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Alabama Baptist.

"JESUS CHRIST HIMSELF BEING THE CHIEF CORNER STONE."—EPIPHANUS, 2:20.

MARION, (PERRY COUNTY, ALABAMA,) SEPTEMBER 5, 1846.

TERMS.—The ALABAMA BAPTIST will be published every Saturday, at \$3 per annum in advance. Advertisements inserted at \$1 per square for the first insertion, and 50 cents per square for each subsequent insertion. Agents and Subscribers may make remittances by mail at the risk of the publishers, by taking the postmaster's receipt. All Letters on Office Business must be directed to James H. De Votie to secure attention. All Communications must be post-paid.

VOLUME IV.]

[NUMBER 29.

LETTER FROM THE ARMY.

Messrs. Editors.—I have for some time intended to give you brief sketches of my expedition in Mexico, and all general matters of interest connected with the army. But having delayed to do so until the present moment, I shall set down in one long letter, all those things of any particular interest that have transpired since our embarkation at Mobile. I shall have to do this at random as they occur to me, and must be excused *time labor* *ac mora*, the labor and delay of the file, or the slow process of polishing and correcting either the matter or form of expression, for it is quite a different thing, writing in a little crowded tent, where one can scarcely get elbow-room, to say nothing of noise and confusion, and writing before a mahogany desk upon a cushioned chair. I merely mention this because most of the communications that appear in your talented paper are accurate and finished; but supposing that almost anything connected with Mexico and our Army of Occupation at this juncture to be more or less interesting to all classes of readers, I hope that the matter will in part atone for the absence of critical correctness.

THE VOYAGE.
We had a quick but exceedingly unpleasant voyage upon the Gulf; our boats being crowded to excess, and the weather exceedingly warm; for the most part we had no breeze, the sea was quite smooth and glassy, frequently appearing like one vast mirror as far as the eye could reach, reflecting every object above its surface. This was a scene I had frequently read of, but never witnessed before, though I have been often at sea, and had believed it to be the fiction of poets—many old sailors on board remarked the same fact. Notwithstanding this almost unprecedented calmness, most of us were sea-sick the whole passage.

DEATH OF VOLUNTEERS.
The only thing worthy of a remark on our voyage, was the death of two of our soldiers; both of these men were unwell when we left Mobile, and in my judgment it was highly improper that they were embarked in the first place, for the voyage, beyond all doubt, caused their death.

MILITARY BURIAL AT SEA.
It may be interesting to those who never witnessed a military burial at sea, to know how the ceremony was conducted. The corpse was wrapped in a sheet in the usual manner, and brought upon the deck. Being a private, according to military usage, a corporal and eight men were detailed from his company to perform the last sad duty of burying their deceased comrade with the honors of war. The burial service was read by an officer who loves brandy much more than piety, or at least practices it more. This is quite a usual thing in armies, and woe it is a mockery of religion for such men under such circumstances, to read this service when there is no chaplain present. I leave for the decision of those who feel an interest in the subject. As for my own part, I think that such a proceeding is ridiculous, not to say profane. After this service, the body was committed to the deep, and the eight soldiers fired three rounds. The boat was again put under way; the waves closed over our deceased comrade forever, and we left him to sleep quietly beneath them, until the ocean and the land shall be alike commanded to give up their long buried and long forgotten dead. The other individual mentioned, died in sight of land and we buried him at Brazos St'ago.

STATE OF MORALS.
I know that you and all of your readers being mostly, as I suppose, professors of religion, feel the deepest interest in these serious and important subjects, and would like to know how these men lived and how they died; what were their views and expressions in view of approaching dissolution, and of those generally who are called from among us to their final account. Also the general state of morality and religion in the various division and companies of our army; which, at the present time, is perhaps the largest body of troops ever assembled by our government since the revolution. I am now on furlough to the city of Matamoros, and have seen and mingled more or less with all the troops, and have made some observations in reference to giving a satisfactory answer to religious people upon this subject, which is one in which you all do or should feel an abiding interest. It is a universal remark of the world, that all soldiers, mariners, and in fact all persons engaged in hazardous and dangerous employments, are the most wicked classes of men, while, as all must admit, they should be the best. If one were disposed to moot this assertion, he might demand a definition of wickedness, and it might puzzle one to give a proper classification of wickedness, and the different degrees of it in reference to acts and language. Now all admit that theft, robbery, lying, fraud, cruelty, &c. &c., are sinful acts, and in regard to these things, I believe that sailors and soldiers are more free than the general masses of society. But then as regards cursing, swearing, Sabbath-breaking, thoughtlessness, or entire disregard of what is generally understood by piety, they are much more culpable than the world appears to be generally. The ocean and the camp are, undoubtedly,

ly, the grand theatres for taking the name of God in vain. Yet it should be remembered in their favor, that here are the theatres, where true courage in defence of our liberties and our country displayed to the fullest extent. Noble acts of generosity and gratitude are of every day occurrence. When men go into the army, generally, they swear more than they did before, and if they did not utter profane language before, they are very apt to gradually glide into that disgusting practice. But at the same time a coward is made brave, and a miser is made liberal and generous, and high minded; honorable principles supersede low, cunning and knavery; at least these, according to my best judgment, are the tendencies of the camp. But as for knowledge and interest in regard to religion and the Bible, I believe that the service tends to obliterate the impressions and feelings of future accountability and punishment. Deaths are very frequent among the large bodies of troops assembled upon Brazos St'ago. Most of these occur among those that are very dissipated. I have witnessed none of them, however, and know nothing of particulars attending their death. I have heard of some expressing the most pungent regret at having spent vicious lives, promising amendment if they should recover, and an utter want of preparation to leave this world in a proper frame of mind. I have said that death is rife in our ranks—many of these have proceeded from unnecessary exposure and intemperance—many have also proceeded from sad accidents. Two weeks ago, for instance, three men of a company from Montgomery county; (the Pintaula Van Guards) were drowned at the mouth of the Rio del Norte, while marching up to Barita; the boat containing about thirty soldiers was rapidly swept down the current towards the breakers, when these unfortunate men leaped out and were immediately engulfed in the whirlpool; those that remained fortunately reached the shore. Some, while bathing, have gone out too far and been either drowned or destroyed by sharks, and some have been destroyed by their own comrades in personal encounters. I am happy to state, however, that none of these disgraceful conflicts have occurred in the Alabama Regiment.

HEALTH.
But few of our men have as yet died, though we have much sickness. The weather is excessively hot here, and several men have fallen down dead. Four men of the company to which I am at present attached, fainted and dropped in the ranks while on parade, but soon recovered. These men, too, were temperate in their habits, and of robust health. I hope that these statements will not give a very unnecessary solicitude to our friends, for it would be quite unprofitable. As for my own part, I can form no conjectures as to what will be the result of our spending the summer in this climate. The Mexicans tell us that we will all die with the *vomito*, as they call it, which I understand to be an aggravated form of the yellow fever. I most candidly confess that if we are not carried, up several hundred miles in the interior, the greatest apprehension may well be indulged.

BRAZOS ST'AGO.
Brazos de St'ago, (literally the arms of St. James) is almost a barren sand bed. On the eastern shore, there are some sand hills about thirty or forty feet high, the remainder is almost level with the sea, and is often covered with a flood-tide. This occurred once while our men were encamped on the lowest part of the island, and swept down all the tents. Five or six years ago there was a Mexican town here, which was swept away, and most of the inhabitants drowned. The water scarcely deserves the name; it is both bitter and salt. Its qualities are to purge like salts, and to make you more thirsty the more you drink, and this has been the prime cause, thus far, of all our sickness. This beverage, like all worthless things, is easily procured. We have nothing to do but kick off the loose sand about six inches, and put down a barrel to prevent its filling up, and by the time you have sunk the barrel it is full of this fluid. The sand is whirled to and fro by the gusts of wind almost like the waves of the ocean. Every thing which is cooked is most liberally besprinkled with sand. The island is perhaps twenty or thirty miles in circuit, and contains one or two little mud holes of bitter water, which appears as if it might have ran from the dead sea by a subterranean passage.

THE ARMADILLO.
which is an animal I never saw before, is certainly the most curious quadruped this side of Nova Scotia. It is about the size of an Opossum, and somewhat similar in shape, having a long tail, sharp mouth and short feet. Its skin or covering is similar to that of a crocodile, made up of nine separate sheets or rings, which lap over one another, like the tiles of a house or a Roman coat of mail. These rings are colored precisely like the stripes upon a Zebra, and are impenetrable to a rifle bullet. This beautiful little animal lives under ground, and like most creatures, well defended by nature from external injury; is perfectly harmless and good natured. The one I saw was brought to Matamoros and sold for four dimes, then for four dollars; each succeeding purchaser rising in proportion to the desire of the bidder. It is indeed a very great curiosity.

AT THE NOTABLE POINT ISABEL, about five miles from, and opposite to, Brazos St'ago, there is a small Mexican town which is the port of entry for Matamoros and all the up-country. Here is the hospital containing the wounded in the late skirmishes between Taylor and Ampudia. Poor Page has gone to New Orleans; he is certainly one, if not the most, unfortunate of men. It has been stated that the whole of the under jaw is shot away. This is not exactly correct; but more than half, commencing from the right side of the jaw, is clean gone. Of course he cannot utter a word, and never can if he should live, but death will soon come to his relief as his physicians think, for his whole system is wrecked with his long protracted and excruciating tortures. His wife is there with him, to afford him all the consolation which a noble and lovely wife can give to a dying husband. A little incident is said to have occurred while this lady was at Augusta, on her way to Point Isabel, which sets in strong contrast the noble constancy of woman's nature, and the very frequent fickleness, not to say meanness, of lion-hearted man, whom to believe, are always as true to constancy and duty as the needle to the pole. It is stated that a gentleman, so called by courtesy, asked her if she could feel the same love and attachment for the Captain now, that she did before. Without deigning to give a reply, she turned upon her heel and left the room; leaving this individual lord of creation, wrapped in the grandeur of his own originality.

THE GRAVE OF KINGOLD.
There is one spot here of great interest to all, and that is the grave of Ringold. It is natural for men to sympathize for the misfortunes of those who are talented and brave; and when such die, their memories are dear to the living, and their tombs, spots of peculiar interest. His grave is enclosed by musket barrels, with the bayonet pointing upward after the manner of palings, about four inches apart, and all painted black. Too much praise can never be bestowed upon the memory of this talented officer. He was, perhaps, the most expert and scientific cannoneer in the world, and stood as high in Europe as in this country. All who come here visit the grave of Ringold. I think his grave for a soldier is most unique and beautiful, and though I would be glad to see a monument reared till it pierced the heavens to honor his memory, yet I hope when his ashes are removed, that the same bayonets will enclose them, for it was he who won them and perished in the moment of his triumph.

