

A SERIES OF LETTERS, BY REV. EDW. D. BAPTIST,
IN REPLY TO AN ESSAY ON BAPTISM, BY REV.
JOHN A. RICE, D. D.

LETTER XXVII.

To the Pamphleteer.

Your next quotation, dear sir, deserving attention, is Hebrews ix. 13, "Which stood only in meats and drinks, and divers washings (baptisms, baptisms, &c.)" On this you remark, "Here is a clear reference to Jewish observances; the washing and sprinklings so common among the Jews are termed baptisms." How then can it be affirmed that baptism always signifies immersion? The original terms are "diaphorais baptismois," different baptisms, which you suppose include their ceremonial sprinklings as well as washings or immersions. That all the ceremonial purifications were intended by the Apostle to be a type of the purifying of the flesh, his words are; "which stood only in meats and drinks, and divers baptisms, and carnal ordinances;" or according to the translation of Macknight, "divers immersions and ordinances concerning the flesh." The carnal ordinances are certainly much more comprehensive in signification, than the divers baptisms or immersions, and include all the ceremonies for the purification of the flesh, such as that mentioned in verse 13 of the chapter, "the ashes of an heifer sprinkling the unclean, sanctifying to the purifying of the flesh, that is, the sprinkling of the consecrated water, made of the ashes of the red heifer, was an ordinance for the purifying of the flesh, a carnal ordinance, an ordinance concerning the flesh." There is no ground to suppose that sprinkling was included in these baptisms. Some, however, have urged that "the adjective diaphorais signifies different, of various kinds, dissimilar, as in Romans xii. 6,—"Having then gifts different according to the grace given us," did he mean that some of these gifts were not really gifts, but something different from gifts? Certainly he meant no such thing; but as the context clearly shows he meant that they were all truly gifts, but given for different purposes; for prophecy, for ministry, for teaching, for exhortation, &c. In like manner, when he says divers baptisms or immersions, he means that they are all really baptisms or immersions, however they may differ in other respects. The immersion on divers occasions, for divers purposes, of divers persons and things, as of priests and people, sacrifices, vessels, &c., constituted divers immersions, without the necessity of supposing that some of those immersions were performed by sprinkling. Had the words been diaphorais rantisiois, divers sprinklings, would any one argue that some of these sprinklings were performed by immersion?—David and John, page 84.

We attended to 1 Peter iii. 21, in our 5th letter. After finishing your numerous quotations and remarks on this subject, you come to this general conclusion, page 96, "That conclusion, then, is, that God has not prescribed any particular mode according to which this sacrament is to be administered; and they who would limit the practice of the church to one species, manner, decide what God has left undetermined." This decision you make in the next sentence, saying, "While this is my full conviction, I hold that one mode of baptism is preferable to another." An inconsistency so glaring, produced by propositions so contradictory yet so closely connected, is unaccountable. We are willing, however, to ascribe it to the difficulties that press a laboring cause, rather than to any improper intention of the advocate. Your reason for preferring sprinkling is convenience. It is "best adapted to the universality of Christ's religion. It is certain, that in remote northern regions, that right cannot be administered by immersion without much inconvenience during the greater part of the year, it is equally certain, that in torrid regions, where water can scarcely be obtained for drink, it would be as inconvenient." If the commandments of God are to yield to our notions of convenience, never had martyr blood or burnt for the cause of Christ: soon every feature of religion may be so metamorphosed as to destroy its reality; nay, even some persons find it exceedingly inconvenient to be controlled by religious obligation and restraint in any manner. It is a notorious fact, that in Russian Lapland, the northern extremity of Europe, immersion is practised without injury; and I would ask, can any person exist long in a region so torrid that there is no water?—You next represent the case of a person confined by extreme sickness, desirous of being baptized, but to whom immersion is considered dangerous, and you urge the claim of sprinkling. Such sophistry in a pious and learned man is inexcusable; who does not see the impropriety of reasoning from an extreme case surrounded with peculiar circumstances, to cases generally, devoid of such circumstances? Moreover, it is generally conceded that where there is no obstacle to the performance of a duty but the want of physical power, the obligation is cancelled during the continuance of such inability, that is, where the sole cause of omission of duty is want of power and not of inclination, there is no obligation to the performance of such duty. We shall show in our next that sickness, accompanied with superstitious views of the ordinance, first perverted it from immersion to sprinkling.

Yours, respectfully,

WICKLIFFE.

EARNESTNESS IN PREACHING.

If apology were needed, for our so frequent attempts by ourselves and our correspondents, to stir up the pure minds of our brethren in the ministry, by hints of ministerial duty, we should have it in the untold importance of the character and labors of the ministry, as God's instrument of quickening the church and converting the world. A general revival of religion, coming in with no connexion with the ministry, revived, would be a strange event; and would well-nigh amount to a virtual disavowal of the ministry, by Him who established it for the perfecting of the saints, and the edifying of the body of Christ. There is, therefore, no subject in which all Christians have, and ought to feel a deeper interest.

We now have to make it, that earnestness in preaching is very important. Our securing a general and deep impression. And the want of it can find no excuse, in all that may be said of the mischief done by mere appeals to the passions. There is a wide difference between fanaticism and the earnestness of Christ's ambassador, feeling himself the importance of the truth which he utters. And if any seek to excuse their cold and formal discourses, by holding forth the evils attending the impassioned utterance of the fanatic, their reasoning is as lame, as their design is unworthy. Earnestness and zeal, shaping both the composition and delivery of sermons, are so becoming the themes of ordinary pulpit discourse, that the want of them not only presents a glaring incongruity, but is a great hindrance to the design of preaching. We convey a false impression of the importance of divine truth, when we utter it with as little feeling, as we would mathematical truths.

And the earnest preacher has no reason ordinarily to fear giving offence to his hearers, by his earnestness. Of his qualities of preaching, which faithfulness requires, often offend the wicked and the careless. And he who preaches earnestly and powerfully offensive truths, may in some cases give offence, when the preaching of the same truths, in a manner to make no impression, would awake no resentments. But in general, all other things being equal, the hearers value any preacher so much the more, for his pouring his whole heart and soul into what he utters. And the cultivation of this quality of preaching is now especially needed. The tendency of things in the church is in the opposite direction. Spiritual apathy in the people damps the fervors of the ministry. And yet increased fervors are needed, as means of arresting this tendency. We can hardly expect a revival of religion, while a cold and heartless form of preaching prevails.

But be it far from us to plead the assumed and artificial fervor of the traditional. The gospel is to be preached from a heart earnest; but not from a heart affected and elaborated by earnestness. The lips should be touched by a live coal from the altar. The earnestness which the occasion requires, is secured only by keeping the heart in tune—cultivating a deep and habitual sense of eternal realities. Let a minister take the proper impression of the great truths of the gospel, and their manifold bearings upon time and eternity—let him bear an abiding apprehension of the worth of the soul, the immensity of the interest involved in its loss or salvation—let him think much of meeting the people of his charge in the last account—let him preserve the constant life and freshness of these and such like thoughts, by living and habitual communion with God, and he will in this have the best qualifications, to speak the word with all boldness and earnestness.—N. E. Puritan.

A Good Thought.—Always place it upon paper, when you have one. That thought, like scattered seed, will not be lost. Good men may repeat it, years after you are in heaven. It may strengthen the resolutions of thousands—thousands of minds it may influence. Good thoughts are indestructible as our eternal hills. Husband them with care—write them out—print them—and they will never die.

A MISSIONARY MURDERER.—The South African Commercial Advertiser, of Dec. 13, reports the murder of Rev. Mr. Scholtz a German, of the Berlin Missionary Society, Nov. 29. The Lieutenant Governor had threatened to give punishment on the whole tribe, unless the murderer were given up, and it was expected that he would be produced.

A celebrated French infidel, being introduced to the pious Fenelon, and spending some time in his society, witnessing the loveliness of his manners and conversation, was constrained to say to a friend: "I must not stay in the presence of this holy man; if I do, I shall be compelled to renounce my infidelity; so much purity, so much amiableness, proves the reality of his religion, and proves the reality to be of heavenly origin."

The nearer a man comes to the mirror of God's holiness, the more he sees of his own deformity.

THE MIGHTY POWER OF GOD.

Scotland mission, Indiana Conference, February 16, 1846.

Brother Elliott.—The Lord is doing a good work for us on this mission. We have been laboring faithfully, we trust, to circulate our periodicals among this people. Although we have not met with that success which some of our brethren have elsewhere, we are glad to say our labors have not been in vain. We have had some good times recently: some have been converted to God, some reclaimed, and some have joined the Church. On Christmas eve, a company of men in the neighborhood of Hillsborough, the new county seat of Martin, started out with their guns for the purpose of celebrating Christmas. The order of the night was to go out and shoot some wild geese.

They went out, and after some time, they collected them all at a certain house, where they proposed to spend the remainder of the night in drinking, frolicking, &c. When they had assembled at the place, about 12 o'clock at night, with guns, &c., and had rounded up the family, and preparations were being made for a general glow from the until day, the woman of the house, in supposing the probable result, resolved in her own mind to defeat them, if possible. Watching a favorable opportunity, she slipped a handful of salt into the jug of liquor, which gave it such an unpleasant flavor that they could not drink it. The salt did not lose its savor in this case!

So being much disappointed, they spent the night in a manner quite different from what they would have done, if they had not met with this happy disappointment. Various were the subjects of conversation; among others the subject of religion was introduced. About two o'clock, one remarked as follows: "I suppose the birthday of Christ will soon be here now." "Yes," said another, "perhaps he was born about this time." A third remarked, "It would look much better for men to celebrate Christmas by offering prayer than to be shooting and drinking." "That man should be thankful for the mercy of God," my informant remarked to me. "When the man mentioned the mercy of God, something flew through my mind like lightning. I was seized with a will trembling. I have been convicted frequently, but never felt such a will to be damned anyhow. In this awful extremity, I turned to the man of the house, and asked him if I might pray. 'Yes,' said he, 'pray as much as you please.' I instantly fell on my knees and did not recall on the Lord for mercy. I was so true what others were myself. But after deeply concerning my mind had measured the excitement, I looked round to see what was going on; and I saw several stretched on the floor, crying for me as though they would go into despair very soon. This exercise was kept up from two till nine o'clock in the morning." This was a glorious victory on the Lord's side. A few Sundays ago, the writer visited this neighborhood, and preached to them from Acts x. 43. Five gave us their names for membership; and brother C. Bruner received five the sabbath previous, making in all ten. Two of this number have been raised Roman Catholics.

