river, have been laid in ashes. All the boats that could be found along the shore in the jungle and up the creeks are destroyed, so that now it would appear there are no means for the Burmese to cross in large numbers. The sufferings of the peasantry on the Martaban side are beyond description. About 5,000 have left and fled to this side; many were cut to pieces in attempting to cross the river. About half the number who have come over are Karens. Several companies have come down to see if we could aid them in any way to recover their property. Nothing can be done for the poor refugees. The government will not permit them to return, nor are others permitted to cross over to the Burman side. For their better security, the government has given the Karens of Dong Yan and vicinity two hundred stands of arms and a good supply of ammunition. All the houses in Dong Yan are full to overflowing.

All we can do is to endeavor to make them feel that we are their friends. We have sent word to Dong Yan that we will provide for two or three hundred of the refugees, if they will come to us during the rains.

The Christian village of Chethingsville and its large teak chapel are destroyed,—all but four houses, from which the people kept up so hot a fire that the soldiers durst not approach them.— The month previous, cholera desolated the village; thirteen Christians were cut down. That church is smitten, afflicted, and discouraged.— They are without houses, without rice, without money, and in fear of robbers."

## RANGOON.

No decisive intelligence has reached us of a late date from Rangoon. Military operations were not expected to be advanced, beyond the capture of the principal ports, until the close of the rains. Rangoon, Martaban, and Bassein have been taken, and here the war makes a temporary pause. At last advices Mr. Vinton was at Rangoon. Messrs Kincaid and Dawson had recovered a few of their books and other effects left behind in their first flight, and on the 18th of May were at Maulmain, expecting soon to return to Rangoon with their families and that of Mr. Vinton. In the present confusion, however, missionary work, in connection with the Karen churches in Rangoon province, cannot probably be undertaken to any very large extent.

## TAVOY.

Mr. Mason writes on the 27th of March that "the translation of the whole Bible into Pavo, as well as Sgau, is now completed." By a note from Mr. Bennett dated April 12, we learn that the printing of the Sgau had advanced through the book of Ruth, and the first three chapters of 1st Samuel were in type.

## ARRACAN.

Mr. Ingalls writes from Akyab, April 13, "I am daily in the zayat with my assistants, and every thing goes on as usual."

## NELLORE.

A note from Mrs. Jewett dated June 7, states that her husband, with Mr. Day, was out on a trip to Penkathery, a city forty miles distant, the seat of a prince tributary to the English government, and a chief seat of idolatry. "They are having a good time," Mr. J. writes in preaching the word. Among others who manifested an interest in the truth, was one old man who said they had just come in time to tell them of Christ, that he might believe in him before he died. I attended a festival with the brethren a few days ago, where Julia, an earnest disciple, and myself, had a tent for the women, to whom we talked till our voices were exhausted. Many seemed convinced of the truth of the gospel, but they said 'what can we do? if we talk of this our husbands will beat us.' Perhaps their husbands were at the same time receiving instruction at the other tent. No doubt the heaven will work till many, both men and women, shall turn to the Lord. All is well at the station,—my health excellent. Our present number of hardy scholars is seventeen. One poor wanderer

a girl of ten years, was taken in yesterday."

## SOUTH EASTERN FRANCE.

A letter dated July 19, states that an evangelist made an excursion in May into a section where his preaching brought strange things to the ears of the people. A great interest was excited. He was arrested, and with a volunteer helper who had done good service, was sentenced to fine and imprisonment. But the whole region was aroused. The pastor of St. E visited the district, and had Baptized twenty persons in fourteen days.

## General Intelligence.

CONGRESS.—After the session of nine months, adjourned on the 31st ult. Of the list of acts which have been passed the Washington Union says:

"Among these are the act regulating steamboat navigation, the river and harbor bill, and the bill to regulate and accomplish the public printing.

Neither the homestead bill nor the bill for the distribution of public lands among the States, has become a law. Both of these measures involving opposite systems of policy in regard to the public domain, will doubtless be pressed with zeal at the next session.

Among the specific appropriations, those in relation to the various ocean steam lines will attract most attention.

It would be unjust in speaking, however briefly, of the session which has just closed, to pass over without favorable notice, the labors of the two financial committees, under the pressure of many embarrassments, and an almost unprecedented accumulation of demands upon the treasury."

DESTRUCTION OF SELKIRK BY A FLOOD.—A letter received at St. Paul's, Minnesota, announces the utter ruin of the Selkirk Settlement on the Red River of the North, by a terrible freshet. The flood began on the 20th of May and continued to the 25th. The colony for twenty-two miles in length and from four to six miles in width, has been inundated, and crops, barns, cattle, horses, dwelling houses—everything—the fruits of twenty-six years of industry—has been swept away, involving a loss of nearly or quite a million of dollars. This interesting, intelligent and exemplary colony was founded by Earl Selkirk, some forty years ago, and was composed chiefly of Scotch. The Earl expended large sums of money on it, and it at length became a thriving settlement. This is the second time the colony has been devastated by floods. It is said to be just twenty years, within one day, since it was visited by a similar flood.

WATER-CURE AT THE SOUTH.—The Water-Cure Journal says: "About a year ago, Mrs. Mary Torbet, a lady of Alabama, came to this city to visit Water-Cure. She entered the establishment of Dr. T. L. and Mrs. Nichols, attended two courses of the lectures of the Institute, and graduated with honor. She has just returned to Alabama, where she finds patients ready to consult her, classes to listen to her lectures, and her husband anxious to build a Water-Cure establishment. Her zeal and intelligent merit this success; and we may do some of our Southern readers a favor by adding that she resides in Auburn, Alabama.

The potato disease in Ireland, by the last accounts, is said to be seriously prevalent, but the season was not enough advanced to decide with certainty the extent of the failure of the crop. The probability was, that a fourth part of the crop would be cut off, and perhaps much more. It will doubtless cause much suffering, but not such a destructive famine as occurred a few years ago from the same cause. There are not so many people to feed now, by two millions, as there were then, and corn and other grains are more extensively used.

INCIDENTS OF THE LATE STORM IN MOBILE BAY.—One of the characteristics of the late terrible gale, was the comparatively narrow limits within which it appears to have been confined. In a blow of a few hours, or a flood of brief duration, this circumstance might not be at all singular; but, that a storm of several days duration, now almost ceasing and then regathering with resistless violence, with the wind mainly blowing from one quarter, should have so little extent, seems to us a phenomenon worthy of consideration.

In New Orleans but slight indications were manifested of the terrible warrings of the elements about us; and by the arrival, at this port, of the bark *Pilgrim*, Captain Bunce, we learn that, beyond a stiff breeze and the confused flight of great numbers of Pelicans, nothing was observed in the Gulf betokening the tempest raging in our bay.

The bays, shores, and inlets between this city and the Rigolets, have all felt more or less, the presence of the storm. We take from the N. O. Courier the following paragraphs respecting some of these places, conveying intelligence that has not otherwise reached us:

Mississippi City.—There was a considerable destruction of property at this point, though fortunately no lives were lost, that we could hear of. Among the houses blown down, was the carriage house, stables, and bath-houses of Mr. Palfrey, cashier of the Branch Bank of this city. Venerable live oaks, that stood unscathed for centuries were torn from their roots.

Biloxi.—The storm here, as at Mississippi City raged with extraordinary violence. Houses, and fences and trees were hurled about, and conformation, for a time, was the predominant feeling among the numerous families from this city that have summer dwellings at this point. There is no loss of life reported on shore, though great fears were entertained for the safety of numerous parties out on boating excursions. A party of seven left Biloxi on Tuesday, on the little sloop Ringgold, on a pleasure trip to Horn Island.— Nothing has been heard from them at Biloxi up to 4 o'clock Friday afternoon.

Pass Christian and Bay of St. Louis.—The reports of the destruction of buildings, fences,

both... at Pass Christian and the Bay... differ little from those of the other points we have noticed.

Porterville.—At Porterville the storm was terrible. The new sawmill together with several dwellings, were, we are informed, swept entirely away, and some families only escaped by wading nearly to their necks in water.

Mr. Charles Medicus, formerly editor and proprietor of the German Courier, published at New Orleans, called at our office yesterday and gave us the interesting description of a scene in which he was unfortunately a prominent actor.

The heavy sea soon capsized these frail boats, and by great exertions, Mr. Medicus soon succeeded in bearing his family all back to the house. But the water was encroaching upon them with fearful rapidity, chairs, tables and bedsteads soon ceased to afford them any security.

When consciousness returned he found himself some fifteen yards distant from the wreck with his household treasures, and heard the mournful cry of his wife and children, "Father don't leave us."

With this agonizing cry ringing in his ears, and the terrible incertitude as to how long their present refuge would afford them a hope of life, he struggled vainly with the billows to regain his position beside them.

LATE FOREIGN NEWS.—BALTIMORE, Sept. 1. The U. S. mail steam ship Washington arrived on Wednesday at New York from Bremen and Southampton, bringing advices from Europe to the 18th inst., four days later than those received by the British mail steam ship Asia.

The British mail steam ship America arrived at Halifax on Tuesday night, but in consequence of an interruption having taken place in telegraphic communication, her advices were not received in Baltimore until Wednesday.

The Liverpool Market.—A large business was transacted in Cotton in the early part of the week, with a great speculative demand, and prices advanced an eighth.

The weather had been favorable in England for Agricultural purposes. The Market for Broad-stuffs, however, was dull, and prices were a shade lower.

Advices from India state that there is every reason to believe that the Burmese territory will be annexed to the British possessions in that country.

The projected matrimonial alliance of Louis Napoleon with the Princess Caroline of Wassa, it is believed, has been broken off, and that lady, it is said, has returned to Austria.

Associational Meetings. IN ALABAMA. THE COOSA RIVER Association, for 1852, will meet at Tallahassee church, Tallapoosa co., on Saturday before the 3d Sabbath in September.

Alabama Church, Marengo co., on Saturday before the 1st Sabbath in October.

The ALABAMA Association, for 1852, will meet at the Providence church, Dallas co., on Friday before the 2d Sabbath in October.

The NORTH RIVER Association, for 1852, will meet at the Camp Spring church, Fayette co., on Friday before the 3d Sabbath in October.

The BIGBEE RIVER Association, for 1852, will meet at —church, —co., on Saturday before the 4th Sabbath in October.

The CENTRAL Association, (West) for 1852, will meet at the Harmony Church, Sumter co., on Saturday before the 4th Sabbath in October.

The YALLOUSHA Association, for 1852, will meet at Mt. Paran church, Yallobusha co., on Saturday before the 3d Sabbath in September.

The HARMONY Association, for 1852, will meet at the Jerusalem church, Scott co., on Saturday before the 4th Sabbath in September.

The UNION Association, for 1852, will meet at the B. Tichenor church, Franklin co., on Saturday before the 4th Sabbath in September.

The LOUISVILLE Association, for 1852, will meet at McClinton's creek church, Choctaw co., on Saturday before the 2d Sabbath in October.

The CENTRAL Association, for 1852, will meet at the Mt. Auburn church, Warren co., on Friday before the 2d Sabbath in October.

The SIDA LAKE Association, for 1852, will meet at the Bethesda church, Harrison co., on Saturday before the 4th Sabbath in October.

The GRAND CASE Association, for 1852, will meet at the Hazelwood Church, De Soto par., on Saturday before the 2d Sabbath in October.

Mortuary. DIED.—Of Typhoid fever, at the residence of her father near Wetumpka, on the 25th ult., Miss VICTORIA BAKER, daughter of A. C. Baker, in the 15th year of her age.

of her respirations told us it was the sleep of death. With her last breathings, her eyes opened, and with an earnest, and steady, and breathless look upward, they seemed to penetrate the invisible world with a penetrating and admiring vision.

Miss Horwell possessed a cultivated mind, rational powers and taste, largely disciplined, indomitable energy, and a benevolence of heart directed particularly toward those who could but appreciate it. The family and numerous friends, weep over her early grave.

DIED.—On the 12th of July, 1852, Mrs. MARY E. B. DORSEY, of Laurel Hill, Marengo county, Ala. She was the daughter of George Outlaw, Esq., of Bertie county, N. C., and became the wife of Wm. Dorsey, and his sole heir for more than forty years.

She acted upon the motto, "I will take heed to my ways that I sin not with my tongue." This glory of man was, by her, employed to the glory of God.

Her religion was the belief of the heart unto righteousness, purifying the affections, elevating them to God, and expanding them to the world of man.

She became a Baptist from conviction of duty, and maintained a course of conduct consistent with her principles for more than forty years.

All the relations of life were sustained by her with amiable simplicity and Christian propriety, and without an apparent effort. Her life was exemplary—her death peaceful and happy.

DIED.—In Dale county, Ala., on the 16th inst., sister CLARISA A., consort of brother A. N. Thompson, in the 27th year of her age.

Sister Thompson was born and raised in Scriven county, Ga., removed to Alabama with her family in 1849. She lived a pious member of the Baptist church from her 16th or 17th year.

In the sudden demise of this estimable woman, a large circle of relations and friends have been bereft of one who was near and dear to them.

Rest then thou loved one, far blessed is thy slumber. No sin of this earth can disturb thy repose. But angels shall wait thee, where souls without number, are resting with God from earth's heavy woes.

A Teacher Wanted. TO take charge of the Centerville Masonic Institute, on the 1st of October, to whom all applications received until the 20th of September. None need apply but such as can well recommend.

FELIX SHROPSHUR, Secretary Board Trustees. Centerville, September 8, 1852. EAST ALABAMA Female College. FACULTY. HENRY H. BACON, A. M., President and Prof. of Mathematics, Moral and Mental Science.

Dedication. THE East Alabama Female College, will be dedicated on the 10th of September. The address on that occasion will be delivered by Rev. Dr. Manly.

E. F. KING HOUSE, Marion, Ala. HAVING leased this fine Hotel, the subscriber makes this method of informing his friends and the public of the fact, and soliciting their patronage.