DISBANDING OF TROOPS.
An order has just been received by Gen. Taylor from the War Department, requiring him to disband all the six months' troops. They are accordingly being transported as fast as possible, and will in a few days greet their wives, children, friends and relatives. This highest of all human pleasures will not, however, be permitted to all, for many sleep.

AN UNFORESEEN ACCIDENT.
A painful casualty occurred here a few days ago. A foolish foreigner who, as usual, knew nothing of fire arms, discharged a rifle three hundred yards from the encampment, without noticing where it was pointed. The ball passed through several tents and between many men, and finally passed through the body of one of the men and severely wounded another. The first died in a few hours—cheerful to the last, and resigned to his sad fate. He was a most estimable man and a general favorite of the whole encampment. The Alabama Regiment has just moved up the river, whither I have joined them; and while I write this, funeral honors are being paid at the grave of one of our own men from Perry county. Who are to be the next victims, no body, of course, can tell, and in truth no body seems to care. I never saw such a feeling of utter recklessness of human life. This you know, however, is one of the peculiarities of the camp, and I by no means pretend to exempt myself from its influence. And furthermore, it is all right, nay, even necessary as long as war lasts, and the proof of this is, that nature has so constituted us. I have long since wearied myself in writing, and suppose I shall you in reading. A few more matters will close this long, bungling letter. The Rio Grande, or the Rio del Norte, or the Rio del Bravo, literally, the magnificent river by way of supereminence; the river of the north, and the brave or glorious river. I have mentioned these names to exhibit the pompous magniloquence and vain-gloriousness of this contemptible people in their appellations descriptive of this most contemptible stream. This river is laid down upon the maps as straight near its mouth. You may judge of this from the fact that the city of Matamoros is twenty-five miles from its mouth and by the course of the river one hundred and fifty miles; and then it has the strongest current in the world, about eight miles an hour, although the country for hundreds of miles seems to be as level as the ocean. And another strange thing about this river is, that the mouth is the narrowest part for five hundred miles, and the water runs into the Gulf like a mill tail, about the color of an Indian, and as thick as rice gruel.

[Concluded next week.]

SABBATH OBSERVED ON BOARD A WHALE SHIP—REVIVAL.

To the President of the Am. Seamen's Friends Society:

DEAR SIR.—At your request, I hasten to give you the following particulars of a whaling voyage, and the pleasing results of a strict observance of religious duties on shipboard.

I am aware that the skeptical may doubt, and the irreligious public generally may laugh at the idea of conducting a whaling voyage so successfully on strictly religious principles, and with a set of unconverted officers and men, many of whom were decidedly profane and vicious.

The particulars I am about to relate, were communicated to me by the second officer, who was himself opposed to the measures pursued by the captain, and who subsequently participated in the revival which took place during the voyage.

When the crew was shipped it was with a full understanding that ardent spirits were not to be used as a drink; and no unnecessary labor was to be performed on the Sabbath during the voyage. The captain, who was from Fairhaven, was the only professor of religion on board, and as the sequel shows, fully exhibited the sincerity of his professions.

The ship was ready for sea, and hauled off into the stream on Saturday, expected by the owners, (as is too often the case with the avaricious,) to sail on Sabbath morning, to make certain a successful voyage. But the captain refused to unfurl his canvass until Monday morning, when with a favorable breeze, he embarked at New Bedford, (I think in 1842) for a long and perilous voyage in the Pacific ocean, with a set of men whom he soon perceived had no religious principles, and some of them decidedly hostile to religion. The officers were smart and intelligent young men, but strangers to the work of grace in the heart. They pursued their voyage with ordinary success during the week; and on the approach of Saturday evening, at the command of the captain, the decks were cleared up and washed down, and a snug sail set. They moved straitly on their way till morning, when the ship was ordered to be hove to. The pleasantness of the morning and the fairness of the wind, promised them a successful Sabbath run. The officers, young and active, and depending on the success of the voyage for their future promotion, inquired the reason for this new, and to them strange movement. They soon learned that the captain was a man of principle, and that he not only refused to leave the harbor on the Sabbath, but also to violate God's commands when at sea on that day.

Submission was absolutely necessary when at sea, and it was yielded, though very reluctantly. The result of the voyage was predicted, a sulky murmur ran through the ship. But as the captain was not only firm, but kind and conciliating, his orders were promptly obeyed, and the ship was in preparation for religious worship. All unnecessary labor was strictly forbidden; and though none were compelled, all were invited to unite in the exercises. The scriptures were read—prayer was offered, interspersed with singing and remarks. Thus was spent the first Sabbath, evidently under the smiles of heaven, and ominous to the crew of what they were to expect during the voyage.

Such was the course pursued on every Sabbath when the weather would permit, till the ship had reached the place of her destination. Already had the religious exercises produced a happy result, and though none were hopefully converted, yet many were ready to acknowledge the importance of experimental religion.

In this manner they prosecuted their voyage with ordinary success, for the season, nothing having transpired either to test their principles in a particular manner, or thwart their expectations. But God had undoubtedly designed to test the principles of the captain, and magnify the riches of grace in the conversion of many of those hardy sons of the ocean.

During the next season, there were several ships in sight, that had accompanied each other during the week, and had taken no oil, the weather having proved bad, and no whales presented themselves. But on the next Lord's day morning the weather was fine, and soon after sunrise whales were seen very near the ship, and every facility afforded to grapple successfully with the monsters. The accompanying ships soon launched their boats, and went in pursuit. The officers of this ship requested the privilege of lowering their boats and entering the conflict. The captain, however, peremptorily refused, at the same time reminding them that God's commands were to be obeyed, and results left with him. This command was obeyed, though reluctantly. Religious services were held on board the ship, and some interest was manifest among the crew. The other ships each succeeded in securing a whale. Thus passed the Sabbath, with an apparent triumph to the neglectors of religion. But when Monday morning came, the weather was still fine, and the whales plenty.

They soon succeeded in bringing along side a valuable sperm whale, and when the week had expired, they had not only secured more oil than either of the ships, but I think more than all of them; thus showing that God honors his own institu-

tions and blesses those who remember them.

Soon the influence of the Spirit was manifest among the crew. Many were inquiring, "what they must do to be saved?" and soon were rejoicing in the liberty of the gospel. Suffice it to say, that this course of religious observance of the Sabbath was strictly observed during their outward bound and returning voyages.

A full ship was obtained in less time than usual, and more than all—one, if not both of the officers, with seventeen of the crew, were hopefully converted to God. The above account was communicated to me by the second mate soon after the voyage was completed, and the conduct of the captain spoken of in the highest terms.

Now we do not mean to say that ships may not be successful in a voyage where the Sabbath is disregarded; but we do say, that it is for the interest of owners and crews, together with the officers, to regard the commands of God in respect to the Sabbath, and to conduct their voyages strictly on religious principles. And certainly if any class of men need the moral influence of the Sabbath, as well as the rest it gives the body, it is the sailor or whose labors are exhausting to both body and mind. I hope for the honor of American commerce and the American flag, that the time is not far distant; when every commander shall refuse to sail, and every owner refuse to have their ships leave the harbor on God's holy day. Let our commerce be conducted on religious principles, and soon will the character of the sailor be elevated, and our flag be respected among the nations. Most respectfully yours.

J. BARNABY.

BAPTISTS IN DENMARK.—Dr. Baird, writing to the New York Evangelist, speaks of the Moensters and those who have believed on Jesus through their word in terms of high commendation. The following is an extract from his letter.

Although no change in the laws has taken place, you will be pleased to learn that a little band of Baptists in this city are not now molested, nor have they been for some months, if not a year. You are, perhaps, aware that some years ago two brothers here of the name of Moenster (Munster) one an engraver, the other a student of philosophy in the university, became pious, and adopted Baptist principles. One of them (the engraver) being a married man, and occupying a house, they began to hold meetings in his parlor. This was contrary to law. I attended their meetings with deep interest in the fall of 1840. Since that time the elder Munster has been thrown into prison six times, and lain there in all three years. Others have been imprisoned. They have had to pay a great deal of money in the shape of fines. But the "word of the Lord is not bound." The little congregation exceeds three hundred, and there are five others in the provinces. "Blessed are they who are persecuted for righteousness' sake." I have visited these dear brethren often.

I was glad to hear them well spoken of by all with whom I conversed. There is a great deal of sympathy felt here for them. Let us hope that there will soon be an end of such conduct on the part of the government. I was gratified to hear these brethren speak so kindly of the King and Queen, and indeed of the entire government. You will ask, then, who are the authors of the shameful persecutions which they have endured? Shall I tell you. I am ashamed to do so, but it is the Hierarchy. Oh! this accursed union of Church and State! How it generates formalism, pride, intolerance, and every thing which is contrary to the true spirit of Christianity! The religion of the Saviour, though it is uncompromising with error, teaches man to bear even with those who hold the most dreadful errors; to pray for them; to do them good; to respect the consciences and rights of all men.

But I must not include all the clergy of the Danish National Church in this condemnation. No; there are those who as much condemn these things as we can; and they have not held their peace.

Among the striking features in the history of religion during late years has been the prevailing tendency in the English Episcopal Church to recede from Protestantism and seek refuge in the Church of Rome. The Church of Rome will not fail to encourage such a movement, and it is rumored that it is in the contemplation of the new Pontiff to increase the English hierarchy in connection with the Church of Rome, from six Bishops to the full complements of two Archbishops and twenty-two Bishops; the object being to provide places for the recent seceders, Mr. Newman and his party, and for those who are expected yet to forsake the Anglican schism. It is said moreover that at the next distribution of Cardinal's hats, Lord Clifford is to be raised to that dignity. From a casual and hasty consideration of the religious movements of the day, it would seem that the Catholic Church is again advancing rapidly and recovering lost ground. This will apply as well to the United States as England.

Picayune.

The Catholics in England and the United States are offering high mass for the repose of the soul of the late Pope.

AN IRRELIGIOUS FATHER.

How different will be the character of children trained under pious parents, from those where the head of the family is merely a moral man! His character for probity and honor may be high; in his domestic relations he may be courteous, kind and dignified; but if his morality is not of the gospel, no sound of prayer will be heard in his home—no profitable conversation will direct the young minds beneath his care to the God before whose bar they must all soon stand—no remembered happy Sabbaths will bless their future years. Such a prayerless father was called to the dying bed of his son one night, when the departing youth thus addressed him.

"Father," said the young man, "the doctors tell me I must die; they say they can do no more for me."

"I know it, my son."

