

Notice.

WANTED, a copy of the Minutes of each of the Associations in Alabama. Will brethren send to this? Please send by mail, or bring them up to the Convention.

J. H. DE VOTIE,
Cor. Sec. Convention.

Brethren coming up to the Convention, will find a Committee at the Baptist Church, to direct them to suitable lodgings.—Gen. E. D. King, L. Y. Tarrant, Wm. Hornbuckle, H. C. Lea, Wm. N. Wyatt, and J. H. De Votie, Committee.

To the Churches in the Vicinity of Marion. We hope the members of these churches generally, in addition to their delegates, will be present at all the meetings of the Convention. Especially will it gratify the pastor and members of our church, to have their brethren around, and unite with the Convention, in the celebration of the Lord's Supper on the Sabbath.

Who wants a Teacher?

A young gentleman from the North, with whom we have been acquainted for several years, a very superior scholar, and amply prepared to carry students through the entire College course, is now in Marion, desirous to obtain a situation as a Teacher in a School or Family.

We can confidently recommend him as a scholar, a gentleman and a Christian.

Persons wishing to obtain a Teacher, may address the Editor of the Alabama Baptist.

To Trustees of Literary Institutions.

We commend to the notice of our friends in Alabama and Mississippi, the advertisement from Georgia. The advertiser is a Baptist minister of high standing. He is a graduate of Brown University, and has occupied important stations in some of our best Colleges and Seminaries in the South. We shall be glad if he can be secured to Alabama.

From the Morning Star.

Prayer Meetings.

Those meetings are sometimes of great benefit. In many cases, they are the foundation of revivals. They should, therefore, be appreciated. Prayer meetings ought to be kept up in every church. Also, in every neighborhood, where there are professors of religion. But another thing. It is said, that these meetings often become dry and uninteresting. What is the cause of this? The principal cause is, professors do not do their duty. Sometimes not more than one fourth present take any part in the exercises. No wonder that a meeting becomes dull, dry, and uninteresting. But if all would do their duty faithfully, no such complaints would be heard. Then every one would receive a blessing. Heaven and earth would be made to rejoice.

S. H. BARNET.

The Conjugal Union.

"The conjugal union," says Mr. Cellerier, "is of all unions here below the most perfect.—Friends are united by principles, opinions, taste. But married people, in whom also these essential ingredients should meet, are united besides by a happy diversity of faculties and dispositions. Each of them sees in the other a being like himself, and yet different, in whom he finds what is wanting, and what suits him. It may be said, in a certain sense, that man and woman, so long as they are separated are imperfect. They present, when united, the most agreeable of all contrasts, the happiest of all connections. Man possesses the faculty of reflecting more deeply, and of generalizing his ideas; he lays down principles. Woman, endowed with penetration and art, applies these principles; she discerns the nicest shades and most secret emotions. The sedateness of the former moderates the warmth of imagination, represses the sallies which produce in the latter too lively sensibility. The graces and gaiety of woman chase away the clouds from the brow of man; her sweetness corrects or tempers what there may be in him of roughness or severity. While man is called abroad by his duties, woman embellishes domestic life by gentle occupations. Her husband enjoys his own cares; he enjoys the comfort which she imparts to her house; his heart, saith the Scripture, dwells safely in her. Prov. 31: 11. On her part, the wife finds charms in the enjoyment of the faculties she has received, and as her destiny is to live for another, she makes it her happiness.

Finding in man superior reason, she loves to be enlightened by his intelligence, supported by his firmness, and to lodge her fears in the bosom of a stronger being who relieves and encourages her. She calms him in her turn, and sweetens all his troubles. It is especially in trials that man remarks the admirable methods of Providence; for the companion whom God has formed for him possesses in a high degree those amiable and endearing qualities which do him good in all seasons of life. What solace does she afford him in his disappointments and anxieties by that ingenious tenderness, by that religious hope which derives from the bottom of her heart! It may be asked then if this aid, which was given to man, has not become more precious to him since the fall, than she was in the days when he dwelt in the garden of Eden. The eye of woman, enlightened by affection, perceives the first signs of a disease before they are visible even to the view of science; an inexplicable instinct warns her of what is felt by the object of her solicitude. And how persevering are her cares! What a charm has her tender voice for the sick man over whom she watches! Her feebleness disappears; no fatigue exceeds her strength. Oh! how sacred then seems this union of two frail beings, who have all things common between them! Touching and sacred union! a union good for man in all states. It is useful in prosperity, and more so in adversity. It is useful to the political man, to the man of letters, to the merchant, that it may afford relaxation in their painful perplexities. It is useful to the mechanic to compensate him for his privations, to the laborer to sustain him in his rough toils. It is useful to the monarch in his palace, to the shepherd in his cottage. Ahasuerus reposes with Esther, as Jacob with Rachel.

For the Alabama Baptist.

Why were the Jews called Hebrews?

Calmet thinks from *Hebr* "the country on the other side," and hence "those who come from the country on the other side,"—that is, the other side of the Euphrates, whence Abraham emigrated. So Gesenius and so Robinson suppose. The other opinion that the name is derived from Heber, or Eber, (Gen. 11, 14,) supported by Scott and Mart, and DeOly, is rejected on this ground: "Why should Abraham, who was the sixth generation before Heber, take his name from this Patriarch more than any other of his ancestors? Why not rather Shem?" A little examination shows.

Heber was evidently a very distinguished man. His genealogy is repeated twice. Gen. 10: 21, and 11: 10. In his days, about the time of the birth of his first born, (Gen. 10: 25,) the earth was divided, and from the name he gives his son Peleg, "division," it is probable he took a conspicuous part in this important movement in the progress of civilization. That he was distinguished in history long after his death, Gen. 10: 21, plainly shews, where Shem is called "the Father of all the children of Eber." Eber was the grandson of Shem, who had five sons and at least as many more grandsons; yet it is plain from this form of expression, that Eber was by far the most remarkable of all the descendants of Shem.

The Adite inscription recently discovered and translated, throws new light on this subject, since Robinson has written, and shows for what Heber was so distinguished. It is there recorded of their kings, that they were men "far removed from baseness," and that "they noted down according to the doctrine of Heber good judgments, written in a book to be kept; and we proclaimed our belief in miracles, in the resurrection, in the return into the nostrils of the breath of life."

From this, it seems probable that Heber was not only the most remarkable moralist and theologian that many centuries produced; that he taught a belief in miracles and the resurrection; but that he was in the habit of noting down doctrines and historical events in a book; was possibly even the author of the art of syllabic writing.

If this were so, and if, when the rest of the descendants of Eber were sunk in vice and idolatry, Abraham was the restorer of the pure faith of his pious ancestor, especially if he were in the habit of noting down in books holy records, then we can see a good and beautiful reason why he should have been termed "Abram the Hebrew." Gen. 14: 13. It would mean, "Abram the son and restorer of the doctrines of Heber;" or "Abram the man of profound piety and learning." See Matthew Henry's Commentary, Genesis 14: 13-16.

Abraham instructed his children after him, and the patriarchs afterwards were taught these doctrines and cherished this pious literature. It could easily be shown that they must have carried with them into Egypt, a written language, quite distinct from that of the land to which they went, and preserved, during their sojourn, many previously written documents. On this account, it is probable, that they continued to receive the appellation of *Hebrews*.

This idea may, perhaps, in the minds of some, seem confirmed by the following facts. Bryant Cony, and almost all respectable antiquarians, now agree that the Egyptian Thoth II. or Hermes, must be regarded as the same person as Joseph. He is represented by them as an interpreter of the will of the gods, and a minister of state. It is recorded that he was envied by his brethren, who were 70 in number, (compare Gen. 46: 27,)—that finding they were continually consulting to destroy him, he went into Egypt, where he was received with great honor and lived in splendor. He was a prophet, and supplied them with riches. To him they ascribed the reformation of the Egyptian year, and from his time began the great Gothic cycle of 1461 years. One of these periods is said by Tacitus to have expired in the reign of Ptolemy Evergetes, Tac. Ann. VI., between 246 and 221 B. C. If so it must have commenced between 1706 and 1671, just the time of Joseph's administration in Egypt. According to this calculation, there can be no doubt that Thoth II. was Joseph.

But, then, it is further recorded of him that he was an inventor of letters and of the arts. (He probably introduced the phonetic letters.) He was a sacred scribe, reformed their religion and suppressed for a time, though he could not eradicate, their idolatry. He wrote on religion, government, astronomy, medicine; was, in fact, the author of the Hermatic books. It is said by Mr. Gliddon, that modern investigators have been able to authenticate the following as an extract from the Books of Hermes.

"O Egypt, Egypt, a time shall come when, in lieu of a pure religion and a pure belief, thou wilt possess nought but ridiculous fables, incredible to posterity, and nothing will remain to thee but words engraven on stones, the only monuments that will attest thy piety."

These, then, are not improbably the words of Joseph himself, when, after making great efforts to reform the religion of the Egyptians, he found them relapsing into idolatry. Well might he be called, as he is no fewer than four times, I think,

"the Hebrew." Mr. Cony has also shown that he must be the *Chabron* or *Chabros* mentioned by Manetho, and that both is only a foreign way of writing Hebrew. Josephus writes *Hebron*, *Chabron*.

From the time the Israelites became an independent nation, it is well known how carefully they instructed the youth in their sacred literature. The world has probably never seen any other people who have, on the whole, so completely, among all ranks, been educated in the reading and writing of their holy records. This seems to me, after all, the most probable reason for the people of the Jews, from the time of Abraham down, being called the *Hebrews*.

Robinson remarks in his Hebrew Lexicon, that the writers of the Old Testament apply this term to the Israelites, either where foreigners are introduced as speaking, or where they are represented as speaking of themselves to foreigners, or where they are opposed to other nations. It was not the term by which they chose to speak of their nation to each other: rather one chosen by others, and used chiefly when the subjects of it were looked upon with dislike and contempt. 1 Sam. 4: 9; 14, 11, 29, 31. Yet one, of which they were not ashamed.—Jonah 1: 9. Where the Jews are highly respected, or loved, they are rarely called Hebrews, but Israelites, even by others.—Ex. 14: 25; Numb. 23: 7, 10, 23, and 24, 18. It would be very apt to be the case, that ignorant nations, equal or superior to them in brute force and the arts of war, but not generally instructed in any thing more refined, would consider any term which originally designated them as scholars and men of high religious feeling, a reproach. They doubtless looked on all such persons as a retired but dangerous race, who read their books and yet turned the world upside down, no one knowing how.

