CHERR CORNER STONE."-- Brunnam, 2. 30

MARION, (PERRY COUNTY, ALABAMA,) JULY 4, 1846.

LTAB Letters on Quanto H. Da Vorin to

VOLUME IV.

SERMONS.

We have received two sermons, preached before the Oliver-street Baptist church, New York, September 21st. 1845. They are a treasure, well calculated to produce a deep impression. We are disposed to impart to our readers some of the pleasure we derived in their perusal by presenting them with some extracts. The sermon by Dr. Sharp is entitled the "Prosperity of the Church." and is founded on Phil. 3: 16 .- Whereto we have already attained, let us walk by the same rule, let us mind the some thing." After some remarks al-

luding to the history of the church, he says:

On this deeply interesting occasion, it

will be my aim to suggest, by what means you may most effectually shed a moral lustre on the community around. In the prospect of addressing you, remembering, that in two weeks from to-day, it would be just forty years since I first self a worshipper in a little frame build ing, where this now stands; and thinking of the noble and true-hearted men, then connected with this church, who took me, a young stranger, by the hand, and threw around me the arms of a parental care, in regard to whom, "I ne'er expect to see their like again;" I was so overwhelmed with pleasant and yet mournful recollections-that for a time I could select no subject on which to speak. But as I thought of that holy man who was then their pastor; who, although unrefined in speech, was rich in sentiment; whose words, if not musical, were never unmeaning sounds, but conveyed solid, matured and useful thoughts, the result of protracted and profound reflection; whose prudence was not surpassed by any minister I have ever known; and who was-notwithstanding an infirmity which might have excused his visiting-a most attentive pastor, teaching and praying from house to house: and, then, when I remembered the week-evening lecture, and the regular prayer-meeting-and the private dwellings and halls opened for preaching and worship in the destitute sections of the city—the services being chiefly conducted by licentiates and private me bers of this Church-and your growth and prosperity consequent thereon,-I could think of no passage so suitable to your present position as the following:-Whereto we have already attained, let us walk by the same rule, let us mind the same thing.'

Having mentioned the fact that they now were entering a new house of worship, he adds:

This is a new era in your ecclesiastical history. You feel as if you were taking a new start in your church-course. Let there be borne on your banner, Union, Activity, Usefulness, Progress:-union, without which your activity will not secure progress; activity as a means of usefulness; and usefulness in alliance with your self-progress. Then you will experience true prosperity. But how are you to attain to this true prosperity? This isan interesting inquiry. Because, if you mistake as to the means, you may fail in accomplishing the purposes and objects, for which, as a church, you are associa-

Allow me then, in the first place, to remark, that each member should seek the good of the whole, by the cultivation of his own personal piety.

As the church is composed of individuals, united together for spiritual purposes, so each one should seek its spiritual good by seeking his own spiritual good. Begin, then, with yourselves. See to it that your own hearts are right in the sight of God; and that you cherish right affections and tempers towards the beings around you. These can only be attained by vigilant and unwearied self-cultivation. Do not, my friends, suppose that piety as a principle can thrive, unheeded and unnurtured. Do not leave to the Holy Spirit, or to extraneous influences, yourselves. Piety is undoubtedly a fruit

mer house of divine ordinances. cheerful attendance on the ministry of at length consented. the word; and on your weekly meetings Every needful attention was shown me there is no hell, and would seek Christ.

as to be blessed as a church—walk by ed the subject of religion, and employed niously and intelligently-and after suit- His wife and the older children, for the able deliberation, how many meetings it family was large, all took a deep interest childish prattle till she fell asleep upon is best to have; in view o' other social, in the debate, and occasionally interposed his bosom. Though perfectly conscious family and personal duties. Having thus a remark, or aided my host with an argu- that "little Clarry" could not understand determined, let all who consistently can, ment. The debate continued till past any thing about it, he insisted upon her attend them. One or two meetings dur- midnight, and, with the usual success of promising with the rest of the children ducted, are better than four or five which vinced as when the debate commenced. repeat after him, a word s are poorly attended and poorly conduct. The eldest son of my host, a young man promise my dying brother W--- that I as to the time and place, and frequency cress the floor just as the debate ended,

the heart of your minister. It will quick- them who were able to understand it, be- of its God! en his conceptions—it will inspire his lieved as her son did? She replied, with Should the dying scene of that unfor-

of years, gives a church a more benignant- my stay. influence over the community around it, than when its members are known to be peace-making, truth-speaking, fair-trading, pure-hearted, charitably disposed class of men; not meddlesome, but minding their own business; especially, when their virtues are allied to spirituality; and obviously draw their nourishment and form from faith in the gospet of Christ, and from the true love of God and man.

Fourthly-you have attained to your bearance, hormony and peace.

of the church. It is a melancholy fact, one by the attending physician. the misfortune is, they rage if they rule. his recovery, he was overwhelmed with May God preserve you from such good horror. No language can convey any men. May you live in peace, and the but a feint idea of the despair that seized

inquiries were made on the subject of reli- accessory to the ruin of his soul for ever. its full extent. gion, issuing in saving conversion. Morehear his Pastor. Nay, the Pastor himself doom, he said, was sealed. participated in these labors, and virtually sent out into the ministry. And it would ment, if, in this great city, overrun by multitudes who worship nowhere even on the Sabbath, there were more of week-evening preaching and of neighborhood meetsuch as there were once among you.-Surely no one need be ashamed of this work. Ashamed! Why an angel would love it. I know of no service more Christto my own heart's feeling; or more hon-

prosperity on the diligent and persevering erpowering agony, "O mo her! how I persevering effort to overcome their fears. get board for himself and her. use of the ordinary means of grace.

The great thing to be attained in religion is, a healthful, steadily-glowing and enduring temperament of the affections. The means to attain this desirable state of and brimstone, that you and father taught corporeal punishment could have been next room, where I sat till she was asleep, mind are, prayer, self-examination, the me to laugh at, but I know there is a hell It made a deep impression upon me, study of the Holy Scriptures, a regular just as well as if I were there new. O, attendance on public worship, and intelligent and pious intercourse with those who fear God. The neglect of these di- even of a negro that would have taught ther's cottage, was a place of frequent in this way, except that I left off singing vinely appointed means for the promotion me to pray.' of your growth in grace, can never be safely supplied by expedients which merely affect the passions, any more than condiments can be used as a safe substitute for wholesome food; or than alcohol can with advantage take the place of pure. limpid water, which God has provided to quench our thirst.

what you must instrumentally do for THE VISIT, AND THE DEATH-BED SCENE. Travelling in one of the western States, of the Spirit. But it does not on that ac- which it is needless to name, I was urcount grow spontaneously, and flourish, gently requested, by a gentleman with without culture and care. No, it is an whose character I had some previous acexceedingly delicate plant, and is easily quaintance, to spend the night at his affected by surrounding influences. It house. Knowing that he was an infidel, therefore needs to be guarded from the of that stamp who deny that there is a nipping frosts, and chilling atmosphere of hell or any punishment for the wicked the world; and to be placed in the sum- beyond the grave, I at first declined his invitation, but on his urging me to stay Secondly-in former days you attained on the ground that he wished to obtain to a prosperous state by a regular and information on the subject of religion, I

and I was treated with true western hos-If, then, my brethren, you would contin- pitality. Supper over, my host introduce same rule, mind the same thing. Set- every argument that he could, in defence the question among yourselves, not of his creed, while I rebutted them with maitrarily, nor thoughtlessly, but harmo- all the ability of which I was master .-ing the week, well attended and well con- such contests, each party as strongly con- that she would seek Christ, and made her

ed. When, however, you have decided of about twenty years of age, strode aments to be there. Do not go to meet your friends there, but to meet God there; was perfectly free from superstition, and there.

In pursuing this course, although you may not be able to deliver an exhortation or even to pray publicly, yet your eilent example will be productive of great good.

Your presence will encourage others to be present. If you go constantly, others

asserted, that he so firmly believed that he ad motionless, gazing with feetly silent and motionless, gazing with the principal character, "Sir," to, and who might have been supposed that held was only the bugbear of priestoraft, feetly silent and motionless, gazing with the head not remain and course, although you be an effort to gain her own will; feetly silent and motionless, gazing with the principal character, "Sir," to, and course, although you be an effort to gain her own will; feetly silent and motionless, gazing with the principal character, "Sir," to, and course, although you be an effort to gain her own will; feetly silent and motionless, gazing with the principal character, "Sir," to, and course, although you be an effort to gain her own will; feetly silent and motionless, gazing with the principal character, "Sir," to, and course, although you be an effort to gain her own will; feetly silent and motionless, gazing with the principal character, "Sir," feetly silent and motionless, gazing with the principal character, "Sir," to, and course, although you alter supported the bugbear of the treatment of the treatment of the had not to suffering from ment proper for children. This young land the had not to suffering from ment proper for children. This young land the had not to suffering from said the had not to suffering from ment proper for children. This young land the had not to suffering from ment proper for children. This young land the had not to suffering from ment proper for children. This young land the had not to suffering from ment proper for children. This young land the had not to suffering from ment principal charge of the treatment of the had not only the had not the had not only the suffering from ment proper for children. This young land and to enjoy his presence and his blessing asserted, that he so firmly believed that hand. For a moment or two he lay per- were required by the examining commit-

will go constantly. This will gladden | sisters, and asked their mother if all of such intense agony, stood in the presence | blows on the little orphan, she resorted to | the pain compared with the benefit !hopes—it will loosen his tongue, and words of comfort, and instruction, and admonition, will flow out to you all.

Thirdly—you have attained in years me so much, that in spite of all my efforts ing doctrines, his admonitions will not be past to a prosperous and reputable position, by requiring your members to be irreproachable in their conduct.

to repress my feelings, I could not help in vain. Parents who lead their children, bursting into tears. This deeply affected either by precept or example, within the the family, and not another word was ut I know nothing which, in a long course tered on the subject of religion during cursed by their children on their death-

kind, but not very cheerful adieu, on ei ever in eternity that they were ever born.

A few days after this interview, a fata epidemic that prevailed at that time very extensively, reached that settlement, and among the first who were seized, was the young man who regarded hell as a priest- which you treated in the last volume of ly bugbear, and who bonsted that he the Journal and Visitant, namely, that of could lie down and die as calmly as he frightening children, of immense impor-

in your church had their weekly meetings his frequent exclamation. Others of the for preaching, at which they officiated al- same faith as that of the family came in ternately, in what were then the outskirts and tried to convince him that all would who seldom attended any place of worship, there is no hell. He spurned them with By these means attention was awakened; curses, and told them that they had been

A pious man of the neighborhood came over, those who repeatedly heard the li- in and offered to pray with him, but this centiate, were invited by him to visit and he declined as unavailable for him whose

The agony of mind which he endured if touched by a basilisk, and exclaimed. ings, and of personal Christian visitations; ly drove his father to distraction. The life. youth's mother came up to the side of her For several months I have been intendlike; more humane; more needed; more mother, and told her to offer no excuse, miss for me to relate a few incidents wish you had murdered me when I was

tone and not designed for him to hear, he caught enough of it, at least, to understand the purport of the remarks, and replied, that he never had the possession of his reason if he had not at that moment. tion. A neighbor of hers was requested Looking around upon his little brothers to frighten the boy from his play. She and sisters, he told his parents not to accordingly dressed herself in a hideous bring them up as he had been brought disguise, and came suddenly upon him, his bedside. Weeping as if their very little boy who did not mind his mother, hearts would break they came close to and keep away from the water. The him. He then told them he was going poor little fellow ran at the top of his right down to hell, and they must never forget that they had a brother in torment lowed. He reached the house at last, where he would suffer for ever and ever. exhausted, and frightened almost out of He told them that they had not sinned a- his senses. But the woman followed still, ed her some water which she requested, way the day of grace, as he had done, and his mother refused him her protecand entreated each of them to promise that they would renounce the belief that

This latter scene was rendered still more affecting by an incident connected with it. Among these weeping, sobbing children, was a little sister not quite three years old, whom her dying brother must tenderly loved, for she had often climbed into his lap, and amused him with her

will seek Jesus Christ." become extremely faint. His breathing, or 20 years of age, who was one of the quer all opposition to her will.

beds, for their children may die hardened Early next morning I left them with a and insensible, but they may lament for

> From the Mothers' Journal and Family Visitant. FRIGHTENING CHILDREN.

Mrs. Allen: - I consider one subject on had the same weakness to deal with in ing it.

remote from me, than that of ever being self. He found that his extremities were unconsciously took such measures as we had learned to love each other, he ena pastor. It was simply to take his part cold, and became aware that he was dy- strengthened the evil she wished to erad- treated me to take charge of her, saying, ings, or to supply some poor churches, that expressions of despair and horror. His placed in situations which required courthe person who now addresses you was father, mother, brothers and sisters stood age, have I found it impossible for either My heart responded. Yes, little moweeping at his bedside. His father came reason or religion entirely to overcome therless stranger. I will, so far as I am be, in my judgment, a most happy arrange- and took his hand. He drew it away as this habit of childhood. At such times I capable." have frequently wished that parents who

dying son, and attempted to produce in ing to prepare one or more articles on

The following incident was related to half an hour I shall be in the lake of fire bly more painful than any reasonable

that I never had been born! or that I had ry fend of running away. A small streams soon became reconciled to this new state been the child of some pious beggar, or of water which gambolled near his far This language, as might be expected, ed himself with water, and ran some risk sent agony, almost insupportable, to the of being drowned. His mother had scoldhearts of his afflicted parents. Some in- ed, threatened, and I believe whipped dividuals of their own belief were pres- him, to no purpose. His play by the waent, and attempted to console them by ter was too tempting to be overcome by telling them that the young man was de- her weak attempts at authority, and he lirious. Though this was said in a low continued to sail his little boats and build

Determined to break up this habit, his which she immediately put into execu-He called his brothers and sisters to declaring that she would carry away the speed, and the frightful old woman folceiling of their dwelling, he hung there them all night, and keep a light burning

over the effects of this terrible fright, and even now I canuot respect the memory of my mother, or think of her in her grave. I showed her the absurdity of requesting with the same affection that I should have a light, but cried the moment I started to done had this never happened."

pursue this method of frightening chil- that, like many other children, she was in drein, who cannot offer ignorance as an the habit, both at home and at school, of By the time this was concluded he had excuse. I once knew a young lady of 19 making loud screaming a weapon to con-

the still greater cruelty of frighening her. when will be so good a time to conquer This had such an effect upon her in a short her fear? how much suffering may I time, that whenever she aweke and found herself alone, her cries were such as to alarm a family who resided in another did not stop such a loud screaming. I part of the house, and who on such occa- should be obliged to whip her. The sions were humane enough to stay with screaming continued, and I proceeded to the terrified child till she again lost her administer punishment. She ceased to fears in sleep. Who can tell what mise ery loud, and in a short time sobbed herries have been entailed upon this child self to sleep. for life by the injudicious treatment of This process was repeated several one who ought to have known that she times, until I began to doubt whether was planting a thorn in the bosom of this had erred in judgment. I was convinced little one which it would be beyond her that Bessie was much afraid. It had alpower to extract, and which would ran- ways been my opinion that corporest punkle and fester years after she had supposed her removed from her influence.