The King House is well known to every person who has visited Marion, as one of the very best buildings for hotel purposes in the State. The public rooms parlors and dining rooms, &c. are spacious, and well situated in regard to the rest of the building—the private apartments are large, high pitched and well ventilated, while the whole structure is finished, inside and out, in a manner second to few similar buildings in the State.

Charges shall be reasonable, and in strict justice to the entertainer and the entertained. JAS. H. GRAHAM. Marion, Aug. 19, 1852.

JUDSON FEMALE INSTITUTE, Marion, Perry County, Ala. [Number of Pupils Last Session, 188.] Faculty. PROFESSOR MILLO P. JEWETT, A. M., Principal and Instructor in Moral and Intellectual Philosophy &c.

C. P. JONES, A. B., Professor of Modern Languages, and of Chemistry, Natural Philosophy, Geology, &c. Dr. F. ALBERTUS WURM, A. M., Professor of Music.

MISS L. E. SMITH, English and Wax-Work. MISS JENNIE A. MORRY, English. MISS MARY A. BOOTH, Music. MISS ELIZA DENISON, Music.

MISS MARY JANE DAVIS, Music. MISS REBECCA PIERSON, English. MISS EMMA CONARD, Primary and Preparatory Departments, and Embroidery.

MISS REBECCA PIERSON, Matron and Nurse. MRS. H. C. EASTMAN, Steward's Department. WM. HORNBUCKLE, Esq. AND LADY.

This Institution has now entered on its FIFTEENTH year, under the direction of the same PRINCIPAL. It has always enjoyed a high degree of prosperity, without any interruption. It attracts students from all parts of Alabama, Tennessee, Mississippi, Arkansas, Louisiana and Texas.

At no time has it had so able a Faculty. PROFESSOR JONES is a graduate of the highest character, and has been engaged in teaching for the last ten years. He teaches French, German, &c., as spoken languages.

Professor Wurm was a Graduate of the University of Munich, in Bavaria. He is a gentleman of high and varied acquirements, although he has devoted himself chiefly, for the last twenty years, to teaching the science and art of Vocal and Instrumental Music.

MISS L. E. SMITH, English and Wax-Work. MISS JENNIE A. MORRY, English. MISS MARY A. BOOTH, Music. MISS ELIZA DENISON, Music. MISS MARY JANE DAVIS, Music. MISS REBECCA PIERSON, English. MISS EMMA CONARD, Primary and Preparatory Departments, and Embroidery.

two Pink Gingham, and two common White Dresses with one Swiss Muslin. Also, one Brown Laced Dress Every Dress should be accompanied by a Sack of the same material.

Boots.—One of Strong in winter, trimmed with dark Green Lustring Ribbon, plain solid color, in summer, trimmed with Pink Lustring, plain solid color—only in caps and cravats—may be lined with Paisley—no bows or ties. Also, two Cape Bonnets; one of Dark Green Lustring; and one of Pink Gingham.

Accessories of Brown Laced and Barred Muslin—none of Silk permitted. Small Laced Collars, with Black Velvet Bands, are worn around the neck. No Neck Ribbons are tolerated.

All the Dresses must be made perfectly plain; without ornament, edgings, or any trimmings whatever. All Pupils, except those in Mourning Apparel, must be provided with the Uniform, and must wear it at all times.

Dresses bought by the Pupils, or forwarded from home, not conforming to the above provisions, will not be allowed to be worn. Materials for the Uniform can always be obtained in Marion, on reasonable terms; yet it is earnestly requested, that Pupils be furnished from home.

Every article of Clothing must be marked with the owner's name. Every young lady should be provided with several pairs of thick walking-shoes, one pair of India Rubbers, and an Umbrella.

Only by boarding in the Institute, can the highest advantages of the Institution be realized. Here young ladies are always under the supervision of the Governess and Teachers, under whose care they enjoy every advantage for the improvement of their manners, and the cultivation of refined tastes and pure and elevated sentiments. They have regular hours of study and recreation; habits of order, system, punctuality, neatness and economy, are constantly fostered. They also receive an amount of moral and religious culture, which cannot be extended to others less favorably situated.

The regularity of their lives, the alteration of sedentary habits with exercise of hours of study with amusement, secures the highest degree of mental vigor and bodily health. The experience of the Matron and Nurse, added to great kindness of heart, secures to the young Ladies, in sickness and in health, the skillful and affectionate care of a judicious and tender Mother.

The extension of the Main Building of the Institute, now in progress, will enable us to furnish ample accommodations in the season for Two Hundred and Fifty young Ladies.

RELIGIOUS WORSHIP. Pupils attend Church, once at least, on the Sabbath, under the direction of their parents or guardians as to the place of worship. Other religious exercises are attended, at the discretion of the Principal, but all sectarian influences are carefully excluded.

There is but one Session a year, in the Institute, and that of Nine months; commencing always about the first of October, and uniformly closing on the first of February of the following year. The regular hours of study during the term are from ten o'clock in the forenoon until six o'clock in the evening, and during the recesses, the young Ladies will be engaged in the study of the French and Italian languages, and in the study of the German, Spanish, and Portuguese.

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studies, such as the circumstances of the case may dictate. Young men, preparing for the College course, here enjoy the rare advantage of having for their teachers and guides, those who are to be their Professors and Tutors.

The College possesses every necessary facility for imparting instruction, and has experienced Faculty, an extensive apparatus, and a large and commodious building.

The students are characterized by their enlightened morality, their gentlemanly deportment, and their devotion to study.

The discipline is firm and rigid, but mild and parental. Violent outbreaks of disorders, so common elsewhere, seldom or never occur. The vigilance of the officers, together with the other restraining influences, so happily thrown around the student, is a guaranty to the parent, that the morals of his son will be strictly guarded, and diligently cultivated.

The session begins on the first day of October, and the annual commencement is held on the last Thursday in June. The rates of Tuition, Board, &c. are moderate. E. D. KING, President of the Board of Trustees. WILLIAM HORNBUCKLE, Secretary.

ORION INSTITUTE. THIS Institution is situated in Pike County, thirty seven miles south of Montgomery, on the Carter's Hill Road, leaving from that place to Troy, in the beautiful and thriving village of Orion.

It might be said in favor of its location, in point of health, morals, and religious influences, though necessary. It is entirely free from the "Master alcohol," and emphatically so from "lofers."

With these advantages, so rare, the Trustees take great pleasure in recommending to the favorable consideration of the people of South Alabama, as well as all others, the ORION INSTITUTE, as being, in every way, calculated to give entire satisfaction both to parents and pupils.

We have prepared the services of Mr. A. C. THOMAS, a gentleman of high attainments, and experience in teaching, as Principal, who will be assisted by Mr. FRANK PARK, a young man of qualifications in the main department; and by Mrs. S. C. THOMAS, in the female.

The Music and Ornamental Departments will be under the control of Miss HELEN F. BASSETT, a young lady of superior accomplishments. All we ask is a trial.

The Institution will be furnished with a library of various books, Globes, Maps, Chemical and Philosophical Apparatus, together with a full supply of papers. The second session of the present year will commence on MONDAY, the 12th inst., and continue through FIVE CONSECUTIVE MONTHS.

Rates of Tuition per Session of five Months: CLASSES of Spelling, Reading and Writing, \$9.00 2d " " Geography, Grammar and Arithmetic, 12.00 3d " " Philosophy, Chemistry, Astronomy, &c., 15.00 4th " " Latin, Greek, and other higher branches, 18.00

Extra For The Ornamental Branches. MUSIC and use of instrument, 25.00 Embroidery, 5.00 Drawing and Painting, Facs., 10.00 Incidents, (Fuel, Ink, Pens, Pencils and Chalk), 50.00



**SOUTH-WESTERN BAPTIST,**

PUBLISHED EVERY WEDNESDAY BY

A. W. CHAMBLISS.

**TERMS.**

The terms of our paper will henceforth stand thus. A single copy, \$2 50, if paid strictly in advance. A single copy, \$3 00, if payment is delayed three months.

Any present subscriber, not paying strictly in advance, may, nevertheless, enjoy the benefit of advance payment, by furnishing a new subscriber in addition, and paying \$5 00, for the two copies.

Any number of new subscribers, clubbing together shall be furnished the paper at the rate of one copy to each \$2 50, paid in advance.

Advertisements will be done at the following rates, strictly observed.

First insertion, one dollar per square, of ten lines.

Each subsequent insertion, fifty cents per square, of ten lines. But no advertisement will be estimated as less than one square.

Reasonable discounts will be made on yearly ad-vertisements.

All letters for publication, or on business connected with the office, must be addressed, post paid, to the Editor South Western Baptist, Marion, Ala.

**Original.****A Sunday School in Every Baptist Church.**

A Sermon, preached by Rev. Basil Moody, Jr., of Richmond, before the General Association of Virginia, at their 29th Annual Meeting, Norfolk, June 4, 1852.

"Gather the people together, men, and women, and children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear the Lord your God, and observe to do all the words of this law."—Deut. xxxi. 12.

The text is found among the latest injunctions of Moses, "the man of God," and was part of the permanent and divinely appointed law of the land. We need not dwell upon its peculiar circumstances and limitations. It is enough at present to remark, that the manner in which the knowledge of true religion was to be kept up among the Jews, is here defined to be by assemblies for instruction, including men, and women, and children, and strangers; and that Moses tells them the special object of this regulation was, "that your children, which have not known any thing, may hear and learn to fear the Lord." The mission of the Jewish nation was peculiar and limited. There was exclusively a home work. Ours is expanded over all the world; and requires, therefore, that we should do not less, but more at home, than we may be better qualified and furnished for this more enlarged sphere of activity.

The principles involved in the text are highly suggestive and important; and we may gather from them valuable lessons to guide us in attempting the spread of the gospel in our own land and times. These same principles lie at the basis of the Sunday school system; and I may be allowed to say, that the conviction has grown upon me, until it is now firm and distinct, that there is no more certain success which promises greater or more certain success in home efforts, than to establish a GOOD SUNDAY SCHOOL IN EVERY BAPTIST CHURCH. Permit me to explain some of the considerations which lead to this conviction.

By a good Sunday school, I mean not a mere extra, more ornamental than useful, an appendage in which few take any interest, a sort of fifth wheel to a wagon, but one which is the very nursery of the church—one to which the older and better informed members lend the sanction of their attendance, and the aid of their wisdom and skill in its instruction;—one in which the church, as such, feels interested and participates, so as to employ, (as it may most worthily,) whatever of scriptural knowledge, or intellectual force, or attractive influence may be found among them all. A good Sunday school, if it is all the neighborhood can be reasonably expected to produce, is fulfilling its functions as well as any, better than many a larger one in populous places, where still there may be a large number of children untaught, and teachers unemployable.

The question whether the school is a good one or not, depends especially on the punctuality, the faithfulness and the devotedness of the individual teachers. After all, they are the Sunday school; all else is an abstraction. If any good is done, it is not by the name of Sunday school—but by the simple fact of the assemblage—but by the elevating and religious influences which each teacher personally exercises over each of his scholars.

I said "a Sunday school in every Baptist church," not because I object to the union principle in suitable cases. The American Sunday School Union receives our hearty concurrence, and merits a liberal support. But I am speaking to Baptists of their duties and responsibilities, and I believe one of these is to have a Sunday school in every one of their churches.

There is some only act through individual churches,—that we can only act through individual churches. We have no central power, no supreme authoritative judiciary on earth, no power of one mind swaying all, and giving unity and concentration, and persistency to our plans and efforts. If our churches are faithful, and spiritual, and active, and self-sacrificing, we have immense power; if not, we are weaker than the weakest. Now, for one, I thank God that he has appointed for his church just such an organization: so that when it ceases to be animated by a holy and spiritual energy, the right arm of its strength withers, and forgets its cunning; when it is no longer held together by the cohesive principle of Christ's constraining love, it drops inevitably asunder. I am glad that our church is so constituted that when it loses the vital power of godliness, it loses all power; and does not, by the mere strength of its organization, endure as a corpse destitute of life, corrupt and corrupting—or rush forward, as a steam engine, which has lost its engineer, but not its force, sweeping restlessly on, and carrying destruction in its track.

The fact remains, however, whether we regard it as advantageous or otherwise, that nothing can be done among us except through individual churches. Associations, and Conventions and Boards, only aid in informing and stimulating the churches, and in carrying out their will. If, therefore, we propose to accomplish anything on a large scale for the benefit of the Baptists, our scheme must be applicable to the cases, and must engage the efforts of the particular churches as units. Such is the plan now suggested. It includes every Baptist church.

The practicality and importance of Sunday schools in country places, seems with many an open question, while it is conceded that in towns they are highly useful. Just here, we are met by the important fact that at least four-fifths of Baptist churches are in the country. It may be, some will deplore this. But I should like to know why we are to deplore the fact that our strength is where the strength of the nation is, that we prevail most among those who are characteristically and justly denominated the bone and sinew of our land, that we have particular and favorable access to those very classes upon whom the fate of our country depends,—for it is clear that the character of the rural population, who are the vast majority, is the character of the country. I rather rejoice if God has appointed to us as a denomination the beautiful and fertile valleys, with their teeming agricultural population, as the special field of religious influence in which we are called on to operate. At any rate, it is clear that whatever is done for the Baptists as a body must be done mainly for the country Baptists; by increasing the efficiency of their churches; and I think it can be shown that the establishment of a good Sunday school in connection with each of them, would vastly contribute to this result.

In considering any enterprise we estimate its cost and its profit; and if the latter far outweigh the former, we are not deterred by apparent or real difficulties, nor by the novelty or magnitude of the scheme. Let us examine them.

**I. THE COST OF THE PLAN PROPOSED.**  
Not the pecuniary cost: for it is obvious, at a glance, that the money needed is very little, and that little the donors seem absolutely to be giving to themselves, since it is to be used, under their own eyes, for the benefit of themselves and their children.