Faithful Translations.

Mr. Goodby, it seems, was a missionary in India, and very soon after the argument was urged before the old Society by Brethren Cone, Macley and Colgate, that it would be a wicked imposition on the heathen to transfer words that could be translated, and the intelligence reached India that baptizo must be transferred, the inconsistency of the thing sorely afflicted his wife, who was a Presbyterian, and drew from a native Christian animadversions very similar to those which had been anticipated here in the course of the discussion.

TRANSFER OF WORDS.—I wish, Mr. Moderator, to correct an impression far too common among the friends of missions, which may have some influence on the subject of the above report.

It is the impression that the heathen are a poor, ignorant and weak-minded race. Poor and ignorant they may be, but they are far from being dull in intellect, or weak-minded, so far as I have known them in India. If in the great things of God and salvation they seem to be fools, they are shrewd and of quick perception in other matters. If they can neither see nor feel the absurdities of Hindooism, they seize upon any apparent inconsistency in things connected with Christian missions, and use them to influence each other's minds against the truth.

The impression that the heathen are ignorant and dull, seems to be a basis for the opinion, that in giving to them the word of God, we may transfer some words at our pleasure, without doing injury to the cause.

I will relate one occurrence on this subject.—A few months after the resolution was adopted by the American Bible Society, which cuts us off from assistance in printing the scriptures, because we could not transfer the words in relation to baptism, I received a letter from this country, informing me of what had been done. My wife, who at that time was a Presbyterian, and a member of one of the most influential Presbyterian churches in this country, upon hearing the letter read, left my study in tears, saying as she went, "Can the people who are afraid to have the Scriptures translated, every word of them, and especially words which have reference to an ordinance of the gospel, be honest, when every scholar among them acknowledges those words to mean immersion? I cannot feel the confidence in them I once did." Immediately after, a man with a swarthy countenance and piercing eye: he was a Christian Hindoo. Seeing I held a letter in my hand, he said, "ki khabara, mukh, dukita dekha jauchhi." (What is the news—your countenance indicates trouble?)—I translated for him that part of the letter which had reference to the subject, and told him it meant simply, that if we would not transfer the Greek words in relation to baptism, the American, as well as the British and Foreign Bible Society, refused to assist us in printing the scriptures. He inquired how they would have it. I then repeated to him the commission, Mark xvi. 15, 16, transferring the words "Baptisateis," making it as much like a native word as I could, thus: "Samasta jagatare jai, praytyeka janaku mangalu samachara, ghoshana kara jo jana besh-wasa kari baptija heba," &c. He sat down, covering his face with his hand, and burst into tears: at length he looked up and said, "Ki bhuji?" (Who will understand?) God's word will go where the missionary cannot go, and if any one is turned to God and loves Jesus, he will want to know what Jesus requires of him.—Well, suppose a missionary comes along, he addresses him, "Sir, I have a book which tells me of Jesus Christ, and I love him and worship him, but when I look in this book to learn what he requires, I find the first thing after believing is 'baptija heba'—what does it mean? The missionary will tell him either 'dubita' or 'chhija,' dip, or sprinkle, it matters not which for this case. He will then ask, why did you not print it so?—nor will he be satisfied without an answer. If the missionary be honest, he will tell him that Christians are divided about the meaning of the word, some thinking it means dip, and others sprinkle, and for the sake of accommodation they agreed to leave that word untranslated, that eve-

ry one might interpret it as he thought best. The Hindoo will reply: "We have a religion that we understand—why do you come and disturb us with one you yourselves do not understand? Go home; all of you go home, and learn what your religion teaches, before you come to instruct us."—[Bap. Reg.]

The End of Millerism.

This is the third time we have announced the end of this deplorable delusion. But it rises again and flourishes, apparently with more vigor after each explosion. For some weeks past there has been in many places an extraordinary excitement in consequence of a man named Storrs having cyphered the prophecies so that the 23d of October was to be the date of the world's conflagration, and hundreds of men and women put their faith in his arithmetic. The accounts from some places have been truly distressing. Men in every direction abandon their worldly occupations, inscribing on their shop doors "The Lord is coming." Whole families leave their homes to sound abroad the "midnight cry." Thus writes a resident of our sister city of Brooklyn in one of the Advent papers:

"In January, 1843, I heard our beloved brother Storrs lecture on the second advent. Although then in a lukewarm state, the truth found its way to my heart in a manner that proved it to have a sanctifying influence. The morning after I embraced the doctrine, I commenced proclaiming it, without an if or but. This brought me a flood of persecution. From that time to the present, the Lord has showed me my duty, and by his grace I have been able to do it. I have followed the shoemaking business. My wife has kept a store of fancy goods, thinking it no harm to sell lace and other ornaments.

"About two weeks since, as I was sitting at my work, and desirous to follow the lamb whithersoever he goeth, the text in Rev. xviii. 25, was impressed on my heart. I pleaded guilty, arose and shut my windows, and stopped the trade. A few days afterward I heard and believed that the Lord will come on the tenth day of the seventh month. I then closed my business, and have written on my windows,—'Closed till the Lord comes.'"

"Now, my dear brethren and sisters, do you expect to gain admittance to the marriage supper of the Lamb, if the Lord comes and finds you dealing in the articles which the daughters of Zion lust after? See that you stand not among those merchants spoken of in Rev. xviii. 15.

H. CAMPBELL.

Mrs. Child, in a letter to a Boston paper mentions some incidents in this city:

"A man who has tended an apple-stall near the Park, went to hear Mrs. Higgins, and straightway gave away all his fruit and cakes, to the great delight of the children, who became warmly interested to have this doctrine spread through all the cake shops and apple-stalls. A vender of stores, near by, has shut up his shop, with the announcement that no more stores will be needed on this earth. A shoemaker in Division street began to give away all his stock; but his son came in during the process, and caused him to be sent to an insane asylum till the excitement of his mind abated. A shop in the Bowery mounted a placard on which was inscribed, in large letters, 'MUSLINS FOR ASCENSION ROBES!'"

The other night, as Mrs. Higgins was exhorting and prophesying with tempestuous zeal, some boys fired a pile of shavings outside the window near which she was standing, and at the same time kindled several Roman candles. The blue, unearthly light of these fireworks illuminated the whole interior of the building with intense brilliancy for a moment. The effect on the highly excited congregation was terrible. Some fainted, some screamed. Several serious accidents happened amid the general rush; and one man, it is said, was so deranged with nervous terror, that he went home and attempted to cut his throat.

The Mayor, and a strong array of constables, now attend the meetings, to prevent a repetition of these dangerous tricks. But the preachers say that no protection is needed; for four angels are stationed at the four corners of the earth, and they have sealed the foreheads of all the saints, so that no harm can come to them."

Last Sunday, in this city the Millerites had several meetings during the day, and in the evening large numbers assembled in and about Franklin Hall, in Chatham Square, when the Mayor, with a posse of police, dispersed them, on account of the excitement and noise about them. They adjourned with the intention of going to Brooklyn Heights, out of the reach of the city authorities. A portion of the Millerites rally under the name of "Christian Israelites." They had a meeting at Military Hall, and were addressed by Margaret Bishop, a married woman of 40, who holds that we are not to have the end of the world until all the churches are gathered together under the one fold, and she has laid it down as an incontrovertible fact, and the end of the world will not take place until the seven thousandth.

In Philadelphia the grand and absorbing topic of the lectures, seems to be to give up the things of this world—the surpluses of the rich to be placed in a common fund for the benefit of the poorer members. During last week, one man gave in \$35; another, after the lecture was over stated that in adjusting his accounts, making allowances for his necessities up to the final day, he had \$160 excess, which was at the Society's disposal: a poor brother immediately stated that he was in want of \$80 to make him straight with the world; this sum was handed over to him, and the remainder placed in the common treasury fund. A female who owned two houses in the Northern Liberties sold them to the ground landlord for two hundred dollars, and who was exceedingly restless until the papers were duly prepared by the Alderman. A brickmaker in partnership with his father, has given up business, and a master dryman has not been upon his stand for two or three weeks.

A correspondent of the Evening Post says: "We learn from unexceptionable authority, an aged Jewish gentleman who holds a very responsible situation in one of the synagogues of this city, that the 10th day of the 7th month, according to Jewish computation, is already past. It was the 13d Sept. last, and was celebrated by the Jews throughout the world, as the great day of atonement, one of their high festivals.

On Monday last, the Midnight Cry gave the

final warning in an alarming throng of streets. An angel is on it blowing the trumpet of the Lord, and a horrible black looking cross. In capitals it is set forth—

"At three o'clock in the morning, 23d October, HE will surely come. Child, believe it. At the ninth hour of the night, Jewish time.

But the time came and is past, and all things move on as from the beginning. Of the sincerity of many of those deluded people, there can be no doubt, while the repeated changes of reckoning after so many failures, demonstrate the hypocrisy and heartless villainy of some of the leaders. We have put the above facts on record, as part of the history of the times, and as a lesson for the churches, in time to come. A few years hence we shall have another revival of the same imposture, and these facts will then be found of use.

From the Christian Observer.

Individual Efforts.

Influence of one man. Some years since, a clergyman, who first obtained his own education entirely by individual effort, and who has, for twenty years past, occupied one of the highest stations of usefulness and honor, as an instructor, passing up the Mississippi on a Saturday evening, requested the captain of the boat to set him ashore at a certain village—giving as a reason, that he did not journey on the Sabbath.—The captain endeavored to dissuade him—said he would find that a very uncomfortable place, noted for intemperance; and that it was quite uncertain how long he might have to wait, before another boat should come along. Besides, he said, if he would continue on board, he would like to have him preach to the passengers the next day; and he added, that, a few weeks previous, the Rev. Mr. A., who passed up in his boat, did not stop on the Sabbath, but gave them an excellent sermon.