I do not, with some, suppose that chil-dren would never know any difference no way but to persevere. In the mean between day and night, if those with whom they associated never reminded to go to bed alone, and gave her a large could go to sleep. So violently did the tance. I can testify from experience that them of it, for I believe there is something doll which her father had bought her, tellresent state by cultivating a spirit of for- disorder wrestle with him, that in three "it is almost impossible for those who in the absence of light calculated to be ing her she might call it her baby, and days from the commencement of his sick- have had their fears excited in childhood, alarming to them. I find my little one, teach it to go to sleep in the dark. &c. One Diotrephes may destroy the peace ness his case was pronounced a hopeless to divest themselves of terror after they not yet ten month's old, clinging to my have arrived at maturity; and though neck when I carry him through a dark crying nor entreat es moved me, and bethat some men must be first or they will . The moment this unhappy youth be- the judgment of mature years may tell passage, and looking fearlessly up when ginning o consider it her inevitable fate do nothing. They will rule or rage; and came sensible hat there was no hope of them that all this is folly, the feeling, the we emerge from it, and I think he has to go to b d in the dark, Bessie con luded nervous condition, remains." One of the never been subjected to any induences it best to submit, and, to my great surkindest and most judicious of mothers did that should incline him to fear. Bu I prise, bade me good night w thout shednot allow me to be frightened with her feel confident that, whether natural or ding a tear. I still considered it impor-God of love and peace will be with you. upon his soul. "I cannot, I dare not, I knowledge; but having been herself fear- acquired, fear may be overcome, if pa- tant that she should be happy when she Many years ago, the licensed ministers will not die, for I am unprepared," was less in her childhood, and having never rents will only feel the importance of do- went to hed and frequently lent her some-

her other children, she little suspected A number of years since I had commit- with her, or gave her a few nuts, raising, how deeply this source of misery was ted to my charge a little orphan child, or something of the kind to eat. In this of the city; and for the benefit of those be well with him after death, and that rooted in my very being, and took less called Bessie. When she first came to way she began to think going to bed quite decided and vigorous measures than she reside with us she was a red-cheeked, a pleasant occurrence, and whenever any would have done, had she been aware of pretty child, not four years old. She had one gave her any confectionary, or any been less than a year from England, her thing of the kind, she would bring it to "She is small, and has no companion of native land, and still retained much of me, requesting me to lay it by for her till her own age, as my other children had; the broad dialect which to me was inde- bed time. it would give her great suffering to be scribably lovely in such a little one. Her As the nights grew longer, 7 o'clock out to bed in the dark, and perhaps cause father had recently lost his other children was set as her hour to retire; and as soon her permanent injury; if I allow her to and their mother, and Bessie had now no as she knew that this hour had arrived. became, to some extent, a city missionary. If one may speak of himself, I can and it soon became apparent that death gets to sleep, she will probably outgrow truly say, that when licensed by this had already seized upon the outposts of this fear as she grows older." So argued of employment, and as little Bessie had she would give me her hand, and having church to preach, no thought was more life, and was fast invading the citadel it- my mother, erroneously, as I think, and been to school to me a few months, and repeated her little hymn, closing with in preaching at these neighborhood meet- ing, and burst out anew into the wildest icate. How often, in riper years, when "Do with her as you would with your own

For several days Bessie would say no-"Father, you have rained my soul, you have indulge instead of conquering the fears of thing in the presence of the family, or eat cut me off from heaven, and I cannot bear their children, could know by experience any food where they were, except I held the sight of you." This exclamation near- the miseries they are preparing for after her in my arms and fed her. At night I took my work up stairs, and sat by her till she was asleep.

After she had been with us a few weeks his mind better feelings towards his fa- this subject; and although it has already she began to feel quite at home, and to ther, but he gazed an instant upon his been ably treated upon, it may not be a- play very happily, calling my father and mother grandpa' and grandma', and seemfor both of them had done all in their which may serve to illustrate the injuri- ing perfectly satisfied to find so peaceful power to ruin his soul, and they had suc- ous tendency of frightening children, and a haven, after having been carried from Lastly-in years gone by, you relied for ceeded. "O mother!" he cried, with ov- the benefits resulting from a firm and place to place, wherever her father could

As she was now wonted, I thought it an infant; then I should have gone to me by the man who was subjected by his time for her to commence learning to go heaven-but now I must go to hell-in mother to a mode of torture indescriba- to bed alone. I accordingly put her to bed by herself, but took my work into the singing cheerfully, and occasionally spea-This man was, when a little fellow, ve- king to her. At first she cried a little, but of things. For some nights I practised resort. Here he soiled his clothes, drench- or speaking, and only occasionally made some slight noise, to assure her that I was near. The next step was more difficult. I might easily have gone down stairs softly, and left her unconsciously alone, but could not conscientiously do so; and even if I could have done it, she would probably have ultimately discovered the deception, and become more alarmed than ever. Accordingly, I put her nicely mother at length lit upon an expedient to bed, kissed her, and said cheerfully, "I am going down stairs now; you have only to close your eyes, and lie quite still, and you will soon be sound asleep."

> that the light might be left. I told her that God made it dark on purpose for us to sleep, and we needed no

She looked up piteously, and begged

light; and adding that if she needed me very much, could hear her it she called loud; I bade her good night, and left her. In a few moments Bessie called for me vociferously. I went up stairs and curriand was about to go down again. She tion. In an agony of terror he begged an began to cry, and begged earnestly for a older sister to raise him up, and catching light. I told her that sick persons were hold of the hooks that were set in the low frequently obliged to have people sit by

trembling, until, upon his promising to in order to give them medicine and drink keep away from the water, the old wo- when necessary, but she was a well little man at last, to his great relief, left the girl, and did not need any such thing-"and only think," said I, "how surny it "It is but a few years," said the man, would be to have a light to see to go to then the father of a family, "since I got sleep, when the very way to go to sleep is to close your eyes. Bessie seemed to agree with me when

leave her. This was repeated several This woman was probably ignorant times. I found that the measures I had and thoughtless; but there are those who taken were ineffectual. I had observed

I went to her, and told her that if she

ishment ought to be used only as the last resort, and I was much averse to making

After several days, tinding that neither thing which she considered pretty to take

And I a quiet sleep may take, For my Creator is awake,

she would lie down with a smile upon ber sweet lips, and bid me "good night," with the greatest cheerfulness.

One day, after she had become pretty well established in this new habit, several children of whom she was very fond passed the day with us. Their parents were not to come for them till the evening. I trembled as Bessie's bed time appreached; I had no doubt she would entreat me to let her sit up, and I dared not form a precedent by allowing her to do so even one evening; for I knew that good habits, strictly persevered in, essential to all children, were particularly important to her. It was already seven o'clock, and the happy group were busily engaged in play, Bessie one of the merriest; how could I interrupt her pleasure?

While I was hesitating, she looked up suddenly, with a bright eye, and said "Is it seven o'clock!"

On being told that it was, she said, "Then it is my bed time:" and after going round to give her good night kisses, not emitting a hearty one to each playmate, she went up stairs with a proud step. Several of the older children, who knew that she had just acquired this good habit, applauded her, and she went to bed a happy child. I now anticipated no farther trouble, and congratulated myself that I had used such decided measures.

Towards spring the scarlet fever made its appearance, and Bessie was attacked with it. She was very sick. and many nights was obliged to have watchers, and for several weeks longer a fire and light were kept burning in her room. At length, after five or six weeks, she became so well that we thought it safe for her to sleep up stairs. I dread d exceedingly the first night of putting her to bed alone. She had been so long accustomed to sleeping in a room adjoining the sitting room, where she could hear familiar voices constantly, that I thought she must feel lonely. She had not yet recovered her strength and I knew not where to find a heart to force her to go to bed alone.

What was my supprise to see her look up with a smile on Sutering her chamber, and exclaim joyfully, "There, I am well now; I shall not need watchers, nor a fire, and I can go to bed in the dark, for I dou's need to take medicine now."

The habit was completely formed, and ever after, while she resided in our famly, did she marifest the least fear, even when, as was once or twice the case, she was put to bed in a chamber where she was unaccustomed to lodge, knowing that she was to sleep in a room by her self all night.

I know not what Bessie's habits have been since she le't us, but unless she has been frightened, I dare predict she will not, like some ladies of my acquaintance, be obliged always to have some one to lodge with her, and then always to waken them when she wakes, fearing to lie

awake alone even for a few moments.

An Atherst .- A person endeavoring to prove to Dr. Johnson, that an atheist may



Saturday, July 4, 1846

THE SOUTHERN BAPTIST CONVENTION. ARCHIBALD THOMAS, Richmond, Virginia, Treasurer of Foreign Mis WM. Honnsuckle, Marion, Perry County, Ala.

Tresourer, Domestic Mission Board. M. T. MENDENHALL, Charleston, S. C. Treasurer of Southern Baptist Convention.

Rov. RUSSEL HOLMAN, Marion, Perry County, Ala. Corresponding Secretary Domestic Mission Bo Rev. James. B. Taylon, Richmond, Virginia, Corresponding Secretary of the Southern Foreign Mission Boar

AGENTS FOR ALABAMA BAPTIST. Rev. JESSE A. COLLINS and brother A. H. YARRING have been appointed Travelling Agents. They are authorized to obtain new subscriptions and to collect all ar-

Rev. RUSSEL HOLMAN, is also authorized to receive suit Rev. Rosert Adams is authorized to act as age

North Port, Tuskaloosa county. Rev. Josep C. FOSTER is requested as agent for the Alabama Baptist. Rev. Wm. Hoop is an authorized agent of the Ala-

Brother Thomas T. May is also an authorized agent.

PROTRACTED MEETING IN MARION.

On last Monday week, a meeting was commenced in the Baptist church here, by brethren E. George and B. Hodges, assisted by brother Scales of the Methodist church, and other ministering brethren. The meeting is still in progress.

Without enlarging, we will state, that the results of this meeting are such as to afford strong encouragement to the people of God to return from their backsliding and seek the Lord The members of the Methodist Presbyterian and Baptist churches have been greatly refreshed. Their hearts are warmed towards each other in Christian love, and they are co-operating in the utmost harmony and affection. Several young gentlemen of the Howard College, and a still larger number of the young ladies in the two Female Seminarios, are rejoicing in the Saviour. The work is extending among the citizens generally.

We ask the prayers of God's people, for still greater displays of Divine power. Especially, do we beg the prayers of pious parents who have children in our literary institutions, that they may all consecrate themselves, in the morning of life, to the service of the Redeemer.

ENCOURAGING.

One of the most prominent Ministers in the State sending in the name of a new subscriber to the Alabama Baptist, remarks:

"Your paper is fast rising in public esteem .-Should it be conducted in future, as well as it has been thus far this year, you have nought to fear; it will be sustained.

DOMESTIC MISSIONS. Received of M. T. Mendenhall, Treasurer Sou-

from a giver to Domestic Missions " Savannah River Association Bethel Bap. Missionary Society Sumter District, S. C. Treasurer State Convention of Bap. denomination of S. C.

Received from A. B. McWhorter-Mrs.) Murdock, Montgomery, Ala. Received of Rev. B. Holman, Correspending Sec'ry. Domestic Mis. Board Received of Dr. C. Battle,

W. HORNBUCKLE, Treasurer. June 30, 1846.

BROTHER SHUCK'S APPOINTMENTS.

These, as published in our last, were made out on the supposition that no opportunity could be given for a meeting in Marion during the Examination week of the Judson. But, reflecting the great importance of interesting the Students of our Semmaries in the cause of Missions, brother Jewett has consented to arrange the Examination exercises so that brother Shuck and the China-man can address the people of MARION on Tuesday night, the 28th

By this arrangement, the churches of Ash Creek and Carlowville will be somewhat disappointed, but they will cheerfully submit to the change, since we all desire to adopt that course which will result in the greatest good to the cause of the Redeemer. We should be happy to see the brethren of these churches, at Marion on the 28th. Greensborough will doubtless be gratified with the change. J. HARTWELL

APPOINTMENTS FOR REV. J. L. SHUCK AND

YONG SEEN SANG. At Tuskege, Ala. on Friday night, July 24. " Cubihatchie, Saturday 10 o'clock, July 25. Elim, on Sunday at 11 o'clock, July 26. Montgomery, Sunday night, July 26. Marion, Tuesday night, July 28.

Oakmulgee, Thursday, 11 o'clock, July 31. Hopewell, Saturday, 11 o'clock, August 1. Greensboro', Sunday, 11 o'clock, August 2. Fellowship, Monday, 11 o'clock, August 3. Tuskaloosa, Tuesday night, August 4. Grant's creek, Wednesday, 11 o'clock, Aug. 8 Big Creek, Pickens Co., Thursday, Aug. 6, The Garden, (bro. Stancel's) Friday, Aug. 7.

Miss. Saturday and Sunday, 8th and 9th August. The brethren in the vicinity of these several apents are earnestly requested to extend the notice and bring together as many as possible. It ts

uncertain when an ther opportunity to enjoy a similar visit may occur. IMPROVE THE PRESENT HOUR. J. HARTWELL

DOMESTIC MISSION BOARD. The regular monthly meeting of the Domestic Mission Board of the Southern Baptist Convention, will be held at the usual place on the first Tuesday evening (7th) July, at 7 o'clock. A full attendance

PROTRACTED MEETING.

The church at Eutaw propose a Protracted Meeting, to embrace the fourth Sunday in July .-Services will commence Friday night.

A PROTRACTED MEETING Will be held with Bethel church, Marengo county, commencing on Saturday before the first Sabbath in August next.

FUNERAL SERVICES.

The Funeral of the late Mrs. Crawford, the mo-

FROM OUR RICHMOND CORRESPONDENT.

Ric 10000, June 18, 1846. nation of brothren Clopson, Pearcy, and their ladies, to the work of missions, has just closed, and has proved the best of all this prolonged religious feast. At an early hour the spacious house of the second church was filled to overflowing with an auditory, in appearance, evidently deeply interested in the solemn occasion which had called them together. The services commenced by singing "From Greenland's icy mountains," &c. The throne of Grace was most fervently and appropriately addressed by President Bacon of Columbian College. Brother Hinton, of New Orleans, read the 60th chapter of Isaiah, after which an appropriate address was delivered by Rev. Mr. Williams, pastor of the church at Savannah, Georgia, which was listened to with marked attention by the vast assembly. Rev. C. D. Mailory then offered prayer, commending the beloved missionaries to God, and with uncommon fervor besought the blessings of Jehovah upon them, and his protection from the dangers of the deep, and that they might be eminently successful in turning idolaters to the worship of the true and living God. The charge which was delivered by the Corresponding Secretary, Rev. J. B. Taylor, was full of piety, and contained such instruction as was peculiarly appropriate to the relation which the missionaries had assumed to the Board and the Churches of the South. Brother Shuck now gave the hand of fellowship, and in a very feeling and affectionate manner welcomed them as fellow laboof China; expressing his sencere regret that he was not permitted to accompany them now to their field of labor, but stating that he cheerfully acquiesced in the decisions of the board and the direction of providence. The Chinaman, Yong Seen Sang, now came forward and delivered two letters to the missionaries-one for Mr. Devan and the other for his family. His welcome to the young brethren was just what you might expect from a converted Chinese of intelligence. He thanked God that two other missionaries were to go to Chiwas grieved that he could not return with them: Christ. The letters were beautifully written in the Chinese characters, showing the most entire comin a few words then bade the assembly farewellstating that they joyfully sacrificed all for the sake of him who had given himself for them. The scene closed by singing the hymn " Hail sweetest, dearest tie that binds," amid floods of tears and the warm embraces of their brethren in Christ, who were in all low. Long did we linger there, and loth were we vils. to leave the place where so much of God and Heaven had been enjoyed. I trust the language of brohe dear brethren of Alabama. Said he to me as he threw his arms around me, "influence the brethren to pray for us." Will we not pray for them? Shall they ever be forgotten when we approach the source of divine love? The companions of the brethren are young women whose appearance is most interesting-rather pretty than otherwise. Here were their relatives, and here their loved country and the temples of the God where they had been accustomed to worship, and every thing to detain them : 1000 00 but they have chosen to depart far hence, with a holy ambition to excel, if possible, the sainted Mrs. Judson and Newell, in sacrifices for and love to Jesus Christ, Fair sisters! May God speed and sustain you in your labors! They were calm while they made the sacrifice, and evinced by their deportment that they felt they were leaning upon the strong arm of their beloved Redeemer for support.

Yet how little a sacrifice is this, how unworthy this scene, when compared with the sacrifice of the Son of God when he bade farewell to the skies and the innumerable assembly of angels, and laid aside his glory-and though he was rich, for our sake became poor, that we, through his poverty, might be rich. What offering can we bring to compare with the offering of the Man of Sorrows, who lived despised and died ignominiously, the voluntary substitute for a guilty, dying world. Brethren of Alabama, have we less cause to love the Redeemer than these beloved brethren and sisters? Shall we not awake and determine to know nothing but Jesus and him crucified? If we devote ourselves as Providence shall direct, to the work of God, great and glorious shall our reward in Heaven be. The missionaries leave to-morrow morning for their far distant homes. Do I miscalculate when I say that I know every Alabama Baptist will, when he hears of their departure, implore the Divine protection, support and blessing, upon these our brethren and sisters, the servants of our God. Shall we not be stirred up to a holy zeal and activity in our Divine Master's cause. May we, through his merit, be found at the last Great Day worthy to hear from his lips, "well done good and faithful servants, enter into the joys of your Lord."