N. SHUMATE.

From the Correspondence of the New York Observer.
POWERFUL REVIVALS OF RELIGION.
South Bend, Ind.—Manifest indications of God's presence in the church rendered it expedient in the opinion of the session to hold a series of meetings. These were commenced and continued by Rev. John T. Avery. The first sermons were directed especially to professors of religion. The Methodists and Presbyterians united in these meetings, and the Lord visited and blessed his people. A general spirit of confession and repentance was manifested, difficulties of long standing were reconciled, and an atmosphere of love pervaded the whole religious community. While the church was in this state, the Spirit of God came down upon the impotent. The town was divided into districts, and professors of religion banding together visited from house to house to bear the message of salvation. There is not, probably, an adult person in the place, who, during this revival, has not been personally conversed with on the subject of his salvation. The result of all these labors has been the hopeful conversion of not less than 150 souls—embracing a large proportion of the most intelligent citizens and leading business men in this community. God has made all of us ashamed of our unbelief in converting those who appeared almost beyond the reach of mercy, and for whose salvation we scarcely dared to hope. Many of the most violent opposers of religion and despisers of God's people are now among the most humble, consistent and devoted children of God. Several confirmed inebriates, whom the Temperance Society had in vain endeavored to reclaim, are sitting at the feet of Jesus. In one street, where three months since there were but four houses that contained a professor of religion, the voice of daily prayer ascends from almost every dwelling. Universalism has been swept away like chaff before the wind. For more than a month, religion was the prevailing subject of conversation in every circle, in the house, in the shop, and by the wayside. "O that men would praise

the Lord for his goodness and his wonderful works among the children of men!" It is God's own work, and to him be all the glory. The entire atmosphere of the town is changed. A few months since, and the majority of our men of business and influence were either indifferent to religion or hostile. The majority is now ranged upon the side of the Lord. The meetings were still and solemn. There appeared to be an almost entire absence of every thing like animal excitement. The sermons were addressed to the reason and understanding of the audience. The Sabbath-school participated largely in the work. As far as we were judge in such cases, one half of the members of the Presbyterian Sabbath-school, numbering about 80, are hopefully converted. On the Sabbath during the revival 69 persons were baptized.

Among whom were one entire family, who had formerly been Universalists. A majority of the converts are of the male sex, and a large proportion over 25 years of age.

Aurora, N. York.—The Presbyterian church in Aurora, Cayuga Co. has recently been visited with a most powerful revival season.

It commenced about the first of February last. So far, however, as human agency was concerned, the way had been prepared, by the faithful exhibition of truth by the Pastor, the Rev. Charles N. Mattoon.

The church set apart a day for fasting and prayer and mutual conversation as to their own spiritual condition. It was a season of deep humiliation. The aids of the spirit were sought with great importunity as the only hope of the dying sinner.

The effect of this meeting on the church was happy as the occasion was interesting. The glory of God was evidently the desire of the heart. The intensity of this desire was manifest, from the burden of soul in pleading the promises of God, in behalf of the triumphs of the cross. In a sinner revival, here or elsewhere, have I witnessed more indubitable evidences of self-abandonment on the part of the whole church, of a more settled, abiding sense of entire dependence on God alone.

The means employed for the conversion of sinners have been no other, than the presentation of the plain truths of God's word. The Pastor's study was open at all hours, each day, for personal conversation with any who chose to call. House to house, and door to door, from house to house, save the sinner's own conscience.

The public exercises consisted of a daily prayer meeting of one hour, at 2 p. m., with preaching and exhortation each evening. At the close of the evening exercises, personal conversation was usually had with such individuals as desired it. A short time after the work commenced, the church mutually agreed, to retire to the closet each morning, at half-past 8 o'clock, for concert prayer.

No excitement has been observable, other than a deep, and in some cases, an overwhelming sense of the evil of sin itself. The number of hopeful converts is between 45 and 50. These have been gathered from all ranks and classes. Taking youth and age, wealth and talent; the infidel, skeptic, and self-righteous man.

The 1st Sabbath in April, being our communion season, 32 principally adults, united with the church, 17 of whom received baptism. Others design to embrace the next opportunity.

The great majority of our congregation, now consists of professing Christians.—Something like 120 individuals, perhaps more, have been gathered in during the last three years. Among these were nearly 50 heads of families.

All we can say is, it is the Lord's doing, and it is marvelous in our eyes.

Aurora, April 14, 1846. S. T.

REVIVAL IN HAMILTON, AND IN THE INSTITUTION.

TWO MEN SECURED FOR ARRACAN.—The following letter to the N. Y. Baptist Register, dated March 17, thus describes the revival at Hamilton and in the Institution. It is truly gladdening.

"The church in this place have again been favored with a visit from the Master. The interest began in the Wednesday evening prayer meetings, many weeks since. A deeper feeling pervaded the prayers of the saints, and soon sinners were found to be inquiring the way to heaven. The preaching of the word was listened to with increasing attention and seriousness. Prayer meetings were appointed in various parts of the church, and well attended. About six weeks since our pastor proposed to hold meetings each evening in the week, except Saturday, and his proposition met a hearty response from many hearts. Almost every evening since that time, we have enjoyed a precious season. Our inquiry room has been crowded with anxious souls; we have tried faithfully to point them to the Lamb of God. Our prayer meetings have been pervaded by the influence of the good Spirit; the hour of preaching has been solemn and thoughtful. For three Sabbaths in succession we have been permitted to repair to the water's side for baptism. Twenty three have been united with the church by baptism. Several members of the Sabbath-school are hopefully converted.

Our pastor has done nearly all the preaching. Bro. Corey, of your city, was with us one week. Last Sabbath evening our inquiry room was as full as it has been at any time. The work cannot cease now.

The Lord has also visited our beloved Institution once more. His presence seems to be in every room, and every heart. Every member of the school, we believe, that has not a hope in Christ, is anxious for his soul. Several have found peace. There has been no preaching but on the Sabbath; prayer meetings have been held in the evening. Every pious heart blesses God for his cheering smiles.

Bro. Abbott is still with us, but unable to speak more than a few words at a time. He has selected his two men for Arracan, and the Board approves them.

The Register adds to the above communication of its correspondent, the following:—"In the Institution the most pious and exemplary students have been entirely broken down, and their confessions and those of others have been of the most melting and soul-subduing character. Several of the impenitent students are among the converts; indeed, the work is so powerful, that studies and recitations have had to be suspended. Such a time was never before seen in Hamilton, or the Institution.

VOICE OF THE ATONEMENT. The Atonement is the centre of all important truths. On the one hand, it proclaims the inflexible determination of God to maintain his law; and on the other, the greatness of his compassion for a sinful world. It declares that God punishes only because it is necessary to punish; that the penalty of the Divine law emanates from infinite benevolence; that the nature of sin is indescribably odious; that for the pardon of sin, a movement was necessary in heaven, more august and astonishing than that which created the world—a movement which has done more to enlarge and exalt the minds of angels and men than any other manifestation of God, and compared with which all the miracles ever wrought are but as drops to the ocean.

The glorious Person who made the sacrifice, standing in the place of a guilty world, combined in himself all the infinite attributes of God, with all the attributes of a perfect man. Dwelling in that anointed form was that everlasting Word which abode from eternity in the bosom of the Father. The sacrifice was a work performed by the right arm of the Most High.

Being were sublimely engaged, and for which the labors of four thousand years had prepared. Therefore was it possible for God to plant the cross far down the course of time, and on the grounds of a sacrifice which was to be made, receive many sons unto glory before it was made. Therefore could Moses and Daniel and Isaiah tell in thrilling numbers the story of their own joy, as well as the glories of ages yet unborn.—Therefore may it be, that while the Atonement avails not for sinners of other worlds, it may keep unnumbered worlds from sin.

Thus does the voice of the Atonement utter condemnation for sin, even while it prepares the way for its pardon. It reiterates in earnest tones the great doctrines of man's responsibility; it teaches the universality of God's moral government, and causes the universe to resound at once with the thunder of justice; and the soft rich tones of dying mercy.

A FRAGMENT.—An angel from God came down out of heaven, and took up her abode on earth; her raiment (in its purity) white as the driven snow; her hair flowing in those graceful ringlets which art fails to describe; her countenance the picture of health, is brightened with the hue of immortal youth; her eye is lit with the fires of immortality; her voice is of sweet melody; upon her head she wears a crown sparkling with all the diamonds of glory; in her right hand she bears an olive branch of peace; in her left a healing balm; in her retinue are found wisdom, love, joy, peace, faith, hope and charity. Her heart is ever moved to pity. She came to "bind up the broken hearted," to heal the sick and release the captive. She speaks, and the "tongue of the dumb is loosed," "the deaf hear," "the blind see," and "the lame leap for joy." She is a "parent to the orphan and a friend to the widow." She enters the abode of misery and wretchedness, and at her approach "sorrow and sighing" take their departure. She wipes the tear from the eye of the sorrowful, lifts up the bowed down, cheers the disconsolate, and to the broken-hearted administers her healing balm. At her approach the heathen "casts his idols to the moles and bats," and raises himself from the senseless stock or stone. She puts out the fire and releases the widow from the funeral pyre. She touches, and the deadly wheel of Juggernaut is stayed. She speaks and the warriors beat their spears into ploughshares," and the "nations learn war no more." Her melody is heard, and the nations of the earth tune their anthems of glory, and strike the lyres of eternity in worship, honor and adoration to the supreme, immortal, invisible and eternal I AM.

Reader, knowest thou this angel? She is the angel of consolation! her name is Christianity.

NO REVIVAL!

How sadly do those words sound—how dreadful their import! No revival! No opening of the windows of heaven—no outpouring of the Holy Spirit—no awakening, nor conversion of sinners! God had withdrawn, to an alarming extent, His Spirit from the churches—they have no increase—but a sad diminution!—Christians are at ease—and the immortal soul is moving on to judgment—eternity, neglected and unprepared! No revival! The world is perishing—thousands are going down to their graves in sin! But there is no revival! Why is it thus?—God is ready to give His Spirit. He has promised, if it is sought, to pour it out till there shall not be room enough to receive it. God is willing, anxious to bless. God is waiting for the sinner to turn to Him.

