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Rev. J. M. WATTS, Editors.
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ORIGINAL.

For the South Western Baptist.

Truth for the Young, No. 9.

Attributes of God, Omnipotence, Omnipresence.

True religion is exercised toward one Being, the God of Christians. As are the ideas held, the exceptions entertained, of his attributes, so in some degree, will be our religion. It is therefore important to have as true and full ideas as possible of his character.

"God is a spirit."
Three attributes of his character, I wish at this time to notice, omnipotence, omnipresence, omniscience.

1st. Omnipotence. God is everywhere. This is essential in the very idea of a God. For the teaching of Scripture read Ps. 139th, Anos 9th. Also, "Am I at God and not also afar off? Do not I fill heaven and earth? saith the Lord of Hosts."

2d. Omnipotence. God has all power. He is called the Almighty. Who can comprehend all that is included in this term? Prov. 8, Isa. 40th, 12th-25th, Job 41, 42, 1, 2, Gen. 18, 14, Mark 10, 27, displays of power. The creation, Plagues of Egypt, Passage of the Red Sea of the Jordan, Scenes in the life of Elijah, destruction of Sennacherib's army.

3d. Omniscience. God knows all things.—Job 38, Isa. 48, 8, 13, Isa. 41, 21, 29, Acts 15, 18, Matt. 10, 29, 30, "God will judge the world." He therefore must know all things. He is present everywhere beholding all that is done, therefore he must know all. He has made and regulated every thing, therefore he must know all. Omnipresent, Omnipotent, Omniscient. Such a Being is our God, such is the God of the Bible, the one ever-living and only true. Who can comprehend, who understand, this great and glorious One?

Omnipresent! Go where you will, ascend to Heaven, or fly to Hell; go to the uttermost parts of earth, descend into the deepest cave, go to the ocean's depths; go throughout the universe to the most distant world, or beyond all those to utter night, where as yet creation sleeps; wherever you will, God will be present with you.—Wherever your spirits may wander when they leave this earth, to whatever part of the spirit world they hasten, they can never, never go, where God is not. How vain to think to hide from him to whom darkness is as light! How vain to think that any act can be performed not viewed by his all-seeing eye. Sometimes, when you have done wrong, when away from every human being you have committed sin, it may be you have thought none were near to observe and to record it. But you will find even those secret acts upon the records of the universe.

To those that have no religion this cannot be a very pleasant thought. How gladly would such escape from his presence if they could.—Said Achan, to those thrilling, fearful death. I rely once more. "O thou blessing, yet most indulgent Lord God, Hell itself is a refuge if it hide me from thy frown." But can the world of the lost shut out from a ruined spirit the consciousness of the just anger of an ever-present

to the humble child, to those who can call God "Our Father." This is a joyous truth.—Such pour forth the deep fountain of the love of their hearts, to their Father who is love. Between earthly friends, where the purest human affection exists, distance often intervenes. Partings come and the severed are sad. But the happiness of the pious heart is never thus marred. The friend loved above all others, is ever present, and ever will be present, in more intimate union than human spirit in this life can be. It is a joy, God is every where.

Omnipotent! View the wondrous achievements of human art; see the mighty engine steadily, regularly, constantly exerting a force and producing a motion that a thousand horses cannot stop, cannot equal; view the walls of mighty cities levelled by cannon, mortar, bombs, and mines; and there is an idea conceived of power the power of man. But gaze upon the lightning that rives, the majestic oak; contemplate the volcano that bursts in lava whole cities; look upon the earthquake that desolates and swallows up; mark the irresistible track of the tornado; and you may learn how weak and powerless is man. That power which sends a comet whirling through space, and sustains all the myriads of worlds on high, that is the power of God. And all that we can see is but the hiding of his power.

Can man, puny man, can any of you hope, here, or hereafter, to withstand that power which has created and can destroy all things? Vain hope! Oh seek his power now, that when the elements dissolve, you may not call upon the rocks and mountains to hide you from the face of him that sitteth upon the throne, and from the wrath of the Lamb. Incurring his displeasure, awakening his anger, that anger "which is so slow to rise, so ready to abate," lying under his wrath, you must be wretched, if omnipotent power can make you wretched. Obtaining his mercy gaining his love, you must be forever happy, and forever safe and your bliss. Omnipotent! Depend not yourselves with the belief that there is one word which you have ever spoken, one action that you have ever performed one secret thought ever in your heart, which God has not known. Secret acts and thoughts may be hidden from mortals, they may be securely looked up for a season in the recesses of our hearts, but cannot be hidden from him who reads all the depths, all the motives of the soul. In the record book of the universe at last we will find them all made manifest to others knowledge by the divine omniscience.

How carefully then should we guard each word, each thought, feeling, motive, that we may not blush nor tremble to think God knows it. Let the spirit in adoration bow before this supreme and infinite, unchanging, glorious Being.

He is God and he alone.

Y. N. L.

For the South Western Baptist.

A Sermon without a Text.

In preparing in the organization of churches for the salvation of men, God has wisely secured in the system the best means of national prosperity.

For here are not only found the great elements of spiritual life and well being of souls in their present and eternal state of existence, received through faith in the sacrificial provisions of gospel grace by each individual while penitently bending at the mediatorial throne to the spiritual reign of Christ, the anointed King in Zion. But in this are systems embraced all the agencies of preparation, perpetuity and extension which a good and wise God saw best adapted to the accomplishment of his own purposes in its origin.

1st. The agencies of gospel preparation for the salvation of souls, are well calculated to give political elevation to any people. I need not embrace them all. Let us notice a few. A thorough acquaintance with the Bible. Its history, types, prophecies, doctrines, duties, ordinances, institutions and the philosophy of its government; and above all its divine authority, its just and yet benevolent spirit, its righteous rewards and merited punishments, all enter into intellectual and moral strength without which a nation cannot prosper and at the same time are preparatory to gospel success among the nations of the earth. The cultivation of the Arts and Sciences and an acquaintance with the philosophy of human language are all as much elements of national greatness as they are of use in preparing a people to enjoy the full benefits of gospel salvation. For an ignorant, superstitious, and uncivilized people cannot in a true gospel sense be saved. True these may in the end, under corrupt influence, become ministers to the destruction, not to the salvation of souls. But it is nevertheless true, Christianity does not exist without them. Then as it is an unalterable law in the spiritual kingdom that a people shall not be saved without these preparations and this is in that divine economy left with the churches, what an important means then is the church to national prosperity. This is what Christianity does for nations in preparing to save souls. And all it requires in return is simply to be let alone, by its law makers in the enjoyment of the rights of conscience.

2d. Its perpetuity is no less friendly to national advancement. This, so far as human agency is concerned, depends upon the abiding living spirit acting out its heaven-born principles through the churches. Its spirit is peace on earth, good will to man, and glory to God in the highest. As the life of the body depends upon the healthy action of the heart, so does that of the nations on the action of the churches.

And indeed as animal, intellectual and moral life in men are sustained and invigorated by strict conformity to their laws of action, so is the great system of Christianity fed, invigorated and perpetuated in the world. And this is the only well founded hope of nations. Its spirit of sound philosophy, in explaining the mystery of its own laws and institutions, will enlighten nations and harmonize their conflicting interests.

and give moral force and power to their laws and governments. But last its agencies of extension are equally friendly to national progress.

The circulation of the Bible, the public and private inculcation of its truths by a living ministry, the godly example of the pious are all pressing into service in its extension. The multiplication of Christian churches, are but new stations or war posts in the enemies' country. Composed of the right material, and organized by gospel rule they are invincible. They become holders forth of the word of life to reign beyond them. Thus dotted over by churches, the nation rises, as true religion gains new hold upon the hearts and affections of its citizens. The benevolent inspired in spreading the gospel gains upon the national heart and sends out its invigorating influence through all its arteries to the very extremity of the body politic. The activity, zeal and wisdom, with which churches seek to extend Messiah's reign, give a powerful impulse to the spread of republican institutions in surrounding nations. This to a better international regulation of intercourse and trade, and that to the perfection of national greatness.

In the light of the subject how important that we keep up a right distinction, between the churches of the saints and the church of the nation, or gospel influence, from ecclesiastical domination. The former blesses, the latter curses nations.

W.

For the South Western Baptist.

"Then Paul and Barnabas waxed bold and said it was necessary that the word of God should first be spoken to you, but seeing ye put it from you and judge yourselves unworthy of everlasting life, we turn to the Gentiles."