REPUBLICATION OF THE LONDON, EDINBURGH, FOR-EIGN AND WESTMINSTER QUARTERLY REVIEWS .-We are in receipt of the March and April numbers of the first three of the above, together with the current year's numbers of Blackwood's Magazine, to May. The sterling merit of the contents, presented on good paper, and in a distinct and beautiful type, will insure to the enterprising publishers a very extensive circulation. Gentlemen wishing to supply themselves will address Leonard, Scott & Co. 112 Fulton-street, New York.

THE AMERICAN PULPIT .- This is a Monthly published at Worcester, Mass. under the direction of Rev. R. S. Rust, a Methodist cjergyman. The prospectus states, that it is not devoted to any one particular denomination. Its design is eminently practical, stimulating the church to her appropriate work, in the evangelization of the world; and urging the unconverted to an immediate surrender of

Among the contributors of sermons for this work we notice the names of Dr. Olin, Dr. Peck, Dr. Beecher, Baron Stow, John Todd, D. D., Dr. Nott, W. R. Williams, Mr. Kirk, Dr. Sharp, and several others, all able and devoted men.

latter is a document of universal interest, contain- selves into company which looks upon us impro- love Christ more than this."-Judson. ing, besides the Corresponding Scenetary's Report the Addresses of brothern Sommers, Heathlies, ther of Rev. Peter Crawford, will be preached by Kuscam and Juneau. It also gives entire Mr.

THE MISSISSART EN Lincoln. It contains from the press of Gould, Kendall & Another subject I must allude to and then I will not treapass longer upon your jest of Missions, from the pens of some of the ablest writers of this country. Among them are Way. land, Griffin, Kirk, Way. Dear Brother Jewett .- The meeting for the design valuable work from the press of Gould, Kendall & land, Griffin, Kirk, Willettis, Stow, Beecher, Putamount of facts, arguments and appeals, which cannot elsewhere be found within the same com- communication was made to us. intense and intelligent interest in Missions.

THE BAPTIST PERSONNE for June, contiling to Sermons: 1. Jesus Christ and Him crucified, by Rev. Edwin T. Winkler, of Columbus, Georgia.-2. The Nature and Excellency of a Saving Knowledge of Christ, by Rev. R. H. Christian.

MINIATURE VOLUMES .- By retrring to the adver isement of Gould, Kendall & Lincoln's Publics tions, it will be seen that the price of the Miniature volumes is, 31 each, not 50, as stated in our editor rial. The price of the set is \$3 75, not \$5.

By consulting the advertisement, purchasers of books can ascertain the cost of any works mentioned, and they may feel assured that orders forwill be faithfully attended to.

POSSESSED OF DEVILS. As further evidence of the literal, real poss of devils, we consult again. "And his fame went throughout all Syria: and they brought unto him rers in the work of preaching Christ to the millions all sick people that were taken with divers diseases and torments, and those which were pos with devils, and those which were lunatic, and those that had the palsy: and he healed them."--Matt 4: 24. Here we are made certain that being pos sessed with devils is neither diseases, torments lunacy nor palsy. It was something different from them all-and what could it be, but a real posses-

Again, when we consider the account of the ma coming out of the tombs who met Jesus, we are more confirmed in our opinion. Mark 5: 1-20. na, to preach to his idolatrous countrymen, and The unclean spirit "said, what have I to do with thee, Jesus, thou Son of God Most High? I sdjure that the Chinese could only be saved by preaching thee by God, that thou torment me not." What disease could utter such words as these? "And he besought him much, that he would not send them mand of his pen. Brethren Pearcy and Clopton, away out of the country." Is this the language of disease? "And all the deviis besought him, saying, Send us into the swine that we may enter into them. And forthwith Jesus gave them leave." If it was not the intention of the inspired writer to represent real intelligent agents, their language was calculated to deceive. But we can it harbor that probability to meet no more on earth. I can never thought for an instant. Therefore, we conclude forget the seene-it was a foretaste of Heaven be- that the possessed had really the indwelling of de-

Further, we read, "And the seventy returned again with joy, saying, Lord, even the devils are ther Clopton may long be remembered by me and subject to us through thy name. And he said unto them I beheld Satan as lightning fall from heaven Notwithstanding, in this rejoice not, that the spirits are subject to you: but rather rejoice, because your names are written in heaven."-Lu. 10: 17-20. Jesus had commanded his disciples to heal the sick, and lo, the devils are subject to them. It surely could not have been a disease which Jesus saw fall like lightning from heaven. Here also we find that the words, the devils, Satan, and the spirits, are fore, on this subject synonymous.

12-18 .- "And God wrought special miracles by the hands of Paul. So that from his body, were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. Then certain of the vagabond lews, exorcists, took upon them to call over them which had evil spirits, the name of the Lord Jesus, saying, We adjure thee by Jesus, whom Paul preacheth. And the evil spirit answered, Jesus I know and Paul I know, but who are ye?" In this case also, the evil spirit said, Paul I know, and Jesus I know;

but what disease could be thus intelligent? If these, and other examples of the kind were not actual possession of devils, shall we not be driven into the belief that Jesus and his disciples used fables, and in order to emblazon their works, attributed to the devil as a superior agent what was only an ordinary event in the providence of God? The idea appears to me to be too absurd for belief.

For wise purposes it was permitted to the devils to possess men at that time to show to the world that Jesus Christ has power over the devils. If they had not been permitted to enter and influence human bodies, it might not have been so evident that Jesus had the power over them. But now this point is established, the devils can do nothing but by permission. If they would go into swine, they must ask leave: and at the bidding of Jesus, they must go out into the deep. For important ends, then, devils, those angels who kept not their first estate, were allowed to enter the bodies of men, and exercise their diabolical disposition upon them-But they are under the control of our Saviour.

ADDRESS OF DR. SHARP.

In the address of Dr. Sharp at the time of " official retirement from the Board of Poreign Missions," he gave a review of the past, and presented what he had considered the character of the connection formed in the Triennial Convention. He

"In regard to the connection that was entered the Constitution, I always understood it to be, the connection of a comparatively inactive with an active partner. The former contributing funds—the latter doing the work. The former having a share of the honors, and a voice in appointing the board who should do the business:—the latter, devising plans of operation, selecting stations, appointing missionaries, and then calling on the denomination to aid them by their pecuniary contributions. This was the relation. It never entered into the expectations of those who started the foreign missionary enterprise, that they should obtain mission-aries from the South, but simply monies from the South to aid them in the noble object of sending the gospel to the heathen."

So in the opinion of the President of the Board, of equality; but only as an inactive partner, supplying monies simply. We are sorry we were mista-Annual Resours.—The Reports of the American ken so long, as to the estimate in which we were Bapust Home Mission Society and of the American | held; but we are glad that we have found it out at

> When the Southern brothren perceived that they were not regarded as equals, they doubted whether

ler, Beman and Mason. This volume presents an I feel it due to myself and to the Board that I do say it, we all regretted that the pass. Its extensive circulation will awaken a more | would much rather have gone on in peace and harmony, than have had any reply to make whatever. But in the first place, the letter addressed to the Board had been published in all the papers from Dan to Secondly, we were told that we must

give a definite answer; and thirdly that

if we did not, they had instructed their different Treasurers not to send us any funds. So that if dollars and cents could have influenced us, we had no choice. If we did not answer the letter, we were to have no dollars, and if our answer did not please we could not expect them. It was therefore resolved that an answer should be sent; and although there was some differwarded to G. K. & L. the money accompanying, ence of opinion as to the expediency of sending such an answer, yet every brother in th Board had said that he would act as that letter said we would act, if such application were made. Still as regarded the expediency of stating this, there was some difference of judgment. And I say now that I neither loved nor respected any man a particle the less for really differing in judgment from myself. So far from this if a man is wrong and honest in it. I respect him more than if he were right and deceitful in it. I like an honest man whether right or wrong. I would not, however, have alluded to this matter but for one thing. It was both privately and publicly stated on more occasions than one, that the President of the Board was going to England, and that he therefore prepared this letter to pave the way for a gracious reception there. Of course I would not take the trouble to convince any man who knows me, of the falsehood of this accusation. But for the sake of others. I will say that the letter to Alabama was written six weeks before I had the least expectation of going to England. any more than I had of being sent to Botany Bay. It was written ten weeks beme an opportunity to visit my native land after an absence of forty years. A communication from him was laid before that Committee, was read by them and acted upon the very evening of the day that the letter had been unanimously adopted by the Board. The day after I received such other proofs of love from my fellow citizens out of my own denomination, that I used to represent the same thing. They are, there- resolved to communicate my views to the church, and if it met with their entire We will refer to one passage more. Acts 19: approhation, I would go, if not I would cheerfully stay at home.

Undoubtedly the Board "would much rather have gone on in peace and harmony, than have any reply to make whatever." But the only way that they could have expected peace and harmony, was by keeping us ignorant of their sentiments. My wonder is how honest men could have concealed it so long. The truth is, the thing was not suspected at the South, and so whatever indicated it for a series of years, was interpreted in some other way. Dr. Sharp says, "As regarded the expediency of stating this, there was some difference of judgment .-They would much rather that we had never suspected them of holding us as inactive partners.-"It had never entered into their expectations that they should obtain missionaries from the South. but simply monies," and "every brother in the board had said that he would act as that letter said we would act, if the application" of a Southerner were made." So it seems the Board were unanimous in their determination to reject Southern missionaries. As this was their determination it was altogether expedient that they "should state this." We "like an honest man whether right or wrong." And as this was the opinion of the board, we are glad that they were induced by some means

This fact tends to convince us the more, that the formation of the Southern Baptist Convention was expedient. The harmony enjoyed in our two meetings leads us to believe that the Lord has overruled this matter, and that it will tend to the glory

were made public before they were submitted to the Board. They were the public acts of the Alabama Baptist State Convention, and could not have been otherwise than public. The actions of every State Convention are public, so far as our knowledge extends, and are published with the minutes of the body. We had no secret session on this matter. and, indeed, did not conceive one at all necessary. Private letters were unanswered. The publicity of the demand was the circumstance which drew

The fact that Dr. Sharp went to England soon after, did lead many to suppose it might have had some effect on him while penning that answer. From the above statement, which we cheerfully give, our readers will perceive the mistake of such

LOVE CHRIST MORE THAN THIS .-Karen woman offered herself for baptism. After the usual examination, I inquired whether she could give up her ornaments | churches to make provision to promote it: for Christ. It was an unexpected blow. read her the apostle's prohibition, 1 Tim. 9: 6-She looked again at her handsome necklace, then with an air of modest decision that would adorn, beyond ornaments, any of my sisters whom I have the honor and Foreign Bible Society are on our table. The last, For surely we do not wish to obtrude our of addressing, she took it-off, saying, "I

WORTHE OF INITATION.-The young Men's Bible Society of Louisville, presented each of the volunteers for Mexico, Rev. Edward Baptist, in the Baptist church of this place, on to-morrow week, second Sabbath in July, "The Bible for the World." The extracts from the whether it were true. In that communication it with a Bible as they passed down Pourth

ELEVENTH ANNUAL REPORT OF THE ASSOCIATION FOR THE MELIGIOUS MATERIA THE RECEIPTS, MI LIBERTY COUNTY, OFORGIA The efficient and useful organization has given to the public an execution of its operations for 1845.

The Report presents an interesting view of the labors of the Missionary of the Association, the Rev. Charles C. Jones, aided by others whose lab have been exclusively devoted to the religious improvement of our colored population. We give a few items from the Report, in addition to all that

is said of our own denomination : PLANTATION MEETINGS .- I have not the most distant conception that the simple preaching of the Gospel on the Sabbath alone, at the Stations would have produced the impression upon this community, both white and black, which we have for some years past, seen, had Plantation meetings never been resorted to. One of the earliest, most quiet and efficient means of awakening an interest in the religious instruction of the negroes in the bosom of owners, and of impressing the negroes themselves with its importance and value, was plantation preaching.

Co-operation of Masters .- Within my knowledge there is not a Planter in our District of the County who interposes the least obstacle to the attendance of his people on public worship. So far from it, t is the desire of every one that his people should attend. Nor do I know of any plantation upon which the work is so weighty as to unfit the people for public

EFFORTS BY THE METHODISTS.—The last publish ed Minutes of the Conferences give 150,120 colored communicants, of whom 135,604 are in the Slave States. Besides the attention paid to negroes by Travelling Preachers, there are 84 Missionaries devoted to them in the South. The South Carolina Conference reports 16 Missionaries; 210 Plantations served by 22 Missionaries; 158 white, and 8,723 colored members; 4,426 children under catechitical instruction.

THE PRESBYTERIAN CHURCH.-In the Synod of this cause. The Synod of North Carolina enjoins upon the churches "to pay special attention to the religious instruction of servants." The Synod of South Carolina is much interested , the spiritual welfare of the blacks.

Almost the entire body of Planters on the Sea-coast, have either made provision fore I made my decision to go. And it for the religious instruction of their newas adopted by the Board on the same groes, or are prepared to give their corday that the Committee who have the dial approval and aid to the efforts of the management of the temporalities of the different branches of the church to this church of which I am pastor, adopted the end. Quite a number do themselves offiresolve to allow me to go to England, at ciate daily as the Priests of their respecthe suggestion of my beloved brother on tive households in chapels provided for my left, who had it in his heart with oth- their accommodation; and instead of beers to promote my happiness by giving ing weary in well doing, are encouraged to persevere in labor of love.

In the Synod of Georgia there is an increasing attention to this subject.

A committee was appointed in the Synod of Kentucky to secure a Missionary to the negroes, "whose duty it shall be to travel through the State and preach to the negroes as he may have opportunity, and endeavor to arouse the churches and ministry to increased exertions upon this subject.

The Synod of Alabama has for some years been much engaged, and the meeting of that body this year demonstrates an increase of interest.

No warmer nor more active friends of the cause can be found, than we meet with in the Synod of Mississippi, which includes Louisiana also. Several Missionaries are laboring in different parts of Mississippi. The Presbytery of Mississippi say "our Southern Zion is steadily urging on the work."