"Well father," continued the expiring youth, "I have one, only one favor to ask you; will you grant it ere I die?"

"I will, my son, if it be possible. Ask me anything I can do, it shall be done."

"I want you, father, to kneel down by my bedside, and pray for me!"

"My son, I cannot; I cannot!"

"Do, father, pray for me! You never prayed for me in the world; pray for me while I can yet hear."

"I cannot, my son; O! I cannot!"

"Dear father, you never taught me to pray to the Lord Jesus, and now I die—you never prayed for me. This once—O! don't let me die without my father's—"

In an agony of weeping, the father rushed out of the room. The otherwise kind and indulgent parent had thus long neglected his own soul, and the soul of that beloved son; and now he could not find a heart to grant his dying request for a father's prayer to the God of heaven. How will such fathers meet their children in the awful judgment? Happy children, who can look back on the holy lives and fervent prayers of both parents—and look forward with a good hope, through grace, that a meeting place awaits them in the home of the skies, where the family circle shall no more be broken.—British Mothers' Magazine.

LITTLE JOHNNY'S PRAYER.—A poor widow called her four children to her one morning, and said to them, "My dear children, this morning I can give you nothing to eat; there is no more bread, nor meat, nor even a potato in the house. I have worked for you as hard as ever I could, and I am now sick, and can do no more. You may pray to God, who has himself said, 'Call upon me in the day of trouble, and I will deliver you.'"

Little Johnny, who was scarcely six years old, being very hungry, was much troubled by what his mother had said. As he went on his way to school, he knelt down and prayed aloud:—"O God! heavenly Father and my Saviour, through whom I may come to Thee, hear me, a little child pray; our mother has no bread, nor even a potato—do give us something that we and our dear mother need not starve—help us. And Thou hast promised to hear the cry of the poor and needy, so hear and help us for thy dear Son's sake."

This was Johnny's simple prayer. After saying it, he hurried on to school. When he returned home in the middle of the day, what was his surprise and joy to see a great loaf of bread, a large dish of meat, and a basket full of potatoes upon the table.

"Now God be thanked," said he, "for he has heard my prayer! Dear mother, did not an angel bring all these things through the window?"

"No," said his mother, "but God heard you when you were praying. A lady was near the place where you could not see her; but she could both see and hear you, and so she sent us all these things. She was an angel that God sent to help us in our need. And now, dear children, let us return thanks to God, and trust in him always."

BAPTISTS IN MAINE.—From the Recorder, we learn, that according to the Minutes of the Convention, there are 300 Baptist churches in Maine, with 215 ordained ministers, and 24 licentiates. Members, 22,062; baptised the last year, 275. Three years ago they numbered 24,000, a considerable decrease.

An English paper says that, a case of preserved meat, taken from the wreck of the *Fury*, which was lost in the Frozen Ocean, in Capt. Parry's first voyage about twenty years since, was opened by a gentleman at Brentwood, when it was found to be as fresh as the day it was packed, and when cooked it was excellent.

An eccentric divine, in speaking of the avaricious and grasping disposition of man, remarked—"If a farmer possessed the whole world he would want a little piece of Venus for a potato-patch."

Stephen Talbot died recently at Bristol, R. I., aged 90, in the house in which he was born. His grandfather was born in the same house.

The Washington Railroad Company have determined to discontinue Sunday travel.

ALABAMA BAPTIST

Saturday, September 5, 1846.

THE SOUTHERN BAPTIST CONVENTION.

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

AGENTS FOR ALABAMA BAPTIST.

Rev. JESSE A. COLLINS and brother A. H. YARBOROUGH have been appointed Travelling Agents. They are authorized to obtain new subscriptions and to collect all arrears.
Rev. RUSSELL HOLMAN, is also authorized to receive subscriptions and monies due the Alabama Baptist.
Rev. ROBERT ADAMS is authorized to act as agent at North Port, Tuscaloosa county.
Rev. JOHN C. FOSTER is requested to continue to act as agent for the Alabama Baptist.
Rev. WM. HOOD is an authorized agent of the Alabama Baptist.
Rev. THOMAS T. MAY is also an authorized agent.
B. F. NORTON of Montgomery is authorized to receipt for the Alabama Baptist.
J. P. HODGES, our agent, has accounts in Tuscaloosa and other places for collection.

PRAYER FOR THE ARMY.

We are lovers of peace, yet we feel that it is our duty to keep our subscribers informed of the progress of the war. Many of us have our dearest relatives and friends in the army. As lovers of our country, fellow citizens, and relatives, none of us can feel indifferent—there must be an intensity of anxiety under such circumstances.
Why is it that so few religious Editors urge upon their readers the necessity of prayer at this juncture of affairs? Can Christians approach the throne of grace at a crisis like this, and forget these objects so dear to our hearts? True, we are in no danger here, we dread no invading foe, yet every thing indicates an approaching bloody struggle between an army composed of our relations and fellow citizens, and an army of embittered and desperate foes. Thirty thousand disciplined troops cannot meet in battle without the shedding of much blood. If our army proves victorious, victory will undoubtedly be purchased by the sacrifice of very many brave men on both sides. Souls unpardoned will go up from the battle field, from the scenes of carnage and strife, ere the rage of embittered feeling shall pass away, and stand before the bar of God. Ask God to turn away the hearts of the people of both nations, from thoughts of war and bloodshed, that heaven-born peace may be amicably restored before any further scenes of carnage shall be enacted. May God grant that the noise and strife of war, and the garments rolled in blood, may speedily be forgotten amid the blessings and rejoicings of peace. But if the deadly struggle must come, may God prepare the victims appointed for the sacrifice, to be suddenly and violently ushered into the presence of the King Eternal.
Christian reader, is not the present the time for special prayer?
Prince of Peace, appear—say "peace, be still." Then shall the elements of agitated human passion subside; instantly, at thy word, as of old, there shall be a great calm.

REVOLUTION IN MEXICO.

The following important intelligence was received at New Orleans by the British sloop of war *Darling*, Capt. Maston, which sailed from Vera Cruz on the 17th of August.
Gen. Santa Anna and family, accompanied by Gen. Almonte, Ex-ministers Rejon and Haro y Tamariz, and several other individuals, arrived off Vera Cruz on board the *Arab* on the morning of the 16th August, and entered without difficulty, although Com. Connor made an effort to intercept him. He escaped on account of the calmness of the morning. He was received with great demonstrations of enthusiasm and joy.
The cities of Mexico and Puebla have also declared in his favor.
The Government of Paredes is entirely overthrown and he is taken prisoner and confined, as his intention was apparent to use the troops, intended to march against Gen. Taylor in opposing the advance of Santa Anna upon the city of Mexico from Vera Cruz.
The movement in Mexico was made in favor of Santa Anna on the 14th August, immediately after the declaration at Vera Cruz was made known. Gen. Bravo, the Vice President, made an ineffectual resistance, and submitted on the morning of the 7th. Gen. Salas was invested with the command until the arrival of Santa Anna, and Senor Gomez Farias his counselor. The ministers of Paredes also continue in office until he arrives.
Monterey, in California, has also been taken by some adventures from the United States, aided by a sloop of war. The following letter from the *Pisicayune* can be relied on.
"We have been permitted to take a copy of the following letter received by a commercial house:
VERA CRUZ, Aug. 16, 1846.
Mexico and Puebla have since also pronounced for Federation and Santa Anna; the Government, hardly established, was overthrown, and Gen. Salas has put himself at the head of the movement until Santa Anna may arrive. Tranquility was soon restored. Gomez Farias aided the partisans of Santa Anna to bring about the revolution. His sons have come down here to welcome Santa Anna, who left Havana on the 8th in a British steamer called the *Arab*, accompanied by Almonte, Haro y Tamariz, Rejon and Boves, and thus ought to be here every day. Gen. Paredes was taken a prisoner and is kept in the citadel of Mexico. Gen. Salas has issued already a letter of convocation of Congress, on the principles of 1824, and the members are to assemble at Mexico on the 6th December next. The present conveyance carries the news of the annexation of California to the United States, received last night by express at the British Consulate."
Our Army.—On the 14th August, H. of the *Pisicayune* says, writing from Camargo:
"There are now eleven thousand volunteers and three thousand regulars on the Rio Grande. They are constantly arriving at this point, so that it is next to impossible to ascertain how many are collected here at this moment. The great camp below the town is already over a mile long, the line of tents averaging about twelve feet. I saw nearly all the troops out this evening, drilling in battalions.
Among the persons who attempted to establish drinking and gambling establishments at Camargo, was a certain character well known to the army. His goods were re-shipped, by order of the commandant of the town, and he was ordered off. He became insolent and abusive in consequence, and went so far that Capt. Miles ordered him to be arrested and put in the guard-house until the boat was ready. On his being released, he went up to Gen. Taylor's tent and made a long and bitter complaint to old Rough and Ready. The General sat

and listened to him in silence. When he had closed, the General rose, very coolly, and asked him if he had got through. "Yes, sir, I believe I have," "Well, then," exclaimed the General, "be off from here, or I'll kick you clear into the United States." An American arrived in town to-day from Monterey, who, I am told, reports that there are 12,000 rancheros and regulars (4000 regulars) collected at that place already. Many of this force are from the Rio Grande. They speak confidently of whipping our army. It is rumored about camp, too, that Capt. Duncan, who left here day before yesterday, to reconnoitre some 30 leagues distant, was yesterday on Canales's trail, with a fair prospect of overtaking him.
Gen. Twiggs was to have left Matamoros yesterday, with the remainder of the troops that are destined for Monterey. On his arrival here, it is believed that a new organization of brigades will take place."

We extract from H. August 15th:
"SATURDAY EVENING.—In addition to the report given above, written this morning, I will state what I have since heard of a gentleman well informed on the subjects therein alluded to.
A man has arrived from Monterey, who states that from the number of troops there, and the feelings of the inhabitants, it would be imprudent for Gen. Taylor to move upon that place with less than 10,000 well disciplined men."

The army will probably move on Monterey by two separate routes, clearing the country for a considerable extent on either side and between the two roads.
The laundresses, or camp women, at this place will be sent back to Matamoros early next week—a pretty sure sign we shall soon be on the march."

Extract from a communication of G. W. K. of the *Pisicayune*, dated August 17th:
"The news from Monterey leads every one to suppose that the Mexicans intend making a bold stand there, and offering every resistance to Gen. Taylor in their power. Recruits and regulars are being strengthened, and the greatest activity prevails. A force of 1000 well appointed cavalry arrived at Saltillo a few days since, and report now has it that Terreon has been sent down with a large party of mounted men to cut off Col. Hays. I hope he may find Hays, for that officer will be glad to see him. Gen. Persifer F. Smith arrived this morning. He is to take command of the 2d brigade, composed of the 5th and 7th regiments of the United States Infantry. Our regular correspondent H. will probably be able to give you a full account of the organization of the army about to move towards Monterey."