Now this ought to be a refreshing idea, that a scheme is presented, proposing to accomplish great things, and demanding very little money. It, therefore, does not conflict with any other duty or benevolent claim, but is capable of being added, almost without expense, to every other instrumentality of influence. It does not supersede the pastor, the itinerant home missionary, the parent, the common school teacher, the church member, in any of their several spheres. It comes in aid of them all, and is welcomed by them all, supplying the deficiencies of the neglected, and helping the efforts of the faithful.

The principal item of the cost is the trouble of attendance. Houses need not be built, nor teachers and apparatus imported from abroad; they are all ready. It is simply necessary for several families to come together at the church, bringing their bibles with them, and persist in doing so punctually and regularly, and there might be a Sunday school at once. I do not deny that this involves some trouble; but what good thing can be accomplished without trouble? I know, by experience, how bad roads, and untemperable weather, and sparsely settled neighborhoods, and ill-distributed meeting houses, interfere with frequent gatherings in the country, and that it requires some resolution to overcome the obstacles. But this is just what it costs; and after you have considered the profits, you must decide whether it is worth the cost. It is clear that those who meet on one Sabbath in the month for worship, can meet on the next Sabbath also, and the next, for a Sunday school. They can if they will; and they will, if they see sufficient inducements set before them.

Another thing, therefore, which it will cost, is that our ministers, and elders, and deacons, and other members should take the trouble to talk about the matter, and explain it to the unformed, and urge it upon the indifferent. It must be kept before the people.

These two things make up, almost entirely, the cost of the scheme proposed. The first is to talk about it; the second is to do it; and neither of them seems impracticable or even difficult, if all would at once engage.

I cannot forbear to remark here, how pleasing a feature of the Sunday school system is it, that its benefits are freely bestowed. It was estimated several years ago, that there were in the U. S. more than 100,000 Sunday school teachers. The number has not only vastly increased. The compensation even of this number, at the rate which was formerly paid, 33 cents per week, would every year amount to \$3,300,000, a sum greater than is annually disbursed by all the school funds of the United States. And all this is bestowed gratuitously, yet without the sense of shame and indignance ordinarily attending gratuitous instruction.

A collateral advantage growing in part out of this, is the adaptation of the Sunday school to all classes. It is so cheap and so simple, that it may be easily instituted and managed in the most poverty stricken and ignorant community, while it is the valued ornament of the most polished circles. In the language of another:

"It suits the ignorant by making them acquainted with the use and powers of letters, and directing them to the source of true wisdom. It suits the more informed, by infusing divine truth among their attainments, and converting all their knowledge and power to life's noblest ends. It suits the poor—for it is often the only school they have—and has furnished many a forlorn child of indigence and misfortune to most desirable eminence in all good things. It suits the rich, for it bestows upon the religious interests of their offspring, freely, for Christ's sake, that which most of all they need, and which all their wealth could not buy—the concentrated attention of the wisest, more pious, and more enterprising in their social circle, on God's holy day. Where laws are established, it gives them their firmest bond and support, and renders their administration easy, by leaving public opinion with the love of law and order; or, as the rudeness of society may require, it grapples silently, but effectually, with man's fierce and vicious nature, and rears a population that shall welcome the authority and administration of law. Like the atmosphere, it enriches and vivifies everything. It is better than the almshouse for the relief of human destitution and wretchedness; for it tends to prevent idleness, improvidence and pauperism, which the other indirectly, but inevitably fosters. It is better for the prevention of crime than courts, penitentiaries and jails; for it strikes at the very root and cause of evil, and turns men from 'the ways of disobedience to the wisdom of the just.'"

\* Address of the Alabama Sunday School Union. [To be Continued.]

**Religious Miscellany.****Come to Christ.**

Come is a sweet and gentle word. It is uttered with pleasure, it is heard with gladness, and it is invested with power in all the happier social intercourse of life. Every feeling heart is averse to giving offense by answering it with unreasonable refusal.

The Gospel has imparted to this word a sacred charm and a gracious strength, by employing it as an invitation to the presence and the favor of the blessed Redeemer, and authorizing every one who hears to repeat the call, saying to all men, Come!

Come to Christ! Do you not need to be invited? Many do. Some, like "children of the night," have never approached near enough to see the excellence of the mercy, or to acknowledge the bounty, or in any way enjoy the fellowship of the Son of God; others have wandered from his presence and their impressions of truth have become so dim, their convictions of duty so obscure, their perceptions of privilege so benumbed, that they retain little evidence of a right to the name of "children of the day."

Have you no need of accepting the invitation? no need of a Saviour? Do you not want some one to teach you, and by rendering the truth clear to your understanding and influential over your heart, to guide you in the way of life? Do you not wish for some one to pray for you, approaching the throne of grace with acceptable meditation, and so increasing as to obtain for you the forgiving love and the reconciled favor of the heavenly Father? Do you not desire a defender, with strength to sustain you, and might to deliver you, and power to make all things work for your good? Do you not need a friend "who will never leave you and never forsake you," to whom you can offer your inmost heart in your moments of solemn thought, in whose sympathy you can confide in your days of affliction, and to whose gracious care you can commit your soul in the hour of death?

Come to Christ! His excellence invites you. In his transparent truth, his spotless righteousness, his glowing love; in his more than human gentleness and patience; in his divine wisdom and power and purpose to save, there is enough to make the heart leap for joy when he calls you his friend, and permits you to call him your brother.

Come to Christ! His blessings invite you. Before him lies the "proclamation of pardon," its seat bearing the likeness of one suffering on the cross, the just for the unjust. Before him is unveiled the "act of adoption," which assures you of acceptance with God, as it is sealed with the image of Christ enthroned, surrounded with the rays of the Father's favor. He calls you to purity, and at his feet gushes the fountain he has opened for sin and uncleanness. He promises you safety, and around him hover legions of angels ready to minister to those whom he makes heirs of salvation. He offers you glory, and in his hand glitters its starry crown.

Come to Christ! All that God ever promised of saving grace is found in him. Inspiration has often spoken of the Saviour of the world; of his perfect qualification for his undertaken work; of his faithful discharge of its arduous duties; of its acceptableness to the Father in his finishing of all righteousness; and of his adaptability to man, in his power to remove all wants and the woes, so varied and so complicated, of our helpless condition. Some of the predictions exhibit him as a star of hope; others declare that he will prove a sun of righteousness to our benighted world; they all proclaim his greatness. And when, from reading their richest promises and their most glorious declarations, we come to Christ, such is the fullness of grace and truth we find in him, that, as we witness his majesty, in admiring faith we exclaim, "This is he of whom the prophets did write."

Come to Christ! All that the human heart is longing for, in its desire of happiness, is found in him. In every age fallen man has been looking for a deliverer. The expressions of this expectancy are among the most affecting records of the past; and in our own day the same earnest cry often meets the missionary's heart to tears. When we come to Christ, we discover that he so answers our thoughts, and satisfies our judgment, and calms the conscience, and fills the soul, that we are not left to ask, "Art thou he that should come, or lookest thou for another?"

**LOSERS BY RELIGION.**—Near London there dwelt an old couple. In early life they had been poor; but the husband became a Christian, and God blessed their industry, and they were living in a comfortable retirement, when one day a stranger called on them to ask their subscription to a charity. The old lady had less religion than her husband, and still hankered after some of the Sabbath-evening and easy shillings which Thomas had forfeited from regard to the Law of God. So, when the visitor asked their contributions, she interposed and said, "Why, sir, we have lost a deal by religion since we first began; my husband knows that very well. Have we not, Thomas?" After a solemn pause, Thomas answered, "Yes, Mary, we have." Before I got religion, Mary, I had an old slouched hat, a tattered coat, and mended shoes and stockings; but I have lost them long ago. And, Mary, you know that, poor as I was, I had a habit of getting drunk and quarrelling with you; and that, you know, I have lost. And then I had a burdened conscience and a wicked heart, and ten thousand guilty fears; but all are lost, completely lost, and, like a millstone, cast into the deepest sea. And, Mary, you have been a loser too, though not so great a loser as myself. Before we got religion, Mary, you had a washing-tray, in which you washed for hire; but since then you have lost your washing-tray. And you had a gown and a bonnet which were worn for wear; but you have lost them long ago. And you had many an aching heart concerning me at times; but these you happily have lost. And I could even wish that you had lost as much as I have lost; for what we lose for religion will be an everlasting gain." The inventory of losses by religion runs thus: A bad character, a guilty conscience, a troublesome temper, sundry evil habits, and a set of wicked companions. The inventory of blessings gained by religion includes all that is worth having in time and eternity.

**Remarkable Anecdote.**

The particulars of the following eye-striking incident were lately told us by a friend, as a fact falling within the range of his personal knowledge, and having the most perfect confidence in his veracity, we scruple not to give it as such to our readers.

In a seaport town down on the west coast of England, some years ago, there was a notice given of a sermon to be preached one Sunday evening, in a dissenting chapel there. The preacher was a man of great celebrity in his calling; and that circumstance, together with the pious object of the discourse—to enforce the duty of a strict observance of the Sabbath—had attracted an overflowing audience. After the usual preface prayer and hymn of praise, the preacher gave out the text, and was about to proceed with his sermon, when he suddenly paused, leaned his head on the pulpit, and remained silent for a few moments. It was imagined that he had become indisposed; but he soon recovered himself, and addressing the congregation, said, that before entering upon his discourse, he begged to narrate to them a little anecdote.

"It is now exactly fifteen years," said he, "since I was last within this place of worship; and the occasion was, as many here may probably remember, the very same as that which has now brought us together. Amongst those who came hither that evening, were three dissolute young men, who came here not only with the intent of insulting and mocking the venerable pastor, but even with stones in their pockets to throw at him as he stood in his pulpit. Accordingly they had not listened long to the discourse, when one of them said impatiently, 'Why need we listen any longer to the blockhead—throw!' But the second stopped him, saying, 'Let us first see what he makes of this point.' The curiosity of the latter was no sooner satisfied than he, too, said, 'Ay, confound him, it is only as I expected—throw now!' But here the third interposed, and said it would be better altogether to give up the design which had brought them there. At this remark his two associates took offence, and left the church, while he himself remained to the end. 'Now mark, my brethren,' continued the preacher, 'what were afterwards the fates of these young men. The first was hung many years ago at Tyburn, for the crime of forgery; the second is now lying under the sentence of death for murder in the jail in this city. The third, my brethren, and the speaker's agitation here became excessive, while he paused and wiped the large drops from his brow—'The third, my brethren, is he who is now about to address you—listen to him.'"

**Young Men.**  
There is no moral object so beautiful to me, as a conscientious young man. I watch him as I do a star in Heaven; clouds may be before him, but we know that his light is behind them and will beam forth again; the blaze of others' popularity may outshine him, but we know that, the unseen, he illuminates his own course. He resists temptation, not without a struggle, for that is not virtue, but he resists and conquers; he bears the sarcasm of the profligate, and it stings him, for that is a trait of virtue, but he holds his own pure touch. He holds not the watchword of ashion, if it leads to sin; the Atheist who says, not in his heart, but with his lips, "there is no God!"—controls him not; he sees the hand of a creating God, and rejoices in it.

Woman is sheltered by fond arms and loving council; old age is protected by experience, and manhood by its strength; but the young man stands amid the temptations of the world like a self-balanced tower. Happy he who seeks and gains the prop of morality.

Oward then, conscientious youth—raise thy standard and nerve thyself for goodness. If God has given thee intellectual power, awake in that cause; never let it be said of thee, "he helped to swell the river of sin by pouring his influence into its channels. If thou art feeble in mental strength, throw not that drop into a polluted current. Awake, arise, young man! assume that beautiful garb of virtue! It is difficult to be pure and holy. Put on thy strength then. Let truth be the lady of thy love—dearest her.—*Mrs. Caroline Gilman.*

**KEEP OFF—KEEP OFF.**—We recollect once to have listened to a narrative from a boatman, which made a deep impression on our mind. And it was not without its influence upon the heart of the narrator, which was evident from his very manner of expression. He said as he stood at the wheel of a steamer, and guided her down the deep, narrow Cumberland, he saw directly in the channel a light. It was regarded as the signal of a small craft, which seemed to be anchored in the channel. If a craft, it was evidently out of its place, and the first impulse was to run the steamer directly over the signal and the bark it protected. But as the vessel neared the signal fire, a voice was heard with a corresponding wave of the hand—"keep off—keep off!" After a moment's struggle with his own feelings, the pilot passed round the signal-light. He was very angry, and poured forth a torrent of imprecations upon the crew of the supposed craft. But when he reached the port below, he was informed that a huge stone had separated from the mountain summit which hung over the margin of the beautiful river, and lodged directly in the channel. That the signal-fire, and the voice of warning proceeded from a sentinel, employed and stationed there by some benevolent persons, who regarded the lives and property of their fellows.

Infinite Goodness has lit the fire of truth, and utters a warning voice to mariners, on every rock that lifts its head in the stream of life.—We are often turned and saved from shipwreck by the kind providence of God, while that providence is mysterious and afflictive to us. And not until we reach the port in safety will we fully appreciate the design and the benevolence which prompted it.

Come to Christ! You are urgently invited. The Scriptures, the Sabbath, the examples of the saints, the voice of the Spirit, all call you to come. You are strongly prompted; reason, conscience, heart, all bid you come. Let not temptation keep you away. The fading pleasures, the perishing wealth of the world, are but trifles, compared with the love of Christ.

**From the Western Watchman.****"All Ye are Brethren."**

So said our Saviour to his disciples, when he varied them against the love of worldly distinctions and human applause. "Neither," he adds, "be ye called masters; for one is your Master, even Christ; but he that is greatest among you shall be your servant." How naturally do men love the title, the prerogative, and the pre-eminence of a master. And if superior talent and influence will elevate any one to that station, how ready are most men to secure it. Yet how excellent is the Saviour's rule, though exactly the reverse. "He that is greatest among you (i. e. possesses most talent and influence) shall be your servant." Many of your number's really possessed of superior abilities, let him employ those abilities not to elevate himself, but to assist others; and like Jesus Christ let him become "the least of all, and servant of all."