EFFORTS AMONG BAPTISTS .- "This church embraces 100,000 colored members, and we are happy to observe a rapid growth of feeling and action. There are ministers and laymen of high influence who are deeply interested in this good work, and who will not rest satisfied until steps are taken to improve the character of their colored membership, and to bring the gospel to bear more efficiently upon all under their influence: who feel that it will not contribute to the advancement of true religion to leave them so entirely to the instruction and control of preachers and watchmen of their own color who are for the most part but indifferently qualified for so important a work. There is no denomination upon which rests a greater amount of responsibility in regard to our colored population, because there is no denomination whose influence ever Complaint is made that the Alabama Resolutions them is greater. There are more colored licenced and ordained ministers and more regularly organized colored churches connected with this denomination, than any other. In all the chief towns in the Southern States there are colored churches, having their own houses for public worship and ordinarily they are branches of, and under the control of the white churches. The following extract of a letter from Rev. J. B. Jeter, of Richmond, will give the condition and prospect of the work in Virginia. The religious instruction and improvement of our colored population, I am happy to say, is a subject which has awakened among the Baptist Churches of this State, a general and increasing interest, within the last few years. Many of our Associations have adopted, some of them repeatedly, reports and resolutions, setting forth the importance of the object—the obligation of the and the most efficient means of securing explained the spirit of the gospel. I ap- it. In many of our cities and towns, there leave the tumpike, and take a right hand road, ed churches under the instruction and supervision of white pastors .- as this road was very smooth, I wished to pursu These churches are generally aided in it as far as possible. discipline by, and in fact are under the At length my eye caught a road which wound

is frequently very carnest and touching. The discipline in the body is strict and wholesome. In Petersburg and Norfolk there are also, and, I believe, flourishing colored churches, enjoying the labors of good and efficient white pastors. In the country and small towns, the blacks are instructed in common with the whites.a portion of almost every house of worship is appropriated for their exclusive occupation. Very frequently a special service is held for them on the afternoon of the Lord's day. In most of our churches in eastern Virginia, the number of colored members is equal to that of the whites, and in some it very far exceeds. have enjoyed considerable opportunities of marking the influence of the gospel among this class of people. The members composing the First African Church except such as have been added since its organization, were for several years under my charge, in connection with the First Baptist Church of this city. I examined probably 1,000 candidates for baptism. And I am of opinion, that making due allowance for their superstition and the peculiar temptations to which they are exposed, they exhibit a wonderful measure of simple hearted, conscientious and fervent piety. There is certainly a rapid increase of religious knowledge among the colored race. It is apparent from this fact—a fact which forcibly struck me when I was accustomed to labor among them. When old persons came forward to relate their religious experiences, they would frequently narrate the wildest fancies-the most extravagant dreams; but the experiences of the young were frequently clear, evangelical and really edifying-generally satisfacto-Virginia, many Ministers are actively engaged in ry-and rarely if ever, visionary and extravagant. On the whole, the obligation to instruct the negroes is more acknowledged and deeply felt than formerly-the best methods of promoting their religious welfare, are undergoing a careful examination-and decided improvements are visible, not only in the manner of instructing them, but in the soundness of their religious views, the seriousness of their worship, and the propriety of their conduct.' Of South Carolina, Dr. R. Fuller, of Beaufort writes me : I do not hesitate to say that in this State the Baptists are becoming every year more concerned at their solemn responsibility and more anxious to meet it. The great obstacle is the want of Missionaries. I know no cause for which they would contribute more liberally, and on which a preacher can address them with such instant effect. Every Association convinces me that both pastors and people are penetrated with a sense of their duty as to the religious instruction of the negroes, and are putting forth efforts of some vigor in this good cause. The Eaptist Churches in Beaulori, Euhaw, Black Swamp, St. Helena, May River, Coosawhatchie, Charleston, and other places in the low-country, and in Columbia and a great number of villages and country places in the up-country, embrace a very large colored communion. Sabbath Schools are increasing. The subject of the religious instruction of the negroes was brought before the Georgia Baptist Convention, and acted on in May: many ministers and laymen displayed much interest: the Central Baptist Association at its last meeting recommended the Churches composing it, to find out and adopt the best plan of giving religious instruction to the negroes: the Sunbury Association embraces many colored churches and some of the largest in the State. There are three African Churches in Savannah with colored pastors, and houses of worship, and a total of near 4-000 members. The whole number of colored communicants in the Association cannot now be short of 5,800. There are colored Baptist Churches in Augusta and some other towns in the State, and all the country churches have a large number under their care. The activity of this church is increasing, and some you

They are instructed by the Rev. Mr.

in the city. The singing of the asset

land, President of Richmond College. The

ordinary congregation does not fall below

1,500, and for good order, attention and devotional fervor, it is excelled by none

Southern States on this subject." "The 'Alabama Baptist'-the paper of the denomination of the State, is an untiring and able advocate of the work."

men, soon to enter the ministry, are di

recting their attention to this field. Per-

haps the Alabama Baptist State Conven-

tion is in the lead of any other in the

AN INCIDENT.

It is not unfrequently the case that some incident n early life makes an impression on the mind which throws an influence over all future days. The following circumstance which occurred a shor time after my first profession of religion about thir ly years ago, remains with all the vividness which memory affords, and the various events as herus ter related are fresh as though but of vesterday's occurrence. And the moral drawn from it has o ten recurred to my mind, and been of service to my

Very early in the morning, in the month of Jara started to visit a sister who resided about miles distant. My journey lay through a br uneven country, but where much pains had then taken to render the highways pleasant to traveller As it had been some years since I had travelled that road, I was but imperfectly acquainted with it-For the first twenty or twenty-five miles the read was a fine turnpike, and in excellent orders. I was aware that at about that distance, I should have to

control of, committees appointed by the round a hill, which looked rough and uninviting. white churches. It has been found in several instances, that churches left entirely to the government of the blacks, self that it could not be the right road. I rode on fall into disorder and become corrupt. In in my buggy, revolving in my mind whether I this city we have two colored churches. should take that road or not, till I came to the place The first was formed three or four years where the ways met.

was resolved to remit no more money till we should street to embark.—Cincinnati Chronicle. sists of more than 2000 communicants.— mation which I then needed. But when I came

where they were, I instantly thought that rough road could not be the one which led to my destined place; and so without inquiry, I drove briskly by, assuring myself that I was right. I went eagerly forward, as it was approaching mid-day, and I expected to dine at a village a few miles before me.

Knowing as I did that I must leave the turnsike and take a road at the right hand, I began to look carnestly for my road. On the summit of every hill, I looked, but in vain. No way appeared which had any resemblance of the one I should take. After pursuing my onward course for a few miles, I proceed to the top of the next hill, and probably I should find my desized road. I reached the summit before me, but no road was in sight. I began to be convinced that the road that I had left behind me was the one I should have taken. I thought of going back, but the thought of going back so far, discouraged me from it. I pushed on with the greater speed, hoping to arrive at a house or meet some one who could relieve me, but for a long time, I looked in vain. At length, I came to a house, and inquired for the village, where I had expected to dine. I was told that the place was behind me, and that I should have left the turnpike many miles back, and by the description given I knew that it was the place where the gentlemen were standing, and the road parted to the right. I anxiously inquired what I must do, to reach

that village? I was told that I must turn round and go back, and by following the directions then given, I should reach that place in about ten miles. With shame I turned my vehicle round, retraced my steps, followed the directions given with great care, and at length reached the village. But instead of high noon, the sun had settled far towards the west and my journey, was hardly more than

After some speedy refreshment, I betook myself to my journey, hoping even then to reach my sister's by nine o'clock. My route led me over a considerable mountain. Before I reached its summit, the day was far gone. In the mean time, a storm arose, with black clouds, vivid lightning, and rolling thunder. I saw the danger that awaited me. I hoped to reach a public house where I could be sheltered from the impending rain. As the storm approached, I arrived at a house. I stopped and asked shelter, but the inmates told me "they did

not entertain travellers, there is a hotel about five miles ahead." Thus being repulsed, I advanced, and soon came to another dwelling, and again asked lodging. I was told as before. "They did not entertain travellers, but there was a tavern four or five miles ahead, and there was no house of entertainment nearer than that." I therefore perceived that I must be content and make the best of my

Meanwhile, the clouds were gathering their fury, and preparing to pour their floods on the earth,-The sun was set and there was no moon behind the clouds I trembled as I drove towards the rising tempest. Unsheltered I had to meet the blast.

blackness overwhelmed me. I had no light except the lightning segrare, and its originness was so extremely sivid as to reader the darkt, se still more awful. The waver ventured to proceed, driving my horse so far as I could mark the road by the lightning blaze. In this way I pase and d as fact as prudence would permit, which was at best very slow. I saw no house, heard no voice. Down the side a mountain I wound my way, declared with the rain, and having no light except the uncertain dash, which now became less and less frequent as the clouds had past, and spent their fury. I was now

in a worse condition than before. I had not even

the lightning's aid to point out my way.

Slowly I advanced, not knowing whither I was going, and fearing that I should fall into some dangerous situation. After proceeding some time in this we ertain manner, there was a faint glimmer of lightning, by which I perceived water ahead of me. I instantly stopped, fearing to proceed another step. After a long time another faint flash showed my danger, a few steps more and I should have been in deep water, in a dark night, and myself not able to swim. I groped my way, and felt for the bridge. After a long time, another flash from the cloud enabled me to see how I could retrace my steps, regain the road, and pass the stream on the bridge, which I safely did, and was soon received.

journey of a day.

The meder may ask what there was in that day's events which can have made so lasting an impression. While riding that day, I fancied it was a

morning, and then in a couple of hours reached

picture of human life. 1. I had just commenced my christian life. My way had been thus far very smooth and pleasant, but I knew, from the scriptures, and the experience of others, it would not always be so. I knew I should have some rough, uneven places to pass through, but I loved the smooth road.

2 In every doubt, it is proper to inquire. Where the road forked, there stood several persons. I should have inquired, and thus have avoided that great mistake. So in the christian life; it is important to pray. At all times, and in particular all dangers it is befitting to pray. "If any man lack wisdom, let him ask of God, who giveth to all men liberally, and .. shall be given him.

3. The right way is often rough. We need not expect to run always on a smooth road. The saints in every age have found many difficulties to encounter. And often the wrong road is much smoother and easier than the right one. We should, therefore, ask not for the smooth, but for the right way,

and walk therein. 4. The wrong way insensibly leads so far astray hat our back is towards the kingdom of heaven .-And as it is unpleasant to think of turning back, we pursue on hoping that there will some way be presented for getting right, without the shameful successity of turning about. And often in such a case, we consult our own feelings instead of Infinite Wisdom. For a long time we may wander in

doubts, fears and anxieties.

5. Storms overtake those who go astray. Then we may ask the by-standers, for aid, for refuge, and for safety, but they all refuse, and point away to the ouly place of safety, the Saviour. Then is a time

of darkness, and tempest in the soul.

6. Dangers stand thick, and when there is no light, one slowly moves forward, not knowing whither to go, yet going on, and approaches destruction, when in mercy a light from heaven shows the danger, and the way of escape. Nothing but a kind Previdence saved me in that dangerous night. So nothing but rich arace can earry the soul onward, and bring it to the place of shelter, its home beyond

My motto has ever been, Inquire of TEN,

TO .H.

Your age and experience, and having lived in various parts of our Baptist Israel, will enable you no doubt, to answer ed to notice "a writer in your paper" on a few questions, which will be gratifying to others as well as myself. Believe me serious in the interrogatories which I propound to you. I am interested in "all the acts from first to last" of the Baptist denomination, and presume they have a the latter not to be found? "thus saith the Lord" for all they do, parbegan to fear I was wrong. I stopped, I pondered, ticularly in reference to qualifying, set-I knew not what to do. I however determined to ting apart, and clothing their ministry known in the Bible is not of God. with authority to preach the word, &c. therefore request you through the Bapinstalling a preacher Pastor of a Church? 2d. How is it done? 3d. How many a multitude of them. preachers does it take to install him !-4th. In what respect does it differ from ordination, or is it ordination? 5th. Is the authority for so doing obtained from the Westminster Confession of Faith, from Rome, or from the Bible? We want light mation, it was for the most part with the on the subject; for if some of us were called upon to assist in an installation we would not know how to act. We would be very awkward. It must be something that the English baptists, who were cothat answers the purpose of ordination: temporary with the Reformation, were for we were informed through the Alabama Baptist that Dr. Remington, who left the Methodist connexion and joined

> of said church. What is it? H. E. T. Yours truly,

us, was not ordained pastor of the church

that called him, but was installed pastor

ANSWER. You ask, "What is meant by Installing a preacher Pastor of a church?" It is nothing more than a public declaration of the Pastoral relation. An ordained minister is chosen by a church as its pastor. If he accepts the appointment, he is the Pastor of that church. It may be inquired if this acceptance is not all that is required? We answer, YES. But as the settlement of a Pastor ought to be regarded as a solemn business, it is asked if it may not be expedient to have some religious services suited to the occasion?' May not a large meeting be called, so as, if possible, to assemble the whole church, and also the community where the newly-appointed Pastor is expected to labor? At this meeting, a sermon suited to the occasion may be preached; an address to the church, pointing out the duty of the church to its Pastor, may be delivered; the Pastor elect may receive a few words of advice, (especially if he is a young man,) from some aged, experienced brother, touching the various duties, on which he is now about entering. These exercises may be interspersed with singing and prayer, ac- tized, with some few exceptions. cording to the wisdom and prudence of the church. All these exercises properly arranged, and judiciously performed, will render the occasion solemn, interesting and instructing. And both church and

design of Installation. It is not an ordination. It possesses none of the ssential characteristics of an ordination. There is no Presbytery, no examination of the candidate, ONO PRAYER WITH THE IMPOSITION OF HANDS, which is essential to an ordination. It is not an equivalent, nor a sub-situte for ordination. It is simply a public declaration of the mutual agreement of the Pastor and church, and the occasion is embraced as a suitable one to make a deep and lasting impression on the parties concerned.

In the case of Dr. Remington, to which you allude, his ordination by the Methodists was considered by the church and council as ralid. He was received as an ordained minister, and when chosen Pastor, was only installed, i.e. publicly recognized as such. [As to the correctness of his ordination, I say nothing at this time. Doubtless there would be much dissent from the conclusion of that church.]

For such a meeting, such an Installation, we want my more authority than for an Association, a Camp-meeting, a Convention, or a Minister's and Deacon's meeting. And the term Installation. used in the sense above described, should excite no alarm, nor create opposition.

As to the expediency of a public installation of a Pastor, there are different opinions, but as this is not comfortable lodging, where I remained till va question of fundamental importance, every church may be left to act in the matter, according to its my destination. Thus terminated that perilous judgment of propriety and usefulness. It is not a case of conscience. It may be adopted or neglected, as each church, on each occasion, may think best.

> For the Alabama Baptist. MARION, PERRY COUNTY, ALA.

July 2d. A. D. 1846. Bear brother Bate. - The note which addressed to you from Montgomery, contained a promise on my part, with which I was utterly unable to comply, in consequence of the irregularity of the boats, and an appointment previously made for me to preach on the third Lord's day of last month in the vicinity of this place.

At the examination of the Centennary Male and Female Institutes at Summerfield, you will please meet me. Nay, l ask it of you-come over, my good old friend of North Carolina and Tennessee memory. Now that we have been separated so long, let us meet, compare notes, and measure tongues awhile, in the good old spirit of by-gone days, when life was new with us, and hope smiled, wreathed with flowers, and the sun of ambition beamed on the far distant summit of fame. If the honeysuckle of pleasure blooms on the banks of youth, the golden treasures of experience are disbursed on the maturity of age. And although in the progress of life, fancy's beautiful fires may fade, and the brighter corruscations of wit vanish, yet the wisdom of experience, the result of moral and intellectual discipline, constitutes the copious, the pure and perennial spring of our sublunary happiness, and of our most elevated and tranquil peace.

Pardon this digression. The examination referred to above, will commence on the 10th and close on the 15th of the present month. I hope to reach this intellectual banquet as early as the 14th. Most truly and affectionately,

your brother in Christ. J. H. HIGH.

A map of China, made 1000 years before Christ, is still in existence.

In the last number of the Baptist which has come to hand, T. F. C. has been pleas-Re-baptism. He has not, however, attempted to answer one of the "writer's" arguments, nor referred to the first text in the Bible to sustain his own. Is it because the former is unanswerable, and

All God's laws on baptism are recorded in the Bible; therefore any rule un-

But one or two difficulties occur to the mind of T. F. C. If we reject the Bible tist to inform us, 1st. What is meant by as an insufficient guide on baptism. not only one or two difficulties will occur, but ation difficult.

> The first difficulty that T. F. C. suggests is, "Roger Williams was baptized by one not previously immersed." And again, he says, "In England when the Baptist Churches sprung up at the Reforsame kind of baptism as Roger Williams." We admit that Roger Williams was immersed by an unbaptized layman; but for the most part baptized with the same kind of baptism as R. Williams, is very doubtful. It is not a fact in history "known and read of all men;" and for this reason T. F. C. ought to have given us data. That there were some irregularly baptized among them we are not inclined to dispute, but that "for the most part" they were baptized "with the same aind of baptism as R. Williams," is the proposition that T. F. C. is requested to emonstrate. And if he prove it, what then? Will the baptists keep the Bible as their only rule of faith and practice?or will they add to it the history of Roger Williams and the English baptists as superior to the Bible alone?

Again T. F. C. says: "If an authorized administrator were necessary, no one in our day could show a probability, hardly a bare possibility, that he was baptized. This is his greatest difficulty, we suppose. He certainly believes that there has been time since the Apostles, when there were no authorized administrators of baptism, for if there have been from the A postles to the present time legal administrators, there is not only a possibility, but the strongest probability that the great baptist family have been regularly bap-

We suppose no one would require us to trace back from baptism to baptism, or from ordination to ordination, to the Apostles. This we admit would be impos-Pastor will be prepared to enter, more understand, sible. Is it not sufficient to show that ogly into the mutual duties devolving on them in there has been, from the first introduction Christian a faint one, I admit, as past of christianity to the present time, a peothe pastoral relation. This is the character and ple on earth, who have held to the distinguishing principles of the baptist denomination of the present day, who would now be called baptist?

"The baptists do not pretend that the primitive saints were called baptists, but that all primitive christians were what thing new under the sun." would now be called by this name; and that there always has been a people on earth, from the introduction of christianity, who have held the leading sentiments by which they now are, and always have been distinguished, is a point which they most firmly believe, and undertake to prove." Encyclopædia Religious Knowledge, page 188. If the learned editor of the Encyclopædia is correct, the doctrine which T. F. C. so much dreads is neither novel nor dangerous.

