

South Western Baptist.

ELDER SAMUEL HENDERSON, EDITOR.

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DEVOTED TO RELIGION, TEMPERANCE, EDUCATION & C

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TUSKEGEE, ALABAMA, THURSDAY, DECEMBER 13, 1855.

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SELECTIONS.

The Baptist Churches.

NOTES ON THEIR PRINCIPLES AND PRACTICE.

It will, however, be said, supposing this to be so, we have nothing to do for ministerial education, and we must leave the ministry in the hands of men who are unable to instruct an intelligent audience. We shall have none but ignorant, people to hear us, and the cause of Christ will sink into contempt.

To this objection we reply.

1. It is by no means to be taken for granted that God calls by his grace none but ignorant and imbecile men. He requires the labor of all, learned and unlearned, wise and unwise, and he makes some of all ranks the heirs of salvation. If all men of consistent piety, who were also apt to teach, felt their obligations to labor for God in the ministry, the proportion of able and educated ministers would be greater than it is at present. The ablest and most learned man among us, a most devoted pastor, and an author whose writings take their place among the noblest productions of consecrated genius whose services have been eagerly sought for by a dozen literary and theological institutions, was called to the ministry from the bar. One of the most distinguished Judges of one of our Southern States is also a minister of the gospel, who, while the professional duties of the week are closed, dispenses on the Sabbath the word of eternal life to his perishing fellow-men.

2. We should pay special attention to the education of our children. If we have but little to give them, it is vastly better to spend that little in intellectual cultivation, than to hoard it up, and leave it to them after our death. The father of Daniel Webster, though a poor man, gave to his son all the advantages of education in his power. The result is known to the world, and a century will elapse before it is forgotten. Suppose he had hoarded up the few hundred dollars which this education cost, and left it to him by will, neither the father nor son might ever have been heard of beyond a limited neighborhood in New-Hampshire. We are bound to bring up our children for God, and therefore we are under obligation to confer upon them every advantage which will render them useful in his service.

We should pray not only for their conversion, but for their usefulness in the cause of Christ. Let God who endows gifts, and He it is who confers the disposition to use those gifts for the benefit of his church. We should, by precept and example, teach our children the worthlessness of a subsidiary honor, of the wealth that perishes, and indeed of everything else but the favor of God. Were we to do this, we should find them by multitudes pressing into the ministry, and willing to surrender the hope of earthly distinction for the blessing which God bestows upon those who serve Him faithfully in the gospel of his Son.

3. Ministers of the gospel have here a special duty to perform. By calling out and cultivating refined and different talent, they might turn the attention of multitudes to their duty in this respect. But this is not all. Of those who may be in various degrees, be useful in ministerial labor, but a few may, perhaps, be found, who have the means or opportunity for entering upon a protracted course of education. Others with decided talent for addressing men, have no disposition or ability for abstract study. They may be driven through it, but they derive from it but very small benefit. The gifts and callings of God are without repentance. When God has designed a man for one kind of work, we can neither read him successful in another, by any course of training. These plain truths should be always borne in mind, in all the efforts we make for the improvement of others.

But what may a minister do for such persons as he finds endowed with means of usefulness, but who are, for various reasons, unable to pursue a protracted course of study? He may do for them what will be of inestimable value. He may direct them to the reading of the best books. He may spend an hour with them, once or twice a week, to ascertain their progress, and aid them in their difficulties. He may teach them how to study the Word of God. He may instruct them in the art of making a sermon. He may teach them how to make a skeleton of a discourse, and criticize their skeletons for them. He may send them to proper preaching places, and go with them to observe their manner of address. He may show them their faults, and teach them the manner in which they may be corrected. He may take them with him to visit the sick and afflicted, to attend funerals, and send them to take the lead in conference meetings. And, while doing this, he may give them the results of his own experience, and the benefit of his own mistakes and failures. No one can tell the advantage of such a course as this to a young man who has a talent for the ministry, and can avail himself of no other resources.—If our ministers had always two or

three young men in this sort of training, our ministry would be immeasurably increased in number, and improved in quality. Dr. Stillman, Dr. Baldwin, and Dr. Staughton and Dr. Chaplin, in this manner were the means, before any Institutions were established, of doing immense service to the rising ministry. Nor would the advantage be all on one side. Much of a minister's duty might profitably be devolved on such temporary assistants. He might fill his whole vicinity with Sabbath schools, Bible classes and preaching places, which would add greatly to the power of his church, and bring home many sons to glory. To assist the studies of others would also add greatly to his own stores of knowledge. He would be stimulated to study more intently himself, and would enrich his own mind fully as much as he would enrich the minds of others. Let our brethren who have enjoyed the advantages of higher education, ask themselves whether they have not a duty of this nature to discharge to their younger brethren. A general effort of this kind would be of invaluable benefit to our churches.

Again, there are others whose tastes, abilities and opportunities point to the acquisition of more extended education. When this is granted in the providence of God, a man must have but small knowledge of himself, if he does not improve himself to the utmost. We have colleges and theological schools in abundance, where he may enjoy every advantage for study. These present opportunities for improvement and cultivation, of which, if he do not avail himself, he must have a reason which will justify himself at the bar of God. But let him remember that these cannot make him a minister of Jesus Christ. They confer none of the qualifications which Christ has required.—They are merely accessories which may give increased efficiency to the essential qualifications. But if he change the accessory into the principal he may be a good lecturer, an eloquent orator, or a neat essayist, yet he will not be a good minister of Jesus Christ.

I may, perhaps, be permitted to say a word respecting our Theological Seminaries. They are all fashioned after the same model, the Seminary at Andover. This is an excellent institution, but it is no heresy to say, that it is not probably perfect, or if perfect for Congregationalists, that it is not of necessity perfect for Baptists. Our view of the ministry and the conditions of our denomination, are not those of Congregationalists. Would it not be worth while for some one to take up this whole subject and examine it anew, and show what is needed in order to render these institutions far more effective, by adapting them to our own wants and our own peculiar exigencies? At present, the number of young men whom they educate, in comparison with our needs, is but a drop in the bucket, while the expense to the denomination of each graduate is very great. Could they not be so arranged that they could not so arrange their instruction as to render it serviceable to men of different degrees of preparation? Instead of educating eight, ten, or twelve, annually, could they not educate fifty or a hundred? With due attention to learning, could they not also labor to make preachers—men of popular address, capable of "thinking on their legs," and able to move an audience by solemn, earnest, stirring and persuasive address? Our present means for educating ministers, are certainly not so successful as to preclude the inquiry whether they might not be rendered, with the same expense, vastly more efficient. Is it not worth while to ask two very simple questions, first, what do we the Baptists of the United States, really need? and secondly, by what means may our needs be best supplied? I shall not pretend to answer these questions, but I say that he who will answer them successfully, will do a great service to the denomination.

If, then, it be said that these views are opposed to an educated ministry, we reply:

1. Is it opposition to an educated ministry, to affirm that every man whom God calls to the ministry should cultivate himself, just so far as God has given him the opportunity? Is it opposition to an educated ministry, to urge every minister to labor to improve to the utmost his younger brethren, in whom he receives gifts for usefulness? Is it opposition to an educated ministry, to labor to improve the hundred instead of only the ten? All that we propose is this, that every one be encouraged to enter upon this work who possesses the qualifications which the New Testament has established, and that every one who enters upon this work be urged and aided to give himself all the means of improvement which the providence of God places in his power.

2. If it be said that the Apostle Paul urges Timothy and Titus to give attention to doctrine, or learning, or study, we answer, very good, we do the same. He advises those who have devoted themselves to the ministry to improve themselves to the utmost. We

urge this as strongly as he has done it. A man would never be apt to teach who did otherwise. This is, however, a very different thing from prescribing any amount of classical learning as a necessary qualification in a candidate for the ministry. Horace, Virgil, Homer, Eschylus, and Euclid, were as well known to the Apostle as to us. But does he make the study of these authors a prerequisite to admission to the work of preaching the gospel of regeneration? We say, let every one improve himself as far as God gives the opportunity, but we dare not prescribe any qualification for the ministry which inspiration has not prescribed.

3. Which has the appearance of opposition to an educated ministry, an effort to educate the whole ministry so far as it is practicable, or an effort to educate some twenty or thirty a year, and leave the thousand unprovided with any means of cultivation? Do not the multitudes whose advantages have been small, need our aid in this respect more than those who have already received the advantages of a liberal education? While we provide for the one class, shall the larger class be wholly neglected? If education is good for a part, is it not good for the whole ministry?

4. But in this respect, there need be no controversy or unkindness. If some consider it their duty to labor for the good of the few, they surely cannot be grieved with us, if we desire to labor for the many. If some men labor for colleges, they surely should not disparage the motives of those who labor for common schools and academies, without which colleges themselves could not exist. So while some are laboring for seminaries, as it is said, "of a high order," they will, of course, look kindly on those who desire to introduce to the ministry every one whom God has called, and to give to every one all the advantages which God has placed in our power.—N. Y. Examiner.

Amittions Mysterious.

Bereavements are often regarded as the most trying mysteries of life.—"Show me wherefore thou contendest with me," said a holy sufferer of old. It is a hard question, which none but God can answer. But while there are many other answers to it which our peculiar circumstances, under the light of the word, may suggest, there is one always at hand. It is found in these words "Seek ye my face." Do we ever seek God's face with the holy earnestness and importunity which are necessary to make prayer fully effectual except under the pressure of affliction, the spur of some inward anguish, or the terror of some apprehended evil?

Let the Christian review his life.—Can he remember any time when he "reared a great while before it was day and prayed?" when he "went out into a solitary place and prayed?" when he "fell on his face and prayed?" when "being in an agony, he prayed the more earnestly?" when he "spent the whole night in prayer to God?" when he "poured out supplications and prayers with strong crying and tears to Him who was able to save him from death?" Can he recall any such season? When was it attained? Was it when he had a healthy body, a full purse, a happy home, a clear reputation, a prosperous business? We think we can answer for him. No. It was when clouds gathered thick and heavily over his path; when the shadow of death hung over his tabernacle; when pining sickness threatened to cut him off in the midst of his days; when the most sacred fountains of human love and happiness seemed to be poisoned; when men "laid to his charge things which he knew not; when, in a word, the frown of God seemed to make every thing go against him." Then only was it that he stirred up himself to lay hold upon Him who "turneth the shadow of death into the morning." Amos 8:10. It is in deep humiliation and earnest prayer that we reach the nearest conformity to a suffering and interceding Redeemer.—Am. Messenger.