This text was recorded to show God's disapprobation to sin and rebellion. The Jews who had received many tokens of God's favor, became vain and proud of their distinctions. They did not appreciate the goodness of God, and trampled his mercies under their feet. The Saviour had predicted their unbelief and rebellion, and said that Jerusalem should be trodden down until the times of the Gentiles be fulfilled. Paul speaks of them (the Jews) being the natural branches, but because of unbelief, they were broken off and the Gentiles were grafted in, and that blindness in part is happened to Israel, until the fullness of the Gentiles be come in, and when Paul preached at Antioch, he reminded the Jews of the truth of the Scriptures, that the gospel was first to be preached to them, but as they blasphemed the name of God, and contradicted the disciples and refused to believe in Jesus, the text would very appropriately come in, "Lo we turn to the Gentiles." When Paul preached at Rome he charged them with unbelief, and said that their hearts had waxed gross, their ears were dull of hearing, he it known, therefore, unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. The Apostle seemed to be strong in faith, that the Gentiles would receive the truth, and as he had some demonstrations of the past, and being satisfied that the gospel had been offered to Jews and they had rejected it, and still continued to do so, his mind was led to another field of labor, which was more inviting, and seeing the field white already to harvest, well might he cry out, "Lo, we turn to the Gentiles and they will hear it," and they (the Gentiles) gladly received the truth, and turned from their idols to worship the true God.

My object in noticing this text was to make an enquiry or two about our present condition. If God did withdraw his presence and turn the hearts and labors of his servants from the Jews, on whom he had bestowed so many blessings and had distinguished them from all other nations, and led them to grope in darkness, will he not do likewise at the present time, where we neglect to attend to the duties of religion, and fail to place a proper estimate on the gospel and the Bible, and have turned aside to mingle with the world in its vain amusements and dissipation.

The next question I propose are not many of our Church members, and even whole Churches, acting as bad as the Jews, when Paul said, "Lo we turn to the Gentiles?" Many professors of religion seem to think that because they are not blaspheming the name of God and rejecting the gospel as did the Jews, that all is well; while at the same time they are doing nothing to advance the cause of truth either by their contributions or good examples.

They seem to appreciate the privilege of having the gospel preached, but are unwilling to make any sacrifices whatever. They must not be neglected in their compromises with the world. If there is a dancing party gotten up, they must be allowed the privilege of gracing the hall room with their presence at least. If they do not partake in the political campaign, they must be indulged the privilege of treating and drinking. The candidates treat, and aid in the work of destruction, degrading men and fitting up cases for Church discipline. If their minister lectures on temperance, they had rather hear anything else even to the howling of the drunkard in the streets. If they urge the propriety of Church members abstaining from Alcohol drinks as a beverage, they readily let him know that they wish none of his temperance in the Church. If they are called upon to contribute to their means to the furtherance of the gospel, they have nothing to give and many have among us who pay more annually for liquor than they give to all the benevolent purposes, with what they pay to their pastor ad id. And this is the state of things in our midst? It certainly is true. I am glad to know, however, that we have Churches and individual members and ministers, who are noble exceptions, and are trying to do their duty in advancing the cause of religion and to effect a moral reformation. God's law is a positive law, and if we fail to do what he has commanded us to do, we are just as guilty as if we were to do what he has commanded us not to do. Are not many of our Churches becoming weak and sickly? Are there not many who have no pastors, and some entirely without preaching? And yet they seem to be indifferent with regard to the causes of this declension. I know that there are many causes why churches

are left destitute. Some by deaths and removals have become so weak that they are not able to sustain themselves. But we believe that where there is a proper regard paid to church discipline, and a right appreciation of the gospel and its privileges that God will send them a shepherd to feed the flock. And on the other hand, where we do not place a proper estimate on the administration of his truth, that he will withdraw his presence and send leanness upon us. There are many ministers and lay brethren, too, who are laboring to raise the standard of piety higher, and bring about a more healthy state of things, whose labors are not appreciated; their faithful exhortations are not heeded; their zeal for the cause of truth and morality is evil spoken of, and do we believe that God will have his people labor for naught? No, we cannot believe it; and should things remain as they now are in many places, God will remove his candlestick and the stars from which emanate light. There is a large field opening for laborers and the cry is heard, "Come over and help us." And if the faithful and pious of God's people are treated with indifference where they are now laboring, God will remove them to a more inviting field, which is white already to harvest, and have those churches and people who are slighting the commands and warnings of heaven, to grope in darkness and blindness as did the Jews, for they have a name to live and are dead.

I was in a new and inviting field last summer, where I saw many zealous ministers and members who were doing great good in building up Churches, some of whom I have no doubt were removed there from fields of labor where there was not a proper estimate placed upon their efforts to elevate the churches and advance the cause of religion and morality. There are many now who judge themselves unworthy of eternal life as did the Israelites and the result will be the same. I have never known the standard of piety so low, and if we are to judge from present appearances, we would conclude that numbers judge themselves unworthy of the gospel of Christ and everlasting life. May God save us from this dilemma.

JOHN TALBERT.

SELECTIONS.

Funeral of Mrs. Judson.

The afternoon of Sunday, the 4th inst., as we learn from the New York Baptist Register, was appointed for the burial of Mrs. Emily C. Judson, in Hamilton, N. Y. Many friends gathered together, both from the vicinity and from other places, to engage in the painful but interesting services of the occasion. After prayer had been offered by Professor Dodge, the remains were taken to the village cemetery, and there interred, according to a previous arrangement by Mrs. Judson, who had also provided a monument to her husband, to be placed beside her own.

Thence returning to the village, a crowd assembled in the chapel, and listened to a discourse, by Dr. Eaton, from the words: "But some are fallen asleep," 1 Cor. xv. 6. After remarking the scriptural terms which in the majority of cases describe the death of the righteous as a *falling asleep*, so beautifully expressive of repose and peace, the speaker gave a sketch of the life of the deceased, and finished with addresses to the aged parents, and orphan children.

It was expected that Rev. Dr. Wayland would preach the funeral sermon, but illness in his family prevented.

For the surviving children, of whom there are six, suitable provision has been made. Five of these are the children of Sarah B. Judson, the youngest of whom, a son of eight years, has been adopted by Professor Dodge of Madison University. The sixth only, a little daughter born in Maulmain in 1847, is the child of Emily Judson, and she has been taken home by Miss Anable of Philadelphia, to whom she was long ago given.

An abridgment of the life of her husband, commenced by Mrs. J., has been committed to other hands to finish, and will appear with as little delay as is consistent with thoroughness in the preparation of the work.

We are also informed that abundant materials are left for a life of Mrs. Judson herself, and suitable precautions have been used to secure a complete and authentic memoir, the avails of which shall be secured to the surviving children. The public will look for its appearance, therefore, with great interest. We forbear to anticipate its appearance by any necessarily imperfect sketch of our own.

Her suddenly turning aside from her successful literary career to bury herself from sight in the deep darkness of an Eastern mission, was a marvel to all her friends who did not know the early and deep workings of her heart. To a few, it was even then known that, very early in life, soon after her baptism by Rev. Mr. Dean, now a returned missionary from China, the intensity of her desire to engage in the work of missions led to a correspondence on the subject, and at length to an interview with Rev. Dr. Kendrick, in which interview she was encouraged to hope that some opening in Providence would show her the way in which her desire could be gratified.

When the subject was presented to her mind anew in the year 1846, the latent desire kindled anew, and all her worldly ambitions died away in the presence of a higher and purer purpose—to live and die for the Master she served.

By her death the missionary enterprise loses one who was at once a worker

thy ornament and self-sacrificing supporter. But it can never lose the remembrance or the fruits of her life.—Her love for it found expression in an act by which she, being dead, will long speak through the living heralds of the cross. By her will, as we learn from an authentic source, after providing for the comfortable maintenance of her aged parents and the support and education of her daughter and the other children of Dr. Judson, with a small portion to each as they reach maturity, and a few bequests to personal friends, whatever may remain of her property is given to the cause for which she wished to live, in the same spirit that her venerated husband so consistently exemplified. She was solicitous that the children left in her guardianship should lack no good that a Christian parent could desire; beyond this, and the fulfillment of filial duty, her single aim was the furtherance of His kingdom to whom her heart was supremely loyal and her life unreservedly devoted.

The right kind of Preaching.