The baptists are unlike all other protestants. They neither claim nor desire succession through the Romish church. They are not reformed catholics. They existed entirely separate from the church of Rome long before the Reformation, not in name, but in fact.

Dr. Ypiej, Professor of Theology at Groningen, and the Rev. J. J. Dearmont, Chaplain to the King of the Netherlands, both learned Pædobaptists, were appointed by high ecclesiastical authority, to write the history of the Dutch Baptists. hey say: "We have now seen that the baptists who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses; and who have long in the history of the church received the honor of that origin. On this account the baptists may be considered as the only christian community which has stood since the days of the Apostles, and as a christian society which has preserved pure the doctrines of the gospel in

all ages." Ibid, 796. If then the "baptists have stood," not in name, but in fact, "from the days of the Apostles, and have preserved pure the doctrines of the gospel in all ages, they must have had legal officers in the erwise it would have been impossible to plore those regions where we must ferpreserve the doctrines of the gospel pure. ever dwell? What are earth's joys when God that it would be impossible for us to What are earth's trials, when we think But T. F. C. asks, "Can any rule be of find out if we had complied with?" The of banishment eternal from the presence of the emblems of Catholicism, for the object "writer" asks, Can any rule be of God that it would be impossible to find in his word? And that too, a rule relative to an ordinance which all are required to obey-an ordinance that is not to be repeated when legally administered.

As to the opinion of the Kehukee Association with which T. F. C. thinks it is safest to concur, that opinion is obviously based upon a false principle. They say, "as it was done in faith we esteem it legal." Does our faith make an illegal act legal? Then faith has the power to change God's law ad infinitum. Then we should esteem infant baptism, and every other innovation legal, because, forsooth,

they "are done in faith." And as to the opinions of those great and good men of whom T. F. C. speaks, we can place against them an equal number of equally great and good men! And what does that prove? Why, just what the "writer" has been contending for, viz:

T. F. C. define what he means by an administrator's being in "all respects qual-

Now to the mind of the "writer," here occurs a difficulty indeed. To tell the ople that baptism administered by an pnordained, unbaptized minister, is valid baptism-nay, baptism administered by an unbaptized layman is valid now, because Roger Williams was baptized by such an one; and at the same time tell them that such baptisms are "irregular and highly improper," is so inconsistent that it seems to us it would make enunci-D. LEE.

> GREENSBORO' CHURCH. GREENSBORO', July 1st, 1846.

Editors of the Alabama Baptist: Dear brethren-Since my last, the good work of the Lord has continued to go on in our church at this place. Among the members of the church, there is a desper, and an increasing feeling. In the white coagregation, the prospect is encourag-ing and among the blacks, the revival costinues with unabated interest.

On Sabbath last, I baptized aix persons and of that number sister Peck was one; whose known and ardent piety will make her an acquisition to any religious body. The work since I have been here, has been gradual-but that you may form some idea of its encouraging extent, I would state, and as I trust with sincere letter, experience and baptism—has been about seventy. God be praised for his goodness to us. Pray for us.

> In haste, your brother in Christ. THOMAS CHILTON.

> > For the Alabama Baptist. READ THIS!

A poor, blind, destitute man has been among us for several weeks. He has travelled some hundred miles on foot, led by his little son, in hopes that at this place (Marion) his sight would be restored .--After suffering repeated operations and much pain, he finds all his hopes blasted, and he must now wend his dark and painful way back to his destitute family.

Messrs. Editors, I have taken the liberty to suggest that the suffering gentleman alluded to, appear at the Baptist church this day, (Saturday,) to afford opportunity to any who may wish to examine his testimonials and afford their aid. He is an honest man; but I believe is neither a mason or an odd fellow. His last hope, then, is from the tender mercies of the experience has proved.

Should any be found at the church today, who can so far depart from the ordinary duties and practices of their religion, as to seek out this man and bestow a pittance, however small, they will show to a gainsaving world, that "there is some-X. Y. Z.

THAT LONG ETERNITY .- Time rolls on centuries glide away. Ere long, we shall look back from our remote position in the eternal world, as the associates of Noah now look back to the scenes they witnessed while on earth.-Think of these spirits now in prison; think what must be their reflections in view of the fact that they have bartered eternal joy for the sins of a moment on earth. Oh! how must remorse prey upon them as they at this moment lift up their voices in wo, exclaming, "the harvest is past, the summer is ended,

and we are not saved." And is it so? Have thousands of years the victims of sin! So says unerring truth. They wearied out the long sufthey remain in their abode of sorrow? which they will forever in vain seek re-

And is this our danger? Are we exposed to so fearful a doom! "Verily." saith the Scripture to us, "unless ye repent, ve shall likewise perish." Yes, very soon the graves in which our bodies have mouldered to dust, will disappear under the influence of time. Centuries will pass away, and not an individual shall know our names; not a vestige shall remain of our busy; the hum of business and the notes of pleasure shall be heard. The sun shall rage ;-but we shall be far, far away ; the vateran souls of many centuries. Oh! what is life, when we look forward to exwe think of heaven's undying glory God? But heaven's gates are now open wide. Heaven's smiling fields now invite our steps. The angels' cordial wel- ment, when they hear that they have and live,

DANCING .- The Presbyterians of Harrisburg, (New School,) at their recent meeting, unanimously adopted the follewing resolution on the subject of danc-

Resolved, that it is the deliberate conviction of this Presbytery, that dancing persisted in, of discipline; and that we is put forth to suppress this evil.

scandal, except to him that loves to hear black scales, and has been preserved.—
it; learn, then, to check and rebuke the Philadelphia Sun. THE BIBLE IS THE ONLY INFALLIBLE BULE TO scandal, except to him that leves to hear In conclusion T. F. C. says, "There can detracting tongue, by showing that you be no doubt but that we should advise all do not listen to it with pleasure.

I have a manage, then—O that got may listen—a message from God unto you.

You are acquainted with the history with which the words of this text are counce. License." The reason is obvious. There ted. Egion was a haughty tyrant, and a are hours of reflection when the drumkard cruel personner of the people of God; feels his claim and longs for deliverance, and Ehud was raised up to be their deliverance. But the temptation that meets him at everer, by executing the vengeance of its ery turn, is too strong and he falls a prey censed Heaven upon the tyrant. In or to it. Often he cries in bitterness of soul der the more effectually to secure his pur- "O that I could not get it." and the erospose, he sought a private interview with pect of driving intoxicating liquors bethe monarch, on the ground that he had youd his reach was hailed with joy by a solemn message to him. The unwary many an intemperate man, who held out king, thrown off his guard by the secret firm in his purpose and in spite of the influence of Heaven that was thus hurrying him onward to his own destruction, commanded his servants to retire-Then unto thee;" and rising up to receive it there were his best customers voting awith a reverence that might put many of way his business, and some went from his the snare he had laid, and plunged his went, that they were going against rum. mer parlor, the scene of his luxurious retirement, the seene of his enjoyment and ted into his sepulchre; and the bloody were counted in favor of license, but matyrant, without warning, without prepa- ny of them voted against it. They voted no such message from God to you; hap- ers from ruin. pily, I am not commissioned to execute The triumph of temperance principles

any; I have no weapons of destruction in gratitude to God, while it should animate my hand; I have the sword of the Spirit, the friends of the cause here and abroad gratitude to God, that our increase by and I pray God that it may be quick and to redoubled energy in the prosecution fant powerful, and sharper than a two-edged | the good work, until the empire of interests sword. Most anxious am I, that the ar- perance is completely overthrown. Ningrows I may be ennabled to draw from that we are to have no war with Englistelthis quiver to-night, may be sharp in the let us have a war of extermination agrouph heart of the king's enemies, for "I have a intemperance. The good men of the listance message from God unto you," Young try, the patriots, the philanthron better to liver it?-"Rejoice, O young man, in thy us; and faith and perseu, the reader must youth, and let thy heart cheer thee in the us the victory.-N. Juals, one at the office days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment.' Now it is as if, while you are mustering your strong arguments why you should indulge in this or that appetite, this or that passion, this or that scene of gayety and pleasure—it is as if, in the midst of all, God were to address you, and to say Go, go to the scenes of gambling and of gayety-go to the ball-room, to the card table, to the theatre-go frequent the tavern, the cock-pit, the horse-race-go mingle with the thoughtless and the gay -go associate with whoremongers, and adulterers, and gamblers, and duellists, and Sabbath breakers, and blasphemersgo drink deep of the intoxicating bow imbibe their awful spirit, copy their hideous character, pursue their objects of attachment, till all the mildness, all the ingenuousness, all the simplicity, all he comparative innocence of youth is lost and absorbed in the art, and cunning, and intrigue, and desperate hardihood and callousness of vice. Go-but take this consideration with you as you go; let this ring in your cars in the midnight revel and the mazy dance-"For all these things God will bring you into judgment." What? say you, will be bring me into jndgment for this trifle? Will he censure me for this amusement? Will he condomn me for that innocent enjoyment? It is not for me to vindicate the Almighty have taken much pains to know every in the presence of his creatures; I deliver thing that was esteemed worth knowing his words; this is all I am bound to do: among men; but of all my disquisitions "For all these things God will bring you and readings, nothing now remains tointo judgment." I leave conscience to be comfort me, at the close of life but this the interpreter; this is all your preacher has to do to-night; the rest shall be done by the silent preacher in your own bosom; already elapsed, while they still continue and if, after having fixed your eye on that sinners;' to this I cleave, and herein I find great white throne-if, after having these rest." flaming records unfolded to your viewfering of God, and grieved away his spir- if, after having contemplated the dread it. And shall eternity still roll on while passembly they gather around you-if, after having listened to the dreadful Nothing can be more sure. Their own doom they thunder in your ears-if, after hand has planted thorns in the pillow upon all, you will go-go-nothing can stay you but a miracle of grace-go, infatuated youth. bent on your own destruction -go, till you have attained a more determined hardihood, a more desperate callousness than is usual at your tender age the Bible every day of your life." -go, and if it were possible, I could weep over your delusion tears of blood !- Rev. T. Raffles, D. D.

TRINITY CHURCH-A MISTAKE.-A few days ago I met in Broadway a company ever having existed. The world shall be of German emigrants kneeling in the street before the railing opposite the portal of Trinity church, upholding their shine; the rain shall fall; the storm shall hands in devoted prayer, regardless of the gazers on, who had assembled around them in multitudes, at this novel sight.

These immigrants, no doubt Catholics. probably vowed during their passage, to say at the first Catholic church they should find, as soon as landed safely, their prayers; and taking Trinity church, with

But how great will be their astonishcome now bids us enter.—The father worshipped before a disguised temple of pleads; the Saviour invites; the Spirit heretics; and perhaps they will consider tion. This paper was issued every week. strives. Oh! let us all hear, and accept, this the greatest mishap their consciences ever experienced.

cards affixed to the gate of this church, which would tell the strangers that it is not the house for Catholics?

Journal of Commerce.

A SNAKE EJECTED .- On Thursday last a little boy, son of Mr. Lofland, residing at by processed Christians is in its tendency Frankford, Pa., was seized with a violent inful; that church sessions should regard retching, and in a few moments forced up it as a fit subject for admonition, and if a snake. The child had been sick for nearly two years, and for the best part of commend every appropriate effort which that time was under the care of a physician. Every effort to restore the little fellow to health failed. The snake is Seaman.-No one loves to tell a tale of about 6 inches long and covered with

Thou shalt love thy neighbor as thuself. July 4, 1846

It is a fact, and then that cannot be nee- License." The reason is obvious, There persuasions of the seducer, deposited his vote in favor of "no license.

It was a mystery to the rumseller. He said Ehud, "I have a message from God could not understand the cause of it;us to the blush. Ehud caught the prey in counter to the polls, declaring as they

dagger into the monster's heart. He had This will account for the fact that in indeed a message. He was in his sum- some places where it was supposed as a matter of course that the "license" party would succed, they were signally defeatrepose, but which was suddenly conver- ed. The drunkards, and drinking men ration, was summoned to appear at that in self defence. They knew, for they had tribunal where the oppressor and the op- felt the evils, and they roused themselves pressed must stand. O, my friends, I have to one effort to save themselves and others.

the vengeance of the Most High upon in this State calls for the most devoute Men.-Will you listen, then, while I de- ladies, the poor and perishing of the scene, __ne at Baltimore, 40 miles

THE LORD BISHO Philadelphia, 106 miles op Doane has been at New York, (or rather ceiving his letter posite New York,) 112 (we believe ever signments at the offices at world.) addressed as mand a communication. world.) addressed as custom-house the other and a communica-custom-house the other any one is written Reverend Lord Bishop any one is written is singular that the Bahe operators by the should be the only pretet which they are States whom the people or pose to be a lord. Through when you in nel could they have obtained such ink mation? We do not remember that any such mistake was ever made in the ad-

dress of any one of the original twelve

Apostles. The Bishop has evidently al-

lowed this mistake to run uncorrected

longer than he should .- N. Y. Mercury.

HORRIBLE.—At a recent meeting of the Peace Society in London, Rev. Mr. Burns said, that in passing through Chelmsford very recently, he saw a placard on the pillars of an inn having these words: By enlisting [in the British army] you shall have plenty to eat and plenty to drink, and lots of fun, and pockets full of money, and a wife in every port and garrison. God save the Queen.'

If such are the modes of enlisting men, what must be the morals of the army.

ESTIMATE OF THE LEARNED SELDEN .- "I passage of St. Paul: 'It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save

Dr. Samuel Johnson was distinguished as a moral writer. His compositions have been seldom excelled in energy of thought and beauty of expression. To a young gentleman who visited him on his death bed he said, "Young man, attend to the voice of one who possessed a certain degree of fame in the world, and who will shortly appear before his maker: Read

Dixon H. Lewis .- The other day, while Dixon H. was moving about in the Rotunda, where, being without the protection of the Senate, he is seldom seen to linger, a curious countryman surveying him on every side, at length as if by a sort of unconscious instinct, rushed up to him, and out with the question, "How much du ye weigh any how?" The Senator, who is naturally sensitive on this point, gave him a rebuff which quite confounded him. "Two tons and --- " I will not repeat the rest, lest report should have belied

The first newspaper published in Virginia, was established in 1680. The subscription was fifty dollars a year, price for advertising, ten dollars the first week, and seven dollars for each supsequent inser-

The walls of Nineveh were 100 feet Would it not be well to have some pla- high, and thick enough for three chariots

Noah's ark was 547 English fect in length, 91 broad, and 64 high.

HAMBABYT'

Married, on the 19th inst. by the Rev. S. Lindslev, Mr. Christophen Johnson to Miss Sanan Jane Surj-

FOR SALE, A FINE ROAD WAGON AND SIX PAIR OF HARNESS. W. HORNBUCKLE.

July 4, 1846 TO RENT.

THE house I now occupy as a Hetel.

where they were, I instantly thought that rough road could not be the one which led to my destined place; and so without inquiry, I drove briskly by, assuring myself that I was right. I went eagerly forward, as it was approaching mid-day, and I

expected to dine at a village a few miles before me Knowing as I did that I must leave the turnpike and take a road at the right hand, I began to look carnestly for my road. On the summit of every hill, I looked, but in vain. No way appeared which had any resemblance of the one I should take. After pursuing my onward course for a few miles, began to fear I was wrong. I stopped, I pondered I knew not what to do. I however determined to proceed to the top of the next hill, and probably I should find my desired mad. I reached the summit before me, but no road was in sight. I began to be convinced that the road that I had left behind me was the one I should have taken. I thought of going back, but the thought of going back so far. discouraged me from it. I pushed on with the greater speed, hoping to arrive at a house or meet some one who could relieve me, but for a long time, I looked in vain. At length, I came to a house, and inquired for the village, where I had expected to dine. I was told that the place was behind me, and that I should have left the turnpike many miles back, and by the description given I knew that it was the place where the gentlemen were standing, and the road parted to the right.

I anxiously inquired what I must do, to reach that village? I was told that I must turn round and go back, and by following the directions then given, I should reach that place in about ten miles. With shame I turned my vehicle round, retraced my steps, followed the directions given with great care, and at length reached the village. But instead of high noon, the sun had settled far towards the west and my journey, was hardly more than half accomplished.