"All ye are brethren." Think of it, all ye followers of Jesus. Ye are then the children of one Father, even Him who is in Heaven. Surely then ye ought to bear this image. How much has He forgiven you! And how might ye to forgive! How many favors you have received that you might know how to bestow favors! Has He made you his children that you might be holy like himself, and will you not strive to become like Him and to "perfect holiness in the fear of the Lord?"

"All ye are brethren." Then ye are bound to each other by a most affecting tie. The voice of nature speaks here, in tender and melting tones. The sunny hours of childhood glide before the eye of memory like some fairy tale, and bring scenes of mutual kindness, of grief and joy; every chord of the heart vibrates anew, and every succeeding pulsation quickens at the work. Who that has ever tasted the sweetness of this daily intercourse,

When peace like heavenly dew distills,  
And all the air is love.

will not feel a tender response swelling in his heart at this appeal to the voice of nature? But if nature's ties be so tender, and her voice so soothing, how much more powerful must be an appeal to the ties of that brotherhood, which springs from Divine adoption—which unites us as brethren in the Lord. The fraternal intercourse around an early father's hearth is short-lived at farthest, and it soon terminates forever. Not so the intercourse of brethren in Christ. It is subject to interruption now, but it has a sure home on which to rely, that it shall be renewed never to end.

It is the hope, the blissful hope  
Which Jesus' grace has given;  
The hope when days and years are past  
We shall meet in Heaven.

Our Lord appealed to this tenderest tie, when he said, "all ye are brethren."

He will know how our hearts would bond at the thought, how speedily the meanness would ally itself to jealousy, how divisions, how animosities, and mutual aversions of hate in the name of holy love. How good it is for all the friends of Christ, to think that they have one Father, that they serve one Master, that a bond stronger than death unites them, and that they love to dwell together in one eternal home of love.

"All ye are brethren." Then ye should sympathize with, and assist each other. Ye cannot be rivals. It can never be your duty nor your interest to lessen each other's influence, or throw obstacles in each other's way. You will doubtless, see faults and failings in each other which will call for mutual forbearance and charity.—Ye ye are brethren, therefore, admonish, entreat, forgive, forget, sympathize and love. Your brother may have trials which you know not, responsibilities which you cannot measure, therefore judge not his actions rashly, impeach not his motives hastily, think not that you are a better judge of his integrity than he himself, and if you cannot see the consistency of all his conduct, respect his claims on you for charitable judgment. By upbraiding the purity of his motives you may sin against God.

**BLANK BOOK TIME.**—Consider each day as a blank leaf, which, in substance, we have seen several times expressed. It is full of meaning. A blank leaf upon which we are all to write; upon which we are every day writing characters for eternity. Life's passeth; childhood, youth, manhood, old age, press hard upon one another. Every hour will set down something that will enhance or diminish our happiness hereafter.—Pause, reader, and reflect, thou art not writing characters in the sand, but in the Book of God. Thy whole life is but a book, a kind of day-book, which is constantly filling up; all which is here written is eternally transcribed into the Book of God; and before assembled worlds, in the presence of angels and the justified, every thing is to be revealed. What is done in life, all thy words, thoughts, actions, are sketched in the book of remembrance; and no bad action can be blotted out but by the blood of Christ. Many have lived away the summer of life, little heeding this;—flung up leaf after leaf with what they will dread to see unfolded in the appointed day. By these forewarnings, shun the rock against which others have dashed. To-day thou hast filled up another leaf. It is written, and cannot be re-written.—What canst thou do? This only; haste thee to the throne of grace, and implore Divine aid, that thou mayest fill up the remaining leaves of thy little volume with such characters as thou shalt delight to see written to thy name when the Lamb shall open the books for judgment.

**TURKISH CUSTOM.**—There exists at Lhasa a touching custom, which we were in some sort jealous of trying among infidels. In the evening as soon as the light declines, the Tibetan men, women and children cease from all business, and assemble in the principal part of the city, and in the public squares. As soon as the groups are formed, every one sits down on the ground, and begins slowly to chant in prayers in an under tone, and the religious concert produces an unison and so calm harmony throughout the city, powerfully affecting to the soul. The first time we heard it, we could not help making a sorrowful comparison between this pagan town, where all prayed in common, with the cities in Europe, where people would blush to make the signs of the cross in public.—*Hue's Travels in Tartary.*

A faithful man shall abound with blessings.

**My Master—My Work—My Wages.**

**My Master is Christ.**—Eighteen centuries ago, the Redeemer lived and died on earth in the form of man. Alive now for evermore, He created me expressly to be his servant; recreated me still more expressly for his sake; purpose; educated me; ordained me to his ministry; led me through all my history so far; kept me alive now for this sole purpose. Wicked men, animals, elements, devils, are all his servants; the difference is, I recognize him as my Master, love him, exult in his service—not the world, not the devil, not myself. He is my sole Master; not a moment, not an effort, is to be for myself; all my time and talents are his—bought and paid for by him; not my own, his—bought and paid for with a price!

**My work is to preach His name.**—The unconverted world is blinded to him, and my work is, to display him, and urge him as the only Saviour of the world. The converted world is comparatively ignorant of him—cold toward him and my work is, to know as much, and feel as true as I possibly can, in order to display him and urge him upon their clearer and heartier acceptance. This work is my sole business. If I attend to some worldly matters, it is because he directs me thus, and not by ravens, to be kept alive for his work. Clasp his arms he gives me sleep all night to strengthen me for his services; and on waking, my first thoughts must be, "Lord, what wilt thou have me to do today? Give me the necessary wisdom, the necessary strength!" Hence, in all my writing, my reading, my visiting, my being at home—during the whole day, from waking to sleeping, my sole business in this world is in Christ—for this only he keeps my heart beating, my brain throbbing, my mind throbbing!

**My wages are certain.**—He has millions of servants abroad, giving each his place, his work, his sufficient pay. Some fill high places on earth; some guide the stars, perhaps; some fly on errands over his universe; some, perhaps, even through the smoke of hell; some stand around his throne in heaven. He has put me just where I am. My duty is, to do just all I possibly can where he has put me; to do it with all prudence; all love; all energy; all watch to do more still, having no confidence in the flesh—all possible confidence in my Master. He has never fixed the exact rate of my wages in this world, only he is certain to give enough to keep his servant alive and able for his work. He knows his servant is supported altogether on these wages. He does not pay in advance, because he would have me come daily to him for daily bread, in order that the relationship and dependence of master and servant may not be forgotten for an instant, but the servant kept steadily and closely to his Master's work, his Master's wages, his Master's self. He has never mentioned the exact amount of reward, when the work is over, and the servant goes home through the evening shades of death.—Our coin cannot represent it; our language is not large enough to express it in crowns, thrones, "exceeding and eternal weight of glory." It is very satisfactory during our twenty or sixty years in this world to have a perfectly distinct idea of one's Master, work and wages. It saves one from vague ideas and efforts, disappointments and wasted hours. It seems to me, that it must be of this that Solomon speaks, when he says, "The way of the righteous is made plain"—a distinct way to a very distinct place.—*Presbyterian.*

**BIBLE PRINTING AND CIRCULATION.**—The Society for promoting Christian Knowledge have just completed the New Testament in Arabic. Great pains have been bestowed upon this work, and in accuracy of translation, in propriety of language, and in correctness of the press, it is probably the most satisfactory production of the kind that has ever been published. The translation of the Old Testament is going through the press. The second volume of Coptic and Arabic New Testament is now in type as far as the fourth chapter of the Book of Revelation.

Rev. Mr. Wenger, of the Baptist Mission, Calcutta, has just commenced (with the intention of rendering his version more perfect,) new editions of the Old and New Testament in Bengalee. Five hundred copies each of St. Luke's Gospel, the Acts, and the Epistles of St. James, and the 1st and 2d of Peter, in the Yoruba language, are printing for the Church Missionary Society. A large number of the Epistles to the Hebrews, in Hebrew, has been circulated among the Jews in Southern Russia, and a farther issue has been for some time waiting for admission.

**SCARCITY OF MINISTERS.**—Rev. T. F. Caldwell, in an appeal to the Baptists of New England in behalf of ministerial education, makes the following statement:

1. There are now four thousand more Baptist churches than there are Baptist ministers.
2. The number of newly organized Baptist churches has some two years exceeded the number of men ordained as Baptist ministers.
3. There never was a time in our denomination when there was such a demand for educated ministers as at the present; but unless the number of students for the ministry be vastly increased, this demand cannot possibly be met.

**GOD MAKES NO MISTAKES.**—The following I heard yesterday of a young man in this town, and as the expression struck me, I send it in a few lines.—*Extract from a Letter.*

In a Massachusetts town there is a young man of about thirty, of fine talents and capabilities for active life, but for years a cripple, paralytic and helpless. He would starve if left alone. A friend was commiserating his condition, when, with deep earnestness, he exclaimed, as he slowly raised his withered hand, "God makes no mistakes." How noble the sentiment! "Shall not the Judge of all the earth do right?" This is pious. Only a heart divinely taught could thus claim, "He giveth his beloved sleep."—*N. Y. Evangelist.*

**MACAULAY,** the great English historian and statesman, has been elected to Parliament from the city of Edinburgh.

**GOOD GIRLS.**—The hired girls of Pittsburg have sent \$35 000 to the old country during the past six months, to enable their relations to come to this country.

Since the Editor will be absent a few weeks, attending Associations and protracted meetings, we hope all deficiencies in the usual amount of original matter, as well as general interest will be excused.

From the same cause a few business letters, demanding private answers, will have to lay over for some time to come.

HEALTH OF MARION.—We are pleased to inform our distant readers, that the health of our citizens continues to be perfectly good. We have never enjoyed a healthier summer, our community being entirely free from fever, dysentery and other prevailing diseases.

THE JENSON FEMALE INSTITUTE.—We are happy to learn, that the prospects of this institution are highly flattering for the next session.—A large number of new scholars from Alabama and the neighboring States, have already apprised the Principals of their intention to connect themselves with the Institute. Several young ladies from Texas are now on their way to Marion. It is confidently anticipated, that the aggregate number of pupils, next year, will not fall below two hundred.

Professor Jones, accompanied by his lady, and Misses L. E. Smith, Jenison and Piron, will take the steamer from New York on the 25th instant.

A number of obituary notices on hand, shall appear at the earliest practicable period.—We would earnestly favor us with such notices, to cultivate brevity.

Notice.

The Central (W.) Association, will convene with Mt. Albion church, instead of Mt. Auburn, as heretofore published.

Immersion.

We have noticed repeatedly of late among our Baptist exchanges the offer of premiums for proof-texts in support of infant baptism, accompanied with a very considerable sprinkling of incontinent boasting. Some one in Mississippi proposes to "drag these doctors with their own physics;" or to "pay them in their own coin." Accordingly a tract has been issued in Vicksburg, with the following expressive title: "A Short Method with the Baptists, or Work for the Immersers, the next hundred years." Following the example of the immersers, and borrowing their hobby-phrases, the author proposes to place some three thousand dollars, as premiums, within reach of those who fancy themselves expert in interpreting the Bible upon hydropathic principles. We should like to see the tract. Judging from the annexed extracts which we find in the Christian Observer, of Philadelphia, it must prove a poser. The writer seems to have studied theological hydraulics to some purpose; at least he uses a term with considerable skill and potency.

"We challenge the whole world to produce 'a positive precept,' scriptural proof, for the annexed propositions held as true by the immersers. And that the arrangement of these propositions may appear immemorial, we shall prefix to them their own premiums:

- 1st. "\$100" "To any one producing scriptural proof for the policy of the Immerser church."
- 2d. "\$100" "For scriptural proof" that "baptizo always means to dip, never expressing any thing but mode."
- 3d. "\$100" "For scriptural proof" that the twelve Apostles were baptized; and an additional "\$100" for proof that they were ever immersed.
- 4th. "\$100" "For scriptural proof" that the twelve Apostles were baptized; and an additional "\$100" for proof that they were ever immersed.
- 5th. "\$100" "For thus saith the Lord" that immersion is an essential qualification for the Lord's Supper.
- 6th. "\$100" "For one sacred injunction" to exclude from their table, a member for communicating the vicarious death of our common Lord at his table, spread by another denomination.
- 7th. "\$100" "To any one for one passage" in the Bible in which "Baptizo" in the New Testament, is translated in our version by "immerse."
- 8th. "\$100" "For scriptural proof" that baptism is a burial, as held and taught by the Immersers.
- 9th. "\$100" "For scriptural proof" that "baptism is a cross."

The Editor of the Richmond Christian Advocate, in a recent number of that paper, makes the above grand flourish of premiums for proof-texts on the baptismal controversy, but very prudently makes the responsible person "SOME ONE IN MISSISSIPPI." Well done Mr. Editor.

Now will he not tell us who this "SOME ONE IN MISSISSIPPI" is? When Baptists do such things they give names, responsible names; men out of whom the money can be made by law.—But when the Richmond Christian Advocate does it, it is "SOME ONE IN MISSISSIPPI." You will have to try again Mr. Editor, before you have your article "immersionistical."

Perhaps the Editor himself might be willing to endorse for this "SOME ONE IN MISSISSIPPI," or can he find a responsible person who will?

AUSTRALIA.—The tide of immigration from England to the Australian Colonies is said to be a thousand a day. Immigration was never so fashionable or aristocratic. Men are abandoning positions once deemed advantageous and creditable, far above the average, and voluntarily resigning appointments into which at their lowest grade they not long since thought themselves most fortunate to obtain admission. Among the very aristocracy of clerkhood, not far short of one hundred resignations have been given in to the directors of the Bank of England by the employees of that vast establishment.

