

THE ALABAMA BAPTIST.

Edited by an Association of Brethren

"JESUS CHRIST HIMSELF BEING THE CHIEF CORNER-STONE."—Ephesians, II: 20.

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TERMS.

THE ALABAMA BAPTIST will be published every Saturday morning, on an imperishable sheet, with fair new type, and furnished to subscribers on the following terms:

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TAKE NOTICE.—We repeat, ALL

LETTERS ON BUSINESS, containing names of subscribers, money, &c. should be directed to Rev. J. H. DUVORIE, Treasurer of the Alabama Baptist.

A Series of Letters.

BY REV. EDWARD BAPTIST.

IN REPLY TO AN ESSAY ON BAPTISM, BY JOHN H. RICE.

LETTER V.

To the Pamphleteer.

Pursuing your favorite idea of dyeing in Baptism, you remark: "The process of dyeing, however, implies a previous cleansing of the thing to be dyed from every extraneous matter, and an application of the coloring substance to it in a state of purity. Now these complex ideas cannot be expressed by any single term in the English language, the translators of the Bible, then, did well not to render the words by immerse and immersion, wash or washing, or any single term; they wisely left the word untranslated, and referred the true explanation of it to the industry and learning of those whose office it is to expound Scripture."

That is, they referred the whole matter to the learned Dr. Pamphleteer. Now, sir, permit me to ask you, and I wish a plain direct answer. What previous cleansing, or preparation for Baptism, of any kind, by instruction or otherwise, do your subjects experience in a state of speechless unconscious infancy, as implied in the above definition given by yourself? And who, sir, that reads the New Testament, either in Greek or English, will discover this plain duty, so hampered with conceits and fancies as you represent it; really, sir, you sometimes envelope yourself and your subject in such a fog of imaginations, that it puzzles me to discern in what latitude you are, or even on which side of the Equator, whether for sprinkling or immersion. Suppose the leading idea of the primitive word Baptizo, be to dye, which action better corresponds with the practice of dyers in this process, sprinkling or immersion? The literal signification of the term Baptizo, involved in this controversy; but you, sir, have smothered it over with such a jumble of spiritual meanings and moral influences, and instructions, that the literal signification of the word is wholly shrouded out of sight, or lost in the gloom of uncertainty with which you have shrouded it. The plain question between us is, what outward action did the Apostles perform upon those subjects they were commanded to baptize, did they sprinkle them, pour them or immerse them? We are not wandering in the regions of conjecture, but stand on solid ground. Here is a plain matter of fact, dependent, not on human opinion but on human testimony; a fact which might at the time have been proved in any court of judicature, and may now be satisfactorily established at the bar of correct criticism and authentic history. But you, sir, have conjured up a creature so complex or multifarious, that it would be hopeless to attempt a description of it in our language or any other, except the original; and this is a solemn duty enjoined on all disciples.

After expatiating on the moral of the ordinance, you affirm, "It is a seal of the righteousness of faith."—It is not for a testimony that that person truly believes to whom it is applied,—"But it is God's seal that it is for a testimony on the part of God that he will perform all that he has promised." Baptism is no where in Scripture called a seal of the righteousness of faith; you must have alluded "sir, to circumcision, Rom. iv. 11. But before it will apply to baptism, you must prove that circumcision is baptism, which would be a difficult task. Indeed circumcision was a seal of the righteousness of faith to no one but Abraham, with whom the covenant was made, and who had before he was circumcised, see Rom. iv. 9, 10, 11. Circumcision sealed to Abraham only the righteousness of the faith which he had while in uncircumcision; but to all others, it was only a sign of the covenant made between God and Abraham. The Bible represents baptism as a duty, obligatory on all believers, and not the seal of a covenant, or pledge; true believers need no such pledge, if they have correct views of God and his perfections. It is an act of obedience on our part, and not a pledge on God's part; it by no means brings him under any obligations to us. If it be God's pledge that he will fulfill his part of the covenant, what is our pledge that we will fulfill our part? Is he less trustworthy than ourselves?

I was not a little surprised at your introduction of those passages of Scripture where Paul compares baptism to a burial, Rom. vi. 4; Col. ii. 12. What resemblance your

practice of sprinkling bears to a burial let the public decide; "Being buried with him in sprinkling;" or, "Buried with him by sprinkling into death;" substitute IMMERSION for baptism and we have plain sailing, and a significant allusion. Why you adduced 1 Peter iii. 21. I run at as great a loss to determine: the Apostle, alluding to the deluge, represents baptism as the anti-type of Noah's Ark, in which his family was saved from the flood, "O kai emas antitupon nun sozei baptisma, which anti-type baptism doth also now save us, by the resurrection of Jesus Christ." Here the Apostle makes the Ark, in which Noah's family was enclosed and saved, typify baptism, and baptism represent the resurrection of our Lord Jesus Christ can any thing like this be discerned in sprinkling? But in reference to immersion the whole matter is plain.

Having disposed of the first part of your essay which relates to the action of baptism, in which I find nothing more demanding particular attention, I would remark for the satisfaction of the reader, that in the prosecution of this subject, I have contented myself with examining your own Scripture quotations and arguments to support your system, and have clearly shown to an impartial public, that they will not sustain your practice; that your fabric is baseless, and must one day fall. But time will not permit me to open upon you that battery of evidence which the word of God contains in favor of immersion, and lest too under the mighty influence of truth, you "should be disposed to raise the cry of 'persecution,' against me, which you expected to exert from some terror-stricken Baptists. This cry has already been heard in our land from the correspondent of the Visitor, and the Paidobaptists of Kentucky. May you read these lines with candor, and with prayer to know the truth upon 'this much controverted subject,' is the desire of

WICKLIFFE.

DR. JUDSON IN PROVIDENCE.

PROVIDENCE, NOV. 17th, 1845.

Mr. Editor:—The presence of Dr. Judson in our city has thrilled many a Christian heart with gratitude and joy. It is good, indeed, to behold the face, and listen to the voice, though it be only in whispering tones, of one whose name and worth have long had a cherished place in our hearts, and whom the whole Christian world reveres and loves. The missionary meeting that was held on Sunday evening, on the occasion of Dr. Judson's presence, will long be remembered by all who were there. It was not the least interesting feature of the occasion, that it was a union missionary meeting of all the evangelical denominations; and, though it was held in the Baptist Church, you will not be surprised to learn, that at a very early hour, every part of that large house was crowded to overflowing. Not a few in any part of the house, not a place in all the aisles, not the remotest corner above or below, remained unoccupied. After an appropriate anthem from the choir, selections from the Scriptures were read, and prayers offered by Rev. Mr. Granger. Dr. Wayland then addressed the audience. He gave a rapid and interesting sketch of the life and labors of Dr. Judson, and of the origin and progress of the Burman mission, and then, with words of welcome and congratulation, introduced Dr. J. to the audience. Dr. Judson then arose, and as his voice would not allow him audibly to address the congregation, the Rev. Dr. Caswell stood by his side, and acted as an interpreter. The first wish of his heart on this occasion, Dr. J. said, was to express in behalf of himself and his missionary brethren his deep sense of gratitude to the church usually worshipping in that house, as one of the foremost of the Baptist Churches in the work of missions, and especially for their contributions to the support of his pastor of the native church in Rangoon. In the early part of the residence in Rangoon, he was, in relation to a Burman philosopher, introduced by his pupils, was wont to pass the day with him, and from which he instructed the people on their way to a neighboring pagoda. On one occasion, the philosopher was stopped by the crowd gathered about Dr. J. and his eye accidentally fell upon the first tract that was published in the Burman language, the opening words of which announced the existence of a living, eternal God. These significant words arrested his whole attention, and he stood a long time, as in profound thought, his whole soul absorbed with the great truth which they taught. To himself, as well as the nation, this was a new idea, and it led to a long course of study and investigation, which finally resulted in the renunciation of the religion of his country, and the adoption of Christianity.

He was baptized, and commenced a course of zealous labor, as a Christian teacher. He soon became obnoxious to the government, and was tried and condemned to death. But before the day of execution came on, he effected his escape, and fled from the city. Since that time Dr. J. had never seen him, nor learned any particulars of his life, but had frequently heard of him, through persons who came along distance from the interior, in search of Tracts and Bibles, having been awakened to inquiry, and converted to the Christian faith, by his instructions. The native pastor, to whom reference had been made, was once a pupil of this Burman philosopher, and afterwards

his disciple in the better school of Christian truth. After this interesting allusion to this signal instance of the effect of Christian missions, Dr. J. observed that for more than thirty-three years he had been living in the midst of a people of practical Atheists, whose sole object of worship was the image of a being called Gandama, who had lived some two thousand years ago.

The image of this being they were taught to worship from their earliest infancy; mothers bringing to it their little children in their arms, and teaching them to clasp it with the affection of infantile devotion. Through the blessing of God much good had been done; multitudes converted and churches formed, and nothing but the toleration of government seemed wanting to give the blessings of Christianity to the whole nation. On returning to his native land after so long an absence, he saw on all sides much to admire and love; but he must confess that the conversion of one immortal soul of those heathens, awakened within him deeper emotion than all the beauty of this glorious land. The greatest favor he could ask of his Christian friends, was to permit him to return as soon as possible to his home on the banks of the Irrawaddy; those banks from which he had led so many happy converts into the baptismal waters—those banks which had so often resounded with the notes of baptismal song, composed by her whom he had so lately lost, who had now left her task of making hymns on earth, for that higher and better one of singing with angels and ransomed spirits that "new song of Moses and the Lamb." May it be ours, were the last words of the speaker, to meet her there at last, and join that holy throng whom no man can number, who rest not, day and night, saying Holy, holy, Lord God Almighty!

Addresses were then made by Dr. Caswell, Rev. Mr. Jameson, and Rev. Mr. Leavitt; and the exercises of the meeting were closed by prayer, and the singing of the Missionary Hymn.

On Monday, Dr. Judson visited Brown University. The return of this distinguished man to this seat of learning in which he was graduated in 1807, and from which he has been absent, in a heathen land more than thirty years, awakened the deepest interest in all the members of the University. The students assembled in the Library room, and after being introduced to him, were addressed by him in a few words, expressing the thoughts and feelings which thronged in upon him on re-visiting the place of his education. He expressed his admiration of the improved condition of all that he saw around him in the external condition of the college, as well as its internal arrangements, its increased means of education, and the quiet and gentlemanly deportment of the students, and in closing, paid a high compliment to the distinguished President of the University, who was known, he said as a scholar, and a friend of missions, wherever American missionaries had gone.

Dr. Judson was also present at a special meeting of the Philanthropic Society, of which he was a member, when he was under-graduate. On being introduced by one of the officers of the college, he was welcomed in an appropriate speech by the President of the Society. The Secretary of the Society then read the records of the meeting in 1804, at which Mr. Judson joined the Society. The reading of this record awakened many old associations of Dr. J.'s college life, and arising under the influence of deep emotion, he said a few earnest and affectionate words, expressive of his continued interest in the Society, and by his warm wishes for the intellectual and spiritual welfare of all its members.

The Society was also addressed by Rev. Thomas Williams, who was well acquainted with Dr. J. when in college. He spoke with deep feeling of the early character of Dr. Judson, and after adverting to his subsequent life and labors, exhorted the members of the Society to place before them for imitation his bright Christian example. The whole occasion was one of the deepest interest, and will long be remembered by all who were present.

I remain, yours truly, J.

Putting Resolutions into Practice.—At a Missionary meeting held amongst the negroes in the West Indies, these three resolutions were agreed upon:

1. We will give something.
2. We will all give as God has enabled us.
3. We will all give willingly.

So as soon as the meeting was over, a leading negro took his seat at the table, with pen and ink, to put down what each came to give. Many came forward and gave, some more, and some less. Amongst those that came was a rich old negro, about as rich as all the others put together, and threw down upon the table a small silver coin. "Take dat back again," said the negro that received the money, "Dat may be according to de first resolution, but it is not according to de second." The rich old man accordingly took it up, and hobbled back again to his seat in a great rage. One after another came forward, and as almost all gave more than himself, he was fairly ashamed of himself, and again threw down a piece of money on the table, saying, "Dare, take dat!" It was a valuable piece of gold, but it was given so ill-temperedly, that the negro answered again, "No! dat won't do yet. It may be according to de first and second resolution, but it is not according to de last." and he was obliged to take up his coin again. Still angry at himself and all the rest, he sat a long time, till nearly all were gone; then came up to the table, and with

a smile on his face, and very willingly gave a large sum to the treasurer. "Very well," said the negro, "Dat will do. Dat according to all de resolutions."

THE DRUNKARD'S CATECHISM.