After some speedy refreshment, I betook myself to my journey, hoping even then to reach my sister's by nine o'clock. My route led me over a considerable mountain. Before I reached its summit. the day was far gone. In the mean time, a storm arose, with black clouds, vivid lightning, and rolling thunder. I saw the danger that awaited me. I hoped to reach a public house where I could be sheltered from the impending rain. As the storm approached, I arrived at a house. I stopped and asked shelter, but the inmates told me "they did not entertain travellers, there is a hotel about five miles ahead." Thus being repulsed, I advanced, and soon came to another dwelling, and again asked lodging: I was told as before. "They did not enfertain travellers, but there was a tavern four or five miles ahead, and there was no house of entertainment nearer than that." I therefore perceived that I must be content and make the best of my

Meanwhile, the clouds were gathering their fury, and preparing to pour their floods on the earth.-The sun was set and there was no moon behind the clouds. I trembled as I drove towards the rismest Hasheltered I had to meet the blast. The rain descend d in toir uts, and darkness and blackness overwhomed me I had no light except the lightning's glare, and se brightness was so extremely vivid as t made the darks so till more awful. Thewater ventured to proceed, driving my home so far as I could mark the road by the lightning blaze. In this way I proceeded as fast as prudence would permit, which was at best year slow. I saw no house, heard no voice. Down the side a mountain I wound my way, done had with the rain, and having no light except the uncert in dash, which now became less and less frequent as the clouds had past, and spent their fury. I was now in a worse condition than before. I had not even the lightning's aid to point out my way.

Slowly I advanced, not knowing whither I was going, and fearing that I should fall into some dangerous situation. After proceeding some time in this ur ertain manner, there was a faint glimmer of lightning, by which I perceived water ahead of me. I instantly stopped, learing to proceed another step. After a long time another faint flash show-

ed my danger, a few steps more and I should have been in deep water, in a dark night, and myself not able to swim. I groped my way, and felt for the bridge. After a long time, another flash from the cloud enabled me to see how I could retrace my steps, regain the road, aud pass the stream on the bridge, which I safely did, and was soon received comfortable lodging, where I remained till morning, and then in a couple of hours reached my destination. Thus terminated that perilous

journey of a day.

The tonder may ask what there was in that day's events which can have made so lasting an impression. While riding that day, I fancied it was a picture of human life.

1. I had just commenced my christian life. My way had been thus far very smooth, and pleasant, but I knew, from the scriptures, and the experience of others, it would not always be so. I knew I should have some rough, uneven places to pass through, but I loved the smooth road.

2 In every doubt, it is proper to inquire. Where the road forked, there stood several persons. 1 should have inquired, and thus have avoided that great mistake. So in the christian life; it is important to pray. At all times, and in particular all dangers it is befitting to pray. "If any man lack wisdoin, let him ask of God, who giveth to all men liberally, and ... shall be given him."

3. The right way is often rough. We need not expect to run always on a smooth road. The saints in every age have found many difficulties to encounter. And often the wrong road is much smoother and easier than the right one. We should, therefore, ask not for the smooth, but for the right way,

and walk therein.
4. The wrong way insensibly leads so far astray hat our back is towards the kingdom of heaven. we pursue on hoping that there will some way be presented for getting right, without the shameful successity of turning about. And often in such a case, we consult our own feelings instead of Infinite Wisdom. For a long time we may wander in

doubts, fears and anxieties. 5. Storms overtake those who go astray. Then we may ask the by-standers, for aid, for refuge, and for safety, but they all refuse, and point away to the only place of safety, the Saviour. Then is a time

of darkness, and tempest in the soul.

6. Dangers stand thick, and when there is no light, one slowly moves forward, not knowing whither to go, yet going on, and approaches destruction, when in mercy a light from heaven shows the danger, and the way of escape. Nothing but a kind Providence saved me in that dangerous night. So nothing but rich grace can earry the soul onward. and bring it to the place of shelter, its home beyond

My motte has over been, Inquine or TEN.

TO .H.

Your age and experience, and having lived in various parts of our Baptist Israel, will enable you no doubt, to answer a few questions, which will be gratifying to others as well as myself. Believe me serious in the interrogatories which I propound to you. I am interested in "all the acts from first to last" of the Baptist denomination, and presume they have a "thus saith the Lord" for all they do, particularly in reference to qualifying, seting apart, and clothing their ministry with authority to preach the word, &c. therefore request you through the Baptist to inform us, 1st. What is meant by installing a preacher Pastor of a Church? 2d. How is it done? 3d. How many a multitude of them. preachers does it take to install him !-4th. In what respect does it differ from ordination, or is it ordination? 5th. Is the authority for so doing obtained from the Westminster Confession of Faith, from Rome, or from the Bible? We want light on the subject; for if some of us were called upon to assist in an installation we would not know how to act. We would be very awkward. It must be something that answers the purpose of ordination: for we were informed through the Alabama Baptist that Dr. Remington, who left the Methodist connexion and joined us, was not ordained pastor of the church that called him, but was installed pastor of said church. What is it? Yours truly, H. E. T.

You ask, "What is meant by Installing a preacher Pastor of a church?" It is nothing more than a public declaration of the Pastoral relation. An ordained minister is chosen by a church as its pastor. If he accepts the appointment, he is the Pastor of that church. It may be inquired if this acceptance is not all that is required! We answer, YES. But as the settlement of a Pastor ought to be regarded as a solemn business, it is asked if it may not be expedient to have some religious services suited to the occasion? May not a large meeting be called, so as, if possible, to assemble the whole church, and also the community where the newly-appointed Pastor is expected to labor? At this meeting, a sermon suited to the occasion may be preached; an address to the church, pointing out the duty of the church to its Pastor, may be delivered; the Pastor elect may receive a few words of advice, (especially if he is a young man,) from some aged, experienced brother, touching the various duties, on which he is now about entering. The exercises may be interspersed with singing and prayer, according to the wisdom and prudence of the church. All these exercises properly arranged, and judiciously performed, will render the occasion solemn, interesting and instructing. And both church and Pastor will be prepared to enter, more understandingly, into the mutual duties devolving on them the pastoral relation. This is the character and design of Installation.

It is not an ordination. It possesses none of the ssential characteristics of an ordination. There is no Presbytery, no examination of the candidate, ONO PRAYER WITH THE IMPOSITION OF HANDS, which is essential to an ordination. It is not an equivalent, nor a substitute for ordination. It is simply a publie declaration of the mutual agreement of the Pastor and church, and the occasion is imbraced as a suitable one to make a deep and lasting impression on the parties concerned.

In the case of Dr. Remington, to which you allude, his ordination by the Methodists was considered by the church and council as ralid. He was received as an ordained minister, and when chosen Pastor, was only installed, i. e. publicly recognized as such. [As to the correctness of his ordination, I say nothing at this time. Doubtless there would be much dissent from the conclusion of that church.]

For such a meeting, such an Installation, we want no more authority than for an Association, a Camp-meeting, a Convention, or a Minister's and Deacon's meeting. And the term Installation. used in the sense above described, should excite no alarm, nor create opposition.

As to the expediency of a public installation of a Pastor, there are different opinions, but as this is not a question of fundamental importance, every church may be left to act in the matter, according to its judgment of propriety and usefulness. It is not a case of conscience. It may be adopted or neglected. as each church, on each occasion, may think best.

Bear brother Bate. - The note which addressed to you from Montgomery, contained a promise on my part, with which I was utterly unable to comply, in consequence of the irregularity of the boats, and an appointment previously made for me to preach on the third Lord's day of

your brother in Christ.

J. H. HIGH.

In the last number of the Baptist which has come to hand, T. F. C. has been pleased to notice "a writer in your paper" on Re-baptism. He has not, however, attempted to answer one of the "writer's" Now to the mind of the "writer," here arguments, nor referred to the first text on the Bible to sustain his own. Is it be- people that baptism administered by an cause the former is unanswerable, and unordained, unbaptized minister, is valid in the Bible to sustain his own. Is it bethe latter not to be found?

All God's laws on baptism are record ed in the Bible; therefore any rule unknown in the Bible is not of God.

But one or two difficulties occur to the mind of T. F. C. If we reject the Bible as an insufficient guide on baptism, not that it seems to us it would make enuncionly one or two difficulties will occur, but stien difficult.

The first difficulty that T. F. C. suggests is, "Roger Williams was baptized by one not previously immersed." And again, he says, "In England when the Baptist Churches sprung up at the Reformation, it was for the most part with the same kind of baptism as Roger Williams." We admit that Roger Williams was immersed by an unbaptized layman; but that the English baptists, who were co-temporary with the Reformation, were for the most part baptized with the samekind of baptism as R. Williams, is very doubtful. It is not a fact in history "known and read of all men;" and for this reason T. F. C. ought to have given us data. That there were some irregularly baptized among them we are not inclined to dispute, but that "for the most part" they were baptized "with the same kind of baptism as R. Williams," is the proposition that T. F. C. is requested to demonstrate. And if he prove it, what then? Will the baptists keep the Bible as their only rule of faith and practice?or will they add to it the history of Roger Williams and the English baptists as superior to the Bible alone?

Again T. F. C. says: "If an authorized administrator were necessary, no one in our day could show a probability, hardly a bare possibility, that he was baptized. This is his greatest difficulty, we suppose. He certainly believes that there has been a time since the Apostles, when there were no authorized administrators of baptism, for if there have been from the Apostles to the present time legal administrators, there is not only a possibility, but the strongest probability that the great baptist family have been regularly baptized, with some few exceptions.

We suppose no one would require us to trace back from baptism to baptism, or from ordination to ordination, to the Apostles. This we admit would be impossible. Is it not sufficient to show that then, is from the tender mercies of the there has been, from the first introduction of christianity to the present time, a people on earth, who have held to the distinguishing principles of the baptist denomination of the present day, who would now be called baptist?

"The baptists do not retend that the primitive saints were called baptists, but that all primitive christians were what would now be called by this name; and that there always has been a people on earth, from the introduction of christianity, who have held the leading sentiments by which they now are, and always have been distinguished, is a point which they most firmly believe, and undertake to prove." Encyclopædia Religious Knowledge, page 188. If the learned editor of the Encyclopædia is correct, the doctrine which T. F. C. so much dreads is neither novel nor dangerous.

The baptists are unlike all other protestants. They neither claim nor desire succession through the Romish church. They are not reformed catholics. They existed entirely separate from the church of Rome long before the Reformation, not in name, but in fact.

Dr. Ypiej, Professor of Theology at Groningen, and the Rev. J. J. Dearmont, Chaplain to the King of the Netherlands, both learned Pædobaptists, were appointed by high ecclesiastical authority, to write the history of the Dutch Baptists. i hey say: "We have now seen that the baptists who were formerly called Anabaptists, and in later times Mennonites, were the original Waldenses; and who have long in the history of the church received the honor of that origin. On this account the baptists may be considered as the only christian community which has stood since the days of the Apostles, and as a christian society which has preserved pure the doctrines of the gospel in all ages." Ibid, 796.

If then the "baptists have stood," no in name, but in fact, "from the days of the doctrines of the gospel in all ages," they must have had legal officers in the churches, and a succession of them, otherwise it would have been impossible to preserve the doctrines of the gospel pure. But T. F. C. asks, "Can any rule be of God that it would be impossible for us to find out if we had complied with ?" The "writer" asks, Can any rule be of God that it would be impossible to find in his an ordinance which all are required to peated when legally administered.

As to the opinion of the Kehukee Association with which T. F. C. thinks it is safest to concur, that opinion is obviously Does our faith make an illegal act lowing resolution on the subject of danclegal? Then faith has the power to change God's law ad infinitum. Then we should esteem infant baptism, and every other innovation legal, because, forsooth,

they "are done in faith." And as to the opinions of those great and good men of whom T. F. C. speaks, we can place against them an equal number of equally great and good men! And what does that prove? Why, just what the "writer" has been contending for, viz:

eans by an ad-

occurs a difficulty indeed. To tell the that baptism administered by an baptism-nay, baptism administered by on unbaptized layman is valid new, because Roger; Williams was baptized by such an one; and at the same time tell them that such baptisms are "irregular and highly improper," is so inconsistent D. LEE.

> GREENSBORO' CHURCH. GREENSBORO', July 1st, 1846.

Editors of the Alabama Baptist:

Dear brethren—Since my last, the good work of the Lord has continued to go on in our church at this place. Among the members of the church, there is a deeper and an increasing feeling. In the white coagregation, the prospect is encourage ag-and among the blacks, the revival oostinues with unabated interest.

On Sabbath last, I bantized six persons and of that number sister Peck was body. The work since I have been here. goodness to us. Pray for us.

In haste, your brother in Christ, THOMAS CHILTON.

For the Alabama Baptist. READ THIS!

A poor, blind, destitute man has been among us for several weeks. He has travelled some hundred miles on foot, led by his little son, in hopes that at this place (Marion) his sight would be restored .--After suffering repeated operations and much pain, he finds all his hopes blasted, and he must now wend his dark and painful way back to his destitute family.

Messrs. Editors, I have taken the liberty to suggest that the suffering gentleman alluded to, appear at the Baptist church this day, (Saturday,) to afford opportunity to any who may wish to examine his testimonials and afford their aid. He is an honest man; but I believe is neither a masen or an odd fellow. His last hope, Christian a faint one, I admit, as past experience has proved.

Should any be found at the church today, who can so far depart from the ordinary duties and practices of their religion, as to seek out this man and bestow a pittance, however small, they will show to a gainsaying world, that "there is some-X. Y. Z. thing new under the sun."

THAT LONG ETERNITY .- Time rolls on centuries glide away. Ere long, we shall look back from our remote position in the eternal world, as the associates of Noah now look back to the scenes they witnessed while on earth.—Think of these spirits now in prison; think what must be their reflections in view of the fact that they have bartered eternal joy for the sins of a moment on earth. Oh! how must remorse prey upon them as they at this moment lift up their voices in wo, exclaming. "the harvest is past, the summer is ended, and we are not saved."

And is it so? Have thousands of years already clapsed, while they still continue the victims of sin? So says unerring truth. They wearied out the long suffering of God, and grieved away his spirit. And shall eternity still roll on while they remain in their abode of sorrow? Nothing can be more sure. Their own doom they thunder in your ears-if, after hand has planted thorns in the pillow upon all, you will go-go-nothing can stay which they will forever in vain seek re-

And is this our danger? Are we exposed to so fearful a doom! "Verily." saith the Scripture to us. "unless ye repent. ye shall likewise perish." Yes, very soon the graves in which our bodies have mouldered to dust, will disappear under the influence of time. Centuries will pass away, and not an individual shall know our names; not a vestige shall remain of our ever having existed. The world shall be busy: the hum of business and the notes of pleasure shall be heard. The sun shall the Apostles, and have preserved pure shine; the rain shall fall; the storm shall rage ;-but we shall be far, far away ; the vateran souls of many centuries. Oh! what is life, when we look forward to explore those regions where we must forever dwell? What are earth's joys when we think of heaven's undying glory What are earth's trials, when we think of banishment eternal from the presence of God? But heaven's gates are now open wide. Heaven's smiling fields now inword! And that too, a rule relative to ome now bids us enter.—The father pleads; the Saviour invites; the Spirit and live.

DANCING .- The Presbyterians of Harrisburg, (New School,) at their recent meeting, unanimously adopted the fol-

Resolved, that it is the deliberate conviction of this Presbytery, that dencing by professed Christians is in its tendency sinful; that church sea is put forth to suppress this evil.

what does that prove? Why, just what the "writer" has been contending for, viz:
The Bible is the only infallible augus to seandal, except to him that loves to hear black scales, and has been preserved.—
In conclusion T. F. C. says, "There can detracting tongue, by showing that you be no doubt but that we should advise all do not listen to it with pleasure.

The Bible is the failed. The snake is about 6 inches long and covered with black scales, and has been preserved.—

Philadelphia Sun.