They are not willing that His work should be revived! They do not wish a revival! This is a solemn truth. You say it sounds strangely. Well, what are you doing for a revival? If we would hear the cry—"What shall we do to be saved?"—something must be done! There must be sincere, agonizing prayer, and corresponding action—there must be labor—faith and works. I know you gather around the family altar, and ask God, in form, at least, to revive His work! But are you doing anything for that end? God works by means, and by that petition you impose on yourself a duty. Are you doing it? Do you attend the prayer meeting—the church meeting? Do you plead importunately and affectionately with the unconverted, and strive to lead them to a crucified Saviour? Do you go to the sinner and pray with him? Do you faithfully warn him of his danger, and of a day of judgment?

I know you profess religion, but do you live it? I know you pray for a revival, and talk about a revival—but do you sincerely desire and labor for a revival? Why then does not trembling seize on the sinner—why are Christians inactive?

No revival! Christians do not desire one! Christian! shall we live longer thus, and provoke God to display his wrath? O, what guilt is fastening on us! The dark waves of error and iniquity are rolling in upon the church, threatening its extinction! Sin abounds, death reigns! Fifty thousand souls in heathen lands go down every day to a fearful eternity, and thousands in Christian lands! The world in all its pollution is moving rapidly on to judgment! O, that judgment! Professors of religion, will you not tremble, and shudder, and be doleful? Will you not be done! We must not, we cannot live without a revival! Sav. Christian—shall we have one now—this spring? We must not delay! God is ready to bless—I believe it—do you? If your pastor appoints a meeting for prayer, for a revival, (as I doubt not he will) will you attend it? Shall we have a revival? This must and will be answered! Reader! what say you—will you pray and labor for a revival?—Vt. Chronicle.

WAS THERE A REASON?—A man was yesterday seen to be irritated and in a passion. We understood from some one standing by, that he was a professing Christian; a member of a church.—Was there a reason for such a manifestation? we could not help inquiring of ourselves. Did he take into view any of the sad consequences of his example on others, in thus easily giving way to irascibility? Such exhibitions with him, for aught that we know, may be frequent. Is there a reason for them? We do not ask whether his religion could meanwhile have been in exercise, but whether in such a display, he could have been calm and rational?

Two individuals, church members it may be, or ministers, become alienated. There grows up between them some imaginary dislike. Their minds are embittered with prejudice and they speak loosely, it is well if it be not disparagingly, of each other. We ask ourselves, can there be a reason? Has this really been at all exercised?

Fault was a short time ago found with the minister of the parish. We did not fully understand what it was. He is, we are told, not a perfect, but a worthy man, labors indefatigably, and preaches a pure gospel. And yet there was an open finding of fault with him. It is questionable whether true prayer had ever been offered that his supposed deficiencies might be corrected. God, who makes, can surely mend his ministers, if need be. This we suspect had never been sought, and it may have been, that alleged defects were after all no defects at all. They may have been spots on the vision of the captious beholder, rather than on his minister. As, therefore, fault was in such a case found, we could not help turning away to ask ourselves, what was the reason? Was there any?

How many persons wearing the christian name, are not even reasonable, not to say religious. They are more affected by prejudice and mere caprice than by the sober dictates of what is rational.

But is not this a sin, and will not God, whose character is at an infinite remove from it all, punish such misconduct? And yet men do not always consider that for actions passionate, prejudiced, whimsical, they will be held accountable. They restrict the sphere of accountability to what is flagrant and outbreaking.—Christian Reflector.

Saturday, May 16, 1846.

THE SOUTHERN BAPTIST CONVENTION.

ARCHIBALD THOMAS, Richmond, Virginia,
Treasurer of Foreign Mission Board.
W. M. HORNBUCKLE, Marion, Perry County, Ala.,
Treasurer, Domestic Mission Board.
M. T. MENDELSSOHN, Charleston, S. C.,
Treasurer of Southern Baptist Convention.
Rev. RUSSEL HOLMAN, Marion, Perry County, Ala.,
Corresponding Secretary Domestic Mission Board.
Rev. JAMES B. TAYLOR, Richmond, Virginia,
Corresponding Secretary of the Southern
Foreign Mission Board.

AGENTS FOR ALABAMA BAPTIST.

Rev. JESSE A. COLLINS and brother A. H. YARBINGTON
have been appointed Travelling Agents. They are au-
thorized to obtain new subscriptions and to collect all ar-
rearages.
Rev. RUSSEL HOLMAN is also authorized to receive sub-
scriptions and monies due the Alabama Baptist.
Rev. ROBERT ADAMS is authorized to act as agent at
North Port, Tuscaloosa county.
Rev. JOHN C. FOSTER is requested to continue to act
as agent for the Alabama Baptist.

SOUTHERN BAPTIST CONVENTION.

The Southern Baptist Convention, will com-
mence its session in Richmond, Virginia, on Wed-
nesday after the first Lord's day (10th) in June
next. It is hoped that Alabama will be fully re-
presented.

DOMESTIC MISSIONS.

Received from Rev. William P. Hill, agent for
South Carolina, two hundred dollars.
W. M. HORNBUCKLE, Treasurer.
May 12th, 1846.

CONGRESS.

Little is doing among our legislators at Washing-
ton. President Polk has given the Oregon Notice
to the British Minister; but this is considered a
peace measure. All danger of war with England
is regarded as past. The 49th parallel will be
adopted as the boundary. So say the knowing
ones.

WAR WITH MEXICO.

Since our last issue, hostilities have actually begun
between Mexico and the United States. We sub-
join a statement of the leading events, so far as
they have come to our knowledge, up to this date.
On the 24th of April, Gen. Taylor understood
that the enemy were crossing the Rio Grande above
his camp. On the evening of the same day, Capt.
Thornton with 60 men was despatched to recon-
noitre. The next morning, the Captain was at-
tacked by a large party of the enemy, and the whole
command was captured or destroyed. Ten or
twelve are reported as killed.

The situation of Gen. Taylor is critical. He is
opposite Matamoros, strongly encamped, with some
2500 men; but he is 8 or 10 miles distant from his
supplies of provisions and munitions of war, and
has provisions for only 10 or 15 days. The Mexi-
cans—it is presumed, would attack Point Isabel,
where are the supplies. The post is defended by
about 300 men, of which only 80 are regular troops.
The forces of the enemy now surrounding General
Taylor are estimated at from 5000 to 8000 men.—
The Mexican commander in chief is Arista, an offi-
cer of acknowledged bravery, skill and experience.
He is supported by able Generals.

Thus threatened by an overwhelming force, Gen.
Taylor has made requisitions for volunteers, upon
Texas, Louisiana, Mississippi and Alabama. To
this call many are responding. Two hundred vol-
unteers sailed from Galveston for the defence of
Point Isabel, on the very day the call reached that
city. Some 1200 or 1500 have presented them-
selves in New Orleans, ready to act in case of ne-
cessity. Gen. Desha has left Mobile in command of
104 men. Public meetings have been held in Mont-
gomery and Tuscaloosa, to take into consideration
the state of affairs on the Rio Grande.
Governor Martin has issued his Proclamation,
recommending the organization of volunteer com-
panies to hold themselves in readiness to meet any
requisitions from the War Department. Mean-
while, we wait further intelligence from the seat of
war, or some orders from Washington.

LATEST FROM THE WAR.

The latest accounts are from the New Orleans
Picayune Extra, of May 9th. Captain Walker, a
Texan volunteer, commanding the Texan Rangers,
had encountered a large body of Mexicans, and
had suffered a defeat with the loss of six men killed.
His command consisted of 75 men, all of whom but
twelve, abandoned him in the fight. About 30
Mexicans were killed. Capt. W. got safe into
Point Isabel with six of his gallant followers, but
none of those who abandoned him had reached that
place; and it is presumed they were all killed in
detail by the Mexicans.

Great fears are entertained that the Point has
fallen into the hands of the enemy.

ORDERS.—The 7th and 15th Brigades Alabama
Militia, are ordered to place themselves in readiness
to meet any requisition that may be made by the
Governor, with the view of re-inforcing General
Taylor.

VOLUNTEERS FROM MONTGOMERY AND MACON
COUNTIES.—Capt. P. Rush Elmore left Montgomery
on Monday last, in command of the Relief Volun-
teers, a fine company of 85 men from these coun-
ties.

LIBERAL.—Benjamin Story Esq. President of the
Bank of Louisiana, has offered to the Governor,
half a million of dollars, from his private fortune,
not from the funds of the Bank, for the troops going
to the Rio Grande.

MELANCHOLY.—On Thursday last, a white wo-
man nearly 70 years of age, was committed to our
jail, with her son, on a charge of harboring a run-
a-way negro, and receiving goods stolen by him.
The committing Magistrate must have found
strong grounds of proof against this aged woman,
as he required a bail of \$3000 to let her go at large.
Under present arrangements, she must lie in this
most miserable place, till the next term of our Court,
several months hence. This would be a horrible
fate, if she should then be able to show her inno-
cence of the crime alleged!

THE METHODIST EPISCOPAL CHURCH SOUTH, has
just closed its session, in Petersburg, Virginia. Dr.
William Capers of Charleston, S. C. and Rev. Ro-
bert Paine, President of La Grange College, Ala.
were elected and ordained Bishops.

DESIGN OF THE LAW.

