

INVASION OF THE GREEK SCRIPTURES.
We copy the following from the N. Y. Baptist Register. These are truly hard times for our Pede-Baptist brethren. How strange it is that the original term should be retained in all the translations except the modern Greek, and that there it should be translated.

According to the October periodical paper of the A. and F. B. Society, the accommodation of the British and Foreign Bible Society, have carried their principles of transfer to a strange and fearful length. They have not only refused their support to the best versions in heaven languages, because baptizo and its cognates were translated, but they have taken approved versions, such as Yates's and others, and transferred from the Greek those words where they were translated. But this is not all. In the modern Greek Scriptures, as this could not be done, the words being vernacular, to secure the same object they have thrown obscurity over terms—which, to a Greek, presents but one meaning—perfectly unintelligible, and changed accompanying words, and made other alterations in the language as were most likely to subvert their purpose. What an astonishing temerity in good men! The following is an extract of Dr. Buel's letter of the 20th of April, in regard to it:

"I recently took occasion to show to one of the translators of this version of the Scriptures in modern Greek, commonly called the Bambas translation—printed in Athens, in 1844—a list of corrections on some sixteen passages in the New Testament, touching the baptismal question. In four of these passages, Math. 7: 4, 8, Mark 8: 14, and Luke 11: 38, baptizo and its cognate words, and in the remaining instances, the accompanying preposition, or other words in regimen, are so translated as to conceal or pervert the true meaning of this much abused word, and to entail upon it a signification which it is utterly impossible for it to bear, either in the ancient or modern Greek. I was not surprised to learn that the native Greek translators had reluctantly submitted to these changes, 'after a good deal of debate,' with the superintendent or agent of the British and Foreign Bible Society, one year ago deceased. 'They at last deferred to his wishes, as he appeared to be strenuous for a dogma of his church.' This translator has marked for his amended edition, several of those passages, restoring, for elegance' sake, if not for conscience' sake also, the original text. And if allowed, he will restore it in the others. The chief reason for translating baptizo at all, was, that the word is now appropriated to express an ecclesiastical ceremony. And as the passage at Mark 7: 4, and Luke 11: 38, have no reference to the ordinance of baptism, a different word was sought for. The impropriety of this was quickly admitted; for if the original word had been left untouched, the reader would instantly see, from the connection, that christian baptism is not alluded to. He never mistakes the meaning of those passages in the original, and why should he mistake it when the ancient word is retained in the translation? Any possible translation of baptizo, in Greek, must be a mistranslation, for there is no equivalent word for it in the language. The verb *lavo*, [to wash,] said of the body, would have more nearly 'conformed to the English,' but what shall we say of *nupto*, [to wash,] spoken of the hands and face? A year or two will elapse ere the revised edition will be printed. In the meanwhile, I have no doubt that the British and Foreign Bible Society will listen to the united request of Baptists and Pede-Baptists at Athens, that the original text be restored."

Dr. Buel expects that the Society will retract its steps. This is to be hoped, but would it not involve a surrender of the great principle of their Pede-Baptist policy.

TIME WAS—when, as a pretty general thing, children were not only obliged to attend school, but to be patient under discipline, sundry proverbs of Solomon touching rods and chastisement being much in vogue and of considerable authority.

When the imperative mood was employed in its sense of commanding as well as that of exhortation and entreaty; the rule being sturdily maintained that there must be no disagreement between the subject and the verb.

When "yes" and "no" were peculiar to men in drab coats and broad brims, and the utterance of these monosyllables without their respective adjuncts would have been no less a marvel than the review of a quaker regiment.

When youngsters at fourteen or fifteen began to think in earnest of some trade or occupation, as if it were possible their fathers might die before them, and the crib fall altogether or prove too narrow to accommodate all the surviving kin.

When evening began somewhere in the neighborhood of sunset, and the patrolling of the streets and the care of stoops and corners were considered safe in the guardianship of watchmen and police.

THE DAY OF JUDGMENT.

Even you and I, and all the world, kings and priests, nobles and learned, the crafty and the easy, the wise and the foolish, the rich and the poor, the prevailing tyrant and the oppressed party, shall all appear to receive their symbol; and this is so far from abating anything of its terror and our dear concernment, that it much increases it. For although concerning precepts and discourses we are apt to neglect in particular what is recommended in general, and in incidences of mortality and sad events, the singularity of the chance heightens the apprehension of the evil; yet it is so by accident, and only in regard of our imperfection; it being an effect of self love, or some little, creeping envy, which adheres too often to the unfortunate and miserable; or being apprehended to be in a rare case, and a singular unworthiness in him who is afflicted otherwise than is common to the sons of men, companions of his sin, and brethren of his nature, and partners of his usual accidents; yet in final and extreme events, the multitude of sufferers does not lessen, but increase the sufferings; and when the first day of judgment happened, that, I mean, of the universal deluge of waters upon the old world, the calamity swelled like the flood, and every man saw his friend perish, and the neighbors of his dwelling, and the relatives of his house, and the sharers of his joys, and yesterday's bride, and the new born heir, the priest of the family, and the honor of the kindred, all dying or dead, drenched in water and the Divine vengeance; and then they had no place to flee unto; no man cared for their souls; they had none to go unto for counsel, no sanctuary high enough to keep them from the vengeance that rained down from heaven; and so it shall be at the day of judgment, when that world and this, and all that shall be born hereafter, shall pass through the same Red sea, and be all involved in the same cloud, in which shall be thunders and terrors infinite. Every man's fear shall be increased by his neighbor's shrieks, and the amazement that all the world shall be in, shall unite as the sparks of a raging furnace into a globe of fire, and roll upon its own principle, and increase by direct appearances and intolerable reflections. He that stands in a church-yard in the time of a great plague, and hears the passing bell perpetually telling the sad stories of death, and sees crowds of infected bodies pressing to their graves, and others sick and tremulous, and death dressed up in all the images of sorrow round about him, is not supported in his spirit by the variety of his sorrow; and at doomsday, when the terrors are universal, besides that it is in itself so much greater, because it can afflict the whole world, it is also made greater by communication and a sorrowful influence; grief being then strongly infectious, where there is no variety of state, but an entire kingdom of fear; and amazement is the king of all our passions, and all the world its subjects. And that shriek must needs be terrible, when millions of men and women, at the same instant, shall fearfully cry out, and the noise shall mingle with the trumpet of the arch-angel, with the thunders of the dying and groaning heavens and the crack of the dissolving world, when the whole fabric of nature shall shake into dissolution and eternal ashes.

Consider what infinite multitude of angels, and men, and women shall then appear. It is a huge assembly when the men of one kingdom, the men of one age in a single province, are gathered together into heaps and confusion of disorder; but then, all kingdoms of all ages, all the armies that ever mustered, all that world that Augustus Caesar taxed, all those hundreds of millions that were slain in all the Roman wars, from Numa's time till Italy was broken into principalities and small exarchates: all these, and all that can come into numbers, and that did descend from the loins of Adam, shall at once be represented; to which account, if we add the armies of heaven, the nine orders of the blessed spirits, and the infinite numbers in every order, we may suppose the number fit to express the majesty of that God, and the terror of that Judge, who is the Lord and Father of all that unimaginable multitude.—*Jeremy Taylor.*

PRETTY PRACHING.—I am tormented with the desire of preaching better than I can.