Thou shalt love thy neighbor as thyself.

ing him onward to his own destructi commanded his servants to retire-Then said Ehud, "I have a message from Godunto thee;" and rising up to receive it with a reverence that might put many of us to the blush, Ehud caught the prey in the snare he had laid, and plunged his dagger into the monster's heart. He had indeed a message. He was in his summer parlor, the scene of his luxurious retirement, the seene of his enjoyment and repose, but which was suddenly converted into his sepulchre; and the bloody tyrant, without warning, without preparation, was summoned to appear at that one; whose known and ardent piety will pressed must stand. O, my friends, I have to one effort to make her an acquisition to any religious no such message from God to you; hapers from ruin. pily. I am not commissioned to execute The triumph of temperance principle has been gradual-but that you may form the vengeance of the Most High upon in this State calls for the most devout some idea of its encouraging extent, I any; I have no weapons of destruction in gratitude to God, while it should animate would state, and as I trust with sincere my hand: I have the sword of the Spirit, the friends of the cause here and abroad gratitude to God, that our increase by and I pray God that it may be quick and to redoubled energy in the prosecution letter, experience and baptism-has been powerful, and sharper than a two-edged the good work, until the empire of inter about seventy. God be praised for his sword. Most anxious am I, that the art perance is completely overthrown. No rows I may be ennabled to draw from that we are to have no war with Engle this quiver to-night, may be sharp in the let us have a war of extermination age heart of the king's enemies, for "I have a intemperance. The good men of the message from God unto you," Young try, the patriots, the philanthrow Men.—Will you listen, then, while I de- ladies, the poor and perishing liver it?-"Rejoice, O young man, in thy us; and faith and persev youth, and let thy heart cheer thee in the us the victory.-N. days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know thou, that for all these things God will bring thee into judgment." Now it is as if, while you are mustering your strong arguments why you should indulge in this or that appetite, this or that passion, this or that scene of gayety and pleasure—it is as if, in the midst of all. God were to address you, and to say Go, go to the scenes of gambling and of gayety-go to the ball-room, to the card table, to the theatre-go frequent the tavern, the cock-pit, the horse-race-go mingle with the thoughtless and the gay -go associate with whoremongers, and adulterers, and gamblers, and duellists, go drink deep of the intoxicating bowlimbibe their awful spirit, copy their hideous character, pursue their objects of attachment, till all the mildness, all the ingenuousness, all the simplicity, all the comparative innocence of youth is lost and absorbed in the art, and cunning, and intrigue, and desperate hardihood and callousness of vice. Go-but take this consideration with you as you go; let this ring in your cars in the midnight revel and the mazy dance-"For all these things God will bring you into judgment." What? say you, will be bring me into indement for this trifle? Will he censure me for this amusement? Will he condemn me for that innocent enjoyment? It is not for me to vindicate the Almighty in the presence of his creatures; I deliver his words; this is all I am bound to do: "For all these things God will bring you into judgment." I leave conscience to be the interpreter; this is all your preacher has to do to-night; the rest shall be done by the silent preacher in your own bosom; and if, after having fixed your eye on that great white throne-if, after having these flaming records unfolded to your viewif, after having contemplated the dread assembly they gather around you-if, after having listened to the dreadful you but a miracle of grace-go, infatuated youth, bent on your own destruction -go, till you have attained a more determined hardihood, a more desperate callousness than is usual at your tender age -go, and if it were possible, I could weep over your delusion tears of blood !- Rev. T. Raffles, D. D.

TRINITY CHURCH-A MISTAKE.-A few days ago I met in Broadway a company of German emigrants kneeling in the street before the railing opposite the portal of Trinity church, upholding their hands in devoted prayer, regardless of the gazers on, who had assembled around them in multitudes, at this novel sight.

These immigrants, no doubt Catholics, probably vowed during their passage, to say at the first Catholic church they should find, as soon as landed safely, their prayers; and taking Trinity church, with the emblems of Catholicism, for the object sought, fell down on their knees at once.

But how great will be their astonishment, when they hear that they have worshipped before a disguised temple of heretics; and perhaps they will consider strives. Oh! let us all hear, and accept, this the greatest mishap their consciences

ever experienced. Would it not be well to have some placards affixed to the gate of this church. which would tell the strangers that it is not the house for Catholics! Journal of Commerce.

A SNAKE EJECTED .- On Thursday last a little boy, son of Mr. Lofland, residing at Frankford, Pa., was seized with a violent retching, and in a few moments forced up it as a fit subject for admonition, and if a snake. The child had been sick for persisted in, of discipline; and that we commend every appropriate effort which that time was under the care of a physician. Every effort to restore the little

Thou shalt love thy neighbor as thvacif. July 4, 1846

I have a morning, then—If that approximate them God unto you.
You are negutined with the history with which the wirds of this text are connec-License." The reason is obvious. There ted. Egion was a hangisty twent, and a are hours of reand Ehud was raised up to be their delivery but the temptation that maste him at every corer, by executing the vengeance of incensed Heaven upon the tyrant. In or to it. Often he cries in bitterness of soul der the more effectually to secure his pure. "O that I could not get it," und the pose, he sought a private interview with the monarch, on the ground that he had a solemn message to him. The unwary king, thrown off his guard by the secret influence of Heaven that was thus hurryyote in favor of "no license."

> It was a mystery to the rumseller. He could not understand the cause of it; there were his best customers voting away his business, and some went from his counter to the polls, declaring as they went, that they were going against rum.

This will account for the fact that in some places where it was supposed as a matter of course that the "license" party would succed, they were signally defeated. The drunkards, and drinking men were counted in favor of license, but many of them voted against it. They voted in self defence. They knew, for they had pressed must stand. O, my friends, I have to one effort to save themselves and other

THE LORD BISHO op Doane has bee ceiving his letters (we believe ever s) world.) addressed as custom-house the oth-Reverend Lord Bishop is singular that the Bi should be the only pre... States whom the people of pose to be a lord. Through whanel could they have obtained such ink mation? We do not remember that any such mistake was ever made in the address of any one of the original twelve Apostles. The Bishop has evidently allowed this mistake to run uncorrected longer than he should .- N. Y. Mercury.

HORRIBLE .-- At a recent meeting of the Peace Society in London, Rev. Mr. Burns said, that in passing through Chelmsford very recently, he saw a placard on the pillars of an inn having these words: ---By enlisting [in the British army] you shall have plenty to cat and plenty to drink, and lots of fun, and pockets full of money, and a wife in every port and garrison. God save the Queen.'

If such are the modes of enlisting men. what must be the morals of the army,

ESTIMATE OF THE LEARNED SELDEN .- "I have taken much pains to know every thing that was esteemed worth knowing among men; but of all my disquisitions and readings, nothing now remains tocomfort me, at the close of life but this passage of St. Paul: 'It is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners;' to this I cleave, and herein I find

Dr. Samuel Johnson was distinguished as a moral writer. His compositions have been seldom excelled in energy of thought and beauty of expression. To a young gentleman who visited him on his death bed he said, "Young man, attend to the voice of one who possessed a certain degree of fame in the world, and who will shortly appear before his maker: Read the Bible every day of your life.'

Dixon H. Lewis .- The other day, while Dixon H. was moving about in the Rotunda, where, being without the protection of the Senate, he is seldom seen to linger, a curious countryman surveying him on every side, at length as if by a sort of unconscious instinct, rushed up to him, and out with the question, "How much du ye weigh any how?" The Senator, who is naturally sensitive on this point, gave him a rebuff which quite confounded him. "Two tons and --- " I will not repeat the rest, lest report should have belied

The first newspaper published in Virginia, was established in 1680. The subscription was fifty dollars a year, price for advertising, ten dollars the first week, and seven dollars for each supsequent insertion. This paper was issued every week.

The walls of Nineveh were 100 feet high, and thick enough for three chariots abreast.

Noah's ark was 547 English fect in length, 91 broad, and 64 high.

HYMENEAL.

Married, on the 19th inst. by the Rev. S. Lindsley, Mr. CHRISTOPHER JOHNSON to Miss SARAH JANE SHEL-PARD, all of Mobile

FOR SALE, FINE ROAD WAGON AND SIX PAIR OF A HARNESS.

W. HORNBUCKLE. July 4, 1846 TO RENT,

THE house I now occupy as a Hotel. W. HOZNBUCKLE.

For the Alabama Baptist. MARION, PERRY COUNTY, ALA. July 2d. A. D. 1846.

last month in the vicinity of this place.

At the examination of the Centennary Male and Female Institutes at Summerfield, you will please meet me. Nay, I ask it of you-come over, my good old friend of North Carolina and Tennessee memory. Now that we have been separated so long, let us meet, compare notes. and measure tongues awhile, in the good old spirit of by-gone days, when life was new with us, and hope smiled, wreathed with flowers, and the sun of ambition beamed on the far distant summit of fame. If the honeysuckle of pleasure blooms on obey-an ordinance that is not to be rethe banks of youth, the golden treasures of experience are disbursed on the maturity of age. And although in the progress of life, fancy's beautiful fires may fade, and the brighter corruscations of wit van-ish, yet the wisdom of experience, the re-as it was done in faith we esteem it issult of moral and intellectual discipline, constitutes the copious, the pure and perennial spring of our sublunary happiness, and of our most elevated and tran-

quil peace. Pardon this digression. The examination referred to above, will commence on the 10th and close on the 15th of the present month. I hope to reach this intellectual banquet as early as the 14th. Most truly and affectionately,

A map of China, made 1000 years before Christ, is still in existence.

WHEN TO LOOK FOR DEATH.

w when moons shall ware, Then summer birds from far hall eress th When automn's has shall tings the golden grain
But who shall teach us when to look for thee?

Is it when spring's first gale

Comes forth to whisper where the violets lie? In it when rune in our paths grow pale?— They have one sames—all are ours to die:

From the New York Mirror e, that the wind should be left as from by with a flower, or tear a tree : To range or ramble where er it will.

And, so it lists, to be fierce or still: there and around to breathe of life, Or to mingle the earth and sky in strife; Gently to whisper, with morning light, Fot to growt like a fettered fleud at night! Or to love, and cherish, and bless to-day, What to-morrow it ruthlessly rends away

Strange that the sun should call into hirth All the fuirest flowers and fruits of earth, Then hid them perish, and see them die, While they cheer the soul and gladden the eye. At morn, its child is the pride of spring-At night, a shrivelled and loathsome thing ! To-day, there is hope and lite in its breath o-merrow, it shrinks to a uscless death. range doth it seem that the son should joy b give life alone, that it may destroy.

ange, that the ocean should come and go, h its daily and nightly cbb and flowld bear on its placed breast at morn, ak, that ere night will be tempest-torn ; th it all the way it must roam. wreck within sight of home; nariner's toils are o er, to the cottage door ; 'e strand, him land!

> n should die. I his hopes are high : rth to-day. part of its clay : ed in pain. labor in vain : can show, and wisdom woo care and strife,

things like these us are wise décrees : not ever a gentle breath sun m often the bearer of death ; al the ocean wave is not always still ; That life is chequered with good and ill If we know 'tis well that such change should be. What do we learn from the things we see? That an erring and sinning child of dust

DISTRICT MEETING.

Eden church, Perry county, on Friday before the with us at that time. Done by order of Conference keep on hand, the following articles: on Saturday, 6th June, 1846. J. A. HOLLY, Clerk.

MINISTERS' AND DEACONS' MEETING. The next Ministers' and Deacons' Meeting of the LIBERTY Association (East Alabama), will be held with the Baptist church in Auburn, Macon county, Alabama, commencing on Friday, before the fifth Sabbath in August next.

CLARK ALDRIDGE, Sec'ry. May 18, 1846.

There will be a meeting of Delegates from some of the churches of the Choctaw Association, and others, at Christian Valley Church, Sumter county, Alabama, on Friday before the second Sab bath in July next. Neighboring ministers are invited to attend. J. Q. PRESCOTT.

EXAMINATION.

THE Annual Examination of the students of the HOWARD COLLEGIATE AND THEOLOG-ICAL INSTITUTION, will commence on Wednesday the 22d of July, and continue three days. On Friday night there will be an exhibition of original pieces.
S. S. SHERMAN. Marion, June 25

The Annual Examination of the Judson Female Institute.

WILL comme ace on Monday the 27th of July, and close on . hursday the 30th. There will be CONCERTS OF VOCAL AND INSTRUMENTAL Music on Tuesday, Wednesday and Thursday nights. On the last night, will be attended the Exercises of THE GRADUATING CLASS. M. P. JEWETT, Principal.

June 6. 1846.

NOTICE.

F. H. BROOKS, Esq., 56 Water Street, Mobile, is anthogized to receive money on my account, and to give receipts for the same. M. P. JEWETT.

April 11, 1846.

FOR SALE

WILL sell a part, or all, of my land lying fifteen miles northwest of Marion, Perry county, and ten miles east of Greensborough, containing three hundred and fifty acres, one hundred of which is cleared, under a good fence and in a high state of cultivation. On the posimises is a convenient dwelling, new gin house and excellent spring and well water. It is in a healthy region. All or a part may be had on reasonable BENJ. HODGES. June 19, 1846

F. J. BARNS. MANUFACTURER OF PLAIN & FANCY GRATES, PENDERS AND SUMMER PIECES. IRON RAILING, FRANKLIN RODS. and all kinds of Iron Work, at No. 216 Main-stre between 8th and 9th, Richmond, V.rg.nia. June 20, 1846

NEW DRY GOODS.

THE subscriber is now opening an entire new stock, Silk Goods, shitable for family and plantation use-which he will dispose of as low as any house in the Southern country. A call from merchants and purcha-cars generally, is respectfully solicated.

JAMES G. LANDON, Water street,

January 24, 1846.

MEDICAL NOTICE.

TR. B. P. CURRY, would respectfully inform the citizens of Marion and its vicinity, that he has settied in Marion with the view of practising Medicine, Surgery &c. He may be consulted at all times at one of the Marion Drug stores, unless professionally engaged. His charges shall in no case be higher than the prices charged by the physicians of the place. June 18, 1846

LAW BLANKS If every description printed to order at

Bibles, Testaments, Sabbath School Books, &c., for sale at this office.

GREAT REDUCTION IN SADDLERY AND HARNESS AT STORMS MEN STAND.

Continue and Degry Horsen, Bridge Stude White Spore, Corpet and Studdle Bugs, Con-

The public are indebted to this establishment for the prest reduction in the above articles, it therefore claims he patronage, or at least a call before purchasing chorhere. He will use his best cudeavors to please all.

Uld Staddles and Harness taken in part pay. He is now proposed to make work to order, and repairing don with meatness and desputch. Call and examine.

May 9, 1846.

CARRIAGE MAKING.

THE subscriber will continue the above business at his old stand, near the public square, where he may at all times be found ready and willing to accommedate his customers, at prices to suit the times. He is prepared to make any new work, such as Canstages, Bangucius, Bugger and Waggers. He is also prepared to do any Repairing in the above line,—all work done in the best style, as he is prepared with the best timber the country can produce, and the best trimmings that can be hought in New York.

E. FAGAN. Manon, January 94th 1846 50-ly.

ARCHIBALD STILT has removed to and Col. Lou's Law Office—and has on hand an etegant assortment of the above articles, made to order.— I will sell them low, very low, for cash. Ladies and gentlemen call, see, and fit yourselves. Also, first rate Northern and French CALF SEING, rea-

dy to be made into ladies and Gentleman's Shoes and Boots, according to the latest fashion. Manton, Jan. 24th, 1845.

THE underagned being thankful for the liberal patronage extended to the late firm of John M. Stone & Co., would give notice that he has bought out the in-terest of Witham Hornbuckle, Esq. in the CABINET BUSINESS, and is now carrying on at the old stand, where he can niways be found, ready to meet his friends and customers, on liberal terms, with all articles usually kept in Cabinet Warehouses, and as they are of his own manufactory, he can warrant every article that leaves his shop. February 14, 1846 JOHN M. STONE.

MARION HOTEL. This well known and extensive Hotel has lately undergone considerable repairing, the and turniture added, such as will now render accommodations for rooms and sleeping apartments equal, if not

superior, to any hotel in the country.

The Stables attached are of superior quality, the buildings are good, the situation dry and airy. The hostler is experienced and attentive, and it is believed his knowledge and attention to horses are unsurpassed by any our of his station. MOORE & UPSON.

GROCERIES CHEAP for CASH. THE undersigned would respectfully inform the citihas opened a choice

in the rooms formerly occupied by Thomas Chilton, Esq. The second District Meeting will be held at Mount as they can be had from Mobile. From a long experience in the above trade and a knowledge of the first Sabbath in September next. We most cordial- generally, he flatters himself that he can give general ly invite our Ministering brethren and Laity to be satisfaction. He is now receiving and will constantly TEAS, Black, Gunpowder and Imperial

Corres, Java, Rio and Havana Sugans, crushed, Louf and Brown CHERSE, Pine-apple and Goshen
Almonds, Russins, Currants, Figs, Citron, Cloves Alspice, Pepper, Ginger, Sweet Oil, Catsups, Candles Soars, brown, Casteel and toilet Powder, Shot and bar Lead.

other articles too numerous for insertion. J. S. LOCKHART. 51-1y

Marion, January 31, 1846.