"By the law is the knowledge of sin."—Rom. 3: 20.
The law was given to sinners, not that they should
obey it, and secure pardon and the salvation of the
soul; but that they might have a knowledge of the
divine nature and be enabled to form some adequate
idea of the heinousness of sin. The thought is too
common, that a person can keep the law, and by
doing so will be acceptable to God. Such a one
believes that the commands of God in the law are
so mild in their character that an impenitent sinner,
merely by the exertion of his will, can fully perform
them, and that the performance of them with the
ability which he has, is all that is necessary to ob-
tain salvation. But so far is this from being true,
that a man cannot, by all the power he has, or which
is given to him, obey the law; and if he could obey,
he could not obtain salvation by it. The commands
of God are exceeding broad; they extend to every
action, word and thought, and embrace every mo-
ment of time. Now no one can pretend to obey to
this extent. But should any one obey from this
time forward, this obedience could not make atone-
ment for the past. We are already ten thousand
talents in debt, and have nothing to pay; if we
should never increase our guilt, yet nothing which
we could do, would lessen our guilt. This would
remain just as it is, and would condemn us for what
we have done, even after ten thousand years of
obedience. There must be something to remove
past guilt. Had God, in his mercy, grace and wis-
dom, promised to forgive sin, on condition of obedi-
ence, for an hour, a day, a month, a year, or an age,
then might hope have been built on this promise.
Instead of this, God has asserted positively, "By
the deeds of the law, shall no flesh be justified in
his sight."—Rom. 3: 20. After such a declaration
as this, how absurd the idea that a sinner can find
pardon through obedience to the law. At the same
time the Apostle declared what was the design of
the law. "For by the law is the knowledge of sin."
He says further, "I had not known sin, but by the
law; for I had not known (not to be sin) except the
law had said, Thou shalt not covet."—Rom. 7: 7.
Salvation comes in another and altogether differ-
ent manner. "The God of our fathers raised up
Jesus, whom ye slew and hanged on a tree. Him
hath God exalted with his right hand, to be a Prince,
and a Savior, for to give repentance to Israel, and
forgiveness of sins."—Acts 5: 30, 31. So salvation
is not obtained by works of righteousness which
we have done, or can do, but by the gift of God.
The law is nevertheless very important. "The
law was our school master to bring us unto Christ,
that we might be justified by faith. But after that
faith is come we are no longer under the school
master. For ye are all the children of God by faith
in Christ Jesus."—Gal. 3: 24-26. This then being
the design of the law, we should endeavor to con-
template it under this character. This will have
the tendency to humble us, for it effectually ex-
cludes boasting. The principle of salvation by faith
utterly banishes all idea of merit. It excludes at
once and forever, all thought that our deliverance
from sin arises from our own works, either in whole,
or in part. It is all "grace from the foundation to
the top stone." At the same time we may bless
God, that he has given us the law, that by it we
may obtain a knowledge of sin, and also may be led
to Christ. In this respect we may consider the law
as yet operative and effective. It serves an impor-
tant purpose even under the gospel. It becomes
us then to regard the law in its proper light; to as-
sign to it its proper office, and not have its proper
influence.

DEBATE RESPECTING MISSIONS.

There is another feature in the meeting in New
York, which claims a few passing remarks. We
allude to the debate about giving up Arracan. It
appeared that there was an intimation that some of
the stations must be abandoned. And if so, prob-
ably Arracan could be spared best, as it was sup-
posed to be unhealthy, especially for foreigners.—
But the idea, roused the feelings of Judson, Kin-
caid, and Abbott, and they spoke eloquently against
the suggestion. The idea, if before entertained,
was abandoned. But in the course of the discus-
sion there does not seem to have been the remotest
thought that Southern Baptists would make any
effort at all.

It seems as if they thought that all missionary
feeling and exertion belonged to their body. And
that if they should leave any people, they would be
utterly abandoned. It may be very agreeable to
have so good an opinion of one's self, but it may
not be exercising quite so much charity, as the gospel
requires.

It is very likely that with all the stations, all the
missionaries, all the presses, all the funds, and all
the facilities of operation in their hands, the Union
may do more than the Southern Convention, and
it is probable that they may boast of their superi-
ority. However it is hoped that the Lord will bless
our efforts, that we may be instrumental of doing
a little towards advancing his cause in the world.

The superior advantages, which the North has
enjoyed over the South, ought to place them far in
the van, in all benevolent enterprises. Had the
same been done in the South, it is likely that the
difference in our favor would have been as promi-
nent as theirs is now. But we do not wish to urge
invidious comparisons, as they are illy calculated
to produce that spirit of peace, which the gospel
requires.

Taking the meeting in New York as a whole, it
was one of the strangest mixtures of good, bad,
and indifferent that we have ever known. The re-
sult of the meeting is not yet manifest. It is hoped
that it will result in the furtherance of the cause of
the gospel. We hope they will not monopolize the
whole world, and consider that any other effort is
an infringement on their territory. We hope they
will act charitably, and be willing that others should
share in the great work. *H.*

REVIVAL INTELLIGENCE.

By recent letters from Charleston, S. C. we learn
that the good work of the Lord is still progressing.
Enquiry meetings are held daily at sun-rise; pray-
er meetings at 2 o'clock; and preaching at night.—
There have been added to the First Church about
60, and to the Second Church 75 members since
the revival commenced. Among the subjects of
this work are many in the morning of life. A reli-
gious solemnity pervades a large portion of the
community.

Dr. Fuller has consented to become the Pastor of
the Second, or Wentworth Street, Church. We
think that church has reason to bless the Lord for
enabling them to secure the services of a minister,
so ardently devoted to the cause of the Redeemer,
and so well able to build up the cause. *H.*

BENEVOLENCE.

Much as is said about benevolence in the present
day, it is much inferior to benevolence. There is a
difference in the terms, and a difference in their
practical results. Benevolence means, wishing well
to the poor and needy; beneficence means, doing
good to them. The Apostle James makes this dis-
tinction. "If a brother or sister be naked, and de-
stitute of daily food, and one of you say unto him,
Depart in peace, be ye warmed and filled; not-
withstanding ye give them not those things which
are needful for the body; what doth it profit?"—
Ja. 2: 15, 16. Benevolence consists in doing good
to the needy, not merely to our friends, but our
neighbors, both near and afar off.

Benevolence was beautifully illustrated by the
Lord in the parable of the good Samaritan. The
man showed kindness to a stranger, an enemy.—
He not only supplied his present wants, by admin-
istering relief to his pains, but took care of him dur-
ing the night; and in the morning, gave directions
that he should be still taken care of, and advanced
a sum of money to defray the probable expense,
and voluntarily became security for all additional
expenditure. Here was an act of genuine god-like
beneficence. And when we are looking for exam-
ples to follow, we should always look among the
noble, "Go thou and do likewise." Be followers
of them that do good.

Important is the decision of the Apostle John,
"Whoso hath this world's good, and seeth his brother
have need, and shutteth up his bowels of compas-
sion from him, how dwelleth the love of God in him."
1 Jo. 3: 17. The very existence of pity
is made to rest on the question, Is a man ben-
eficent? Does he do good? Does he supply the
wants of the needy? Religion has not changed,
neither have the evidences of its existence in the
soul changed. What proved the love of God in
the heart, in apostolic times, proves the same now,
and by this test shall we be judged at the last day.

How affectionate is the following language, "My
little children, let us not love in word, neither in
tongue; but in deed and in truth." 1 Jo. 3: 18.—
Although one like John the aged might have spoken
authoritatively, yet he preferred the gentle lan-
guage of entreaty. He also chose the terms of af-
fection and familiarity, my little children, let us love,
&c. There is something endearing and persuasive
in this address. How can any one resist its
force?

But shall we conclude that there is nothing obli-
gatory in these words, because they are not the
peremptory expressions, thou shalt, or thou shalt
not? A command is no less implied than if it had
been given in the most formal manner. And a dis-
position to evade it shows a heart not submissive
to the requirements of God.

No characteristic more distinguishes the child of
God than this heavenly spirit of beneficence. Its
altogether unlike that selfish, covetous, grasping
spirit which rules in the world. This spirit was
manifested in the condescension and advent of the
Messiah. He came to do good, to save men's souls.
"He went about doing good." Kind actions mark-
ed the footsteps of the Redeemer on earth. Has
still employed in doing the same. "Let this mind be
in you which was in Christ Jesus."

Also this course is described as acceptable to
God. "But to do good, and to communicate, forget
not; for with such sacrifices God is well pleased."
Heb. 13: 16. This motive is enough to move
the true child of God, for it is his desire to please
his Heavenly Father. Putting all the
scripture will not every one say, Lord, what wilt
thou have me to do?" "Lead me, O Lord, in the
right way." *H.*

A TROUBLER OF ISRAEL.

The Rev. B. M. Palmer, D. D. of Charleston, S.
C., has recently had his Old School Presbyterian
black bile wonderfully stirred up, because the Lord
has seen fit to own and bless the labors of Dr. Full-
er and others, in that city, gloriously reviving his
precious work, and bringing multitudes to believe
and to be baptized. Yes, to be baptized. Aye, there's
the rub—the good people of Charleston might be-
lieve and go to heaven in any numbers, however
great, if they would not be so stupid as to wish to
follow Christ in the ordinance of baptism!

The spleen and vexation of Dr. P. against our
brethren in Charleston caused him to lay aside the
ordinary courtesies that are observed among gentle-
men of the world, and to make a very rude, un-
christian and ungentlemanly reply to a polite re-
quest extended to him by the editor of the Carolina
Baptist, to contribute an article or two for that pa-
per. In the note declining the invitation, the Dr.
denounces not a few of the most prominent baptist
ministers as possessing a "ridiculous and disgust-
ing sectarianism and selfishness." He speaks of
the " Jesuitical and unchristian contrivances" em-
ployed by some of "the principal preachers" of our
denomination in the city, and declares he will have
nothing to do with such men, and will not lend the
influence, the mighty influence, of his name and
his pen to countenance such men, or aid such a
people! Bah! We hardly dare hope Dr. Fuller
and other "principal preachers" have survived
such an awful visitation; but we shall see.

Mr. Haynes replied to Dr. Palmer in a dignified
and appropriate note. The learned Dr. D. per-
ceived he had got himself into a very unenviable pre-
dicament, and he wrote three more "Bulletins,"
with a view "to define his position." So painfully
was he pressed by the difficulties which his own
prejudice and bigotry had drawn around him.
If brother Haynes, Dr. Fuller and their co-labor-
ers do not find themselves entirely demolished, we
trust they will go forward in their labors, "contin-
ing steadfast, unmoved, always abounding in the
work of the Lord." And may the Great Head of
the church make the wrath of Doctors of Divinity
as well as of infidels and sceptics, to praise His
Holy Name.

NEGRO STEALING.