But I have no wish to make fine, pretty sermons. Prettiness is well enough when prettiness is in place. I like to see a pretty child, a pretty flower; but in a sermon, prettiness is out of place. To my ear it would be any thing but commendation, should it be said to me, "You have given us a pretty sermon." If I were upon trial for my life, and my advocate should amuse the jury with his tropes and figures, burying his argument beneath a profusion of the flowers of rhetoric, I would say to him, "Tut, man, you care more for your vanity than for my hanging. Put yourself in my place, speak in view of the gallows, and you will tell your story plainly and earnestly." I have no objection to a lady's winding a sword with ribands, and studding it with roses, when she presents it to her hero lover; but in the day of battle he will tear away the ornaments, and use a naked edge on the enemy.—*Rev. Robert Hall.*

A FAMILY SCENE.

"Just as the twig is bent the tree's inclined."—*Burke.*

I happened, not long since, to call at a certain neighbor's, for the purpose of friendly conversation; when on a sudden, half-a-dozen boys and girls pushed into the room, and, with a boisterous sound of words and loud laughter, confused and almost drowned our conversation. The father reddened with seeming resentment, and said, in a soft tone, "Don't my children, be noisy." He might as well have been silent; for they had been too long acquainted with this irresolute and unsteady government, to pay the least attention to what was said. They continued their noise till one, a little out of breath, drew off from the rest, to listen to a story his father was relating. Presently, he bawled out, "Father you don't tell that story right." "But do you not know, my son, it is not good manners to interrupt your father, when talking?" "But I vow, father, you don't tell that story as I heard it." His father was silent, and his son went on with the story; the old man was as tame as a whipped spaniel, till it was finished. He then said, "Come, my son, come, my son, fetch some wood and put it on the fire." "Can't; let Sam go; great lazy lout, he hasn't done nothing to-day." "Yes, I have done more than you have too: you may go; father told you first." "Don't say so, Sammy; come, John, you are father's best boy; run and bring some wood." "Yes I am always the best boy when there is any thing to do; have to do every thing under the sun; great lazy Sue stays in the house, and can't do nothing: let her go." In the end the father went and got it himself. In his absence, as one was sitting down in his chair, another pulled the chair away and let him fall to the floor. He scrambled up in a rage, and fell upon his brother with his fist and teeth, and he began to cry, "Father, John is biting and striking me." "Well, Sam pulled the chair away, and almost killed me." "Sue has got a pin, and pricks me," screamed another. "He pinched me first," said Sue. "Give me my things here," bawled the fifth. "I won't; isn't your thing; it's mine; you said I might have it." "I—L—w—w, my son, do give it to him." "L—w—w." And away it went into the fire.

Dinner was soon ready, and another scene of irregularities now opened. The children scampered and huddled round the table, like so many hungry dogs. Each began to help himself, before the duties of the table were attended to. They cut and slashed, and dived and differed, till the pie was brought on the table; when one called out with authority, "Mother, give me a great piece." "Sain (said another) has got a piece as big again as I have," and away went his to the floor. "O, my dear, said the mother, 'that's naughty; shouldn't do so. Don't cry, my dear, and I will give you a great piece.' "I believe," said the mother, "the children always act worse when we have company than at any other time. They act worse than I ever knew them."

TEMPTATION.—Away, away, tamper not with sin or you may be undone.—What if he is your friend who is leading you from virtue? Listen not to him. Be firm. Decide against his course. Why do you hesitate? Would you plunge into a burning volcano? Would you leap over a precipice? Then stop, turn about, leave your companion and retain your honest heart and holy integrity. We have seen thousands led, as you have been, by a pretended friend, until they were irretrievably lost, and this makes us more anxious respecting you and more earnest in entreating you to beware.—You have seen but little of the world, we know; but you should be extremely careful when you trust. One sin, one deviation from the path of rectitude, may ruin you forever. A bad deed may stick to your character through life, to be thrown in your face by every man you displease. Beware then, what you do and with whom you associate.

You have listened to our advice and turned about; we rejoice from our soul. To the latest period of life, you will be thankful for our counsel and consider us your friend. The next temptation will be more resolutely met and more easily overcome. You will feel you have something at stake, and take courage to resist evil.

What multitudes are ruined by not resisting the first temptation, the first invitation of a pretended friend, to commit some folly or crime which casts a dark stain upon your character, a stain that no tears can wash away.

Let the young man beware. Consider him your enemy who would lead you astray but for a moment; who whispers an impure thought in your ear and paints with vivid colors the path of infamy and ruin.

Stand firm. Be like a rock in the ocean against which the waves beat, and around which the storm in its fury careers. It cannot be moved. Let virtue direct you and through life you will reap the glorious reward.—*By D. C. Coleworthy.*

THE TITLE D. D. AGAIN.

A good deal has been said lately, about the title D. D., and some of the observations are quite just. It seems hardly right to call a man a teacher or Doctor of Divinity, if he is not so employed.

But we must remember that ministers are not the only men who give and take flattering titles. Such an impression ought not to be permitted, because it is wrong, and is injurious toward a class of men whose acceptableness to the public is of vital consequence to the dearest interests of man. Let me ask the attention of your readers to the universality of this love of titles.

What multitudes are called "Colonel," or "Major," or "General," or "Captain," who are no such thing! They may once have held such an office, for a while, but though they have long ceased to be such, they do not refuse the title. In many cases, if any friend were to abstain from giving those flattering titles, it would give offence. Reader, are you not in the habit of giving these titles to men who have no present right to them? Is not the land full of "Judges" by flattering title only. We have many "Doctors" who may once have practiced, or been apothecaries or dentists. Some such are now preachers of the gospel, and the name doctor is given to them, that they seem to be doctors of divinity. Thousands retain the title *Hon.* or *Gov.* who are no longer such. And whence is a Governor styled "*excellency*," or a senator *Hon.*? Surely not by law, nor by literary gift, but merely from our love of titles. Formerly "Mr." was a flattering title; but it became so common that "Esq." was put to the names of all rich men, and now hardly any decent man is addressed, in writing, as "Mr." Nay, hardly may we speak of a man's "wife" we must call her his "lady." I suppose, as "lady" is the feminine of "Lord," that when Esq. gets a little more common, we shall use that short title, for they are not really such, "Lords of creation." Some ministers have even abandoned the good bible expression "men and women," and call their hearers "gentlemen and ladies."

Is it not then evident, that most of those who declaim against D. D., are inconsistent in making this the only object of animadversion? If they will tell people not to call them Judge, Colonel, General, Professor, Honorable or Esquire, and publish their wish in the newspaper, then, and not till then, should they expect a D. D. to publish in the papers a request that the title be not given him.