MEDICAL NOTICE. again returned, and offer to a generous public my services in the PRACTICE OF MEDICINE, on the

BOTANIO SYSTEM.

I am thankful for past patronage, and hope, by close attention, to merit future calls in the various branches of the practice. My charges are the same that they have always been

Visit in T	OWIL,			my,		81	
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patient with me. Those who have Cencers may come, and if I do not cure them the charge shall not excee ten dollars; the individual paying his own board.

I can be found, when not professionally engaged, at my office over Wm. Huntington's shop, during the day, and at my residence during the night.

. If A deduction of 20 per cent for cash.

O. L. SHIVERS. N. B .- I have an Electro-Magnetic Machine. Marion, February 21, 1846

DR. PHILIP G. EDMONDS. RESPECTIVILLY informs his friends that he has located at the late residence of Dr. F. Courtney, and tenders his services to the public in all the branches of his

HAT AND CAP WAREHOUSE. At the sign of the Golden Hut.

58 Water street, Mobile. On hand and receiving a large supply of Genta Beaver, Moleskin, and Russia Hats, &c., &c., with a variety of Gents, and Youth's Caps. Also, on hand, a few Ladies' Silk Velvet Riding Caps, with every variety of Infant's Silk Velvet—to which the attention of purcha-

BOOTS AND SHOES,-We have Ladies' and Gen; tlemen's of great variety; all of which will be sold low, at 58 Water st. Mobile. I P. S .- The subscriber can accommodate Boarders at low rates, at his House, 21 Government st. H. G. January 24th, 1846.

D. TILLOTSON,

No. 42 Dauphin Street, Mobile, Has just returned from the North, with a large and well-selected Stock of Room Sixon HATS, CAPS, LEATHER and FINDINGS,—all of which will chased in any Northern City. My stock of Boots and Shoes are manufactured expressly for Retailing, and are warranted to be as good as can be found in any Store in the United States. All I would ask is that, before making their purchases. Planters and Merchants will look

Also, a large and complete assortment of Hats and Caps, made of the best materials and in the latest styles. Oak and Hemiock Leather, and Calf Shins, Marsoco and Lining Shins, Boot and Shoe Trees, Shoe Thread, Leats, Boot Cord and Web, Galloom, Knives, Shoe Nails, Pegs, Peg Cutters, Raspo, Hammers, Pinchers, Avis, &c. &c. Also, a large assortment of Travelling Trushs, Valless Wallets, Carpet Bags, &c. My manufactured Gasis are made expressly to my order, and will be add

W. A. ARMSTRONG & CO. CONCESSION MERCEANTS Commerce street, Mobile, Ala.

E. K. CARLISLE, COMMISSION MERCEANT. January 24, 1846.

John D. Torrel MAULDIN & TERRELL COMMISSION MERCHANTS No. 17 Commerce and Front elrests. Hobits.

January 24, 1846. 50-ly GORDON & CURRY. COMMISSION MERCEANTS 38 Commerce street, Mobile, Ala

REPRESENCES: un. | Juo. Bleell, Lowndon, 1 J.M.Newman, Montgom'y. Caleb Johnson, Concoun. January 26, 1966. 50-ly

SIMS, REDUS & HOWZE, COMMISSION MERCEANTS

We shall have ROPE and BAGGING at Marion throughout the summer, and shall be prepared to extend any other facilities to customers, usual with commission

B. F. SIMS, Clinton, Ala. A. F. REDUS, Aberdeen, Min. JOHN HOWZE, Perry Co., Ala. 16. 50-6m January 24, 1846.

J. L. Bliss W. G. Stewart. FRY, BLISS & CO. WHOLESALE GROOTES.

THE undersigned at their old stand, Nos. 12 and 14 Commerce street, Mobile, offer to their old friends and customers of Perry county, an abundant supply of carefully selected, choice FAMILY GROCERIES. And to their many friends, throughout Alabama and Mississippi, tender thanks for former liberal patronage, and ask a continuance of their favors, as their prices and ask a continuance of the shaped to mutual advantage.

FRY, BLISS & CO.

N. B .- Means. Hendrix, Tutt & Toler, Murion, Ala. N. B.—Means. Hendrix, 1 we was receipt bills. will forward orders for groceries and receipt bills. 50-1y January 24, 1846

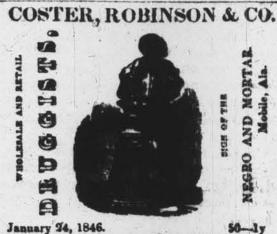
FOSTER & BATTELLE. No. 34 Commerce street, Mobile, Ala. will continue the WHOLESALE GROCERY Business as heretofore, at their former stand, and again pledge themselves to use their best efforts in the accom-modation of those who may favor them with their put-

ROBERT R. NANCE, (formerly of Selma,) will continue with the above house, and respectfully solicits the patronage and influence of his friends and acquain-

THOMAS P. MILLER & CO. IMPORTERS AND WHOLESALE GROCERS Nos. 8 and 10 Commerce street, Mobile.

HAVE constantly on hand a large and well selected stock of Groceries, comprising, in addition to the usual articles kept in their line, Nails, Madder, Copperas, Indigo, Epsom Salts, White Lead, Window Glass, Putty, Lamp and Linseed Oils, Ink, Writing and Wrapping Paper, Matches, Axes, Alum, Salt Petre, Brimsteine Brooms Blacking, Borne, Corke Compris stone, Brooms, Blacking, Borns, Corks, Camphor, Cloves, Cassia, Candy, Citron, Chocolate, &c. Merchants and Planters visiting the city will find it to

their interest to give us a call. January 24, 1846



L'HOMMEDIEU BROTHERS, WATCHMAKERS AND JEWELLERS.

No. 24 Dauphin street, Mobile HAVING of late received, in addition to their former assortment, a good and well selected stock of GOLD AND SILVER Duplex, Lever and Lapine Watches,
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Comprising a good assortment of goods usually kept
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the public on favorable terms. Persons visiting the city

N. B.—Watches and time pieces repaired, cleaned, and warranted. Jewelry cleaned and repaired in a workmanlike manner. Canes mounted. Engraving done with neatness and despatch. Old gold and silver

January 24, 1846

THOMAS S. FELLOWS. SILVERSMITE & JEWELLER No. 65 Dauphin street, Mobile.

HAVING removed to Mobile he will be pleased to see his old customers when they visit the city. January 24, 1846

FASHIONABLE MILLINERY 44 DAUPHIN STREET, MOSILE. MRS. HOLMES would inform her friends and customers, that she has on hand a large and Fash-

customers, that she has on hand a large and Fashionable assortment of Millingay Good—consisting in part of Silk, Satin and Velvat Bonnets, of the Gipsey and Cottage shapes—Tuscan, Straw, Neapolitan and Cicely Bounets, of Gipsey and half Gipsey shapes—A large assortment of French Copes, Caps, Collars and Chimezets—Thread Laces, Ribbons, &c.,—all of which will be sold on the most reasonable terms. DRESS MAKING, in all its branches, and of the tastiest styles. All persons favoring Mrs. H. with their orders may depend on having them executed in the best man-ner, and on the most reasonable terms.

January 24th, 1846. BOARDING HOUSE, BY MRS LOUISA A. SCHRORBIEL. No. 36, St. Louiset, Mahile.

MRS. S. respectfully informs her friends and acquaint-in ances, that she has removed to the above home. (formerly occupied by Mrs. Resphere), where she will be happy to accommodate if who may be placed to pet-quies her. The house is large and reastly, and conveni-out to the business part of the city. For further informa-tion, apply to Messix. Poorize & Berrinan, No. 34 Com-January 24th 1846.

MIN K RANDALL

restine and to any gestern.
Foreigh and Liumestin Stationary in great year Merchants, Truders, Teachers, Furests, Plins all others who may need either Scale or Station requested to call and examine the stock and art January 24, 1846 50-ly

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UST PUBL ISHED.—THE JUDGON OFFERING, Ed. ited by Re . John Dunling, of New York: This work is intended chiefly as a tribute of Christian affection to the memory of three American missionary wave, whose remains he in three widely distant spots, in different parts of the earth; Ann H. Judson, who has long stept homeath the Hapia tree in Burman; Harries Newell, her early becom friend, who lies in her lapely grave on the Ide of France; and Sarah B. Judson, who are called deat has been had be rest on the rock. where emitted dust has been luid to rest on the rock of St. Helena:—names, which are the common property of all denominations of Christians, done alife to the whole family of Jesus of every name.

The volume which is tastefully got up contains a fac-simile of the hand-writing of the Rev. Admiran Jud-son, a beautiful steel engraved frontingione, and is in-tended also to serve as a memorial of the visit of that veteran missionary, after the labors and the sufferings of a third of a century, to his native land. The con-tents include fifteen Sketches of Missionary Life, embracing the most thrilling passages in the history of the Burman mission; each sketch followed by poetical effusions, original and selected adapted to the subject of the preceding sketch, from the pens of Mrs. Sigourney, Mrs. Hemans, Edmestone, Mrs. Edmond, Dr. Judson, and others of our sweetest writers of devotional poetry! The work is intended as an offering, equally acceptable to the friends of Missions of every arms.

The postrait of Dr. Judson engraved on steel is near-

ly ready,
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sketch of his missionary life, 18 mo. Pamphlet. LEWIS COLBY & Co., Publisher 129 Nassau st. N. Y. April 25, 1846. THE PROSPERITY OF A CHURCH, by Dan-L iel Sharp, D. D. of Boston, and GOD'S PRE-SENCE IN HIS SANCTUARY, by W. R. Wil-liams, D. D. of New York. Sermons before the Oliver street Baptist Church, New York, on the Sabbath of

their opening for public worship, their new meeting house, September 21, 1845. 8vo. pamphlet, 64 pages. Price 25 cents; postage 44 cents. Published by LEWIS COLBY & CO. 122 Nassauest. N. Y. A SOUD MINISTER OF JESUS CHRIST.—A sermon by W. R. Williams, D. D. 12 mo pamphiet, price 12½ cts., postage 2½ cts. Just published by L. COLBY & CO.,

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L'I'ne Baptist Hymn Book stands unrivalled as

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

the moderate price at which it is offered. WM. JARVIS, JOHN HANSBOUGH. W. W GARDINER, Committee. JOHN WILLIS, L. W. Duruy

Done by order of the Church, at a meeting for busi W. W. GARDNER, Moderator. WM. JARVIS, Clerk.

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

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

The Sulphur Fork Association passed the fellowing Resolved, that we cordially approve of the Baptist Hymn Book, edited by Elder W. C. Buck, of Louisville, Ky;, and we recommend it to the patronage of the denomination, and to the world at large, as the most suitable work of the kind that has come under our no-

The Elk Horn Association, at its sixty-first annual The Elk Horn Association, at its saxy meeting, passed the following,
Resolved, That the Association recommend to the churches, the adaption of the Baptist Hymn Book, as suitable to the wants of the depomination.

The Salem Association, at its annual meeting, held at Elizabiothtown, Ky., Aug., 1845, passed the follow-

ing: Resolved, That we recommend to the churches com cosing this Association, the Baptist Hymn book, published in Louisville, by the Rev. W. C Buck.

The Baptist Hymn Book is furnished to chuserchants and others, at the following prices: Large size, stereotype edition, per dez. \$6 00 Handsomely bound 8ma 5 50 Pocket, handsomely bound 9 00

Retail, large size, 75 cents each; small size 62 1-2 Address Baptist Banner office, Louisville, Kentuc

PROSPECTUS OF THE SOUTHERN BAPTIST REVIEW

Iv is proposed to publish in Penfield, Georgia, a Quarterly Review, adapted to the wants of Baptists in the Southern States. Of the importance of such an enterprise, we presume there can be no doubt. Hitherto, we have been content to trust to the North for a large porhave been content to trust to the North for a large por-tion of our religious literature. With the exception of weekly newspapers, scarcely any publications have been issued by Southern Baptists, with a view of keeping pace with the intellectual advancement of the age.— The direction of opinion upon subjects of great impor-tance and of peculiar interest to us has been committed to other, and often hostile hands; and publications have been circulated among our churches containing senti-

christian character. It is time that we should think and

1 .

INSTRUCTION IN MUSIC IN THE JUDSON FEMALE INSTITUTE, Marior TOABENTS AND GUARDIAMS I invited to actice the very superior advantages a cal in this Squattany, to young Labour who proper become truly accomplished to Vocal and Labour

At the head of this Department is Mr. D. W. Gram a distinguished Professor of the art.

As the arrangements for Mexic, in the finitests, an actify approach the highest possible standard of sundances; a prevent the highest possible standard of sundances; it is but justice to the Public as well as to the Institution, that a brief statement of the plan of finites; it is about to submitted.

Prof. Chase has reduced the whole he

Pyof. Chase has reduced the whole brokens of tageing in his department, to a rigidly occupille and place ophical system. In this epsilon several promitions is tures are worthy of notice.

I. And the members of the institution have a delignation in Vocal Manie.

II. The whole School is divided into Chasen, which are taught on the plan of Statelessi. This plan are careful analysis of the various departments, and departments, and departments, and departments, and departments.

embination of theory and practice.

III. The Lectures, Illustrations and Practice of Pestaloggian system, receiving strict attention insure a rapid advancement without additional str. Much time is devoted to exercises additional strength of the strength of th train the ear and the voice, and to impart an easy

brilliant execution.

V. In addition to regular private lemma, Plans, pile receive instruction in classes, and a thorough familiar knowledge of the rudiments is communicate VI. Young ladice pursuing the prescribed communical instruction, acquire the difficult art of Rang Music,—doing this with as much facility as they as

read a newspaper.

VII. The pupils are instructed in Marching to Made and in Calisthenic Exercises, which are so assunged as to constitute a useful and pleasing auxiliary in making that most difficult attainment, REBPING CORRECT TIME.

These exercises also premote health and cheerfulnes
and confer an case, grace and polich of manners whis

or the study of Thonocon Bass, or the Science of mony. A knowledge of this is indispensable to corse performances on the Organ and Æolian Piano. It als enables the possessor to compose and arrange m and to detect errors in the productions of others. It may here be remarked, that this abstruce, yet must important branch of Musical Science is usually taught

It also deserves consideration, that not in this hig department of the science alone, but at every step of the pupil's course, the instruction imparted by edemeters. Gentlemen is justly considered for more valuable than that given by a Lady, however accomplished. Pres of this is found in the fact, that the salaries of distinctions guished Professors are three or four times as large a those obtained by the best Female Teachers; and in the further well-known fact, that these ladies them selves are taught by gentlemen. Music scholars in the Institution, therefore, enjoy all the advantages which the Teachers of other Institutions have ever enjoyed.

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M. P. JEWETT, Principal.

June 6, 1846. HOWARD COLLEGIATE

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life, may render a classical course impracticable, special attention is paid to the highest English branches attention is paid to the highest English branches and Natural Philosophy, Chemistry, Astronomy, &c. A full course of Mathematics is organily recommended. Lifetures are also delivered on the Natural Sciences access panied with experiments.

CLASSICAL DEPARTMENT.—The course of study in this department is as thorough and complete as that pur

and Theological studies as the circumstances and sequirements of each may demand. As the leading ject of such students is to preach the Gospel, so that studies will be directed in such a way as to give them. correct knowledge of truth, unbis-sed as much as

TRAMS—EXAMINATIONS.—The Academic year on mences on the first Monday in October, and consists one session of ten months, which is divided into the terms of five months each. There is but one years (except a week during Christmas helidays) which on braces the months of August and September. In consequence of this arrangement, popils can be with the friends during the unhealthy season. The examination are two, one before the Christmas recess, the other at the

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fidence and patronage. B. MANLY, .

JAS. GUILD, H. W. COLLIER. In addition to the names above mentioned, the Print pal would refer to the following gentlemen, Ministers this place. Rzv. R. B. WHITE, Presbyterian Church. Rzv. J. C. KEENER, Methodist Church. Rav. T. F. CURTIS, Baptist Church.

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EF The accommodations are of superior order, with a superior fire engine and least.

But faulth as the sunday ranning is all the principal and a species color intentions, and proposed with and write for ourselves.

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