At the late term of the Circuit Court in Talladega,
William A. Ware was convicted of negro stealing
and sentenced to ten years labor in the Penitentiary.
Ware came to Talladega in 1841, and established
himself as a carriage maker. He has figured some-
what as a stump orator, and exchanged that pro-
fession for negro stealing, during the last presiden-
tial canvass in 1844. He has always carefully con-
cealed his real name and his family, and nobody
knows where he came from, and he will give no
account of his history. He says he has a mother
and two sisters living, whom he will not disgrace
by avowing his name and history.

We gather these particulars from the Jack-
sonville Republican.

The request of brother H. E. Talliaferro is
most cheerfully granted in favor of J. B. Requests
from him will always be honored at this office.

THE FAIR.

The Fair held on the 7th inst. for the benefit of
the Howard College, was attended with greater in-
terest than any similar occasion at which we have
been present.

The display of Useful and Fancy articles was
rich and beautiful, reflecting equal credit on the in-
dustry and taste of the ladies concerned in the mat-
ter. The arrangements for the exhibition and sale
of the work were made with due regard to elegance
and effect; and the winning eloquence of the beau-
tiful venders told with desolating power upon the
hearts and pockets of the generous and gallant gen-
tlemen, who crowded the spacious halls of the edifice.

Those objectionable proceedings which have in
some Fairs inspired disgust and aversion, in this
found no place. All business transactions were
governed by honorable and equitable principles.—
Not a single instance of complaint or dissatisfaction
has come to our knowledge. The result of this
was seen in the rational enjoyment, the tranquil
happiness which beamed in every face. The old
and the young, ministers and people, persons of all
parties and denominations mingled together in con-
fidence, in kindness and affection. We did not
observe a jealous look, an envious eye, during the
whole evening. The law of benevolence univer-
sally prevailed. It may also be remarked, that the
department of all present was characterized by a
sober cheerfulness, an absence of trifling and levity,
which could not disturb the most tender conscience,
and which would silence the most censorious
tongues.

The music furnished by some gentlemen of the
Marion Brass Band was occasionally heard above
the storm of thunder, wind, and rain, and the clat-
ter of innumerable happy voices.

The proceeds of the sales, refreshments, &c.,
amounted to about seven hundred dollars.

AM. BAPTIST PUBLICATION SOCIETY.

The Seventh Annual Meeting was held in Phila-
delphia on the 29th ult. The President, Rev. Jo-
seph H. Kennard, was in the Chair.

After the reading of the Report of the Board of
Managers, addresses were made by brethren Ide,
Miles, Challis and Ketcham.

In the absence of Dr. Howell, the appointed
preacher, the Anniversary Sermon was delivered
by Rev. John Dowling, of New York.

Thanks were voted to Rev. B. M. Sanders and
Dr. William H. Turpin, of Ga. for remitting \$1-
65 34, being part of the legacy of Father Mercer
to the Society. The money is to be invested in the
stereotype plates of the "Complete Works of An-
drew Fuller."

An effort is to be made to raise \$10,000, the in-
terest of which is to be applied to the gratuitous
distribution of Books and Tracts of the Society.—
Two thousand dollars were subscribed on the spot,
by five individuals.

During the last year, the Board has issued the
Works of Fuller, complete, 3 vols. 8vo. at \$7 50
—a great and noble work. They have also put in
stereotype a new edition of Howell on Communion,
and an original work on the Deacons, by the
same author. Hinton's History of Baptism, the
Baptist Manual, and Carson on Baptism have been
revised, and will soon appear in improved editions.
Besides these, several small works have been put
forth by the Society. In the aggregate, the Society
has drawn into circulation the past year, about
200,000 volumes. Also, 306,401 pages of Tracts.

The able and faithful Corresponding Secre-
tary, J. M. Peck, has been aged by distance
and absence from his family, (he resides in Illi-
nois) to tender his resignation. The President in
S. M. M. has the talents, zeal and industry likely to
insure success in his responsible position.

THE CHRISTIAN OBSERVER AND THE BAPTIST BIBLE.

A correspondent of the Observer signing himself
"W. E." in an article headed, "Baptism and Im-
mersion not Synonymous," speaks of "the recent
translation of the Bible by the Baptists." Now, with
all due respect, we beg "W. E." or the Editor to
inform us, to what translation does he refer? We
have never heard of any translation of the Bible
into English, by the Baptists, and in our ignorance
and simplicity have been using King James' ver-
sion, all the time. And we have always found that
sufficiently Baptistical, notwithstanding the mean-
ing of baptism is suppressed. But if there is a trans-
lation of the Bible "BY THE BAPTISTS," we should be
glad to see it.

Will Mr. Converse be pleased to enlighten us?
By so doing, he will aid a brother Vermont-
er, dwelling among the benighted Baptists of Alabama,
and so far away out of the world, that he has never
dreamed of the existence of a "translation" of
which "W. E." appears to speak as well known
among the intelligent Presbyterians of Pennsylvania!

WESTERN BAPTIST THEOLOGICAL INSTITUTE, COVINGTON, KY.

A student of this Seminary, writing to the Mis-
sissippi Baptist, represents the institution to be in
quite a flourishing condition. There are 9 regular
Theological Students, and 6 or 7 having the minis-
try in view, who are pursuing classical studies.—
In the Literary Department are between 30 and 40
students.

The Professors and Teachers are four—Dr. Pat-
tison, Mr. Dodge, Professor Drury and Mr. Allen.
It is said living is very cheap, and great "har-
mony and brotherly love reign among the students,
ALL EXCITING TOPICS BEING BY GENERAL CONSENT
ALLOWED TO REST."

Upon these statements, we would make a remark
or two: How can Southern students connect them-
selves with an institution in which they dare not
express their opinions on these "exciting topics"?
Has Dr. Pattison ever answered the questions
proposed to him by brother Waller, respecting his
sentiments on slavery?
We wait for light.

JOHN A. GLOVER.

The Students of the University of Virginia have
published resolutions of respect for their lamented
fellow-student, and expressive of their "righteous
indignation at his atrocious murder."
We learn that Nutter, the supposed murderer,
has been committed for trial.

FLOODS.

The Warrior and Bigby rivers have deluged the
country adjacent, doing great damage to the cotton
and corn.

NOTICES.

THE SOUTHERN CULTIVATOR for May, contains
seventeen original articles, and twenty-five selected
ones, all on subjects deeply interesting to every
planter. And for one dollar, you can have twelve
such numbers as this for the present month! "A
word to the wise"—will induce them to send that
dollar to the Publishers, J. W. and W. S. Jones,
Augusta, Ga.

THE CHRISTIAN REVIEW (Campbellite) for April,
gives to its readers a letter from our fellow-citizen,
A. Graham, relating the success attending the labors
of "William H. Hooker," a missionary of that order,
who recently came from Tennessee to Alabama to
enlighten us on the subject of his faith. In a neigh-
borhood about eight miles from Marion, it is stated
that Mr. Hooker made and baptized 34 disciples.—
It is also stated, that he spent a few days in Catawba
and "excited an anxiety to hear the Gospel, unknown
in that place before." "Near Portland, in Dallas
county, he obtained access to a Baptist church."
**** "Brother Hooker improved the opportu-
nity well."

Mr. Graham calls on the brethren in Tennessee
and Kentucky to send Evangelists south—at least
"to let a couple of able preachers venture to spend
the next winter in South Alabama."

THE CAROLINA BAPTIST, a Monthly Magazine.—
T. W. Haynes, Editor. Terms, \$1 25 per annum,
in advance.

This interesting and valuable Monthly is ably
conducted by brother Haynes. At the end of the
year, the subscribers will have a volume conveni-
ently binding, and well worth preserving.

A Weekly is to be sent out under the same edi-
torial supervision. Success to it.

THE WESTERN REVIEW.—We have received
from the publishers a Prospectus of this work, with
a request to interest ourselves in its circulation.—
This we could do with greater propriety, if we had
been favored with an opportunity to read it, and
form an opinion of its merits. Having never seen
a copy, we cannot speak of it from personal knowl-
edge.

THE MISSIONARY MAGAZINE for this month con-
tains interesting intelligence from Burmah, Siam,
Germany, France and the Shawanoe Indians.

Rev. Mr. Jones of the Siam Mission has returned
to the United States. The voyage was under-
taken for the benefit of Mrs. Jones' health, but it
was too late. She died at sea.

The Rev. S. S. Day and wife, of Nellore, are also
on their way to this country.

The receipts of the Board for one year to April
1, 1846, exceed one hundred thousand dollars. Of
this sum, \$30,000 is for the debt of the Board.—
The Board is in a better pecuniary condition, than
it ever was before.

SUMMARY.

TRIAL FOR MURDER.—From the Chronicle, we
learn, that at the recent session of the Circuit Court
in Hayneville, Lowndes county, two slaves, Hugh
and Martin were tried for the murder of their mas-
ter, the late Stith M. Carter. Hugh was convicted
of the murder, while Martin was exonerated by the
testimony of Hugh from all participation in the act.
The murderer was sentenced to be hung, on Fri-
day the 8th inst.

AMERICAN VOCALISTS IN ENGLAND.—Russell has
sung his popular songs in London and all the large
towns of England and Scotland, to admiring au-
diences. The Hutchinson family have been perform-
ing before crowded houses, in the great metropolises.
The "Old Granite State" has been repeated many
times, with great applause. Five Americans styl-
ing themselves the Ethiopian Serenaders, have been
performing negro melodies at the St. James Thea-
tre, to the delight of all who attend such places.

THE PRIME MINISTER.—A very intimate
friend of Mr. Peel recently entered his study,
without being announced. He found the man on
whom rest the destinies of England and perhaps of
the world, upon his knees, engaged in prayer. Sir
Robert remarked to his friend, "I have been to
only source of strength for help, and I find it con-
tinually requisite, and only to be obtained there."

THE MORMON TEMPLE.—It is proposed by a be-
nevolent gentleman of wealth to purchase the Tem-
ple at Nauvoo and convert it into an Asylum for
destitute widows and females. The author of the
project is a bachelor, far advanced in life.

CALIFORNIA.—Some 200 or 300 men start from
St. Louis for California, about this time. Some of
them go for health, some for pleasure; but most
with the purpose of remaining in the country.—
This country seems to be attracting more emigrants
at the present moment, than Oregon, though small
companies are also proceeding to the latter region.