I will only add, that so far from ministers being the only men who have titles, they are the only men that ever refuse them! I have read many declinations of D. D.'s, but never in my life read of Colonel or Judge.

EXTRACTS FROM REPLY TO CIRCULAR ON "BEST METHODS OF PROMOTING THE MISSIONARY CAUSE."

—From Rev. A. Williams, of Ashabula, Ohio:—"You ask, 'Have you read the Great Commission, by Harris?' I answer promptly, no. I have often attempted it, but have as often failed. Before I can go through with a single page, the book is laid down, and my mind is lost in thought; and yet so profitably and pleasantly lost, that one almost wishes to continue so. I have thought it nearly through. The book is made up of thoughts, and made for thought, and consequent action. It should be studied by every christian. It is a book of great excellence.—Far reaching in its views, it brings distant things near. It shows one the very place he occupies in the universe, as a moral being; setting forth the great object of his existence, it shows his relations to all moral beings, the influence he of necessity exerts, and consequently his fearful responsibilities; and setting before him the great work in which he is to engage, and unfolding the plan of Divine wisdom for its accomplishment, it then opens to him the 'yea' and 'amen' promises of Jehovah, till, rising superior to his own weakness, it makes him feel that he is allied to Omnipotence; and though in view of the greatness of the work, he may exclaim with trembling, 'Who is sufficient for these things?' Still in confidence he may also say, 'With Christ strengthening me, I can do all things.'—It is certain that such a work is well adapted to produce correct views and inspire right feelings in the mind and heart of every reader; and he must have a system formed without nerves, (conscience!) who can read it attentively, and not feel that he must act."

ALL ONE IN CHRIST JEW.—A pleasing illustration of this sentiment is reported in the 'Edinburg Witness.' The free Church Presbytery of that city licensed six young men to preach the gospel on the 13th of July last. These six ministers belong to as many different nations, to wit: one is an Englishman, one a Scotchman, one an Irishman, one an American, one a Jew from the Continent of Europe, and one a Parsee from Bombay. It was a singular Providence that brought about this interesting and beautiful coincidence.—As it finds its archetype in the great Pentecostal prodigy, we hope it may be followed by a Pentecostal blessing. It is certainly prophetic of that display of grace by which all the minor distinctions of earth shall be merged and lost in one grand distinction of our holy religion.

NEVER PRAISE YOURSELF; NEVER TELL YOUR FRIENDS HOW OTHERS PRAISED YOU. A minister should be an humble man, not a vain one. If he seasons his conversation with a multitude of I's it is very unbecoming. Do not be discouraged because bad men are opposed to you. So persecuted were the prophets and the Saviour. Rejoice and be exceeding glad, for your reward is great in heaven.—*Christian Index.*

HINTS TO MINISTERS.—If you live in the spirit, you may be sure that the spirit will go with you into the pulpit, and so your words shall be sharper than any two edged sword.

You are a teacher of the people, you profess to be called by a special influence from heaven. Do you daily endeavor to walk worthy of your high calling? Have you solemnly resolved to obey all that the Bible requires you to teach?

Do not censure the people but instruct them.

The biographer of Mr. Whitefield very truly remarks, that an earnest preacher will make an attentive congregation.

Why were "much people added unto the Lord" under the ministry of Barnabas? Because he was a good man and full of the Holy Ghost, and of faith.—*Acts xi: 24.*

Never praise yourself; never tell your friends how others praised you. A minister should be an humble man, not a vain one. If he seasons his conversation with a multitude of I's it is very unbecoming. Do not be discouraged because bad men are opposed to you. So persecuted were the prophets and the Saviour. Rejoice and be exceeding glad, for your reward is great in heaven.—*Christian Index.*

THE MURDERER PROTECTED.
Human life is becoming alarmingly cheap and insecure in our country, owing in great measure to the difficulty of getting the murderer convicted and punished. When such criminals can calculate, with considerable certainty, upon an acquittal, even should they be arrested and tried, we may know that public sentiment has gone backward. Perhaps it will deteriorate yet more, until it brings a reign of terror even into the houses of those pretended philanthropists who have demolished the safeguards of law, and let loose the passions of desperate men. There is need of a steady resistance of these downward tendencies, by all who love law and order, and can speak or write in their behalf. We quote, with much satisfaction, the following remarks, from the Journal of Commerce of Saturday last.

KILLING, NO MURDER.—Public sentiment seems to be confused about murder. Insanity is an excuse for it, and when nothing else can be pleaded—when the fact is palpable—then the lawyers and the friends of the murderer, lay out their utmost energy to prove the criminal insane. They can show, perhaps, that some of his relatives have been in a mad house; that others of them have behaved strangely; and as to the criminal, almost every man who has enough of the fiend within him to kill a fellow being, has repeatedly shown it out before. He has perhaps been a sort of incarnate devil among men, threatening often to do what at last he did, (carrying deadly weapons about him,) and under the dominion of malice, often behaved as no sane man ought, and as no good man will. Insanity in its full development is often the consequence of this unbridled indulgence of the worst passions. But why should not such a voluntary maniac be held responsible for his conduct, as much as the man who puts an enemy into his mouth to take away his reason. If the ebullitions of violent passion—if threatening to kill, is to be regarded as an excuse for killing, why should not the same reasoning be applied to robbery, perjury, and the whole list of crimes? It would seem, indeed, by some late verdicts, that a man has only to behave himself as an incarnation from beneath, and he frees himself from obligation to law, and may commit what crimes he will, with impunity. In our judgment some juries will find that when their trial comes for giving verdicts as they did, it will be more difficult to make out their own exculpation.

THE RICHMOND MURDERERS.

THE RICHMOND TRAGEDY.—The Court, by a vote of five to two, discharged the party from all further prosecution. The announcement of this result was received with enthusiastic shouts of applause from a crowded court room, which we cannot trust ourselves to describe.—*Inquirer.*

Three men armed to the teeth enter the chamber of a sleeping man and deliberately murder him. And Richmond! Richmond! has courts of justice and crowds of people to applaud the deed. The offence is rank and smells to heaven." We abhor the murdered man's iniquity, we more abhor the murderer's, but most of all we abhor that public sentiment which applauds these assassins as men of honour. They were mean, cowardly murderers, who deserve the gallows, and there will be more such men and such scenes in Richmond, now that law and public opinion have both decided that a man may revenge his fancied wrongs with impunity.

But there are other communities as criminal as Richmond. Here is New Jersey, close at hand, and twice within a few months has that intelligent, upright State decided by her highest Courts in the same way! True, the plea of insanity has been set up in these cases, but the world knew that in Mercer the murder of Herberston and Spencer the assassin of his wife, there was no more insanity than in the Courts who tried them. A will made by either of them, before or after the murders, would never have been questioned.

New York is no better. Philadelphia is worse, and Boston will remember the Tirrell affair, and not throw a stone at her sisters. The fault is radical. It is in the moral sense of the people. The correction is to be sought in the pulpit and the press, and in the stern manly defence of right by every man who knows what justice is, and is willing to see it done.