Every drunkard has a catechism which he constantly carries about him, and which he produces when he is asked to sign the pledge. It reads as follows:

GENTLEMAN MEETS THE DRUNKARD.

Gent. Come, my good fellow, come, sign the pledge.

Drunk. Have you—you signed it?

Gent. Yes; long ago.

Drunk. Don't you drink—drink wine?

Gent. No.

Drunk. Nor—nor porter?

Gent. No.

Drunk. Nor—nor cider?

Gent. No.

Drunk. And nothing—nothing at all?

Gent. No, my friend; nothing but water.

Drunk. And do you keep w—well?

Gent. Yes, perfectly well; eat, sleep, and work well. Can run with the swiftest, and wrestle with the strongest.

Drunk. I say, I don't know but I must try it too.

He signs the pledge. But if he catch the gentleman finching one iota, you never, no, never get him.—Dr. Reese.

COME, WALK UP AND TAKE SOMETHING?—Walking alone in Albany, Mr. Editor, an old friend stood in his shop door and said: "How do you do? how do you do? Come, walk up and take something?—Some nice spruce beer, have got some very nice?"

"No, I thank you," I said, "don't need it."

"Well, come, walk in? walk up and take something?"

"No, no; I tell you I don't need it; besides, I want to break up this—Come walk up and take something?—the very thing that ruins many a man; and if I was a reformed man, this might be the very moment when my appetite would say, yield. It is time this was done away with."

Was I right, or was I uncivil and wrong? Ans. Right! Right!!

From the Mother's Magazine.

PRAYING AND WHIPPING.

A little boy in a London hospital, attracted the attention of the chaplain, by his intelligence, and the great interest he manifested in the truths delivered. The minister told the boy he was pleased to see him listening so attentively while he talked to the sick people. The little boy said,

"O, I like to hear you talk about God and good things."

"And who taught you to love to hear of these things?"

"Mother taught me to pray to God, and to love him."

"Do you not think it was very kind in your mother to teach you?"

"Yes, I love her dearly for making me a good boy."

"Were you always good?"

"O, no," said he, blushing, "not always; I sometimes tell stories, and disobey mother; and then she has to whip me to make me good."

"But don't you feel angry at you mother—do you love her when she whips you?"

"I feel bad when she whips me, but it makes me love her more. For she takes me into a room, and first she prays with me, and then she whips me; and then she prays again, and that makes me love her, and I try not to do wrong again."

CO-OPERATION WITH THE PASTOR.

The following admirable suggestions we extract from a little work written by the late Rev. J. Chapin, D. D.:

Withholding a temporal support from their pastor, is not the only particular in which the members of a church may fail of doing their duty. There ought to be on their part a general, constant, and vigorous co-operation with their pastor in his efforts to promote the interests of religion among them. While he, by his preaching and pastoral visits, is assiduously laboring for the good of their souls, it is very important that they assist him in these labors of love by a punctual attendance on religious meetings; by taking an active part in such meetings on proper occasions, by conversing much one with another on divine subjects, by taking and reading those periodicals which are adapted to promote the spirit and power of true religion among them; by encouraging the Sunday school and the Bible class, by contributing according to their ability in aid of the pious and benevolent operations of the day, by leading holy and blameless lives, by conversing with the unconverted of their respective families and neighborhoods, in a tender and serious manner, on the state of their souls, by rallying around their pastor and sustaining him against the rude attacks which he sometimes experiences from the enemies of the cross, and by daily offering up to God in his behalf that effectual, fervent prayer which avails much. By doing these things, they would not only encourage his heart and strengthen his hands in the great work to which he is devoted, and thereby enable him to do more, much more than he otherwise could, but would do much directly themselves toward sustaining and advancing the cause of religion among them. Those very exercises in which we have supposed them to be engaged would contribute much to foster the spirit and power of godliness in their own hearts. While thus co-operating with their pastor in doing good, their souls would be as a watered garden; the graces of the Holy Spirit implanted in them, would be in a vigorous and healthful state, and the spirit of union and Christian love would be diffused throughout the whole church. Nor is it difficult to perceive what must be the effect of these things on such members of the congregation as are out of Christ. The church, occupying such high

and holy ground, must, in connection with her pastor, exert a mighty and most salutary influence on the unconverted. The latter could hardly slumber securely in sin, while assailed from every quarter by such powerful excitement to diligence and ardor in seeking the salvation of their souls. No, a principal reason why the unconverted are so easy, is that we who profess religion are so easy. Did we constantly manifest a deep sense of their guilt and danger, and an earnest solicitude for their salvation, they would soon be aroused; and, with the 3000 convicted on the day of Pentecost, would say, "Men and brethren, what must we do?" Were the members of the church thus spiritual and faithful, the preached gospel would not be that inefficient, powerless thing which it now too often proves. The great truths of the Bible, established by the faithful minister, would appear themselves to the consciences of his hearers generally, and would "the mighty through God to the pulling down of strong holds." Sinners would be awakened, and converts multiplied; and the church would "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

SCENE AFTER BATTLE.

The battle of Soladin, between the Russians and the King of Prussia, was warmly contested; and after it was over, a clergyman went upon the ground, and afterwards wrote the following account of what he saw:

"At one o'clock the cannonading ceased, and I went on foot to Soladin, to learn in whose favor the battle was turned. Toward evening, seven hundred Russian fugitives came to Soladin. It was a pitiful sight; some holding up their hands, cursing and swearing, others praying and praising the King of Prussia, without hats or clothes, some on foot, others, two on a horse, with their heads and arms tied up, some dragging along by the stirrups, and others by the tails of the horses. When the battle was decided, and victory shouted for the Prussian army, I ventured to the place where the cannonading had been. After walking some way, a Cossack's horse came running full speed towards me. I mounted him, and on my way, for seven miles and a half on this side of the field of battle, I found the dead and wounded lying on the ground, and sadly cut in pieces. The further I advanced, the more those poor creatures lay heaped upon one another. That scene I shall never forget. The Cossacks, as soon as they saw me, cried out, 'Water! dear sir, water!' Gracious God, what a sight! men, women, and children, Russians and Prussians, carriages and horses, oxen, chests, and baggage, all lying one upon another, to the height of a man; seven villages all around in flames, and the inhabitants either massacred or thrown into the fire. The poor wounded soldiers were still firing at one another in the greatest exasperation. The field of battle was a plain two and a half miles long, and entirely covered with dead and wounded! There was not room to set my foot without treading on some of them. Several brooks were so filled up with Russians, that they lay heaped upon another as high as ten or twelve feet, and appeared like hills to the even ground. I could hardly recover myself from the fright occasioned by the great and miserable outcry of the wounded. A noble Prussian officer, who had lost both his legs, cried out to me, 'Sir, you are a priest, and preach mercy; pray show me some compassion, and despatch me at once.'"

Oriental views of Marriage.—Buckingham, the Oriental Traveler, in his Lectures in New York, gave an anecdote which well illustrates the degradation of the female sex without education. An English officer had been so successful in the military service of the Sultan, as to have offered him his daughter in marriage! After many preliminary preparations, the day arrived for the nuptials—the bride, according to the custom of the country, never having been presented to the bridegroom. Of course, her curiosity to see her intended lord was very great, and her great care seemed to be as to his beauty. With all the pomp and parade of an Eastern Festival, they were introduced, and the bride's first emotions were at his beauty, exclaiming in the fullness of her soul, "How beautiful!" She then made inquiries as to his style of living, and the extent of his establishment. He informed her that he had so many houses, estates, servants, horses and carriages, and though very humble, were sufficient to make her both comfortable and happy.

But it was not about his equipage she was most anxious; she inquired again more unambiguously than before—"How many wives have you?"

The officer, well aware of the customs of society, had anticipated the query, and well prepared an answer. "Madam," said he, "I have been so occupied with your honorable father's wars, that I have not had time to marry. When lately I heard I was to be honored with the hand of the Sultan's daughter, I reserved myself heart and hand, exclusively for her,"—a compliment which our ladies know how to appreciate. But the Turkish bride burst into violent anger and vehement abuse—ordered the bridegroom to be taken away from her sight, as a mean, cowardly rascal who would deprive her of all female society, without other wives to share her company and sorrow.

This anecdote would be incredible, had we not had it from a traveler in the East who knew the officer. It is of a piece with what Clapperton tells of a king in Africa, who, on learning that the king of England had but one wife, expressed great commiseration for his poverty!

The Christian's End.—It is a beautiful sight to behold the sun's lingering rays sink behind the western hills on a calm summer's evening, but how much more beautiful to see the life of a Christian end! It is inexpressible, and is "better felt than told!"

Love's Wonders.—Dr. Mason says:—"One year of love would do more towards setting us mutually right, where we are wrong, than a millennium of wrangling."

Jay, speaking of the mysteries of religion, says, "Ask me not for the solution. I only know the fact. I see two ends of the chain, but the middle is under water; yet the connection is as real as it is invisible. By and by it will be drawn up."

THE BURIAL OF THE LATE MRS. JUDSON AT ST. HELENA.

Whatever relates to the history of this amiable and excellent woman, or to the family of the beloved and distinguished missionary, to whom she was bound by conjugal ties, must be deeply interesting to the Christian public. Professor Haskett, of Newton, has obtained from a friend who was present, the particulars of the affecting scene, and has communicated the same to the Christian Watchman. The account is as follows:

The death of Mrs. Judson took place during the night of the first of September, on board the ship Sophia Walker, while lying in harbor at St. Helena. On the following morning, the Captain directed the colors of the ship to be hoisted at half-mast; and immediately the other American vessels in port, and some of the English, hung out the same signal. Information of the event was conveyed to the American Consul, Mr. Carrol, who exerted himself to render every service in his power on the occasion.

It may be proper to say that he procured, at his own expense, a suit of appropriate mourning apparel, for Mr. Judson and his three children.

The burial service was fixed for four o'clock in the afternoon, and the requisite notice given as widely as possible. On the arrival of the hour, the cabin was crowded with the officers and seamen of the American vessels at the island; and the crew of the Sophia Walker appeared with crape on the arm as mourners. Mr. Betram, a Baptist minister at St. Helena, performed the religious services on ship-board, consisting of a prayer, and a pertinent, affecting address to those assembled on the occasion. The coffin was then removed to the boat which was to convey it on shore. Several other boats were connected with this, so arranged as to form a funeral procession—three going ahead towing the one which contained the corpse, and moving forward with a slow, heavy beat of their oars, and another following, in which Mr. Judson and his three children, together with the Captain of the Ship, were seated as chief mourners.

Meanwhile a large assemblage had already collected on the shore, awaiting the arrival of the melancholy train. Here a new procession was formed. The body was transferred from the boat to a bier, which was carried by a number of seamen, with ladies acting as pall-bearers, and preceded by the Chaplain. The principal residents of the place followed. As the procession passed along, the shops were closed and all business suspended. On arriving at the grave, another religious service was performed, and the body then committed to its narrow home, amid demonstrations of the deepest interest from those who witnessed the proceedings. One of the choicest spots in the burying ground had been selected for this purpose. A beautiful over-hanging tree spreads its deep shadow over the grave; and will serve until some more definite mark be added, to guide the steps of the visitor to her lowly resting place. At a little distance on one side, the body of an English lady, who laid down her life in the prosecution of the same missionary work, and on the other, that of a fellow-countryman, an esteemed American Captain, who died some years ago at St. Helena.

A new and splendid church is now in a course of erection on the island. The Chaplain, anxious to perpetuate in some worthy manner the memory of so precious a name, has requested that a slab with an appropriate inscription may be sent from this country, with the promise that it shall be placed in the walls of the church. At the conclusion of the solemnities, Dr. Judson expressed his thanks to the friends and strangers who had manifested so tender a sympathy in his afflictions; and at 9 o'clock in the evening, having all re-embarked, the ship again spread her sails on her homeward voyage.

TRACT DISTRIBUTION.

About nine months ago, a Tract visitor, who had been a seaman, was in a store, when two of his former roommates came in, and the following conversation ensued:

"Well, Jim," said one of them, "I'm going away."

"Where Jack?"

"Up the Straits, to Genoa."

"Well, I've a bundle of tracts here, that I've just got from the tract Missionary; you'll take a few, won't you?"

"No, that I shan't; I don't want them."

"Why, they'll do no harm, any way."

"I don't care; I don't want them, I tell you."

"Well, Jim," said the other sailor, "if he won't take them, give them to me; and to him they were accordingly given."