A Bow Drawn at a Venture.

Ahab, in defiance of Micah's warning from the mouth of the Lord, went up to Ramoth Gilead to battle. To guard against danger as much as possible, he designed himself as a common soldier, having, and doubtless expecting, thereby to put the prophet to shame, when he should return in triumph to Samaria. The disguise was so perfect, that he could not be distinguished by the Syrian captains, who eagerly sought to capture or slay him. But they knew he was there. And "a certain man drew a bow at a venture, and smote him between the joints of the harness," or breastplate, which he wore, and he died of the wound, in the midst of the battle.

Here we must carefully distinguish between him who drew the bow, and him who directed the fatal arrow to the mark. A hair's-breadth, one side or the other, might have blunted the point. So far as the agent, the soldier, was concerned, it was literally "at a venture." In singling out Ahab, he did not know him from any other man in his great army. There was a possibility that it might be the King of Israel, and that the arrow might wound or slay him—that was all.

But with God there was nothing more at a venture—nothing more accidental—than in the drawing of the world, or the creation of the stars. He intended that Ahab should be slain in that battle. He ordered every movement to that end. He selected the soldier who should be his executioner; directed his eye at that moment to the right man; nerved his arm to draw the bow, and sped the arrow to the mark. This is but a single example, though

such men as had the confidence of the Church, and had approved themselves sincere and energetic champions of the faith delivered to the saints. The Sunday is to be conducted by eight professors; those appointed already, are known to us as men of signal piety and sound erudition; and while we are filled with joy and gratitude for the unexpected deliverance, we look forward with great hope and expectation to the harvest which will spring up from the teaching and labors of an enlightened and devoted clergy.

The Perpetuity of the Gospel.

And in the next place, do we not see in the very existence of Christianity, amid all those dark and overshadowing superstitions, an evidence of the presence of God? The gospel has been the creation and the care of the living God, or must have been extinguished long ago. All elements have assailed it—all forms have tried to overshadow it—but it has emerged not only existing, but triumphant, from them all, and proved that it is linked with the throne, overshadowed by the presence, inspired by the truth, and protected by the power of God himself. And every one of these triumphs of the gospel is surely a fore-augury and a fore-carnest that it will eventually triumph. A religion that has survived so much is surely not destined to perish: a book that has emerged from so many dread collisions is surely not a book that is to be ultimately destroyed. What the gospel has done is a pledge and presentiment of what the gospel will do. Its existence to-day is the strongest proof that it will last while the sun and moon endure. Every prophet says so; every history indicates that it will be so, and every fact that is occurring around us, the folly of its opponents and the wisdom of its friends, speech and silence—is giving token of its rapid and approaching triumph. The crescent wanes, and the cry of the Mu zzin becomes fainter—the cimeter is less appealed to—the cross is ceasing to light the fire for the consumption of the widow, and the China-woman refuses to leave her babe to perish in the streets of Peking. The Indian objects to drag the sanguinary chariot of Jaggernaut over the bleeding remains of his fellow-creatures, and the Hindoo mother no longer casts the infant that she bore into the waters of the Ganges. The altars of paganism crumble, the lights in the temple of superstition are being extinguished one by one, and the first dawn begins to overspread the distant lands of the world, of that emerging "Sun," which shall soon arise with "healing in his wings," assume his nuptial throne, and cover the whole earth with that glory that never shall be diminished. The Thames and the Tiber, the Danube and the Rhone, among the waters of Europe, shall soon call on the Ganges, the Euphrates, and Nile in the East, and both joined by the Ohio, the Missouri, and Mississippi, the great rivers of America, in the far West, shall meet and mingle; and the praise of the Lord shall arise as the voice of many waters, and the wide world shall be covered with the knowledge of him, as the waters cover the channels of the great deep. All that God has proclaimed to be fulfilled has been fulfilled; all that God has said is to be fulfilled in the future will be fulfilled; all shall bless him and shall be blessed in him.—Cumming's Lectures on Daniel.

In Bethlehem, Ct., during the ministry of Dr. Bellamy, in 1740, a Sunday school was established which was continued without interruption to the present day during a period of 115 years. About the middle of last century, Ludwig Thacker opened a Sunday school in Ephrata, Penn., which he continued for more than thirty years. Bishop Asbury, the senior bishop of the Methodist Episcopal Church in the United States, and the most efficient pioneer of that denominational system, it is said, organized a school of this kind in Hanover, Va., in 1793. Another was established in Philadelphia, 1791. In the same year, by the influence of Samuel Slater, who first introduced machinery into this country for the manufacture of cotton, a Sunday school was established in Pawtucket, R. I., by Mr. Collier, then a student in Brown University.

From beginnings like these, some of them one hundred, and others fifty years before Mr. Raikes' time, these Sabbath institutions began to spring up. Since then they have multiplied all over the country; and now a church without a Sabbath school would be regarded as wanting in the fundamental elements for prosperous organization, as a religious body.

We have been greatly impressed with some facts lately verified, showing how that at the very beginning of the Protestant Reformation in Germany, there was adopted a system of Sabbath schools, in nearly all their essential features, the same as in our regular Sabbath schools of the present day. These facts have been drawn from original sources, by Dr. Sears, the able successor to Dr. Wayland, in the Presidency of Brown University. They appear in his life of Martin Luther, a work which we regard as superior to any ever published in English, for per-

fect authenticity. As early as in 1527, only ten years after the beginning of the Reformation, and 328 years ago, Luther "laid the foundation of the magnificent organization of schools, which Germany owed so much of her present fame." At the same time, he regularly established for exercises in the Bible Catechism, singing and worship, better adapted to the capacities of youth, than the public religious instructions of the papist. In reviewing the abundant evidence which Dr. Sears has collected on this subject, he remarks, that "it will appear that the 19th century has made less advance than is commonly supposed upon the 16th, in respect to the religious education of the young. In respect to books and organizations there is a difference; in respect to the thing itself, the object sought, the comparison would not be creditable to the Reformer."

The First Sunday Schools.

The following is copied from the Southern Baptist:

In a considerable number of our exchange papers, both North and South, we have noticed for some weeks back certain statements going the rounds which need some correction. In the Baptist papers of the New England and Middle States, we have observed the statement often repeated, that the first Sabbath school in New England was established through the agency of the family of the late venerable Dr. Sharp. From the Southern Times an account has been very extensively copied concerning the missionary Sabbath schools established by the Wesleys in Savannah, in 1737, with the declaration added, "surely this was the first Sunday school in the world." Other very interesting narratives have appeared, especially in reference to the Sabbath schools established by the celebrated Oberlin, in the Ban de la Roche, in France, and in some of these accounts, the assumption is made that these were the first instances of Sabbath schools known in modern times. It is with no propensity for criticism that we have judged it proper to set right, or to their priority or other relationship to our modern school system. But having for many years been deeply interested in the cause, we have made it a point to collect and authenticate all the information that could be elicited on this subject; and from the accounts which we have verified, we abridge and offer the following facts:

It is far from being true, that the agency of the Sabbath-schools was first thought of when the general movement began under the impulse given it by Robert Raikes in 1785. More than a century before that noble philanthropist began his public movement for the youth of England, several Sabbath schools were begun by the pious founders of our American colonies. The records of the Pilgrim church first under the care of John Robinson, show that as early as 1680—one hundred and three years before Mr. Raikes' movement, a Sabbath school was established in connection with the Plymouth settlers. The vote of the church was in these words, "that the deacons be requested to assist the minister in teaching the children during the intermission on the Sabbath." This, so far as we know, was the first Sabbath school in America.

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Religious Character of Randolph.

The following letter, addressed to his half brother, the Hon. St. George Tucker, on the death of his eldest son, was recently found by Judge Tucker of Virginia, among the private papers of his father, and by the consent of the family, was published in the Washington Union.

"Did you ever read Bishop Butler's Analogy? If not, I will send it to you. Have you read the Book? What I say upon this subject I not only believe, but I know to be true—that the Bible, studied with an humble and contrite heart, never yet failed to do its work, even with those who from idiosyncrasy or disordered minds have conceived that they were cut off from its promise of a life to come.

"Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you." This was my only support and stay during years of misery and darkness; and just as I had begun to despair, after more than ten years of penitence and prayer, it pleased God to enable me see the truth, to which until then my eyes had been sealed. To this vouchsafement I have made the most ungrateful returns. But I would not give up my slender portion of the price paid for our redemption—yes, my brother, our redemption—the reason of sinners—of all who do not hug their chains, and refuse to come out from the house of bondage: I say that I would not exchange my little portion in the Son of David for the power and glory of the Parthian or Roman empires, as described by Milton in the temptation of our Lord and Saviour;—not for all with which the enemy tempted the savior of man.

"This is the secret of the change of my spirits, which all who know me must have observed within a few years past. After years spent in humble and contrite entreaty that the tremendous sacrifice on Mount Calvary might not have been in vain for me—the chiefest of sinners—it pleased God to speak His peace into my heart—that peace of God which passeth all understanding to them that know it not, and even to them that do. And although I have now, as then, to reproach myself with time mispent and faculties unemployed; although my condition has on more than one occasion resembled that of him who, having the evil spirit cast out, was taken possession of by seven other spirits more wicked than the first; and the first also, yet I trust that they too, by the power and mercy of God may be; if they are not, vanquished.

"The existence of atheism has been denied; but I was an honest one. Hume began, Hobbes finished me. I read Spinoza and all the tribe. Surely I fell by no ignoble hand. And the very man (—) who gave me Hume's 'Essays upon Human Nature' to read; administered 'Beattie upon Truth' as the antidote! Venice treacle against arsenic and the essential oil of bitter almonds, a bread and milk poultice for the bite of the cobra capel!"