Much has been written of late on the duties of the pulpit. Scarcely an exchange comes to our hands which does not make some allusion to them, and many of them are not unfrequently filled with elaborated articles on the subject. But, after all that can be said, the right kind of preaching is that which leaves some serious impressions on the mind. The preacher has but fifty-two Sabbaths in the whole year in which to bring the great truths of the gospel to bear upon the hearts and consciences of his hearers, and he is certainly forgetful of the awful responsibility resting upon him, if he employs time so precious in a mere rhetorical display, or in the presentation of truths which have not a direct bearing on the great fact that man is a sinner, and that in Christ is his only remedy.

The Apostle Paul was eminently a man of but one theme: "Christ and him crucified." "Christ crucified" is the sinner's only hope, and therefore it should be the substance of every sermon. Alas! it is often otherwise; many a sermon is preached which has no gospel in it. The hearers are delighted; they listen with rapt attention, and yet are disappointed. Strange as it may seem to those who deal profusely in the embellishments of rhetoric, it is nevertheless true that the very audience whose attention they seem to enchain, go away from the sanctuary with a feeling that they have not received what they came thither to obtain. A minister professes to believe that every individual whom he addresses, who has not sought refuge in Christ, is in the road to eternal ruin, and may, at any moment, drop into hell. If, therefore, he wastes the time which ought to be employed in warning them of their danger and directing them where to escape, in mere displays of his own powers, or on subjects which, however they may please the ear, do not reach the heart, he has no reason to hope that his preaching will result in the conversion of the impenitent.

They expect to hear him urge them, by every argument of entreaty and persuasion, to make an immediate compliance with the terms of the gospel, and if he fail to do it, they doubt his sincerity, and therefore are not seriously impressed by his sermons. And this is the reason why some ministers of ardent piety, but of inferior talent and limited acquirements, are often so successful in securing large audiences. They preach the plain truths of the gospel, as dying men to dying men; and though their words may not be so well chosen, or flow so mellifluously as those of their more polished and educated brethren, yet they are listened to with fixed and earnest attention.—*Chris. Intelligencer.*

Ill-success in the Work of the Ministry.

From the earliest period there have been times when the Lord's ministers have had reason to complain. Who hath believed our report? and to whom is the arm of the Lord revealed? Their word has seemingly returned unto them void. The good seed has all fallen upon the beaten path, or on stony ground, or among thorns. There is, therefore, great temptation for them to say, as did Jeremiah, "I will not make mention of the Lord, nor speak any more in his name." Yet there are considerations amply sufficient to rebut such a suggestion of the Evil One, and nerve the toiling but discouraged minister with new zeal.

1. One is that no minister can ever know how much good he is made the instrument of accomplishing. The physician knows whether or not he cures his patient, and the lawyer whether he gains his client's cause; but he that has the care of souls must be content to remain in the dark as to his measure of success. The gospel works like leaven, silently and insensibly, or like seed, which after long lying in the ground, at length shoots up while men sleep. It is not perhaps fit that a minister should always know the extent to which his labors are prospered. It will be all in good time to learn what has been enclosed in the net when it is brought to shore.

For the present it is enough to be assured that *the Lord knows them that are His*, whether men do or not.

2. If there really be ill-success, perhaps it is the laborer's fault. Defects in his ordinary deportment may have defeated the ends of his ministrations, however faithful and earnest. Sometimes personal infirmities, such as pride, a contentious spirit, undue regard for worldly things, looseness of speech, levity, may cause a man to pull down with one hand what he builds with the other. Although he may be deeply serious in his public performances, men argue from his life that he is but acting a part, and talks movingly only because it is his trade. Unfruitfulness, therefore, should lead a minister to take heed to himself, lest his life prove to be the hindrance of his doctrine. When Levi of old walked with God in peace and equity, then he turned many away from iniquity.

3. But supposing that a pastor every way faithful has a barren ministry, his labors are not therefore in vain, even in respect to those who reject the counsel of the Lord against themselves. "We are a sweet savor unto God in them that perish, as well as in them that are saved." The faithful ambassadors of Christ may fail to gain their point with men, but they do not lose their reward with God. The question at last is not as to the measure of success, but as to the measure of fidelity. The good and faithful servant, whether with many or with few human seals to his devotedness, shall have the plaudit, *WELL DONE!* and enter into the joy of his Lord. If men do not hear him, God will; and will crown his humble, honest labors with comfort and glory hereafter, although they may not be crowned with any remarkable success here. The gospel is a testimony, and is to be preached as such. If men receive it, they set to their seals that God is true; but if they reject it, the testimony has none the less been given, and God is none the less honored. His warnings have been delivered, and the hearers are left without excuse. Their guilt and the justness of their doom is made more apparent. And God glorifies his justice in their destruction, just as He glorifies his mercy in the salvation of them that believe.—*Christian Intelligencer.*

Rev. J. G. Oncken on Revision.

The following letters of our German Missionary, appear in the Bible Union Reporter of May, 1854, and are published that all may see what his views are.—EDITORS.

Brother Oncken's Plea to the American Bible Union.

Boston, March 27th, 1854.

W. H. WYCKOFF, Cor. Sec.

My Dear Brother:—After a quarter of a century's toil and labor, to have the Bible, without the vile Apocryphal books, introduced into our common schools, the Lord has in mercy given us our heart's desire; heard our prayers, and blessed our feeble endeavors. The way is now open, and if we had 100,000 copies, they might be brought into circulation in a few years. Whether this happy state of things will continue I cannot say, as the ministers of the State Churches are mad at our present success, and will leave nothing untidied to prevent the further introduction of these Bibles into the schools. I need not point out to you and the brethren how important it is that the favorable moment should be well employed by us, and I should rejoice if the Bible Union would supply us with funds to print an Edition of 10,000 copies forthwith.—(This will cost about \$4,000.) If you cannot aid us to the above extent, we shall be glad if you will enable us to issue 5,000 copies. I need not add anything, knowing that you will do what you can.

I enclose \$2 as a small proof that my heart is with the cause in which your Society is engaged, viz.,

To give the most faithful version of GOD'S HOLY WORD THAT CAN BE PRODUCED, TO A WORLD PERISHING FOR LACK OF KNOWLEDGE.

Yours, in the best of bonds,

J. G. ONCKEN.

Rev. J. G. Oncken's Appeal.

His views respecting the necessity of an improved English version of the Scriptures.

Boston, 1st April, 1854.

W. H. WYCKOFF, Cor. Sec. Am. Bible Union.

My Dear Brother:—Your favor of March 31st is to hand, and it is encouraging to me to learn from its tenor that your Society will most probably aid the cause in Germany. I am quite at ease as to the consequences of my having applied to your Board for aid. Nothing was more natural than this, as the American and Foreign Bible Society could not supply our wants.

My views on faithful versions I have nowhere concealed, whenever the subject has been brought up. You may probably remember that, long before the unhappy division took place, I hinted at the desirableness of having an improved English version of the Scriptures.

I have stated the fact here to several of the ministers and other brethren, and I will tell you what you are to do.

For the present it is enough to be assured that *the Lord knows them that are His*, whether men do or not.

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Boston, March 27th, 1854.

W. H. WYCKOFF, Cor. Sec.

My Dear Brother:—After a quarter of a century's toil and labor, to have the Bible, without the vile Apocryphal books, introduced into our common schools, the Lord has in mercy given us our heart's desire; heard our prayers, and blessed our feeble endeavors. The way is now open, and if we had 100,000 copies, they might be brought into circulation in a few years. Whether this happy state of things will continue I cannot say, as the ministers of the State Churches are mad at our present success, and will leave nothing untidied to prevent the further introduction of these Bibles into the schools. I need not point out to you and the brethren how important it is that the favorable moment should be well employed by us, and I should rejoice if the Bible Union would supply us with funds to print an Edition of 10,000 copies forthwith.—(This will cost about \$4,000.) If you cannot aid us to the above extent, we shall be glad if you will enable us to issue 5,000 copies. I need not add anything, knowing that you will do what you can.

I enclose \$2 as a small proof that my heart is with the cause in which your Society is engaged, viz.,

To give the most faithful version of GOD'S HOLY WORD THAT CAN BE PRODUCED, TO A WORLD PERISHING FOR LACK OF KNOWLEDGE.

Yours, in the best of bonds,

J. G. ONCKEN.

Rev. J. G. Oncken's Appeal.

His views respecting the necessity of an improved English version of the Scriptures.

Boston, 1st April, 1854.