Wednesday, July 24, as the visitor was in the street, he was hailed by the former of these two men, who, when they stopped to converse, thus addressed him:

"I am just going away again, Jim, I have not seen you before, since I came to N. York. I wish that you would give me some religious tracts and books. Perhaps you forgot how roughly I refused, when you offered me some before I went up the Straits. But though I refused the tracts then, I read them when I got out to sea; and I trust I read for profit. At first they made me very unhappy; but after a while I found the behavior very precious to my soul, and my only hope. I trust I have found forgiveness through his blood, and now I am an unworthy member of a church. Jim the tract

proved a blessing to my poor soul. God bless you Jim! Give tracts to every sailor. I want to have some to give away myself. Yes, Jim, give 'em tracts: and be sure and pray for me and all poor sailors.

[Christian Intelligencer.]

THE ALABAMA BAPTIST

MARTIN.

Saturday Morning, Dec. 6, 1845.

The Southern Baptist Convention.

ARCHIBALD THOMAS, Richmond, Va.
Treasurer of Foreign Mission Board.
THOMAS CHILTON, Marion, Perry Co. Ala.
Treasurer, Domestic Mission Board.
M. T. MENDENHALL, Charleston, S. C.
Treasurer of Southern Baptist Convention

AGENT.

BRO. A. H. YAMINGTON has been appointed traveling Agent for the Alabama Baptist. He is authorized to obtain new subscriptions, and to collect all arrears.

We bespeak for him a kind reception by the brethren whom he may visit.

All letters designed for the S. B. Board of Domestic Missions, should be addressed to Rev. R. Holman, Cor. Sec. Marion, Alabama.

STATE LEGISLATURE.

The two Houses convened at the Capitol on Monday.

Mr. Winston, of Sumter, was elected President of the Senate; Mr. Moore, of Perry, Speaker of the House.

The Committees in the Senate, were: Education, Messrs. Shorter, Scott, McCall, McLemore, and Kendrick. On Finance, Messrs. Posey, Oliver, and McAlpin, and Sellers.

Nothing of interest has been done in the House.

REV. WM. M. FARRAR

Has removed to Mill-Dale, Warren county, Mississippi, and requests his correspondents to direct their communications, &c., to that place.

TAKE NOTICE.

The Minutes of all the Association in the State of Alabama, are wanted by the Editors of the Ala. Baptist in order to make out a tabular statement. Will the Secretary, or some other member of each, favor us with a copy.

The Rev. D. B. BENDIS, of Pawtucket, R. I., is now preparing a history of Baptists in America, desiring a copy of the minutes of ALL the Associations in the country. Will the Secretaries of each, please forward him a copy. Should not the minutes' names be found there, let them be added, that his list may be complete.

The appeal to the Baptists of Alabama, in favor of the cause of the colored people, by brother Holman, is now in the hands of the printer.

The quarrel between Elliott and Kendall, (son of Anne Kendall,) which resulted in the death of the latter, occurred at a Bowling Alley.

The oldest printed copy of the Bible in the world, is in the possession of the Connecticut Historical Society. It was printed in 1474, only 25 years after the invention of printing.

President Day and Professor Fitch, of Yale College, are seriously ill. So, also, is Professor D.D. of Nassau Hall, Princeton.

The ship Roanoke, chartered by the American Colonization Society, recently sailed from Norfolk for Liberia, with 210 colored emigrants on board. Another ship soon sails from New Orleans with 200 more.

Rev. W. H. MUSE, formerly of Huntsville, is in this State, and more recently pastor of the Central Church in Columbus, Miss., has connected himself with A. H. Powell, to establish "The Columbus Military Academy." Six days he labors for the God of War; one day he serves the Prince of Peace.

Cardinal Mezzaniti, of the College of the Propaganda at Rome, speaks forty-two different languages.

The Emperor of China offered England an annual tribute of seven millions of dollars, on condition that the culture of opium should be prohibited in British India. The Government refused to comply, demanding twelve millions, which was more than the Chinese Sovereign could pay. This is a singular case—a heathen prince trying to persuade, nay to hire, a Christian nation to aid him in stopping a business which destroys the lives of multitudes of human beings every year, and produces greater misery than intemperance in the use of ardent spirits, and that nation refusing co-operation. Show us the hypocrisy of the British Government!

BOARD OF DOMESTIC MISSIONS.

The Rev. D. P. Deane has resigned his office as Corresponding Secretary of this Board, and has been succeeded by brother Holman.

Brother Holman is favorably known, formerly as a student in Kentucky, and recently as a laborer in the Southern Baptist church in Alabama. He has a more extensive acquaintance with the Southern church, and is better qualified to co-operate with the Board in its efforts to extend the Kingdom of God in this State.

SWEDENBORG'S BIBLE.

Since Professor Bull has showed himself a disciple of Swedenborg, his writings are attracting attention. Among other things found in them is this startling fact: he excludes from the canon of the Word of God many of the most important books of the received Scriptures, and particularly the writings of Paul. He excludes Ruth, Chronicles, Ezra, Nehemiah, Esther, Job, Proverbs, Ecclesiastes, and the Song of Solomon, in the Old Testament; and the Acts, Paul's fourteen Epistles, James, the Epistles of Peter, and of John, and Jude.

Swedenborg was as deluded a fanatic as Joe Smith, the Mormon Prophet—yes, more deluded, for he was probably honest in his dreams, though his vagaries savor more of insanity than of reason.

OBED M. COLEMAN.

Died April 5th. A. D. 1845, aged 28.

"As well the singers as the players on instruments shall be there." Psalm LXXXVII, 7.

Such is the striking inscription upon a beautiful marble monument, about to be erected over the remains of Coleman, the inventor of the Eolian Attachment to the Piano Forte,—at Saratoga springs where he died.

Ben Duke of St. Louis, aged 97, has married his sixth wife. She is 49.

The church of St. Peter at Rome, cost \$600,000 and was 120 years in building. The great dome is now giving way,—an emblem of the decline of Papacy.

Hundreds of families are coming west from South Carolina, driven by scarcity of food. The Anderson Gazette remarks, "It looks like some parts of our State will be almost depopulated."

A watch consists of nearly 1000 pieces, and 315 persons are employed in making it.

For the Alabama Baptist.

NEW ORLEANS.

Dear Brethren!—It is our privilege to live in an age distinguished by its many facilities for carrying out the "Great Commission" of the Redeemer of man. No period in the history of the Church has furnished more favorable opportunities for Christians to taste the sweetness of that heavenly truth. "It is more blessed to give than to receive." None in which the ear of the Church has been so powerfully assailed with the piercing cry of souls "perishing for lack of knowledge."

From the North and South, from the East and the West, the incessant cry, "Come over and help us" is heard, stirring the hearts of the faithful to feel for the condition of those destitute of "the bread of life." Deaf must be that ear, that cannot hear such cries; hard must be that heart, that cannot feel such touching appeals; blind the eye, that cannot see its duty, in relation to such wants; and recalcitrant the man who hears, and feels, and sees, but says to the naked, "be ye clothed;" to the hungry, "be ye fed;" to the perishing, "be ye saved," and furnish none of the requisite means.

In the midst of these multifarious and urgent calls, the pious and liberal man may be at a loss to know in what proportions to distribute his munificence. If he be a judicious and faithful steward, he will, while devising liberal things, seek direction from above, that he may not distribute with a profuse hand to unworthy objects, or give largely to those of minor consideration, to the neglect and injury of the more important.

The purport of these observations is intended to engage the attention of Baptists, to a claim of a most important character; a claim which involves alike the honor of the denomination, and the public good.

During the past two years, the attention of our denomination has been directed to the City of New Orleans, as a field of great interest and importance, in a Missionary point of view.

Its interests and importance have not been overrated, nor have its claims been too pressing urged upon the sympathies and liberality of Christians.

This will appear evident when the importance of the city, in a religious, as well as in a commercial and political point of view, is taken into the account.

It is already computed to contain a population (including the transient) of from 180,000 to 200,000.

In regard to numerical strength, it is the third city in the Union. And should the increase for the next 30 years be as rapid as it has been for the last 15 years, it will contain a population greater than any other city in the United States.

It is destined by its situation to be a vast commercial city. It has between 25,000 and 30,000 miles of navigable rivers communicating with it, flowing through the most fertile soil on the globe; the products of which are mostly carried to that city, by the 1000 steamers which are plying upon the "western waters," and by the 4,000 or 5,000 flatboats that annually land at N. Orleans. It is the great emporium of the internal and foreign commerce of the "Great Valley."

It is populous enough, and rich enough, and important enough, to invite the French, the English, the Spanish, the Jew, the German, and merchants of almost every other nation under heaven, to partake of its commercial advantages. But it has never been considered of sufficient magnitude, by the Baptist denomination, to plant one church within its precincts. There are the Presbyterian, the Methodist, the Episcopal, the Roman Catholic, and the German Churches.

What where is the Baptist church? It is not found with that which is, or was, but with that which is to be. Surely, to every Baptist in the South, who sighs for denominational extension, and whose heart is filled with holy zeal and christian love, there must appear a blank in that city, till it be supplied by at least one respectable house of worship. Of that vast population not more than 5,000 are regular attendants of evangelical preaching. Many more could not attend if they would. There are not places for them, no preachers to preach to them. Thousands more would attend if there were suitable

houses and able preachers. The Presbyterians, Methodists, and Episcopalians are making vigorous and praiseworthy efforts to rescue the city from paganism and ignorance. Their zeal, industry, and self-denying sacrifices are worthy of our imitation. Shall we not imitate them in this labor of love, and do our part in this great work of evangelizing that city?

By the aid of some of the most distinguished ministers of our denomination, a Baptist church has been organized. When constituted it contained eleven members, now it numbers forty-two.

In consequence of the many unfortunate attempts previously made, to establish a Baptist church in that city, the character of the denomination was lost. The name of Baptist was a reproach. The standard is now much elevated. Public sentiment is more favorable. The brethren and friends are much encouraged in reviewing the past. All that is now necessary, with God's blessing, to ensure permanent prosperity, is a good house of worship erected in an eligible situation. This appears indispensably necessary. To obtain a congregation in such a city as N. Orleans, we must have a house of a commanding, or at least respectable appearance. Such as the importance of the place, the honor of the denomination, and the cause of religion demand.

Dear brethren, does it not reflect discredit upon the Baptist denomination, so large and wealthy, to be represented by only one church, and that consisting of only 42 members, worshipping in a billiard room over a stable, or in an upper room over a warehouse, in such a large and important city as N. Orleans? Shall this state of things continue? Will not the Baptists arise at once and wipe away the shame and reproach of former neglect? Will they not contribute liberally, to erect a suitable house of worship, and sustain and establish on a permanent basis, this enterprise now commenced in this city? A due regard to the welfare of our brethren who visit that place requires it.

Hitherto there has been no respectable Baptist interest, which brethren of intelligent piety and moral worth could identify themselves.

Many have joined Pseudo-baptist churches, others feeling they could not consistently do that, have nevertheless, attended their congregations, and aided in their support, and consider themselves justified in so doing, under such unfavorable circumstances.

There is a much larger number, who, having heard of the many and various places of amusement and vice, and desiring to see and know these things for themselves, have kept their letters and professions concealed, till they have satisfied their curiosity. By this time they have formed such associations, and contracted such habits, that they are ashamed to let any body know that they are members of the church in "good standing" at home. They live there, year after year, known only as men of business and pleasure.

A standard should be raised in that city, around which all who visit it will gladly cluster. To accomplish this, a house of worship must be erected, to which no Baptist will be ashamed to go, nor to invite his friends to accompany him.

A due regard for the welfare of the young men who visit N. Orleans, calls earnestly upon every christian to aid in the work of evangelizing that city. This is the great point of attraction of the South. Vast numbers of young men visit the city annually, to seek a temporary or permanent residence. Far removed from home, from parental advice and restraint, surrounded by the most alluring temptations of every variety, and by influences well suited to minister to the passions of depraved nature, they will fall an easy prey to the adversary of souls. They will daily enlarge their circle of acquaintance, of whose character they have little or no knowledge, by whom they may be enticed to the Theatre, as a place of innocent amusement; from the Theatre to the Billiard and Gambling rooms; from thence to the "Masquerade Balls," where they will be surrounded by many, "with the attire of harlots and subtle of heart," "whose house is the way to hell, going down to the chambers of death."

My brethren! have you a son there?—Have you sons or relations who may go there?

Think you that they are safe in the midst of such temptations, and surrounded by such influences? You may say that "they have been taught better at home;" that "they are religiously inclined," &c. But I ask how few the young men, with unrenewed hearts, with unsettled religious principles to guide them, are in possession of sufficient moral courage to break loose from such associations, and seek the company of a few Baptists, assembled for worship in a remote and obscure "upper room" in a warehouse, or in a stable loft, which public sentiment denounces as disreputable? Few, very few. Will they not much more readily float along with the current of popularity and fashion of the city? Will you not lay hold of the work and build a house that your sons will be willing to visit, yes, anxious to visit, because their father has done much to erect it? You learn from bro. Hinton's letter in the "Baptist" of last week, that the lot has been purchased, the work of building commenced, and it will require much more aid to complete the work.