There has been a great deal of sickness in the army. The heat at Camargo is said to be excessive.
The order preventing the sale of spirituous liquors has been somewhat favorable to the health and good order of the army. Matamoros is represented as much improved by it.

General Taylor is undoubtedly moving his army upon Monterey from Camargo. We shall probably hear something of deep interest soon.

EXPLANATION.

We learn through a communication from the Pastor at Tuskegee, that many brethren in that neighborhood blame brethren Hartwell and De Votie, for the failure of brother Shuck and Yong Seen Sarg, to meet their appointments there.
In explanation it will be sufficient to say, that brother Hartwell published the appointments weekly in the Alabama Baptist, for some time, and it was supposed that brother S. would receive it in Georgia, it being taken by a number of the brethren with whom he was to be. De Votie had not returned from Richmond. If the brethren at Tuskegee had made arrangements to meet them at Columbus, there would not have been a failure.

We had the postage to pay upon a Circular of the Mount Alta Female Seminary, near Hardinsburg, Ky. If the proprietors of profitable institutions wish editors to say anything in their favor, they should not tax them with the postage on their letters.

NEW ORLEANS CHURCH.

Received of N. W. Prince, Marengo county Ala., per Dr. L. B. Lane, \$25, for the Building Fund of the First Baptist church of New Orleans.

BIBLE SOCIETY FUNDS.

Funds contributed for foreign distribution, will be transmitted through the Foreign Mission Board at Richmond—and the funds for home distribution will be reported through the Domestic Mission Board at Marion. All funds which Baptists have to give for these objects it would be well to contribute through their own societies, which will entitle those societies to delegates in the Southern Convention. The subscriptions due to the American and Foreign Bible Society, are transferred to our State Society. These, if paid in, will form a noble fund for our future operations.

NOTICES.

INDIAN ADVOCATE.—The July number is valuable for the interesting biographical notice of the Rev. L. McCoy, the apostle to the red man. We learn to appreciate his labors by hearing what his sacrifices and discouragements have been. The other articles cannot fail to interest the friends of the Indian.
THE AMERICAN PULPIT.—Edited by Rev. Richard Rusk, A. M. Published by Samuel Chism, Worcester. Contents of No. 2, Vol. 4: Two Sermons—Scenes of Social Life, by Rev. Wm. Hague, A. M. Death Destroyed, by Rev. Wm. M. Daily, A. M. Two Skeletons—Prayer, and Spring. We exchange with pleasure.
LITERARY EMPORIUM.—The July and August numbers of this interesting work, and the August number of the *ILLUSTRATED BOTANY*, have been received. The matter contained, beautiful engravings, and neatness of execution, deserve an extensive patronage. Published by H. K. Wellman, New York; office No. 116 Nassau-street.

The Baptists of North Carolina, are making very successful efforts in favor of the Wake Forest College, and the various instrumentalities employed for the extension of the Redeemer's kingdom. If other States were as liberal in proportion to their means, their institutions and the cause of general benevolence, would not languish.

DANIEL O'CONNELL.

The agitator of Ireland, from all accounts, is losing his bodily vigor, and in every respect is failing very rapidly. At the same time he is losing his influence over the masses of the people. The days of his popularity are numbered. Ireland must look for another leader.

How do you feel brother "H. K." of the Index, after reading that homily of the Contributor, headed "The tender mercies of the wicked?"

ALABAMA BAPTIST BIBLE SOCIETY.

Are we doing all in the Bible cause which we are under obligation to do? Our Society has been efficiently engaged for a number of years in raising funds for the distribution of God's holy word in all lands. A large proportion of the amount raised, however, has been appropriated to the foreign field. In this department of our enterprise, our work is far from being finished—it is but just begun. Never have the necessities of the world appeared so great as at the present. Obstacles which heretofore existed have been removed. China has thrown open her gates for the admission of the truth. ("It is an important fact which Christians should not forget, that the written language of the population of China, (350,000,000), is the same throughout the empire.") One-half of whom it is computed can read.] Benighted millions of the heathen wait for the bread of life, and perish for the lack of knowledge, while we delay. Can we who have the sacred scriptures, and who count them so precious, be content, while so many have them not? As freely as God has given to us, so freely ought we to dispense to our needy fellow creature. Is God's eternal truth more precious than rubies to us, and sweeter than honey to the taste? It will become equally invaluable to the heathen man or woman who shall receive and believe the Gospel of the Son of God.

"Shall we whose souls are lighted
By wisdom from on high,
Shall we to men benighted,
The lamp of life deny?"

The attention of the Board has lately been directed to a field, which is naturally first in point of obligation, the supply of the destitute at home. This destitution is much greater than is generally supposed. In two counties, Perry and Bibb, this Society has supplied two hundred families which were entirely destitute of the written word, and a large number have been supplied by other societies. These counties were perhaps better supplied than most of the counties in the State.

From what information we have received from various parts of Alabama, there are doubtless thousands of families within its bounds which have not a page of the sacred scriptures. The regions where this famine of the bread of life exists, are sparsely settled, and great poverty and ignorance prevails. Great labor is necessary to reach these out of the way places among the back country piny hills.

One of the Colporters says, "The destitution I found to be great, almost beyond description. Old people who have raised up families and have their grand children around them, have never possessed a Bible. Numbers of professed followers of the Redeemer have been visited, even deacons of churches, who were destitute of God's truth. I have seen numbers of young persons who have seldom, and some who have never, heard a sermon."

Our colporters describe scenes of the most affecting kind, of poor, aged, widowed, sick, and orphan persons, whose condition forbids their attendance upon the worship of God in his earthly courts, who receive the book with uplifted hands and streaming eyes—most passionately offering thanksgiving to God for the sacred treasure, and fervently praying that the choicest blessings of heaven might descend upon those who have remembered them in their low estate. Could we witness these scenes of want and wretchedness, together with the joy produced by the possession of God's eternal truth, doubtless we should be anxious at least to supply every family in Alabama with the divine oracles. In only a few cases has indifference been manifested.

The Bibles which we distribute, cost the Society here about 50 cents. This is a work in which we can do much good cheap. How few who are in possession of this invaluable treasure, are too poor to do some little in this blessed enterprise—and how many are able to supply two, five, ten, twenty, fifty or even one hundred families. Shall not the Alabama Baptist Bible Society, be made able this fall to undertake to supply all the destitute in the State? What do you say? Shall the needy be sought out and supplied? Will not many respond immediately, that the work may progress with energy? Give your opinion upon this subject and let the want of the different counties be known through the paper.

As you value the heavenly treasure, out of your abundance aid to place it in the hands of the desolate poor, the afflicted and forgotten, who have it not.

If the Bibles could be obtained, many brethren have offered to go, without money or price, to distribute. Individuals and county societies would pay colporters, where it should be necessary to pay for a distributor.

If he that giveth a cup of cold water to a disciple shall be rewarded by the Redeemer, how great shall be the reward of those who from love to God's word and the souls of men, shall press the cup full of the waters of eternal life to the lips of those who are athirst? Surely, he that watereth, shall be watered again.

Encouraged by that divine statement, that God's word shall not return unto him void, but shall accomplish that whereunto he sent it, let us venture to sow the good seed broadcast; committing the seed thus sown to his direction and care, praying that he will bless his own word in the salvation of many precious souls.

SABBATH CONVENTION.

In the Sumter County Whig we find the proceedings of a Sabbath Convention held at Sumterville, Alabama, on Wednesday the 19th of August.—Robert A. Baker, President; Rev. I. Hadden and T. Moody, Vice-Presidents; L. H. Anderson and John H. Webb, Secretaries. The following resolutions were adopted:

Resolved, that it is the object of this convention to enlist, as far as possible, public sentiment in favor of a strict observance of the Sabbath and to point out the deleterious consequences of its desecration, and, as far as possible, to secure the co-operation of all in this enterprise.

Resolved, that we respectfully solicit each neighborhood to form like associations, and each of the ministers of the various denominations to preach on this subject to their respective congregations.

It was also resolved to be expedient for the convention to form a Sabbath association. A meeting was appointed for that purpose, at Sumterville, on the 3rd Wednesday of September next, and a committee appointed to prepare a constitution and draft rules for the association.

KISSING THE DEAD BISHOP'S FEET.—Bishop Fenwick of the Catholic church died at Boston, on the 11th of August, aged 64 years. The ceremony of kissing the dead Bishop's feet has been performed extensively by the devout and faithful of his spiritual children. "Hope he, and the late Pope his master, are safe through purgatory by this time."

THE CREED QUESTION.

The question, whether it is expedient or not, for Baptist Churches to adopt a Creed, is much mooted at the present time. Some are for, others against, the creed. It is thought by some that creeds are entirely unnecessary among Baptists, because "they take the Scriptures as their only rule of faith and practice." Some maintain that creeds are the fruitful source of division and contention, and intimate that if men would all lay aside their creeds, there would be an end of religious differences. Others think that the formation of a creed, or abstract of belief, implies an impeachment of divine wisdom, inasmuch as there is no such abstract found in any part of the Bible. Others again believe that a creed must necessarily be erroneous, because the creed of the Romanists contains many errors. All these arguments, and as many more as may be laid down, may have their weight; but, in my humble opinion, are not sufficient to set aside the propriety of expressing in creeds, or abstract of principles, the sentiments of every church.

By a creed, I do not mean any authoritative code of laws by which the church shall be governed.—This idea of a creed has never entered into the mind of Baptists. By our creed we state what we BELIEVE—by the Bible we show what we DO. We profess to be governed by scripture in all our acts of church discipline. If by creed, any one means the rule by which a church shall be directed in its government, and to which appeal may be made, as of ultimate authority, with him I have no dispute, because I cordially concur with him and say, no creed has any binding authority: it only expresses our belief of what the scriptures teach, clothed in our own language.

I suppose it will be granted by all, that a church must be united to a certain extent in order to progress harmoniously. We know that persons of very different sentiments profess to take the Bible as their only guide. For instance, Baptists, Methodists, Presbyterians, Congregationalists, Unitarians, Universalists, Reformers, Quakers, and some others, profess to take the Bible, and the Bible only, for their guide. Should all these different persons lay aside their creeds, would they be prepared to unite in one church? Some say, the creed makes the difference, and if the creeds were exploded, there would be an end of division. Suppose fifty persons of these eight or ten different sentiments should unite, could they walk together? What preacher would they have? Those who believe as the Baptists believe, would want a Baptist minister. The Unitarians would want a Unitarian minister and so of every other. Should one man preach election, others would be displeased. Should one preach infant baptism, others would reject it. Should one advocate the importance of the ordinances of baptism and the Lord's supper, others would charge him with observing obsolete forms, and would maintain that only spiritual worship is intended. Is such a divided, heterogeneous mass of material proper to be united into one body? Would this make a pure church?

