

ment, until you feel its force, and I will show you its defects. 1st. Its concluding argument is erroneous; correctly stated it would stand thus: "by the appointment of God, Jewish infants were recognized as members of the Jewish church; but this appointment has never been abrogated; therefore Jewish infants are still to be received into the Jewish church." Who can object to this? This, however, would not suit your purpose, Mr. Pamphleteer. But even on the supposed identity of the two churches or institutions, (which you affirm, and we deny,) your argument would stand thus: "by the appointment of God, Jewish infants being the seed of Abraham and parties of the covenant made with him, were recognized as members of his church, but this appointment has never been abrogated; therefore Gentile infants which are not Abraham's seed, nor parties in the covenant, are still to be received." how widely does this conclusion differ from the premises! This is a dreadful logic, but it certainly is the logic of the Pamphleteer; how can a Gentile become the seed of Abraham only by faith in Jesus Christ; for they that are by faith are the children of Abraham, Gal. iii. 7. But the unbelieving children of believing Gentiles, are in no sense Abraham's seed. It is absurd to call them his natural seed; none but the Jews are his natural seed; and they cannot become his spiritual seed, but by faith in Christ; for if he be Christ, then are ye Abraham's seed, and heirs according to the promise." So then until you believe in Christ, they are in no sense what ever Abraham's seed; therefore, not parties in the covenant; consequently not members of the church. 2nd. I have another objection to the conclusion which you have drawn on this subject. You have confounded the covenant of circumcision, Gen. xvii. a temporal covenant, promising temporal blessings to Abraham's natural seed, with the covenant of grace or great gospel promise alluded to in the 12th chapter, and have made a bond of mixed covenant, embracing temporal and spiritual blessings to his natural and spiritual seed. If you should succeed in proving that there is but one covenant mentioned in Gen. xii. xv. and xvii. and that it is of a mixed nature as described above, and but one church which has existed from that day to this; and that baptism came in the room of circumcision, (neither of which is admitted,) yet it would not aid the cause of Pedobaptism, as we shall show the impartial reader if he will keep up in his mind the distinction between the two kinds of blessing, temporal and spiritual, and the two kinds of seeds, natural and spiritual. His natural seed are the Jews, his spiritual seed are believers of all nations; but as before stated, the unbelieving children of believing Gentiles are not Abraham's seed in either sense; their believing parents are Abraham's seed; but they are not, nor can they be, until they believe, therefore they are not parties in the covenant, consequently not entitled to baptism, its alleged seal. If there be such a mixed covenant as the foundation of the church, (which I do not believe,) then the temporal blessings were promised to Abraham's natural seed, the Jews; and the spiritual blessings, to only his spiritual seed, believers, for no spiritual blessings were ever promised to unbelievers, whether Jew or Gentile. So when God fulfilled the temporal part of the covenant to the natural seed, having given to the Jews the land of Canaan, and great national prosperity, and having sent the Messiah, who was to descend from them according to the flesh, to be a blessing to the world, and only the spiritual part of the covenant remained, to be fulfilled to the spiritual part of the covenant, the natural branches were broken off, because of unbelief; all Jewish unbelievers old and young were cut off, because they had no share in the spiritual blessings of the covenant, and Gentile believers, and only believers, were grafted in, because on believing they became Abraham's spiritual seed or children, and therefore were entitled to all the spiritual blessings. The administration of the covenant is now purely spiritual; spiritual blessings to spiritual persons. But if we were to judge from the arguments and practice of Pedobaptists, they consider every believer, not a child of Abraham, but an Abraham, and represent God as making a covenant with him and his natural unbelieving children, taking them into the same relationship and privileges as he did the Patriarch and his posterity; indeed into much higher privileges, for they are such as the Patriarch's natural posterity could never enter; they were rejected, but the believer's natural posterity are admitted. Who that is acquainted with his Bible can believe this doctrine? If there be such a mixed covenant now in force, as above stated, I can easily conceive how Jewish infants are members of it, and entitled to its temporal blessings, for they are Abraham's seed, but Gentile infants have no part or lot in the matter, for they are not his seed, nor can they be in any sense, until they believe. These are the legitimate deductions from your premises.

Yours, respectfully,
WICKLIFFE.

From the N. Y. Observer.

BAPTIST MISSIONS AMONG THE KARENS.

On Sabbath evening 24th ult., the Rev. Mr. Abbott, for the last ten years a faithful missionary among the Karens in and near Burmah, gave an interesting account, in the Baptist church corner of Light and Varick streets, of the progress of Christianity amidst this people. These people mostly inhabit the northern and mountainous districts of Burmah.

All the present missions among them are East or West of Burmah. About 1500 or 1700 of these people are now in Arracan, a long strip of coast between the Bengal sea and mountains separating it from Burmah. They have no government. These Karens had neither written language nor religion, until visited by the missionaries. Mr. Abbott was at Rangoon in 1837, when there was a rebellion against the government, and the greatest possible alarm among the peo-

ple. At this time he met with a young Karen who told him that if he would go with him to his friends, some three days' journey distant, he thought they would hear and embrace the gospel. He accompanied him, none inquiring his object, because they were wholly occupied with their own concerns. He found a man, since known as the young chief, he was then wild as a mountain deer. He became a convert; learned to read, began to preach, and multitudes from the whole country thronged to hear him. Additional native teachers and preachers were sent out, and through them the truths of the gospel were diffused widely in all that region.

In 1839, the missionaries left Burmah, not because it was unsafe in time of peace—though in time of war every man who wears a hat is liable to be imprisoned. All religions are tolerated, but no proselytism is allowed. The first man who abandons the religion of his fathers for Christianity, is exposed to the most cruel oppressions. Worse than savage tortures are often inflicted upon those who offend the government. Rangoon is a beautiful place. The missionaries might have safely stayed, but they could do nothing. The Jesus Christ men (as the missionaries are called) were told they could not have a Karen even as a servant. We crossed the mountains into Arracan, and at one place I baptized at one time 100 converts. Our religion had crossed before us. A young pedlar who had gone into Burmah, had found some Christians, and received from them a tract of the gospel; and on his return to his village, in Arracan, comprising some ten or twelve families, he read the tract, and all at once received the truth and began to worship the Christian's God. The old men had a tradition that white strangers would come in a golden ship and bring them a religion in a white book; and they believe this tract of white paper to contain the account of this religion. In Arracan and over the mountains are 20 churches, and the number of communicants about 3100. There are two ordained native pastors, and some 23 native preachers. It is about three days journey over the mountains from Arracan into Burmah. About 100 Karens have fled from persecution in Burmah and settled in Arracan. The cholera soon after swept off more than 100 of them. One church at Great Plain has 170 members. Some of the churches are ten days journey apart. The Karens are anxious for instruction, and hundreds of youth would be placed under the tuition of competent teachers. Arracan is under the protection of the British Government, and Mr. Abbott had been treated with noble generosity by officers of the British army. One had sent him a hundred dollars at one time, for his school.