Now, brethren, I wish you to consider this your cause. Shall it succeed, or shall it fail? It is for you to say—it is for you to do. Will you entertain and meet the claims of that place? This is the expectation of that church. This is my hope, and earnest prayer.

Yours, in the Gospel,

RUSSEL HOLMAN.

For the Alabama Baptist.

DEAR BROTHER: I attended the last regular meeting of the Vernon Church, Autauga county, which embraced the third Sabbath in the past month, where we had a pleasant meeting. Bro. Moody, who is their pastor, succeeded, some two years since, in collecting together a few brethren at this point, and forming them into a church. Although few in number, and surrounded by a

strong Pseudo-baptist influence, they have succeeded in erecting a commodious and comfortable frame building, where his preaching is attended by large congregations. We commenced the meeting on Saturday, and continued it four days; and before the meeting closed, the Lord added to the number of this little band, eleven—four of whom united by letter, the others by experience and baptism. Of these last named, four had been members of Pseudo-baptist churches, but who had been dissatisfied with regard to the mode of their Baptism; one of them, an aged sister, remarked that she had been a professor of religion twenty-five years, during the whole of which time she felt that she was neglecting her duty. The scene at the water was an interesting and melting one,—to see the candidates proceeding from the water, praising and blessing God—the deep solemnity that pervaded the assembly, and many of them weeping,—all conspired to give interest to the occasion, and to make impressions upon the mind, not soon to be forgotten.

Yours, in the best of bonds,

A. T. M. HANDY.

REPORT

Of the Committee on Education.

The documents placed in the hands of the Committee on Education, have been examined; from which the following Report is made:

It is with much pleasure we notice the flourishing condition of the "Judson Institute." We feel gratified to see, from the report of the board of Trustees, that this institution will soon be entirely free from debt. From their report, and that of the Committee appointed at the last session of your body, to examine into the fiscal concerns of the Judson, it appears that on the first of September, 1846, the institution will owe only about sixty dollars. After which period, there will be a large surplus annually coming in to the Convention. Your Committee would recommend the propriety of devoting this surplus fund, after making necessary appropriations for increasing the apparatus, library, &c., and for the necessary repairs of the building, to the education of daughters of deceased and indigent Baptist ministers; and that the Trustees be requested to inquire for, and seek after such pupils, and at the opening of the school, about the first of October, 1846, they place into the institution so many of such pupils as without bringing the institution in debt, can be educated from said funds.

The Committee most heartily commend the zeal and prudence which have characterized the Trustees of this institution, in building up and sustaining the same, by which they have merited the approbation of the Baptist denomination. It is with pleasure, also, that we have noticed the manner in which the able professors and competent teachers, devote themselves to the instruction of those committed to their charge. Not only are the young ladies taught in the solid and ornamental branches of learning, but the Bible, the Holy Word of God, is used as one of the text books, and its claims are constantly urged upon the pupils of the institution. The pupils also enjoy the benefit of Sabbath School instruction. We, therefore, most cordially commend it to the patronage of the public generally.

From the report of the board of Trustees of the Howard College, we are gratified to learn that this institution is increasing in interest, and in the confidence of the public. We find in the Catalogue of Students for the last session, they number one hundred and fourteen, ten of whom were in the theological department. When we take into consideration the infancy of the institution, the loss of its buildings by fire, and other inconveniences under which it has labored, this is certainly a source of encouragement, and calls for renewed exertions.

The walls of a large and commodious brick building are now nearly completed, and early in next year it will be ready to be occupied. The Trustees are ready to meet the payments for the erection of this building, and all of their contracts, for which we commend them, and trust the future board may proceed with the same caution, and not go in debt beyond their means.

If it is the wish of the Convention to make exertions, at this time, for the endowment of a literary professorship, we recommend that an agent be appointed and instructed to make collections for the same. If this literary professorship is thus endowed, we recommend that said professor be required to devote a portion of his time to instructing his pupils in the science of agricultural chemistry.

The Committee approve of the zealous efforts that have been used by the board of Trustees of the Howard, in going forward and persevering amidst so many unfavorable circumstances, and we recommend the Convention to adopt the following resolution:

Resolved, That the thanks of this Convention are due the board of Trustees of the Howard College, and they are hereby most cordially tendered to them for the able manner in which they have conducted the affairs of this institution in its infancy, and during the many trying circumstances through which it has passed.

The Committee notice that the recommendation of the last Committee on Education has been acted upon, and an "Alabama Baptist State Education Society" has been formed; but of the proceedings of that Society your committee is not informed. We commend that vigorous efforts be made by it for carrying out the objects for which it was created.

All which is respectfully submitted,

J. C. FOSTER, Chm'n.

For the Baptist.

REPORT OF THE STATE OF RELIGION.

The Committee on the State of Religion

beg leave to report. That in some parts of the State, extensive revivals have recently been experienced. Large accessions have been made to a few of our churches, especially in the middle and southern parts of the State. Most of the associations within our knowledge, have missionaries in the field, whose labors have been greatly blessed during the past year. There are other portions of the State, however, where coldness and apathy exist to an alarming extent, and great destitution in regard to the ministry of the Word. Your Committee are of opinion that one of the greatest causes of the latter state of things is, a secularized ministry. Our churches cannot expect that degree of prosperity which is desirable, whilst they withhold from God, that which he claims for those whom he hath called to the EXCLUSIVE work of preaching the gospel. This great duty can no more be neglected with impunity, than any other positive injunction of God's word. It is utterly impossible for us to desire, or even pray for, a general refreshing from the presence of God, whilst we are robbing him of tithes and offerings. If our churches, therefore, desire to see the pleasure of the Lord prospering in their hands, let them unloose the hands of their pastors, so that they may be able to obey the Divine injunctions—to give themselves wholly to the work, that their profiting may appear unto all.

From the last information we have been able to procure, there have been between three and four thousand additions to the churches, by baptism, within the State, during the past year.

Your Committee cannot close their report without expressing their profound gratitude to God, for the increasing solicitude which our churches and ministry are manifesting in regard to our colored population. The pastors of most of the churches of which we have a direct knowledge, devote a portion of their Sabbath labors exclusively to their spiritual instruction. The blessing of God has followed their labors too, in almost every instance. The readiness which they manifest to receive such instruction, imposes an infinite obligation upon pastors and churches, to see that it be supplied them.

All which is respectfully submitted,

SAMUEL HENDERSON, Chm'n.

For the Baptist.

REPORT ON NORTHERN RELATIONS.

The Committee on Northern relations beg leave to report. That in view of the unexpected, improper and unwarranted action of the Baptist Board for Foreign Missions, at Boston, and of the Home Mission Society, at Providence, at its last meeting, they fully co-incide with the great mass of their brethren in the South and South West, in the propriety of an organization separate from their Northern brethren, for all the future Missionary operations of Southern Baptists.

Your Committee further express the high gratification they feel, at the manly, dignified, and christian-like deportment, of the members of the late Baptist Convention, held at Augusta Georgia. Cordially approving the course adopted by that Convention, the Committee recommend to this body to appoint Delegates to the next meeting of the Southern Convention, to be held at Richmond, Va., in June 1846.

Your Committee feel that they would fail to discharge an important duty, should they omit to remind their brethren, that the painful separation in our denomination opens before Southern Baptists a new and more extensive field for the exercise of their charity and christian philanthropy. We have considerations of the most weighty character—the eternal interests of millions of the human family in our own and foreign lands, stimulating us to carry out with efficiency and zeal, the objects of our Southern organization. Let each one but do his duty, and the God of Heaven will crown our efforts with success.

In conclusion, your Committee submit the following resolutions:

1. Resolved, That the Baptist State Convention of Alabama, hereby disavow all connection with the Triennial Convention, and the American Baptist Home Missionary Society.

2. Resolved, That we cordially invite the officers and agents of the Southern Baptist Convention, to visit our State; and we pledge ourselves to afford them any aid in our power, to further the grand undertaking in which they are engaged.

All which is respectfully submitted,

H. TALBARD, Chm'n.

For the Alabama Baptist.

EUFAULA, Nov. 11th, 1845.

BRETHREN EDITORS:—I intimated some time since that I might say something on the subject of establishing a Southern Publication Board, independent of our Northern Brethren. Whether we shall do so, you know, is now agitating the public mind;—or I might perhaps, with more propriety say disturbing our denomination, North and South. I am a Southerner by birth and feeling; yet I am for keeping and making as many friends as possible, and espe-

cially among my Baptist brethren of the U. S. As much as I love you, I cannot but feel that I am inclined to act in accordance with self-interest. I am opposed to our withdrawing from the A. B. F. Bible Society, or our Publication Society, and to our attempting organizations of the same character, in the South and for the coloring reasons—

1st. Sectional divisions of large religious denominations, are likely in my judgment, to weaken those ties so necessary in every country. The *amor patriæ*, is as essential to the good of a country, as the *amor patriæ*; and it becomes the duty of every citizen, every patriot, to do what he can to promote these feelings. Let the three great religious denominations, the Presbyterians, the Methodists, and the Baptists, declare off from union of effort to do good, North and South, and our glorious union of States will be greatly weakened, if not endangered entirely. This is so apparent to every mind and reflecting mind, I need not dwell upon it. Our Presbyterian brethren have been, since keeping together thus far. If we as Baptists, have been obliged, as we think, for good reasons, to withdraw from co-operating with our Northern brethren, let us hold to, and not sever the last link without good reasons; or we may show to the world, that we are influenced more by passion and pride, than by christian love. Our Methodist friends have, as you have done, separated in part from their brethren of the North. They have, however, not withdrawn from the A. B. Society. This is a redeeming feature with them. Well, I say let us do what we can to keep up concert of action, and so long as the present state of things exists, we may hope for our country and the blessings of Heaven,—that living waters may yet gush forth, to make glad the nations of the Earth. But I proceed to show that for us to establish a Bible Society, or any large book concern in the South, would not only be unpatriotic, but extremely unwise. If we wish well to our denomination, (as to character and interest) let us first count up the cost. Should we precipitately make loud pretensions, and on trial, find that we have failed to accomplish the object, we not only disgrace ourselves, but by our great pecuniary loss are perhaps, rendered less able to carry on the next year or two, we may be able to carry on a single religious enterprise of any importance. I ask, have not the Baptists of the South now on hand, as much, or more, than they can carry out well? I think they have. If not, what mean those long and repeated calls for more money, which so often suture our ears. Are our brethren prepared to shoulder besides, some \$50 or \$100,000, these hard times, and lose it too, should they be so unfortunate as to have it by hard begging? I think not.

I don't want the \$500,000 of the A. B. Society, which was collected and laid out in lands, buildings, apparatus, &c., they would be an entire loss in ten years—the great mother institution, the A. B. Society, so amply supported by rich bequests &c. &c., would soon swallow us up. The A. B. Society, a truly charitable institution, sells a Testament for 6 cents, and who would buy ours at 12 1/2 or 14 cents? no one, not even Southern Baptists. And so of Bibles: I heard your friend the Rev. Dr. Pierce say, that the Methodists attempted it once, but found it would not do, and so abandoned it, and dropped back into the A. B. Society. If Methodists could not sustain themselves in an effort of the kind, will any one presume to think that Baptists would? So while character and interest are so much at stake, I say, let us not attempt it; and especially when many of us see no necessity, for it, at present.

Some eight or ten thousand dollars might be raised if deemed necessary, to put out some denominational works, anti-slavery tracts, Sunday school books, &c. &c., at Penfield and Marion, and not much damage done. But some brother may say, let us commence now, for it will be four, five or six years before much will be done. I admit it—I say such a view is unwise. To crowd too many things upon us, must necessarily weaken all; and so I say let us wait until the necessity exists. But some good folks think more books would be sold, if we had them printed here in the South. For a year or so this might be so; but I don't believe it would last five years. I know pretty well what influence money has upon us here at the South. Some two or three years ago, our good brother Mallory was requested, if not required, by the Georgia B. S. Convention, to write and publish the memoirs of Father Mercer; and although well done in every respect, the books are largely sold, so much so, that the good brother had to borrow some eight hundred or a thousand dollars to defray the expenses of the work. I ask, does this look like zealous Southern support.

Brethren Editors, as this matter is likely to come before our Convention at Richmond, next year, I have sent you for publication, these reflections, hoping to see something from others, on these important subjects before that time.