But it may be said, "all these do not follow the Bible." Well, which is right? The Baptist says, I follow the Bible. The Methodist says, I follow the Bible. And the Presbyterian says, I follow the Bible. Each one would introduce his own opinion of what the Bible teaches, and require the others to yield to him. Now who shall be umpire? Each one will at once exclaim, I. I WILL DECIDE THIS MATTER. For I take the Bible for my only guide in religion.

But would the others yield? Would the Baptist have his children sprinkled? Would the Presbyterian go into the water and be immersed? Would the Calvinist give up the doctrine of election, or the Arminian embrace the horridum decretum? But it is said, let every one take the Bible alone and there would be an end of the dispute. Well, each one honestly takes the Bible, and candidly and honestly believes that he is walking by that rule. Now what shall be done? Either give up doctrine and practice, as of no consequence, or separate into different communities. Which of these two every conscientious christian would choose, is not very difficult to determine.

People are of different sentiments. In reading the same passage, they will adopt different conclusions, and this with all the sincerity of their hearts. They may meet, and read, and study together, and together compare scripture with scripture, and may ultimately arrive at different conclusions.—This examination may respect either doctrine or practice. Each one has a creed, that is, a belief in his own mind respecting the meaning of the passages which have come under review, and this belief resting on what he thinks to be correct principles of interpretation, he is bound to adopt and maintain. He is not permitted to say, "Well, I will do any thing for the sake of peace." On the other hand, each one is commanded to "contend earnestly for the faith once delivered to the saints."

He hears his Saviour say, "Ye are my friends if ye do whatsoever I command you." "Jesus answered and said unto him, If a man love me, he will keep my words." "He that loveth me not, keepeth not my sayings." With such expressions as these each true christian will endeavor to be conformed to the command of his Lord.

This being the case, there is an end of that union which was formed by exploding all creeds. Let men all think alike, and believe alike, and understand scripture alike, and then there will be no need of creeds, and they will be laid aside as things of no more use. Then will the church be united, and will all think the same thing, adopt the same language, and practice the same ordinances in the same way. Then will the church become one, and union and harmony in doctrine and practice universally prevail. Then it will be enough to say, "the Bible only is my creed."

MONUMENT TO JOHN KNOX.—Just before opening the Assembly of the Free Church of Scotland, in May last, the foundation stone of a monument to the illustrious Reformer, was laid with due ceremonies on the site of the very house where he lived and died. It is said that the old house is still standing in a ruinous state—but it is to be taken down to make room for two Churches and two Schools, surmounted by a tower—which are to rise to commemorate the character and life of Knox to future generations. The idea is truly felicitous. What more appropriate as a significant index of the great Reformer, whose life was devoted to the face of danger and death to the promotion of true religion and the diffusion of knowledge, than Schools and Churches where God is worshipped in spirit and truth.—*Christian Observer*.

For the Alabama Baptist.

DOMESTIC MISSION BOARD.

We have the first quarterly Report of Rev. J. T. Hinton, our Missionary to New Orleans. Earlier notice would have been taken of it, had it not happened to be placed with documents relating to finished business.

We give the following extract from brother Hinton's letter accompanying his Report:

"Dear brother Holman: Ten days since, through the kind Providence of our God, I returned in safety to my sphere of labors. On the way I received some kind proofs of liberality, in aid of our building fund, from friends in Cincinnati and Louisville.

I found the little band here in good health, and such is yet the state of the city generally. The congregations are excellent, considering that nearly one-half of our regular attendants have left the city. I anticipate great advantage to the cause from remaining here during the summer and fall.

As you will perceive by my official statement to the Board, we have received during the past quarter, six by letter, two by baptism and two by experience. The prospects of future accessions is quite encouraging.

I have, of course, sent in my resignation to the Northern Board.

To you, and to all who know me, I need not say that I concur with a free and full heart in every measure adapted to promote the peace and prosperity of our denomination in the South—especially Domestic Missions."

This church is a very encouraging interest, in one of the most important cities in the United States. From its organization it has taken hold of every good work, according to its ability. It has made noble efforts to erect a house of worship—many friends abroad have aided liberally in the work—before it is completed much more will be required. Let not the friends of Zion rest till this interest is permanently established.

R. HOLMAN, Cor. Secretary.

The following letter from our Missionary in Florida, contains some cheering intelligence of the gracious work of the Lord in that destitute State.

NEWSPAPERS, FLORIDA, August 3, 1846.

Brother Holman:—I arrived here last night on my circuit, as advertised in the "Christian Index." I have been diligently employed in preaching and travelling during this hot weather, filling my verbal and published appointments. On my arrival I met brother Daniel Simmons, who had been holding meetings in the upper part of my circuit, above and below this place. He held a meeting of two days near Fort Clark, then adjourned to F. C. to meet me on my regular route. Brother Simmons, aided by brother Fryar, received and baptized eight on profession of faith in Christ before I joined him.—The first and second days of this month will be long remembered. Yesterday, (Sabbath) we baptized, at Fort Clark, twelve whites and four blacks, and received by letter and restoration, ten.—The present number of baptisms added to those baptized previously in this vicinity, make twenty-four. The excitement seems deep and powerful. I will write you again on my return home.

Yours in the highest esteem,
JOHN TUCKER.

We give an extract from a letter from brother Tryon, our Missionary in Houston, Texas, which will be interesting to his numerous acquaintances, and the friends of that mission:

"The members of our little church have made arrangements for present preaching in a room which is occupied as a Court room. We have contracted for the erection of a place of worship. It is to be of brick—35 by 55 feet; a gallery for singers; a baptistry under the pulpit, and a vestry room, 15 by 15 feet, immediately in the rear of the main building, all to be completed, except the seats, by the first of November, for three thousand and five hundred dollars—the contractor subscribing five hundred.

Our town is increasing rapidly in population. Our streets are crowded with wagons from the interior; numbers of emigrants of respectability have recently made arrangements to move into the country, and some baptisms among the number. The Preparatory School of the Baylor College has gone into operation at Independence. The two story building which was given to us has been well fitted up, and we have between thirty and forty scholars, one who is under the patronage of our education society."

R. HOLMAN, Cor. Sec.

For the Alabama Baptist.

GATHER UP THE FRAGMENTS THAT NOTHING BE LOST.

I have been standing for the last few days, witnessing the destruction of Jerusalem, which, according to the prediction of Christ, occurred under Titus, the Roman General. The sedition rages. The Roman army advances. The strong walls are being demolished under their engines. The devouring flames and curling smoke ascend to heaven. The clangor of arms is heard, and the garments rolled in blood. The strife is dreadful. The groans of the dying and vanquished, and the shouts of the victors are mingled. They cry, woe, woe, to this city—woe, woe. Oh! Jerusalem, Jerusalem! your house is left unto you desolate. Wonderful fulfilment of the wicked expression, "His blood be upon us and our children." My heart sickens—I turn away. Oh, God, save the world from the horrors of war. Let the Prince of Peace reign. [See Josephus' Jewish Wars, 2d Book.] Behold the goodness and severity of God.

THE WANDERER.

The Vatican and St. Peter's at Rome, cover the same extent of grounds as Turin, a city of 100,000 inhabitants.

For the Alabama Baptist.

IMPORTANCE ATTACHED TO BAPTISM BY THE EPISCOPAL METHODISTS.

Rev. John Wesley in his treatise on baptism says in considering the benefits of this ordinance, "The first of these is the washing away the guilt of original sin, by the application of the merits of Christ's death. Agreeably to this our church prays in the baptismal office that the person to be baptized may be washed and sanctified by the Holy Ghost, and being delivered from God's wrath, receive remission of sins and enjoy the everlasting benediction of his heavenly washing; and declares in the rubric at the end of the office. It is certain, by God's word, that children who are baptized dying before they commit sin, are saved." And this is agreeable to the unanimous judgment of all the ancient fathers.

By baptism we are admitted into the church, and consequently made members of Christ, its head. The Jews were admitted into the church by circumcision, so are the christians by baptism. For as many as are baptized into Christ, in his name, have thereby put on Christ.—Gal. 3: 27. That is, are mystically united to Christ, and made one with him.—For by one spirit we are all baptized into one body. 1 Cor. 12: 13. Namely, the church, the body of Christ. Eph. 4: 12. From which spiritual, vital union with him, proceeds the influence of his grace on those that are baptized, as from our union with the church, a share in all its privileges and all the promises Christ has made to it.

By baptism, we who were by nature children of wrath, are made the children of God. And this regeneration which our church in so many places ascribes to baptism, is more than barely being admitted into the church, though commonly connected therewith; being grafted into the body of Christ's church, we are made the children of God by adoption and grace. This is grounded upon the plain words of our Lord. John 3: 5. Except a man be born again, of water and the spirit, he cannot enter the kingdom of God. By water then as a mean, the water of baptism, we are regenerated or born again. Whence it is also called by the Apostle, 'The washing of Regeneration.'

Our church, therefore, ascribes no greater value to baptism than Christ himself has done. Nor does she ascribe it to the outward washing, but to the inward graces which, added thereto, makes it a sacrament. Herein a spirit of grace is infused, which will not be wholly taken away, unless we quench the Holy Spirit of God by loving continued wickedness."—*Wesley's Works*, 10 vols., vol. 9, pages 159, 160.

THE MINISTRATION OF THE BAPTISM OF INFANTS.

Exhortation.

"Dearly beloved, forasmuch as all men are conceived and born in sin, and that our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of water and of the Holy Ghost: I beseech you to call upon God the Father, through our Lord Jesus Christ, that of his bounteous mercy he will grant to this child that thing which by nature he cannot have; that he may be baptized with water and the Holy Ghost, and received into Christ's holy Church, and be made a lively member of the same."

For which all the congregation prayed.

PRAYERS FOR PERSONS OF RIFER YEARS.

"Almighty and immortal God, the aid of all that need, the helper of all that flee to thee for succour, the life of them that believe, and the resurrection of the dead: we call upon thee for these persons; that they, coming to thy holy baptism, may receive remission of their sins, by spiritual regeneration. Receive them, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you: so give now unto us that ask: let us that seek, find; open the gate unto us that knock; that these persons may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. Amen."