"Had I remained a successful political leader, I might never have been a Christian. But it pleased God that my pride should be mortified; that by death and desertion I should lose my friends; that

The death of Tudor finished my humiliation. I had tried all things but the refuge to Christ; and to that with parental stripes, I was driven.

Reformation.—Redemption is an everlasting theme. None has told us the half of its wonders. Its heights are beyond the reach of created intellects. Its depths cannot be sounded by man or angel. It is too broad to be comprehended by any human soul. In quest of its objects it goes so far on as to surprise the redeemed in a vision. The songs of the upper realm have been becoming more and more numerous ever since the work of saving men by Jesus Christ was begun. This theme will never fade on the mind of saint or angel in glory.

"I am a believer, I am as much blessed as if I were saved. I have an interest in Christ's individual merits. His blood avails for me as much as if it had been shed for me alone. By his intercession I am as great a sinner as if he never prayed for my fellow sinners. He is no less my prophet, priest and king, my hope and joy, and crown and deliverer, because he is the same to a countless multitude of others.

"Nay, more, I am comforted by the comforts he gives to others. I am blessed in their blessings. I am saved by the same grace which rescues them. And so I sing out of salvation by myself alone. Others gladden me by raising the shout of victory, and the song of thanksgiving. I praise God for his love and pity to others; and they bless him for the same to me.

Truly the Lord Jesus is the Wonder-Full. He is called by no more fitting name. I marvel that all do not love him. I am ashamed that I love him so little. One dying said, 'O there is a telling in his mercy to me and mine, and I shall be t'ing it forever.'—American Messenger.

Origin of Plants.

Madder came from the East. Celery originated in Germany. The Chestnut came from Italy. The onion originated in Egypt. Tobacco is a native of Virginia. The nutmeg is a native of Europe. The citron is a native of Greece. The pine is a native of America. The poppy originated in the East. Rye came, originally, from Siberia. Parsley was first known in Sardinia. The pear and apple are from Europe. Spinach was first cultivated in Arabia.

The sun flowers were brought from Peru.

The mulberry tree originated in Persia.

The gourd is probably an Eastern plant.

The walnut and peach came from Persia.

The horse-chestnut is a native of Thibet.

The cucumber came from the East Indies.

The quince came from the Island of Crete.

The radish is a native of China and Japan.

Pears are supposed to be of Egyptian origin.

The garden bean came from the East Indies.

Horseradish came from the South of Europe.

The Z-lard flax shows its origin by its name.

The coriander grows wild near the Mediterranean.

The dyer's weed is peculiar to Southern Germany.

The Jerusalem artichoke is a Brazilian product.

Hemp is a native of Europe and America.

The cranberry is a native of Europe and America.

The parsnip is supposed to be a native of Arabia.

The potato is well-known native of Peru and Mexico.

The currant and gooseberry came from Southern Europe.

Rape seed and cabbage grow wild in Sicily and Naples.

Buckwheat came originally from Siberia and Tartary.

Millet was first known in India and Abyssinia.

Barley was found wild in the mountains of Hindustan.

Hops, mustard, and caraway seed originated in Germany.

Ammon was brought from England and the Grecian Archipelago.

The cherry, plum, olive, and almond came from Asia Minor.

Linsced, originally appeared as a weed in the ordinary grain crops of Southern Europe.

Rice came from Southern Africa, whence it was taken to India, and thence to Europe and America.

THE S. W. BAPTIST.

TUSKEGEE, ALA.

THURSDAY DECEMBER 13, 1855.

Agent.

Mr. S. B. GLAZNER is our authorized agent for the South Western Baptist for Alabama, and is authorized to receive and receipt for all out standing due.

East Alabama Female College.

The first term will close with a CONCERT on Friday night, the 21st inst. This concert will be given in consequence of the presentation of a beautiful Melodion at that time by the young men of Tuskegee. The instrument will be presented on the part of the young men by THOS. J. NICKOLLS, Esq., and received by Dr. BARTLETT, the Principal of the Medical Department. The public are invited to attend.

The next term will commence on the 8th of January, 1856. H. H. BACON.

The editor has returned, and will be responsible for the usual quantum of editorial next week. We must ask the indulgence of the reader for the meagreness of the editorial columns for this and the last issue.

New Advertisement.

Don't fail to read McAlfee's advertisement.—It is one of the best merchants in our country. See also Howe & Cox of LaGrange Geo.

An election was held in this county on last Monday, to fill the vacancy in the Senate of our State Legislature, occasioned by the death of Col. Clanton, which resulted in the selection of GEN. GEO. W. GUNN, for that office.

Our trip to Florida, to meet the brethren of that State at their recent Convention was quite pleasant. We shall furnish an article next week in reference to the acts and doings of that body, as also, some "jottings by the way." We have only time now to say, that we found in our Florida brethren all, and even more than we anticipated. They are fully alive to all the great benevolent enterprises of the age. We were particularly struck with the extent to which the circulation of religious books, together with the Scrip

A Hard Hit.

The hardest hit at dancing that we have heard of, of late (and we have heard of some hard ones) is said to have occurred with an old brother. Who was addressed by a lady advocate of dancing in a style something like this:—"Well Mr. H.—with all your objections to dancing, you will be obliged to admit that it is not half so bad as to be in another room at an evening party drinking, or playing cards, or perhaps slandering their neighbors."

"I do candidly confess as you say that it is not half as bad as either of these, and if the members of your church are obliged to drink, Gamble, slander their neighbors, or dance, I say I all means dance, or which is still better, stay at home. As for us we are not obliged to do either."

The Late Col. Clanton.

We published last week the preamble and resolutions passed by our citizens on occasion of the death of Senator CLANTON, of this vicinity. Col. C. was one of the oldest and most valued citizens of Macon County. His loss will be extensively felt by our county, whom as has faithfully and efficiently served in one of the highest and most responsible offices within the gift of the people. He was an ornament to the community in which he lived—eminently respected by the honorable body of which he was a member when he died—and above all, a constant Christian, having long been an active, useful, and pious member of the Methodist Episcopal Church. We deeply sympathize in this sad providence, which has deprived his family of a kind and affectionate husband and an indulgent, equitable and just master.

WEST MINISTER REVIEW.—October 1855, printed by L. Scott & Co., New York.

This review has for its contributors some of the best writers in the British Empire.

ITS CONTENTS.

1. Theism.
2. Marcus Tullius Cicero.
3. The position of women in barbarism, and among the ancients.
4. Evangelical Teaching: Dr. Cumming.
5. Drunkenness not curable by Legislation.
6. The London Daily Press.
7. Contemporary Literature.

BLACKWOOD'S MAGAZINE FOR NOVEMBER 1855

—Re-printed by L. Scott & Co., New York.

1. It comprises the following articles.
1. The Eastern shores of the Black Sea.
2. Zaidie: a romance. Part XII.
3. A Professor Johnston's last work.
4. An Old Contributor at the Sea side.—(Concluded)

5. Modern Light Literature—Travellers' tales

6. Paris and the Exhibition—Letters to

Ironcass.

7. The Story of the Campaign, Written in

a tent in the Crimea.—Part XI.

8. The general Assault. The last house of

Sebastopol. A Retrospect.

9. War Politics.—What we are fighting for.

Price \$300: or for London Edinburgh, North

British and Minister Review, with Black-

wood's Magazine at \$10. Address L. Scott

& Co., New York.

Maj. J. Buford, of Enfauila, Ala., proposes to

start for Kansas by the 20th of February next,

and is now engaged in raising means to carry out

two hundred emigrants for military service.

COMMUNICATIONS.

Miracles.
No. IV.

In our previous articles, we have endeavored to establish the principle, that human testimony is sufficient to render an event credible, though the event should be supernatural, and contrary to the general experience of mankind.—We propose in future articles to consider some of the miracles recorded in the Bible, and we shall select such as we consider the most remarkable, or as a representative of a certain class.

In the year 1728, B. C., through envy and jealousy the sons of Jacob sold Joseph to a caravan of merchants, who were going with costly drugs to Egypt. He was taken to Egypt and sold to Potiphar, and after twelve years of varied fortunes became the governor of the country. By reason of a famine his brothers and aged father were driven to Egypt and took up their abode in the land of Goshen 1706 B. C. In twenty four years Jacob is gathered to his fathers, Joseph survives him forty-seven years. The children of Joseph more to the district of Goshen, and the posterity of Jacob increase in a wonderful manner. The reigning dynasty is changed in 1575 B. C. This dynasty was probably the Hyksos, who came from Arabia and conquered middle and lower Egypt. This new people were consequently unacquainted with the services which had been rendered to the former Pharaohs by the Israelites. Or more correctly the Israelites had been placed in Goshen by the Egyptian Pharaohs as a defence to the country, and as such they must have been offensive to the Arabian Normans who were disposed to make predatory incursions into the rich valley of the Nile. So soon therefore as these wandering hordes came in possession of the country, they began to oppress those who had acted as its bulwark.—The Israelites were reduced to the most abject slavery.

In the course of time, probably in 1531 B. C., Moses slew one of the oppressors and was compelled to quit Egypt. He went to the Midianites, the descendants of Abraham by Keturah, who dwelt on the eastern arm of the Red Sea. Here he was commanded by God to "achieve the deliverance of His chosen people, and invested with the miraculous powers necessary for so difficult an object." Moses hesitated, and began to make excuses. Many difficulties must have presented themselves to his mind. He was a murderer and consequently subject to the laws of Egypt so soon as he should return. He was slow of speech and for this reason not possessed of that persuasive eloquence which was necessary to induce his people to throw off the yoke of bondage and to trust to him as a means of deliverance. The king and his people would refuse to let go such valuable slaves, and his commission and demand would be treated with the utmost contempt, and he exposed to the indignation and vengeance of the reigning Pharaoh. These were difficulties sufficient to shake the purposes of the stoutest heart. But when God gave him the power to sustain his commission by miracles he consented and went forth to the performance of the difficult work. He and Aaron, (who had been united with him) called together the elders of Israel and opened to them the commission, and confirmed it by the appointed miracles. The Israelites believe. The two brothers now repair to the court of Pharaoh and announced to him, "Thus saith the Lord God of Israel, let my people go, that they may hold a feast unto me in the wilderness."—Pharaoh, "affecting to consider such vain notions the effect of illness, refused to let them go, and directed their labors to be increased, and their bondage to be made more bitter."—Moses now begins his miracles. The rod of Aaron is turned into a serpent, the waters were changed into blood, frogs, lice and gnats, successively inundated the land, a murrain destroyed the cattle, the people were afflicted with painful and noisome ulcers; a tremendous hail storm destroyed the fruits of the ground, clouds of locust consumed all that the hail had left; gross darkness overspread the land except that part which the Israelites occupied, and lastly all the first born of the Egyptians were slain in one night. These miracles were intended in the first place to confirm the commission of Moses and to prove to the Egyptians and to the Israelites that Moses and Aaron were sent of God. Secondly they were intended to condemn the idolatry of the Egyptians, and thereby convince the Israelites that there was but one true God. This was necessary in order to eradicate every vestige of idolatry which had been ingrafted into the minds of the Hebrews by their association with the Egyptians.