W. H. WYCKOFF, Cor. Sec. Am. Bible Union.

My Dear Brother:—Your favor of March 31st is to hand, and it is encouraging to me to learn from its tenor that your Society will most probably aid the cause in Germany. I am quite at ease as to the consequences of my having applied to your Board for aid. Nothing was more natural than this, as the American and Foreign Bible Society could not supply our wants.

My views on faithful versions I have nowhere concealed, whenever the subject has been brought up. You may probably remember that, long before the unhappy division took place, I hinted at the desirableness of having an improved English version of the Scriptures.

I have stated the fact here to several of the ministers and other brethren, and I will tell you what you are to do.

For the present it is enough to be assured that *the Lord knows them that are His*, whether men do or not.

2. If there really be ill-success, perhaps it is the laborer's fault. Defects in his ordinary deportment may have defeated the ends of his ministrations, however faithful and earnest. Sometimes personal infirmities, such as pride, a contentious spirit, undue regard for worldly things, looseness of speech, levity, may cause a man to pull down with one hand what he builds with the other. Although he may be deeply serious in his public performances, men argue from his life that he is but acting a part, and talks movingly only because it is his trade. Unfruitfulness, therefore, should lead a minister to take heed to himself, lest his life prove to be the hindrance of his doctrine. When Levi of old walked with God in peace and equity, then he turned many away from iniquity.

3. But supposing that a pastor every way faithful has a barren ministry, his labors are not therefore in vain, even in respect to those who reject the counsel of the Lord against themselves. "We are a sweet savor unto God in them that perish, as well as in them that are saved." The faithful ambassadors

whenever I wished to make visits to other locations where Chinese are congregated. I have rented a conveniently finished house, and have a very cordial welcome, and have been very kind. I have had friendly greetings, too, from quite a number of persons I formerly knew in China. Americans, English, Chinese, among whom I must mention S. P. Goodale Esq., Dr. Hunter, and Agor, &c., &c.

I was out last Sunday preaching among the Chinese in their own houses. They seemed delighted to find me speaking their own language, and they listened attentively. I have already met several here who know me in China. The Chinese throughout California mostly speak the Canton dialect, a dialect with which I am familiar. I hope soon to open a Chinese Chapel place. The new Baptist meeting house is nearly completed, an excellent house, and a new location. My English and Chinese services will not materially interfere with each other; indeed will be of mutual advantage.

The Church here have called Bro. J. S. Broadas of Charlottesville, Va., to become their pastor, and I hope he will come. My paper is full. Pray for yours faithfully and fraternally,
J. LEWIS STUCK.

P. S.—I hope the Board will approve my going to Sacramento.

For the South Western Baptist.

Dear Brethren:—
From the indications I see manifested in your columns, the doctrine of election is to be discussed by both Arminian and Calvinistic Baptists. Would it not be well for the champions on both sides to see that they understand the doctrine itself and also understand each other before they commence the struggle? What say you to a little self-examination; and a good deal of serious reading of the Scriptures, and prayerful meditation thereon? I think it would do good. don't you agree with me? HINTER.

GENERAL NEWS.

The British and North American Royal Mail Steam Ship *Canada*, Capt. Harrison, has arrived at Halifax, from Liverpool which port she left on the 10th inst.

Cotton advanced 1-8L on all grades since the departure of the steamer which had preceded the *Canada*.

The news caused an advance of 1-4c. in New York.

Cossets had greatly fluctuated and closed at from 61 1-4 to 5-8.

The latest Foreign and Congressional news we clip from the *Charleston Courier*.

General Intelligence.
Nothing new had transpired in the Baltic or Black Sea.

In the Black Sea the fleets were cruising about, but had encountered no enemy.

The advance of the Russians towards the Allied Armies had been announced, and created considerable uneasiness among the world at Paris.

Russian bribery is said to have been discovered in the War Department at Constantinople.

Intense anxiety prevails in all quarters with regard to Silistria. The Russians have 70,000 men on the spot.

The assault was continued day and night, and the Russians had succeeded in making a practicable breach, but a rise in the Danube fortunately for the besieged prevented it being stormed, and in the meantime it was repaired.

Advices dated the 25th ult., reported that the fortress might hold out fifteen days, and that the Turkish Commander threatened to blow it up rather than surrender. Marshal St. Arnaud, however, has sent 70,000 Anglo-French troops to its relief, and all interest centres on the question whether it will be able to hold out until they arrive, which was expected to have been on the 14th inst.

On the 27th ult., the Russians made an attempt to storm it, but were repulsed with fearful loss, leaving 1500 dead beneath the ramparts. The Turks, also, made a sortie, and inflicted dreadful havoc among the Russians, killing and wounding 4000.

The Turks likewise defeated the Russians at Salatina, killing five hundred and capturing the guns of the enemy.

THE GADSDEN TREATY.
Washington, June 19, 4:30 P. M.

Advices have been received by the State Department from the city of Mexico, to the effect, that President Santa Anna will return the Gadsden Treaty with amendments.

CONGRESSIONAL.
Washington, June 21.

The U. S. Senate, on Wednesday, continued the discussion of the *Veto* message.

Messrs. Churchill and Cullom apologized to the House of Representatives for their indecorous conduct on the preceding day. The Hon. J. L. Orr, however, of S. Carolina, intends to offer a new rule to preserve order in future.

The President has sent a message to the House asking for \$7,000,000 by the 30th inst., for the payment of a portion of the amount due Mexico by the Gadsden Treaty, and \$3,000,000 more when the Boundary shall have been marked.

PLEASANT & PROFITABLE EMPLOYMENT.
Young men in every neighborhood may obtain healthy and profitable employment by engaging in the sale of useful and popular books, and canvassing for our valuable journals. For terms and particulars, address, post-paid,
FOWLER & WELLS,
No. 308 Broadway, New York.

P. S.—All agents who engage with us will be assured of the possibility of loss, while the profits derived will be very liberal.

DAQUERREAN GALLERY.
J. S. PARKS,
Practical Artist, has fitted up a room over Campbell & Gwin's, Furniture Store, and is prepared to take pictures in the finest style of the Art. Take care, June 15, 1854.

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braska, and Mr. Reeder as Governor of Kansas.

The Gadsden Treaty Appropriation will be discussed in the House of Representatives on Saturday.

In the U. S. Senate, on Friday, the bill to authorize the coinage of gold pieces of the value respectively of ten eagles, and five eagles, was passed. Several private bills were acted upon, and the Senate adjourned till Monday.

In the House, a bill to increase the rates of postage was considered and discussed at some length by the Chairman of the Post Office Committee, Mr. Olds, who had reported a substitute abolishing the franking privilege, requiring public letters to be charged to the Treasury, and increasing the postage on letters conveyed over three thousand miles, &c. The House first struck out so much of the substitute as abolished the franking privilege, and then rejected it altogether. The original bill was finally laid upon the table by a vote of 94 to 51. So the postage is to remain untouched. The House then went into Committee on the private calendar; and after some time spent therein there was found to be no *quorum*, and the House adjourned.

HONG KONG, April 22.—An attack, made by the Imperialists, on the foreign settlement of Shanghai led to the storming and destruction of their camp on the 4th of April, by the English and American forces. Two were killed and several wounded; among the latter Capt. Pearson of the American ship, *Rose* Shandish. All was quiet on the 12th of April.

BUSINESS DEPARTMENT.
LETTERS RECEIVED.—Vol. 6, No. 9.

Letters received and business attended to: T. Ashcraft, G. W. Christian, W. W. Paschal, F. H. Moss, A. J. Matthews, George Parks & Co., S. M. Norris.

Letters received containing remittances: B. M. Ware, M. Patterson, T. Robinson, James Ray.

Letters containing remittances for others: J. P. Bowles, for self and Mrs. E. J. Howlett; the receipt list will show the agents, correct, we believe. J. R. Haggard, for Isaac Thomas; Rev. J. H. Devotion for self, M. Oliver and David S. Hogue; Mrs. M. A. Morehead, for James Armour; N. Smith, for Wm. Spinks and W. D. Gaines; W. C. Williams P. M., for Moses Cokerell.

Letter from G. G. McLeod, enclosing ams, for Levi Freeman and Henry Pennington; see receipt list. The subscriptions of Joshua Jones and J. W. Wayne were received in the 40th number some weeks ago. Bro. M. S. remittance is all right, and we are under obligations to him.

Letter from Andrew Jay. We are glad Bro. J. wrote to us, as Mrs. Ashley's name was accidentally overlooked in mailing.

From Fowles & Wells, remittance for advertisement.