Almighty and everlasting God, heavenly Father, we give thee humble thanks, for that thou hast vouchsafed to call us to the knowledge of thy grace, and faith in thee; increase this knowledge and confirm this faith in us evermore. Give thy Holy Spirit to these persons, that they may be born again, and be made heirs of everlasting salvation through our Lord Jesus Christ, who liveth and reigneth with thee and the Holy Spirit, now and for ever. Amen."

DELTA.

"Children dying in infancy unbaptized, we are to infer from this, are lost.—O, the tender mercies of baby baptism!"

"Infants, of course, are permitted to partake of the Lord's Supper."

ATTEND TO YOUR OWN HOUSEHOLD.—A writer in "The Presbyterian," urges on his brethren the importance of sustaining their own publications. In the course of his remarks he says:

"To neglect our own institution, while we attend to others, is like the benevolence of a father, who educates the children of his neighbor, while he suffers his own to grow up in ignorance. It is like the procedure of a farmer who cultivates the field of his neighbor, and allows his own field to be overrun with weeds and thorns. 'Every wise woman buildeth her house; but the foolish plucketh it down with her hands.'—Proverbs xiv. 1."

His remarks are as applicable to our literary institutions; as to our religious publications. We trust our brethren will apply them practically to our denominational institutions. If they do, save we are, they will benefit themselves and the denomination at the same time. They will do good and be well paid for it in the advancement of their own interests.—*Index*.

We endorse that brother Index.—*Ala. Bat.*

REVIVAL INTELLIGENCE.

For the Alabama Baptist.

Brother De Votie.—On Friday preceding the first Sabbath in July, brethren Jenkins, Henderson, Taliaferro and myself, commenced a protracted meeting at Jacksonville, an interesting village in Benton county, which continued till the Wednesday following, and although we did not realize an outpouring of the divine presence, yet it was a solemn time, and we hope will not be without good results.

On Saturday before the first Lord's day in August, (instant) a meeting was commenced at Big Spring (brother Scott's) Church, in the vicinity of Harpersville, at which place we trust God was present to bless his word among his people; and on the Friday following, another meeting commenced at Spring Creek Church, six or eight miles above Big Spring, at which place the Lord came down in converting power—from twenty to fifty occupied the altar of prayer during a greater part of the time, and continued to do so to the last. The results of the meeting are not fully known, as on last Sabbath it was broken up by the rain. About twenty united with the church, a greater part of whom professed faith in Christ during the continuance of the meeting. Others professed an interest in Christ who did not join the church. Almost every person who was not previously attached to the church, was more or less concerned; indeed the power of God was exercised upon the people.

It is understood here that various meetings have been carried on since I left Talladega county, with great success.—Sing, O, heavens, and be joyful, O, earth, for the Lord hath visited his Zion.

I shall in a few moments leave to attend several meetings in that county, and to procure subscribers for the "Baptist." In great haste, I remain yours in christianity,
JESSE A. COLLINS.

McKINLEY, MARENGO CO., ALA.

August 1st 1846.

Dear Brother Jewett.—On last Saturday and Sunday, I had the pleasure of attending one of brother Crawford's monthly appointments at Poplar Spring meeting house, Wilcox county. He preached on Sabbath, to his little flock, his Farewell Sermon. His discourse was truly affecting and solemn—made more so to his church and congregation, no doubt, on account of his leaving them; and, to use his own words, "perhaps until I meet you in judgment." There were many tears seen trickling down the furrowed cheek of the grey-headed deacon, and those of the church and those of the congregation, when they all with one accord, came forward to give the parting hand, and bid adieu to their faithful pastor. This people did that which I love to see people do. They not only showed their love for him by their tears, but they manifested it in deed and in truth, by uniting their purse-strings and giving their money, their temporal things in return for the spiritual things of which they had received from him as their minister.

I cannot forget to return my most sincere thanks, as agent of the Alabama Baptist, to brother Crawford, for presenting the claims of the paper, and to the liberality of the brethren in subscribing for it. Out of thirty members, ten gave their names; many of them were already taking it.

The Lord is reviving his work in this region of country. Brother Crawford preached the funeral sermon of a Miss Hinton on Sabbath evening. There was a crowded congregation. At the close of the services he gave an invitation to those that wished the prayers of God's people, to kneel at their seats, and I can say in truth that every one in the house bowed down.

I now take pleasure in telling you what the Lord has done for his church and people at this place, Bethel Church, Marengo county. It commenced on Saturday before the first Sabbath in this month, and continued nine days. There were twenty received by experience and baptism, and four were restored to the fellowship of the church. Among this number was a man who kept a doggerly; he gave up his evil work; he is now a christian, and to-day gave me his name and his money, as a subscriber to the Alabama Baptist. Last spring, when I visited this place, there was confusion and strife in the church; now there is peace, love and concord. When the brethren met, they greet each other with a holy kiss; a hearty shake of the hand. The ministers in this meeting were brethren Reeves, Lowry, Tucker, and brother Talbert and the pastor. To-morrow I go to attend a union meeting at Boiling Spring, Wilcox county, one of brother Lowry's churches, praying for success in my mission and the cause of God.

Brother De Votie. Permit me through the columns of the Baptist, to inform all who may wish to hear of the goodness of God in the conversion of sinners, of a glorious revival at Fellowship, about twenty-five miles east of Mariou, of which church I am pastor. On my monthly visit to this church, (fourth Sabbath in July) the good Lord poured out his spirit upon the sinners, and sinners were made to cry for mercy. The brethren wished the meeting protracted, and it was done accordingly. I sent immediately for ministerial help, and brethren Dennis and Blackwood made their appearance on Tuesday. They preached in the power and demonstration of the Spirit, which caused sinners to crowd the anxious seats by scores. Many rejoiced in their Saviour. Fifty-one were added to the church by experience and baptism. About twenty others professed, some of whom have joined other churches, and some expect yet to join us. Of those that joined, forty-eight were whites, three blacks, and ten by letters and vouchers, making sixty-one added to the church. The Lord gave us a parting blessing.

My next meeting was with Pine Flat Church, about twelve miles south-east of Marion. This meeting, like the one above, was protracted from the deep feeling in the congregation on Sabbath. Brethren McCraw and Blackwood were with me at the commencement of this meeting.—Brethren Dennis, Everett, Jackson and Ford, participated in this meeting, whose joint labors were abundantly blessed. The result was, thirty-three willing souls went with me down into the Cahawba river, where I buried them beneath its wave in imitation of their Saviour; and when they came up out of the water, they went on their way rejoicing. Seven were added by letter. Of those baptized, twenty-seven were whites and six blacks.

As brother Blackwood is the only one named in this epistle, who belongs to the Howard School, whose labors with me have been blessed, and admirably received by the churches and people, permit me to name others of the same school, whose valuable services in the revival at your church in Marion, I can never forget.—You recollect on your leaving home for the Convention, you asked me to visit your church, which I agreed to do. On that occasion the brethren proposed to have a protracted meeting. Brother Hodges was solicited to join me in that meeting, which he did, when we commenced. Brethren Van Hoose, Blackwood, Mathis, Bishop, Meadors and Bradford, like good soldiers of Jesus Christ, engaged in the work with heart and hand, and their labors were greatly blessed. I feel glad at any time to meet those brethren at my churches.

Your brother in Christ,
ELIAS GEORGE.

For the Alabama Baptist.

INVALUABLE SPRING.

There are at the present time thousands of persons at the different Mineral Springs in the world. Some visit them for one purpose and some for another, but the great object of all is the pursuit of happiness. Some go to the springs in search of pleasure, and some go in the hope that lost health may be restored by the use of the water. Now suppose there was discovered in some remote corner of the world a spring which possessed the power of imparting immortal health and happiness to all who drank of the water. How long would it be before that place would be crowded! Thousands of persons from every point of the compass would flock there! No distance would be too great to trace. No difficulty too great to encounter. No peril too great to brave. No object too dear to be sacrificed, in order to reach this much favored spot. Reader, there is a spring that possesses the power of conferring this inestimable blessing, and its situation is convenient to all. It is any where, where that Gospel is, that brings life and immortality to light.—2 Tim. 1: 10. It was opened on the cross at Calvary by four nails and a spear—its streams never cease to flow, and they are for the healing of the nations. It was opened for the cure of the worst of all diseases—the malady of sin.—Zech. 13: 1. In this fountain the guilty and polluted may bathe and wash away all their impurities. He that drinketh of this water shall never thirst again, but it shall be in him a well of water springing up into everlasting life.—John 4: 14. The proprietor of this spring charges his visitors nothing—his accommodations are spacious, and his terms are without money and without price.—No every one that thirsteth come ye to the waters, and he that hath no money, come ye, buy and eat: yea, come buy wine and milk without money and without price.—Isaiah 55: 1. In the last day, that great day of the feast, Jesus stood and cried saying if any man thirst let him come unto me and drink.—John 7: 37. I will give unto him that is athirst of the fountain of the water of life freely.—Rev. 21: 6. And the spirit and the bride say come. And let him that heareth say come. And let him that is athirst come: and whosoever will let him take the water of life freely.—Rev. 22: 17. Could the terms be more accommodating! All things are now ready.—Luke 14: 17. And none will be cast out that cometh.—John 6: 37. Ho every impenitent sinner, cast away your idols and come go to this spring, that the disease of your soul may be healed and you fitted for the joys of a blest immortality. Ho every weary and heavy laden soul, that is enquiring the way to Zion, come go to this spring that you may find rest unto your souls.—Matt. 11: 28, 29. Ho every lukewarm professor, come go to this spring that the latent powers of your soul may be aroused to activity and usefulness in your master's vineyard. Ho every tempted and tried follower of Christ, come and with joy draw water out of the wells of salvation.—Isaiah 12: 3. The water from the springs of this earth can but exercise a temporary influence over the diseases of the body, but this spring is potent for the extermination of the disease of the soul; it is the spring of life—eternal life. All that drink from it shall bloom in immortal health and happiness when removed from this world to the world of glory. Turn ye, turn ye; for why will ye die, O house of Israel. God takes no pleasure in the death of the wicked.—Ezek. 33: 11. The remedy is at hand: drink and live. O christian look around you: see sinners dying in their wickedness, when it is so unnecessary, and methinks you will then be able to enter into the feelings of Jeremiah when he raised this lamentation for poor sinners, O that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people.—Jer. 9: 1.

Yours in gospel bonds,
A CHOCTAW.