Mr. Abbott spoke of these poor people as now left like sheep without a shepherd, and urged the importance of two additional missionaries being forthwith sent to that country.

THE ALABAMA BAPTIST.

MARION.

Saturday Morning, Jan. 3, 1846.

The southern Baptist Convention.

Secretary 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

AGENTS.

Rev. JESSE A. COLLINS, and brother A. H. YARRINGTON, have been appointed Travelling Agents for the Alabama Baptist. They are authorized to obtain new subscriptions, and to collect all arrearages.

We bespeak for them a kind reception by the brethren and friends whom they may visit.

Rev. RUSSELL HOLMAN, Cor. Sec. of the Board of Domestic Missions, is also authorized to receive subscriptions, and monies due the Baptist.

To SENATEMEN.—Receipts for monies paid by subscribers for the last week or two, will appear in the Baptist, as soon as the Treasurer, brother DeVore, returns from Mobile.

Rev. JESSE HARTWELL, D. D.—It will be a matter of sincere gratification to our brethren generally to perceive that the University of Alabama has conferred the degree of Doctor of Divinity upon our respected brother Hartwell, Theological Professor in the Howard. There is no man in our denomination in the State, on whom the honor could be more worthily bestowed.

MONTHLY CONCERT OF PRAYER.—The practice of observing the first Monday in every month, as a day of special prayer for the conversion of the world was suggested by Andrew Fuller. The suggestion was adopted by the Baptists of England who sent out Carey; and afterwards the day was observed by other denominations of Christians in Europe and America, until, at the present time, Christians of all evangelical churches are accustomed to assemble on the day aforesaid to unite in fervent supplication for the success of the gospel in heathen lands and to pray the Lord of the harvest to send forth more laborers. At these seasons it is delightful to reflect, that Christians are engaged in these exercises all over the world, the missionaries themselves joining, in Asia and Africa and the Isles of the ocean. At these meetings, the reading of the Scriptures, singing and the communication of recent missionary intelligence, contribute to give variety and interest to the occasion.

In regard to the particular day to be observed it may be remarked, that convenience has caused many churches to observe the Monthly Concert on the Sabbath preceding the first Monday in the month, rather than on the first Monday itself. It is often inconvenient, sometimes impracticable, for the members to assemble on Monday, and hence the change. The Sabbath preceding the first Monday is chosen in preference to the first Sabbath of the month, from a desire to have the meeting occur near as possible to the time when others meet, who continue to assemble on the day originally selected.

War with England.—This is said, by some, to be "unavoidable." So we think, if

the people look on with indifference. The fierce war spirits of Congress; the thousands of loafers who live on the wealth of others; the hordes of speculators who riot in the poverty and ruin of the honest and industrious; the thousands of subordinate officers in our army and navy who now have nothing to do—all these want war, war, war. But will the intelligent, prosperous and happy people of the United States doom themselves to incalculable losses, miseries and woe, merely to gratify these vultures who thirst for blood? Will the South give half perhaps three fourths of her Cotton crop, not for one year only, just to appease the clamors of such men?

Think on these things.

FEMALE INSTITUTE, COLUMBIA, TENN.

This is the only chartered seminary of learning in all the south-western States, under the control of Episcopalians. It is a large and influential school, embracing from one hundred and fifty to two hundred pupils, under the care of eighteen or twenty teachers. The morning and evening service of the Church is performed in the Institute, with the happiest effect in diffusing a knowledge and a love of our liturgy throughout a wide region of our country where the Church is almost unknown.

We clip the above from the Christian Witness, an Episcopalian paper. We have two remarks to make upon it.

1. It is not particularly modest for Episcopalians to speak of the members of their denomination as constituting the church. "The service of the church," &c. If this be proper, then, of course, Presbyterians, Methodists, Baptists, &c., are not members of the church of Christ.

11. Be it remembered, that in the Columbia Institute "the morning and evening service of the Church is performed, with the happiest effect"—in making the pupils Episcopalians!! In other Female Seminaries, the devotional exercises consist in reading the Scriptures, singing, extempore prayers, &c. But in this institute, these exercises are made sectarian in their character, and the consequence is, the young ladies acquire "a knowledge and a love of the Liturgy," which makes them Episcopalians for life! Let Baptist parents think of this, before they decide to place their daughters in such a seminary.

THE PAST YEAR.

One second at a time is all we can boast. The slowly ticking clock has patiently counted out the seconds of another year, and numbered them with those "beyond the flood." When we look forward and attempt to count the times that the pendulum will vibrate, we almost doubt the possibility that so many millions will pass away in so short a period. But so it is.—That pendulum can tick only once at a time. The seconds must be beaten one by one. Yet this incessant toll, this constant vibration tells off one after another, 'till the last number is counted, and the year is gone.

So it is with our lives. There is an appointed time for man on the earth. Our pulse has a certain, and definite number of times to beat, and it beats only one at a time.

"And every beating pulse we tell, Leaves but the number less."

How many of that determined number, has the year 1845 counted? And how many are yet behind? Are there enough to fill out another year? or shall we find that ere we pass another twelve months, that we have come to the last one; so that there is not one more which we may add to the untold millions.

This is a suitable time for reflection. We may now review the past, and recount all the scenes of the year just closed. How have we lived? What report have our moments, as they fled, borne to heaven? Can we review the past with calmness, and say with confidence, "we have done what we could?" Have we walked in all the ordinances of the Lord blameless? Has it been our desire "to do justly, love mercy, and to walk humbly with our God?"

Wherein we have come short of performing all our duty, we have sinned, and we should exercise deep and unfeigned repentance for all our transgressions. Tears are sweet or bitter according to the cause that calls them forth. What can be more bitter than the tear of remorse and despair, produced by a life of impenitence, and rebellion against God? This tear scalds as it courses down the cheek of the poor lost being, whose doom it is forever "To pour these tears, but not in mercy's sight."

On the other hand, how sweet the tears which are produced by godly sorrow for sin? Well said the Poet, "And tears have their own sweetness too."

If the recollection of the past brings sorrow, let the tear freely fall; let deep contrition be exercised; let the repentance flow which is unto life. We should not avoid reflection, because it causes sorrow, but for this very reason, we should pursue it the more. In this work of reflection, or self

examination we should not compare ourselves with what we once were, or with our neighbors; but we should compare ourselves with the word of God, and conscientiously determine how far we have conformed to the command of God, and how far we have failed. And having decided according to truth and righteousness, it becomes us to act agreeably to such decision. Then should follow such resolutions as are suited to our state, and these resolutions should be made in the fear and strength of the Lord.

In the mean time we should guard against the idea that our tears, or sorrow will take away our guilt, or that our resolution will keep us in the right way. Our sin can be removed only by the blood of Christ, and our resolutions maintained only by the grace of God given unto us. By the former, we are washed, and justified; by the latter, we are sanctified. May this grace enable every reader of this article, to live this year more devoted to God, than he did the last. "Let the time past of our lives suffice, we have wrought the will of the Gentiles: Henceforth may we live to him that died for us, and who is ever at the right of the Father, making intercession for us." To him we owe our all. H.