"Now," said the conscientious clergyman, "you have mentioned his name to induce me to violate the Sabbath; but I am resolved you shall never use my name, in like manner, to tempt others." He was accordingly set ashore; and it was soon reported around, that a minister had stopped, because he would not travel on the Sabbath. "No doubt," said one to another, "he is a good man: we must get him to preach to-morrow." So, after obtaining his consent, information was spread through the region that he would preach. The multitude came together; and, after hearing him with much interest, it was proposed, that, coming, as he did, from the East, where the Temperance cause had then made great progress, he should, in the evening, give them a lecture on that subject, as they had never one. He accordingly gave them an account of the Temperance Reformation, and the immense good it had accomplished; and early next morning, with a clear conscience, and the gratitude of the people, he took an other boat going up the river, and, in the course of the day, passed the former, which had got aground. A Temperance Society was organized in that village, of which the then keeper of a grogshop became President, and which has resulted in entirely banishing intoxicating liquors from the place.

These facts being incidentally stated, a short time since, in a railroad car, a genteel stranger, a merchant from the far West, starting up, said: "I know all about that; I know the clergyman that stopped there: I assisted in laying out that town, and for a while lived there; the change has been, indeed, wonderful. The very man who sold the most liquor—whose father died of delirium tremens—and whose brother died a drunkard—is now President of the Temperance Society."

Here we see the power of consistent individual effort. How very different might have been the result, had that distinguished clergyman continued on board, and thus given his sanction to the open desecration of the Lord's Day! That village, now peaceful and flourishing, exerting a benign influence on the surrounding region, might have continued to be noted chiefly for its intemperance—sending its numerous victims annually to the drunkard's grave. The fellow passengers of the preacher, though they might have been entertained by him for an hour, would then, probably, have laughed at his inconsistency; his name and high example, instead of being recorded with honor and with benign influence throughout the land, might have been quoted by the Captain, and by multitudes of conductors and proprietors of steamboats, railroad cars, and other Sabbath-breaking conveyances, in justification of their course; and the sins, thus encouraged, might have contributed, among others, so to corrupt the nation, as to render needless the heavy punishments of the Almighty.

A. D.

Roman Catholic Schools.

Wonderful as the phenomenon is, we find Rome, in this country, the patron of Education. In other lands opposing education, she here opens schools, academies and colleges. This is one of those schemes in which there is more of the Jesuit than of the patriot and Christian. If it be not merely a stroke of policy, why does not his Holiness open a few charity schools in Spain and Portugal? Why does he not gather in some of the many ragged, filthy and ignorant children, which at every step obtrude themselves upon the attention of travellers in those countries? Why are the benefits of the schools in the United States confined mainly to the children of the Protestants? With all her army of academics and colleges, the Roman Catholic Irish population in this country is but little in advance of the same population twenty years ago.

These schools are not designed for Papists. They form a part of the machinery which Rome, with Jesuitical cunning, is working for her own aggrandizement, and our overthrow. It is not by the inquisition or stake that Rome, at present, will attempt to bring us over to her faith. She knows our love for knowledge, and hopes to furnish Protestant youths under her influence, by furnishing the means of education. Hence she opens her schools for Protestants, obtains foreign teachers with high-sounding titles, and thousands of Protestants swallow the bait, and place their children, at the most important period of life, under the care of teachers who have as little sympathy with our republican institutions as they have with our Protestant faith.

THE ALABAMA BAPTIST.

"Jesus Christ himself being the Chief Corner-Stone."—[Ephesians, ii, 20.]

MARION, ALABAMA, NOVEMBER 16, 1864.

Howard Collegiate and Theological Institution.

At a meeting of the Board of Trustees, on Wednesday last, the Rev. S. S. LATTIMORE was appointed an Agent, to raise funds for a Professorship in the Literary department. The labors of the Rev. S. LINDSEY, heretofore appointed, are to be principally directed to the obtaining of funds for the erection of the new Edifice, and the support of Theological students.

Methodist Church in Marion.

The number of communicants was stated in our last at 73. The true number is 141. The number we gave was taken from the body of the "History of Marion," and derived by the author from an officer of the church. It was subsequently corrected among the errors, which escaped our notice.

Unimpaired.

From the minutes of the Woodstock (Vt.) Baptist Association, we find that during the last year, in the whole body, embracing 20 churches, there were only 53 additions by baptism. The total of additions by baptism, letter, and restoration, is 115. The removals, by letter, exclusion, and death were 221. Loss during the year, 106.

The Association showed wisdom in having both a Sermon preached before it, and a Circular Letter prepared, on the "OLD PATHS." If the churches were less interested in sundryisms of the day, and wholly devoted to the promotion of the Redeemer's kingdom, such losses as are now reported would be unknown.

The Bethel Association.

The Rev. A. Travis, Moderator; the Rev. P. Stout, Clerk. Baptized, 207; Received by letter, 177; Restored, 20; Dismissed, 206; Excluded, 179; Dead, 39;—Total number, 3125. Contributed for Foreign Missions, \$101 67.

The Association passed a resolution recommending THE PSALMIST, as a denominational Hymn Book, to be used by the churches connected with this body.

Also, to become a member of the State Convention. Ten Delegates were appointed to attend the Convention.

Western Baptist Association, Ga.

We are indebted to the attention of the Clerk for a copy of the Minutes of the 16th session of this body. The Rev. John W. Cooper, Moderator; and Asbury Daniel, Clerk. Baptized 286; Dismissed, 271; Excommunicated, 63; Restored 17; Died, 21; total, 2891.

Resolutions.

Resolved, That the Christian Sabbath is an institution of Divine appointment, commanding itself to universal observance; that we view with fearful apprehensions its common desecration.

Resolved, That we suggest to the Pastors of the Churches the propriety of presenting this subject to the churches, and of insisting upon its holy observance.

Report of the Committee on Publications.

The Committee on Publications submit the following Report:—The circulation of religious books throughout the bounds of our body, as well as in all other places, your Committee deem of the highest importance to the interests of Zion.

We rejoice that the time is arrived when we can introduce into our denomination and the world a Baptist Theology and a Baptist Literature; and if we would see Baptist sentiments and practices prevail, these works must be bought and circulated.

We most cordially recommend to the patronage of our brethren, the Christian Index, as a useful and efficient means of promoting our interests, especially in Georgia. The Psalmist, a new collection of Hymns for the use of the Baptist Churches, recently issued by the Baptist Publication Society in Philadelphia, is most cordially recommended to the Churches as a work well adapted to the wants of religious worship, with merits equal, if not superior, to any now in circulation. We also recommend, as a most valuable religious paper, the Alabama Baptist, published at Marion, Perry County, Alabama. We cannot omit again to recommend to the attention and patronage of our brethren, the Christian Review, a work published quarterly at Boston. This work, the first of the kind ever issued by us from the American press, presents strong claims to the patronage of the Denomination. It is, doubtless, doing more to develop the Literary and Theological resources of the Denomination—to give currency and popularity to our peculiar tenets, and to elevate the position of our people in the estimation of others, than any other similar enterprise ever undertaken by us.

The Baptist publication Society, formed to promulgate Baptist sentiments, are sending forth the standard works of our ablest writers, in a form so cheap that they may be procured without burthen. We desire to see them in the families of all our brethren. When they shall be more generally diffused, we shall anticipate the more rapid triumph of truth. We should be happy to see those works procured and kept for sale by some enterprising brother, for the especial accommodation of those who might wish to purchase.

The Lord's Table.

The following resolution was adopted by a Western Presbytery. It contains an important principle which is too little regarded in any denomination.

Resolved, that neither the erroneous views, or the wicked conduct, or both together, of an individual, or individuals, who may be present, can justify the absence of another individual from the Lord's table, or any religious service.

Malcom's Travels.

A new edition of this valuable work has just appeared, at a reduced price. It is published in a large, elegant 12mo. volume, at the very low price of \$1 50 per copy. For sale by Gould, Kendall & Lincoln, Boston.

Baptists, Read and Profit.

We clip the following from one of our exchanges:

"THE WAY OUR METHODIST BROTHERS SUPPORT THEIR PAPERS.—The Richmond Christian Advocate, in speaking of one of his brethren, makes the following remarks:—We commend the example to our brethren.

"We do not refer to his late letter containing thirty-eight new subscribers, but to one just received, containing twenty-two—making SIXTY in two weeks. Many have done well: but he does better than all. But how does he get so many subscribers? Hear him: 'I have just closed a meeting at New Prospect, where upwards of forty were converted. I cannot be satisfied until the converts have our paper; and I make it a matter of conscience to advise them to take it. I have sent you seventy already, and in procuring them I believe I have done more good than in preaching half a dozen sermons.'"

Here is an example well worthy of imitation by our Baptist brethren. The Lord has abundantly blessed the labors of some of them, and they might add hundreds of subscribers to the Alabama Baptist if, like the Methodist brother, they would not be satisfied, till the converts have our paper. Breth'n. Ch*****, H****, McC****, E****, and others have baptized great numbers this season. Where are the subscribers obtained by them among the converts? The Methodist brother "makes it a matter of conscience" to persuade all who join the church to take his paper. Is it not your duty, brethren, to do the same? Notice the amount of "good," he thinks he has done by this means. If pastors wish the new converts to be intelligent, zealous, and efficient members of their churches, can they better make them so, than by recommending, next to the study of the scriptures, the constant reading of a good religious paper?

Trial for Heresy.

From the Watchman of the Valley we learn that the Synod of Cincinnati New School, has just been occupied for nearly a week, day and night, in the trial of the Rev. William Graham, charged with error and heresy. Mr. Graham had published a pamphlet, in which he maintained that according to the Jewish law, the slave was not recognized as a man; that the Scriptures sanction the right of property in man; that the term of service was unlimited; that the master had a right to beat the slave, and that hardly; that masters were allowed to sell their slaves, &c.

The Rev. Daniel Gilmer was the prosecutor, and supported the charges without the aid of counsel. Mr. Graham conducted his defence, and, it is admitted, with signal ability.

After the pleadings were concluded, the roll was called, and according to Presbyterian usage, every member of Synod was invited to state his views of the case. In many instances, these statements were made at great length, and under highly excited feelings. The harmony of the body was most seriously threatened. Finally, the excitement became so intense that the Synod voted to continue their proceedings with closed doors; and the large concourse of deeply interested spectators was obliged to leave the house. After this, the scene is represented as solemn and impressive. The result of these extraordinary proceedings appears in the resolutions below.