Letter from Samuel Calfee, enclosing \$2 00, which was remitted last summer, but conveyed to the dead letter office. It has come to hand and we pass it to the credit of Bro. C., paying his subscription to Vol. 5, No. 48. The amount sent in April extends the credit to Vol. 7, No. 23.

Letter from Wm. Teague. Bro. T.'s explanation is right. We thank him for calling our attention to it.

RECEIPT LIST.
Brethren making remittances for subscription and not finding them reported in due time, will please inform us.

Name	Vol.	No.	Amount
William N. Martin	6	20	\$ 2 00
D. P. Everett	7	5	8 00
Dr. John John	6	50	5 70
Dr. A. Boyd	6	34	2 00
William Rowe	5	50	1 40
John E. Wilkes	7	25	2 00
F. L. Ellis	7	12	2 00
J. W. Battelle	7	1	2 00
W. Taylor	7	1	2 00
Alfred J. Prev	7	1	2 00
H. S. Gentry	7	1	2 00
J. T. King	7	1	2 00
James P. Nall	7	1	2 00
W. S. Jones	7	1	2 00
H. S. Upham	7	1	2 00
S. Gentry	7	1	2 00
John Crow	7	1	2 00
James K. Killen	7	1	2 00
J. P. Bowles	7	1	2 00
M. J. J. Bowles	7	1	2 00
Rev. J. H. Devotion	7	1	2 00
Henry Pennington	7	1	2 00
B. M. Ware	7	1	2 00
Malcolm Patterson	7	1	2 00
Rev. Levi Parks	7	1	2 00
Dr. P. Perryman	7	1	2 00
Robert Johnston	7	1	2 00
Isaac Thomas	7	1	2 00
Thomas N. Robinson	7	1	2 00
John E. Spinks	7	1	2 00
Samuel Calfee	7	1	2 00
Cyrus Billingsley	7	1	2 00
N. W. Oliver	7	1	2 00
David S. Hogue	7	1	2 00
John E. Wilkes	7	1	2 00
James Ray	7	1	2 00
William Spinks	7	1	2 00
William D. Gaines	7	1	2 00
Moses Cokerell	7	1	2 00
H. S. Haynes	7	1	2 00
F. W. Timmerman	7	1	2 00
Mrs. E. C. Morris	7	1	2 00

ELECTION NOTICE.
We are requested to announce the name of JOHN B. BILBRO as a candidate for reelection in the office of Clerk of the Circuit Court for Macon county.

NEW GOODS.
PORTER & ISBELL invite public attention to their superb stock of Merchandise for the Spring trade. In PRICES, STYLES, AMOUNT, and QUALITY, their stock will sustain the reputation of their predecessors, and maintain a position which challenges competition.

The Ladies are particularly requested to observe the various lines in their department, as special attention is selections, has been given.
May 4, 1854-4f.

TO YOUNG MEN.
P. S.—All agents who engage with us will be assured of the possibility of loss, while the profits derived will be very liberal.

DAQUERREAN GALLERY.
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Call for a Convention.
We propose a convention of Missionary Baptists in East Alabama, to meet at La Fayette, Chambers county, on Friday before the 5th Sabbath in July, to discuss in a dispassionate and christianlike manner, subjects connected with the great temperance reform.

When the following queries, or any others which such Convention may propose having a bearing on the Scriptural discipline of the churches, will be entertained and settled on scripture principles.

Query 1st. Do the Scriptures authorize the vending of intoxicating drinks as a beverage?

2. Do the Scriptures authorize the drinking of such spirits as a beverage?

3. Do the Scriptures authorize members of the Churches of Jesus Christ to frequent grog shops or any other places where intoxicating spirits are vend and drunk by others?

4th. Do the Scriptures authorize or require the churches of Jesus Christ to retain in fellowship their members who are the practitioners of any or all of the above?

5th. What do the Scriptures require of the Churches of Jesus Christ in their treatment towards their members who have been proved to have done these things?

JOHN WOOD, JAMES M. REESSEL,
HUGH CARMICHAEL, JOHN F. BENDIS,
H. WILLIAMS, A. C. A. SIMMONS,
W. HARRINGTON,
Chambers county, Ala., April 24th 1854.

SOUTHERN MARKETS.
In the following scale we give to our readers a statement of the prices of all the leading articles of consumption as those prices range in cities where they feel the greatest interest.

The scale is corrected weekly and the date standing at the head of the scale is the date of the latest quotations. These quotations are generally set down as the prices of the best articles of the kind in market, and as near as we are capable of judging the same quality is quoted in each market.

The scale is made out from the most reliable newspaper reports. N. Orleans Mobile and Montgomery markets, and Charleston for the eastern.

Other markets in the south will be found to vary but little from these.

JUNE 29, 1854.

With cases and single, genuine diamond pointed for sale cheap, at the N. Orleans Drug Store.

Gold Pens! Gold Pens!!
Sign of the Large Bottle.

Fancy articles, Hand Soap, Perfumery, Pomades, Hair preparations, &c., &c.
Sign of the Large Bottle.

PHILOTOGEN, (Riseley), or FEMALE'S FRIEND
for the relief of all the sympathetic disorders attendant on the Menstrual Period, complaints, &c., &c. Sign of the Large Bottle.

MOTHERS' BELIEF, RADWAY'S READY RELIEF, MUSTANG LIVER, &c., &c.
Sign of the Large Bottle.

WOLFE'S Celebrated Schiedan Schnapp will be found in large quantities.
Sign of the Large Bottle.

PICKLES, Table Salt, Catsup, Teas, (Black and young) Yeast Powders, Spices of all kinds, Smoking Tobacco, &c., &c.
Sign of the Large Bottle.

SODA, Biscuit, Crackers, &c., for invalids and those in confinement, will be found in large quantities.
Sign of the Large Bottle.

CASK PORTER, just received at the sign of the Large Bottle.

75 GALLS LAMP OIL, a superior article, for sale.
Sign of the Large Bottle.

Candies! Candies!!
Just received, a fresh supply of all kinds, at the sign of the Large Bottle.

HOUSE & LOT FOR SALE.
In Auburn, Ala.

HAVING removed to Tuskegee, and engaged in the publication of the "South Western Baptist," I am prepared to sell my dwelling house and lot in Auburn at a very reasonable price. The lot contains some three and a half acres of ground in a good state of cultivation, and situated upon the south side of the Railroad upon a handsome eminence overlooking the town.

Upon the premises are a good well of water, a comfortable frame dwelling, with four rooms, a kitchen, negro house, and other necessary out buildings. The whole are in good repair and most desirable. The whole are in good repair and most desirable. The whole are in good repair and most desirable.

It is situated in a choice neighborhood, convenient to the churches, schools and business houses of the town and is as healthy a location as can be found. This contains many advantages both for comfort and convenience. Persons wishing to purchase are invited to call upon ABRAHAM P. WATT of Auburn who will show the premises and represent me in a sale.

JAMES M. WATT,
Tuskegee, Ala., June 15, 1854.

HOWARD COLLEGE,
MARION, ALABAMA.

The friends and patrons of Howard College are respectfully invited to attend its Anniversary Exhibitions. The exercises will occur in the following order:

1. Commencement Sermon, on Sabbath, June 25.

2. Examination on June 26th, 27th, and 28th.

3. Junior Exhibition, Tuesday evening, June 27.

4. Anniversary of Literary Societies, Wednesday evening, June 28.

5. Commencement, Thursday morning, June 29.

6. Oration before the Society of Alumni on Thursday afternoon, June 29.

Special attention is invited to the dates of the notice as an error occurs in the calendar of the College, published on the back of the last catalogue.

The following gentlemen have been invited to attend as a committee of examination:

H. J. PHELPS, Rev. F. H. LEWIS,
B. P. PERRY, Rev. M. BURNES,
P. KING, Esq., Dr. J. T. BARNES,
Rev. J. WALKER, Dr. J. C. FORTZ,
M. RANSLEY, Dr. D. D. ROBERTSON,
M. J. MOORE, Gen. C. ROBERTSON.

MURTON R. BRASSFIELD, Esq.
Address to Theological Students, by Rev. Joseph Walker, Sabbath evening, July 25th.

H. TALBIRD, Pres.

NOTICE.
BIBLES & TESTAMENTS can be obtained from the Depository of the Alabama Baptist Bible Society.

Montgomery, care of I. T. Tichenor.
Wetumpka, " " J. C. Williams.
Selma, " " McJannet & Prestidge.
Gainesville, " " Wm. Howard.