DOMESTIC MISSIONS.

NO. 1.

The command of the Saviour to his disciples, when he was about to leave them, was, "Go ye, into all the world, and preach the gospel to every creature." It may be observed that the Saviour said, *Go*. Then those cannot obey his command, who neither go themselves nor send a substitute.—The design of this commission seems to be, to prevent that apathy which too often clings to real Christians themselves, concerning the welfare of others. The welfare of ourselves should not be our only care.—Each one should seek the good of others.

Though Christ said, *Go ye into all the world*, yet the church at Jerusalem seems to have not understood, or to have forgotten this injunction. At any rate it was in a great measure neglected. They were satisfied with their own condition, and permitted others to lie in ignorance of that Saviour they had found. This was a sin; and the Lord visited them for that sin. He permitted the enemy to raise a persecution against the church which was at Jerusalem, and the apostles scattered abroad through out the regions of Judea and Samaria, except the apostles. Therefore they that were scattered abroad, went every where preaching the word.—Acts 8: 1, 4. The means the adversary took to destroy the church, was the very means which the Lord had ordained for its spread. The Saviour said *go*, and the enemy thought, by compelling them to go, he would destroy; but the result was like blowing up a house which is in flames in a city; instead of arresting the conflagration, it scatters the fire in every direction.

The best way to build up a church is to spread forth on every side. What farmer ever thought of enlarging his farm, by lessening the extent of his fields. The direction to Zion is, "Lengthen thy cords, and strengthen thy stakes;" and the promise is, "She shall break forth on the right hand and on the left." "He that watereth others shall be watered also himself." There is that scattereth, and yet increaseth, and there is that withholdeth more than is meet but it tendeth to poverty."

From the above we perceive the divine method by which increase shall be made. One may possibly gain who shall pursue a different course, but he will gather "to put into a bag with holes." "His gold and his silver will be cankered, and his garments moth-eaten." The Lord will blow upon it. It will be thus in spiritual things. If a church would become lean, feeble, withered, let it retain its energies within itself; let it take care of itself;—let it disregard the necessity of others; let it be satisfied with maintaining the forms of religion at home; let its prayers be confined to itself; and let its aims cease, and it is probable that in a very few years, this "candlestick will be removed out of its place." But if a church would grow, let it look out upon the world and act vigorously, and expend freely and largely for the spread of the gospel, and the prayers and blessings of many ready to perish will come upon it, and with them the rich-reward of heaven.

H.

AMERICAN AND BAPTIST REGISTER FOR 1846.

THREE DOLLARS per hundred copies, FIFTY CENTS per dozen, SIX CENTS per single copy, but can be sold for TEN CENTS in the South-western States. B. K. LOXLEY, Dep. Agent.

The above is the advertisement of the agent of the A. B. Pub. Society. Why is the Almanac worth six cents in Philadelphia, and ten cents in the South-western States!! Is this a specimen of the manner in which that Society will supply us with its books?

Deacon Todd.—Some one, a member of a church, lamenting in the deacon's presence, its destitution, observed,

"Oh, we are a neglected people; no man seems to care for our souls." "Brother," said the deacon, "perhaps you do not care enough for some men's bodies, or they would care more for your souls: Where is your preacher that you had settled among you?" "Oh, he moved off to a new country." "Why?" "We couldn't support him." "Couldn't brother? Haven't you made a mistake of a letter? Ought you not to have said wouldn't?" E. D.

Support of Universalist Ministers.—The editor of the Gospel Messenger has the following, in a late number:

"My reason, however, of the coldness and indifference of Universalists, or it may be their aversion, the cause languishes in the South for want of efficient means to put it forward, and the children of Universalists are often led astray and influenced to embrace error—to embrace the cheerless faith presented by Partialism, and to feed upon husks instead of the bread of life."

Mr Everett, Universalist preacher of Salem, Mass. has published a Sermon in the Boston Trumpet, which contains the following melancholy confessions:

"But I venture to say (and I say it feelingly) there cannot be found in America, a class of men, who are more miserably dependent, or more wretchedly provided for, than the preachers of our denomination. With a few exceptions, they are compelled to labor, in carrying the message of salvation to the people, with the fear of the *Alms-house* before their eyes!"

It is surprising that people who profess to believe the assertions of their spiritual guides, that there is no hell for the wicked, no "everlasting punishment," should be so niggardly in paying them for such agreeable information.—Thousands of despairing sinners, when on the bed of death, would give millions, if these preachers could persuade them that their ungodly deeds would not shut them out of that heaven into which nothing can enter that defileth or maketh a lie.

UNIVERSITY OF ALABAMA.

From the Monitor we learn that the exercises connected with the Commencement were highly interesting.

As previously announced, the Address before the Literary Societies was delivered by the Rev. A. A. Lippscomb. It is said, that "the reputation of this polished writer suffered nothing by the effort."

The following respecting the Commencement Sermon will be read with interest.

The Commencement Sermon was due on Sabbath, the 21st. The Rev. D. P. Bessey, of Greensboro, N. C., had been appointed Commencement Preacher, this year. On account of threatening illness, he was detained at home. But, at the request of the Trustees, his manuscript was forwarded and was read before a very crowded assembly in the Presbyterian Church, by the Rev. Dr. Manly. The Pastor of the Church, Rev. Mr. White, performed the devotional part of the service. The text was taken from Proverbs 4, 7-9; and the discourse treated of the benefits of Education to a people. Although received at second hand, it was listened to with the most profound attention, throughout. Perhaps, the discourse, valuable in itself, was invested with even greater interest, by the illness and absence of its author,—himself the veteran and successful Educator; and the audience sympathized, with evident emotion, in the touching and appropriate allusions, to the circumstances, made at the conclusion.

We continue our extracts respecting the doings of Commencement Day, giving, first, the Order of Exercises:

UNIVERSITY OF ALABAMA.—15th Aug. 1845.

1. Salutatory Addresses, Rufus H. Clement, 19th century.
2. Literary spirit of 19th century.
3. The Fate of Nations, S. S. Murphy.
4. The slow Advance of Truth, L. P. Guild.
5. State Prisons, C. D. Graham.
6. American Statesmanship, C. M. Cook.
7. The Regard due to Antiquity, J. B. Buck.
8. American Nationality, J. D. Johnson.
9. Alabama, J. F. Steele.
10. Graduation—The true end of Man's existence, N. A. Agre.
11. History, in connection with the progress of Humanity, R. H. Clement.
12. Political Morality, B. F. Sanford.
- Conferring of Degrees, Address by the President.
13. Valedictory Addresses, B. F. Sanford.

All performed their parts with spirit—speakers, musicians and all. Even the *boys*, that came to applaud, had unusual nobleness of muscle, imparted by the eloquence, or the cold, and the *Junior* did the honors of his office as conscious of its dignity.

The degree of Master of Arts was conferred, in course on Thomas M. Peters and James S. Merrill, graduates of former years. The degree of A. M. *ad eundem*, was conferred on Edward C. Bullock, Thomas H. Watts, Jones J. Kendrick, James W. McClung, Thomas McC. Prince, Pleasant W. Kittrell, Oliver H. Prince and Robert T. Johnston.