HORSE-RACING AND DEATH.—At a race near
Richmond, Holmes county, Mi., three men got into
a fight, when two were mortally wounded and speedily
died. The third was committed to prison to
take his trial for the murder of one of the deceased.

ANOTHER MURDER.—Mr. T. L. Whitehead, of
Marshall, Texas, was cruelly murdered in Caddo,
on the 13th ult. Mr. W. was a lawyer, and for-
merly a student in the office of Col. Ervin of Greene
county, of this State.

BREACH OF PROMISE.—At a trial in Lowell, Mass.,
a faithless lover paid the penalty of his fickleness,
by giving to the disconsolate fair one, the pretty lit-
tle sum of two thousand five hundred dollars.

ALABAMA PENITENTIARY.—Under an act of the
Legislature, the Penitentiary has been leased for six
years to Major John G. Graham of Coosa, for \$500
per annum.

PROFESSOR OLIVESTED of Yale College recently met
with a severe injury, by the bursting of a glass tube,
while preparing it for experiments on gas. Thou-
sands of minute particles of the glass were driven
into the walls, cut up the Professor's clothes and
lacerated his face, and one piece wounded the coats
of the eye. Happily, however, the learned gentle-
man speedily recovered.

A SOUTHERN SCULPTOR.—Mr. Clark Mills, a na-
tive of South Carolina, has presented to the Coun-
cil of Charleston, a beautiful bust of John C. Calhoun
executed by the donor out of pure white stone,
found near Columbia.

HEAVY DAMAGES.—In Baltimore, in an action for
damages growing out of an assault with a pistol,
by which the plaintiff lost an eye, the jury returned
a verdict of \$10,000.

MAIL ROBBER.—The Post Master at Cherry Hill,
Pa., has been committed to prison on a charge of
robbing the mail. He confessed his guilt.

BRIBEY.—Daniel McCook of Ohio, charged with
an attempt to bribe a member of the Committee on
Banks, in the Pennsylvania Legislature, has been
found guilty.

MESMERISM.—An operation was recently per-
formed on a lady in New York city, while she was in
the magnetic sleep, in which a large tumor was dis-
sected out of the shoulder, without producing any
pain to the patient. The lady was perfectly uncon-
scious, during the whole process, and knew not
that the tumor had been removed, till she was awak-
ened by the magnetizer. Several distinguished
physicians were present, as also a number of gen-
tlemen connected with the press. Among the latter
were the Reporters for the Courier and Enquirer,
the Herald, and the Assistant Editor of the Tribune.
It is confidently asserted, there could be no col-
lusion, no deception, in this case. What think ye
of it?

DISAPPEARANCE.—H. N. Barstow, contractor for
the removal of the Six Town Indians, has disap-
peared near Camden, Arkansas, and it is

For the Alabama Baptist. BISHOPS OFFICE. NO. 11.

Messrs. Editors:—In my last, the origin and nature of the bishop's office were noticed; and some of the qualifications requisite for the man invested with that sacred trust; in the present number his call and appointment will be the theme.

Paul, speaking by the Spirit, said, "If a man desireth the office of a bishop, he desireth a good work." From this we infer, that a man may desire that holy office without being qualified to discharge the sacred duties belonging to it; and that too, from the purest of motives. Again, we infer that a bigoted zealot and hot-spur, with neither brains nor ballast, may desire and covet it; and even a wicked and graceless professor may desire, and aspire after it in the same way; nevertheless it is a "good work."

The call of a bishop is based upon his qualifications. If he has the mental and moral endowments he is eligible; without them he is not. There must be some umpire to decide the question of eligibility. The man *daily* and *truly* prepared, and every way *worthy* and *well* qualified for that work, will not assert it himself. His good heart and sound sense forbid it. He is the last man upon earth to impose himself upon the flock of Christ. Then of necessity he must be called out; and who shall do that but the church of which he is a member. But while one qualified would be thus modest and unassuming aspirant for the office would be seen—And how would they exhibit themselves? In various aspects. They would directly assert their "call," and their "inward movings," "strong impressions," "love for the church" and "love for souls," "could not sleep," had had "visions, voices and revelations" upon the subject. A judicious church (like that of Athens or Philippi, selected as a model) would immediately perceive the difference between this ranting, raving and officious demagogue, and the unassuming and unpretending one above described, and govern themselves in their choice accordingly. In this selection their good sense and piety would suggest to them the propriety of choosing one whose talents were of that order which would suit the largest portion of the congregation; for, certainly they choose for themselves and not for others. His attainments should be considered in reference to their own. If his attainments are greatly superior to theirs, he is not "apt to teach" them; for this were impossible. Educated and uneducated bishops were chosen in the primitive days of christianity, are now, and I presume will be, to the end of time. A necessity is imposed of this sort from the fact of the great variety of intellect in the world of mind, and to be found in all the churches. If every diversity of intellect is to be respected and instructed, how can it be otherwise. A pious congregation then, in that choice would have an eye to every member from the *weakest* to the *strongest*, and select him that could feed "all the flock." If metropolitan and diocesan bishops were known in the bible, the rules given for such selection would not apply; for where could one be found "so curiously made" as to feed a flock so large, and of intellect so various; and attend to every minutia of want in so extensive a charge. But in the "true tabernacle" which the Lord pitched and not man, the arrangement is very different. In the same extent of territory, where one metropolitan or diocesan bishop now presides, many new testament bishops preside. In the churches of Ephesus and Philippi there were "Elders" and "Bishops," but since churches, and the world have become *fashionable* and *refined*, where it took many to govern the unruly ancients, one can now govern the polite moderns. A great improvement this. And even the rough and uncouth baptists have so improved by the powerful march of mind and manners, that one bishop can preside over, and teach three or four churches! Now if we improve in the same ratio for two or three centuries more, to what pitch of perfection we may arrive at, I leave for the speculations of the curious.

A man cannot make himself an overseer. This the flock must do; and that too, by an act or expression of some sort, and in some way by which the wish of the whole congregation can be ascertained. We will for distinctions sake term it a *call*. Whether that call or election was made by ballot, rising, sitting, stretching out or elevating the hand, or by word is unimportant. The wish of the people, over whom he was to preside, and to whom he was to impart instruction, was the thing to be ascertained and all that was necessary to the choice. A public declaration and expression of their will was due to the one called and also to themselves.

Here I cannot resist a temptation which presents itself: to notice the discrepancy which exists in the manner of calling or choosing bishops now-a-days, and in apostolic days. The apostolic churches chose their bishops for life, good behavior or agreement among the parties; we annually, and whether the parties agree or not, vote we must at the close of every year. They selected one or more from among themselves; we one from a distance. They called one with whom they were acquainted, and whom they had heard teach frequently; we often upon the slightest acquaintance, and sometimes from report, and the recommendation of others. They selected a good teacher, and a good president; we a good orator. They called their presiding officer "bishop" and "elder"—elder from his age and experience; we call ours "supply," "preacher," "minister," "parson," "divine," "doctor," &c. They selected men of age and experience, "the husband of one wife" ruling well his own house, having his children under subjection; we are not so particular whether he be old or young, have a house, wife, or children. If he be young he is dubbed "elder," "reverend,"

"parson," or some title borrowed from the school of antichrist, and all is right. They met on the "first day of the week" to worship with, and receive their bishops' instruction; we "once a month." He lived in their midst, and "warned them from house to house night and day with tears;" ours frequently at a distance, seldom visiting a family in his bishopric. He from his daily intercourse with his flock knew how to "feed" them, and adapt his instruction to their wants; this ours cannot do for he knows not their wants. They assisted and co-operated with their bishops in the work of the Lord; we leave it nearly all to our bishops. They loved their bishops; we praise ours. They fed and clothed theirs; we starve ours.

In my next number, the bishops' ordination will be attended to, and other matters connected therewith. I close with a sincere prayer that our churches may look at this subject seriously, and carry out and improve upon the hints thrown out in these numbers.

H. E. T.

EFFECTS OF PRAYER.

The following anecdotes, illustrative of the effects of prayer, were furnished us by our German correspondent.

A woman came to Halle one day, and said to Augustus Herman Franke, that it was as possible that the steeples should fall prostrate, as that she should lay down her hatred to her mother-in-law, who had so abused and outraged her that she could never be reconciled. Franke replied, "I am not surprised at your words, as I am persuaded that you are not able to reconcile yourself to your mother-in-law. You can be able only if you implore God's grace to do it. And now from my heart I ask you to promise me, that you will pray to God for a forgiving temper." The woman could not refuse. Some days after, she returned and said, "Now I will go and be reconciled to my mother-in-law." She did so. Her own pastor asked her why she had not done so before. She replied, "You admonished me to be reconciled, but did not tell me how to get a forgiving spirit by praying to God."

PHILIP JAMES SPENCER had a son of eminent talents, but perverse and extremely vicious. All means of love and persuasion were without success. The father could only pray, which he continued to do, that the Lord might yet be pleased to save his son at any time and in any way. The son fell sick; and while lying on his bed in great distress of mind nearly past the power of speech or motion, he suddenly started up, clasped his hands and exclaimed, "my father's prayers, like mountains surround me!" Soon after his anxiety ceased—a sweet peace spread over his face—his malady came to a crisis and the son was saved in body and soul. He became another man. Spencer lived to see his son a respectable man, in public office, and happily married. Such was the change of his life after his conversion.

N. E. Puritan.

A PLEASANT SURPRISE.—A young man of eighteen or twenty, a student in a university, took a walk one day with a professor, who was commonly called the student's friend, such was his kindness to the young men whose office it was to instruct.

While they were walking together and the professor was seeking to lead the conversation to grave subjects, they saw a pair of old shoes lying in their path, which they supposed belonged to a poor man who was at work close by, and who had nearly finished his day's work.

The young student turned to the professor saying, "Let us play the man a trick; we will hide his shoes, and conceal ourselves behind those bushes, and watch to see his perplexity when he cannot find them."

"My dear friend," answered the professor, "we must never amuse ourselves at the expense of the poor. But you are rich, and you may give yourself a much greater pleasure by means of this poor man. Put a dollar into each shoe, and then we will hide ourselves."