In regard to this whole matter, we take the liberty to remark, that we have some knowledge of the standards of the Presbyterian Church, and we believe the Synod has travelled, in the present case, entirely out of the record. There is not a word about slavery in the Constitution, and they may as well convict a man of heresy and error for being in favor of, or against, the Annexation of Texas, as to convict him of it for believing slavery to be sanctioned by the Bible. If a man in the Presbyterian church may be arraigned, tried, and condemned by their ecclesiastical tribunals for publishing his opinions on Slavery, there is no such thing as freedom of the press, or freedom of speech, in that denomination.

The effect of the decision is to compel Mr. Graham, on pain of deposition and excommunication, to abstain from further expression of his sentiments on the subject of slavery. And not only so, if he does not satisfy his Presbytery that he is truly penitent for his former publications, he will be reported at the next meeting of Synod as an incorrigible heretic and errorist, and will be visited with the heaviest anathemas of the church!

Let all BAPTISTS render thanks to the great Head of the Church, that they are not under such an inquisitorial jurisdiction, oppressed by such a semi-Papal despotism.

"Whereas, There is a difference of opinion in this Synod, with regard to the meaning of the word heresy; therefore,

1. Resolved, That Synod express no opinion upon this point.

2. Resolved, That Synod find that Mr. Graham has taught, in his pamphlet entitled Contrast, &c., great and dangerous errors.

3. Resolved, Therefore, that William Graham has justly incurred censure and admonition; and we do, by this minute, censure and admonish him in the name of the Lord, and entreat him to repentance.

4. Resolved, Therefore, that Synod do exhort and admonish him against preaching or teaching the errors contained in the specifications.

5. Resolved, further, that the Presbytery of Cincinnati is hereby required to use all scriptural means to bring him to repentance and reformation, and report their action to the body at its next stated meeting."

Papery in the United States.

The Association for promoting Romanism at Lyons, France, has sent to America, during the past year, more than Two Hundred Thousand Dollars, to aid in the establishment of Papery.

Disturbing Public Worship.

The following resolution was passed at a meeting of the Religious body:

"Resolved, That we consider it the duty of parents to teach their children to the house of God; but especially to keep them, while there, from interrupting the services by whispering, going out, or in any way disturbing the quiet and order which becomes the house of God."

The suggestions contained in this resolution are worthy of serious attention. We sometimes see disorders of the kind alluded to, in houses of worship in large towns, where a higher degree of intelligence and refinement is claimed. Yea, we have seen not children only, but full-grown young men, young men too who profess to be well-bred, claiming the credit of a knowledge of propriety, and of a disposition to observe it;—such gentlemen have we seen who would go out of church, in the midst of service, or would engage in conversation, or read books or papers; or, if they did not choose to occupy themselves in this way, they would lie down on the seats; or merely lean their heads forward on the slip before them, but stretch themselves out at full length in a recumbent position, resting their heads in the lap of a companion!—Such a practice is a contempt of the Most High God—an insult to the Minister of Christ. Those who indulge in such violations of the sanctity of God's house, such gross transgressions of propriety, need the special care of parents, guardians and teachers, to instruct them in the rules of decorum. We hope all who have any authority over these grown-up children, will give good heed to the resolution above.

Extraordinary Precocity.

There is now living at Royalton, Vermont, a boy eight years old, who possesses a most astonishing faculty of calculation. When he was six years old, he remarked to his mother that if he knew how many rods it was around his father's large meadow, he could tell the measure in barley-corns. His father coming in, made a calculation and told him it was 1040 rods. Reflecting a few minutes, the child gave him 617,780 barley-corns, as the distance. This child has already mastered the common Arithmetic. He will give the product of four figures multiplied by four figures, performing the operation in his mind nearly as quickly as we can do it on paper. He will also multiply five figures by five. He also extracts the square and cube roots of numbers extending to nine or ten places. He will tell any person's age in seconds, after a very few minutes' calculation. He has formed a table of logarithms from 1 to 60. He has obtained some knowledge of Algebra and Geometry, without assistance from any other person.

This wonderful boy bids fair to surpass the celebrated Zerah Colburn, also a native of Vermont, whose fame spread throughout this country and Europe, some thirty years ago.

The Church vs. Alcohol.

At the late meeting of the Synod of Ohio, the following query was presented:

"Is it proper for Church Sessions to adopt rules like the following?"

"Resolved, That we as a Session, must exercise the Discipline of the Church upon all our members who continue to make, sell, or use intoxicating drinks as a beverage. The opinion of the Synod is asked, 1st., on the constitutionality of the rule; 2d., its expediency."

The Synod replied, the rule is constitutional. Its expediency must depend on circumstances.

American Tract Society.

The sales for the month ending August 15, amounted to \$19,000. In five months, the gratuitous issues of Tracts were Seven Millions of pages. The Society constantly employs thirteen steam power presses, equal to thirty or forty common printing-presses. In the Bindery are over one hundred persons constantly employed. At its last anniversary, the Society appropriated \$28,000 for printing in foreign lands.

The Traffic in Ardent Spirits.

In New Hampshire and Massachusetts, the Courts are visiting persons selling spirits without a license, with the heaviest penalties of the law. We notice many instances of fines of one hundred dollars and costs, and the party committed to jail, where the cash is not forthcoming at the moment. One individual in New Hampshire was convicted of 18 violations of the License Law, and fined \$25 for each, and imprisoned till the fine be paid.

The Mirror Press.

The N. Y. Mirror says: "We have a steam press which puts up three iron fingers for a sheet of white paper, pulls it down into its bosom, gives it a squeeze that makes an impression, and then lays it into the palm of an iron hand which deposits it evenly on a heap—at the rate of two thousand an hour."

This is a great advance on all former improvements of the printing press.

Jo Smith's Widow.

This lady is said to be the richest lady in the West. Jo had been amassing wealth for many years, for the purpose of going to Jerusalem.—There he proposed to issue a Proclamation calling in the Jews, over whom he was to reign till the coming of Christ in A. D. 1889.

Harvard University.

This Institution has more than 600 students.—The Library contains 46,000 volumes.

The French at the Society Islands.

An English Missionary writes: The New Bedford Mercury of last week gives the following painful intelligence:

June 20th, the natives assembled at Point Venus—this being too near the Bay of Papeete, for general safety, the Governor again, at the head of 400 troops, marched upon them. The natives received intelligence of his approach, and placed themselves on a plain. The natives allowed the main body to pass, but as the rear guard were passing in front of the English Mission House, they opened their fire in a direct line with the house. Mr. McKean, one of the missionaries, who was walking on his verandah, was struck by a ball and killed instantly. His death is universally regretted. He was one of those who have lately come from England—well educated, and one of the most respected men upon the group. The action was upon the north side of the Bay of Papeete. The native loss is unknown. French loss, three killed and five wounded.

At the same time, on the south side, another action took place, in which the natives were again routed. In this action, five French were killed and seven wounded. Native loss unknown. The day following, the natives again advanced upon the town, and before they could be met, had succeeded in burning the French Mission House, Chapel, &c.

In all these actions, it has been impossible to determine, with any degree of certainty, the native loss. They have always been accustomed to remove their dead during the action, and only those are found upon the field who die at the point of the bayonet.

The natives are in force on all sides, and the troops constantly under arms. The Queen had just left the Island for Borabora.

The natives had, within the last few days, seized three Frenchmen, who had been for many years resident upon the island, and were among them, and had just put them to death by torture that would do credit to the ingenuity of a North American savage.

The Religious Herald, Richmond, Va.

Is the oldest religious paper in the South, and has the most extensive circulation. It is edited with ability, by brother SANDS.

"THE MARTYR SPIRIT" has seldom, in modern times, been more beautifully illustrated than in the self-denial, privations and sufferings of the Apostle of Indian Missions, the Rev. LEAH MCCOY. He has sacrificed property, ease, health, friends and children, in the cause. Since the commencement of his labors among the Aborigines, he has buried eleven children, most of them grown. His devoted wife has manifested a Christian heroism not inferior to his own.

Tennessee.

The Temperance Law in this State is said to be rigidly enforced. It is popular among all classes, but the vendors and drinkers of ardent spirits. A late traveller says: "You may go from one end of the State to the other, without seeing a glass of liquor sold or retailed in any manner whatever." JAMES K. POLK is spoken of as a decided and influential supporter of the law.

England.

The standing army of Great Britain is 100,000 men, employed in England alone. This does not include the army of India, which consists of 300,000. The number of police-men, constantly employed to preserve the public peace is 163,000.

Jo Smith and his Murderers. We see it stated by the Missouri Republican, that the persons charged with the murder of Joseph Smith and Hyram Smith, in the Carthage Jail in June last, are going at large, and that Judge Thomas could find no law that authorized him to do anything with them.

This statement is entirely without foundation. It is true that Williams and Sharp are going at large, but they are out on a very heavy responsible bail. This was done by the Judge under a provision of our constitution, and by consent of the Attorney of the people in that case.

The whole community look upon the act of the murder of the Smiths, under the circumstances, as one of the blackest and deepest dye—and the only thing now to be done, is to ascertain by competent testimony, and the verdict of an impartial jury, who were the guilty persons, or at least who were the leaders, aiders and advisers of the act, and then let the law have its victim.

We learn that the Governor takes this view of the subject, and under the circumstances feels it his duty to see the laws faithfully executed—and with that view he has employed as able counsel as the State, or the Western country affords, to proceed to Hancock County at the ensuing term of the Circuit Court, and together with the State's Attorney, superintend the prosecution of the guilty persons.—[Illinois Register.]

The Bible. The following incident took place at the Native American meeting on Friday evening, in the Park. One of the Brooklyn Clubs had an illuminated banner, on one side of which was "Forget not the Bible." On the other side appeared, "It is not a Sectarian Book." As they were arranged in order, near the City Hall, there appeared standing on the steps a group of ladies, who were so well pleased with the inscription, that they took the ribbons from their bonnets and sent them by gentlemen to adorn the words of the banner; which being done, three cheers were immediately given to the fair donors, and the Club marched off with the emblem thus dressed streaming to the wind.—[N. York Express.]