A MAN OF ONE IDEA.—Luther, like all great reformers, was a man of one idea; but that one idea was not what historians have generally supposed, it was not civil liberty, nor liberty of opinion, nor opposition to forms, nor any abstract love of truth, but the one idea was, Jesus—Savior. No human being ever felt with deeper anguish what it was to be lost. Language cannot have a more terrible earnestness than that wherein he has described the death agony thro' which he passed when he felt his sins, and the majesty of God, and the desperate hopelessness of any effort to approach him, or bring his fallen nature up to that immeasurable height of purity. "It was all over with me," he says, "the sin of my nature tormented me night and day, there was no good in life, sin has taken possession of me, my free will hated God's judgments, it was dead to good, anguish drove me to despair: nothing remained but to die and sink to hell." Let them threaten me with banishment and death, with the torture and the stake," he says in a later letter, "what is all this to me! it all makes no impression on me, it is all the more trifling to the agony I endured in my religious life before I found a Savior." Now, to a soul in this state of religious anxiety, the whole Catholic system is one great and gloomy barrier, standing between it and its Redeemer. Luther struggled like a giant, he fought as a lion, and broke through the dark obstacles, and found a Savior; he found, he embraced, he believed, he felt, he knew that he was saved, and he felt it with joy as mighty and overwhelming as had been his anguish. Thenceforth, there was to him but one mighty idea—salvation and a Savior.—Mrs. Stone.

Blakely, Aug. 22, 1846.

The first newspaper in the American colonies, was commenced at Boston, in 1704. It was called "The Boston News-Letter."—Gannett's Roger Williams.

TO THE DELEGATES FROM SIX CHURCHES IN SUMTER COUNTY, ALABAMA, WHO LATELY MET IN CONVENTION AT CHRISTIAN VALLEY CHURCH.

Very dear Brethren.—I saw in the Alabama Baptist a few days ago, an account of your meeting, and am sorry that the paper containing the account, is not now before me. Excuse me then if I have not named the right church at which you met—or if I have forgotten the number of churches represented. If I remember right, there were fifteen delegates present on the occasion. The object of this meeting was to take into consideration the propriety of forming a new Association out of the churches composing the Choctaw Association, with some unassociated churches. I cannot say, dear brethren, that I was entirely surprised at this movement, for I know it has been talked of for some time, but I do say that I feel deeply concerned. Division among christians at all times is to be lamented, and nothing short of necessity growing out of a departure from truth; or that more real good can be done by dividing than by union, should cause them to separate.

The only reason assigned by your convention that I now remember, is (sectional) feeling. Now, dear brethren, let me ask you, ought this feeling to exist? and if so, is it a sufficient cause to rend this hitherto efficient and useful body? The feeling you name may exist, and I suppose, no doubt, does; but I assure you I hear nothing of it in the region around me, and for myself can see no cause for such a feeling. If it grows out of the field occupied by your missionary, I see no reason why the board may not set every thing right; and would the brethren of the Board attend the regular meetings, and act as they should do, I have no doubt if there is now, there would be no large cause of complaint. I feel confident your missionary would cheerfully occupy the field thought best by your Board. Let me ask you, dear brethren, if you think the glory of God would be more manifested, or that his cause more promoted by forming a new Association, and thus so weakening the body as to entirely cripple its energies, than it would by uniting as heretofore in furthering the good cause. For my own part, if the gospel is preached and sinners converted, it is all one with me whether it be in Mississippi or Alabama. I therein do rejoice, yea, and will rejoice. I trust, my brethren, you will re-consider this matter—let it not go abroad that from mere state lines, a jealousy exists sufficient to rend this hitherto useful body.

Think, too, brethren, how inconsistent your proposition looks on paper; you invoke all the churches in Sumter county, Alabama, and the neighboring churches to meet in Convention, to form a new Association. These neighboring churches, I suppose, at least some of them, are in Mississippi. Well, when these neighboring churches go into your arrangement, will not the same sectional feeling exist, or may it not? My dear brethren, let us go on as hitherto to supply our own destitution, and when that is done, let us seek another field, it matters not, it may be in Alabama or Mississippi, if sinners are converted we are doing a good work. And when Alabama and Mississippi are supplied, let us go further, beyond Louisiana; Texas and the whole south is before us. What say you, brethren, to our having a missionary in China. Will it not be better for us to meet next October at our annual meeting, with instructions from our churches to direct the Board to sustain one missionary in China, than to ask letters of dismission to form a new Association, for no other cause than the ostensible one of sectional feelings. Dear brethren, pray over this matter again, for I have no doubt you have prayed, and I think God will lead you right. Believe me when I say that all I desire is the glory of God and the good of his cause.

Yours in gospel bonds,
A CHOCTAW.

A MAN OF ONE IDEA.—Luther, like all great reformers, was a man of one idea; but that one idea was not what historians have generally supposed, it was not civil liberty, nor liberty of opinion, nor opposition to forms, nor any abstract love of truth, but the one idea was, Jesus—Savior. No human being ever felt with deeper anguish what it was to be lost. Language cannot have a more terrible earnestness than that wherein he has described the death agony thro' which he passed when he felt his sins, and the majesty of God, and the desperate hopelessness of any effort to approach him, or bring his fallen nature up to that immeasurable height of purity. "It was all over with me," he says, "the sin of my nature tormented me night and day, there was no good in life, sin has taken possession of me, my free will hated God's judgments, it was dead to good, anguish drove me to despair: nothing remained but to die and sink to hell." Let them threaten me with banishment and death, with the torture and the stake," he says in a later letter, "what is all this to me! it all makes no impression on me, it is all the more trifling to the agony I endured in my religious life before I found a Savior." Now, to a soul in this state of religious anxiety, the whole Catholic system is one great and gloomy barrier, standing between it and its Redeemer. Luther struggled like a giant, he fought as a lion, and broke through the dark obstacles, and found a Savior; he found, he embraced, he believed, he felt, he knew that he was saved, and he felt it with joy as mighty and overwhelming as had been his anguish. Thenceforth, there was to him but one mighty idea—salvation and a Savior.—Mrs. Stone.

A wise man will speak well of a neighbor, love his wife, and pay for his pa—nothing personal!

STIFLED CONVICTIONS.

More than twenty years ago I had the pleasure of spending some time in two places in the State of New York, in which powerful revivals of religion were in progress by the blessing of God upon the labors of Rev. Dr. Nettleton.

In the course of the first revival in the town of—, a gentleman of my acquaintance became deeply anxious for his soul. He wept, he mourned, he sighed, and no doubt prayed for days and days together. But he was proud and obstinate—he would not submit to God.

One day his pious, amiable wife, whose anxieties about her husband were almost beyond control, came into his room, and finding him still lingering in his wretched condition, and solemnly fearing that he would grieve away the Holy Spirit, and turn back to the world, she fell upon her knees in his presence, and fervently prayed for him. The husband's state of mind after that prayer may be conjectured, but not easily described. He literally writhed in mental anguish.

Dr. Nettleton was the wisest man that I ever saw in tracing out the operations of the human mind when under the influence of the Divine Spirit. He seemed to possess almost intuitive knowledge of this subject. When he saw a sinner long lingering under conviction he judged that there was a special cause, and he was pretty sure to detect that cause.

One day, after my friend Lambert, (for so I will call him,) had been struggling with end stifling his convictions for some time, Dr. N. called to see him once more. He talked with him, pointed him to the Saviour, and perhaps, prayed with him. But there Lambert lingered still—a miserable disconsolate, lost sinner. No light, no hope. What could be the matter? Dr. N. smelt ardent spirits. That was enough. He immediately intimated to Lambert that he was drinking with a view to drive away his convictions; and I believe the latter did not deny the charge. Dr. Nettleton solemnly warned the wretched man and left him. What was the result? The Spirit of God left my friend, and the unclean spirit who had gone out returned to his old habitation, accompanied by seven other spirits more wicked than himself, and the last state of that man was worse than the first.

Perhaps ten months pass away, when a blast and a mildew rest upon all that pertain to this miserable man. Nothing preys in his hands. His business, though formerly flourishing, is in ruins; and he is compelled to leave the beautiful house in which he lived. This is not the worst—he is given up of God. He is undone to all appearance, for time and for eternity. His lovely wife and his interesting children are disconsolate and brokenhearted.

Go with me now through yonder street of the town at night, and what do we see? There lies poor, wretched, ruined Lambert, a drunkard in the ditch! O God, what is man when left of thy Spirit! Let a veil, for the present, cover the sequel.

Reader, if the Spirit of God strive with you, as you value salvation grieve Him not away.
N. H.

Athens, Ga. June 8, 1846.

NEGLECT OF THE BIBLE.

Rev. John Howe in his sermon upon the principles of the oracles of God, says that Dr. Thomas Goodwin, then President of Magdalen College, gave him the following description of a lecture of Mr. Rogers of Dedham, Essex, England.

"Mr. Rogers was (as he told me) of the time he heard him, on the subject of discipline which had been for some time the subject of mine, the Scriptures. And in that sermon he falls into an expostulation with the people about their neglect of the bible—I am afraid it is more neglected in our days he personates God to the people, telling them, 'Well, I have trusted you so long with my bible, you have slighted it—it lies in such and such houses all covered with dust and cobwebs;—you care not to look into it. Do you use my bible so? Well, you shall have my bible no longer.' And he takes up the bible from his cushion, and seemed as if he were going away with it, and carrying it from them; but immediately turns again and personates the people to God, falls down on his knees, cries and pleads most earnestly, 'Lord, whatever thou dost to us, take not thy bible from us; kill our children, burn our houses, destroy our goods, only spare us thy bible, only take not away the bible.' And then he personates God again to the people, 'Say you so? Well, I will try you a while longer, and here is my bible for you, I will see how you will use it, whether you will love it more, whether you will value it more, whether you will observe it more, whether you will practice it more, and live more according to it.'"

But by these actions, (as the Doctor told me) he put all the congregation in so strange a posture that he never saw any congregation in his life; the place was a mere Bohemian, the people generally (as it were) deluged with their own tears; and he told me that he himself, when he got out and was to take his house again to be gone, he was feign to haug a quartet of an hour upon the neck of his horse weeping, before he had power to mount; so strange an impression was then upon him, and generally upon the people, upon having been thus expostulated with for the neglect of the bible."

Why was the preaching of Baxter, Elzevel, and Alleine, so happily successful in turning sinners from the errors of their ways, and in faith and holiness? They plainly and earnestly preached Christ crucified, the power of God, and the wisdom of God; they directed the great truths of the gospel not only to the understanding, but to the heart.—Prot. Dissenting Magazine.

Cease to do evil and learn to do good.

GENERAL INTELLIGENCE.

A SLIGHT SHOCK OF AN EARTHQUAKE was experienced in Boston and vicinity, at about 5 o'clock on Tuesday morning—causing houses, beds and windows to tremble.

SMITHSONIAN INSTITUTE.—The Hon. H. W. Hilliard of this State has been appointed one of the regents—a flattering, yet deserved compliment to his intelligence.