Justification.

This is a subject of vast importance to all who would know how they may be saved. It is a subject much controverted in the theological productions of every age, and yet men fail to agree upon it, which fact may be somewhat accounted for by what may serve to account for other disagreements—viz: attachment to preconceived notions. In this question it is of paramount importance, that all our early prejudices be tested by the Word of God; or rather, that they be entirely laid aside and our opinions be formed from the Oracles of Inspired Truth. We propose in this article briefly to consider this subject in the light of the holy Scriptures, and determine if possible what they teach upon the subject.

At the very outset of our inquiries, it is necessary for us to determine the force of the terms, justify and justification. It will be remembered that these are forensic terms; expressive of a change of state in reference to law. To justify is to acquit, and justification is the acquittal in the eyes of the law, with regard to the accused person. In Scripture the terms justify and justification are used in a similar sense. When God is said to justify men, it is, that as Judge of the world He acquits them, or regards them as innocent.

What then is the Scriptural doctrine of Justification? In order to arrive at a proper answer to this question it is necessary to keep in mind the following truths. (1.) The whole family of man stand accused by God with a violation of his holy law. He charges them with rebelling against his government, with cherishing wrong dispositions, with harboring unjust thoughts—in a word, with every thought, word and action opposed to God's law. Man is a sinner. (2.) It is impossible for man to vindicate himself from these charges. He cannot deny them, for his own experience shows him that they are true and the Bible bears loud testimony against him. Neither can he show that he had any right to trespass upon the law of his Maker, to which he was morally bound to render perfect obedience. (3.) The law of God can make no way of escape for man. It has no provision of pardon. The nature of law forbids this. Law is the will of the law giver with its penal-sanction. The violation of law demands satisfaction and knows nothing of mercy. (4.) Hence the impotence of a provision by which the transgressors can be saved and the law be satisfied and honored; by which the Judge can extend mercy consistently with his justice. There can be no inconsistency in Deity, and hence whatever is done for man's salvation, must harmonize with his attributes.

Justification is an act of God's free grace, whereby he acquits the penitent and believing sinner of all his sins, and regards him as righteous, solely on the ground of Christ's perfect righteousness. Such is the doctrine contained in the sacred Scriptures. It is a forensic doctrine of our holy religion. An error upon this point, we fear will affect our views of the whole christian system. It was justly regarded by Luther, "articulus stantis vel cadentis ecclesie," because, the views entertained by any church with regard to the means of regaining the favor of God, will have an important bearing upon its piety and progress.

Now we wish it distinctly understood (1) that this doctrine recognizes the sinfulness of man. It begins with the understanding that God is right and the sinner wrong; (2) that man is by no means innocent nor declared to be innocent. God justifies the "ungodly." Rom. 4: 5. We have never been, we are not, we never shall be innocent. We do not in justification cease to be personally undeserving. We have no claim for what the Lord has done—it is solely of grace. (3) It does not imply that the righteousness of the Saviour in any sense transferred to believers. He is always the same. Moral character cannot be transferred. Sanctification is the work of the spirit in the soul; justification is the work of Christ for, or in behalf of the soul.

Here we must not fail to distinguish between pardon and justification. The latter is more than the former. Pardon is the free forgiveness of sin; justification regards the believer as if he had never sinned. Pardon is the act of remitting sin; justification is the act by which God recognizes the believer as a righteous person, or as if he had not sinned. Justification implies pardon, as by it the sinner is acquitted from every charge brought against him by the law, and also treated as if he had fulfilled its demands. Hence says Paul, Rom. 5: 1, 2.—"Therefore being justified by faith, we have peace with God, through our Lord Jesus Christ, by whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God."

The Apostle Paul, who in his letters to the Romans and Galatians, has placed this question plainly before us, proceeds (1) to show how we are not justified, or the mode of receiving the favor of God. First he declared that there can be no justification by the law. Rom. 3: 20.—"By the deeds of the law shall no flesh be justified in his sight," and for a very conclusive reason "for by the law is the knowledge of sin." The law so far from having any saving efficacy, shows us our condemnation, by convincing us that we are departed from its claims. It is thus the teacher of our guilt and condemnation.

The law requires perfect obedience in order to secure its approval. Any deviation militates against the transgressor of the laws, Gal. 3: 10. "For as many as are of the works of the law are under the curse: for it is written cursed is every one that continueth not in all things which are written in the book of the law to do them." The law demands perfect obedience, a single failure, or a wrong motive, being sufficient to invalidate the whole.

Nothing is plainer than this—that such is the fallen and depraved condition of human beings as to preclude the possibility of their fulfilling the requirements of the law. Were it even

possible for the sinner, at any period of his life, to render a perfect obedience to the law of God for subsequent time, he would only perform his duty for the true being, and no satisfaction could be rendered by him to that law for past offences. Moreover, man is continually sinning and incurring fresh guilt, and his very best works come short of what the law requires. Hence in the very nature of things, it is impossible that a sinner should ever be justified by his own righteousness.

The Scriptures are express upon this—Gal. 2: 16. "Knowing that a man is not justified by the works of the law \* \* \* for by the works of the law shall no flesh be justified." The truth is that as far as the justification of the sinner before God is concerned, works have nothing whatever to do with it. It is accomplished without any such assistance. Rom. 3: 28. "Therefore we conclude, that a man is justified by faith without the deeds of the law." If, however, there be any persons disposed to set some value upon their own merit (which is absolutely worthless) and attribute some little efficacy to their good works, we would simply remark to such with deep concern for their safety, though they be members of the church, dear friends, do not entertain such dangerous notions, for in the language of Paul, "Christ is become of no effect unto you, whosoever of you are justified by the law; ye are fallen from grace." Gal. 5: 4. We see then that the sinner cannot be justified by the law. How then can a man be just with God?

We answer, that the sinner is justified by virtue of a righteousness wrought out for him by another adequate to the mighty work. The law must be fulfilled for us, by a perfect obedience to its claims, and suffering its penalty. Such a righteousness has been wrought out for us by the Lord Jesus Christ. By his obedience and death he satisfied divine justice, magnified the law, and wrought out a righteousness which is a sufficient ground of the believer's justification. The merits of Christ are the alone ground of the believer's salvation. Thus he is "Our Righteousness," and we are "justified by his blood," and "by his obedience," Rom. 5: 9, 18, 19; thus "we are made the righteousness of God in Him," &c., 2 Cor. 5: 21, and Christ "of God is made unto us righteousness," &c., 1 Cor. 1: 30.

Christ has taken our place and died for us.—He has met the sword of justice as it descended to take vengeance upon the guilty, and now we are saved consistently with the claims of justice; the law has been fully obeyed, and has been glorified by one "without sin." He has thus vindicated the law of God, and in language not to be misunderstood, declared its sacredness and inviolability. His death on the cross at once shows the evil of sin, and an awful punishment impending over the sinner. What moral power has gone out from the cross! The incarnate God dying for sinners! The impression made by such a scene—the sun eclipsed, the temple rent, the graves opened and the dead rising, while angels gazed upon the scene—shows adequately the tremendous results of the violation of law, when not one sinner could be saved without such a price. On this ground alone is the sinner saved. God admits him to favor as if he had himself obeyed the law. This reveals the character of God—it shows his mercy, while at the same time it declares that God will maintain his law.

But how is this done? Our answer has been anticipated—it is by imputation. But this term has been objected to by some. We care very little what term is employed so that the truth is presented. The term imputation seems justly to represent the idea taught in God's word, and sometimes we cannot free ourselves from the suspicion, that opposition to the truth lies at the foundation of this prejudice against mere words. By imputation we do not mean that the sinner becomes personally holy—by no means. But what is there, since Christ has died, to prevent God from treating the believer as righteous? On the ground of Christ's vicarious sufferings God may pardon, accept and glorify the believer. This is what we understand by imputation, and the only way in which Christ can be "Our Righteousness."

Now this righteousness of Christ, is appropriated by believing in Christ, so that we are justified by faith. Instrumentally justified. It is by faith. Faith is the hand that receives the gift which God bestows. There cannot be any merit in faith as it must likewise proceed from the same source. "For by grace ye are saved through faith; and that not of yourselves; it is the gift of God." Eph. 2: 8. Here it should be remarked that the word "that" (το τε) being in the neuter gender, cannot refer, as some suppose to "faith," (πίστις) which is feminine. But it is evident that this does not destroy the idea that faith is the gift of God, inasmuch as it is one of the special works of the Holy Spirit, to produce faith in the soul. The declaration of Paul is that salvation through faith is the gift of God, and of course faith itself must spring from this source.

What connection, then, have works with our justification? We simply reply for the present, not our works can have no connection with it, in order to justify us. They do not precede faith but follow upon it. They are evidences of a genuine faith, and hence of our justification. In our next, we propose to consider the subject of justification by works as presented by James, who has been supposed by some, to contradict Paul upon this important doctrine. We are confident that the teachings of these two inspired writers can be easily reconciled. Justification is a glorious privilege of the believer. He is adopted into the family of God for Christ's sake. Through Christ he has free access unto God the Father, who loved his children for his Son's sake, and provides for them while on earth, and finally conducts them to heaven. Glorious doctrine—this of the believer's justification.

J. B. S.

That Mortal Offence.

In our paper of April 14th, under the head of a Bible Convention at Memphis, we propounded the question whether brother Graves of the Tennessee Baptist had not, during the Southern Convention at Nashville, publicly avowed himself opposed to the revision movement; and assigned as our reason for doing so that it was suggested he might be in a sort of transition state, and might ultimately find himself as far removed from the position he was understood to hold at that time, as he perhaps remembered himself to be from another subject, about which his conscience was once smartly troubled.

Shortly after the appearance of that said article, brother Graves came out with a response in his own paper, and demanded an explanation of our "allusion." His response was transferred to our columns, and so far as the revision question was concerned, made the subject of respectful comments. As, however, our "allusion" was, as it respected brother Graves, to a very delicate subject, and as we had been led to make it in an unguarded moment, we considered it most prudent not to refer to it again publicly, but to address him a private letter of explanation, which we did if we remember rightly, the same day, stating that on the authority of one of the most respectable ministers in the West, we referred to his position on the slavery question, about which it was said his conscience had once been so badly troubled, that he actually left the State of his adoption, and went whether he might breathe a freer atmosphere, until such time as his interest made it convenient for him to return to Tennessee. In that letter we gave him the name of our author, with a full apology for having adverted to the subject at all, on any authority, assigning as a reason why we had not explained ourselves publicly, that he (bro. Graves) was much in controversy, and we should be exceedingly sorry to be the means of supplying his adversaries with any pretext against him; and closing at last with a full permission to publish our letter, or make any use of it he might deem proper.

What more than this could we have said or done. Should not this have been satisfactory to any gentleman, supposing we had done brother Graves a wrong? Still, however, he did not see proper to let the matter rest here. Again and again he has charged us with secretly maligning his character; again and again he has demanded an explanation. As though he was still ignorant on the subject, he has made that trifling allusion to the burden of every article he has ever written concerning us, since that day, designating it as a "bad imputation," "masked daggers," and the like, and making it the ground work of the most disgraceful effusions that ever blighted the pages of a religious journal! What can an enlightened religious public think of such conduct in a christian minister? If the report was false, he has the name of the author—at least we forwarded it to him) with the full permission to make it public and hold him up to contempt. Why pass that over in silence, and pour out the vials of his wrath on our head for simply alluding to it? Was it a crime in us merely to allude to what others speak of without suit?

No; the secret is this: brother Graves has been sorely pressed in the revision controversy. His inconsistencies as a public man have been shown up glaringly to his mortification. He has not found it so easy a thing to manage the South western Baptist as he desired, and this has greatly grieved him. In open Convention in Nashville, as it can be proven, he publicly avowed himself opposed to revision, and at the same time, it can be further proved that he was holding what was called "underground caucuses," with Dr. McClay and others in favor of revision! He publicly repudiated the Bible Union in the Southern Convention at Nashville, and went to Memphis and adopted the Bible Union platform, verbatim et literatim, and to this day has pushed forward Dr. McClay, as agent of the Bible Union!! He has denounced Campbellism as the most dangerous of heresies, and yet helped to make Alexander Campbell the 1st Vice Pres. of the Memphis Revision Association, and further, has opened his columns to the diffusion of Campbellite heresies, without note or comment. These things and much more, we have exposed by arguments which he cannot refute, and here lies the matter. This is the reason why another may declare that he left Tennessee on account of his prejudices against Southern slavery and sin not; but it we allude to it the most indirectly, it is a mortal offence.

Since, however, brother Graves has demanded of us an explanation of our allusion, we in turn shall demand of him an expose of his course on the subject of Southern slavery—whether he is not opposed to it in theory and practice. We demand of him whether he never was opposed to it; whether he never left Tennessee on the ground of his opposition to it; and by what means his judgment underwent a change on that subject. Let him come out like a man and give the world his views, and give us the proof that he is not now a Northerner in the South with all his Northern principles about his soul. Your scruples, my good brother, are said to have been very strong on the subject at one time, and your summer very sudden. We want to know your present latitude and longitude. But why demand it? Was a yankee with a gross income from slaveholders of from ten to fourteen thousand dollars a year, ever known to denounce slavery in the South. Still we press the question; as a native Southerner, born and brought up a slaveholder, we are interested in it. Nor do we want any dodging; any public declarations with underground concealments, as at Nashville; no "holding with the hare, and running with the hounds," as on the subject of Campbellism.—You have insisted that we should expose what we had barely heard of your position; and we insist that you tell us how far the report is true. Shall we know it? As usual, you will probably tell

your readers you are slandered, traduced, maligned and the like, and under the pretext of persecution retreat. This is not so; all we want is a little more light; but we want it well authenticated. You have played a double part so frequently of late, that we shall be compelled to have something beyond a mere ipse dixit to satisfy us. We allow you are a valiant soldier for baptism, and have given the Methodists many a scar; but there are hundreds of good men, who have done the same thing in the South, long before you came into it; and in the name of these tell us how you stand on another subject. The safety of our families, our firesides and our affairs depends upon it.