The student did so, and then placed himself with the professor behind the bushes close by, through which they could easily watch the laborer, and see whatever wonder or joy he might express.

The poor man had soon finished his work, and came across the field to the path, where he had left his coat and shoes. While he put on the coat, he slipped one foot into one of his shoes; but feeling something hard, he stooped down and found the dollar. Astonishment and wonder were seen upon his countenance; he gazed upon the dollar, turned it round, and looked again and again, then he looked around him on all sides, but could see no one. Now he put the money in his pocket and proceeded to put on the other shoe, but how great was his astonishment when he found the other dollar! His feelings overcame him; he fell upon his knees, looked up to heaven and uttered aloud a fervent thanksgiving, in which he spoke of his wife, sick and helpless, and his children without bread, whom this timely bounty from some unknown hand would save from perishing.

The young man stood there deeply affected, and tears filled his eyes.

"Now," said the professor, "are you not much better pleased than if you had played your intended trick?"

"O dearest sir," answered the youth, "you have taught me a lesson now that I will never forget. I feel now the truth of the words which I never before understood, 'it is better to give than to receive.'"

We should never approach the poor but with a wish to do them good.

Presbyterian.

The rum dealers, says the Worcester (Mass.) Transcript, have one good customer left. The Government, we perceive, has advertised for sixty thousand gallons for the navy alone.

From the American Traveller. AMERICANS AT VICTORIA'S LEVEES. LONDON, April 3.

Her Majesty's Drawing-room receptions have been held earlier than usual this season on account of the "interesting event" that is soon expected. At the Drawing-room held at St. James' Palace on the 19th ult., there were an unusually small number of presentations, and the town has been endeavoring to ascertain the reason why the Queen was all but deserted on that occasion. Every circle gives a different solution of the matter. One says that the Queen has offended the aristocracy by admitting to her Court too many plebeians—another that the Crown has too much influence, and that in these days of reform this influence should be lessened, and different circles should be brought more to an equality—and yet another report says it was expected that a large number of Americans would be presented to the Queen by the American Minister; and as they were mostly "commercial travellers," "clerks," or "cotton merchants," it would be beneath the dignity of the aristocracy to meet such persons at the Palace! These reports are quite amusing, certainly, and whether a portion or all of them combined influenced the noble lords and ladies of England to desert their young Queen, it is impossible for me to say—but I am positive of one fact, that instead of the ceremonial of presentation lasting five hours, the recent one lasted only half-an-hour! Instead of the usual long train of splendid equipages rattling down St. James' street, filled with noble dames, glittering with diamonds, now and then a plain cabriolet or a common street car, drawn by a jaded horse, passed along to drop an officer or a private citizen! The public, too—the sight-seekers and loiterers about town—appeared to have got an inkling that this Drawing-room would be a failure, for, although the weather was propitious, neither Pall Mall nor St. James' streets presented to the casual observer the dense crowds of well-dressed spectators usually seen on these occasions—in short, the Drawing-room was no draw—it was "a decided failure," as the critic says of a new play, but why or wherefore is more than your correspondent can tell.

There will be fewer Drawing-rooms this season than usual, owing to the event to which I have already alluded. This will injure the West-end tradesmen, who always reap a rich harvest when the Queen holds Drawing-rooms and Levees, or gives grand balls.

At one of the recent Drawing-room receptions, held at St. James' Palace, the lady of the American Minister, Mrs. McLane, and her accomplished daughter, had the honor of being presented to the Queen. Mr. McLane has been confined to his house by indisposition for many weeks, and therefore has been compelled to decline numerous invitations to the grand entertainments of the fashionable season, as well as ministerial dinners, and also to be absent from the Queen's Drawing-rooms and Levees. It is necessary that some person, already introduced at Court, present to her Majesty those persons who visit her for the first time. On the occasion referred to Mr. McLane was prevented from attending, and Madame Bunsen, the lady of the Prussian Minister, presented Mrs. McLane and her daughter. The latter were a train of rich pink lace, trimmed with fullings of tulle and ribbon; double petticoats of pink crape over glee, trimmed with fullings of tulle and bouquets of apple blossom. The head-dress was composed of feathers and blonde lappets. The ornaments consisted of pearls.

The Queen wore a dress of white tulle illusion, over a rich white satin slip, trimmed with bouquets of cerise flowers; train of cerise and silver brocade, lined with white satin and trimmed round with cerise and silver blonde; the body and sleeves were ornamented with diamonds. The head-dress was composed of a wreath of cerise flowers and diamonds, with feathers and silver blonde lappets. The whole costume was superb, and was entirely composed of British manufacture.

A NEW ENGLANDER.

FACTS WORTHY OF NOTICE.

IT IS A FACT, that nine-tenths of the inmates of our Poor-houses, were brought there directly or indirectly by the use of intoxicating drinks.

IT IS A FACT, that three-fourths of all the convicts in our State Prisons, were hard drinkers previous to the commission of the crimes for which they are now imprisoned.

IT IS A FACT, that the greatest sufferers from disease, and those whose maladies are the most difficult to cure, are those who are addicted to the use of intoxicating drinks.

IT IS A FACT, that of all who commit suicide in this country, ninety-nine in the hundred are the immediate or remote victims of intoxicating drinks.

IT IS A FACT, that in all families where the children are dirty, half-naked and ill-fed; the rooms filthy and in disorder, and the husbands cross and discontented, and peevish, and the wives slatterns, ill-tempered and quarrelsome, one, if not both the parents are drinkers of intoxicating drinks.

IT IS A FACT, that those who least frequently attend the worship of God, and shock the ears of modest people by their vulgarity, are spirit drinkers or spirit vendors.

IT IS A FACT, that it is a rare thing to see a keeper of a liquor shop where the poison is retailed, in any Church.

IT IS A FACT, that most, if not all, the evils above recounted, originate in the licensed dram shops in the State and Nation.

IT IS A FACT, if these facts do not convince the voters of the United States that it is their duty to put down at the ballot-boxes a traffic so destructive to the souls, bodies and estates of men, they would hardly be convinced though one rose from the dead.

From the Correspondence of the New York Mercury. AUSTIN, TEXAS, March 20, 1846.

After I wrote you at Galveston, we embarked on board of a miserable old hulk of a steamboat (the guards of which were so rotten that it was dangerous to approach them) for Houston. The distance by water is called 74 miles—by land, some 25 miles less. The route by water, up the Buffalo Bayou, is interesting though in no wise striking. We pass many fine points of land, some of which are cultivated, but there are, as yet, no plantations of great importance. Still, a few years will produce many superb fields of sugar-cane and cotton. The stream is crooked, but generally sufficiently deep for ordinary craft, and with some improvements, can be made navigable for boats of large draught.

The old boat was loaded to the water's edge with freight, at 50 cents per bbl., and 15 cents per foot; and here let me remark, that too much merchandize has already come, and is still coming, for the wants of the country. Already, sales at auction, both at Galveston and Houston, have taken place, in order "to realize," in which property has been sacrificed. It is strange that sad experience will not teach people wisdom in this matter—of taking goods in such abundance to new parts of the country. Who can forget the South and West, in the years '36 and '37, where millions were sacrificed for lands, at such prices as made them nearly worthless?

Houston is a city of some 3000 souls, and is a place of much importance. It strikes me that there is more permanent trade, with less show, here, than in any place I have seen in Texas. It is not an uncommon thing, I am told, to see 250 yoke of oxen attached to wagons from the country with cotton. I see no reason why real estate cannot steadily increase in value in Houston, as the ideas of holders are moderate. Merchandise, since annexation, has fallen in value vastly, where the people are highly pleased, as in *duty bound*. I mistake, or in six months goods can be purchased as low in Houston as in New Orleans. Cotton is the principal article of produce in the vicinity of Houston, though I saw some very fine sugar which was made within ten miles. The country, from the Gulf to Austin, is nearly every acre of it fit for tillage—indeed, it is the finest I have ever seen in almost every respect. One wonders, seeing such rich soil, which can be bought at from 50c. to \$2 per acre, why our Northern farmers will continue to dig amongst gravel and rocks. I speak the truth when I assert that one-fifth of the labor will produce more here, than on average can be produced in any of the New England States. The country is thinly settled, but wholesome accommodations for travellers are met with on the road. It was all new to me, and I enjoyed it infinitely, barring some few incidents. A volume could be written upon travelling in this country—a funny one, too—and I have some "first impressions," but would not ask the Journal of Commerce to publish them.

THE TRINITY PICTURE.—In the American Protestant for February, there is a picture designed to illustrate the coronation of the Virgin Mary. It was taken from the original painting which is kept in the Roman Catholic College of Georgetown, D.C. We cannot give the picture, but the Father and the Son are represented as putting the crown upon the head of the Virgin—the Holy Ghost is hovering over her in the form of a dove, and the moon is beneath her feet. Its design is to promote the worship of the Virgin Mary, and it is a most shocking and disgusting specimen of Roman catholic idolatry. When the existence of such a picture in the Georgetown College was first announced to the public, in 1843, the author of the statement was denounced by a catholic priest, E. Quigley, as "a wilful liar and slanderer of the holy catholic church." This curse, called forth certificates from the artist and from Presbyterian clergymen in Washington city, which proved the existence of the picture, and the falsehood of the priest. All this proves three facts, viz: that in the catholic churches, the Virgin has more honor than God, that Roman Catholics are idolaters, and that to conceal this fact from protestants, the catholic priests will lie.

INTERESTING FROM LOWELL.—We learn that the First Baptist church in Lowell are now enjoying a season of refreshing from the presence of the Lord. The meetings have been frequently held and well attended. "Several have yielded their hearts to God, and become the recipients of divine grace. Many are inquiring the way to the cross, and God is truly in the midst of us. Those who have yielded to the striving of the Spirit are looking forward to baptism, and soon the waters will be troubled. 'Truly, God hath done great things for us whereof we are glad.' Not unto us, but unto him be all the glory."

PREMIUM FOR A TRACT ON DANCING.—A gentleman hereby offers a premium of \$50 for the best tract, not exceeding 12 pages, on the question of "the propriety of dancing by church members, and the expediency of teaching it to our children." Committee of award, Rev. Stephen H. Tyng, D. D. New York; Rev. E. W. Andrews, Troy, New York; and Rev. William A. Hallock, 120 Nassau St., New York, to either of whom manuscripts, each accompanied by a sealed envelope containing the name of the writer may be addressed (post paid) until November 1, 1846.