Mother's Relief, Moffatt's Medicines, Mustang Liment, R. R. Relief, Cherry Pectoral, Sarsaparilla, Sassafras, &c., &c.
Balm Wm. Cherry, Throat's Extract, and various other Patent Medicines will be found at L. GRASD & JONES Drug Store, Sign of the Large Bottle.

March 23-45.

A. C. MCINTYRE, DAGUERREAN GALLERY.
Of Montgomery, Ala.

BEGGS leave to announce to the citizens of Tuskegee, and vicinity that he is fitting up a SKY LIGHT GALLERY, over the store of Messrs GONN & ADAMS, where in a few days he will be prepared to furnish Daguerreotype Licenses in the most beautiful style of the ART. A beautiful assortment of frames and cases on hand of every style, also a fine assortment of Jewelry for Daguerreotypes, Lockets, Brooches, &c., &c.

SCHOOL.

MRS. WM. REED will resume her school on the 1st of July in August next, in the large and comfortable room, formerly occupied by Mr. Douglas, as a school room and recently moved to a pleasant and retired location on her own lot. Thankful for past patronage, Mrs. R. hopes by renewed exertions to merit a continuance of favor; and assures those who may entrust their children to her care, that she will give her undivided attention to their moral and intellectual cultivation.

TERMS FOR 20th session of 20 weeks.
First Class—Spelling, reading, writing, primary geography and arithmetic, \$8 50.
Second Class—Geography, Arithmetic, English Grammar, Natural History, Dictionary, and Composition, \$12 50.
Third Class—Natural and Moral Philosophy, Evidence of Christianity, Botany, Myology, Chemistry, Rhetoric and Astronomy, \$15 00.

Fifty cents will be charged each scholar per session to defray incidental expenses.

Young Ladies from a distance can get board with teacher.

Tuskegee, June 28, 1854-4f.

POETRY.

REST IN HEAVEN.

AFFECTIONATELY INSCRIBED TO S. A. J. READ.
My rest is in heaven, my rest is not here,
Then why should I murmur at trials severe;
Be tranquil my spirit, the worst that can come,
But shortens my journey, and hastens me home.

It is not for me to be seeking my bliss,
Go staying my hopes in a region like this;
I seek for a city not builded with hands,
And its glorious temple eternally stands.

Afflictions may try me, they cannot destroy,
One vision of heaven turns all into joy;
The bitterest tear that flows from my eyes,
But sweetens my hope of a home in the skies.

Though trouble and danger my progress oppose,
They will only make heaven more bright at the close;
Come joy or come sorrow, whatever befall,
One moment in glory will make up for all.

A scrip on my back and a staff in my hand;
I'll march on in haste through an enemy's land;
The road may be rough, but cannot be long,
I'll smoothe it with hope, and cheer it with song.
—Religious Herald. M. A. S.

Consistency of Baptists!

At a late meeting of the American Baptist Home Mission Society, Rev. H. C. Fish, made a speech in connection with the report on the Grand Ligne Mission.

He said that the Catholics could find no inconsistency in the Baptists. Their doctrine and their practice agreed. The Catholics admit this. In illustration of this point he proceeded to read the following quotation from "A Doctrinal and Scriptural Catechism," by S. Keenan, approved by Archbishop Hughes, of New York:

"Question. Can Protestants prove to Baptists that the baptism of infants is good and useful?"

Answer. No, they cannot, because, according to Protestant principles, such baptism is useless.

Ques. Why do they say this?"

Ans. One of the Protestant principles is, that no human being can be justified except by an act of faith in Jesus Christ; but no infant is capable of making this act of faith, therefore, upon Protestant principles, the baptism of infants is useless.

Ques. Can you draw the same consequence from any other principle?"

Ans. Yes; their first principle is that nothing is to be practiced which is not authorized by Scriptural example; but no one infant was baptized; therefore, Protestants should reject on their own principles, infant baptism as an unscriptural practice.

Ques. How do Baptists treat other Protestants?"

Ans. They boast that the Scripture is evidently for Baptist practice; that other Protestants hold traditional doctrines like the Catholics. They quote Matt. chap. 23: "Go teach all nations, baptizing them," from which they say it is clear that teaching should go before baptism; hence they conclude that as infants cannot be taught, so neither should they be baptized, until they are capable of teaching or instruction.

Ques. What do they make of Mark 16: "He who believeth and is baptized shall be saved?"

Ans. They say it is evident that belief or faith must precede baptism; but, they add, children or infants are not capable of believing, therefore, neither are they capable of being baptized.

Ques. What can Protestants reply to this Baptist reasoning?"

Ans. They may give these passages another meaning, but they can never prove that their interpretation is better than that of the Baptists, because they themselves give every one a right to interpret Scripture.

Ques. How do Catholics prove that infants ought to be baptized?"

Ans. Not from Scripture alone, which is not clear on this subject, but from Scripture illustrated by the constant tradition of the Church.

Ques. Can Protestants use this triumphant argument of tradition against the Baptists?"

Ans. No; they have no right to use it in this matter, where it would serve them, since they reject it in every question where it is opposed to their novel and lately invented doctrines. — Journal & Messenger.

Don't Pay Your Minister.

Don't pay your minister. I don't now, but I used to. Learn a lesson from me, all ye generous parishioners. I paid and overpaid my minister once, and I can't begin to tell what he came to. A rusty and an humble heart always go together. Brothers, you never knew it to fail. Mean clothes, an unfilled pocket, a failing heart, and the graves of a lowly mind, are inseparable; and if you want serious tried with fire, if you have discourses full of the pride of great thoughts, keep your minister low; but if you love him, and can't stand it, let him pay him, why then pay him: I O, I know you, I care how you do it. Let that salary come in prompt little dribs and drabs, and don't say anything about it beforehand; if you do, your minister will know what a day or a week will bring forth, and he'll thank God and take comfort before the time. Yes, he'll go a little about his blessings. And his wife, too, happy soul, will give up her economy, and where then will be that beautiful embellishment of the pastor's home? If you hint that you have any idea of paying up, ten chances to one, she'll forget to make new tea of the old grounds. And that basket of herbs, that has stood the storms of seven winters, and finally become cocked, will be walked up stairs. And the little feet in the paragon will walk into church all covered with gay muslin, and the

dear little baby, three years old will hold up her feet and look at her little red shoes while father's preaching. So, don't let father and mother, or any of the children, get an inkling of the step you are about to take. If your pale, toiling minister looks as if he'd like his salary, anticipate his petition, and tell him there is nothing like the clerical profession to abase pride and exalt humanity. Then, for fear that flesh and spirit will fail, and give out altogether in the operation, cheer him up a little by paying him a little. — National Era.

Missionary Intelligence.

We take the following extracts from private letters just received from Mr. Ingalls, in Burma:

RANGOON, Feb. 9, 1854.
My Dear Bro. Beecher;

A wide field is now open, and ripe for the harvest. The recent war has done much to humble the proud Burmans; their temple and idols have been cast down—their ruin has been complete.—This was once the strong hold of idolatry. Back of the city is the great Pagoda, one of the proudest exhibitions of Buddhism in the empire. Formerly, every road that led to it was lined with temples; but now nothing but shapeless masses of brick remain. The new city, now being laid out, will be the finest in the East, if not in the world. It is being laid out in squares and house-lots, 100 feet by 115 feet, are being sold.—Some of these lots have sold for 9000 rupees. One of these lots, in the best location, has been given for a mission chapel, and also a small one, 50 by 40. This lot is worth from 6000 to 8000 rupees, or \$4000; and another for a mission house is given at the price of 2156 rupees, which the Mission must pay. Then we must put up buildings. The chapel will be of brick, and fire-proof. The house, if not of brick, must be of wood, with a tiled roof. In addition to these buildings, we must have our zayat and school-houses. Consequently we must have funds, and, for the present, we must look to you in our native land.—You have sent us to make war, (in obedience to Christ's command,) and you must sustain us.

Seventy Burmans have been baptized in Rangoon since July last, and hundreds of Karens. Brother Kincaid has gone up to Prome, to lift a standard there. — N. Y. Recorder.

Value of Religious Books.

"It pleased God," said Richard Baxter, "that a poor pedlar came to the door that had bibles, and some good books, and my father bought of him Dr. Sibbe's Bruised Reed. This I read, and found it suited to my taste and seasonably sent to me. After this we had a servant that had a little piece of Mr. Perkins' work on repentance, and the reading of that did further inform and confirm me, and thus, without any means, but books, was God pleased to make me for himself." Doddridge borrowed the works of Baxter, the practical writings of the earlier divines of the seventeenth century, which he read often and carefully, and with much spiritual benefit.