We like the remarks of the Commercial on the Richmond case, and we might have been spared the necessity of saying any thing, had we sooner met with the following:

"The killing of Mr. Hoyt was a simple deed of assassination. Three men, armed with deadly weapons, burst into the chamber of a naked, defenceless, sleeping man, and without the shadow of risk to themselves, without affording him the semblance of an opportunity for resistance or defence, put him to a cruel, bloody death. The act of young Mr. Ritchie in killing Mrs. Haddock was not the deed of a ruffian, that of Mr. Myers and his confederates was the cowardly crime of an Italian bravo who murders in the dark."

And in Richmond, in the capital of Virginia, this atrocious deed is pronounced guiltless by the appointed guardians of justice, eulogized by eminent counsel, hailed with enthusiastic plaudits by the people! Truly have we said that it is a great stride to anarchy. Henceforward it is proclaimed in Richmond that any man who has been or believes himself to have been greatly wronged, especially if he is the owner of half a million, may assassinate his wronger with impunity; and of course that for any minor offence he may exact a minor vengeance. The functions of law are at an end. The law itself is struck dead. Vindication of real or supposed injuries by the strong hand, no, by the assassin's knife or the poisoned draught, is henceforth the rule of human conduct in Virginia. The sympathies of the people are with the man-slayer whose hands are red with the blood of vengeance, and against those sympathies there is no restraining power in the tribunals. From the seed now sown there can scarcely fail to be an awful harvest."

AN INTERESTING NEWSPAPER.—"Well," soliloquized the venerable Miss Angelina Evergreen, as she folded the newspaper which she had just been reading, and laid aside her spectacles, "this is the most interesting newspaper I have seen for many a day. I declare it is enough to do one's heart good to look at it. Let me see—there is almost half a column of deaths, one article headed 'Atrocious,' two 'Horribles,' one 'Heart-rending Occurrence,' one 'Murder,' three 'Robberies,' three 'Suicides,' with all the particulars, besides almost a column of 'distressing Accidents' and 'Crimes,' and I declare if there is not up the outside a long and thrilling account of an 'Execution for Murder'! Such a paper ought to be patronized. It furnishes abundance of amusement mingled with instruction, and if I could not borrow it every week from a good natured neighbor Spriggins, I should certainly have to subscribe for it."—*N. Y. Telegraph.*

SINGULAR DEATH.—Don Manuel Agustin Heredia, the wealthiest man in Spain, was in distress concerning the safety of a vessel he had dispatched to China. On hearing that his vessel had arrived at Malaga, on the 14th of August, with a cargo worth fourteen millions of dollars, the Don fell dead from the effects of joy.

Tradition tells us that a venerable chief gave as a married portion to his daughter Elizabeth, the title called after her name; to Martha, Martha's Vineyard; and that his third daughter, Nancy, took the name; and hence was derived the name *Nantucket*, or *Nantucket* as we Americanize the name.

Friday, November 20, 1846.

THE SOUTHERN BAPTIST CONVENTION.
 ARTHUR THOMAS, Richmond, Virginia,
 Treasurer of Foreign Mission Board.
 Wm. HORNBUCKLE, Marion, Perry County, Ala.,
 Treasurer, Domestic Mission Board.
 M. T. MENDELHALL, Charleston, S. C.,
 Treasurer of Southern Baptist Convention.
 Rev. RUSSEL HOLM, 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, B. F. NOBLE,
 Rev. ROBERT S. ADAMS, J. P. HODGES,
 Rev. J. C. FOSTER, A. H. YARRINGTON,
 W. J. CALLAWAY.

IRREGULARITY OF OUR PAPER.
 It is due to our subscribers and to ourselves, to say, that the recent delays in the issue of the Baptist, have been owing to causes which will not again occur. First, the editors, publisher, and printer, all were obliged to go twice to Eutaw, to attend court. This caused a failure in one number, and the delay of one or two others. The missing number will be made up at the end of the volume, so that our subscribers will lose nothing.

Secondly, during Convention week, the office was so crowded with company and with business that the printers could not get on well with their work. Besides, our boys say the editors were so busy with the Convention, that they forgot to furnish copy in season this week. Hence the delay of this number.

None of these causes will operate hereafter, and we assure our readers they may expect us to visit them regularly and punctually, after this date.

THE CONVENTION.

The meeting of this body brought together a large number of brethren from different parts of the State, acting as Delegates from various religious and benevolent associations. It was also attended by many visitors, not members, and its sessions were graced by the presence of numerous ladies, who evinced a lively interest in the proceedings.

Aside from the ordinary business of such a body, there was nothing of special importance before the Convention. A running account of the proceedings from day to day, will be found in our columns.

The reports on Foreign and Domestic Missions, and on Education, hereafter to be published, will be found interesting. The amount of funds sent up to the treasury, will appear small; but this amount indicates only a small proportion of the funds raised during the last year, for the objects of the Convention. Within this time, some five thousand dollars have been subscribed for Home Missions, and two or three thousand for Foreign Missions.

A deep interest was manifested by the members of the Convention, as well as by visitors, in the Howard College and the Judson Institute; and great satisfaction was expressed at the present prosperity and future prospects of these institutions.

A resolution was unanimously adopted to raise one hundred thousand dollars in the next five years, to endow professorships in the Howard. An agent has been already appointed to carry into effect the purpose of the resolution.

The Convention, in a session of four days, before the adjournment, to a free interchange of opinion, respecting the best methods of instructing the colored people. The claims of this portion of our congregations were distinctly and feelingly admitted by the numerous pastors who spoke; and it was evident that the interest in this matter was universal, deep, and increasing.

The utmost harmony and brotherly affection prevailed during all the session of the Convention. On Tuesday night the body adjourned, to meet in Greensborough, on the Saturday before the third Sabbath in November, 1847.

FOREIGN ITEMS.

The steamer Britannia arrived at Boston on the seventh instant.

Among the passengers was Rev. Dr. Hamilton, of Mobile.

There were also a number of grain speculators from all parts of Europe, even from the shores of the Black Sea. This fact shows the great and general failure of the crops throughout Europe.

ENGLAND.—The Great Britain is still ashore, though Captain Hosken is confident of getting her off. It is reported that the underwriters refuse to pay her insurance, (\$370,000,) because the vessel was lost from sheer carelessness.

COTTON HAD RISEN full three-eighths of a penny, and the Liverpool market closed, with an upward tendency. The speculators were busy.

WHEAT, also, had advanced, and Indian Corn was commanding a high price. They look to the U. S. for supplies. The price of grain is also rising in all the European ports—a sure proof of scarcity.

IRELAND.—There are great disturbances in this unhappy country. Poverty, famine, disease, and rebellion, are the sum of the history of this noble, but unfortunate people.

SCOTLAND.—This country, also, is suffering for bread. In the Highlands, the destitution is extreme, and multitudes are starving.