Suicide. A young lady of the name of Frances Somerville, committed suicide in Springfield, Hampshire county, Va., by hanging herself, on Monday last. This unfortunate young lady put an end to her life in consequence of the death of a young man a few days before, to whom she had been betrothed in marriage. The young man met his death by being thrown from a horse.

Natural Disposition. Mr. Clarke, of Chesham, used to say, when any one pleaded natural disposition as an excuse for their ill-temper: "Why, I am as irritable as any man, but when I find anger or passion arising in my mind, immediately I go to my Redeemer, and confess my sins, and give myself up to be managed by him."

Choctaw Association.

Brother Wells, who states that a few facts in relation to this body, might perhaps be interesting to the readers of the Alabama Baptist.

The Choctaw Association is already extensively known as decidedly missionary—and missionary, not only in word, but in deed.

It is a most laudable fact, that many of our associations, professing to be missionary, are doing nothing to be the warm friends of all the benevolent institutions of the day—meet, spend two or three days in the discussion of points of order, or other matters of no manner of utility to the interests of Zion, read over the minutes of their grave proceedings, adjourn, congratulate each other upon the harmony and brotherly love that have characterized their sage deliberations, bid adieu to one another and disperse; and the contemptible pretence, sent up by the churches, is expended in printing the minutes of—what? absolutely nothing! What a useless consumption of time, labor, ink and paper!

Such, however, is not the case with the Choctaw Association, and, in fact, with many others. By these it is not said to the needy and to the suffering, "Be ye fed and be ye clothed;" but the kind hand of relief is extended, and the heart of the poor and the oppressed is made glad, and Zion, through their instrumentality, both at home and abroad, is made to rejoice. Oh! for more heartfelt interest, more efficient action on the part of those who profess to be the friends of the Redeemer.

The Choctaw Association convened, according to a previous appointment, on Saturday the 22d inst., at Mount Moriah Church, Kemper county, Mississippi. On the day before, was held at the same place, the Ministers' and Deacons' meeting. We had the pleasure of being present at this meeting. Brother Robertson, recently from South Carolina, preached an appropriate and an interesting discourse. After which brother Micou was appointed Moderator, the meeting called to order, and the following question (in substance) proposed and discussed:—viz: "Ought those who have not been baptized by a regular Baptist minister, to be received into the fellowship of the Baptist church?" The vote, when taken, stood as follows:—Affirmative 2; negative 37. The meeting was a profitable one and highly interesting.

On Saturday morning, at 11 o'clock, the introductory sermon was delivered by our excellent brother Ross. The discourse was appropriate, feeling, and replete with sound argument.—There were few hearts in that congregation that did not feel, and few eyes that did not weep—for the speaker himself felt and wept, as he dwelt upon the amazing condescension, love and sufferings of the Son of God, for a ruined world—the wretched and degraded state of the poor, benighted heathen—the trials and sufferings of the self-denying, sacrificing missionary of the cross—the languishing condition of the church—the ingratitude, coldness and inactivity of professing Christians, and the consequent destruction, even in our midst, of such vast multitudes of immortal souls. The subject evidently pressed heavily upon the mind of the speaker, and though his heart in the contemplation of it seemed to bleed, and tears gushed freely from his eyes, still, as though his heart felt too little, and his eyes were too dry, he suddenly, in the midst of a most thrilling strain of eloquence, stopped and in the pathetic language of the prophet, exclaimed:—"O! that mine head were waters, and mine eyes a fountain of tears, that I might weep day and night over the slain of the daughter of my people."—The effect was powerful.

Brother Ross is a very active, pious and devoted minister. His labors have been greatly blessed; and in heaven, as well as in this world, he will, doubtless, reap a rich reward.

After an intermission of about 30 minutes, the delegates from the several churches belonging to the Association, assembled. Letters were read, officers elected, committees appointed, &c., &c. Brother Lattimore was elected Moderator and brother Ross, Secretary. Preaching at the stand in the afternoon was conducted by our beloved brother Sessions, followed by brother Morris.

On Sabbath morning, brother Sessions again preached, and was followed by brother Lattimore, who, according to a previous appointment, delivered a missionary sermon.—Text, "How much owest thou unto my Lord?"—Luke 16: 5.

It is, perhaps, unnecessary for me to state, that this subject was handled in a most masterly manner. He exhibited to the minds of his auditory, in the most lucid and powerful manner, their indebtedness to their Lord; nay, proved beyond all dispute that they were indebted to God for every thing that they possessed, and then appealed to their integrity and their gratitude to pay back at least a small portion of what the Lord had given them. The effort, doubtless, would have been a most successful one, had not the congregation which had assembled in the grove, been dispersed, in the midst of the discourse, by a shower of rain. A part of the congregation retired to the church, where the subject was resumed; at the close of which about \$50 were taken up.

On Monday, the several committees presented their reports. I would notice, particularly, some of the leading features of the report of the committee on education. In this report were recommended to the patronage of the denomination, the Alabama Baptist and several other denominational papers and periodicals, and the Howard Collegiate and Theological Institution, at this place. It was also recommended that the sum of \$250 be raised for the purchase of religious books is—

...ed by the American Baptist Publication Society, and that a Depository for this purpose be established at Gainesville. The report was adopted.

Two brethren, elders Farrar and Clemens, had been employed during the year as missionaries. Their reports were interesting and highly gratifying. They had toiled hard in their Master's vineyard, and their labors had not been in vain in the Lord.

The Association being in debt some \$92 or 93 to their missionaries, and there being no funds in the treasury, it was proposed by one of the members that the necessary amount be at once raised and the debt liquidated; and it was truly gratifying to witness the cheerfulness with which the suggestion was met. There were no indications of dissatisfaction, no halting, no shrinking back; but almost every brother present at once thrust his hand into his pocket, and within a few minutes about \$94 or 5 lay upon the table.

Much else of interest and importance was accomplished during the Association. There were present some 82 or 83 ministers. All their deliberations were characterized by entire unanimity and Christian forbearance. The most tender regard was manifested for the feelings and opinions of one another, and one motive alone seemed to actuate every heart, and that was the promotion of the honor and the glory of their Divine Master. It was a delightful meeting. The members of this Association are a noble band of brethren, thorough missionaries, liberal and efficient. God bless them!

At night, after a final adjournment of the Association, the Board of Domestic Missions met at the house of brother Ross. Brother Micah was chosen Moderator. Brother Farrar was appointed secretary for the whole of the ensuing year, and brother Lathrop was appointed for the next year, thus being all the time that circumstances would enable him to serve. The Board also received a young brother, a fugitive, an fugitive, and sustained him for three years at the Howard College.

After the transaction of some other business, the Board adjourned—and thus ended one of the most interesting meetings that I have ever attended.

S. L.

is to affect to speak in praise of qualifications which it is well known that the opposite party does not possess.

Sometimes a significant smile, or look discloses the envy and fraud of the heart. Wrapped up in this mysterious and shameful sin, loyths that persecution of which the savior speaketh, when he saith, "blessed are ye when men shall speak all manner of evil against you for my sake." The position we have taken, will appear the more manifest when we consider one other fact in this connection, i. e., the very nature and disposition of backbiters, show that nothing in a public and open way can be said against the party, and so in the absence of crime only does this spirit engender.

For the Alabama Baptist.

Romans VII: 5-25

Of whom speaketh the Apostle this? Of himself, or of some other person? If of himself, at what period of his life? Whether before, or after his conversion?

That he was speaking of himself, I think, should admit of no question. But he designed to present Christian experience; not the advanced, but the earliest exercises. This is, perhaps, the only place, in the Bible where we have detailed the exercises of the convicted soul. We are told that in Damascus, "He was three days without sight, and did neither eat nor drink." Ac. 9: 9. But what were the exercises of his mind does not in that place appear. In this seventh chapter of Romans is drawn out in detail, the conflict that then was carried on in his mind. "This then is what we may call a Christian experience, such as we always wish to hear when persons come forward to join the church."

I know that this chapter is, by many, supposed to represent the conflicts of the Christian. While I most firmly believe that there is such a conflict carried on in the heart of the Christian, I do not suppose that this passage has reference to it, but to that struggle which is felt at the time of conversion. Let no one, therefore, suppose that I am contending against that which every Christian feels; and which is contained in the following passage. "For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would." Gal. 5: 17. This warfare shall constitute the theme for an article hereafter.

In v. 5, is described the natural heart. "For when we were in the flesh, the motions of sins which were by the law, did work in our members, to bring forth fruit unto death." Compare this with Eph. 2: 3. "Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath even as others." Verse 6, contains a summary of the change produced in conversion. "But now we are delivered from the law, that being dead wherein we were held; that we should serve in newness of spirit, and not in the oldness of the letter." Compare this with 2 Cor. 5: 17. "Therefore, if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." Therefore, "Sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. 6: 14.

From verse 7, he represents the anxiety of his mind. He tells us the cause of his trouble, sin. He felt the power of sin. The law condemned him. The law showed him what sin is, it said, "thou shalt not covet." V. 7. "This perhaps was his besetting sin. For he says, "But sin, taking occasion by the commandment, wrought in me all manner of concupiscence." V. 8. What effect a view of the strictness of the law had on his mind. "For I was alive without the law once; but when the commandment came, sin revived, and I died." Before his conviction he thought that all was well, but afterwards he saw that he was "dead in trespasses and sins." He perceived what it was that had destroyed him; it was sin, SIN, "sin deceived me, and by the law slew me." V. 11. But did he complain of the law? By no means. He says, "the law is holy, and the commandment holy, and just, and good." V. 12. This good law was not made death; but sin, SIN. See how this rises continually before him. How exceedingly heinous does sin now appear unto him! He contrasts the law with himself. "We know that the law is spiritual; but I am carnal, sold under sin." V. 14. Now follows his resolutions. I would do good, but cannot. He strove against sin, but all in vain. How do the expressions of v. 16 to 20 agree with the convicted sinner? He tries again, and again, but still fails. He sees that the law is holy; and he would not complain of its requirements. He says, "I consent unto the law, that it is good." He further sees, how completely sin has the dominion over him. "Now then it is no more I that do it, but sin that dwelleth in me." V. 17. He searches his heart, but finds nothing good there, that is, in his flesh. In giving this account of it, he knows that the Spirit of God was working there, and he would be careful not to condemn its operations; therefore he throws in the words, in my flesh. And now as his case appears worse and worse, he is ready to exclaim, "What shall I do?" "For the good that I would, I do not; but the evil that I would not, that I do." V. 19. Why is this perversion? It is sin that dwelleth in me. How great does his sin appear! "For I delight in" [regard with approbation] "the law of God after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the