These miracles were performed publicly at the king's court. They were such as produced their effects upon the whole land of the Egyptians. These miracles were performed by the stretching forth of the hand of Aaron with his rod. They ceased their effects only at the cry of Moses and Aaron unto the Lord. The magicians were convinced that they were performed by the will and power of God. The fourth, fifth, sixth, seventh, eighth, ninth and tenth miracles did not affect the land of Goshen, where the Israelites dwelt. There was no attempt on the part of Moses to deceive the king or the people. He did not perform tricks of jugglers and necromancers. Many of the miracles which he performed continued in their effects for several days, subject to the investigation of the wisest men of the land. These miracles were wrought at the court, where it is reasonable to suppose, the most learned men of the kingdom were collected. They were plagues of the worst character, and all would feel a deep interest in investigating the source from which they sprung. They put to nought the gods of the land, and, hence, the religion of their fathers demanded of its devotees a satisfactory explanation of these supernatural events. We can imagine the consternation of a people cursed by miracles of the most public character, and such also as must have aroused them to a defence of the power and honor of their gods. The world could see that the gods in whom they trusted were like themselves brought to desolation. The whole system of their religion tottered upon its ancient foundation. The priests were polluted with lice and could not approach the altar. No man dared approach an Egyptian altar with insects upon his body, and hence the priests were required to wear linen garments and to shave their heads and bodies every day. Flies, one of the inferior deities, swarmed the land and cursed the people that worshipped them.

The cattle, worshipped under the name of Osiris, Isis, Anubis, and Pan, possessed no power to save, and like their worshippers, were swept away by the most loathsome maladies. It was a custom of the Egyptians to offer up human sacrifices, and after the body was burned, to throw up the ashes in order to propitiate the god Typhon and receive the blessing. But now a handful of ashes is taken from the sacred furnace and thrown into the air, and instead of a blessing, the whole people are affected with boils and blains. Again the hail and rain descends in torrents. Blessed as they had been through all generations with a serene sky, a storm was never known in the land. No rain falls in Egypt. The people had never witnessed a rain. What must have been their consternation when the heavens were suddenly overcast with the blackest clouds, and the storm of hail, lightning and wind beat upon an awe-struck people. Again the land was swarmed with locusts, proving the weakness or inability of Isis and Serapis, whose province it was to keep these terrible insects from the land.

We reserve the ninth miracle as a representative of this class, to be considered in our next.

G. T. W.

SOCIETY HILL, Dec. 3, 1855.

The Indians.—Ought they to have the Gospel.

Mr. Editor: It is not denied by any one, that the whole of this fair domain of the South on which we live, was once the rightful property of various Indian tribes. This is a fact conceded. How, in the course of human events, their property became ours, it is not my purpose, at present, to inquire. And if it were, the results of such an investigation might, perhaps, show, that the "pale faced" intruder does not, in every case, occupy the lands of the "red man" by the most honorable tenure. But let that pass.

The human mind has great powers of invention, especially when seeking to justify itself in matters of personal interest, and hence, it is not uncommon to hear the remark: "God never intended that the wild Indian should have this beautiful country for hunting grounds." Now, what God intended touching the Aborigines of America, it is, as I suppose, quite impossible to know. He has not, that I have heard, made any specific revelation on the subject. If His intention concerning the Indians may be inferred from the rude trespasses of white men on the rights and property of Indian families and tribes—from the introduction among them of "fire water"—from the compulsory means or measures adopted to force them from their homes into the wild and unfamiliar regions of the far West, why, I think, the case is clearly made out: God never intended that the Indians should continue to occupy this country. But the same kind of logic will sweep them from the face of the earth into her bosom, out of which, their traditions affirm, they were taken. This reasoning will soon make an end of their tribes, so that in a few years more they will not be in the way of any more fondly cherished mission enterprises. Supposing, however, that their forcible removal was just—that it is legally and morally right to occupy their lands for an inadequate remuneration—that the settlement of the white race on the very places where their lodges were built and their camp fires burned, was and is in accordance with the Divine will; do these facts absolve the whites from the obligation of sending them the gospel? I presume not. They strengthen the obligation and increase our responsibility. No, brethren, do not permit yourselves to be deceived, as to your duty, by a selfish sophistry which often appeals but too successfully to the hesitation of human avarice. You owe the Indians a debt which you will never be able to pay. Your cotton fields were their fields; your corn fields were their fields; your homes were their homes. They now live in the far West, away from the burial mounds of their ancestors, because we would not allow them to remain here. We were the stronger party, and said to the "red man," might makes right: remove thou beyond the Father of Waters. He went—not willingly—but only because he dared not stay. In a sorrowful mood he drew his blanket about him and turned his face towards the setting sun. There he sits, pensive and sad, on the broad bleak prairie, wondering what calamity may next befall him. The Great Spirit whom he admires in the sun, sees him flying cloud, or hears in the howling tempest, may avenge him for the wrongs he has suffered; but to save his soul, he must have the gospel. We, now in possession of his lands, must send it to him. If we do not, who will? I call on the churches in the South, to do quickly the "red man," and urge them to do quickly what they propose doing.

JOS. WALKER,
Cor. Sec.

TUSKEGEE, Dec. 3, 1855.

Dear Bro. Henderson: I had intended to furnish you an account of the recent protracted effort in the Baptist Church of this city, before I noticed your request in a recent number of your paper. Our series of public services in the church commenced on Thursday evening, the 25th of October. For two or three weeks previous, we had been holding occasional prayer meetings preparatory to our contemplated protracted services. The plan pursued was the holding of social religious meetings at private residences in different parts of the city. At these meetings it was easy to see that the Holy Spirit was working among us. Not only was the church awakened to greater concern and activity, but sinners began to inquire the way of salvation. One very bright conversion occurred at the very first of these private assemblages.

I was assisted in the conduct of our meeting by Bro. W. H. McIntosh of Marion, who labored day and night with me in public and private, comforting the mourner and preaching the gospel of the kingdom. For three weeks he did, for the most part, occupy the pulpit, proclaiming the word of life, to thronged houses, who listened with breathless attention, as with fervid eloquence he warned of "wrath to come," or persuaded to embrace the offer of eternal life. The people of Tuskegeese long remember the efforts of Bro. M., then whom a more efficient judicious laborer in this species of work cannot be found. The interest of our meeting was sustained without the slightest symptom of flagging, until its very close. Indeed such was the state of feeling in the community, that our Methodist brethren decided to begin an effort immediately afterward, which I learn, unlike one attempted a few weeks before, was very successful.

During our meeting about forty conversions transpired, of which number thirty have up to this time been received into the fellowship of the

Baptist Church, some five or six into the Methodist, and some others are yet without the pale of any communion. We are expecting others yet to unite with us. It is proper to state that since our regular meetings closed, we have held several weekly prayer meetings, in which much interest has been manifested. A few of the number above stated have professed religion during these meetings.

On the second Sabbath of our meeting, eight persons were baptized. One of the city papers in alluding to the scene, remarked that "it was quite a novelty in this region." We presume it is no longer a novelty, inasmuch as the ordinance has been repeated for five consecutive Sabbaths, in the presence of a great multitude of spectators from Tuskegeese and Northport. The last time the ceremony was performed, it was something of a novelty, at least, for the administrator, who was the Methodist minister in this place. May this good work not cease until many more shall yield to the overtures of the gospel.

Your brother in Christ,
A. J. BATTLE.

Deacon Todd making Ben. think more of himself.

Benjamin H.—was in a genteel way one of the wildest boys about. He came on one occasion to C—meeting house one Sabbath where there was an immense concourse of people, and it seemed that he had studiously prepared himself, to make an impression. His bob-tailed coat, was of a peculiar cut, unlike any thing to be seen elsewhere; he had on knee breeches, tied with immense bows of yellow ribbon; the remainder of his dress I will not undertake to describe, but it was in perfect keeping. A group of brethren were standing together as Benjamin the observed of all observers, passed in sight with a crowd of fast boys, like himself.

Ben. seems to think a great deal of himself said one of the brethren with a kind of melancholy tone. Yes, said another, Benjamin does not bid fair to be such a man as his dear old father was. What a grief it must be to his pious mother, to see him so thoughtless about his soul, said a third. A great pity said another that Benjamin was not a Christian, for with all his thoughtlessness he is really an excellent young man, only as brother T—remarked he thinks a great deal too much of himself.

Brethren, said the deacon, I beg leave to differ in opinion with you, about Benjamin's thinking a great deal about himself. I do not believe that he thinks enough of himself, or he would not think so much of fine clothes and other nonsense, and I have been studying out a way to try to make him think more of himself than he does.

The deacon seldom set his head to study out a thing that he did not find means to do it. He had a way of being at times just in the very place where some people preferred that he should not be, as policemen, and other similar characters often are. So he managed to be returning from the spring exactly at the time when Ben and his crowd were going there.

They saw the old man a little too late, to effect a genteel retreat. They were therefore obliged to put the best face upon the matter that they could, and advance. Ben knew that his singular dress could not escape the keen eye of the old man, and he fully expected to hear something, but thought by quickening his pace as if in haste to get back to preaching he would hear but very little, but in all this he was greatly mistaken.