"The Rise and Progress of Religion in the Soul," from the pen of Doddridge, which contains solemn appeals characterized by the spirit and earnestness of Baxter, led Wilberforce to seek for pardon through a Redeemer while the "practical view of Christianity" by that eminent philanthropist, was the instrument employed by the Holy Spirit to lead the Rev. Leigh Richmond to repentance; and who can calculate the numbers that have been safely guided to the rest of the righteous by the Dairyman's Daughter, and the Young Cottager (Jubilee Memorial of the London Religious Tract Society.) The influence that the church is bound to exert, is not merely a present but a posthumous influence, and in what better way can this be done than through the press? If we hide the talent in a napkin we do so at our own peril. — Ez.

After Grace, Glory.

"The Lord will give grace and glory." — Psalm 111:9.

O, happy day, when this toilsome warfare will all be ended, Jordan crossed, Canaan entered, the legion enemies of the wilderness no longer dreaded; sorrow, sighing, death, and worst of all, sin, no more to be felt or feared.

Here is the terminating link in the golden chain of the everlasting covenant. It began with grace; it ends with glory. It began with sovereign grace in a by-past eternity, and no link will be wanting till the ransomed spirit be presented faultless before the throne.

Grace and glory! If the earnest sweet, what must be the reality? If the wilderness land contain such rich provision, what must be the glories of the eternal banquet-house? O, my soul, make sure of this interest in the one, as the blessed prelude to the other.

Having access by faith into this grace, thou canst "rejoice in the hope of the glory of God," for whom he justifies, them he also glorifies. Has grace begun in thee? Canst thou mark—though it should be but the drops of the incipient rill which is to terminate in such an ocean—the tiny grains which are to accumulate and issue in such an "exceeding weight of glory?" Delay not the momentous question. The day of offered grace is on the wing, its hours are fast numbering; and "no grace, no glory."

Remember this word with thy heart, upon which thou hast leaned so long. — Zion's Advocate.

SAFE REASONING.—"If you are not afraid of God, I am afraid of you," said a stranger, as he passed a counting room on the Sabbath and saw it open.

The next day he refused to sell his produce to the Sabbath breaker on any condition. He said, "I have three months the Sabbath maker was bankrupt."

Condensed History of Steam.

About 280 years B. C. Hero of Alexandria formed a toy which exhibited some of the powers of steam, and was moved by its power.

Three sisters, daughters of a Methodist minister living at Eldorado, Kentucky, and aged 19, 17 and 9 years were buried to death from cholera on Monday the 22d ult. This heart-rending scene shows the impotency of using so dangerous a fluid for lights.

The cholera has made its appearance in New York, Nashville, Vicksburg, Millidgeville and elsewhere.

The Artesian Well at Charleston, S. C., is now about 1150 feet deep and tubed to the depth of 1146 feet.—It is still to go deeper.

There have been better to empty than filled with or folks' money.

Want of Courage.

A great deal of talent is lost to the world for the want of a little courage. Every day sends to their graves a number of obscure men who have only remained in obscurity, because their timidity has prevented them from making the first effort, and who, if they could have been induced to begin, would, in all probability, have gone great lengths in the career of fame. The fact is, that in order to do anything in this world, that is worth doing, we must stand shivering on the brink, and think of the cold and danger, but jump in and scramble as we can. It will not do to be perpetually calculating risks, and adjusting nice chances. It did very well before the flood, when a man could consult his friend upon a publication for a hundred and fifty years, and then live to see its success for six or seven centuries afterwards; but, at present, a man waits, and doubts, and hesitates, and consults his brother, and his uncle, and his particular friends, till one fine day he finds that he is sixty years of age—that he has lost so much time in consulting first cousins and particular friends, that he has no time left to follow their advice.

There is such little time for over-squeamishness at present, the opportunity so easily slips away, that every period of his life, at which a man chooses to venture if ever, is confined, that it is no bad rule to preach up the necessity, in such instances, of little violence done to feelings, and of efforts made in defiance of strict and sober calculation. — Sidney Smith.

TEMPERANCE.

Ninety-seven ladies in Talladega have petitioned the town Council to shield them from the evils of the liquor traffic in their midst. Such a petition cannot go unheeded, and we shall be deceived if Talladega does not ere long become a strictly temperance town.—Well done ladies!

Auto De Fe.

A novel scene occurred in the streets of Houston on Wednesday night.—Three barrels of whiskey were condemned to be burnt by the Sons of Temperance of this place. The culprits were rolled out and placed on bonfire made of tar and other combustibles, and thus destroyed. The proprietors of the whiskey, Messrs. Smith & Pierce, of the Alabama House, having joined the Sons of Temperance, very wisely turned King Alcohol over to the society, to be dealt with according to its laws; and by these the "hydra-headed monster," was summarily consigned to an ignominious death. — Star.

A STAGGERING QUESTION.—Speaking of the peculiar characteristics of whiskey the Washington Star says, "it never conducted wealth into a man's pocket, happiness to his family, or respectability to his character; therefore whiskey is a non-conductor, and it is best to let it alone." We think it quite as easy to prove whiskey a conductor as a non-conductor. It does conduct wealth out of a man's pocket, unhappiness to his family, and disgrace to his character; therefore whiskey being a conductor, it had better be let alone.—Again: the more whiskey a man drinks the worse he conducts. Whiskey may rightly be said to be a non-conductor to all that is good and a conductor to all that is evil. — Savannah Georgian.

WHEREFORE ALL THIS WASTE?—It is calculated that the cash paid for ardent spirits drunk in the State of New York every year amounts to \$39,420,000, and that an equal amount is paid and lost for pauperism, public and private, and crime, and various casualties occasioned by strong drink, making a total of \$78,840,000 wasted in this State every year. This money would build two such railroads as the New York and Erie Railroad, which cost \$23,560,000, and three such canals as the Erie Canal, which cost \$7,100,000 every year; or it would place a Bible in every destitute family on the globe in seven months. It would give a free common-school education to all the 5,000,000 of children in the United States, costing \$25,000,000; support every minister of the gospel, which at their present salaries would cost \$4,000,000; leaving \$17,000,000 which would support every female missionary and every academy in the land, all our one hundred and twenty-six colleges, every law school, medical school, and theological school, making them all free, and leave enough to support every missionary in foreign lands, and all the schools established by them. Such is the amount of waste for the liquor traffic in New York, which has about one sixth of the entire population of the Union. — American Messenger.

PROHIBITION THE SALE OF ALCOHOLIC LIQUORS.—The citizens of Camden, Wilcox county, Ala. have recently decided by vote, that no spirituous liquors shall be sold in the place, or within a distance from it of two miles.

The town authorities of Tusculum, Ala. have fixed the license for retailing liquors, keeping billiard tables, ten pin alleys and other gaming tables at one thousand dollars.

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A. D. 1450, Anthemius, an architect, arranged several caldrons of water, each covered with the wide bottom of a leather tube, which rose to a narrow top, with pipes extended to the rafters of the adjoining building. A fire was kindled beneath the caldrons, and the house was shaken by the efforts of the steam ascending the tubes. This is the first notice of the power of steam recorded.

In 1543, June 17, Blasco D. Garoy tried a steamboat of 200 tons, with tolerable success, at Barcelona, Spain. It consisted of a caldron of boiling water, and a movable wheel on each side of the ship. It was laid aside as impracticable. A present, however, was made to Garoy.

In 1660, the first railroad was constructed at Newcastle-on-Tyne.

The first idea of steam engines in England was in the Marquis of Worcester's "History of Inventions," A. D. 1663.

In 1710, Newcomen made the first steam engine in England.

In 1718, patents were granted to Savary for the first application of the steam engine.

In 1764, James Watt made the first perfect steam engine in England.

In 1736, Jonathan Hulls set forth the idea of steam navigation.

In 1778, Thomas Paine first proposed this application in America.

In 1781, Marquis Jouffry constructed one on the Saone.

In 1785, two Americans published a work on it.

In 1789, William Symington made a voyage in one on the Forth and Clyde Canal.

In 1802, this experiment was repeated.

In 1782, Ramsey propelled a boat by steam at New York.

In 1787, John Fitch, of Philadelphia, navigated a boat by a steam engine on the Delaware.