C. BATTLE.

"Another case—Jones' History as published by Mr. Yancey of Wetumpka, is offered at \$2.75. The same history is offered in Penfield, at \$1.50. I presume this last is a Northern work."

ALABAMA BAPTIST CONVENTION.

We see by the report of proceedings—which are too lengthy for our paper—that this body transacted a heavy amount of business connected with the denomination. The reports embrace a wide range in the field of usefulness. We are highly gratified at the resolution of the convention—to meet again next year in Marion. The affairs of the Baptist denomination seem to be in a prosperous condition, and we trust may so continue.

[Review]

AN ESSAY WRITTEN FOR, AND READ BEFORE, THE MINISTERS' AND DEACONS' MEETING OF THE CHOCTAW BAPTIST ASSOCIATION, NOV. 20, 1845, AND PUBLISHED BY THEIR DIRECTION.

ROM. 3: 28.—Therefore we conclude that a man is justified by faith without the deeds of the law.

JAS. 2: 24.—Ye see then how that by works a man is justified, and not by faith only.

AN ATTEMPT TO RECONCILE THE APPARENT DISCREPANCY BETWEEN THE APOSTLES PAUL AND JAMES, RESPECTING THE METHOD OF JUSTIFICATION.

BY J. P. BROWN.

The chief object for which the Apostle Paul wrote his epistle to the Romans, was to set forth the true method of justification. From the whole scope of the Epistle, particularly the first eight chapters, there can be no question—as we believe there never has been—that this was his object.

This method he clearly shows to be, not by works, or human merit, since all men, both Jews and Gentiles, "are under sin," but by faith in Christ as having done and suffered all that was required by divine justice, to procure our acceptance with God. This grand, leading truth—and which occupies the same pillar to other Gospel truths as the main pillar of an edifice—to the whole superstructure—he established by a series of arguments, which it is not our province here to review. The same truth he teaches in his Epistle to the Galatians.

As it is not controverted that this was the sentiment which the Apostle taught in his Epistle to the Roman and Galatian Christians, it devolves upon us to show that the Apostle James inculcated no different sentiment. That he appears to do so, is plain, from the second chapter of his Epistle. But that there is no real discrepancy, is evident from the following considerations:

1. From the persons to whom this Epistle was addressed and their character. It is true that learned men are not fully agreed, as to the particular persons meant by the Apostle, in the inscription "To the twelve tribes scattered abroad." The most current opinion, however, is that he meant the converted or Christian Jews out of Palestine. The Christian character of those converts, it would seem from several passages, was, in some point of view, defective. These the Apostle would have remedied, and to this end addressed to them appropriate and pungent exhortations.

2. It is further evident that they placed too much dependence on mere correctness of doctrinal sentiment, or on a sound orthodoxy. And here, if we mistake not, may be traced the origin of that antinomian spirit, which, in every age, has exerted so blighting an influence upon the spiritual prosperity of the church, and from which it is yet far from being freed.

This is the notion which the Apostle is careful to refute in chap. 2: 14.—"What doth it profit, my brethren, though a man say he hath faith, and have not works? can faith save him? If a brother or sister be naked, or destitute of daily food, and one of you say unto them: Depart ye in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body: what doth it profit? Even so faith, if it have not works, is dead, being alone. Ye see then that faith without works is dead. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the Friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also."

From the whole scope of this passage, it is plain that he considered the sentiment they had imbibed dangerous to their own best interests since it afforded no ground upon which to rest a hope of salvation. If it did—if a mere intellectual assent to the truths of the Gospel presented a plea for salvation—the demons might have hoped. But as the faith of demons cannot save them, not being accompanied by obedience and a hearty subscription to the will of God, so neither can the faith of man which is void of good works. Faith alone, that is, the abstract sentiment of faith, will not save him. Without works, as the evidence of his possessing faith, it is dead; it is regarded as wanting. And hence the hope of salvation based upon it is vain.

3. That this inoperative or dead faith will not justify a person before God, in the view of the Apostle, is evident from the examples he himself adduces to substantiate this position.

(1.) Abraham, he tells us, was "justified by works when he had offered Isaac his son

upon the altar," and that "faith wrought with his works and by works was his faith made perfect." Now, this can mean only that Abraham was making manifest his faith, and not that this sacrifice actually justified him before God, for in this case, there would be a palpable contradiction of the allegation in the very next verse, namely, that "his faith in God was imputed unto him for righteousness." And this faith, he remembered, was imputed to him for righteousness, many years before he led Isaac to the altar, and even before Isaac was born. If, then, he was justified before he wrought his works, he could not be justified by his works. Whence the Apostle James is merely teaching that Abraham was, in the sacrifice of his son Isaac, declaring his faith, that is, he was showing it to be faith, in the sense in which the Apostle would have these Jewish Converts show their faith—by their works. Show to me, demonstrate, thy faith as did the Patriarch and then I will pronounce whether it be an active or saving, or a dead and inoperative faith.

(2.) The next example that the Apostle cites in proof that we are justified by our works, or that we demonstrate the possession of faith by our works, is Rahab. This woman had received into her house the messengers sent by Joshua to spy out the land of Jericho. When informed that the officers of her king were sent in pursuit of them, she first artfully concealed them, and then secretly sent them away to a place of safety, first exacting of them an oath that they would save her and her family, on the taking of the city by the Israelitish army. The reason she assigns for her interposition, on their behalf, in the 2d chapter of Joshua, is her firm conviction that the Lord their God is God in Heaven above, and on earth beneath. This conviction seems to have been based upon the remarkable providence that had attended the Israelites on their journey, and particularly upon the special manifestation of miraculous power. In a word, she believed in the existence, and special providence of God, and that the Israelites were his peculiar people, and herein felt willing to forsake her country and countrymen to become identified with them. This belief or faith she proved by her interference in the cause of the spies, and accordingly she is said by the Apostle James to have been justified by her works, or in the same sense in which Abraham was justified in offering Isaac, namely: by works proceeding from faith. Hence follows the striking similitude employed to enforce the idea mainly "as the body without the spirit is dead, so faith without works is dead also," that is, as the lifeless corpse is not a man, so the faith which does not produce good works is only the dead carcass of faith, and not the living and glorious christian faith. It is not vital and therefore fails of leading to salvation.

We are persuaded we cannot better close this essay than in the Words of Dr. Scott, *in loco*. "Paul opposed none who objected to the Doctrine of justification by faith, and James wrote against such as perverted it. Both views of this subject are useful to the humble, upright and attentive; but the Lord sees good, that the self-wise, the proud, the lawless and the licentious should have somewhat to cavil at and stumble over." Indeed, the same interpretation which is necessary to render one part of these verses consistent with another, at the same time renders them consistent with the doctrine of Paul, concerning justification by faith.

INFERENCES.

1. It is one thing to profess religion—another to prove the possession of it.
2. No bare profession of orthodoxy is in itself well pleasing to God. "The demons believe and tremble."
3. Those professors of religion who boast so much in the soundness of their faith, and depend on this for divine acceptance, without bringing forth fruits, answering to repentance and a holy life, are deceiving themselves. The head may be warm, while the heart is cold.

*Dr. Bloomfield.

From the Mobile Advertiser.

MOBILE, Nov. 10th, 1845.

Whereas, The Synod of Alabama appointed a Committee on the part of the Presbyterian Church to confer with the Ministers and Laymen of the different denominations of Christians in the city of Mobile, to take into consideration the propriety of holding a Convention in this city sometime during the ensuing winter, on the subject of the Christian Sabbath, in order to call the attention of Christians generally, and friends of the Sabbath, to the importance of more strictly observing that day, according to the design and spirit of the institution—the following ministers and laymen met by invitation, to consider the subject, and to devise and adopt the necessary preliminary measures.

Rev. Wm. T. Hamilton, D. D. Rev. Robert N. Greene, Esq. of the Presbyterian Church.

Rev. J. T. Heard, Rev. George Rottenstein, Rev. T. Y. Ramsey, Rev. O. R. Blue, Rev. T. W. Dorman, of the M. Episcopal Church.

The meeting was opened with prayer by the Rev. G. Rottenstein, Rev. Dr. Hamilton was called to the Chair and Rev. T. W. Dorman appointed Secretary.

The following resolution was offered by Rev. T. W. Dorman:

Resolved, That we heartily approve of the late action of the Synod of Alabama, in reference to the subject of the Sabbath day, and feel ourselves bound by considerations of duty, to co-operate with them in carrying out the design of holding a general Convention of Christians on that subject.

Whereupon, Rev. Robt. Nall moved that the Chairman, Rev. Dr. Hamilton, be requested to prepare a circular to the different denominations of Christians and friends of the Sabbath throughout the State, on the subject as proposed by the Synod. Adopted.

The Rev. Messrs Heard and Nall were appointed a Committee to wait on the rest of the clergymen in the city, and to request their attendance at the next meeting of this Committee. It was further agreed that one or more laymen from each church be requested to meet with us at that time.

On motion the Committee adjourned to meet on Tuesday, Nov. 18, at 9 o'clock, and closed with prayer by Rev. T. W. Dorman.

Nov. 18.—The Committee met according to adjournment and opened with prayer by Mr. Greene. The following clergymen and laymen present.

Rev. Wm. T. Hamilton, D. D., Rev. R. Nall, Rev. Mr. McGlashan, of the Presbyterian Church.

Rev. G. Rottenstein, Rev. T. W. Dorman, Rev. T. Y. Ramsey, of the M. Episcopal Church.

Rev. S. S. Lewis, Rev. Mr. Massie, Rev. Mr. Miller, of the P. Episcopal Church.

R. Greene, of the Presbyterian Church. A. H. Ryland, J. D. Haynie, J. Young, of the M. Episcopal Church.

Rev. Messrs Heard and Blue were unavoidably absent from the city.

The minutes of the previous meeting were read, amended and approved.

The Committee appointed to draft the circular to the different denominations of christians and friends of the Sabbath, reported; which on motion was accepted and—after filling the blanks left for time and place of holding the contemplated Convention—the circular was read a second time and adopted, and signed by all present.

A Committee of three were appointed to ascertain the publication and distribution of the circular—Messrs Greene, Dorman and Miller, said Committee.

On Motion, the Committee were instructed to have the circular published in the daily papers in this city, with a request for re-publication in all the papers throughout the State. Also to have 1,000 copies published in circular form, to be sent to the clergy and friends of the Sabbath, through the State and neighboring counties of the adjoining States.

On motion, the clergymen of the city were requested to deliver to their respective congregations a discourse on the observance of the Christian Sabbath, on Feb. 22, 1846, being the Sabbath immediately preceding the meeting of the Convention.

On motion, the Chairman, Dr. Hamilton, was added to the Committee of Publication, which Committee was charged with the further duty of procuring speakers and making arrangements for the sitting of the Convention.

It was also agreed that when this meeting adjourn that they adjourn subject to the call of the Chairman, should another meeting be deemed necessary.

The proceedings of this meeting were ordered to be published in the city papers, and the meeting adjourned with prayer by Rev. Mr. Miller.

W. T. HAMILTON, Chairman.

T. W. DORMAN, Secretary.

CIRCULAR

The undersigned, citizens of Alabama, and residents of the city of Mobile, would respectfully call the attention of their fellow-citizens throughout the whole State of Alabama, to the subject of THE CHRISTIAN SABBATH.

Christians of every denomination agree in the belief that the command to observe one day in seven, as a day of rest from worldly labor and cares, and to consecrate that day to the worship of Almighty God, was designed for men of all nations, and in all ages—every where, and to the end of time.

It is also generally and firmly believed by them, that the due observance of the weekly Sabbath is essential to the propagation of religious truth, and to the maintenance of the institutions of the Gospel; and that such observance is the most effective of all means for promoting general order, a contented spirit and reverence for law, among all classes of men.

It is believed further, that men's worldly interests are invariably benefited, and never injured, by a conscientious observance of the Sabbath. Such observance is conducive to health, vigor and energy. The mind and the body, the master and the servant, the agriculturist and the cattle, the works, all and equally require regularly recurring seasons of rest, such as the weekly Sabbath affords. Incessant occupation wears down, with great rapidity, mind and body both. The Christian Sabbath, furnishes the very provision of rest, which experience proves, to be most appropriate and needful; while the religious duties to which the sacredness of the day calls, furnish an admirable antidote to the mischief which a season of mere recreation so sorely produces; and those duties seriously attended on, contribute to enlighten the mind and expand the intellect, to improve the morals and to better the life, at the very time that rest is taken. A faithful observance of the Christian Sabbath by all our fellow-citizens, could not fail, we sincerely believe, to contribute, more than any other conceivable means, to the happiness and prosperity of our State; and of every class of its inhabitants.