The deacon met him full and square, in the path, and remarked something like the following: "That as there was to be a large congregation at the meeting to day, and as probably a number could not be seated to their liking, he had concluded to take the rounds, to see what good he could do in a small way among the outsiders. They all respected the old man too much to be rude, and it was his rule that the young people should not be justly offended with him, notwithstanding his exceeding plainness. So there was nothing left, but to listen patiently to what the old man might feel his duty to say. So commencing (as all expected he would) upon Benjamin he began. "Benjamin my son I heard some one just now remark how much you seemed to think of yourself, and what do you think I said in reply. 'Why I do not know much about that' said Ben, 'but I suppose, (looking down involuntarily at his long stockings and immense bows of ribbon) I suppose you agreed with the person that you spoke of, of course. Oh no I did not, said the deacon, I told them that it was a mistake Benjamin! I told them you did not think so much of yourself as you ought. I told them Benjamin that you perhaps thought a good deal of your pretty breeches and long stockings, and ribbons, but I knew that you did not, think enough of yourself, and to be candid I have watched for an opportunity to talk with you for the purpose of trying to get you to think more of yourself and less of fine dressing. Benjamin my son you know that your dear old father was my most particular friend, and you will know allow as old a man as I am to talk to you freely for his sake. Do my son, try and think of your precious soul. Think of these things to day. Yes (laying his hand on Benjamin's shoulder, with a heartrending tenderness in his voice.) Yes Benjamin think of these things now, think of your honored old father Benjamin, now in heaven as you fully believe. Think of your dear old mother and her many prayers and tears on your behalf. But above all think of the blessed Saviour of sinners, and then think of your own precious soul and say whether for the sake of a little amusement in this world you would be willing that that soul should be lost."

Then turning to the other boys whom he recognized as mostly the children of the brethren he gave them a kind of general appeal, such as was well calculated to put knee breeches and silk stockings entirely out of their minds for that term at least; and it is to be hoped resulted in the lasting benefit of some of them.

E. DOOZENBERRY.

Constitution of a New Church.

Bro. Henderson:—Believing that any information respecting the advancement of the Redeemer's Kingdom, always interesting to you and your readers, I would inform you that there is another Baptist Church in Alabama, Bro. William Spence of Mobile and myself at the request of Brethren, organized a church containing eight members on the eastern shore of the Mobile Bay, on the 22d ult., known by the name of the Pine-Flat Baptist Church, Baldwin county, seven of the eight members that constituted the church, were baptized by the writer last August and September. Though it is a small band at present, yet I think there is good ground for hope that it will by the blessing of God soon become an efficient body.—The nearest Post Office to the church is Mobile, Brother Rufus Figh formerly of Montgomery, is the clerk. Go on my dear brother in your work of Faith and love, contend earnestly for the faith once delivered to the saints. Truth is rightly and ultimately will prevail.

Yours in Christ Jesus
K. HAWTHORN.

Domestic Missions.

Mr. Editor:—It is scarcely worth while to trouble you, or any one else with our pecuniary embarrassments, but I would just say, in advance to some whom your paper may reach, that several applications awaiting the action of the Board, will have to be set aside at the next meeting for want of funds. It would be deceptive and unkind to the missionaries themselves to appoint them without a reasonable prospect of paying their salaries. It is a fact, which I dislike to publish, that while thousands have lately been flowing into the Foreign Mission Board, but very little has come up to us. We receive nothing worth mentioning from any states except Georgia, Virginia, South Carolina, and Alabama, and these states expect that we shall expend—as we do—a portion of the funds they send us, within their limits. We generally fall between these two stools; the Foreign Mission Board on the one hand, and the local organizations for Home evangelization on the other. The worst of it all is, that we are bruised and crushed by the fall. However, it is not worth while to repine over what we have no power to remedy.

Yet, were I disposed to expatiate on the relative merits of missionary claims, I think I might make out a strong argument in favor of the claims of the General Domestic Board, yes, above those of any other kindred Institution.—Our society is the only one South of Mason's and Dixon's line, that operates to any extent, on the Foreign mind in this country. Our missionaries have access to more foreigners, and with greater efficiency, than have all the others in the employ of the Southern Baptist Convention. But they are foreigners in this country, and that destroys all the poetry of the enterprise.

JOSEPH WALKER, Cor. Sec'y
P. S. I observe in nearly all of my communications, when the word Baptists is used as a plural noun, that the final S has been excised by some one in the printing office. Now, I have no objection to such a procedure when the word is used as an adjective, as for example: The Baptist Church, or the Baptist Denomination—but it seems to me rather cruel when the word represents the denomination, to sacrifice an half an lion of souls for the sake of one, by leaving out the final S. J. W.

RELIGIOUS SELECTIONS.

MORE BIBLE BURNING.—For the last week or two, this town has been in a state of commotion consequent upon the visit of some "fathers" to the Roman Catholic chapel. A shop has been opened for the sale of beads, crosses, and charms; several booths have been erected in the chapel yard, open to the street for the like purpose; and a huge wooden cross, with paltry representations of the spear, crown of thorns, &c., has been erected outside the chapel door, for the benighted devotees, with a zeal worthy a purer faith, are kissing at all hours! I heard that one of the fathers had told his hearers to bring to him their books, and especially their Protestant Bibles, and dangerous tracts as he would have a fire for them; and this morning I saw a crowd clearing a boy who was wheeling a barrow full of books into the chapel yard. Among the books I saw a Bible and a New Testament, the former of which was taken up by a youth, who shouted, deservingly, "This is the Holy Bible!" and then, indignantly hurled it into the barrow, a policeman standing approvingly!

Kingston, Ireland, November 5.

DEDICATION NOTICE.—The meeting-house of the 13th street Baptist Church in Washington City, will be dedicated to the worship of Almighty God, Providence permitting, on the 24th Sabbath of January next, with appropriate services. The friends of this great enterprise are respectfully invited to attend on the occasion. If visitors will report themselves at the residence of the pastor, they will be provided with homes during their stay among us.

T. C. TEASDALE, Pastor.

P. S.—Southern papers, generally, are requested to give the above a few insertions.

T. C. T.

Washington, D. C., Nov. 12, 1855.

Teachers Devoiced by Canibal
The missionary ship John Williams, which recently returned from a voyage among the New Hebrides, an other Western groups of the South Sea Islands, brings intelligence of horrible murders perpetrated by cannibals on the island of Fate. It is stated that two Raratonga teachers, with their wives, only nineteen days after they were landed, under the most cheering circumstances, were murdered to furnish materials for a horrid cannibal banquet. The real reason of this sudden act of cruelty could not be learned.

The John Williams brings cheering intelligence from other islands. On the island of Samoa, the missionaries, Messrs. Gedde and Englis, had nearly completed a census of the population. It contains about 4000 inhabitants, of these 2600 profess Christianity, the remaining 1400 heathens are so scattered that they possess little influence. A considerable band of natives and four Samoans assist the missionaries. Thirty schools are now in operation, and about 1500 persons under instruction.

At Tana, (says the journal of the voyage) where the work had been broken up by the ravages of the small pox, we again landed teachers, who were received by a loud shout of joy.

We were delighted with the improved appearance of things at Eromanga. The teachers had all been ill; nevertheless, the work went forward. Since last voyage, the number attending religious services had been more than doubled.

CHANGE OF CHURCH RELATIONS.—We learn from the North Carolina Intelligencer, that on the 22d Lord's day in October, the Rev. T. A. Bell, a Methodist minister, was baptized into the fellowship of Providence Church, Habersham county, Ga.—Religious Herald.

GENERAL NEWS.

Further by the Atlantic.

It is reported that a victory was gained over 10,000 Russians on the 3d of November, by Omar Pasha with two thousand Turks on the river Ingour. Omar Pasha took 60 prisoners and three guns, 100 Indians 300 Turks were killed. Kars is besieged, appearances indicate that the Russians will retire. Nothing from the Crimea. Peace rumors are extremely prevalent. The Paris exhibitions are closed.

New York, Dec. 1.—The steamer Atlantic from Liverpool 14th, arrived last night, with 175 passengers. From the Crimea, a desultory fire is kept up between North and South Sevastopol. Fortifications on both sides are being augmented. Lates, dates to the 3d.—Weather fine. The Allies continue to occupy the Valley of Balder. A Russian Cadet, who deserted, reports Gortschakoff is determined to hazard an attack upon the Allies, who, in consequence, were every night reinforcing their advanced posts. The emperor of Russia left Nieloff on the 7th of November, on a visit to the Crimea in person. Exportation of breadstuffs from all Turkish ports is prohibited. Importation allowed duty free. Russia has also prohibited the exportation of breadstuffs.

Sweden is expected to follow their example. Gen. Wadell is summoned to Berlin, and it is reported he again goes to Paris on a peace project. It is rumored that preliminaries are being arranged at Brussels with the assent of Prussia, for the resumption of peace negotiations.

England.—It is rumored that the secretaryship refused by the Duke of Newcastle has been given to Frederick Pell. Mr. Lynch succeeds him in the war office. Gen. Cudington accepts the command of the army in the Crimea.

The Chartists have reappeared in protest against the expulsion of the refugees from Jersey. Gen. Canrobert had an audience with the King of Sweden, but nothing of the success of the mission is known. Rumor says Prince Napoleon is about forming an alliance with the daughter of the King of Sweden.

Denmark.—All governments who have united to take part in the conference about the Sound Dues, including Russia, signify their intention of being represented.

Spain.—The trouble in Saragossa is over, and order is restored.

Sardinia.—The difficulties between Sardinia and Tuscany are settled. Haly Mazza, the discharged Minister of the Police, has been promoted Counselor of the State by the King of Naples.

Ex-President Fillmore is on his way to Italy.

The election in Switzerland resulted in the triumph of the Radicals.

Greece.—The U. S. Minister to Greece has excited attention by exchanging formal visits with the Russian Minister. The French papers say the United States offers to pay the indebtedness of Greece to England and France upon the consideration of receiving the Island of Milo for ninety years.