But we have done. We ask the pardon of our readers for having intruded upon them even this much of what should have been personal between brother Graves and ourselves. We were compelled to it. If we offended against brother Graves, we apologized, and to that apology added every thing honorable and gentlemanly in the compass of our power; but this was insufficient. Week after week he has publicly charged us with secretly slandering and abusing him, and appealed to the whole denomination in the South West, and to the church of which we are a member, in Marion, to visit our culpability with summary judgment. Under this state of the case, what is left us but a full expose of all the facts? We have made it in the briefest possible manner, and now we too appeal to the Baptists of the South West, to the church in Marion of which we are a member, and to the church in Nashville of which brother Graves is a member, whether he or we have acted the more christian, the more gentlemanly part. He says our course towards him has been "unchristian in the extreme, wantonly abusive and slanderous"—that "no baptist editor has ever pursued a more unchristian or unprincipled course towards him, or more deeply thrust at his character and influence than we have done since last April;" and if this is true, let us suffer the reward of our deed. But we appeal to all our readers, who know as well what we have written, as does Mr. Graves, whether it is not untrue from beginning to end; we demand from him, from any of his friends, the first word of abuse, the first word of slander, the first unchristian act, the first unprincipled deed towards him; unless, indeed, an expose of his inconsistencies as a Baptist editor, be all this. If he refers to our single allusion to his position on the slavery question, then we ask whether we did not do as much as any gentleman, any christian could have demanded, when we frankly apologized, gave the name of our author, and for motives of his own interest, sedulously avoided any further reference to it, even at a time when he was abusing us as a slanderer. Why did he not publish our letter and show to what we referred? That he did not, was proof to our mind that he wished no further expose made on the subject. Why, then did he not discontinue his demands for an explanation? Did he reply to our letter, allowing us full permission to explain? He did not. He preferred to bring himself ignorant of our real reference, and under the pretence that we alluded to something else, awful in his private character, arraign public sentiment against us with the cry of persecution, slander, abuse! But he will not retreat under this cloak. Albeit, an excessive care to protect one's character, implies a suspicion that he has but little to take care of, and must needs husband that well, as men always do when things are scarce—still we know nothing of the private character of the Rev. J. R. Graves, and have in no wise alluded to it. His opinions and acts as a public man are quite sufficient, and of these we shall make a free use when it is deemed necessary for the cause of truth.

From the Indian Advocate.  
Indian Missionary Intelligence.  
CREEKS.

A letter from Rev. H. F. Buckner, dated July 26th, gives information of three baptisms, and others required for that sacred ordinance.

Rev. James Perryman also, under date of June 18th, gives intelligence of six baptisms, making seventeen since our last report, among the Creeks.

LETTER FROM REV. S. WALLACE, DATED JULY 7TH, 1852.

Again we would inform our friends that we are still at work.

On last Lord's day, the 5th inst., I baptized seven persons in the North-West Tuckabachee, and one at our last monthly meeting. Besides the meetings referred to, we have had several others of interest since I last wrote, particularly one communion with Bro. Perryman, near the mouth of Deep Fork, where twenty-five or more came forward for prayer. No opportunity was given at that time, for any to unite with the Church.

We have no good reason to fear opposition from the Chiefs or the people, so long as our brethren act prudently, and in a Christian manner. Indeed, the principles of the gospel commend themselves to the consciences of the half-civilized Indians, and they are in various ways beginning to see and feel the effects of Christianity.

It is very true, that we are closely watched, and the least mis-step on the part of a member, is detected, and made a subject of remark, to our injury, if possible; but by watching our course so closely, they will be enabled to see and hear things, which, we hope, will be profitable to them.

A few evenings ago, Tuckabachee Mico, the head Chief of the Lower District, attended our meeting, for the first time. The house was full of people, and the meeting more than usually interesting. My subject was, "The invisible things of God are seen by the things that do appear," &c., taken from Rom. 1: 20. My main object was to show, that God could and would do for his people, in a future state, what he had promised, from the fact that he had done so much for

them in this world. I knew nothing of the Chief's being at the meeting till next morning, when he told me that he was there. He also expressed his approbation of the proceedings. We wish he and the other Chiefs of the district would continue to come and see through the window and cracks of the house. We are not ashamed to be seen or heard.

You who send ardent spirits to come here, can you not make a good living at something else more beneficial to your fellow men? If you would bring the Bible and religious books, you would have more ease of mind, more approbation of the good, and I believe more prospect of a rich reward in heaven.

CHOCTAWS.

Rev. A. Moffat under date of June 18, reports five baptisms.

LETTER FROM REV. J. SMEDLEY, DATED 6th JULY, 1852.

I administered the two ordinances last Sabbath at Dog Creek, and never witnessed more solemnity and good order. A full blood Choctaw sister was immersed.—It evidently appears that the "full bloods" are becoming more interested in the things which make for their eternal peace. I also think they understand our principles. A very clever Choctaw judge, and the late speaker of the Choctaw Assembly were present. From what the Judge said of an address delivered by our brother Shoombly, he was favorably impressed. The object of our tolerably young brother's remarks was to impress them with the truth that a superior power had subdued his wars like disposition, and made him resolve to fight for Christ. The general expression of his countenance is much like brother Island's, except being a full blood, is darker and more expressive. I never saw a more piercing and dove like eye. A continual smile is ever beaming; and he speaks with the greatest feeling and fluency. He is a good reader in Choctaw, but cannot speak English. Brother Folson was present and acted as my interpreter, and also preached. I think brother Shoombly and brother Folson a pretty good match in fluency and self possession. Bro. Folson has the advantage in education.

We have another full blood, Lewis Cass, who will act as our clerk, and promises to be useful.

Next Sabbath I shall have to immerse a young full blood Choctaw at the little Sans Home, in the neighborhood of Pleasant Bluff. I anticipate a pleasant time.

I am unwell to day. The rains obliged me to ride some thirty miles last Sabbath, and attend to preaching and the ordinances; and a forty five mile ride yesterday did not mend the matter. A day or two of rest with God's blessing, will set all right. The weather is becoming oppressive. We have no special interest on the subject of Christianity among us at present. Indeed, there has been so much liquor brought through the town by the Seminoles, and so much drinking, and other wickedness practiced, that the subject of Christianity is very much in the shade, notwithstanding the appearance of occasional sunshine.

One of our brethren who lives near me, and usually acts as interpreter, was shot at some time ago, while hoeing corn in his field, fortunately the ball missed him, though the man that did the act was only thirty steps off, and said afterwards, that he thought he never had a better sight upon an object. To escape the penalties of the law, he fled into the Cherokee nation. There, a short time afterwards, getting into a fray, he was stabbed to the heart.

Last week, the Chiefs tried a man and handed him over to the Cherokees for punishment.—He was a Creek, and in a drunken fray had killed two Cherokees, and wounded a third. Hopotlego had announced the decision of the Judge, and told the prisoner he was to be delivered up to the Cherokees to die according to their laws. Big Saul, one of the chiefs, it is said, now addressed him and said, "If you had been carrying the Bible instead of the bottle, you would not have come to this." We wish this pertinent remark would sound through the whole nation.

Ardent spirits do more to hinder the progress of the Gospel among the Indians than all other things besides, and is the chief cause of all the murders committed among them. The Indian drinks; he thinks himself a man; boasts that he is not a coward nor afraid to die. He thinks he has been insulted, or some one has tried to injure his reputation, and now he must have satisfaction. Such was the case, I am told, in regard to the one who shot at the man in the field, who the latter knew nothing of the former having anything against him.

On the fourth of this month, Sabbath as it was, sixty twenty gallon kegs of whiskey passed through this town, North Fork. Citizens of the States, authorities of Fort Smith, cannot this illegal traffic be stopped? It cannot be done here in the Creek nation.

EXPEDITION FROM CALIFORNIA TO JAPAN.

—We understand that Horace Cole, Esq., in connection with sundry prominent merchants of San Francisco, is contemplating an expedition to Japan. For this purpose they will purchase and fit out an elegant clipper vessel, and at once sail for Hong Kong, where they will remain till such time as the American squadron, under command of Com. Alcock, shall proceed in accordance with instructions, to the port of Jeddo, for the purpose of opening a commercial intercourse with the Japanese Government, and in the event of making commercial treaties, be the first under the protection of the American flag to take advantage of the newly opening field of commerce.—The time cannot be far distant when Japan will cease to be an unknown land; when her ports shall open their rich commerce to the enterprise of the American merchant. We hope the men of San Francisco will be the first to explore this new field, and the first to reap any advantage therefrom.—San Francisco Paper.

General Intelligence.

Telegraphic News.

New-York, Friday, September 10. The Cunard steamer Europa has arrived here, bringing Liverpool dates to the 28th August—three days later than the accounts brought by the Arctic. The following is a summary of her commercial news:

Liverpool Markets.

LIVERPOOL, Aug. 28.—There has been an improved demand in the Cotton Market since the departure of the Arctic, and the sales of the three days embrace 27,000 bales, of which 7,000 have been taken by speculators, and 3,000 for exporters. Prices have been steady at the quotations given on the 23rd inst.

General News.

ENGLAND.—Mr. Webster's letter relative to the Lohis Islands, has produced considerable discussion, and meets unfavorable comments generally. The London Times is out against grants to Atlantic steamers, and favors the withdrawal, by the English and United States Governments, of all the grants usually allowed to the Cunard and Collins lines.

The accounts from the agricultural districts in England and Scotland are highly favorable.—The potato rot seems to have been entirely stayed.

FRANCE.—The news from France is of very little importance. The country is quiet, and the Government seems confident. Gen. Magazan announces that the President contemplates establishing a strong military reserve to be supported with all possible economy.

Steamer Reënter Burned.

New York, Friday Sept. 10. The steamer Reënter, lying at Saugerties, on the Hudson river, took fire this morning, and was burned to the water's edge. She was insured for \$5,000. Nothing was saved belonging to her. It is supposed that she was set on fire by design.

Fisheries.

Boston, September 10. The correspondent of the Atlas of this city, states that the British cutter Nether, still continues to board American vessels, even off the fishing grounds.

New Postage Law.

AN ACT to amend the act entitled "An act to reduce and modify the rates of postage in the United States, and for other purposes," passed March third, eighteen hundred and fifty-one. Be it enacted by the Senate and House of Representatives of the United States of America in Congress assembled, That from and after the thirtieth day of September, eighteen hundred and fifty-two, the postage upon all printed matter passing through the mail of the United States, instead of the rates now charged, shall be as follows to wit: Each newspaper, periodical, unsealed circular, or other article of printed matter, not exceeding three ounces in weight, shall be sent to any part of the United States for one cent, and for every additional ounce, or fraction of an ounce, one cent additional shall be charged, and when the postage upon any newspaper or periodical is paid quarterly or yearly in advance at the office where the same is mailed, and evidence of such payment is furnished to the office of delivery in such manner as the Post Office Department shall by general regulations prescribe, one-half of said rates only shall be charged.—Newspapers and periodicals not weighing over one ounce and a half, when circulated in the State where published, shall be charged one-half of the rates before mentioned: Provided, That small newspapers and periodicals, published monthly or bimonthly, and pamphlets not containing more than sixteen octavo pages each, when sent in single packages, weighing at least eight ounces, to one address, and prepaid by fixing postage stamps thereon, shall be charged only half of a cent for each ounce or fraction of an ounce, notwithstanding the postage calculated on each separate article of such package would exceed that amount. The postage on all transient matter, shall be prepaid by stamps or otherwise, or shall be charged double the rates first above mentioned.

Sec. 2. And be it further enacted, That books bound or unbound, not weighing over four pounds, shall be deemed mailable matter, and shall be chargeable with postage at one cent an ounce for all distances under three thousand miles, to which rate per cent shall be added in all cases where the same may be sent without being prepaid, and all printed matter chargeable by weight shall be weighed when dry. The publisher of newspapers and periodicals may send to each other from their respective offices of publication free of postage, one copy of each publication; and may also send to each actual subscriber, enclosed in their publications, bills and receipts for the same, free of postage. The publisher of weekly newspapers may send to each actual subscriber within the county where their papers are printed and published one copy thereof free of postage.

Sec. 3. And be it further enacted, That no newspaper, periodical, magazine, or other printed paper or matter, shall be entitled to be sent at the rates of postage in this act specified, unless the following conditions be observed: First. It shall be sent without any cover, or in a wrapper open at the ends or sides, so that the character of the matter contained therein may be determined without removing such wrapper.—Second. There shall be no word or communication printed on the same after its publication, or upon the cover or wrapper thereof, except the name and address of the person to whom it is to be sent.—Third. There shall be no paper or other thing enclosed in or with such printed paper; and if such conditions are not complied with, such printed matter shall be subject to letter postage; and all matter sent by mail from one part of the United States to another, the postage of which is not fixed by the provisions of this act, shall, unless the same be entitled to be sent free of postage, be charged with letter postage.

Sec. 4. And be it further enacted, That if the publisher of any periodical, after being three months previously notified that his publication is not taken out of the office to which it is sent for delivery, continue to forward such publication in the mail, the postmaster to whose office such publication is sent may dispose of the same for the postage, unless the publisher shall pay it; and whenever any printed matter of any description, received during one quarter of the fiscal year shall have remained in the office without being called for during the whole of any succeeding quarter, the postmaster at such office sell the same and credit the proceeds of such sale in his quarterly accounts under such regulations and after such notice as the Post Office Department shall prescribe.

Sec. 5. And be it further enacted, That so much of the second section of the act entitled "An act to modify and reduce the rates of postage in the United States, and for other purposes," approved March third, eighteen hundred and fifty-one, as relates to the postage or free circulation or transmission of newspapers, periodicals, and other printed matter, and all other provisions of law inconsistent with the provisions of this act are hereby repealed.