law of sin which is in my members." V. 22, 23. At this moment he seems to sink in despair. "What now can be done? Which way shall I turn? He breaks out in this last lamentation, "O wretched man that I am!" No wonder that he cried after this manner, when he found that sin met him in every turn. He knew and approved the law, yet was under the dominion of sin. "To will is present with me; but how to perform that which is good, I find not." O miserable man that I am! With all the sincerity of his heart he exclaims, "Who will deliver me from the body of this death?" When he uttered these words, it was said, "behold he prayeth." He was ready to give up every thing, and fall into the arms of mercy. Till this time he had been trying to keep the law, and so he able to commend himself to God, but finds it all to no purpose. Now he prays for a deliverer. Who will deliver me? At this time when he had done all that he could, and was nothing better; but, according to his own description, became worse; he, as a last resort prays, "Who will deliver me from the body of this death," i. e. from my great sin. At this moment the Saviour manifested himself to his soul, as the Redeemer. He receives him. He believes in him. He is immediately delivered from sin, through the pardoning mercy of God, and he shouts for joy; "I thank God, through Jesus Christ our Lord." Through Jesus Christ, I am delivered from sin; not by my own efforts! not by my own acts of obedience. As if he had said, I tried to keep the law but could not. I saw it was holy, just, and good; but on account of my sin I could not keep it;—and after a long and tedious struggle, I gave it up, and inquired for mercy, and now I find that there is one who can save to the uttermost, all them that believe. Here was the surrender which was necessary. As soon as he gave up, and prayed for mercy, he found peace. In the close of v. 23, he repeats again the substance of v. 5 and 8, the difference between a state of nature, and of grace. In the next chapter, he proceeds to describe the happy condition of those who were enabled by divine grace to trust in Jesus Christ as their Saviour. And how very different it is, any one may see by comparing the two chapters.

In this chapter he exclaims, "O wretched man that I am," in the next he calmly says, "There is therefore no condemnation to them which are in Christ Jesus." Here he says, v. 14, "I am sold under sin," then Ch. 8: 2. "For the law of the Spirit of life in Christ Jesus, hath made me free from the law of sin and death." In this chapter, he says, "But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." In the next chapter, v. 15. "For ye have not received the spirit of bondage again, to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father." Also compare v. 24, with 8: 31, and we must conclude the persons to be in very different states of mind, to render the expressions at all applicable to him.

Another reason for this interpretation is, that in ch. 7, in every effort sin prevailed. See v. 15, 16, 17, 18, 19, 21, 23. Would a converted man in his earnest struggles always fail after this sort? Look at ch. 8, v. 1, 2, 8, 9, 15, 16, 17, 31, 33, 35, 39, and see how very different is the experience of the Christian! He has temptations, it is true, "but sin shall not have dominion over him." Ch. 6: 14. "Being made free from sin, ye became servants of righteousness." 6: 18. "But now being made free from sin, and become servants to God, ye have your fruit unto holiness; and the end, everlasting life." 22.

Should it be asked why, after the expression in ch. 6, clearly intimating a change of heart, should the Apostle return to former experience in ch. 7, I answer; that in ch. 6, he states the doctrine, and in ch. 7, illustrates it by his own experience. Thus he makes it very plain. The chain of argument is interrupted in ch. 7: 5, and resumed again in ch. 9: 1. This episode contains most important practical Christian information, and what cannot be found so condensed, and united in any other part of the Bible. I confess, I am best pleased with that young convert's experience, which most nearly coincides with that of Paul as described in Rome. 7: 5-25. For the reasons given, I conclude that the passage under consideration expressed the exercises of the mind of Saul between the time that the Lord met him on his way to Damascus, and the visit of Ananias. It is his Christian experience.

H.

From the Christian Advocate and Journal.

A Word to Drunkards.

"Be not deceived, God is not mocked."

Messrs. Editors:—Nearly three years ago the following circumstances were related to me; as having occurred in the town of Pownal, county of Bennington, Vermont, which, I think, in some measure illustrate the truth of the above named text.

For several years, the people in Pownal had been remarkably inattentive to religion; and to such an extent had intemperance prevailed, that a few years previous to the time of which I now speak, the civil authorities had been under the necessity of posting, as drunkards, no less than thirty individuals; since which time not less than forty of these had gone down to a drunkard's grave.

During the winter of 1841, it pleased the Lord to pour out his spirit upon the best part of the town, and under the labors of the Rev. E. Crawford and his colleagues, brother Simmons, quite an extensive revival took place. At the close of this revival, some time in the latter part of April or the first of May, a number of the subjects of the work were baptized by immersion in the Hoosick River. A short time after the immersion had been performed by brother Crawford, a company of the neighbors went to the river near the place of baptism, for the purpose of washing sheep; among the first was a profane young man, who, taking hold of a sheep, laid his course towards the stream, declaring he would baptize it. This he actually attempted to do; but the sheep made a desperate struggle, and was the means somehow of his losing his balance, and partly falling in the water. The sheep remained on him and kept him under the water, till his comrades, seeing his predicament, ran to his relief, yet not before he had been well nigh drowned.

A few days after this another company went to the river near the same place for similar purposes. Among them was a Mr. H—, one of the few that remained of the forty drunkards who had been posted by the civil authorities, and who, a few months before, had considerably disturbed the people at public worship. This man attempted to act over the scene of mockery which the young man had failed to accomplish. He succeeded in immersing two or three, pronouncing the usual ceremony of baptism; then coming out of the water, he knelt down in imitation of a minister, and prayed for the sheep. "Now," said he, "give me another dram, and I'll swim across the river." This they readily gave him, and he swam across the river, which was quite narrow; but on his return, when he had nearly reached the shore, in the presence of all the company which stood and looked on, he sunk down and was drowned. Although he sunk within a few feet from the shore, where his neighbors were standing, not one seemed to have power to afford him any relief, or even to attempt it till too late. And what was remarkable, his body when found was further up stream than when he disappeared; he had probably crawled on the bottom after he had sunk, so that it is doubtful, whether he would have been rescued, even if any one had plunged in to save him. It really seems as though his sin on this occasion was "a sin unto death," and that God had determined to visit his iniquities upon him in order to reprove other sinners, and prove the truth of the Apostle's declaration, "God is not mocked."

T. Stricker.

Lansingburgh, March 18, 1841.

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Was it Providence?

Take, for example, a young girl, bred delicately in town, shut up in a nursery in her childhood,—in a boarding-school through her youth, never accustomed either to air or exercise, two things that the law of God makes essential to health. She marries; her strength is inadequate to the demands upon it. Her beauty fades early. She languishes through her hard offices of giving birth to children, suckling and watching over them, and dies early; and her acquaintances lamentingly exclaim, "What a strange providence, that a mother should be taken, in the midst of life, from her children! Was it Providence? No! Providence had assigned her threescore years and ten; a term enough to rear her children, and to see her children's children; but she did not obey the laws on which life depends, and of course she lost it. A father, too, is cut off in the midst of his days. He is a useful and distinguished citizen, and eminent in his profession. A general buzz rises on every side, of "What a striking providence!" This man has been in the habit of studying half the night, or passing his days in his office and in the courts, of eating luxurious dinners, and drinking various wines. He has every day violated the laws on which health depends. Did Providence cut him off? The evil rarely ends here. The diseases of the father are often transmitted; and a feeble mother rarely leaves behind her vigorous children.

It has been customary in some of our cities, for young ladies to walk in thin shoes and delicate stockings in mid winter. A healthy blooming young girl, thus dressed in violation of Heaven's laws, pays the penalty; a checked circulation, cold, fever and death. "What a sad Providence!" exclaim her friends. Was it Providence, or her own folly?

A beautiful young bride goes, night after night, to parties made in honor of her marriage. She has a slightly sore throat, perhaps, and the weather is inclement; but she must wear her neck and arms bare; for whoever saw a bride in a close evening dress! She is consequently seized with an inflammation of the lungs, and the grave receives her before her bridal days are over. "What a Providence!" exclaims the world. "Cut off in the midst of happiness and hope!" Alas! did she not cut the thread of life herself?

A girl in the country, exposed to our changeable climate, gets a new bonnet, instead of getting a flannel garment. A rheumatism is the consequence. Should the girl sit down tranquilly with the idea that Providence has sent the rheumatism upon her, or should she charge it on her vanity, and avoid the folly in future? Look, my young friends, at the mass of diseases that are incurred by the intemperance in eating or in drinking, or in study, or in business; by neglect of exercise, cleanliness, pure air; by indiscreet dressing, tight lacing, &c., and all is quietly imputed to Providence! Is there not impiety as well as ignorance in this? Were the physical laws strictly observed from generation to generation, there would be an end to the frightful diseases that cut life short, and of the long list of maladies that make life a torment or a trial. It is the opinion of those who best understand the physical system, that this wonderful machine, the body, this "goodly temple," would gradually decay, and men would die, as if falling asleep.

From the Tenn. Baptist.

A Rare Instance of Benevolence.

Our readers will pardon us for referring to our friends, but those to whom we are partial, we love too sincerely not always to be willing to give them credit. It is well known that the Meeting house occupied by the Baptists in Columbus, Mississippi, has cost a much larger sum, probably, than any other the Baptists own in Mississippi. It has cost near \$27,000. For four or five years the church has struggled under a debt! Since we have preached to it the sum of \$600 has been raised to pay the last debt held against it. Of that sum one individual gave \$200, and of the whole \$27,000, the same individual, though placed in trying circumstances, when he paid a part of it, has paid between 14 and \$17,000. If he never gets his reward here, and if he never is properly appreciated for his generous efforts in his Master's cause, let this notice in "The Baptist" be a record, which others who come after us, may read and understand to whom they are indebted mainly, for the house of worship, where they praise and adore God. While many others here and elsewhere have done nobly, who has done what Major Thomas G. Blawett has done? Few, very few indeed.

C.

The following is from the New York American, but it needs confirmation.

Extract from a letter dated Constantinople, August 28, 1844.