And yet, as great a blessing as the institution of a weekly Sabbath is to society, it is but too notorious, that (from what causes we presume not to say) the Sabbath is not duly observed. In many ways, and in almost every part of the State, the sacredness of the Sabbath is disregarded, and various branches of business are carried on with unremitting activity on Sunday as on other days. This disregard of the Sabbath (which is found more especially in the transaction of business along our writer courses) we cannot but look upon as exceedingly impolite, unnecessary, and in the long run, unprofitable to the community, no less than unlawful and injurious to morality and religion.

We believe that many, perhaps most of those involved in this violation of the Sabbath, act therein without reflection. Not a few of them sincerely regret it, and would be glad to lay aside the practice and to rest

from the toils of their employment, one day in seven, as God commands.

We believe too, that if public sentiment throughout the entire State could be fully ascertained, it would be found directly and strongly opposed to all such desecration of the Sabbath; and that if those of our citizens who now suffer themselves to be driven, by what they suppose to be public sentiment, or even urgent necessity, to run their boats, or to labor in other modes of business, on Sundays as on other days, would only make the effort boldly, to abstain from all labor on Sunday, and to keep that day as a day of religious rest, not only would an immense majority of their fellow-citizens approve their course and uphold them in it, but they would find it also, eventually, conducive to their interest so to do.

Therefore, believing as we do, that the desecration of the Sabbath is a great and very prevalent evil, an evil productive of many serious mischiefs, an evil perpetuated by a mistaken idea as to what public sentiment really is; and believing that this evil may be greatly diminished if not entirely removed by the judicious employment of suitable means, we do hereby invite our fellow-citizens of every religious persuasion and from all parts of the State, and from the neighboring counties in adjoining States, who may wish to secure the eradication of this evil, and who believe that a general observance of the Sabbath is both desirable and practicable, to meet in the city of Mobile, on Monday, the 23d day of February 1846, in the Government Street Church, at 7 o'clock, P. M., then and there to hold a Convention for the purpose of examining into this subject, discussing it in all its bearings, and deliberating together with a view to the adoption of such measures as may be deemed likely to attain this great end, and ensure, if possible, a due observance of the Christian Sabbath by all classes of our fellow-citizens, throughout the whole State.

We further beg leave respectfully to suggest to religious societies and to ecclesiastical bodies, that they appoint and commission suitable persons as delegates to represent them in this proposed Sabbath Convention of Alabama.

Wm. T. Hamilton, Robert Nall, Alex. McGlashan, Daniel Chandler, Rufus Greene.

Of the Presbyterian Church. Samuel S. Lewis, J. A. Massie, B. M. Miller, Geo. Cleveland, Jr.

Of the Episcopal Church. T. W. Dorman, Joshua T. Heard, Thomas Y. Ramsey, Geo. Rottenstein, O. R. Blue, A. H. Ryland, John A. Battelle, Garland Goode, Benborn Travis.

Of the Baptist Church. William J. Leyard, Wm. Stewart, Alanson Knapp, G. Horton, James Sanford, Thos. W. McCoy, Thos. Lescaze, Daniel Fowler, Jr., Geo. Wragg, F. C. Heard, C. Gascoigne, John D. Haynie, J. F. Cunningham, I. C. DuBose, John Young, Thos. P. Miller, J. L. Bliss, R. R. Nance.

Of the Baptist Church. Mobile, Nov. 18, 1845.

Editors friendly in the case throughout the State, will confer a favor on the Committee by giving this Circular one insertion in their respective papers.

Receipts for Alabama Baptist to Dec. 4.

A. Andrews, to No. 17, vol. 4.
J. B. Bruce, to No. 24, vol. 4.
Rev. G. Beebe, to No. 25, vol. 4.
W. W. Boykin, to No. 52, vol. 4.
John Barber, to No. 30, vol. 4.
J. Beuben, to No. 38, vol. 4.
J. Brantly, to No. 35, vol. 4.
Rev. B. S. Barnes, to No. 34, vol. 4.
E. Borum, to No. 52, vol. 4.
Wm. Caffee, \$1 50
Thos. G. Cole, to No. 36, vol. 3.
Rev. T. F. Curtis, to No. 52, vol. 3.
Mrs F. E. Chivers, to No. 41, vol. 4.
Griffin Coleman, to No. 26, vol. 4.
John Deloach, to No. 52, vol. 3.
Rev. R. Dodson, to No. 26, vol. 4.
H. M. Duke, to No. 52, vol. 4.
Rev J. C. Foster, to No. 41, vol. 4.
Charles Gregory, to No. 44, vol. 4.
W. D. Harrington, to No. 52, vol. 3.
Mrs Hicks, to No. 41, vol. 4.
J. J. Howard, to No. 41, vol. 4.
A. Holmes, to No. 41, vol. 4.
J. W. Jolly, to No. 22, vol. 4.
T. A. Jordan, to No. 34, vol. 3.
J. W. Kelly, to No. 26, vol. 4.
James W. Kelly, to No. 52, vol. 3.
James E. Lett, to No. 34, vol. 3.
O. Lamar, to No. 41, vol. 4.
Dr J. Lyon, to No. 41, vol. 4.
N. Lipscomb, to No. 59, vol. 4.
R. W. Morris, to No. 52, vol. 4.
Leonard Marbury to No. 10, vol. 4.
Simoon McLemore, to No. 21, vol. 4.
John May, to No. 38, vol. 4.
L. J. Morris, to No. 52, vol. 4.
J. Noble, to No. 35, vol. 4.
Wm Potts to No. 30, vol. 4.
E. M. Poole, to No. 52, vol. 3.
Rev J. Q. Prescott to No. 52, vol. 4.
G. W. Reeves to No. 52, vol. 4.
M. M. Sanders to No. 52, vol. 3.
Rev Wm Stancel to No. 52, vol. 3.
Hon J. G. Shorter to No. 42, vol. 5.
Nathan Smith to No. 52, vol. 4.
Mrs T. Simmons to No. 48, vol. 3.
Rev Platt Stout to No. 52, vol. 4.
Josiah Thresher to No. 34, vol. 3.
Wm N. Thompson to number 52, vol. 3.
G. H. Taylor to number 26, vol. 4.
Rev John Talbot to number 40, vol. 4.
W. F. Woods to number 8, vol. 4.
J. A. Woods to number 34, vol. 3.
Wm N. Wyatt to number 52, vol. 3.

J. H. DEVOTIE, Treasurer.

No time to think.

"Can you spare five minutes—only five?"
"Well, what is it, Mr. H?"
"I am desirous to say a word to you on business of some interest."
"Business, Mr. H! Why I have business enough on hand for a dozen men, with twenty pairs of hands!"
"I know you have, Mr. A., and always have had, ever since I knew you. Have you made your will?"
"My will, Mr. H! Are you serious?"
"Never more so. You are yet in the prime of life, to be sure, but men die every day, and as there is no prospect of your ever having any leisure in this world, it would not be a waste to

keep your house in order. You look surprised, Mr. A. I'll listen a moment. The last time I spoke with you (some six weeks since,) you admitted that you had some doubt of your being a child of God—it was your duty, you allowed, to have full assurance if a saving interest in Christ, but though you had been a professed follower of Jesus some twenty years, you had not that evidence of being a child of God, which you knew you ought to have, and which you thought some did possess. Permit me to ask, have you taken any decided measures to remove all doubts in this matter of such importance? I anticipate your answer. "You have been incessantly occupied night and day, ever since we parted, harassed with conflicting duties—no time to think, or for reading, but on the Sabbath. The daily papers you are obliged to consult, but as for new books and common periodicals, you take them all for the benefit of your family, but don't pretend to read them." "You must confess things don't go on just right with your children; you have some misgivings whenever the question arises, whether you are bringing them up in the nurture and admonition of the Lord; but then you can't get time to look at these matters. Now, Mr. A., what shall be the end of these things? By-and-by, you must find time to die; and when you come to lie on your death-bed, and I come in to pray with you, I shall pray, to be sure, that God would put beneath you his everlasting arm, add that "Jesus would make your dying bed."

As soft as downy pillows are? But I shall say to myself all the while, it's almost impossible, for he is resting on thorns. His reflections can only be such as these:—Death! Heaven!—what are they? I have had no time to think. "Are my children Christians? I have had no time to think. Some of them are professors—I hope my wife is a Christian. Have I done all I could for them? Why yes—no, not exactly; I am a poor miserable creature to have had the care of immortal souls; but then I might have taken time, and studied their wants; where there is a will, there is a way."

But enough. Reader, "time is the warp of life. Oh weave it well." Possibly you are erring from the narrow way. Look well to your misgivings. Examine well your hopes of heaven.—[N. Y. Evangelist.]

MARRIED.—On Tuesday evening the 25th Nov., by the Rev. T. H. Capers, Mr. A. S. TOLER (son of Hendrix, Tut & Toler of this place) to Miss MARY, daughter of Dr. Thomas Catterell of Greene Co.

67 Richmond Va. papers, please copy

DIED.—Last night at 12 o'clock, JAS. W. CONNELLY, a student of Howard College. His disease was Pulmonary Pneumonia, with which he was attacked on Thursday. How short is life—how certain is death!

THE BAPTIST HYMN BOOK.

A NEW collection of Hymns, designed for the use of Baptist Churches in the United States.

The Baptist Hymn Book stands unrivalled as a collection of Hymns, better suited to the wants of the Baptist Churches, than that of any collection extant.

This Book has received more commendations by Associations, Churches, Pastors, and individuals, than any other collection of Hymns in the language, and is emphatically the standard book of the denomination in the West and South.

NOTICE

Of the Baptist Hymn Book, by the Shelbyville Baptist Church.

After careful examination, and several months usage, we take pleasure in bearing testimony to the merits of the Baptist Hymn Book, compiled by the Rev. W. C. Buck. The work evinces great labor and research, and an ardent desire to promote the glory of God and the comfort of his saints. The purity and variety of its hymns, the judicious arrangement and convenience of reference, and the excellent material and neat execution of the work, constitute it decidedly the best Hymn Book ever offered to the denomination in the West and South. As an evidence of our preference for the work, we have adopted it in our church, and recommend it to all Baptist churches as worthy of their patronage, both on account of its superior merits, and the moderate price at which it is offered.

Wm. JARVIS, JOHN HANSENBOUGH, W. W. GARDNER, JOHN WILLIS, L. W. DUFFY.

Done by order of the Church, at a meeting of business.

W. W. GARDNER, Moderator.

Wm. JARVIS, Clerk.

The Long Run Association had, at its last meeting, passed the following resolutions:

Resolved, (unanimously) that the Baptist Hymn Book, published by Elder W. C. Buck, is calculated, in a high degree, to promote christian devotion, and is especially adapted to christians in the Western and Southern States; and it is earnestly recommended to churches and individuals to adopt it, and bring it into general use.

The Sulphur Fork Association passed the following at its last meeting:

Resolved, that we cordially approve of the Baptist Hymn Book, edited by Elder W. C. Buck, of Louisville, Ky., and we recommend it to the patronage of the denomination, and to the world at large, as the most suitable work of the kind that has come under our notice.

The Elk Horn Association, at its sixty-first annual meeting, passed the following:

Resolved, That the Association recommend to the churches, the adoption of the Baptist Hymn Book, as suitable to the wants of the denomination.

The Salem Association, at its sixtieth annual meeting, held at Elizabethtown, Ky., Aug., 1845, passed the following:

Resolved, That we recommend to the churches composing this Association, the Baptist Hymn Book, published in Louisville, by the Rev. W. C. Buck.

The Baptist Hymn Book is furnished to churches, merchants, and others, at the following prices:

| | |
|--|--------|
| Large size, stereotype edition, per doz. | \$6 00 |
| Handsomely bound | 0 00 |
| Small | 5 50 |
| Pocket, handsomely bound, | 0 00 |
| Retail, large size, 75 cents each; small size 62 1/2 cents each. | |

Address Baptist Banner office, Louisville, Kentucky.

MEDICAL.

Dr. J. H. Reid, Marion, Alabama. OFFICE at Michael's Drug Store during the day—after night at the office of I. W. Garrett Esq., where he may be consulted at all times, a less professionally engaged.

INSTRUCTION IN MUSIC.

in THE DALLAS ACADEMY.

SELMA, DALLAS COUNTY, ALABAMA.