Sec. 6. And be it further enacted, That when a list of unsealed letters shall be published in any newspaper printed in any foreign language, said list shall be published in such newspaper having the largest circulation within the range of delivery of said office.

Approved August 30, 1852.

WHAT BARNUM AND JENNY LIND MADE.—The following note to the New York Musical World, said to be a reliable source, gives the sum total in round numbers, that the two personages whose names head this article cleared over all expenses during their connection. It seems that they averaged a trifle over \$3,000 a piece on each concert.

Not long since Mr. Barnum exhibited to me the account current between himself and Jenny Lind, and a truly marvellous document it is.—He ought to publish it entire for the astonishment and edification of the world generally and singers in particular. According to the footing up and balances the parties received the following handsome dividends, after all expenses were paid:—Jenny Lind, \$92,000; P. T. Barnum, \$908,000, total, \$1,000,000.

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In the last Selma papers there is a call for a Convention of the Sons of Temperance, to be held on the 24th day of November, in that city. The call is at the instance of the Grand Division of the State, for the object of obtaining legislative act on re-issuing license. The friends of temperance throughout the State are earnestly invited to assemble.

WAX SEALS.—The Postmaster General again warns correspondents against sending letters intended for California, with sealing wax. The warm weather on the Islands melts nearly all of them.

Associational Meetings.

IN ALABAMA.

The COOSA RIVER Association, for 1852, will meet at Tallahassee church, Talladega co., on Saturday before the 3d Sabbath in September.

The TUSCALOOSA Association, for 1852, will meet at the Mt. Labor Church, Plaquemine co., on Saturday before the 3d Sabbath in September.

The LIBERTY Association (North Alabama) for 1852, will meet at the Bena church, Limestone co., on Friday before the 3d Sabbath in September.

The TUSKEGEE Association, for 1852, will meet at the Rocky Mount church, Russell co., on Saturday before the 3d Sabbath in September.

The BETHLEHEM Association, for 1852, will meet with the Belleville Baptist Church, Conecuh co., on Saturday before the 4th Sabbath in September.

his character; and never was he heard to speak evil of his brethren or his neighbors.

Deacon Pinkston was once in a difficult circumstance—he felt that he was the steward of the Lord, and he dissembled with a blind hand to the support of the ministry, and in doing acts of benevolence. The Lord was afterwards pleased to try the faith of his servant by adversity. He becoming security for others, his property was all taken from him. Had he acted as others have done, he might have kept back something through fraud; but like an honest man and a Christian, "he suffered the loss of all things," and spent the evening of his life with his children, reading the precious promise, "the righteous shall not be forsaken, nor his seed be brought down." He died as he had lived, a good man, full of faith, and ripe in a shock of corn within its season." The year he visited him a short time previous to his dismission, and found him standing on the shore of the Jordan of death, waiting the summons of his Master to cross over and take possession of the promised rest. His death was peaceful and triumphant. He sweetly breathed his life out in the bosom of Jesus, and went up to join the Elders around that throne.—In the death of this aged servant of the Lord, the Antioch church has lost its best member, and deacon, but he has left to the church and to the community the influence of a noble and a virtuous example.

DALLAS MALE ACADEMY, Selma, Alabama.

JOHN WILKINSON, A. M. Principal, Instructor in Mathematics and Natural Sciences.

RICHARD FURMAN, A. M., Instructor in Languages.

MAJ. E. M. HOLLOMAN, Instructor in Primary Department.

THE Eleventh annual session of this Institution commences on the first day of October next. The Board of Trustees feel gratified in being able to announce that Prof. Wilkinson will have charge of this institution in future, assisted by Professor R. FURMAN. These gentlemen are well known, and their merits too well appreciated, to need a word of commendation at our hands. Maj. Holloman's success the past session is a sufficient guarantee of his aptitude at his present situation.

The high standing of the Dallas Academy, the numerous facilities afforded by the Rev. Mr. Wilkinson, for teaching Science, together with the acknowledged ability of the faculty, constitute advantages for the instruction of youth, rarely met in Mobile, Alabama.

Board can be obtained for female pupils at reasonable rates.

TERMS, &c.

One-half of the Tuition will be required IN ADVANCE, the balance at the end of the session.

Primary Department, \$20 00

Antiquities, Geography, &c., 33 00

All Higher branches, 45 00

E. F. KING HOUSE, Marion, Ala.

HAVING leased the fine Hotel, the subscriber takes this method of informing his friends and the public of the fact, and securing their patronage.

The King House is well known to every person who visits Marion, as one of the very best buildings in the county, and situated in the most desirable location, and surrounded by the most beautiful scenery.

It has two stories of Day Stages passing thro' Marion, both stop at the House.

Charges shall be reasonable, and in strict justice to the entertainer and the entertained.

JAS. H. GRAHAM, Marion, Aug. 19 1852.

JUDSON FEMALE INSTITUTE, Marion, Perry County, Ala.

Professor MILD P. BOWEN, A. M. Principal and Instructor in Moral and Intellectual Philosophy.

C. P. JONES, A. B., Professor of Modern Languages, and of Chemistry, Natural Philosophy, Geology, &c.

Dr. F. ALBERTUS WERM, A. M., Professor of Music.

MISS S. J. McALLISTER, Instructor in Drawing and Painting.

MISS L. E. SMITH, English and Wax-Work.

MISS JENNIE A. MORLEY, English.

MISS MARY A. BOOTH, Music.

Two Pink Gingham, and two common White Dresses with one Swiss Muslin. Also, one Brown Linen Dress Every dress should be accompanied by a Sack of the same material.

Asked that Piece of Stone; in winter, trimmed with dark Green Lustrous Ribbon, plain solid color; in summer, trimmed with Pink Lustrous, plain solid color—only with eye and strings—may be lined with Pale yellow or white Linen. Also, two Cambré Bonnets; one of Dark Green Cotton; and one of Pink Gingham.

Arrows, of Brown Linen and Barred Muslin—none of Silk permitted.

Small Linen Caps, with Black Velvet Bands, are worn around the neck. No Neck Ribbons are tolerated.

All the Dresses must be made perfectly plain; without inserting, edgings, or any trimmings whatever.

All Pupils, except those in Mourning Apparel, must be provided with the Uniform, and must wear it at all times.

Dresses brought by the Pupils, or forwarded from home, not conforming to the above provisions, will not be allowed to be worn.

Materials for the Uniform can always be obtained in Marion, on reasonable terms; yet it is earnestly requested that Pupils be furnished from home.

Every article of Clothing must be marked with the owner's name.

Every young lady should be provided with several pairs of thick walking-shoes, one pair of India Rubbers, and an Umbrella.

BOARDING IN THE INSTITUTE.

Only by boarding in the Institute, can the highest advantages of the Institution be realized. Here young ladies are always under the supervision of the Governess and Teachers, under whose care they enjoy every advantage for the improvement of their manners, and the cultivation of refined tastes and pure and elevated sentiments.

They have regular hours of study and recreation; habits of order, system, punctuality, neatness and economy, are constantly fostered. They also receive an amount of moral and religious culture, which cannot be extended to others less favorably situated.

The expenses of the Marions and Nurses, added to great kindness of heart, secures to the young Ladies, in sickness and in health, the kind and affectionate care of a physician and nurse.

studies, such as the circumstances of the case may dictate.

Young men, preparing for the College course, here enjoy the rare advantage of having for their teachers and guides, those who are to be their Professors and Tutors.

The College possesses every necessary facility for imparting instruction, an able and experienced Faculty, an extensive apparatus, and a large and commodious building.

The students are characterized by their high-toned morality; their gentlemanly deportment, and their devotion to study.

The discipline is firm and rigid, but mild and parental. Violent outbreaks or disorders, so common elsewhere, seldom or never occur. The vigilance of the officers, together with the other restraining influences on a faculty thrown around the student, is a guaranty to parents, that the morals of his son will be strictly guarded, and devoutly cultivated.

The session begins on the first day of October, and the annual commencement is held on the last Thursday in June.

The rates of Tuition, Board, &c. are moderate.

E. D. KING, President of the Board of Trustees.

WILLIAM HOBANUCKLE, Secretary.

ORION INSTITUTE.

THIS institution is situated in Pike County, thirty seven miles south of Montgomery, on the Carter's Hill Road, leading from that place to Troy, in the beautiful and thriving village of Orion.

Much might be said in favor of its location, in point of health, morals, and religious influence; of thought necessary. It is entirely free from "Ministerialism," and emphatically so from "Infidelity."

With these advantages, so rare, the Trustees take great pleasure in recommending it to the favorable consideration of the people of South Alabama, as well as all others, the ORION INSTITUTE, as being, in every way, calculated to give entire satisfaction both to parents and pupils.

We have secured the services of Mr. A. C. THOMAS, a gentleman of high attainments, and experience in teaching, as Principal; who will be assisted by Mrs. FRANK PARKER, a young man of qualifications in the same department; and by Mrs. S. C. THOMAS, in the female.

POETRY.

Our Rest.

"The sufferings of this present time are not worthy to be compared to the glory that shall be revealed in us."

Miscellaneous.

Ill Health of American Women.

The correspondent of the Independent, who has been entertaining the readers of that paper with his notes of his pedestrian tour in Europe, has returned home, and gives in his last communication some of the "first impressions" which home made upon his mind, after so long a sojourn in foreign countries.

"I sat down with a lady lately, and out of a wide circle of acquaintances, in every part of the country, could think of only three really healthy women. What is the rule in Europe, seems the exception here; the ladies come before one here as more fine, more delicate—yes, generally with more of a certain graceful beauty, than in England or Germany, but with far less robust health."

"The Persians kill deer by pressing themselves in the skin of one, or hiding in bushes and imitating the challenge cry; another male hears it, answers it, and rushes out, when he is shot with an arrow."

"In some countries swallows are trained to fly about rooms and kill the flies, and in some countries people keep a cat, owl, or hawk tied up in a garden to protect cucumbers, peas, or fruit."

"There is no country of Europe, I believe where women take so little air as they do in this. In England, on many a day, when no lady here would soil her shoes out of doors, I have walked with ladies miles and miles through mud or snow, or heavy mist."

"The fondness of rats for oil of rhodium and oil of almond, of cats for valerian and cat mint, is well known, and often enters them to their destruction. Rabbits the boots with aniseed is said to be a common trick of dog stealers to entice dogs."

"The ladies read, sew, eat in the open air, in arbors and gardens, far more than is ever the custom here. Then in the lower classes the women are obliged to work much in the fields, in some respects, a thing not to be approved, yet on the whole, by no means so degrading a custom as we often think in America."

"Engaging Manners.—There are a thousand pretty engaging little ways, which a person may put on, without running the risk of being deemed either affected or foppish. The sweet smile, the quiet cordial bow, the earnest in earnest in addressing a friend, or more especially a stranger, whom one may recommend to our good regards, the inquiring glance, the graceful attention which is so captivating when united with self-possession, these will insure us the good regards of even a churl."

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Taking Wild Animals.

In conversation with a gentleman who had crossed the plains to California, he informed us of a curious mode of shooting the antelope. His party had often tried to shoot one, but they were so timorous, they never could get within shooting distance of them. They met a party of which there was a United States officer, and to him they mentioned the difficulty of getting a shot at an antelope.

"There are various modes of entangling and capturing insects, fishes and animals. Fishes are enticed by light; and a Frenchman invented a complex machine with lamps, reflectors, and nets to catch them. Salmon are caught by one man holding a blazing torch close to the water, and another striking the mesmerized fish with a spear; this is the plan practiced to take fish in many of our lakes."

"As to animals, it seems a providential thing that, while the fiercer animals, as lions, tigers, etc., are afraid to approach fire, many other kinds, useful for food are attracted by it."

"The Chinese catch rats by holding a light before their holes, and killing them when they come to look at it."

"In reference to curiosity in general, all animals are inquisitive, and are attracted by any peculiar action or sight to which they are not accustomed, and which is not so violent as to drive them away."

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Origin of Life Insurance.

The first public office for the insuring of lives originated with the Rev. William Anthon, D. D., of Middleton, in Lancashire, England, for the benefit of the widows of clergymen and others, and for the settling of jointures and annuities. This design was undertaken and established by the "Mercer's Company," which in 1698 settled the sum of £2,888 per annum as a security for the yearly payment of £30 during the life of any widow whose husband had in his health, subscribed £100 to the fund; and so in proportion for any greater or less amount.

"The Royal Exchange Assurance Company" was established by a charter dated June 20th, 1720; the original powers of which were extended by another charter, issued in the following year, to the insurance of lives and against casualties and accidents by fire. The "London Assurance Company" was also incorporated in 1721, in consequence of the same Act, for granting similar securities; and these appear to have been the only associations instituted for general life-insurance until the year 1762, when "The Equitable Society" was formed, in consequence of the recommendation of Prof. Simpson in his lectures. Mr. James Dodson also appears to have assisted in the design, by supporting the plan, and composing some of the tables. About the same period, a number of other societies were projected and formed, under the specious pretence of being institutions "for the benefit of old age," being, however, for the most part, false in principle and mischievous in effect; but towards the conclusion of the eighteenth century and the commencement of the present, several new and valuable companies for life-insurance were founded. In England, from 1766 to this date, upwards of 100 life insurance companies have been founded. The first life insurance company established in the United States was in the year 1825.

"An ERECT POSITION.—A writer on health very justly condemns the habit of lounging which a large number of persons indulge, as injurious to the health. He says:—An erect bodily attitude is of vastly more importance to health, than people generally imagine. Crooked bodily positions, maintained for any length of time, are always injurious, whether sleeping or walking. To sit with the body leaning forward on the stomach, or to one side, with the heels elevated to a level with the head, is not only in bad taste, but exceedingly detrimental to health. It cramps the stomach, presses the vital organs, interrupts the free motions of the chest, and enfeebles the functions of the abdominal and thoracic organs, and, in fact, unbalances the whole muscular system. Many children have become slightly humped-backed, or severely round shouldered, by sleeping with the head raised on a high pillow. When any person finds it easier to sit, or stand, or walk, or sleep, in a crooked position than a straight one, such persons may be sure that his muscular system is badly deranged, and the more extended he is to preserve a straight or upright position, and get back to nature again, the better."