Additional by the Atlantic.—A dispatch from Berlin states positively that the preliminaries were being arranged at Brussels, with the assent of Russia, for the resumption of peace negotiations.

Russia has prohibited the export of breadstuffs, but admits their importation duty free.

General Canrobert had been cordially received by the King of Sweden, but the result of the interview is unknown.

All Government have been invited to give assent to the Conference on the Sound Dues.

Later from Mexico.

The steam ship Orizaba, Capt. Forbes, arrived here yesterday from Vera Cruz, bringing dates thence to the 22d inst., and from the capital to the 19th.

Capt. Forbes reports the following shipping arrivals at Vera Cruz: Nov. 17, the French ship Leontine, from Havre; 20th, the American barque Flash, from New York, and the American brig H. A. Rivers, from Kingston, Jamaica. The Orizaba brings the following passengers: P. Galsden, Gen. Tavera, H. Mendoza, H. Goodwin, Chas. Gahler, T. Duhrer, and ten in the steerage.

On freight the Orizaba brings \$17,700 in specie. We have full files of papers from Vera Cruz and from the city of Mexico, from the mails by the Orizaba.

There is little of importance in them. The principal items refer to the arrival of Gen. Alvarez in the capital, and the celebration of the fall of Sebastopol.

The condition of the country was not at all improved, but if anything, according to our advices, was rather retrograding. Disagreements still prevailed in the Ministry.

The Herald, of the 17th, says that Senor D. Santos Degollado, nominated Minister of Fomento, declined accepting the portfolio, preferring to accede to the solicitation of the inhabitants of the Department of Jalisco, that he should continue their Governor. The chair was consequently vacant. The Herald proposes for it, Senor Don Vicente Ortigosa, a gentleman, it says, of high attainments, and a progressive liberal, who has for some time resided in Europe, expressly for the purpose of acquiring the information necessary for such a post. He is said to be very highly esteemed in Guadalajara, for his high-toned principles and the many good qualities by which he is adorned.

The same paper announces the resignation of Senor Prieto, Minister of Finance, and evidently conceives this and similar evidences of the difficulty of forming a Ministry much to be deplored. It was on the 15th instant that Alvarez made his entry into the capital. He had previously issued an address to the following effect:

"Mexicans.—On entering into the capital of the Republic, I consider it my duty to address you, not for the purpose of giving you an account of my conduct, for that is patent to the nation and the whole world, but to acquaint you with my hopes.

"A glorious revolution has been consummated; tyranny has fallen; despotism has disappeared for ever; the principles which our fathers conquered with their blood after a glorious though painful struggle of eleven years, and which the Dictator had torn from us have been recovered.

"Fellow citizens: I bring you liberty and peace. Such precious things are not dear at any price. It is for you to keep them. Union is the sole means of ensuring peace. We are on the path of liberty and progress together, and we must continue united, without considering whether some advance more or less be realized on either side. The Government recognizes no other enemies than traitors to independence and abettors of despotism.

"For my part, I have no aspirations of any kind. To put the nation in the way to leave her to pursue the glorious course opened by the revolution, and then to retire to attend to my own neglected interests, and to pass in tranquillity the few remaining days of my troubled existence, are my sole desires. You ought therefore, to believe in the sincerity of my words.

Later from Europe.

PER STEAMER AFRICA.—The British and North American Royal mail steam ship Africa arrived at this port last night from Liverpool with advices to the 24th ult. There is nothing important in her news relative to the war question, with the exception of rumors of a probability of peace being made, which, however, are not generally credited.

Commercial Intelligence.

THE LIVERPOOL COTTON MARKET.—The Circular of Messrs. Brown & Shipley, of the 23d ult., states cotton with little speculative demand, and notes that Fair qualities have declined from 14 3/4 to 14 1/4, and Lower qualities 1 1/4 to 1 1/2.

General Intelligence.

It is rumored that General Canrobert has concluded a treaty with Sweden to the effect that he shall join the Western powers by land and sea in the spring, on condition of Finland being restored to her. It is rumored, also, that Denmark will follow the course of Sweden. It is, likewise, stated that the Prussian Emperor met the Czar at Nicholasburg and extracted from him the Czar's promise to take the Western Powers that he was willing to treat for peace. All peace rumors, however, are considered very doubtful. The only intelligence of interest from the Crimea is that the Allies intend commencing a grand bombardment against the North side of Sebastopol. The difficulty between the United States and Greece has been settled.

Election of President of the South Carolina College.

COLUMBIA, December 4.—The Trustees of the South Carolina College elected to-night Professor C. F. McCalister President of the College.

From Texas.

NEW ORLEANS, Dec. 6.—The Perseverance has arrived, bringing advices from Galveston to the 1st instant. A bill is before the Legislature of Texas proposing to loan \$5000 for every mile of Railroad built in the State after fifty miles are finished, the State to retain a mortgage on the road. It is believed that the bill will pass. Several papers in the State are urging the Legislature to instruct Senator Houston to resign on account of his anti-Southern sentiments.

TROUBLES IN KANSAS.—The Militia Cavalry Co. T. The following statement, which comes in a dispatch from St. Louis dated Nov. 30th, is of the most serious character.

Accounts received from Independence, state that three freedmen attempted to drive Mr. Coleman, a pro-slavery settler, from his claim near New Hickory Point. Coleman killed one of his assailants, when a mob gathered, drove him and several other settlers off, and burned their houses. The ringleader in this affair has been arrested. Gov. Shannon had called out the militia, and many Missourians had gone to offer their services to restore order.

The people of Lawrence are under arms, and have five pieces of artillery. A number of houses have been burned in Douglas county, and several families fled to Missouri.

The law and order people of the Territory are rallying in large numbers to assist the Sheriff in the execution of the law.

Sixteen houses have been burnt at Hickory Point, and a number of citizens are missing.

APPEARS IN NICARAGUA.—W. J. Howard, Esq., who arrived at Galveston on Friday last, in the steamer p. Charles Morgan, from this port, (N. O.) on his return from California, via the Nicaragua route, furnished the Galveston News with some information as to the state of affairs in Nicaragua. The News says:

Mr. Howard informs us that Gen. Walker is universally popular, not only with his own soldiers, but even more so with the natives, who express the most unbounded confidence in his capacity and patriotism. He is said to be extremely modest and affable in his manners, and withal a man of undoubted courage and sagacity. He took Granada, a city of fifteen or sixteen thousand inhabitants, with only fifty men. But he had many friends in the city, and at the time of his attack, all the troops had left. Walker's loss was only one man, while fifteen of the natives were killed in the attack.

Mr. Howard is of opinion from what he could learn, that negotiations were going on between Col. H. L. Kinney and the Transit Company, which will probably result in a compromise of their differences.

Mr. H. informs that when he left Nicaragua, the country appeared to be quietly settled under the government established by Gen. Walker, there being no appearance of opposition from any quarter whatever.

Gen. Walker is now offering \$100 per month and a land bonus of 500 acres for services during such time as he may need them.

PRESIDENT OF MISSISSIPPI COLLEGE.—We learn that the Board of Trustees of Mississippi College, at Clinton, Miss., at a late meeting, unanimously elected Rev. P. H. Mell, of Penfield, Ga., to the Presidency of that institution. The well known qualifications of this gentleman as a post demonstrate the judiciousness of the selection.

COTTONS, Dec. 8.

COTTONS.—There has been considerable inquiry today, and prices fall. Middlings 7 1/2 to 7 3/4; Strict Middlings 7 1/4 to 7 3/4; Good Middlings 8 to 8 1/4 cents.

A PORTUGUESE COLONY IN ILLINOIS.—A correspondent of the St. Louis Republican says that upon the outskirts of the city of Springfield, in Illinois, there is a Portuguese village of some three hundred and fifty persons. They arrived there from Madeira about two years since. Some of them had been rich and were exiled from Madeira on account of their religious opinions. All were then poor. They were sustained for a time by the charities of their fellow townsmen, but at length learned to support themselves. They were very industrious, very prudent, and never refused honorable laborious employments. None were ever brought up to the police office. They were motu proprio in their manners, correct in their habits, strict in their attendance at church, and have never interfered in the politics of the country, believing that they have not sufficient knowledge of its institutions to justify them in so doing. The result is that they are now a highly prosperous people. They have built a Protestant Church, and occasionally send remittances to their friends yet remaining upon the island of Madeira. Most of the families own houses and land. Many of the older ones are still unable to speak the English language. The next generation, however, will probably be absorbed in the American population.

POPE IN IRELAND.—Pope Pius IX. is about to introduce a stricter system of discipline into the Church of Ireland. To accomplish this purpose the Propaganda has given the necessary powers to Dr. Cullen, Archbishop of Dublin, and Cardinal Cullen has appointed Agostino Legate in Ireland. The plan of reformation that the Legate proposes to effect, contemplates the entire absorption of the comparative independence which the Church in Ireland has hitherto enjoyed, and bringing it under complete subjection to the Court of Rome. The reformation "immediately comprises the Episcopacy, the Parochial Clergy, and the Seminaries." The vacant sees are to be filled by men "whose docility to Rome, not merely in morals and essential discipline, but also in every hebet of the Propaganda, is beyond exception of doubt." It is supposed that this new movement will be very unpalatable to the Irish clergy, and will give a new impetus to the Protestant missionary labors now so successful in that country.—Presbyterian.

Royal Marriage.

The Evangelist has the following:—The probability of a marriage between the Princess Royal of England, eldest daughter of Queen Victoria, and Prince Frederick William of Prussia, heir apparent after his father and uncle to the throne, was very warmly canvassed in the United Kingdom. The people were violently opposed to the royal arrangement, now said to be completed. Prussia was looked on merely as a Russian Province—and if the marriage took place the Princess of England if true to her husband, must be a traitor to her country. The London Times says:—

"Why should we replace a daughter of England in a situation in which devotion to her husband must be treason to her country? Why distract her mind between wishes for the welfare of the family which she has left, and that into which the she is to be received?"

Kansas Affairs.