WILLIAM A. HALLOCK.

ANOTHER ASSISTANT FOR BURMAH.—We learn from the N. Y. Register, that Miss Lydia Lillibridge, one of the teachers of the Utica Female Seminary is expected to go to Burmah as a teacher, and that she will reside in the family of Dr. Judson.

From the New York Recorder. A CHINESE EXECUTION.

I live two or three hundred yards from the execution ground, where all the criminals of the province of Kwangtung are executed. I have seen eleven executed to-day. There were two executed yesterday. Accidentally I happened to pass the place to-day about three o'clock P. M., and seeing preparations making for an execution, I concluded to stop and witness it. So I procured me a place on top of a house near by, and awaited the issue. Soon after the mandarins began to come, and the first measure was to clear all the spectators out of the premises and close the entrance, leaving a little dirty spot of ground of about half an acre, where the people make potters ware, vacant for the occupancy of the criminals, soldiers, and mandarins. After this we waited half an hour or more, and some soldiers and one of the criminals came, who was led forward to the farther end of the premises, and caused to kneel in the mud, where I think he waited fifteen or twenty minutes for his doom! Then the other criminals slowly came, one at a time, and took their places behind him, in succession, all kneeling in the mud! There was quite a variety in their appearance and manner, in coming. All walked but one who was carried in a basket. And whether he was carried from moral or physical inability to walk, I could not discover, but I suppose the latter, as the bamboo would doubtless have been applied in the former case in order to produce willingness. Another, however, manifested great reluctance to come, and would only go forward when pushed by two strong fellows, one at each side. Others marched on slowly, but seriously, without making any fuss about it, in any way. Only two talked as they walked along. One of them, if I understood him correctly, was exculpating himself, or denied his guilt, the other was a brazen-faced fellow, and braved the matter, looking around about him, and congratulating the spectators, as if he had been going to a wedding! Some of them seemed to have seen better days. They were generally above thirty years of age. But each of them took his place in turn as he arrived about three or four steps behind his fellow, with one man at his back to hold him steady. His hands were tied behind him, and a chain around his neck until he got within the enclosure, when it was unlocked and taken off. When the civil magistrate arrived, and all the criminals had taken their places, the word of command was given by one of the mandarins, to EXECUTE!! One of the executioners sprang to his work with much energy with a long heavy knife, most likely made for the purpose. He struck on the back of the neck; struck with both hands, and seemed to strike with all his might, and at each stroke took a head clear off, and seemed to do it with ease! He executed six or eight in less than half a minute: when a second executioner commenced and finished with a slim (the letter of Mr. R. is here sadly mutilated by some accident of its journey, and is altogether illegible.) The mandarins and soldiers, of whom there were about two hundred in attendance, immediately dispersed; and allowed the gates to be opened. The friends went in and gathered up the bodies and heads in coffins, and carried them away. Sometimes the hands are piled on the ground, I suppose when so ordered by the mandarins—they were not on this occasion. Several hundred are executed at this place annually.

Canton, June, 1845. J. J. ROBERTS.

THE WASHINGTONIANS COME AGAIN.—The beautiful town of Bath, in Maine, had some years ago become quite temperate. But two or three groceries remained, with a few customers, and a new race of drinkers arose, while the reformers were off guard, increasing the day and evening sessions of laboring men on their way of destruction. At length the philanthropists began a new movement which excited attention, and at one of the grog-shops became the topic of morning conversation. The rum-seller, with an air suited to the announcement, said, "I care not for all they can do; my profits are safe, for," said he, (pointing to the hardest drinker,) "I am sure of making fifty dollars out of you, and forty out of you, and thirty out of you," so pointing round the circle, until he had assessed the whole group. The head drunkard at this arose in wrath, and pulling his old hat from his head, cast it violently on the floor. "No," said he, "J—, you shall never make another cent out of me, nor shall any other grog-seller." The whole company were roused by the occasion, and instantly the pledge went round.—They sallied out in mass to the other groceries, proclaiming the rebellion on all hands, and getting recruits rapidly. On a bench were sitting a couple of men whose conversation had just prepared them for the rising. One of the grog-sellers had gone by in an elegant sleigh, with his leopard skin floating around him. "There!" said one of the men, "there goes —, dashing his fine horse and sleigh, and fine clothes. See Tom: you and I pay for all that finery, and see what rags and dirt we get by it." So they were discoursing when the procession came up. Before night sixty hard drinkers had vowed allegiance to cold water, and at the close of the next day, almost every intemperate man in the place had joined the standard of temperance. The whole town was excited by the news. The men who had been so long enriching the rum-sellers, now turned round upon them and entered complaints before the magistrates for their violation of the laws. What the magistrates had been unable to prove before, could now be proved abundantly, and pains and penalties were loaded upon the unhappy retailers. The grog-shops were closed, doors and windows, within a week, and as desolate as they had before been populous. The shop of the man with the pretty sleigh, after being

closed some days, took fire one night, and although the fire was speedily extinguished, the heads of the barrels were all out, and the earth drank the grog.

The movement was thorough, so that not a grog-shop or customer is left in the place, and the effect of it has spread to other towns, with the most useful effect. When the reformers visited Portland, people even sent to Boston for sleighs, to extend the grand procession.

Mercury & Jour. of Com.

If the sinner admits (and who will deny) that there is the most distant probability that the scriptures are true, then is his conduct most absurd. For what man could live under the conviction of the remotest probability of the truth of such passages as Matt. 25: 31-46—with any comfort. But the sinner admits it possible. Probable—yes, highly so. Indeed, certain—and yet he delays. Alas! what madness!

MARCUS.

A London paper says that among the novelties of the day, in the way of imports, are piano fortes manufactured in the city of New York.

A donation of \$10,000 is announced from a lady in England, for the purpose of completing the church commenced on Mount Zion in Jerusalem.

The Magnetic Telegraph is constantly improving in its practical operation. A stenographic system has now been prepared, by which intelligence may be transmitted as rapidly as it falls from the lips of a speaker, or from the pen of a rapid writer.

A LARGE FEE.—Hulbert & Johnson, of New York, received lately the princely fee of \$20,000 from one of their clients. The magnitude of this fee for a single suit, is perhaps unexampled in this State. Mr. Johnson was formerly from this city. Utica Gaz.

COLORED POPULATION.—The colored population of New York State is shown by the late census to be 44,446. A decrease since 1840 of 4,895, about 10 per cent. The city of New York alone, contains about 17,000 blacks.

It was once said to the excellent Hooker, "Sir I like many things about your preaching, but you are so strict!" "Yes," replied he "and I serve a strict master."

It was a saying of a great divine, that he had found more good in bad people, and more bad in good people, than he ever expected.

"A wholesome tongue is a tree of life." "Be just and fear not."

"Reject not the gospel because bad men pervert it."

DROWNED IN TEN INCHES WATER.—A man by the name S—, who lived in Bath county, Kentucky, near the Maria Forge, on State creek, was returning of late from the village where he had been to make sales of bells, which he manufactured. He had taken too much liquor, and was scarcely able to ride. When he arrived at the creek in sight of his house, he undertook to "water his horse," and fell over the head of the animal into the creek, at that point only ten inches deep; there he died after making ineffectual attempts to crawl up the bank; each time staggering back! He died a miserable death in sight of his own house and family.

HYMNAL.

Married on the 27th of March, 1846, by the Rev. Mr. L. L. L. Esq. of New York city, to Miss ANN E. EDMONDS of Brooklyn, New York.

Receipts for the Alabama Baptist.

		MAY 16, 1846.	
		No.	Vols.
Thomas Blewett,	paid to	35	3
John Brackett,	"	8	4
J. L. Barnes,	"	44	4
Mrs. A. R. Barnes,	"	10	3
Thomas A. Burgh,	"	46	4
Rev. Joseph Byers,	"	52	4
Martin Cunningham,	"	38	4
Rev. J. O. B. Dargan,	"	18	5
Jesse Edwards,	"	35	4
Mrs. Martha W. Evans,	"	19	5
Henry F. Fancher,	"	61	4
Mrs. S. J. Fountain,	"	62	4
Winston Farrer,	"	20	4
Hardy Foster,	"	38	4
James M. Gardner,	"	46	4
Francis P. M. Gilbert,	"	52	4
Alexander Graham,	"	13	4
Dr. B. F. Hendon,	"	89	4
William Henry,	"	62	4
Rev. B. Hodges,	"	10	5
For E. Howell,	"	46	4
Uriah Hawley,	"	7	5
Jesse Holmes,	"	10	4
A. D. Hussey,	"	62	4
A. G. Hudson,	"	4	5
Thomas A. Hoard,	"	43	4
Daniel Holman,	"	48	4
Phoebe Holman,	"	31	4
G. B. Jones,	"	27	4
John Johns,	"	36	4
Willie A. Jones,	"	10	5
D. B. Jackson,	"	10	4
C. B. Keaton,	"	62	3
John Kelly,	"	52	4
R. P. Lide,	"	52	4
Ell Loveland,	"	10	4
Rev. G. G. McLenon,	"	40	4
M. M. McLenon,	"	52	4
A. B. McWhorter,	"	62	4
D. R. W. McLeer,	"	31	4
Hezekiah Nettles,	"	8	5
William Oles,	"	26	4
John Peoples,	"	48	4
John P. Randon,	"	20	4
Miss M. E. Scriven,	"	14	4
Enoch Satter,	"	10	5
Robert Sample,	"	26	5
Dr. Wm. C. Stewart,	"	39	4
E. G. Tolbert,	"	10	5
Dr. J. Thomas,	"	7	5
John Tucker,	"	52	4
John Timmons,	"	51	4
Felix Tarrant,	"	34	4
Henry Uteligen,	"	34	4
J. VanHoose,	"	\$3	0
John J. Williams,	"	17	4
William Waters,	"	10	4
William Wilkins,	"	35	4
Thomas Wall,	"	10	5
T. W. C. Wingate,	"	52	4
Edmund Wood,	"	52	4

JAMES H. DE VOTIE, Treasurer.