SPAIN.—The marriage of the Infanta, Louisa, to the Duke de Montpensier, youngest son of Louis Philippe, took place on the 10th of October. It was celebrated at Madrid, with royal ceremonies. Thus a son of the King of the French becomes heir presumptive to the crown of Spain. Hence opposition of England.

The marriage of the Queen to her cousin, was celebrated at the same time. Her Majesty has conferred on her husband the title of King.

MISCELLANEOUS INTELLIGENCE.—Two vessels from the United States had arrived in London, laden with ice.

The cholera is slowly approaching Eastern Europe.

In Belgium dreadful misery prevails, from scarcity of food, and from throwing out of work one hundred thousand, or two hundred thousand persons, by adopting machinery in spinning cotton.

A prison has been built in Berlin, on the Pennsylvania plan.

A new comet has been seen at Rome.

The Pope has granted to Messrs. Jackson & Co., a charter for a railroad from Bologna to Rome.

The newly invented Gun-Cotton, a substitute for gunpowder, has been recommended to the government by a board of engineers and artillery officers in England. It now promises to supersede the use of gunpowder, both in war and in the arts. It is prepared by dipping clean raw cotton, for half a minute, into concentrated nitric acid, (aqua fortis,) and then instantly rinsing it thoroughly in sleep water.

ALABAMA BAPTIST STATE CONVENTION.

The Convention assembled at the Baptist Church, at 10 o'clock on Saturday the 14th inst.

The Introductory Sermon was preached by the Rev. Elias George, from Rom. 14: 8.

After sermon, adjourned till 2 o'clock, P. M.

Two o'clock, P. M.

Convention met. Prayer by T. Chilton.

The names of Delegates being called for, the representatives of various Associations, Churches, and Benevolent Societies presented their credentials and took their seats.

The whole number of Delegates in attendance was 87.

Organized by the election of officers: T. Chilton, President; J. Hartwell, E. D. King, Vice Presidents; J. H. De Votie, Corresponding Secretary; M. P. Jewett, Recording Secretary.

Accepted an invitation from the Marion Church, to partake of the Lord's Supper with the members on Sabbath evening.

Appointed the usual committees. Voted to amend the 13th article of the Constitution, by erasing the words, "General Convention of the Baptist denomination in the United States," and inserting instead thereof, the words "Southern Baptist Convention."

Adjourned, with prayer.

On Saturday night the Rev. Jonathan Davis, of Georgia, preached to a large congregation in the Baptist Church.

On the Lord's Day morning, Rev. A. G. McCraw preached the Missionary Sermon before the Convention, from Colossians 3: 5. The subject was Covetousness. The collection taken up for Missions—Foreign and Domestic—was about \$90.

At the same hour brother Chambliss preached in the Presbyterian Church, and brother Chilton in the Methodist Church. Collections were taken up in the churches, amounting to about \$145.

In the evening, the whole house was filled with communicants, engaged in celebrating the Lord's Supper. The sermon preparatory to the Supper was delivered by Rev. Dr. Manly, from Is. 6: 3. The subject was handled with the Doctor's usual earnestness, feeling, and force.

Brothers Davis and Taylor officiated at the table.

At the same hour brother Talbird preached at the Presbyterian Church.

At night, Rev. J. B. Taylor delivered the Annual Sermon before the Alabama Baptist Bible Society. This collection afterwards taken up, amounted to about \$150.

At the same hour brother Teague preached at the Presbyterian Church, and brother Taliaferro at the Methodist.

MONDAY, 9 O'CLOCK, A. M.

Prayer by brother Chambliss.

Several members detained leave of absence.

Appointed brethren Holman and Lindsley Messengers to the Mississippi Convention.

The Corresponding Secretaries of the Foreign and Domestic Board, addressed the Convention, on invitation, in reference to the claims of said boards.

The hour appointed for the Dedication services of the Howard College having arrived, the Convention adjourned, in order to attend the exercises.

At the conclusion of the services, an invitation to hold meetings in the college chapel was accepted.

Adjourned to 2 o'clock, P. M.

Prayer by brother Breaker.

MONDAY, 2 O'CLOCK, P. M.

Convention met. Prayer by brother Moody.

Report on the arrangement of business adopted.

Returned correspondence to the Georgia Convention. Delegates—Jones, Breaker, J. C. Foster, Talbird, Worthy, Henderson.

The report of the Trustees of Howard College was presented: referred to the Committee on Education.

The report of the Trustees of the Judson Female Institute was read, and referred to above.

S. S. Sherman was excused from the Committee on Education, and I. Lyon was appointed in his place.

Appointed a committee to prepare for publication in the minutes, a list of the names and post-offices of the Baptist Ministers in this State.

Adopted the report of the Board of Directors.

Called the roll and struck off names of absentees.

A letter was read from the Baptist Church at Antioch, Georgia, relative to the education of a young lady in the Judson Institute: referred to the Committee on Education.

The Committee on Nominations reported in full: report adopted.

The Committee on Letters and Documents presented a report: adopted.

Adjourned. Prayer by brother Hartwell.

TUESDAY, 9 O'CLOCK, A. M.

The Convention met. Prayer by brother Talbird.

Report on Domestic Missions received and adopted.

Received and adopted the report on the state of religion.

The Committee appointed last year to prepare or adopt a Catechism to aid in the instruction of the colored population, presented a report recommending the Catechetical Instructor, prepared by Rev. A. W. Chambliss, the manuscript of which accompanied the report of the committee.

Voted, that the Convention recommend to the churches to use the Catechetical Instructor, in communicating oral religious instruction to the colored members of their congregations.

oted, that the Convention present to brother Chambliss, one hundred dollars, as an expression of their high sense of the value of his labors in the preparation of the above work.

Committee on Sabbath Schools reported: report adopted.

The report on Foreign Missions was submitted and adopted.

Read and adopted the report on Temperance.

Voted to hold the next annual meeting of the Convention with the church in Greensborough, on the Saturday preceding the third Sabbath in November, 1847.

The Report of the Committee on Claims was presented and adopted.

The Committee to whom were referred the reports of the Trustees of Howard College and Judson Female Institute, reported: adopted.

Report on Finance submitted and adopted.

Made provision for printing the minutes.

At night the Convention spent a couple of hours in free conversation, respecting the religious condition of the colored people.

Adjourned. Remarks by the President, and prayer by brother Hartwell.

ALABAMA BAPTIST BIBLE SOCIETY.

The Anniversary Sermon was preached before the society by the Rev. J. H. Taylor, Corresponding Secretary of Board of Foreign Missions.

On Monday night the society convened for business. Large delegations were present from Grant's Creek Bible Society, (Tuscaloosa county) Lowndes County Bible Society, and Cahawba Association: each of these societies contributing to the funds of the Society.