THE patrons and friends of this Institution are respectfully invited to notice the very superior advantages offered to young ladies who wish to become truly accomplished, both in vocal and instrumental music. The importance of placing eminent and distinguished female teachers for the instruction of girls in female seminaries—particularly in the departments of music and the fine arts—is commanding, and more and more attention throughout Christendom. At the head of the music department in the Dallas Academy, is Miss E. A. HAZARD, so favorably known throughout the Southwest, as an accomplished and scientific musician. Many of the fine pieces composed by Miss H., are now published in New York city, and are received with great eulogy in the most polished circles. Her very superior attainments in the science of music, are not more striking and remarkable, than the ease and the power with which she imparts its principles and its beauties to her pupils. Without intentional disparagement to others, we do not believe there is a teacher of music connected with any female seminary in the Southwest, who will not yield the "palm," in this department, to Miss H., whether we speak of a thorough and extensive knowledge of the science of beauty and taste in execution, or of skill and success in communicating that knowledge to others.

As the arrangements for music in the Dallas Academy now approach so nearly to the highest excellence, it is but just to the public, as well as to the Institution, that a brief statement of the plan of instruction should be submitted.

Miss HAZARD, aided by competent assistant teachers, has reduced the whole business of her department to a rigidly scientific and philosophical system, in which several prominent features are worthy of notice.

1st. All the members of the Institution have semi-weekly instruction and exercises in vocal music, free of charge.

2d. The whole school is divided into classes, which are taught on the most approved and successful plan—this plan secures a careful analysis of the various departments, and the most perfect combination of theory and practice.

3d. The lecturing, illustrations and practice alone on this new system, would insure to the pupil a rapid advancement without additional study.

4th. Much time is devoted on Saturday to those exercises best adapted to train the ear, and the voice and thereby to secure an easy, graceful and brilliant execution.

5th. In addition to regular private lessons, those pupils who take lessons in instrumental music, receive weekly instruction in classes, by which, a thorough and familiar knowledge of the rudiments is communicated. At the close of the term, these classes undergo an extensive and critical examination in these rudiments. The Dallas Academy claims the honor of originating this much approved and highly successful plan.

6th. Young ladies pursuing the prescribed course of musical instruction, acquire the difficult art of reading music, with as much facility as they could a newspaper.

7th. Great care is exercised, in learning the young ladies to observe correct time, in singing, as well as performing on instruments—not in that too masculine and soldier-like mode, sometimes practiced by marching to music, but by counting or by an easy and graceful movement of the hand. Unless young ladies are taught to be graceful in their execution, their music is indeed like "flowers without perfume."

8th. The more advanced pupils are carefully instructed in the principles of *Thorough Bass*, or the science of harmony; a knowledge of this is indispensable to correct performances on musical instruments.

In this department, Miss Hazard's great success in composing music, gives her an important advantage over those who merely teach that which others have composed! It may here be remarked, that this important and yet so delicate branch of musical science, and in which none but a lady's brilliant fancy can do justice, is usually taught to females only; by the most accomplished lady teachers; gentlemen, not generally pretending to such attainments in fine taste, in ease and beauty of execution, as to be able to give instruction in it.

9th. It also deserves consideration, that not in this highest department of the science alone, but at every step of the female pupil's course, the instruction imparted by a competent lady is justly considered far more valuable, than that given by a gentleman, however well instructed he may be.

To teach girls music, is as emphatically a LADY'S sphere, as it is of keeping a house.

10th. It is now a well settled theory, by this best informed, that a lady can instruct a female in the science of music with double the facility and with far greater success, whether we speak of the pupils improvement in manners, her style of execution, or her knowledge of the science, than can a gentleman, no matter what his attainments. Proof of this is found in the superior taste and brilliancy with which young ladies execute, who have been taught by distinguished females; and in the fact, that an eminent female teacher is always sought out and placed at the head of the music department, by all those female seminaries, which really pretend to treat music as a science, both in this country and in Europe; also, in the well known fact, that these eminent female teachers, seldom, if ever, receive instruction from gentlemen, whose intention is to become really eminent! Gentlemen musicians furnish noise and tumult of the theatre, or the music of the large public concert. But of those soft, brilliant tones of execution, requested in the drawing room or the social circle, and in which the ladies excel, it is impossible for any gentleman teacher to impart an adequate idea!

11th. Such are some of the peculiar facilities afforded for the study of music in the Dallas Academy; and it will be recollected, that the entire expense of a young lady pursuing the highest studies belonging to female education, including the Latin, French and Italian languages, together with music upon all the different instruments, are only \$150, for the whole year, and that this expense includes board, washing, lights, tuition and use of instruments!

Advantages equally extensive and important, are enjoyed throughout every department of the Institution.

L. R. JOHNSON, S. M. CHAPMAN.

The following from the Christian Index we gave in last week's paper; but as an error occurred there—we give it now correctly:

From the Christian Index.

A HOME IN GLORY

BY PROF. WM. E. FORDEN.

Sweet birds may chaunt melodious lays,
And Fame may tell their story;
I envy not their fading lays—
I hope to sing in glory;

(Chorus.)

O glory! O glory!
There's room enough in Paradise
To have a home in glory.

For hoards of gold let others toil,
For blooming years to hoary;
Nor rust corrupts, nor thief can spoil,
My treasured home in glory.

Let bannered hosts in mortal strife,
With broidered vestments glory,
Scared laurels with abiding life—
I seek a crown in glory.

No city have I here, nor home,
Where all is transitory;
Let the poor earth I houseless roam,
I have a home in glory.

As near the Cross the Saviour drew,
He said, "I go before ye
A mansion to prepare, that you
May dwell with me in glory."

The conflict of Gethsemane,
In bloody sweat why bore he?
He drank that bitter cup for me,
That I might live in glory.

Th' empurpled robe of mocking scorn,
The crowns of thorns why wore he?
Sin wore that robe—sin grew that thorn—
Yet I may share his glory!

From out his side the gushing blood,
Why did he on Calvary pour he!
That grace might plunge me in the flood,
And make me meet for glory.

My Love my heart refine from dross
Of grace to show the story;
Then in the robe, that crown that cross,
I will forever glory.

O glory! O glory! &c.

Thoughts and Things.

From the N. Y. Observer.

Talents never die. They are among the unseen things that are eternal. The minds in which they spring, or in which they are implanted, have "life everlasting," and impressions made upon them, never cease to effect their welfare, for better or for worse. They make them better and more happy, or worse and more miserable forever.

Talents perish. Most of them soon decay; and the most enduring will ere long be consumed. Our bodies, to us the most valuable of things, and the most curious and useful of them, are but dust, and to dust must shortly return. Impressions made on perishable things, must perish with them. Soon no trace will remain to show that they have ever been.

He who endeavors to impart thoughts to the minds of men, toils for immortality. If he is successful, the produce, the effects, of his labor will endure forever. When ages, and millions of ages, shall have rolled away, they will still be operative for the benefit or injury of those who receive it.

But he who labors to produce things, labors for what is perishable. The productions of his toil if it is even as successful as his heart desires, will soon cease to be. He sows to the corruptible, "and shall reap corruption."

The laborer who produces things, may do it for the service of the thought; and then his labors (as he holds on eternity and are of worth. The touch of faith changes their nature, and imparts to them an infinite value.

Man of thought! honor the man of toil. You could not live to think, and benefit the world by your thoughts, but for his toil. It is only when the toiler toils for things as an end, and raises not his eye to the higher good to which those things should be made subservient, that he is worthy, if a human being ever is, to be dispensed. When he toils for himself as a being of thought, or for others, that they may live and think, then he is your worthy brother. If he is, to the extent of his ability a thinking man, his honor is not the less for his toil.

Man of toil! honor men of thought, whose thoughts are good. There are many such. Some originate thoughts; and others only convey them from one to another. Some impart them to children and youth in the school or College; and others to adults in the pulpit or by the press. Some do it by the voice, others by the pen. But whatever way they work, they are all producing that which will be eternal in its duration and usefulness, and is therefore infinite in its value. The fruits of their labor will still exist and retain their value, when all the productions of the farm and shop shall have ceased. One of them may show you on a few inches of paper, the produce of many days or weeks of earnest effort. It looks small, but despite it not. It may impart a new thought to thousands of minds; and to each of them it may be of endless benefit and of countless worth. If it is evil, it may read a nation; if it is good, it may save a soul.

It is fit that they, who produce what is infinitely valuable, should be well paid for it; and they will be. Men may be so blind as not to see the worth of their productions; and the thinker may not be paid by them. He thinks that he may thus be paid for doing, he debase the precious to the service of the vile, and deserves to be unpaid; but if he aims, as worthily he should, at rewards in the world of thought and of eternity, he will find them there; nor mourn that this thoughtless world has paid him poorly.

MIRACULOUS ESCAPE

Buddhist Salomon has been the scene of a most thrilling incident. Six infant children on Wednesday morning, got into a boat on the beach, and a mischievous boy shoved it off. The boat drifted away to sea before the children were missed. Terrible was the agony of the mothers when they knew it. The preventive men went off in all directions every boat was on the look out till far into the night. Daylight returned, and still there was no tidings of the helpless children; the day wore away, and still there was nothing heard about them—they were dead. The expansion of the ocean, or mouth trower fishing vessel, the A. P. something floating at a distance. When down to it, and discovered it to be a boat, and in the bottom of the six children, all crumpled in a nest of bigness, and asked, God had mercifully given them that solace after a day of terror and

despair. The trawler took them aboard, freed them with bread and cheese, and gladdened their despairing little hearts with a promise to take them home. Between three and four in the afternoon, the trawler was seen in the offing towards him, the best spy glass in the town was rubbed again and again, and at last they fairly made out that it was the identical boat. The news flew through the town—the mothers came frantic to the beach, for there were no children discovered in the boat; none to be seen in the sloop. Intense was the agony of suspense and all alike shared it with the parents. At last the trawler came in, and the word went round "they are all safe!" and many stout hearted men burst into tears, women shrieked with joy, and became almost frantic with insupportable happiness. It was indeed a memorable day—and a prayer eloquent for its rough sincerity was offered up to Almighty God, who in his infinite mercy, had spared these innocent children from the perils of the sea, during that terrible night. Five of these children, were under the age of five years, and the oldest but nine.— [English Paper.]

THE CHILD'S QUESTIONS.

"Mother," said a little girl, as she entered the room where her mother was seated, "do Mr. and Mrs. Judson owe God more than anybody else?"

"Why, my dear," said the lady, regarding her daughter with a look of surprise. "What makes you ask such a question?" "Why, father has been reading Mr. Judson's letter, about his coming to this country again. And he has told us about his leaving home a great many years ago, and how much he has suffered. And how Mrs. Judson is very sick, and she has had to leave three little children in the heathen land. One of them is a babe, and father says it is not so old as our dear little Frank. And he says too, that she and Mr. Judson left their home and have been a great many years trying to make the heathen good, because they owed it to God—because God had commanded that Christians should preach the gospel to the heathen. And so I thought that they must owe God more than those who stay at home, and only send them a little money sometimes."

"No, my dear," said her mother, "their obligations to serve God are no greater than those of other Christians. All are indebted to him beyond what a life-time of service can repay."

"But, mother, all don't pay Him so much, I am sure."

"No, I am sorry to say that many of them do not. They would be much happier, and the world would be so much better if they did."

The little girl looked serious, while her mother was speaking. After she had finished, she was silent a moment, and then said with an appearance of great earnestness,

"Mother, do you?"

"It is seldom," said the mother, after relating this conversation with her little daughter, that the lukewarmness of my missionary zeal has been so pointedly rebuked; and I trust that the rebuke will not be in vain."

ANSWER TO A CHALLENGE.—The eccentric H. H. Breckenridge, one of the Judges of the Supreme Court of Pennsylvania, when a young man, was challenged to fight a duel by an English officer, whom he answered as follows:

"I have two objections to this duel matter, the one is, lest I should hurt you, and the other is lest you should hurt me. I do not see any good it would be to put a ball through your body. I could make no use of you when dead for any culinary purpose, as I would a rabbit or a turkey. I am no cannibal to feed on the flesh of men. Why then shoot down a human creature, of whom I could make no use? A buffalo would make better meat. For though your flesh might be delicate and tender, yet it wants the firmness and consistency which take and retain salt. At any rate it would not do for a long sea voyage."

You might make a good barbecue, it is true, being of the nature of a racoon or opossum; but people are not in the habit of barbecuing anything that is human now. And as to your hide, it is not worth talking off, being little better than a two year old colt. So much for you. As to myself I do not like to stand in the way of anything that is hurtful. I am under the impression that you might hit me. This being the case, I think it most advisable to stay at a distance. If you meant to try our pistols, take some object, a tree, or a barn door about my dimensions. If you hit that, send me word, and I will acknowledge that if I had been in the same place you might also have hit me."

MOBILE MARKET.

TUESDAY EVENING, NOV. 25th.