The degree of Doctor of Divinity was conferred on the Rev. A. H. Mitchell, of the Centenary Institute, Dallas County; also on the Rev. Jesse Hartwell, Professor of Theology in the Howard College, Marion.

The usual festivity in the evening, in honor of the Graduating Class, closed the pleasant exercises of this occasion.

We congratulate the public, on the steady advances which the University is making.

GIRARD COLLEGE.—At length the orphans who were to be benefited by the munificent bounty of Mr. Girard may exclaim, "We see land." The college is nearly finished. Badly managed as the legacy has been, still the building is almost ready for the reception of students. Crowds daily promenade upon the roof, which affords them a fine panoramic view of the environs of Philadelphia.

THE RIGHTEOUS AND THE WICKED.

A wicked man is a coward, and afraid of every thing; of God, because he is his enemy; of Satan, because he is his tormentor; of God's creatures, because they, joining with their Maker, fight against him; of himself, because he fears about him his own anger and executioner. A godly

man, on the contrary, is afraid of nothing, not of God, because he knows him to be his best friend, and therefore will not hurt him; not of afflictions, because he knows they proceed from a loving God, and end in his own good; not the creatures, since the very stones of the field are in league with him; not of himself, since his conscience is at peace. A wicked man may be secure because he knows not what he hath to fear; or desperate, through extremity of fear; but truly courageous he cannot be.—Faithlessness cannot be but false-hearted. I will ever, by my courage, make trial of my faith; by how much more I fear, by so much less I believe.—Hall.

For the Alabama Baptist.

When good men die, those who have served well their day and generation, it is due to their memory that some suitable tribute of respect should be paid. CHASAR, the subject of this notice was a man of color, but one who feared God and worked righteousness. He embraced religion in early life, and was soon after impressed with the belief that the Lord had committed to him a dispensation of the Gospel. The precise time when he commenced preaching, is not known by the writer of this obituary, but from his certificate of ordination, it appears that he was publicly set apart for the work in August 1827, by elders McLeone, Davis and Harris. Previous to this time, he had been purchased by the Alabama Association, which enabled him to devote his time exclusively to preaching the Gospel. His labors were mostly confined to those of his own color, among whom his efforts were owned and blessed in the most signal manner. It would no doubt, be interesting to the Christian public to know the precise extent of the labors, and great success which attended Chasar's ministry; but he has left no diary. Yet in the book of God's remembrance, they are registered in heaven; and many ransomed spirits will there arise and call him blessed, and own the humble instrumentality employed in bringing them to the Lamb of God. Although his skin was black, whenever he preached, he could command a congregation from among the whites, who would listen with the deepest interest, and apparent edification to his discourses. His preaching was of the popular order, unlike any other, of his color I have ever heard. He was well versed in the scriptures, his reasoning was clear and logical, and his illustrations, which were generally drawn from the scriptures, were apt and striking. His doctrine, that held by the denomination generally—moderately Calvinistic—and in preventing the peculiar doctrines of the Baptists to the minds of his hearers, he showed deep research, and extensive reading. He had been taught to read and write, and having an extensive and well selected library of theological works, he was enabled to cope with the ablest divines of the day upon any of the doctrines of Christianity.

But this great and good man in Israel has fallen! Full of years, and ripe as a shock of corn, he has been gathered to his fathers. He had nearly attained his eightieth year, and until a very short time previous to his death, he continued to preach with unabated zeal, and great success. Calm and peaceful, his soul took its flight on Friday the 21st, Nov. 1845. He had finished his course, and kept, and contented earnestly for, the faith; and on its wings his spirit had taken its upward flight to meet its reward, and his master's plaudit, "Well done good and faithful servant!"

For the Alabama Baptist.

ACTS XIX. 1-7

DEAR BROTHER HARTWELL, Your favor has been received, requesting an exposition of the above passage of scripture; and you intimate that you had made a previous request on the same subject. It was mislaid, or I should have promptly complied.

The question involved in the passage, is whether these twelve disciples were re-baptized by the Apostle Paul, or not. It is a question of fact, the decision of which, cannot in any manner influence the controversy between us and Pedobaptists. Some able writers on both sides are affirmed, and others denied their re-baptism. It is not a sectarian question, but one purely of Biblical criticism. We assert that they were re-baptized; for the grammatical construction of the paragraph proves it. To exhibit this more clearly, let us copy the dialogue and use the proper noun for every pronoun. Luke the historian, "And it came to pass, that while Apollos was at Corinth, Paul having passed through the upper coasts, came to Ephesus; and finding certain disciples, (twelve in number, verse 7) Paul: have ye (twelve) received the Holy Ghost, since ye (twelve) believed? Twelve: We (twelve) have not so much as heard whether there be any Holy Ghost. Paul: Unto what then were ye baptized? Twelve: Unto John's baptism. Paul: John verily baptized with the baptism of repentance, saying unto the people that they (the people) should believe on Him which should come after him (John) that is, on Christ Jesus (explains Paul).

Luke: when they (twelve) heard this (explanation of Paul) they (twelve)—were baptized in the name of the Lord Jesus. And—continues Luke—when Paul had laid his hands upon them—twelve—the Holy Ghost came on them, and they (twelve)—spoke with tongues and prophesied.

You will observe that in the 5th verse, it is Luke, relating what Paul did to the twelve, and not Paul, what John did to the people, when he says they were baptized in the name of the Lord Jesus. This, John never did; but the Apostles did it repeatedly: Acts, II 38:—VII 16 48:—XXII 16:—Gal. III 27. The change of speakers must occur at the beginning of the 5th verse, and can take place no where else with propriety. Some would say, does not the re-baptism

of these disciples invalidate the baptism of John. By no means. John's baptism was valid until the commission was given by our Lord. Prior to the commission, not only John, but the Apostles also, baptized in the name of Him who was to come, until his death and resurrection proved him to be the Messiah. Then authoritatively commanded this same act should be performed, definitely in his own name, or that of the Holy Trinity. After this, to baptize in the name of him who was to come, when He had already come, established his claim to Messiahship, and given his commission directly otherwise, was certainly wrong, and must be corrected; therefore these twelve disciples were re-baptized.

But how do you know that their first baptism was administered in the manner described, after the commission was given? All the circumstances show it. The preceding chapter teaches us, that Paul brought two Christians, Aquila and Priscilla from Corinth to Ephesus, and left them there, while he travelled Eastward. During his absence, Apollos, a native of Alexandria, in Africa, who had been baptized some years before, by John the Baptist, came to Ephesus. Having lived a great way off, he knew not the religious occurrences in Palestine, but only knew the baptism of John, which he taught at Ephesus diligently, eloquently, and successfully. When Aquila and Priscilla heard him preaching the antiquated doctrine of John's baptism, they took him and expounded the way of God more perfectly. But before this exposition of Divine Truth to him, he had baptized these twelve disciples. Apollos soon left Ephesus and went to Corinth, and while there, Paul returned from his tour to Ephesus, found these twelve disciples and re-baptized them. Why were they re-baptized, when Apollos only received better instruction? Because his baptism was administered by John, anterior to the commission, according to Heaven's plan, therefore right. This was administered by him (Apollos) posterior to the commission, not according to Heaven's plan, or Christ's direction, therefore wrong.