A portion of the people of Kansas are now in open revolt and rebellion against the lawful and legitimate authorities of the Territory. They have armed themselves for the encounter and are mustering and drilling their forces. The public understand, we trust, the precise position of these parties. Gov. Shannon, and those who are engaged in the execution of the law, are the only persons recognized as officers of the Territorial government of Kansas. They have been appointed for the specific purpose of administering the laws established in that Territory, and until the statutes under which they act are repealed whoever resists them is guilty of an offence punishable in a most exemplary manner. The abolitionists—the men who have been seduced by Reader into opposition to the laws, leading to no calamitous results—they are disposed, it would seem, to carry their doctrines further, and to dispossess people of their property and it they will not yield willingly, they are to be shot down, and their wives and children driven from the territory. Where this is the case we take it for granted that it affords a just occasion for the call of the militia to enforce the law against those who refuse obedience to it.

Gov. Shannon has now to show himself a man equal to the emergency, and decisive action on his part will do much to put down the anarchy which prevails in the territory. Up to this time he has acted wisely and promptly, and has placed the enemies of good government in the wrong, and we hope he will keep them in that position.—Severnian Journal.

TELEGRAPH ENTERPRISE.—A feat of telegraphing direct on a single circuit, between New York and New Orleans, was performed last night on the Southern line. Telegraphing in very long circuits by the Morse system is not often practicable; but the newly invented "Hughes" instrument renders it easy to telegraph, at all times and in all weathers, when the wires are not actually parted, in circuits even five thousand miles in length. Several of the latter instruments are nearly completed, and will be put on the new line South of New York, which will be opened in a few weeks.—Washington Star, Nov. 20th.

FIRE IN GIRARD.—About 3 o'clock, on the night of the 4th inst., a fire occurred in our neighboring city, Girard, which consumed the Depot of the Mobile and Girard Railroad, together with something like one hundred boxes of cotton. The building was a temporary wood structure of no very great value, but the loss of papers belonging to the Railroad Company will probably amount to a very serious misfortune on the part of the corporation. It is supposed that the fire originated from a stove pipe, which was placed in a position to come in contact with some portion of the combustible office. As there were no means to arrest the progress of the flames, and the building being mostly of pitch pine, the fire spread with great rapidity, and of course but very little could be saved. We are not sufficiently informed, as to the precise condition of the cotton that was destroyed, to express any definite opinion as to the liabilities and losses of the respective parties. Our enquiries have only enabled us to ascertain that, upon this point, others are very much in the same fix with ourselves.—Columbian Enquirer.

Dr. Stevenson, of New Albany, Indiana, delivered a lecture, lately, in which was a valuable compilation of statistics concerning the ministry of the United States, showing that there are 30,000 ministers, at least 5,000 of whom are ineffective from age, sickness, engaged in other pursuits, &c., leaving one pastor to about every thousand souls. But of these clergy fully ten thousand are Roman Catholic and other unevangelical sects, leaving but about 15,000 faithful, God-fearing ministers, who preach the everlasting and purifying doctrines of the Redeemer in their purity and power.

Excitement in New Orleans.

NEW ORLEANS, Dec. 1.—The whole Fire Department, numbering thirty companies, disbanded to day, on account of non-payment of appropriations and other slights of the Government. Twenty-nine companies marched to Lafayette Square, with bells tolling, and delivered their apparatus into the hands of the city. The city is thus left totally without protection in case of a fire, and much feeling exists.

Dr. Mosop.—The London Record of the 5th ult. says:—"We learn that the health of this valuable pastor does not improve, and during the last week he has had an accession of hectic fever. Prayers are offered up for him both in the Reformed and Lutheran Churches, and also in those which are not connected with the State in France." May many prayers be offered here also, that his valuable life may be prolonged.

Scenes on the South Sea.

Thirty-one years ago, the first missionary landed on the island of Barotonga. In 1834, the first Christian church was formed, six in number. Since then in that small island, one thousand members have died in Christian communion, concerning whom we have confident hopes. Last year we had a united communion service, and about fifteen hundred or sixteen hundred persons assembled from the different villages. Nearly one thousand of them got into the chapel, which is one hundred feet long, sixty wide and twenty four feet high, neatly paved and seated by the working having all been done by natives, who, thirty years ago, did not know the use of either a saw, a plane, or a chisel. About seven hundred and fifty communicants were seated in the body of the chapel, the spectators sitting at the side. We commenced our service about nine in the morning, and concluded it between three and four in the afternoon. Oh, it was a hallowed day!

After the elements had been distributed, some old men rose, their faces wrinkled, and told us that they had been heathens and cannibals. At last a man, amidst a noble band of deacons, got up. He was the first native Christian who landed on Barotonga, thirty years ago, to tell the heathen that Jehovah is the true God, and Jesus Christ the true Saviour. He pointed to an old man, and said, "Oh, I remember the day I landed, thirty years ago, when you tore my shirt from my back, and wanted to tear the flesh from my bones. Oh, what have I lived to see!—Then you were naked, savage, cannibal men; but now ye are clothed and in your right mind!" He then pointed to a man at his side, a fine, tall, athletic fellow, some fifty years of age, and he said, "Bei, O brother Bei, do not you remember when you stood on yonder reef, and poised your spear at me when I landed. You meant to thrust it into me, and you did not then know why you did not. But here we are!" He then took up a Bible, faithfully translated into the language of the island. Tears ran down his cheeks. He could not speak for a minute or two, but at length he said "Oh, when I look at this book, I feel as good old Simon felt, when he said, 'Lord, now lettest thy servant depart in peace, for mine have seen thy salvation.'"

OBITUARIES.

Died at the residence of his father (Overton Stephens) on the 2d inst., after a few days illness, HENRY STEPHENS, in the 14th year of his age. A few weeks before his death he appeared much concerned about his soul's salvation, and while in the field near his father's house, Christ appeared to him and set his soul at liberty from guilt, condemnation and distress, and filled him with peace, love, and joy. While shouting praises to his Maker, his mother, who heard it ran to where he was, and after he became comatose, he told her, although in perfect health, that in a few more days he would die and go to heaven, and requested her to exhort his brothers, sisters, cousins, relatives and friends, to live to God, and prepare to meet him in heaven. On the following Sabbath he presented himself to the Pinetree Church, was joyfully received and baptized by Bro. Morris. In a few days thereafter was thrown upon a bed of sickness during which time he spoke of death with calmness and resignation, and he was going to heaven, bid all around the bed farewell and breathed out his happy spirit into the hands of his Redeemer. HENRY, &c.

"Thou art gone to the grave, but 'twere wrong to deplore thee, Since God is thy ransom, thy guardian, and guide; He gave thee, and took thee, and soon will restore thee. Where death has no sting, since the Savior has died." J. M. P.

MILNER, RANDOLPH CO., ALA., Nov. 30, 1855.

DEPARTED THIS LIFE at his Father's residence on the 6th of November, Benjamin F. Hadin in the thirty-third year of his age, leaving a bereaved widow and three little helpless orphans, besides a Father Mother Brothers and Sisters to mourn their loss. Put we have just reasons to believe that our loss is his eternal gain, for he expressed a willingness to die, for all is well he said he had but one thing to regret that was he had not come out on the Lord's side, and been baptized for which he admonished his relations and friends never to let out of their duty as he had done, but to come out on the Lord's side and contend for the faith as it is in Christ Jesus, so we have faith to believe that he learned his head upon his Saviour's breast and breathed his life out sweetly there. A. G.

BUSINESS DEPARTMENT.

LETTERS RECEIVED.—VOL. 7, No. 32

Letters received and business attended to: Rev J. J. Session the bill you sent was current. L D Goldbold Rev R Deal C P Sisson Wm B Jones' letter is duly attended to

Letters containing remittances: J L Bedford J L Underwood Berry West.

Letters containing remittances for others: Rev J J Sessions for Mrs Eliza Jameson P M for S Turner Rev J C Foster for Joseph N Mills Mrs A B Foster for G Slater

Persons making payment for Subscription or mailing us the amount, and not receiving their papers or seeing the amounts acknowledged in due time, are requested to inform us.

PAID, to Vol No. Am

William B. Williams	8	23	2 00
Robert Ivey	7	7	1 00
Theophilus Johnson	8	29	2 00
Mrs Eliza Jameson	9	5	2 00
James Humphries	9	5	2 00
John L. Bedford	8	34	2 00
R S Chesnut	8	28	2 00
Wm S. Ruten	8	28	1 00
Miss Sarah D Walker	8	20	1 00
Rev C M Mallory	9	25	2 00
Mrs M A Estes	8	30	2 00
John T. Yeaman	8	24	2 00
Wm B Jones	8	30	2 00
Rev H J Foster	8	34	2 00
Joseph Nix	8	32	2 00
Mrs Mary E Foster	8	24	2 00
W C Adair	8	24	2 00
John Pender	8	36	2 00
Rev J P W Brown	8	29	2 00
Willis Davis	8	30	2 00
George Slater	8	30	2 00
R H Timmerman	8	29	2 00
Rev J West	8	32	2 00
E H Kinslow	10	4	2 00
Samuel Turner	8	32	2 00

Oregon and Washington.

The Indian war, now raging in Oregon Territory, has assumed a very serious character. Gen Wool, who is in command of the Pacific Division, is about to concentrate his whole disposable force at two important points in that territory. He left San Francisco on the 1st inst. with large quantities of ordnance, subsistence, and quarter-master's stores, and will in person direct the movements of the forces that are to be engaged in these military operations.

The people of Washington Territory, according to the late accounts, are in a state of great excitement in consequence of Indian hostilities. Gov Mason had called for volunteers to be held in readiness to march to any point threatened by the savages, and his call had been promptly responded to. Our impression is that the citizens of these remote territories will suffer immensely from the hostilities of the various Indian tribes.—Columbian Enquirer.

Election Notices.

We are authorized to announce **SAMPSON LANIER** as a candidate for Probate Judge of Macon county, at the election in May, 1856.

SPENCE M. GRAYSON, Esq. as a candidate for Probate Judge of Macon county, at the election in May, 1856.

DRUGS! DRUGS! FRESH ARRIVALS.