COTTON.—The market opened this morning rather dull, though there was some inquiry, and towards the close of business hours a few transactions took place at the decline noticed on Monday evening. The sales of the day amounted to about 1000 bales.

Our latest commercial advices from New York may be found in the letter of our correspondent, under date of Monday evening the 17th inst.

For the following letter we are indebted to the kindness of a friend. Though not so late as that of our regular correspondent, it will, nevertheless, be interesting:

NEW YORK, Nov. 15th, 1845.—We have to report a further decline of 5c on the prices of cotton and at this reduction the market continues unsettled. It is likely, however, that there will not be any other important change until we have the news by the Liverpool steamer of the 4th inst. The sales for the week sum up 5000 bales, the bulk of which were upwards, from middling to fair. Hardly anything has been done in other descriptions, and our quotations for New Orleans and Mobile must be looked upon as nominal. We quote:

Ordinary, Middling, Fair.
N Orleans & Mobile, 64 74 84
Florida & uplands, 61 71 81
Stock, 16,000 bales.

Freight to Liverpool 5.10d., to Havre 4c. for square bales.

Exchange on London has declined to 84.5d per cent, on Paris 5.25d.

BOSTON, Nov. 17th.—Cotton.—There has been a good steady demand during the week for consumption, at a slight decline; stock light, and market at the close somewhat unsettled—buyers and sellers waiting for the next steamer.

NEW ORLEANS, Nov. 24th.—The weather on Saturday morning was lowering, and in the afternoon of the day there was a steady rain. This contributed to limit operations in the cotton market, which reached about 2500 bales. The range of prices is in accordance with our quotations, though the tendency of the market is downward. Liverpool classification—middling, 74.75; good middling, 74.75; middling, 74.75; good fair, 74.75; good fair, 74.75.

TEMPERANCE.—We sincerely hope that the members of the Baptist Convention, will succeed in waking us up again on this subject in Marion. We have been sleeping for some time, and should arouse, for the time to work is at hand. [Review.]

HOWARD COLLEGIATE & THEOLOGICAL INSTITUTION.

FACULTY.
REV. J. HARTWELL, M. A.
S. S. SHERMAN, M. A.
REV. S. LINDSEY, M. A.
W. L. MOSELEY.

IT is the design of this Institution to furnish instruction in all the branches of an English and Classical education. Ladies are received into the preparatory department at any stage of advancement, where they are thoroughly instructed in the common English branches. The very general deficiency which exists in our systems of elementary education, renders a school of this nature an invaluable auxiliary to one of a higher character. Without a correct knowledge of the studies which it embraces, the student is not prepared to enter upon a more advanced course of either English or Classical education.

For the benefit of those whose age, means or plans for life, may render a classical course impracticable, special attention is paid to the higher English branches—as Natural Philosophy, Chemistry, Astronomy, &c. A full course of Mathematics is urgently recommended. Lectures are also delivered on the Natural Sciences accompanied with experiments.

CLASSICAL DEPARTMENT.

The course of study in this department is as thorough and complete as that pursued in any other institution. The text-books used are of the most approved character. There are, at the present time, two regular Collegiate Classes, and others will be formed as soon as the circumstances of the institution will permit.

THEOLOGICAL DEPARTMENT.

The Theological students are directed to such course of English, Classical and Theological studies as the circumstances and acquisitions of each may demand. As the leading object of such students is to preach the Gospel, so their studies will be directed in such a way as to give them a correct knowledge of truth, unbiassed, as much as possible, by human authority, and ability to communicate the same with clearness, facility and force.

TERMS.—EXAMINATIONS.

The Academic year commences on the first Monday in October, and consists of one session of ten months, which is divided into two terms of five months each. There is but one vacation, (except a week during Christmas holidays) which embraces the months of August and September. In consequence of this arrangement, pupils can be with their friends during the unhealthy season. The examinations are two, one before the Christmas recess, the other at the expiration of the Spring term.

BUILDING, &c.

A large and commodious edifice is now in process of erection, which will contain Chapel, Laboratory, Recitation Rooms, Dormitories for Students, &c. It is expected that the building will be ready for use early in January next.

The Institution is also in possession of a valuable apparatus and a Library containing about 1000 volumes.

EXPENSES.

The necessary expenses at this Institution are moderate. Exclusive of clothing they need not exceed \$200 per annum. But if a student is allowed the free use of money, and is disposed to be extravagant, he may spend much more here as well as elsewhere; though it is believed that Marion presents fewer temptations to extravagance and prodigality than any other town in Alabama.

The following are the RATES OF TUITION, BOARD, &c. Languages and Higher English (per term).
Preparatory, from \$12.00 to 16.00
Incidentals, 1.00
Board (including room, washing, &c., &c.), at from \$12.00 to \$13.00 per month.
In the Theological Department, tuition is gratis.

J. H. DE VOTIE, Pres. Board.
H. C. LEE, Secretary.

Fuller and Wayland on Slavery.

DOMESTIC Slavery considered as a Scriptural Institution; in a Correspondence between the Rev. Richard Fuller, D. D. of Beaufort, S. C., and the Rev. Francis Wayland, D. D. of Providence, R. I.

Let no one say, I have read enough on this subject. It fills a place never before occupied—a calm, candid, and very able discussion of the subject in a Christianlike manner. No one should be without it, as it will long be a book of reference.

"This is the best specimen of controversial writing on slavery, or any other subject, we have ever read. The kind and Christian spirit that pervades the entire work, is a beautiful commentary on the power of the Gospel. This discussion is complete, and whoever reads it need read nothing more, to enable him to form a correct view of the subject in question."

It is handsomely executed, and put at a low price. In pamphlet 37 1-2 cents single. 24 per dozen; and in cloth 50 cents—254 pages, 18mo.

For sale by LEWIS COLBY, 122 Nassau-street New York.
November, 1845. 40c

BOARDING HOUSE

BY MRS. LOUISA A. SCHUBERT,
No. 30, St. Louis St.

MRS. S. respectfully informs her friends and acquaintances, that she has removed to the above house, (formerly occupied by Mrs. Shepherd,) where she will be happy to accommodate all who may be pleased to patronize her. The house is large and roomy, and convenient to the business part of the city. For further information, apply to Messrs. Foster & Battelle, No. 34 Commerce-street.
Nov. 1, 1845.

New Dry Goods.

THE Subscriber is now opening an entire new stock, consisting of every variety of Woolen, Cotton, and Silk Goods, suitable for family and plantation use—which he will dispose of as low as any house in the Southern country. A call from merchants and purchasers generally, is respectfully solicited.
JAMES G. LANDON,
Water-street, one door above St. Francis-st.
Mobile, Nov. 5, 1845. 40c

100 Volumes only \$10.

JUVENILE SUNDAY-SCHOOL AND FAMILY LIBRARY just published by the American Sunday-School Union, No. 146 Chestnut street, Philadelphia, and sold at the very low price of ten cents per volume.
It consists of one hundred bound volumes, from 72 to 162 pages, and will be sold for ten dollars. It would be quite impracticable to sell the separate volumes which compose this library, at the prices they bear in this collection. But by having them printed on less expensive paper, and dispensing with elaborate illustrations, we are enabled to put the collection as a whole at this price. "The Ten Dollar Library" is substantially bound with muslin backs and marble sides, each volume regularly numbered, and ready to distribute, with twenty-five catalogues for the use of the school. We have the satisfaction to believe, that considering the size and number of the books, this is by far the cheapest collection in this form, which has ever been published in our country.

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Address of J. C. Meeks, Agent, 152 Nassau street New-York
Sept. 5, 1845.

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Connected with their establishment is a most complete Bindery, in which Dockets and Record Books for Clerks of Counties and Sheriffs of Counties; Ledgers, Journals, Day and Cash Books, for merchant establishments; together with all the variety of smaller Blank Books, are ruled to any pattern and bound in the neatest and most substantial manner. Also, Music, Periodicals, &c., bound in the neatest style or to pattern.

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Printers of Newspapers, Periodicals and Books, furnished with all the materials connected with their establishment.

They invite all persons that purchase any articles connected with the Book and Stationery Business, to forward their orders, or if visiting the city, to examine their Stock and Prices, before purchasing elsewhere.

Mobile, July 1, 1845.

BOARDING IN THE JUDSON

YOUNG ladies entering this institution have greatly the advantage of those who attend school where they board in private families.

Here they have THREE HOURS, one in the morning and two at night, of EXTRA STUDY, under the supervision of the GOVERNOR. This lady also devotes her whole time to the young ladies while out of school hours attending to their health and comfort, their manners & habits, their moral & religious improvement, their clothing, expenses &c., &c. Here is an amount of attention bestowed which will not, which cannot be given in any private family.

Board, including everything, is only eleven dollars & fifty cents a month. But parents and Guardians would wisely give \$15, a month for these advantages, rather than pay \$10 where they are not to be found.

M. P. JEWETT.

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THE subscriber has on hand and for sale, a fine close Carriage, and a fine Buggy with leather top, and two Spring Wagons, suitable for persons moving to Texas, &c.

Also, two second hand Barouches, all very cheap for Cash or trade. He is also ready to make and repair any kind of Carriages, Buggies, or Wagons at the shortest notice, and in the best possible style.

JAMES G. LANDON,
Water-street, one door above St. Francis-st.
Mobile, Nov. 5, 1845. 40c

INSTRUCTION IN MUSIC.

Judson Family Institute, Marion Ferry Co. Ala. PARENTS AND GUARDIANS are respectfully invited to notice the very superior advantages offered in this SEMINARY, to young ladies who propose to become truly accomplished in Vocal and Instrumental Music.

At the head of this Department is Mrs. D. W. CHASE, a distinguished Professor of the art. He is assisted by Mr. W. H. HAYFORD, well known as a highly successful Teacher of Vocal Music; and by Mrs. CLETTIE HAYFORD, late of Mobile, whose knowledge of the science and skill in bringing forward her pupils are equalled only by the delicacy of her taste, the surpassing richness of her voice, and the unrivalled brilliancy of her execution. The services of another accomplished Lady are engaged, in case they should be needed.

As the arrangements for Music, in the Institute, now nearly approach the highest possible standard of excellence, it is but justice to the public as well as to the institution, that a brief statement of the plan of instruction should be submitted.

Professor Chase has reduced the whole business of teaching in his department, to a rigidly scientific and philosophical system. In this system, several prominent features are worthy of notice.

I. All the members of the institution have a daily exercise in Vocal Music.

II. The whole School is divided into classes, which are taught on the plan of Pestalozzi. This plan secures a careful analysis of the various departments, and the combination of theory and practice.

III. The Lectures, Illustrations and Practice on the Pestalozzian system, receiving strict attention, would insure a rapid advancement with additional study.

IV. Much time is devoted to exercises adapted to train the ear and the voice, and to impart an easy and brilliant execution.

V. In addition to regular private lessons, Pupils receive instruction in classes, and a thorough and familiar knowledge of the rudiments is communicated.

VI. Young ladies pursuing the prescribed course of musical instruction, acquire the difficult art of READING MUSIC, doing this with as much facility as they could read a newspaper.

VII. The pupils are instructed in Marching to music, and in Calisthenic Exercises, which are so arranged as to constitute a useful and pleasing auxiliary in making that most difficult attainment, keeping correct time. These exercises also promote health and cheerfulness, and confer an ease, grace and polish of manners which the lessons of the Dancing Master cannot give.

VIII. A Class is formed of the most advanced pupils for the study of THOROUGH Bass, or the Science of Harmony. A knowledge of this is indispensable to correct performances on the Organ and Aeolian Piano. It also enables the possessor to compose and arrange music, and to detect errors in the productions of others.

It may here be remarked, that this abstract, yet most important branch of Musical Science is usually taught only by eminent Professors of the art, ladies not generally pretending to such attainments as to be able to give instructions in it.

It also deserves consideration, that not in this highest department of the science alone, but at every step of the pupil's course, the instruction imparted by a competent Gentleman is justly considered far more valuable than that given by any Lady, however accomplished. Proof of this is found in the fact, that the salaries of distinguished Professors are three or four times as large as those obtained by the best Female Teachers; and in the further well-known fact, that these ladies themselves are taught by gentlemen Music scholars in this Institution, therefore, enjoy all the advantages which the Teachers of other institutions have ever enjoyed.

Such are the peculiar facilities afforded for the study of Music in the Judson, under a greater number of able and experienced Teachers than can be found in any other Seminary in the South-West.

It will be recollected, that the entire expense of a young lady pursuing the highest English studies, and Music, with all the above advantages, are only \$225 per year; that is, for Board, Tuition, Books, and Stationery.

M. P. JEWETT, Principal.
Oct. 11th 1845.

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