Affectionately, yours,
EDWARD BAPTIST.

ON THE ADVANTAGES ARISING FROM AN ATTENDANCE UPON SABBATH SCHOOLS.

As, in the section of country in which I reside, there is a great paucity of Sabbath Schools, and these are but very thinly attended, I have thought that it might not be disadvantageous to ascertain the cause of this state of things. It appears to me, that it arises from the indistinct conception, which the parents of children have of the advantages to be derived from an attendance upon institutions of this kind. What is the object, which a Sabbath School proposes to attain? It proposes to communicate to young persons such religious instruction, derived from the Bible, as shall, by the blessing of God's Holy Spirit, tend to lead them onward in their course towards Heaven. If Sabbath Schools attain this object, then must they indeed be well worthy of being patronized, and that they do attain it, we have the evidence of Sabbath school teachers and scholars. Many young persons date their conversion from an attendance upon these schools. In a letter published in the Christian Index, of 21st Nov. ultimo, it is stated that 16 Sabbath school scholars were baptized in September last, in Palestine, Hinds county, Miss. It may be said that there is no occasion for Sabbath schools, because young persons can go to church and there learn whatever can be taught in these schools; but when we consider that the modes of instruction are quite different, that in the one, instruction is communicated by means of a written or extemporaneous discourse, which is generally adapted to the intelligence of given persons, and that in the other, instruction is communicated by means of questions and answers, it will readily be admitted, that the latter method is better adapted for young persons than the former, because, in the latter, any difficulties arising in the mind of the scholar, can readily be obviated by the teacher, the instruction also being simplified and adapted to the capacities of the learner. There are other advantages to be derived from an attendance upon these schools, and these are of no mean order. A vast amount of geographical, historical and literary information is communicated by them, which will probably be obtained in no other way. Upon the former two topics, I shall not dilate, but shall make a few remarks upon the latter. I assert, without the fear of contradiction; (if any one should be so hardy as to deny this assertion, it will be necessary for him to substantiate his contradiction by proof) that the Bible contains finer specimens of polite literature, than are to be found in any other books whatever. Will the writings of Sterne bear any comparison with the narrative of Joseph and his brethren, for pathos and artless simplicity? Will the Lyrics of Sappho or the Odes of Horace, bear any comparison with the Psalms of David, for beauty of imagery and sweetness of language? Will the Proverbs of the Chinese or the Hindus, bear any comparison with the Proverbs of Solomon, for condensation of thought and epigrammatic terseness? Will the Tragedies of Sophocles or Racine, or the Aeneid of Virgil, bear any comparison with the Prophecies of Isaiah, for sublimity and elegance? Will the Elegies of Tibullus or Gray, bear any comparison with the Lamentations of Jeremiah, for elegiac and mournful tenderness? Will the writings of Plautus, Aeschylus or Corneille the elder, bear any comparison with the rapid Prophecies of Ezekiel, for vehemence and

lofty daring? Will the Parables of any profane author bear the slightest comparison with those of our blessed Lord and Master, for point and applicability? Will the Orations of Demosthenes, Cicero, Clay, Webster or Calhoun, bear any comparison with those of Paul, for persuasiveness and convictive power? I assert boldly that they will not.

Now, it is admitted by all, that polite literature tends to harmonize the mind and soften the manner. If the position above assumed, be correct, it will be evident, that an attendance upon Sabbath schools will be beneficial in these two points of view, because large portions of God's Word are there committed to memory. I think parents will duly consider this subject in all its bearings, there will no longer remain reason to complain, either of the paucity of Sabbath schools, or of a small attendance upon them.

DISCIPULUS.

For the Alabama Baptist.

EVERY MAN HAS HIS SUPPER.

"Mother," said little Adaline, "do you want to die and go to a better world than this?"

"Yes, my dear, I do not wish to stay always in this poor world."

"Mother, is Father going too?"

"Yes, Father's going too."

"Well, good as I love you both, I shall not follow you. This world is plenty good for me; I can get my supper here."

Thus discoursed Adaline, a child four years old, not thinking for a moment that she had such a crowd with her in sentiment and feeling. Such a crowd—not of children, fools and the voluptuous only; but these too, who boast of their wisdom and sagacity. This world is plenty good for them. Such at least is the rhetoric of their conduct.

1. This world is "plenty good" for children. For instead of their remembering that *wisdom loves them* that loves him; and those who seek him early, shall find him; they amuse themselves with gaudy toys, and playing in the "market places," forgetting the use of "fear of the Lord is the beginning of wisdom," and not heeding the command, "Remember, now, thy Creator in the days of thy youth." Their childish amusements are their "supper."

2. This world is plenty good for the foolish and gay. The groggy, gay and thoughtless feed upon the husks of the ball room, the chit chat of the parlor, and the licentious exhibitions of the theatre. Their bizzard crows devour the trash of novels, and the literature of the various "Magazines," now flooding our country. These things are their supper and their conduct says it is plenty good.

3. This world is plenty good for the profane man, for his supper is to take the name of God in vain. Plenty good for the gambler; for his supper is at the gambling table and race track. Plenty good for the drunkard; for his home is a grocery, and his supper "liquid fire and distilled damnation." Plenty good for the slanderer, that foulest imp of hell, whose fiendish appetite devours for his supper, the good name of his neighbor. Plenty good for the fornicator, and adulterer, whose supper is the gratification of their unbridled lusts.

4. This world is plenty good for the farmer and mechanic, who make their supper of their "net profits." Plenty good for the merchant, who sups upon his percent. Plenty good for physicians, whose "calls," mileage, and bills are his supper. Plenty good for the lawyer, who makes his supper of "fees," arising from the foibles, imprudences, and wickedness of mankind.

5. Plenty good for the demagogue, whose supper is the loud plaudits of the giddy and unstable multitude. Good enough for the statesman, whose supper is the passage of some act for the good of the dear people. Good enough for the philosopher, whose supper is to look out of himself to the heaven, count the stars, survey the works of nature, and look through nature up to nature's God, without ever looking at his own heart. Plenty good for the warrior, who delights to feast upon a "confused noise and garments rolled in blood."

6. Plenty good for the worldly minded professor whose supper is to spend his time and talents in heaping up mammon for the gratification of the flesh; instead of dedicating it to God's service. Mammon is his God, and his petitions are like Solomon's horse-leach, "give, give."

Exceptions to these remarks are many and honorable; and their conduct plainly declares they seek a country—an heavenly one. Their supper is to do the will of their Heavenly Father—to eat of that manna which came down from heaven. But alas! a majority is with little Adaline. This world is plenty good for them. They get their supper here. Verily they have their reward.