In consequence of the action of the Southern Convention, relative to Bible operations, it was deemed advisable to dissolve the connection hitherto existing between this and the American and Foreign Bible Society, and to become auxiliary to the Southern Baptist Convention. The candid and impartial course pursued by the parent society, in circumstances peculiarly trying, is duly appreciated; and this step has been taken with much reluctance, on the part of many members; but unity of effort at home, evidently rendered it necessary, and will doubtless outweigh all personal preferences among the friends of the Bible.

The sum of \$236 27 was raised in cash and pledges, during the meetings, to promote the objects of the society. Total amount received during the year, \$1270 74; disbursed \$809 41. By the subjoined extract from the report of the Board of Managers, it will be seen that the destitution of our own State is receiving much attention. May the good work go on until every family in Alabama is supplied with the Word of Life. The following is from the

REPORT OF BOARD.

The Board of Managers of the Alabama Baptist Bible Society respectfully submit the following report:

The operations of your board during the past year, have been confined mostly to the distribution of the Scriptures within our own State. The very great destitution which has been found to exist, even in the most favored portions of Alabama, appeared to designate this as their appropriate field for present labors.

In addition to supplying the Bibles especially appropriated by the society, at its last session, there have been distributed, through various agents, 296 Bibles and 107 Testaments, making in all, 403 volumes. Of these a few have been sold, but the greater part have been distributed gratuitously.

Mr. J. F. Herrick, Colporteur of the American Tract Society, has been furnished with Bibles by your board, and has done much towards supplying the destitute in the counties in which he has traveled. In a communication he says, "In company with a Baptist brother, I started after dinner, with saddle-bags filled with books and tracts; and by twelve o'clock the next day, we found fifteen families destitute of the Bible. Nine of these were supplied with money and without price; and we promised to send the other six, one each, in a few days."

"* * * * * Could the friends of Bible Societies hear these people express their gratitude; could they see their tears of joy on receiving this rich treasure, they would, I doubt not, redouble their efforts to supply every family in the United States and the world."

In a subsequent communication, dated Jefferson county, October 22, he asks for 140 more Bibles, and adds, "The destitution in this county is so great, that I think another hundred still will be necessary, in order to supply every family, and I am anxious to leave one in every cabin. Please write as soon as you receive this, and let me know how to proceed, in promising more Bibles."

The Rev. Noah Haggard, who has acted as Colporteur for the Board, two and a half months, reports the destitution in the field assigned him, as great, almost beyond description. "I have visited," he says, "old people who have raised families, and who have grandchildren on the stage of action, and yet have never possessed a Bible. Numbers of the professed followers of the Redeemer, even deacons in the church, have been found destitute of the Bible." One hundred and forty families, entirely destitute of the Scriptures, have been supplied by this agent; the greater part gratuitously. Other agents tell the same story. These facts are mentioned, to show that we have a great and urgent work to do at home, and to call the attention of the society to this important object.

It is the design of the Board to direct its efforts especially to this field, during the coming year.

S. S. SHERMAN, Secretary.

DEDICATION OF HOWARD COLLEGE.

The ceremony of Dedication last Monday, was impressive. The procession, under the direction of Porter King and Robert Gore, Esqs., marshaled on the occasion, was formed at the Baptist Church, and marched thence to the College building, where an address was delivered by the Rev. Edward Baptist.

The discourse of people was so great, that we were unable to get near enough to hear; but, from the character of the speaker, we are bound to conclude it was able, appropriate, and eloquent. The music, which we could hear, we know was eloquent.

The exercises, barring the jamming, treading on toes, etc. (about which we might speak feelingly), were of an imposing character, and the Howard College is now marshaled into the ranks of those who are striving for the elevation of man, with prospects bright, for a long and successful course, in the field of educational labor. May future results fully meet the expectations of its numerous friends, and liberal-minded founders.—Marion Review.

THE NEW PLANET.

LE VERRIER, a young French astronomer, has immortalized himself by the discovery of a new planet beyond the late known bounds of the Solar System.

From certain irregularities in the motions of the planet Uranus, or Herschel, it has been conjectured by astronomers that there might exist somewhere in remote space, an unknown body, by its attraction acting as a disturbing cause. This, however, was mere conjecture. But Le Verrier has removed all doubt. By a series of the most astonishing mathematical calculations, he demonstrated that the irregularities above alluded to, could be explained, by supposing the existence of a planet at a great distance beyond Herschel. He then proceeded to assign its precise magnitude and position. Its distance from the sun he declared to be thirty-five hundred millions of miles; it makes its revolution around the sun once in two hundred and seventeen years; its weight is thirty-eight times that of our earth. He gave its present position and its brightness, and concluded it could be seen with a good telescope. He then wrote to Dr. Galle, of Berlin, to look for it in the exact place he had described. Dr. G. found it at once. It has since been seen in London, and at several places in this country.

This is the most wonderful achievement of science, since the discovery of the law of gravitation, by Newton. It confirms the Newtonian theory, and explains all the anomalies of Uranus. It places the name of Le Verrier above that of Le Place, and by the side of the illustrious Sir Isaac Newton.

DOMESTIC MISSION DEPARTMENT.

Received of M. T. Mendellhall:
 From the Charleston Baptist Association, \$62 00
 From Churches and individuals pledged to W. P. Hill, Agent, 141 00

\$203 00

W. HORNBUCKLE, Treasurer.
 November 16, 1846.

EXPERIENCE.—NO. VI.

The idea is too prevalent that when a young man is converted, he has arrived at the termination of his experience, and that as he is pardoned and justified, there is no room for improvement. But if we attentively peruse the volume of divine inspiration, we shall come to a very different conclusion.

The apostolic injunction is, "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." II. Peter, 3: 18. "Leaving the principles of the doctrine of Christ, let us go on to perfection: and this will we do, if God permit." Heb. 6: 1, 2. This exhortation was founded on the fact, that these Hebrew Christians had not made the advancement which they ought to have made.

Hear his words: "For, when for the time ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God; and are become such as have need of milk, and not of strong meat. For every one that useth milk is unskilful in the word of righteousness; for he is a babe." Heb. 5: 12, 13.

Advancement in the divine life is both the Christian's duty and privilege. He may advance in knowledge, in holiness, in goodness, in love, in faith, in confidence, and in grace. These qualities exist in the Christian, at his conversion, but they are like the human powers, possessed by the child. They need to be improved, and by proper cultivation and expansion, will display all the symmetry, vigor and strength of a full-grown, perfect man.

And as without proper attention and effort, the child would never attain the full development of his natural powers, so, without advancing in divine things, the Christian would never "come in the unity of the faith, and of the knowledge of the Son of God, unto the perfect man, unto the measure of the stature of the fulness of Christ." Eph. 4: 13.

This advancement is what constitutes the Christian's experience. Instead of terminating at the time of conversion, it is only begun. So that the child of God may look back to the beginning of his experience, and may trace it through all its course, till the present time, but it will not terminate 'till we shall know, even as also we are known.' I. Cor. 13: 12.