In 1763, Robert Fulton first began to apply his attention to steam.

In 1793, Oliver Evans, a native of Philadelphia, constructed a locomotive steam engine to travel on a turnpike road.

The first steam vessel that crossed the Atlantic was the Savannah, in the month of June, 1819, from Charleston to Liverpool. — Hunt's Merchants' Magazine.

MR. SPARKS, the biographer of Washington, is in Washington, collecting materials for his History of the American Revolution. He is the guest of his friend and classmate, OGLE TAYLOR, Esq.

THE SOUTH FEEDING THE NORTH.—Five hundred barrels of green peas were sent from Norfolk to New York on Wednesday 24th. The Norfolk Argus says that from about the 20th June to 20th July, from 2,000 to 2,500 barrels potatoes will be shipped daily from that city to Philadelphia and New York, together with 300 to 500 barrels of cucumbers, musk-mellons, &c.

CHOLERA IN JAMAICA.—Cholera has again appeared in Jamaica. Breaking out this early in the season, there is reason to fear that it will be followed again by dreadful ravages. In Kingston a few fatal cases have occurred.—The country parishes have and are suffering most alarmingly. Scarlet fever has also shown itself in Kingston.

AN extension of the Telegraphic wires, is about being made to Selma, Ala. The Sentinel of the 27th says: "The wire for running the telegraph line by Selma, has been shipped from New York, and is expected here in a few days. As soon as it arrives it is the intention of Mr. Bishop to proceed at once to the putting up the line."

IN view of the approach of our Country's Anniversary, the following reminiscence may not be uninteresting to the readers of the Courier. We quote from Niles' Register of August 2d, 1823:

LOFTY CELEBRATION.—The late anniversary of our independence was celebrated on the top of the famous Table Rock in Pendleton District, S. C. Mr. Wilson, Governor of the State, with his suite, was of the party. The rock is about 1,000 feet high, and very precipitous, yet a brass six pounder was dragged to the top, and the discharges from it were echoed and re-echoed for a great length of time, to the wonder and awe of all present. — Charleston Courier.

STEAM COMMUNICATION WITH THE SANDWICH ISLANDS.—The Alta Californian says steps are being taken to place a steamer on the route between San Francisco and the Sandwich Islands, within a few weeks. Probably a month would be required for a trip out and back, including the stoppage.

A newspaper published in the Chinese language, and printed in Chinese characters, has been started in San Francisco, as the organ of the Celestial population. It is entitled the Gold Hill News, California being known among the Chinese as the Gold Hills.

The revolution in Nicaragua is reported to have resulted in the complete success of the insurgents.

The excitement with reference to the recent troubles at Greytown, had died away. — N. Y. Recorder.

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Business Cards.

D. W. C. PURYEAR,

RESIDENT DENTIST,
TUSKEGEE, ALABAMA.

Work warranted to stand. June 8, 1854

CALS & CO.

Attorneys at Law and Solicitors in Chancery
Will practice in the counties of Barbour, Pike, Macon, and Russell, and in the Supreme Court.

D. M. SEALS, TUSKEGEE, ALA.
April 18, 1854. [15]

CULLEN A. BATTLE,
ATTORNEY AT LAW,
TUSKEGEE, ALA.

Will practice in the various Courts of Macon, Russell, Chambers, Barbour, and Pike counties, and the Supreme Court of Alabama, and the United States District Court at Montgomery. Jan. 1854. 36—ly

N. GACHET,
ATTORNEY AT LAW,
TUSKEGEE, ALA.

Feb. 9th, 1854. 39—ly

HODNETT & HOWARD,
PHYSICIANS & SURGEONS,
TUSKEGEE, ALA.

January 2, 1854. 39

DUPA L LABORATORY.

Dr. COBB & McELHANY,
HAVE associated themselves together for the practice of their Profession. Their office is opposite the "Drug Store," where they have every facility for examining with neatness and dispatch, from a tooth to a full set. They manufacture Black Teeth of any Shade, or color to suit Patients. They are also prepared to get in the very best manner, the celebrated CONTINGENTS Gum on Plating Plate. Particular attention is called to their improved style of filling teeth. A large supply of newly invented instruments, enables them to extract teeth without subjecting the patient to half the pain hitherto incident to such operations.

They would announce to the citizens of Tuskegee, and surrounding country, that their services may be obtained by application through the mail.

G. G. COBB,
F. G. McELHANY,
Attorn. Ala., Feb. 23, 1854.—n41—ly.

A. C. MCINTYRE,
DAGUERREAN GALLERY,
OF Montgomery, Ala.

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

over the store of Messrs GUNN & ADAMS, where in a few days he will be prepared to furnish Daguerreotype Pictures in the most beautiful style of the ART. A beautiful assortment of frames and cases on hand of every style, also a fine assortment of Jewelry for Daguerreotypes, Lockets, Bracelets, Seal Rings, &c.

Carriages and Bicycles made to order and warranted.

Tuskegee, Ala., May 23, 1854.

W. EDWARDS.

SPECIAL NOTICE

The undersigned, having disposed of their entire Stock in Trade, and the goodwill of their business, to Messrs. SHELTON, LAMPORT & CO., would cheerfully and heartily commend them to the confidence and patronage of their friends.

Messrs. Shelton, Lamport & Co. will occupy from the 1st of May next, one of the spacious and elegant main stores, just erected by the American and Foreign Bille Society, No. 115 Nassau Street. They will keep, besides a large stock of School and Miscellaneous Books generally, a complete assortment of Broomcloths, and other articles, including the valuable publications of the American Baptist Publication Society, of the New England Sabbath School Union, and of Messrs. Gould & Lincoln of Boston.

The students of the late firm of L. C. & Co. will be settled by Mr. Colby, at the store of the new firm. Persons having unsettled accounts, will confer favor by presenting the same at once for adjustment.

Particular attention will be paid by S. L. C. to supplying Sunday Schools with Libraries.

LEWIS COLBY & CO.
New York, April 11, 1854. 43

LIVERY & SALE STABLE.

THE subscribers having purchased the stable and harness of E. P. Clark in the Livery Stable and Harness, Live to Charles, would solicit a share of the patronage of the public in their line. Their Omnibus will always be found at Charles on the arrival of the cars, both day and night, and in connection with the Eastern Stage Line.

Passengers can always find convenience from the stable to any part of the country, either by horseback, in buggy or carriage. The public generally are invited to give a call whenever they need anything in our line, and we will please to wait on them.

Young Ladies connected with the college will be charged say half price.

POND & LONG,
Tuskegee, May 18, 1854. 43

NOTICE.

FILES & TESTAMENTS can be obtained from the Depository of the Alabama Baptist Bible Society.

Montgomery, care of J. T. Tichenor,
Wilmington,
Baltimore & Frederick
Gaithersburg,
Wm. Holmes.

Mother's Relief, Moffat's Medicine, &c.

Remedy brought by the People, but containing no opium, and is not addictive to the system, except in moderate use.

Materials for the Union can always be obtained in Tuskegee, on reasonable terms yet it is especially recommended that People be furnished from parts of A.

Arson, or Brown Lard, and Black Muslin, are now around the neck. No new ribbons are made.

All the Dressing must be made perfectly plain without buttons, ornaments, or any thing to go without.

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

Dresses brought by the People, but containing no opium, and is not addictive to the system, except in moderate use.

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Judson Female Institute,

MARION, PERRY COUNTY, ALA.

Number of students last session, two hundred and five—from Alabama, Mississippi, Georgia, Florida, Arkansas and Texas.

The Faculty consists of the Principal, Prof. MILO P. JEWETT, with thirteen Professors. Teachers and other officers, associated with him in conducting the last term.

This Institution has entered on its fifteenth year of uninterrupted and increasing popularity, and is now the oldest Female Seminary and the largest, in the South, under the direction of the same Principal.

It is located in an elevated, broken, dry and healthy region, removed from any river, creek, or swamp. Sickness among the teachers and pupils is almost entirely unknown. Young ladies coming from various parts of Alabama and the neighboring States in feeble health, there acquire firm health, flesh, color and vigor, often to the astonishment of parents and friends.

A Railroad is now in progress, and will speedily be completed, connecting Marion with the Alabama river on the east, and with the Mobile and Ohio Railroad on the west, thus bringing the Judson within a few hours' ride of Mobile.

The REGULAR COURSE OF STUDY prescribed for those who aspire to the honors of graduation is elevated and extensive, the Trustees being desirous to make thorough and liberal scholars.