H. E. T.

"What will become of me?"—This was the question of one who had lived some thirty years; and now lay stretched on the bed of death. Probably, it had before this been suggested, as one which would some day become of moment; perhaps it had been felt as one of great importance which would before long demand serious attention and action—but time glided away; and a seductive voice whispered, not now.

The individual was amiable, and greatly beloved. A multitude of the tenderest sympathies and most pleasing hopes had clustered along the path where those feet were to tread, and a brilliant hue, and a balmy air overhung and played around it. Suddenly all those hopes are blasted and the whole beauty of the scene becomes blackness. The destroyer has come. The question which had floated through the mind in hours of health and hope, in flickering and shadowy incertitude, has put on the distinctness and tenor of a stern, staring reality—"What will become of me?" Then comes up broken memories struggling to make answer—in early readings of the Bible—in a thousand sermons—in repeated conversations—in prayers listened to from infancy. Death, heaven and hell were common themes in all these. Jesus Christ and a way of salvation were *words into the mind*; so often had it been talked over.

But the body is now racked with pain—the mind is embroiled and wandering with delirium;

and the lucid intervals are only long enough to struggle at hard odds with this great question—what will become of me?

Young man and maiden, ask that question now in the days of your youth and hope—man and woman of maturer years—ask it now in the days of your vigor—aged impenitents—ask it in bed. But O, put it not off till the day when nature struggles with disease, and death only gives answer to the terrible inquiry.—N. Y. Observer.

SUPPORT OF THE GOSPEL.

[Concluded from our last.]

What is the cause of this neglect of duty in the Baptist churches? Answer; 1st. The old Baptist ministers, many years back, who thought it a privilege to be permitted to preach the gospel even for nothing, in answering from the Polish abuse of the ministry in selling indulgences &c., making themselves rich by priestcraft, have fallen on the other extreme, and abused their ministry, by preaching against the scriptural doctrine, that the Gospel should be supported by the hearers thereof. The people drank in this doctrine greedily, it suited their avarice; it was consequently a popular doctrine. Young preachers imbibed the sentiment, and thought they did God service by promulgating it, as the people praised them for it. Thus the idea got deeper and deeper rooted in the minds of the people, that the Gospel should not be supported, until it has been thought almost sacrilege for a minister to say that the congregation ought to contribute to the support of the Gospel; they would be ready at least, to cry out Priestcraft! Priestcraft!!

Ans. 2. From the above considerations, those ministers who consider it the duty of the people to support the Gospel, are afraid to preach it, lest they should injure their usefulness. One will say, notwithstanding I know I should declare the whole counsel of God, yet I fear to preach this part of his word, and consequently this important part is not spoken of by him to whom the congregation look for instruction in all their duties. Preachers ought not to manifest such a childish pusillanimity; but declare the whole counsel of God, without a man fearing or man pleasing spirit. By so doing they would do much good; more than they are aware of, by having the Gospel supported wherever it is preached. Consequently a general good would redound to the Redeemer's kingdom. 3. The Deacons are too inattentive in stirring up the members and people to their duty, and the members are too covetous to do their duty in supporting their preacher without being urged to it.

What shall be done to remedy this great listlessness; in the duty of supporting the Gospel among the Baptist Churches

Answer 1st. Let every editor of a religious paper, and others friendly to religion, urge the duty with increasing vigilance from year to year, from month to month, from week to week. The propriety of this is evident, when it is considered that he has the opportunity of presenting to his readers the best matured arguments that be offered on the subject, together with other good selections, without the danger of making personal enemies in the several congregations, or being charged with mercenary motives of which individual preachers are in so much danger, and which they so much dread. Let the deacons in every church be industrious, in stirring up the congregations, and in particular the members, to the importance of paying their preachers. Let the point be argued and the reasons set before the members and the congregations, why they should pay their preachers. They will perhaps complain that they are poor, and have nothing to spare, but if the preacher care, for their benefit devote one half of the year to the preaching of the Gospel, could not each male member of his congregation, work two days in the year for his support? Would it not be reasonable and just?

Suppose your preacher attended four congregations, and each yielding 100 male hearers, that is, 400 male hearers: suppose these should work two days, at 37 1/2 cents per day, that would be \$300. And a like number of ladies, paying 25 cents each—which they could do without feeling it—would be \$400 to the preacher, which would be a tolerably good support for him, and would be felt by none who paid it. This would be doing much good to the cause of God, and a special act of justice to your minister. Until some such practice is adopted by the Baptist denomination, as the above, it may be expected that the ministry of that order in general will be oppressed, and ignorant, not having time to read and study the Gospel of Jesus Christ. Some of them will preach their own dreams and imaginations, for the want of better information. How can any thing better be expected? "Who is going a warfare at his own expense?" Who can inform himself upon all the subjects connected with the gospel ministry, and support his family, without the support of his brethren?

A LAY MEMBER OF THE BAPTIST CHURCH.

From the Observer.

MR. AND MRS. WADE.

MR. EDITOR—I apprehend that there is a mistaken impression in regard to the position of brother and sister Wade. It is supposed by some that they are Missionaries of the Am. & For. Baptist Miss. Society. But this is not the fact. They did tender their resignation to the Baptist Board of Foreign Missions, from whose patronage they then proposed to withdraw, and they did cast themselves upon the Provisional Committee. That Committee has since disbanded and ceased to exist, not by merging itself into the American and Foreign Baptist Mission Society and transferring its operations into the hands of the said Society, but by absolutely annihilating itself, being influenced so to do from the conviction that there no longer existed any necessity for such an organization. Brother and

sister Wade never intimated a wish to be adopted by the Society in question, and in fact have never ceased to be Missionaries of the Board which first appointed them, and they have always received their support through the medium of that Board. It is presumed that the next intelligence received from them, will bring to us their approbation of the present position of the Board, and their wish to remain under its patronage.

CAREY.

A HINT TO STUDENTS.

Exercise, to be of service, must be enjoyed, and to be enjoyed, must have some aim, no matter what, so that it be innocent, which will occupy our thoughts pleasantly. There is a most pernicious false public opinion among us, which looks upon athletic amusements as undignified for intellectual men, and almost wicked for clergymen. People would be shocked to see grave, black-coated personages engaged, like school boys, in a game of ball, or contending with each other in pitching quoits; yet an occasional, even frequent exercise of some such sort would save many a promising young man from an early tomb, and prolong the usefulness of prematurely old. "All work and no play" is as poor maxim for the adult as the child; it makes the one dull as it does the other; for we are but "children of a larger growth." Constant sedentariness impairs the action of the mind. Our thoughts become too abstract, unnatural, and often gloomy. The brain takes the tone of the stomach. Some starve it, thereby to obviate the necessity of exercise, and grow light-headed or visionary; others overload it, and grow confused, melancholy, or ill-tempered. It has been observed that wars involving lasting mischief to great nations, have arisen from a ministerial despatch having been written during a fit of indigestion. Dryden's favorite inspiration, when wishing to do better than usual, was a strong saline draught; and a very eminent English statesman resorted to a similar mode of clearing his head. It is probable that hurtful theories are often promulgated in books, whose authors labour under similar difficulties without taking means to remove them, which pleasant outdoor exercise might do. If so, to abstain from it is a sin against ourselves and the world.