"The best mode of the kind extant.—Lonic Jour. For seasons of fevers, baptizing, and receiving the Holy Spirit, this work will bear away the first of October, to whom a liberal salary will be given. Applications received until the 20th of September. None need apply but such as can come well recommended."

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AMAND P. PRINSTER,

Corner Exchange Hotel, MONTGOMERY, ALA. OFFERS FOR SALE an extensive assortment of Books, Stationery, and Music, comprising Latin, Greek, French, Spanish, and English School Books; Children's Story Books and Toy Books; Miscellaneous Books, and Books for Libraries.

WM. DUNCA, & CO. COTTON FACTORS: AND Commission and Forwarding Merchants, 15 Corondelet, between Canal and Common Sts., NEW ORLEANS. Oct. 1, 1851.

B. B. McCRAW, Attorney and Counselor at Law, AND SOLICITOR IN CHANCERY, TOSKALOOSA, MADON COUNTY, ALA. RESPECTFULLY solicits a share of public patronage. References: H. H. HANSELL, Esq., 150-11

BARRY & BUCK, COMMISSION MERCHANTS (Corner of Franklin and Front Sts.) MOBILE, ALA. THE usual accommodations offered to patrons. Dec. 1, 1851. 42-11.

BARNEY BROTHERS No 45, 47, Commerce & Front Streets MOBILE, ALA. IMPORTERS and Dealers in Foreign and Domestic Hardware, Cutlery, Guns, Ac, Bar Iron, Nails, Axes, Hoes, C, and Saw Cutters, Fan-nails, Ploughs, Mill-sicks, &c. &c. Blacksmiths, Carpenters and Painters, &c. &c. would do well to call before purchasing. Our stock is very complete, and we are determined to sell low. Orders are attended to promptly, and great care taken in their execution. Aug. 25, 1851. 11

IVEY & LARY, Attorneys at Law. CLAYTON, ALA. April 11, 1852. Just Received, AND for sale, a new supply of Cotton Yarn, from the Tuscaloosa Manufactory. E. R. PARKER. 12-4f

The South-Western Psalmist. A COLLECTION of Hymns and Sacred Songs, for the use of Baptist Churches. By Rev. SIDNEY DYER. A social and revival meeting the large psalm hymn books have proved too cumbersome, as well as deficient in the class of hymns suitable for these occasions of warm and familiar religious enjoyment. This volume has been organized to supply these defects. Its arrangement is as brief and simple as possible, so as to give the least trouble in finding the desired number on the spot of the moment, as is often necessary in protracted meetings.

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CARD.

New Orleans Agency, For the purchase of Piano Fortes, other Musical Instruments and Music of all kinds. The subscriber would respectfully announce to his numerous friends and acquaintances in the country that he is located in this city, and is prepared to attend promptly to any business entrusted to him. His great experience in the profession and a long residence in the South, fully qualifies him to do ample justice to those who may require his services, and he can make it to the interest of those who may desire to purchase. Address, William Dunca, New Orleans. Or he can be found, at the office of Messrs. Dunca, Graves & Barton. WILLIAM DUNCA, New Orleans, Sept. 1, 1851. 29-1f

THOS. ANDERSON, | WM. BURKS, | GEO. P. KELLY ANDERSON, BURKS & CO. Factors and Commission Merchants, MOBILE, ALA. ARE prepared to grant the usual facilities to Planters who are disposed to give us their business, and respectfully solicit patronage. Mobile, March 2, 18 0. 11

JOHN H. McCALL, Wholesale and Retail Dealer in Family GROCERIES AND WESTERN PRODUCE, MARION, ALA. WILL fill all orders for Goods in his line on as favorable terms for cash, as the goods could be purchased either in Mobile or Selma—expense of transportation added. Call and see for yourselves before sending your orders elsewhere. All goods warranted to please, or they may be returned. March 10, 1852. 52-1f

McRAE & COFFMAN, Commission Merchants, NEW ORLEANS Aug. 7, 1850 43-1f

J. A. & S. S. VIRGIN, MONTGOMERY ALABAMA. Watches, Jewellery, Music, and Musical Instruments. KEEP constantly on hand a large and well selected Stock of Good and Silver Watches, of the best English, Swiss and French making. Ladies and Gentlemen Chains, Keys, and Trinkets, of various patterns. A large assortment of Gold Pens, in Gold and Silver Holders; Gold and Silver Spectacles for all ages. Pins, Earings, Bracelets, in great variety. Besides all other articles belonging to a complete Stock of Jewellery. Their STOCK OF SILVER PLATED WARE, GUNS, PISTOLS, &c., is large and well selected. Their STOCK OF MUSIC AND MUSICAL INSTRUMENTS, is unequalled in the State, comprising all the Instruments, stringed and wind, from the GRAND ACTION PIANO FORTÉ, to the Common FIFE. Pianos from the best makers known, such as Chickering, Masons and Clark, and others. Seventy-Five Thousand Pages of Sheet Music, of late publications. All of the above articles will be sold as low as can be found in any establishment of the kind—Goods all warranted to be what represented when bought. Watches and Jewellery repaired at short notice by the best of Workmen. Dec. 1, 1851. 41-1f

Just Received—Stoves! Stoves!! WE now offer for sale a large assortment of Stoves, and among which will be found the Iron Stoves, Iron Witch Cooking Stoves, &c. &c. of the latest patterns. Also Church, Parlor and Office Stoves, suited for the market. All of which being received direct from the Manufactory, will be sold on as reasonable terms as they could be had in Mobile. For CASH ONLY. By E. R. PARKER. Marion, March 24, 1852. 2-3m

Furniture! Furniture!! WOULD respectfully inform the citizens of Marion and vicinity, that they have changed the style of the firm of E. LOVELL & CO. The business in future will be conducted under the style and firm of LOVELL & LOCKWOOD. We take this occasion to thank our many patrons for their kind and liberal patronage, and to assure our best efforts to serve them for the future in such a manner as to give the fullest satisfaction. We will keep constantly on hand all articles of Furniture of our own manufacture, which we will sell at better bargains than any other house in the Southern country. We have a fine House and are prepared at all times to furnish Fisk's Metallic Burial Cases, Mahogany and Covered Coffins at the shortest notice. E. LOVELL, J. L. LOCKWOOD. November 28, 1851.

FRY, BLISS & CO., Wholesale Grocers, 13 & 14 COMMERCE STREET, MOBILE. A GAIN tender thanks to their many friends and to call attention to a large and well chosen stock of Family and Pastry Flour, Apples, with every other article usually kept in a Grocery Store. ALSO—Glass, White Lead, Oil, a superior Fire-Proof Paint. Our prices shall be in strict justice to ourselves and purchasers. November 5, 1851. 45-1f

DR. GRAINS' PATENT SPINO-ABDOMINAL SUPPORTER! DR. S. BALL would respectfully inform the citizens of Marion and vicinity, that Miss M. HORTON, the sole Proprietor of this article for the State of Alabama, has constituted him her sole Agent for the counties of Perry and Dallas, and the Town of Greensboro; and has left with him an assortment of them for the accommodation of those who did not avail themselves of the opportunity to procure one during her short stay here. From the testimony of the most distinguished Physicians and Surgeons in every part of the United States, there can be no doubt of its superiority over every other article of the support kind ever offered to the public. Its construction has reference to the Anatomy of the parts, and in point of beauty and efficiency in cases of threatened spinal curvature, muscular relaxation, and general debility, it has no equal. Its very construction and elastic support are sufficient recommendations of its utility. Dr. B. would further say that he has before, for some two years, been agent for the same article, and has fitted hundreds so that they need fear its inability to secure a perfect fit. It is very cheap. For Office over the E. F. King House. Marion, March 31, 1852.

NEW CARRIAGE WAREHOUSE, Selma, Alabama. M. BAKER & CO., dealers in every description of Carriages, Buggies, Harness, Saddles, Brules, Blankets, Fly-Nets, Whips, &c., are now opening a large and splendid assortment of the above mentioned articles in LARLEY'S NEW BRICK BUILDING, corner of Alabama and Washington streets. Their stock of Carriages and Harness have been built and selected expressly for the Selma market, some of which are as fine as can be found in the State and of the best styles. All Carriages built to order or made at the manufactory in Newark, N. J., will be warranted. Call and see, and we will try and please in price as well as in style and finish of the above. Also, a fine lot of ADAPTED WAGGONS, with Iron Axles and strong mule Harness, which will be sold cheap. B. M. BAKER & CO. 29-1f

WILLIAM W. SANGER, M. D., Physician and Surgeon. VERY respectfully offers his professional services to the citizens of Marion and its vicinity. Residence at the house of Mrs. Mary Ann Tarrant. Marion, March 24, 1852. 2-1f

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DENTAL SURGERY.

D. S. BALL, Surgeon Dentist, permanently located at Marion, Alabama. Office in the E. F. King House, where Ladies and Gentlemen can at all times obtain his professional services. Dental Surgery in all its various departments practised in the highest degree of perfection to which the art has yet attained. Particular attention invited to the treatment of the most important and heretofore neglected, that by an entirely new and improved method in the art of setting Plate Teeth, used only by himself, Dr. B. has a great advantage over other operators in this department of Dentistry. For further particulars, inquirers are referred to his printed Circular, or to any one of the large number of persons in this community for whom he has already performed Dental operations. All operations warranted and terms moderate. Particular references, by permission: Gen. E. D. King, Judge J. F. Bailey, Prof. S. S. Sherman, J. R. Gore, Esq., Rev. J. H. DeVotie, Rev. R. Holman, Prof. M. P. Jewett, Prof. A. B. Goodhue, Dr. C. Billingsley, Dr. F. E. Gordon, Rev. J. K. Armstrong, A. M. Rev. Dr. Sparrow. Marion, March 12th, 1851. 2-1f

WEBB & SMITH, WHOLESALE GROCERS, Nos. 35 COMMERCE & 36 FRONT STREETS, MOBILE. SAMUEL S. WEBB, Greensboro, Ala. WASHINGTON M. SMITH, Perry Co. Ala. Aug. 27, 1851. 26-1f

H. H. HANSELL & BRO. 24 Magazine Street, New Orleans, La. WM. S. HANSELL & SONS, 28 Market Street, Philadelphia. MANUFACTURERS OF SADDLERY AND WARE. Purchasers are invited to an examination of our large and well assorted stock. We are prepared to furnish them with the latest styles of Saddles, Harness, Trunks, &c., and with every article pertaining to Saddle and Saddlery Hardware trade, at a very small advance on our Philadelphia prices. New Orleans, Jan. 15, 1851. 47-1f

A CARD. F. A. BATES, M. D. respectfully informs the citizens of Marion and its vicinity that he is located in town, and offers his professional services at all times. His residence and office are at the house formerly occupied by Mr. Wm. Huntington. MARION, Jan. 29th 1851. 48-1f

NOTICE. THE undersigned, has, this day, disposed of his entire Stock of Goods to W. M. & G. S. CATLIN. All persons indebted to me, either by note or account, are most respectfully invited to call and settle. At present, I may be found at the office of the late successor—during temporary absence, my books and accounts may be found in their hands. JULIUS CATLIN. Marion, Jan. 1st, 1852.

WE also give notice that we have this day purchased of J. Catlin his Stock of General Merchandise, consisting of such goods as are adapted to this market, and for the next two months, will offer actual cash for our Goods at a small advance above actual cost. We also with pleasure announce to all concerned, which is every body that we have rented the Store House at door South of Messrs. Bunt & Tort, where, at all suitable hours, we may be found with the disposition to please those favoring us with a call. W. M. & G. S. CATLIN. 45-1f

Just Received—Stoves! Stoves!! WE now offer for sale a large assortment of Stoves, and among which will be found the Iron Stoves, Iron Witch Cooking Stoves, &c. &c. of the latest patterns. Also Church, Parlor and Office Stoves, suited for the market. All of which being received direct from the Manufactory, will be sold on as reasonable terms as they could be had in Mobile. For CASH ONLY. By E. R. PARKER. Marion, March 24, 1852. 2-3m

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FRY, BLISS & CO., Wholesale Grocers, 13 & 14 COMMERCE STREET, MOBILE. A GAIN tender thanks to their many friends and to call attention to a large and well chosen stock of Family and Pastry Flour, Apples, with every other article usually kept in a Grocery Store. ALSO—Glass, White Lead, Oil, a superior Fire-Proof Paint. Our prices shall be in strict justice to ourselves and purchasers. November 5, 1851. 45-1f

DR. GRAINS' PATENT SPINO-ABDOMINAL SUPPORTER! DR. S. BALL would respectfully inform the citizens of Marion and vicinity, that Miss M. HORTON, the sole Proprietor of this article for the State of Alabama, has constituted him her sole Agent for the counties of Perry and Dallas, and the Town of Greensboro; and has left with him an assortment of them for the accommodation of those who did not avail themselves of the opportunity to procure one during her short stay here. From the testimony of the most distinguished Physicians and Surgeons in every part of the United States, there can be no doubt of its superiority over every other article of the support kind ever offered to the public. Its construction has reference to the Anatomy of the parts, and in point of beauty and efficiency in cases of threatened spinal curvature, muscular relaxation, and general debility, it has no equal. Its very construction and elastic support are sufficient recommendations of its utility. Dr. B. would further say that he has before, for some two years, been agent for the same article, and has fitted hundreds so that they need fear its inability to secure a perfect fit. It is very cheap. For Office over the E. F. King House. Marion, March 31, 1852.

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