COLE & TARVER are now receiving in addition to their present stock, as large an assortment of Drugs as ever has been offered in this market. Our stock of Drugs are receiving fresh from the manufacturers, and are of the best quality and at low prices. Among our list of Drugs may be found Quinine, Gum Camphor, Gum Opium, Pulv. Ipecac, Pulv. Jalap, Pulv. Rhubarb, Croton, &c. &c. &c.

PANCY ARTICLES.

Lozenges, Dressing Combs, Fine German Cologne, Lubin's Extracts, a variety of Powder, Soap, Toilet Soaps, and in fact everything usually kept in the Drug business.

COLE & TARVER. Montgomery, Ala., Dec. 13, 1855.

ANDREW CAMERON & CO., Wholesale and Retail.

GROCERS, (Commerce Street.)

First Grocery Store above Gilmer, Taylor & Co. 752.

HALL, MOSES & ROBERTS, (SIGN OF THE PAW LOCK.)

Dealers in Hardware and Iron, HAVE removed to the new store on Commerce street, nearly opposite the Exchange Hotel, where they will keep on hand a large stock of Iron, Blacksmith's Tools, Farming Tools, Building Materials, Cutlery, &c. Montgomery, Ala., Dec. 13, 1855.

BROWNWOOD INSTITUTE, Near La Grange, Georgia.

FACULTY. H. C. HOOPER, A. M., Principals and Proprietors. L. F. COX, A. M., To be supplied.

THE scholastic year of this institution will begin on the second Wednesday in January next, and close on the first Thursday in June, with a vacation of one week at the expiration of the Spring Term, the last Thursday in June.

Superior inducements are offered to young men, desirous of obtaining a thorough practical education, and to those who wish to advance in the liberal sciences. The facilities consist of an extensive Mathematical, Chemical, Philosophical and Astronomical Apparatus, a well selected cabinet of minerals, fossils, &c., a valuable library, &c. &c.

EXPENSES.

Spring Term, Tuition,.....\$33 00

" " Board, Lodging and Washing,..... 75 00

" " Chemistry (including chemicals), extra,..... 15 00

Fall Term, Tuition,..... 17 00

" " Board,..... 37 50

Students are required to furnish their own lights and towels, and in the winter months a small charge is made for fuel. Payment is required one half in advance, and the remainder at the close of the term.

For a full and complete address Hortex & Cox, La Grange, Ga. n32-24

A MISSIONARY WANTED.

The Missionary Board of the Alabama Association is desirous of procuring a suitable brother to ride as Missionary within the bounds of the Association for the year 1856. Apply to E. G. WAXNER, Secy of Board, Mt. Willing, Lowndes county, Ala. n32-34

TEACHER WANTED.

The Trustees of the Baptist Male High School, at Lafayette, Chambers county, Ala., desire to obtain the services of a teacher, to take charge of this institution for the ensuing year. None will be employed except those every way qualified to conduct an institution of high order. Address the undersigned as above.

SAMUEL PEARSONS, Secy Board Trustees. n32-41

Dec. 7, 1855.

G. T. MCAFEE, OF TALLADEGA.

IS now in receipt and offers to sell to prompt payers, at low prices, and at low prices for cash, the best selected stock of Assorted Goods now in this market, selected with skill and great care in New York and Philadelphia for the fall and winter. n32-31

BELLS! BELLS! BELLS!

THE SUBSCRIBERS, at their long established and enlarged Foundry, manufacture upon an improved method, and keep constantly on hand, a large assortment of their superior BELL, of all descriptions, suitable for CHURCHES, ACADEMIES, FACTORIES, STEAMBOATS, PLANTATIONS, &c., mounted with their "ROTARY MULE," and other improved Hangings, which ensure the safety of the Bell, with ease and efficiency in ringing. Warranted given to order, for prompt delivery. For full particulars as to CHURCHES, KEYS, WEIGHTS, &c., apply for Circular to

A. MENELY'S SONS, West Troy, Albany co. N. Y. 13-ly

STRICKLAND & CO'S BOOK STORE.

W. STRICKLAND & CO. UPSON BOOK-SELLERS, Stationers, Printers and Book-Binders, 28 Dauphin Street, Mobile, Ala., offer very low rates a large and general assortment of Classical Theological, Agricultural, Law, Medical, Miscellaneous and School Books, Booklets, Merchants, Teachers, Academies, Schools, and the public generally, supplying wholesale and retail on liberal terms.

STATIONARY OF ALL KINDS.

Printing, Writing, Wrapping, Drawing and every other description of Paper, Cards, Binders and Bonnet Boards; Printing and Writing Inks; Printing Presses and every kind of Printing Material; Blank Books, a very large stock on hand, or manufactured to order, for Churches, Clergy, the Courts, Mercantile houses, &c. &c. Books neatly bound.

SUNDAY-SCHOOL DEPOSITORY.

Strickland & Co. keep a large supply of Sabbath School, Religious, and Juvenile Books. Also—Bibles, Testaments, Hymn-Books for various denominations, Church Music, &c. &c. WALL PAPER.

More than 500 different patterns, embracing every quality; Testers, Borders, Firebricks, &c. &c. Dec. 6, 1855. n31-6m

JUDSON FEMALE INSTITUTE, FACULTY.

S. S. SHERMAN, A. M., Principal and Professor of Ancient Languages and of Mental and Moral Sciences.
S. L. C. SWITZER, Professor of Mathematics and of the Natural Sciences.
JULIUS ERICKSON, A. M., Professor of Vocal and Instrumental Music.
Miss MARY E. SHERMAN, Presiding Teacher and Instructor in the English Branches and Wax Work.
Miss LOUISA DEWEY, Instructor in Botany, English Literature and Ornamental Needle-Work.
Miss ELLEN A. BAKER, Instructor in French and in Drawing and Painting.
Miss SARAH ROOT, Instructor in Music.
Miss FRANCES ROOT, Instructor in Music.
Miss HELEN M. GORDY, Instructor in Music.
Miss EMMA M. EATON, Instructor in Music.
Miss MARGARET J. SHERMAN, Instructor in English Branches.
Miss EUSTATHIA F. PIERSON, Instructor in English Branches.
Miss ELIZA C. INGERSOLL, Teacher of the Preparatory Department.
Miss EUGENIA F. PIERSON, Governess.
Miss ELIZA HOLTON, Mafron.
WILLIAM HORNBUCKLE, Esq., Steward.

In reorganizing the Board of Instruction, great care has been taken to secure teachers of ability and experience. Those who have not been previously connected with the Institute have acquired, by association with others, institutions, a reputation for ability, faithfulness and success, which justifies the conviction that the Judson Institute has never been more efficiently organized, or more worthy of the patronage and support of the friends of female education. The general course of instruction and discipline will remain unchanged; such modification will, however, be introduced into the course of study, as improved Text Books and the increasing demand for higher education may suggest.

RATES OF TUITION, &c.

Primary Department, 1st Division,.....\$20 00
" " 2d Division,..... 20 00
Preparatory Department, and all English studies through the whole course,..... 34 00
Music on Piano, Guitar, Melodion, (each) 50 00
Use of Piano,..... 10 00
Use of Guitar,..... 5 00
Use of Melodion,..... 5 00
Music on Harp and Use of Instrument,..... 80 00
Ornamental Needle-Work, (limited to half a year),..... 15 00
Drawing, in Pencil, Crayon, India Ink, &c., with or without Painting in Water Colors,..... 20 00
Painting in Oil,..... 50 00
Wax-Work, (per lesson),..... 1 00
Modern Languages,..... 30 00
Ancient Languages,..... 30 00
Board, per month, including fuel, lights, washing, bed, bedding, &c.,..... 12 50
Incidentals, (fuel, servant for school-room) 2 00
Use of Library,..... 1 00

Board and Tuition will be payable, one-half in advance; the balance at the end of the Session. Tuition must be paid from the time of entrance to the close of the Session, no deduction except at the discretion of the Principal.

Each young lady must furnish her own towels, and table napkins. If Feather Beds are required, they will be supplied at a small charge. The new session will commence on Wednesday, the third day of October. It is of great importance to pupils to be present at the opening of the session.

For further information, consult the last annual Catalogue, which may be had on application to S. S. SHERMAN, Principal. Marion, August 23, 1855 n14-6f

Valuable Land for Sale.

THE undersigned offers a farm for sale, containing three hundred and eighty seven acres, situated in Tallapoosa county, in the healthful portion of Alabama. The place has about two hundred and fifty acres cleared land, under fence, and about one thousand acres of land in a state of nature. There are also five hundred acres of the tract very level and first quality land. Has an abundance of first rate timber upon it, fully sufficient to keep it up. The land is well watered by never failing streams, and lies within a mile and a half of a good sea and great mill. The houses on the place are infirm, but it has very eligible sites for building. The titles are undisputed. I will sell a FIRST RATE BARGAIN to any one wishing to purchase. Any one wishing to buy, can have any reasonable time to make up their mind by paying one fifth down. Persons desirous of examining the place, will please call on Richard H. Ware, or John Young, who reside near it, and can correspond or see me at Fayetteville, in Tallapoosa county, or Hon. Wm. P. Child at Tuskegee, Alabama, who is authorized to sell it. Any one desirous of buying a good settlement and a cheap bargain, would do well to avail themselves of this opportunity.

nov15-n28-41 NEADHAM BRYANT.

New Publication THE BIBLE UNION REPEATER, MONTHLY.

UNDER this title, the Bible Union purpose to issue monthly or oftener, in quarto form, a periodical, of about twenty-four pages. Two copies will constitute a year's subscription. Each number will contain a few introductory pages of Biblical intelligence, followed by such portions of the Scriptures as may be ready for general circulation and criticism. The number will be arranged and pagged, that each book of the Bible, when complete, may be bound by itself. The price charged for this edition of the Repeater is very low, barely covering the cost of paper, printing and postage. The object of the publication is to enable all, who may desire to be kept constantly acquainted with the progress of the revision. If every pastor and friend will interest himself in the circulation of this work, it will materially aid the cause of faithful versions, and increase the love of Bible reading in the churches of our Lord Jesus Christ.

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