Here is the secret of that sound, clear-headed vigor for which Scotch intellect is so notable. The Oxford and Cambridge fellows and doctors, seldom stirring beyond the limits of their shaded quadrangles, or moving but in the slow-paced dignity of gown and office, reason for the actual world, of which they know little and cannot sympathize with, from medieval precedents, or patristical authorities, and turn up their velvet-colored noses at all who will not swear in the words of their masters. The German scholar, scarcely less confined to academic limits, will most likely furnish on a biscuit a day, or gorge himself with a croquet and black-berry, though working two-thirds of the twenty-four hours, the effects of which, among immense contributors to learning, are seen in thoughts drawn out to their utmost ductility, or in heavy lucubrations upon minute particulars. But the Scotch even, when gray with age, lays his volume or pen aside, gladly to join in his ancestral game of golf or to curl the stone upon the ice, or, following the clear stream to fill his creel with finny spoils; and returns to his books, sturdy in body and happy in spirits.—Dr. Bethune's Address at Yale College.

ALL SHOULD LEARN TOSING.

Ability to toss is not simply the gift of nature. It is in every case acquired, more or less gradually, by means of instruction, imitation, and practice. Imitation commences in infancy, and instruction should be given in early childhood. The voice becomes less manageable, in proportion as it is neglected, or suffered to remain out of tone; and in adult years it is sometimes as difficult to gain new habits in this respect, as to utter the sounds of a foreign language; and for the same reasons.

If then nature gives to every one, when young, the power of producing musical sounds, and lessens the power in subsequent years, in proportion as the voice is neglected, it is plain that sacred music should form a regular branch of religious education. And if the faculty of singing, when acquired, is gradually lost by habitual neglect, it will follow that the practice is a duty and the neglect a sin.

The Scriptures enjoin upon all, of every rank and description, from the prince to the peasant, from the aged man to the infant in years, the solemn duty of praise. We are bound not only to speak in ordinary language, as in exhortation and prayer, to the praise and glory of God, but to sing aloud unto his name. This is the constituted method. The great head of the church himself says, "Whoso offereth praise glorifieth me." As the duty of prayer is universal, so is the duty of praise. "Let every thing that hath breath"—every one that breathes—"praise the Lord." Of course there will be diversities of talent. Those who are most gifted, should lead in public. Others should lead only in private circles, and at the family altar. If any individual has really no voice for speech or song, and can acquire none, he, and he alone is allowed to be a silent worshipper; for where nothing is given nothing is required. Even such a one, however, is bound to yield homage of the heart in relation to the exercise; for the duty is absolutely universal.

[Biblical Recorder.]

MODEL OF A COUNTRY PASTOR. Brother Massey is exerting a good influence in this region of our country. He comes up very nearly to my model of a country pastor. He cultivates no land—teaches no school—engages in no merchandise—is economical in his habits—out of debt—rents a house and lot at a moderate price, and dedicates his whole time to the ministry. His definition of a preacher is one that preaches. He has made up his mind to remain poor, and to confide in the justice of the church to furnish him with food and raiment. If God allows him to

suffer it will be an anomaly in his kingdom. This course of conduct will give the people more and better instruction—it will give them more attachment to him, and thus augment his influence over them for good. It will make him a man of more reading and of more interest in the general cause. Already he gives evidence of a maturity of theological views which is a pledge of uniformity in his future career. There is however, one painful feature in the portrait of a country pastor. He is necessarily absent much from home, and therefore leaves his wife to guide the affairs of the house in loneliness. There is no class of females so worthy of sympathy as the wives of itinerant ministers. In a sparse population, with a lamentable paucity of laborers, their husbands are often absent, and they remain at home to act both the father and mother. They make the greatest sacrifice and receive for it in general the least credit. Truly they need much grace—merit the kind offices of the neighborhood, and they will doubtless share a portion of the reward which the labor of their husbands will receive.—RYLAND.

Religious Herald.

DEATH OF CHARLES JUDSON.—The Baptist Register says that Judge Wiley has received a letter from Mr. Osgood, stating that Charles, son of Rev. Mr. Judson, who was left with him in a very feeble state of health, continued to pine away until the 5th of August, when his spirit took its flight from earth. Our beloved missionary is sorely afflicted—sorrow is multiplied upon sorrow.

Mr. Osgood's health was very poor; also Mrs. Bennett's, the rest of the missionaries enjoyed their usual health. Mr. Stevens had charge of the native church and schools, in which there was a good interest manifested; twenty-eight have been baptized since Mr. Judson left.

DEATH OF MRS. ONCKEN.—Mr. Oncken, the Baptist Missionary in Germany, among all his other trials has been called to part with his wife. She died the 8th of July, of a cancer with which she had been afflicted for about two years.

Mr. Oncken's own health has been much impaired, in consequence of his long confinement in taking care of her. The state of the mission is said to be encouraging; about forty new converts having been added to the church since the commencement of the year.

TRUE PHILOSOPHY.—Anguish of mind has driven thousands to suicide; anguish of body few. This proves that the health of the mind is of far more importance than the health of the body, although both are deserving of much more attention than either of them receive.

NOT A BAD IDEA.—The New Haven Register says: "It is proposed to have the laws printed on India rubber paper, so they can be stretched a bit, when a rich culprit is to be hanged over the coals."

MUSIC NOT A NUISANCE.—Some of the non-musical citizens of Philadelphia, lately presented to the grand jury, a band of six, whose evening playings in their vicinity, annoyed them. But the bill was ignored. Music is not a nuisance.

A martyr was asked whether he did not love his wife and children, who stood weeping by him?

"Love them!" said he, "Yes, if all the world were gold, at my disposal, I would give it all for the satisfaction of living among them, though it were in a prison; yet, in comparison with Christ, I love them not!" Luke 14: 20

Receipts for two Years Filling.—OLE BULL, the admired Norwegian violinist, sailed from New-York on Wednesday, in the packet ship Baltimore for Havre. He gave his first concert in this country at Park Theatre, New-York, on the 23d November, 1843, and from that time he has travelled through the length and breadth of the United States, giving every where either one entertainment or a series of concerts. The N. Y. Herald says that he has travelled over one hundred thousand miles in this country. The same paper also states, that from his first landing until his last farewell concert, he gave about 200 concerts some of which netted him \$200 while others amounted to \$3 000 as those in the city of New-York; but averaging the whole 200 concerts at \$400 each, he received for his performances in this country in two years, the immense sum of \$80 000.

He has given concerts for the benefit of benevolent institutions throughout the country, which yielded there a sum exceeding 20,000 dollars, and he has paid to musicians and other performers who acted as accompaniments, over 15,000 dollars.

MARRIED.

On Tuesday evening the 23rd inst., by the Rev. Reese Frierson, Mr. SQUIRE LOWMYER of Greensboro' to Mrs. E. A. SANDERS of Perry county.