That it is the duty of Christians, thus to "grow in grace," is clearly evident by the passages of scripture which we have already quoted. It is also a high privilege, that he may mount from these low grounds of present attainments, to that lofty elevation where he may see his Maker and Redeemer "face to face." Then will he see so much more of the divine perfections, that his present elevation, which almost dazzles his vision, will resemble the meagre elevation of mole hills. It is important to know that there is such a mount before us, and to be assured that we may reach its glorious summit.

Wherein this advancement or experience consists, and by what means we may "run the race set before us," so as to gain the point of such glorious vision, must be an important inquiry. As the Scriptures are our only rule of faith and practice, we will consult them, and endeavor to show what they teach, upon this interesting subject.

"H."

¶ A Colporteur is about to be sent from this country to Rome, to test the professed liberality of the new Pope.

For the Alabama Baptist.

THE ANALOGY OF FAITH.

Brethren Editors—Permit me to transcribe a little for your columns, on this subject, from Horne, whose "Introduction," though common, is not in the hands of every even minister; and which, with infinite felicity, a distinguished scholar in conversation with myself, once styled the "Theological Blackstone."

"Blackstone contains all the law," said a legal gentleman, on another occasion. (I take an indescribable pleasure in crediting even a handsome expression, in these times of almost universal plagiarism.) So may it be said of Horne. The likeness consists in the comprehensiveness and discrimination of both. They are somewhat elementary, doubtless; but sound elementary knowledge, in literature, science, or theology, is everything. But to return:

Horne defines the analogy of faith, "That proportion which the doctrines of the Gospel bear to each other; or the close connection between the truths of revealed religion." The idea is, the general teaching of Holy Writ, the great principles which it uniformly sets forth. It is then to interpretation, what the balance-wheel is to machinery—the great regulator which keeps all things in equilibrium.

Horne's rules for enabling the student to apply it to the clearing up of obscure or doubtful passages of Scripture, are:

1. Whenever any doctrine is manifest, either from the whole tenor of divine revelation, or from its scope, it must not be weakened or set aside by a few obscure passages.

2. No doctrine can belong to the analogy of faith, which is founded on a single text.

3. The whole system of revelation must be explained, so as to be consistent with itself. [Later clause omitted.]

4. An obscure, doubtful, ambiguous, or figurative text, must never be interpreted in such a sense as to make it contradict a plain one.

5. Such passages as are expressed with brevity, are to be expounded by those where the same doctrines or duties are expressed more largely and fully.

6. Where several doctrines of equal importance are proposed, and revealed with great clearness, we must be careful to give to each, its full and equal weight.

Dr. John Todd says, in the introduction to his Index Rerum, that the publication of blank sheets is not very cheering to the fame of authorship, but justifiable on the score of utility. So think I about transcribing. If to transcribe be to assume the editorial, (which I opine it is not,) give me a wink and I shall have done.

T.

REVIVAL INTELLIGENCE.

GAZETTE COUNTY, ALA.

I take pleasure, in the absence of a better account, in communicating that there have been several protracted meetings, of deep interest, in the county above that in which I reside. A protracted meeting was held, commencing Saturday before the second Sabbath in October, with the Pleasant Ridge Church, Pickens county. It was continued nine days, seven of which I had the high gratification of participating in. Brother S. S. Lattimore was present three days, and brother J. H. Taylor, the pastor, the whole time. A deeply interested audience listened through successive days. The church was refreshed, and sinners converted to God. On Sabbath, the last day of the meeting, our beloved Bro. Taylor baptized nine interesting young persons, in the name of the Trinity. It was a solemn and delightful season. I trust years will not efface the hallowed recollections of the soul-subduing scene from my heart. The meeting was then adjourned across the Sipsey river, some five miles, to Mount Zion, in the same county, of which church brother Hanks is pastor. The Lord continued the good work. On the Sabbath following, I stood once more on the banks of the same stream, where twelve believers were buried in baptism. Several more are known to have professed in connexion with both meetings, especially the latter. Three other churches, somewhat in the same region, have recently had a good season in our own denomination; and our Presbyterian and Methodist brethren have shared in the refreshings from the Divine presence. To God be all the glory.

T.

RICHMOND, VA.

Dr. FULLER is still continuing his labors at the First Baptist church. The first week, the congregations were good, a degree of seriousness was manifested, some gave evidence that the spirit of God was at work, and 4 or 5 were enabled to trust in the Redeemer. The second week, the interest increased: the number under conviction was greater, and others found peace in believing. On two occasions eight candidates were baptized by the pastor. Last Lord's day evening, about 20 persons came forward for prayer, and the work was evidently extending.

On Monday night, the pastor being indisposed, Dr. Fuller baptized ten candidates, making in all since the meeting commenced 18. The number of enquirers was also larger, than on the previous evening. The meetings have been solemn, but free from any undue excitement. The work has been gradual and progressive, and we trust that it is but yet the droppings of what we hope will be an abundant shower. We solicit the prayers of all who love our Lord, in sincerity, that this work of grace may go on until all the churches in our city shall be blessed with an abundant increase.—Religious Herald.

NOV. 12.—The meetings at the First church will be continued the present week, as there are evident indications that the Spirit of God is still operating on the hearts of sinners in the congregation. On Lord's day, at the close of the services, Elder Jeter baptized 12 males and 2 females.

On Lord's day, 1st inst., Elder Ryland, pastor of the First African Baptist church baptized 55 candidates.

A REVIVAL IN THE NAVY.—From the North American, we copy the following extract of a letter from an officer on board the United States Frigate Congress, to a friend in this city. The intelligence will encourage those who are interested in the cause of seamen.

"We have had for two or three months past an increased attention in our ship to the subject of religion. It begun in the Bible class of Mr. Colton, our Chaplain, but spread beyond that number among the crew. As the interest deepened Mr. Colton established a prayer meeting, which has been held three times a week in the state room, an ample and convenient apartment for that purpose. Here you will find at these meetings some sixty sailors on their knees at prayer: some thirty of them, it is believed, have recently experienced religion; the rest are enquirers, and come to be prayed for. Among the subjects of the work are some of the most efficient seamen in our ship, but who have hitherto led a thoughtless life.

"They get up in these meetings, confess their errors, and ask the prayers of others. Those who have given evidence of having experienced a change of heart, are called upon to pray, their prayers have no finished sentences, but they are full of heart and soul. When they speak in their exhortations, it is with a great directness and force. They have good singers, and among them they sing beautiful revival hymns. It would affect you to tears, to hear those rough, hardy sailors, speaking in these meetings of their sins, of the compassion of Christ, and their new born hopes. Almost every evening some new one, the last perhaps expected, comes in, and kneeling down, asks to be prayed for. These meetings have no opposition among the officers, and very little, if any, among the men. There has been a great change in the Navy within a few years on this subject. We can now have Bible classes and prayer meetings on board our men of war, and find among our officers many who will encourage them, and not a few who will give them their efficient aid.—Christian Observer.

ENCOURAGEMENT FOR MISSIONARIES.

"Go! ye messengers of Heaven,
 Bound for Asia's burning shore;
 Tell of sins by blood forgiven;
 Take the heaven-sent message o'er.