"I wrote in great haste, to inform you that the mission at Ooroomiah, has been broken up (the schools being discontinued) by the Nestorians themselves, with Mar Yohanna, (the Bishop who visited the United States) at their head. Many reasons are assigned; but there is a report which comes from an authentic source, that the Nestorians often begged to have their Scriptures printed for them, but instead, the missionaries are continually making and printing books of their own, and are always preaching to them about leaving off their fasts, &c." Mar Shimoni, (the Patriarch) says they shall be expelled from the country. This which follows is the extract from his letter:

"We would further make you acquainted with what has just happened in Ooroomiah, among those Americans who are residing there. Quite a quarrel has taken place between the Bishops and people on one side, and the Americans on the other, on account of the improper proceedings of the latter in the said town. This led to a council of the zealous and true shepherds, with their rational sheep, and they closed up and disbanded the vain schools which the Americans had established in Ooroomiah. We moreover, have written to them a letter, under our seal, that the schools should remain closed and that the Americans should be sent away from there."

The above letter was communicated to us from a responsible source.

At the mission rooms in Boston no such intelligence had been received last Monday, as we infer from the letter of our Boston correspondent.

P. S. Since the above was in type, we have, through a friend, from Dr. Wright, of the mission of the American Board, a letter dated at Ooroomiah, Aug. 27th, being one day earlier than the letter dated at Constantinople above, from which we learn that there had been apprehensions of trouble, but that the fears of the mission were relieved, and the prospects were now encouraging.—[N. Y. Observer.

Tragical Occurrence. The Meadville (Pa.) Republican records an awful tragedy which recently took place, in Coneant township, Crawford County. On Friday, the 4th inst., a Mr. Kelsey left his residence, as he alleged, to transact some business with a neighbor about a mile distant, but not returning, on Saturday a search was commenced, when he was found in the woods near his house, with his throat cut, and a razor still in his hand. He was still living, though breathing with great difficulty. He was taken home, and an intellectual effort made to close the incision. Report was rife in the neighborhood that inconstancy on the part of the wife was the cause of the rash act; still she was night and day by his bedside, attending to his wants, and not a murmur was heard to escape her lips. On the evening of Monday the 14th, with those feelings which injured female innocence can alone appreciate, she declared to Dr. Luke, the attending physician, that she could not brook the thought of the world's suspicions that a want of chastity on her part had driven her husband to attempt to take his own life. Soon after she left the room. The next morning she was found, about 40 rods from the house, a lifeless corpse. She had taken poison. Up to the 17th the husband was still living, though partially deranged. No hope was entertained of his recovery. They have left three children, the youngest two years of age.

Lamentable. Moses Clark of Landaff, we learn, committed suicide by drowning, about a week since. A man of good sense and very well informed, he yet fell into the miserable delusion of Millorism, and reason was ousted from his throne. He was highly respected in his town, and so well esteemed in Grafton county as to have been elected Chairman of the Road Commissioners. He was a representative from Landaff to the Legislature, for the two years previous to the present one, and was a very useful, careful and well-informed member. The pecuniary loss to the community, and the moral and social evil engendered by this raging malady must be enormous. Men leave their business, neglect their crops, desert their families, and disregard all their social and civil duties, under the strange influence of utter nonsense.—[New Hampshire Patriot.

Providence Theatre Burned.—Dr. Lardner's Philosophical Apparatus, and Russell's Planetarium Destroyed. The Providence Theatre was consumed on Friday morning. The fire broke out about one o'clock. The building had been occupied the evening previous by Dr. Lardner, who delivered there the last of his course of scientific lectures. Besides the scenery and fixtures of the Theatre, all Dr. Lardner's philosophical apparatus, including the great microscope, and a splendid collection of paintings, worth together \$15,000, was consumed, and we understand the Dr. had effected no insurance on the property. The splendid planetarium, constructed by Mr. Russell, of Ohio, with the labor of twenty years, was also burned. The value is said to have been \$12,000, and it was insured for \$2,000 at the Protection office in Hartford, Ct. It belonged to Messrs. Haswell & Robinson, who are said to have lost in addition to the planetarium, \$2,000 worth of philosophical apparatus.

DIED.

In Wilcox county, 19th ult., Mrs. DOLLY, consort of Wm. T. Mathews.

Receipts for the Alabama Baptist.

Mrs. C. E. Austin,	to no 36 vol 3d
S. M. Carter,	vol 2d
Clark Carter,	to no 26 vol 3d
James Campbell,	to no 14 vol 3d
Jeremiah Dunnaway,	to no 22 vol 3d
Rev. Wm. N. Farrar,	vol 2d
J. R. Gilbert,	to no 27 vol 3d
J. J. Howard,	to no 41 vol 3d
Capt. Thomas S. Hartley,	to no 39 vol 3d
Rev. Wm. H. Holcombe,	vol 2d
Wm. King,	vol 2d
Columbus Love,	to no 13 vol 3d
R. R. Nance,	to no 36 vol 4th
Jacob Pigford,	vol 2d
Wright Pigford,	to no 20 vol 3d
Wm. Potts,	to no 32 vol 3d
H. R. Richardson,	vol 2
John Suttles,	to no 24 vol 3d
John Talbot,	to no 25 vol 3d

J. H. DeVOIE,

Treasurer.

To My Mother.

O Mother! would the power were mine
To wake the strains thou lovest to hear,
And breathe each trembling new-born thought
Within thy fondly-listening ear,
As when in days of health and gloe
My hopes and fancies wandered free!
But, mother, now a shade has passed
Athwart my brightest visions here;
A cloud of darkest gloe has wrapt
The remnant of my brief career,
No song, no echo can I win—
The sparkling fount has died within!

The torch of earthly hope burns dim,
And Fancy spreads her wings no more;
And O, how vain and trivial seem
The pleasures that I prized before!
My soul, with trembling steps and slow,
Is struggling on through doubt and strife;
Oh may it prove, as Time rolls o'er,
The pathway to eternal life!

Then, when my cares and fears are o'er,
I'll sing thee, as in days of yore.

I said that Hope had passed from earth;
'Twas but to fold her wings in heaven;
To whisper of the soul's new birth,
Of sinners saved and sins forgiven;
When mine are washed in tears away,
Then shall my spirit swell its lay.

When God shall guide my soul above,
By the soft cords of heavenly love;
When the vain cares of earth depart,
And tuneful voices swell my heart;
Then shall each word, each note I raise,
Burst forth in pealing hymns of praise;
And all not offered at his shrine,
Dear Mother! I will place on thine.

Oxford University, England.

An old college friend of ours is publishing, in the Philadelphia Observer, sketches of his travels in England, from which we copy the following:

"The massive and time-worn structures of Oxford would suggest the idea rather of baronial castles, than of the calm retreats of literature, were it not for the magnificent gardens and groves that mark the place as a fit haunt for the muses. One is here constantly reminded that he is treading on classic ground. There is something strange, especially to an American, in walking the streets of a populous city, so totally withdrawn from the away of Mammon. Here Literature sits in high places, and receives that homage which is elsewhere divided between rank and wealth. The antiquated scholastic costumes, which is never out of sight, diamond-shaped caps and black gowns being worn by all connected with the University, from the vice-chancellor down to the student in his earliest novitiate—materially enhances the impression on the visitor, that he is breathing a very different atmosphere from that of ordinary life.

Under the guidance of an American acquaintance, residing at the University, I spent several delightful hours in visiting the different colleges, and walking in the different grounds connected with them. "Addison's Walk" was particularly attractive. The luxuriant grass and shrubbery, and the foliage of the trees, were all in the deepest verdure of June; the birds were singing; the air was filled with fragrance; the delicious sensations inspired by perfect natural beauty, mingling with the classic recollections associated with these literary retreats, made me feel as if one day at Oxford were worth months of common-place existence.

The University comprises twenty colleges and five halls. So extensive are the grounds, and so numerous the quadrangles, one opening into another, around which the edifices are built, that I was completely lost in the labyrinth, and found myself at the end of our walk, just as ignorant as at the beginning, of the relative position of the different colleges.

London itself did not surprise me so much as this ancient city. Multiply the population and commerce of New York by six, and give a proportionate expansion to its buildings and institutions, and you can form some idea of the great metropolis; but all the colleges in our country brought together, would bear no appreciable resemblance to the University of Oxford. The vast piles of buildings, gray with age; the churches and chapels with their lofty windows of stained glass, admitting a "dim religious light;" the towers and steeples, rising above the surrounding groves; the literary riches of the ample libraries; the old gothic archways; the long colonnades; the statues and paintings of the illustrious men whose genius still seems to hover around the scenes which they once frequented; make up an assemblage of objects, alike imposing to the eye and the imagination. No wonder that the organ of veneration is largely developed at Oxford, where the very air is redolent of antiquity, and science, far from noise and strife of the busy world, sits secure in her ancient fastnesses.

The grouping together of so many remarkable edifices gives Oxford a very striking appearance, viewed from the surrounding country; and when the stranger enters High street, the effect is exceedingly grand. A beautiful monument, recently erected, marks the spot where Cranmer, Ridley and Latimer suffered martyrdoms. The Isis and Charnell, which here unite their streams, add much to the beauty of the town. Walking on their banks, I counted scores of gaily-painted row-boats, the property of the students, whose regalia are famous.

Increase of Catholics in England.—It is stated that in 6 years there have been built in England five new Catholic churches on the largest scale of parochial churches. The one at Nottingham is the largest built since the Reformation, Saint George's when completed will be the largest church in London, except Saint Paul's. In the same space of time 19 communities of nuns have been established and 9 of religious men, while 6 clergymen of the English Church have come over, and a large number of students.—This, no doubt, is the effect of the tendency of Puseyism—the opinions of which can hardly stop on the Protestant side of Catholicism.—Herald and Tribune.

Natural Disposition. Mr. Clarke, of Chesham, used to say, when any one pleaded natural disposition as an excuse for their ill-temper.—"Why, I am as irritable as any man, but when I find anger or passion arising in my mind, immediately I go to my Redeemer, and confess my sins, and give myself up to be managed by him."

From the New York Observer.

Mistakes in Family Government.

It is vastly easier to find fault with other people's family government, than it is to have a perfect system of your own. Yet this is no reason why we should not speak of their errors, and avoid them, and mend our own as we find them out.—This is the way to improve.