On the same evening, by the same, Mr. M. S. HANNAH of Greene co. to Miss MARY V. OLIVER of Perry.

A happy Christmas and a merry time to all concerned.

On Tuesday the 18th inst., in the city of Wetumpka, by the Rev. Mr. Mitchell, Mr. GEORGE W. JONES, to Miss MARY ANN HARRIS, all of that city.

For the Alabama Baptist.

DIED.—On the 31 of December, at his residence in Lowndes county, Ala. of chronic Bronchitis, Dr. BAYAR WHITFIELD SLOANE, in the 30th year of his age.

Doctor Sloane was born in Duplin county, North Carolina. He graduated in medicine in the University of Pennsylvania, in the spring of 1835, and shortly after married Miss Jane K. Torbert of Williamsport, Pennsylvania, he returned to North Carolina and commenced the practice of Physic. His wife lived only two months, he married again in 1839, Miss A. J. Colvin, and in 1842; moved to Alabama.

In the death of Doctor Sloane, the community which he lived has sustained a loss indeed. A skillful and attentive Physician, an exemplary citizen in all the relations of life, his worth and usefulness were just beginning to be known—he won the respect and esteem of all who knew him. The Baptist Church to which he had united himself the year before, has lost one who was promised to be a bright and useful member, but in the domestic circle, to his family his loss is greatest. We mourn, we deplore the loss of

such a man, but in the language of the Psalmist, "not as those that have no hope."
THOS. D. ARMSTRONG.
*Philadelphia papers please copy.

DALLAS ACADEMY.

To the present flourishing condition of this institution, and its increased facilities for thorough and polished education, we respectfully invite the attention of our patrons and the public at large.

Its present number of pupils is nearly 200, and is gradually increasing. The Institution has an extensive Apparatus, Chemical, Philosophical and Astronomical; and is furnished with Teachers, with convenience for Board, with Musical Instruments and with all the necessary Furniture to accommodate 250 pupils.

Great exertions are at this time being made by many of the friends of education, to raise a sufficient fund for the erection of an additional Building the ensuing year.

In recommending the advantages for acquiring a thorough and extensive knowledge of Music, both vocal and instrumental, we think it only necessary, in this community, to state that this Department is under the care of Mr. W. H. HAYFORD and Miss E. A. HAZARD, assisted by Miss E. M. EDWARDS, from Boston.

The reputation of Mr. Hayford and Miss Hazard, as great musicians, is certainly too well established throughout the Southwest, to render comment necessary.

We also deem it unnecessary to say more of the Ornamental education of the Institution than to state that this Department is still in charge of Mrs. LAW. Those who have seen specimens of her work, require no further recommendation.

To the excellent health of our students, the economy they practice; their good order and exceptional moral traits; the harmony they cultivate one towards another; and the universal industry they exhibit—we invite the attention of all who feel that they have an interest in sustaining good institutions of learning.

That our friends may the better understand our mode of doing business in the Dallas Academy, as well as the advantages the Institution now offers, we invite them respectfully to call on us as often as practicable.

The price of board for pupils including washing, lights and fuel, is only \$10 per month.

The present Board of Teachers, consists of L. B. JOHNSON, S. M. CHAPMAN, B. A. COOK, W. H. HAYFORD, Mrs. H. B. JOHNSON, Mrs. C. LAW, Miss E. A. HAZARD, Miss M. E. LIPSCOMB, Miss N. C. MOORE and Miss E. M. EDWARDS.

L. B. JOHNSON.

S. M. CHAPMAN.

Selma, Dec. 20, 1845. 50-2w.

The Review and the Alabama Baptist at Marion, the Journal at Montgomery and the Chronicle at Hayneville, will each insert twice. [Selma Free Press.]

G. H. FRY, J. L. ELLIS, W. G. STEWART.

FRY, BLISS, & Co.

WHOLESALE GROCERS.

THE undersigned at their old stand, Nos. 12 and 14 Commerce Street, Mobile, offer to their old friends and customers, of Perry Co., an abundant supply of carefully selected, choice Family Groceries. And to their many friends, throughout Alabama and Mississippi, tender thanks for former liberal patronage, and ask to be sharers of their favors, as their prices will be an advantage.

N. B. Messrs. Hendrix, MISS & Co. Marion, Ala., will forward orders for groceries and receipt bills.

Feb. 6, 1845. 1y.

CEDAR BLUFF, Dec. 3, 1845.

MURDER IN OUR STREETS.

The good people of this village were thrown into a most painful excitement yesterday about twilight. The high Sheriff of this county is a corpse.—Mr. G. Whit, badly wounded, and a murderer at large, as will be seen by the annexed handbill.

\$500 REWARD.

An atrocious murder was this day committed by SAMUEL S. HIXON, upon the body of LAMAR D. STALLINGS, Sheriff of the county of Cherokee, about 5 o'clock P. M. upon the public square in Cedar Bluff, Cherokee county, Alabama. Said Stallings had arrested said Hixton some time previous in the day, under a Case, said Hixton shot said Stallings with a pistol, killing him almost instantly. At the same time he shot Mr. A. G. WHITT, who is still living, but whose recovery is doubtful. In the moment of confusion and bustle occasioned by the catastrophe, said Hixton made his escape from the bystanders, and dark coming on immediately, has not been arrested. The above reward of Five hundred dollars will be paid by the undersigned to any person for the apprehension and delivery to the undersigned in this Co., and three hundred dollars for his apprehension and delivery to him at any place in the United States. Said Hixton is heavy set, about 5 feet and 5 inches high, weighs about 150 or 160 pounds, has dark hair, and as well as recollected blue eyes, rather swarthy complexioned, about 35 or 40 years of age, he is a lawyer by profession, is rather quick spoken, is apt to wear a smile on his face as he approaches an acquaintance to speak, is affable and courteous in his manner.

WM. STALLINGS.

Dec. 3, 1845.

*Editors friendly to the cause of justice will oblige the undersigned by publishing this advertisement.

WM. S.

The Governor has also offered a reward of \$400 for the apprehension of said Hixton.

NOTICE.

In pursuance of an order of the Orphans' Court of Perry county, we will proceed to sell before the Court-house door, in Marion, on Friday, the 6th day of February next, 1846, the following parcels of land, to wit: the north-west 1-4 of section six (6) in township nineteen, range nine. Also, the north-east 1-4 of section thirty (30), in township eighteen (18), of range ten (10), containing three hundred and sixteen and 20-100 acres, lying and being in the district of land sold at Cahawba. Two above land sold as the property of Charles Crow, deceased, and subject to the widow's dower. The above lands will be sold on a credit till the first of January, 1847.

JOSEPH W. W. CROW,
CHAS. C. SMITH,
Administrators.

December 24, 1845. 40 tds

PERRYMAN & SON.

Wholesale Grocers,

19 and 20 Commerce and Front streets,
MOBILE, A. A.

September 2, 1845. 1y-304.

May 7, 1845.