Col. Alexander McDonald, one of the best farmers in the State, and who had done much for the improvement of husbandry, died suddenly at his residence in Eufrasia, Barbour county, 16th inst., in the 55th year of his age. The death of such a man, is a public calamity.—Tuscaloosa Monitor.

Gov. Slade of Vermont is said to have accepted the Presidency of Oberlin College Institute.

The Emperor of China is said to be the oldest Monarch in the World. Mehemet Ali, King of Egypt, is next to him; Ernest Augustus, King of Hanover, born June 5, 1771, is the third in the age, and Louis Philippe, born October 5, 1773, the fourth.

GROWTH OF WISCONSIN.—A correspondent of the Janesville Gazette states that no less than 44 villages have been erected in Wisconsin within the last four years, and that the sites of 39 of the most flourishing villages in the Territory were unoccupied 6 years ago!

One of the greatest inventions of the day, is an auger that bores a *Square Hole*. It can be graduated to any size, and perform in one day, the labor of twenty men. Commodore Moore, "of the Texas Navy," is the patentee.

Elihu Burrett, the learned Blacksmith, recently delivered a Lecture to a numerous audience in Manchester, England, on the "Philosophy of Labor," which was heard with deep interest.

The Arkansas (Van Buren) Intelligencer of the 26th ult. says: The emigration to Texas has again commenced. Wagons were passing through the town daily with emigrants.

The population of California is equal in extent to 12 such States as Ohio. The whole population is estimated at 31,500—10,000 Mexicans, 20,000 Indians and 1,500 Americans.

News have been received of the death of Rev. E. J. Francis, English Baptist missionary in Hayti. He died of yellow fever, and his loss is much deplored.

INTERESTING RELIC.—There is now at Jersey City, says the Tribune, the original boat, constructed by Robert Fulton, with some portions of the machinery attached.

We learn that the Memoir of Elder Harvey, now one hundred and eleven years of age, is in a course of preparation, and is to be published by L. Colby & Co.

The London people are enjoying all the benefits of a Magnetic light, invented and patented by Mr. Saunders, a citizen of Cincinnati.

WEST POINT.—For the support of the Military Academy, Congress has appropriated \$121,976 for the year ending 30th June, 1847.—Tuscaloosa Monitor.

CHIEF.—In the year 1626, the whole of the Manhattan Island was bought of the Indians by the Dutch for the sum of twenty-four dollars.

The Magnetic Telegraph is very extensively and successfully used at the North to assist in the arrest of criminals and fugitives from justice. Every mail brings us instances of its successful employment.

Mr. L. C. Brunsfield, proprietor of the Shelbyville (Tenn.) Free Press, fell dead on Wednesday, the 5th inst., whilst standing reading in his office at Shelbyville.

We learn that the decisions of the Court Martial in the case of General Gaines was favorable to him, but it is rumored that a new court is to be ordered, to meet in March next, in consequence of some irregularity discovered in the proceedings.

General Taylor has received from the Mexican Government \$1,200, to be appropriated to the sick and wounded Mexican soldiers in his camp.

The government, it is said, has purchased the steamer Neptune for \$40,000. She is to be employed in operations against Mexico.

Only two towns in the state of Rhode Island have granted license to sell intoxicating liquors.

There are in Connecticut 101 cotton mills, 120 woolen ditto, 37 paper ditto, 323 coach and wagon factories, and 32 clock factories.

The sum of \$15,000,000 is to be expended by England, in fortifying the St. Lawrence and the Lakes.

Teas were imported into the United States during the last year to the value of \$5,761,588, and coffee to the amount of \$6,244,532.

The N. Y. Commercial mentions that several American gentlemen, among them Dr. Olin and his wife, and one of the Messrs. Harpers of New York, were in the train of cars which met with the recent deplorable accident in France. Neither of them were injured.

A stage driver on the road between Macon, Ga., and Tallahassee, Fla., was shot on the night of the 13th, near Quincy.—The passengers pursued the murderer and captured him. The jail at Quincy is represented as very full of rascals charged with negro and horse stealing, and other crimes.

den in September to rid the country of them if possible.

The Rev. Mr. Hoyt, son of Gen. Hoyt, of Sandwich, N.H., a talented clergyman of the Episcopal Church, located at St. Albans, Vt., has gone over to the Catholics. Bishop Hopkins, of Vermont, lately issued a pastoral letter, censuring Mr. H. for attending a Roman Catholic service in Burlington.—Piscataway.

lec.—The export of tea from Boston,

for the month of July, was 6,485 tons, of which 2,400 tons were for New Orleans, 1,200 for London, 750 for Liverpool, 925 for Calcutta, 330 for Kingston, Jamaica, 293 for the East Indies, 225 for Mobile, 175 for Rio Janeiro, 175 for Barbadoes, and 90 for St. Johns, P. R.

Among the items for the support of the army (exclusive of that in Mexico) for the year ending 30th June, 1847, we notice \$40,000 for the purchase of saltpetre and brimstone, and \$100,000 for gunpowder. The Navy perhaps consumes more, both at twenty-five cents, amounting to upwards of one million of pounds. Cannon balls are purchased by the ton.—Tuscaloosa Monitor.

ANOTHER ATTEMPT TO KILL LOUIS PHILIPPE.—Another attempt has been made on the life of the king of the French. He was on the balcony of the principal window of the Tuilleries, to listen to a concert which was given by the National Guard, when a person in the crowd drew forth a pistol and fired two shots at the King. Neither touched him, nor was any person near him injured. The King pointed out the assassin, who was arrested.—This makes the 7th attempt at assassination, from which Louis Philippe has escaped.

The loss sustained by the burning of the penitentiary at Little Rock, on the 30th ult., is said to be \$70,000. The revolt among the prisoners and the firing of the building by them, the Democrat says, was the result of a change of the officers of the institution, by which inexperienced men were placed as overseers.

TAVENS SEVEN HUNDRED YEARS AGO.—The following description of a drinking tavern, or groggery, is in the seventh part of the confession of the Waldenses and Albigenses, composed at least as far back as the year 1120, or 720 years ago. It will be seen how strong drink holds its own, and that the fruits thereof are as deadly and destroying now as they were in ancient days.—Vermont Chronicle.

"A tavern is the fountain of sin; the school of the devil. It is the manner of Christ show his power in the church, and I, the blind, to make the lame go the dumb to speak, the deaf to hear. But, the devil doth quite contrary to this in a tavern: for when a drunkard goeth to a tavern, he goeth uprightly—but when he cometh forth, he cannot go at all, and he hath lost his sight, his hearing, and his speech. The lectures that are read in this school of the devil, are gluttonies, oaths, perjuries, lyings, and blasphemies, and divers other villanies—for in a tavern are quarrels, slanders, contentions, murders."

A philosopher, who was suffering great bodily pain, exclaimed, "I thank God that my pain is of the body and not of the conscience."

MORTUARY.

Died, at Wahalak, Kemper county, Miss. on the 24th of August, Hester B. Bost, aged 4 years and 9 months, son of the Rev. D. P. Bost.

Died, on the morning of the 25th inst. after a short illness, in the 22d year of her life, Mrs. BETTY S. MORRIS, consort of Heddin W. Morris, of Tullahoma.

To the gentleness and morality of a position which nature had endowed her, were peradded the virtues and graces of the christian character in rendering her beloved by all who knew her. She had scarcely attained the age of womanhood before she professed religion, and for several years has been a consistent member of the Baptist church. She had made an offer of her earliest and warmest love to her Redeemer, and in return received from him the christian hope of immortality beyond the grave. A devoted husband and a widowed mother will mourn her loss to them; but that loss will be her gain. For,

Bright was her way on earth,
Bright will be her home in heaven.

FRANCIS EMILINE SKINNER, daughter of Thomas H. A. and Annary Skinner, departed this life August 20th, 1846. She was born July 13th, 1833. During a protracted meeting held at Grant's creek church, October 1845, she frequently presented herself at the anxious seat for prayers, and before the close of the meeting she felt that Jesus had removed her load of guilt, but afterwards became doubting and for fear of being deceived, she never returned to the church. Some who conversed with her were fully satisfied that she had experienced a change of heart, but did not persuade her to join, thinking that she would become satisfied herself.

Frances was taken ill on Sabbath morning, about 10 o'clock; medicine was administered and seemed to act well, but did not in the least check the progress of the disease. On Tuesday morning, her father seeing the rapid progress of the disease, concluded he would converse with her about death. For this purpose he sat down upon the side of her bed—she appeared to anticipate him; asked him if he thought she would die, he told her he hoped not, and asked her if she was willing to die. In the simplicity of her language, she said to him, "If I die, it will be the Lord that will kill me, and I know he will take care of me." She then called to her mother, brothers and sisters, all by name, and told them she wanted them all to meet her in heaven, where there will be no more parting. She told her mother, that at the protracted meeting she thought she was a christian, but was afraid; but now she knew God for Christ's sake, had forgiven her sins. She remarked, she would like to live to go to church, and be baptized, and expressed no desire to live any longer in this world. During her sickness she sang a great many beautiful hymns. The following are some of them, viz: "How tedious and tasteless the hours," "O tell me no more of this world's vain store," "In evil long I took delight," "What wondrous love is this," "Guide me, O thou great Jehovah!" "On Jordan's stormy banks I stand," "Althougli thou shouldst seem severe," "Come away to the skies, my beloved arise," "Come with us, Come with us in love, and we will all march together to heaven above," "O sing to me of heaven, when I am called to die; Sing songs of holy ecstasy, to wait my soul on high." Many of these she sang several times, especially the last, which she sang the night before she died. After all thought she had sung her last in this world. When she could sing no longer, she frequently repeated portions of hymns, such as this, "Fill full I heard my Saviour say, Come hither soon I am the way." She said she had often prayed for some of the young people of the settlement, particularly for a young lady, an intimate friend, who had at times appeared anxious on the subject of religion, said, "I hope she will become a christian yet." May God hear and answer her prayers after suffering much, conveying a great deal about heaven and without a struggle, fell asleep on Thursday morning about 11 o'clock. She cannot return to her "Thou art gone to the grave, but we will not forget thee."

Since God was thy Ransom, thy Guardian and Guide, He gave thee, he took thee, and he will restore thee. And death hath no sting, since the Saviour hath died."—Tuscaloosa County, Aug. 28, 1846.

Died in Philadelphia on the 15th ult. after a protracted illness, the Hon. Judge GEORGE W. CHASE, of Tuscaloosa, Ala. aged 41 years.

Mrs. S. Hafford, is prepared to accommodate 8 or 10 BOARDERS.
September 5, 1846.

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