We have given up scolding. It has neither reason, religion, common sense, or experience to recommend it. While there are reasons many and mighty to justify its total and immediate abolition. It scours the temper of the children; so that one thorough scolding prepares the way for two or three more. It sours your own temper, provided it was sweet, which is a question if you are prone to scold; and thus the more you scold the more you will have to scold, because you have become crosser and your children likewise.

Scolding alienates the hearts of your children. Depend upon it, they cannot love you as well after you have berated them soundly as they did before. You may reprove them with firmness and decision, you may punish with severity adequate to the nature of their offences, and they will feel the justice of your conduct and love you notwithstanding all. But they hate scolding. It stirs up the bad blood while it discloses your weakness and sinks you in their esteem. Especially at night when they are about to retire, their hearts should be melted and moulded with voices of kindness, that they may go to their slumbers with thoughts of love stealing around their souls and whispering peace.

Our neighbor Mrs. C., is very uneven in her system of government. Or rather, she has no system. She lets her children do very much as they please, until they become intolerably troublesome that her patience is emptied completely, then she flies at them like a fury, whips them all around, and then sits down to have "a minute's comfort," as she very pathetically expresses it. But the minute is dreadfully short. They are at mischief again, before their tears are dry, and this scene of forced submission and swift rebellion is repeated as often as might be expected, where there is no evenness of temper and no system of discipline maintained. There is no peace in her house, and never will be, although Mrs. C. is a very excellent woman and loves her children dearly.

Mr. D., who lives opposite, whips his children too much. They have become hickory-hardened. He is not a passionate man, but he has grown up with the idea that the rod is the best medicine for children, and as all children need to be corrected, the rod must be the appointed means. So he whips, on all possible occasions. And the occasions of course come often. His children have lost that sense of shame which they would feel most deeply had he governed with discretion, and therefore they often fall into condemnation. He has made a great mistake, but he is one of those men who know more than every body else, and consequently will never change his system.

We have been trying for some time past to mingle gentleness with firmness, patience with decision, and it seems to work well. We find that the hearts of children are not made of stone; they will yield to the tones of kindness, and impressions made by affection and authority combined, are the impressions which ought to be made on the young heart. We punish our children when they deserve punishment, and they have no idea that our love for them will ever shield them from chastisement when disobedience demands the blow. This is our system, and we mean to give it a fair experiment. Thus far it works well, and we find from year to year less occasion to use the rod, and more pleasure in observing the growing willingness of our children to regard their parents' wishes as their strongest laws.

MY WIFE AND I.

BOARDING HOUSE.

BY MRS. LOUISA A. SCHROEDER,
Southeast corner St. Louis and Claiborne streets,
MOBILE.

MRS. S. respectfully informs her friends and acquaintances, that she has removed to the above house, where she will be happy to accommodate all who may be pleased to patronize her. For information, apply to Messrs. Foster & Battelle, 34 Commerce street.
November 2, 1844. 39-41

SITUATION WANTED.

A GENTLEMAN, who has had several years experience in teaching, as Principal of Academies, and as Professor of Ancient Languages in a College; and who can furnish the most satisfactory testimonials of character, application, ability, and success; being desirous to locate permanently in some eligible situation for a school of high order, in Alabama or further West, takes this method of offering his services to the public. Any communication on the subject, addressed (post paid) to John Wood, Culbert, Randolph County, Georgia, will meet with prompt attention.
November 2, 1844. 39-41

WANTS A SITUATION.—A Graduate of a Western College, who can furnish satisfactory recommendations, wishes to engage in teaching an English and Classical School. Address Mr. Durant Waterman, Walnut Hills, Ohio.
Oct. 26, 1844. 41

LEWIS COLBY
Wholesale and Retail Publisher, Bookeller and Stationer.
No. 122, Nassau Street,
Nov. 1844. 1y. New York.

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TENDER their services to their friends and the public. They have a large lot of Bagging and Rope at Marion, which they will dispose of, at very low rates, to their customers and friends, and which can be had by application to their authorized agent, JOHN HOWZE.
June 20, 1844. 1f

COMMERCIAL AND THEOLOGICAL INSTITUTE.
The Theological Department in this Institute is now in successful operation. It has already six students, and more are, in a short time, expected. The Board of Directors are desirous of extending its operations, and of enlarging the number of the students, by receiving all who may offer, possessing of suitable qualifications. While the Board are unwilling to refuse any worthy brother, who may wish to enjoy the advantages of the Institution, they are well aware of the evil of a debt. It is probably generally known that the Convention is not in possession of any funds to defray the expenses of beneficiaries. These expenses must be met in some way. A part is already pledged by individuals, who are interested in the plan; for the remainder, the Convention is dependent on the exertion of the brethren and churches. As the friends of education have been liberal in endowing the Professorship, it is hoped their zeal will be still further manifested, by providing for the support of those for whom the Institution has been established.

In order to meet the current demand and to obtain what is necessary at the lowest rates, the Board of Directors, at a recent meeting, passed the following resolution:
"Resolved, That the Chairman prepare a Circular to the churches and brethren, stating that funds are wanted to defray the expenses of the students in the Theological Department in the Howard College, and that the friends be earnestly and affectionately asked to aid in this cause, by early donations for this purpose."
Students are expected soon. Shall they be received or rejected? This is a question for the friends of ministerial education to answer. May not the Board of Directors reasonably request each minister and church, to answer this question promptly, and the affirmative? They ask speedy answers that they may be authorized to receive beneficiaries, and make the necessary appropriations.

References may be made to Rev. D. P. Bestor, Treasurer of the Convention, Greensboro'—or to W. N. Wyatt, Treasurer of Howard College, Marion.

If but little can be raised in any place, let that little be immediately forwarded, and let none withhold, because he can give but little. We earnestly entreat that this circular may be read and answered by our brethren generally, that we may know how to direct our operations. In Christian love.
JESSE HARTWELL,
April 17th, 1844.] Chairman of the Board.

THEO. CHILTON,
Attorney at Law and Solicitor in Chancery.
RESIDENCE—MARION, PERRY COUNTY, ALABAMA.
WHERE he will thankfully receive professional business, and pledges himself that every thing committed to his charge shall be promptly and faithfully attended to. [Oct 10th 1844. 45f]

George H. Fry, J. L. Hill, W. G. Stewart.

FRY, BLISS, & Co.
(SUCCESSORS OF FRY, MCCLARY & BLISS.)
WOULD return thanks to the citizens of Marion and country generally, for the liberal patronage extended to them heretofore, and respectfully ask a continuance of their favors at their old stand No. 12 and 14 Commerce street, MOBILE.

They will have on hand at all times, a large and well selected stock of FAMILY GROCERIES, which they will offer at the lowest market rates.
Mobile, October 12, 1844. 35f

Drs. SHAW & PARKER,
Resident Dentists, Marion Alabama.
WOULD respectfully inform the public that they have associated themselves together in the practice of Dental Surgery, and solicit their patronage. All their operations are warranted to be performed equal to any in the United States. They will visit Greenborough, Eutaw and Selma. Physicians and Dentists supplied with Teeth, Gold Foil, Plate, &c., at their office, over the store of W. H. Huntington & Son.

N. B. Ladies waited on at their residence. Customers and patients supplied with tooth washes, powder, brushes, etc., etc. mar20, 1844. 28f

JUDSON FEMALE INSTITUTE.
MARION, PERRY COUNTY, ALABAMA.
Number of Pupils last year, one hundred & thirty.

BOARD OF INSTRUCTORS.
Professor MILO P. JEWETT, Principal, and Instructor in Ancient Languages and in Moral and Mental Science.

Mr. D. WILLIAMS CHASE, Professor of Vocal and Instrumental Music.
Miss LUCY MOULTON ATKINSON, Regular Course French, Drawing and Painting, Wax-Work.

Miss ELISA DEWEY, Regular Course, French, Spanish, and Embroidery.
Miss ANNETTE N. BOOTH, Vocal and Instrumental Music.

Miss MARY ROCKWELL, Regular Course, music, and Oil Painting.
Miss ELIZA G. SEXTON, Regular Course.

Miss HARRIET JONES CHANDLER, Primary and Preparatory Departments.
GOVERNESS.
Miss SARAH S. KINGSBURY,
Steward's Department.

Mr. and Mrs. LANGSTON GOREE.
This Institution is now going forward in its Sixth year under the same PRINCIPAL, PROF. M. P. JEWETT.

For the last three years, it has constantly had a larger number of pupils from distant parts of this State, and from other States, than any other Female Seminary in Alabama. This superior patronage has been extended, it is believed, simply on the ground of its superior merit.

It embraces, first, a PRIMARY DEPARTMENT, for small children; secondly, the REGULAR COURSE including a PREPARATORY DEPARTMENT, and the JUNIOR, MIDDLE, and SENIOR CLASSES.

The course of study is elevated and extensive, practical and useful; embracing all the solid and ornamental branches of a thorough and accomplished education. Great facilities are enjoyed for the study of the LANGUAGES, both ancient and modern.

Young ladies honorably completing the prescribed course are entitled to a DIPLOMA under the seal of the corporation.

The MUSIC DEPARTMENT is under the direction of Mr. D. W. CHASE a distinguished professor in the art, aided by accomplished ladies. It is conceded, that no Seminary in the South offers equal advantages to Young Ladies desirous to become proficient in Vocal and Instrumental music.

The DISCIPLINE of the Institute is enforced by appeals to the reason and conscience of the pupil, and to the Word of God. It is kind and paternal, but steady and inflexible.

Classical Department, \$25 00
Higher English, 25 00
Preparatory, \$12 to 16 00
Fuel, 1 00

The above embraces all charges, except for books and stationery, which can be procured on reasonable terms. E. D. KING, President
H. C. LEE, Secretary. [of Board Trustees.
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REFER to Rev. Alexander Travis, Conecuh Co.
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Attorney at Law and Solicitor in Chancery.
RESIDENCE—MARION, PERRY COUNTY, ALABAMA.
WHERE he will thankfully receive professional business, and pledges himself that every thing committed to his charge shall be promptly and faithfully attended to. [Oct 10th 1844. 45f]

George H. Fry, J. L. Hill, W. G. Stewart.

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Mobile, October 12, 1844. 35f

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