CANTON, CHINA, April 30th, 1846.

My Dear Brother Buck—I feel persuaded that you will be gratified to hear that I have just baptized another gentleman from within the city, a physician by profession, of whose history the committee appointed to investigate his case, previous to his examination for baptism, have furnished a report. The following is a translation of this report to the church, respecting him:

"Report to the Church, respecting the recommendation of Physician Hong, to be received into the Church, and become a disciple of Jesus. The committee, Wong-him and Cheng, have been especially appointed by the pastor, with the consent of the brethren, to investigate the history of Physician Hong, and whether he is truly converted or not, beg leave to state: That, having critically examined his history, find he was originally from another province; at present he lives inside of the Canton city, near the western gate. He is fifty five years of age, with only one wife, no concubine; he has one son and two daughters. His wife's surname is Lye (wife and husband not of the same surname here) who is forty six years of age. According to the physician's own statement, he has been a student from early youth; and when he became of mature years, he turned his attention to the learned professions for a livelihood, and became a physician, quietly following his own business. From about the commencement of the year 1846 he had been coming to the Uetung Chapel, to learn the doctrines of the Gospel, and is most thankful for the instructions of Bishop Lo and others. Like a dream he had commenced to perceive and deeply ponder the grace of the Saviour, hoped that his sins might be pardoned, and his soul saved; and therefore with singleness of heart, he became a learner, coming forth from within the city in the morning, and returning in the evening, until now, making several months.

"Now, in consequence of having been appointed, we, your committee, went to his house several times, and scrutinizingly examined the premises, where his idols and ancestors were formerly set up, but they were not! And moreover, we examined his demeanor and conduct generally, and found that he does not smoke opium, nor commit fornication and the like; therefore, we venture to recommend him to be received into the Church, and beg that the pastor may baptize him, allowing him to become a disciple of Jesus, and serve the true God during life. We, the committee, having been appointed to this duty, have therefore made our report, hoping that the pastor, with the other brethren of the church, will in their wisdom act prudently.

WONG HIM, } Committee.
CHENG, }

He was baptized in the Canton river, about 8 o'clock, A. M., on the 26th of April, 1846. This is the fourth Chinese convert I have baptized since I came to Canton!

I feel persuaded that you will be gratified at every indication of my success, and therefore permit me to give you an extract of a letter just received from England, as follows:

"We can raise in our churches a sum of 5,000 pounds, (\$24,000.) Will this enable you to make an effort worthy the dignity of the subject in planting additional stations, with a well organized and powerful agency? This is now from the evident workings of Almighty God, a desideratum to which too much importance cannot be attached, seeing the same will be attended with the most happy, the most beneficial, and the most permanent results. The most cursory review of past years, also to furnish matter of deep interest, for a special series of addresses to our western friends, (about Liverpool) and from the deep and growing interest there felt, you may anticipate double the above sum, with also missionary aid for the most extensive operations. Can you find a field for twenty British missionaries from our churches here? Your sentiments upon this subject have long been a desideratum. There are many, beyond question, who would go forth from this quarter, not counting their lives dear in a cause so glorious! What plans do you recommend upon the subject of the press, as there can be several sent from this quarter, with the necessary attendants to work the same? Special addresses to individual churches, upon the aspect of affairs, should also be prepared, and to the editors of the religious press also."

Our female congregations continue on Monday, and not without hope of much good ensuing.

30th April, 1846.—I have the pleasure hereby of acknowledging the receipt of two hundred dollars from the China Mission Society of Kentucky, through Drs. Cone, of New York, and Deyan, Canton, Treasurer of the China Mission. Many thanks to the China Mission Society, and more thanks to the Lord, who gives us liberally of his bounty and grace.

Yours, most affectionately,
J. L. ROBERTS.

As when God looks upon the rainbow, which is the sign of the covenant, he remembers the earth in mercy; so when he looks on Christ, he remembers us upon his account.

Hearers will always give speakers their attention, if speakers will give hearers something to attend to. That the former may be interested, it is needful that the latter be interesting.

Dr. Emmons.

A RARE CASE.—A clergyman, in Pittsburgh, feeling that his salary was more than sufficient, applied to his congregation to have it reduced. This they refused to do, and the clergyman annually contributes a large portion of his salary for benevolent purposes.

At a meeting held at Mercy Seat, Notaway Co., Oct. 18th, the following preamble and resolutions were unanimously adopted:

Whereas your beloved brother J. W. D. Creath who has faithfully served us as Pastor for several years, and through whose instrumentality our churches have been greatly increased, has this day taken leave of us, and will in a few days start as a missionary to Texas, therefore,

Resolved, That we cherish for him the warmest affection, brotherly love, and esteem him as a truly pious and devoted servant of Christ, whose labors have been greatly blessed as a minister of the gospel.

Resolved, That we do sincerely regret his departure us; but believing it to be the will of God, do submit to this dispensation of his providence, and cheerfully recommend him to the confidence and support of those with whom his lot may be cast, praying that the great Head of the Church may sustain him under all his trials, and more abundantly bless his labors in the distant field in which he is going.

By order of the church, and in behalf of the churches at Cool Spring, Mt. Lebanon, and Tusculum, J. G. Powell, clerk.

TO THE CHURCHES AT MERCY SEAT, COOL SPRING, MOUNT LEBANON AND TUSCULUM.

Dear Brethren:—In the providence of God, the time has arrived when I must ask the kindness of your churches to release me, as your Pastor, and tender to you this my letter of resignation. In doing this, I have endeavored, prayerfully and deliberately, to ask God to direct me in all my steps, that his name may be glorified and the kingdom of our blessed Redeemer advanced on earth. For this, I desire to live and labor until my days are numbered and finished. During the period I have served you, as an under-shepherd, the Lord has made or caused us to sit together in heavenly places in Christ Jesus. It is true we have had days of winter and dearth, but our heavenly Father has distilled upon us dewdrops of mercy and of grace, for which we should render him praise and thanksgiving. I have endeavored to preach to you the following truths, as revealed in the word of God, and which constitutes my hope for eternal life: 1st. That there is one first great cause of all things, even the eternal God and Father, who is wise, just, and holy in all his ways. 2nd. That Christ Jesus is the eternal and well-beloved Son of God, equal in all his divine attributes with the Father, but that he assumed a body of flesh that he might satisfy divine justice and redeem us as sinners unto God. 3rd. That the Holy Ghost is a Divine person in all his attributes, and that the Father, Son, and Holy Ghost, constitutes the Godhead or Trinity. 4th. That the Bible is a divine revelation of God's will to man; wherein is revealed the character of God, the fall of man, his redemption through Christ, and the duties we owe to God, to the Son, and to each other. 5th. I have endeavored to teach the sovereignty of God in the salvation of sinners, and also the doctrine of election, as revealed in the word of God; and that no power can quicken or regenerate a soul anew in Christ, but the Holy Spirit. 7th. That justification to the sinner is alone through the finished righteousness of Christ; and that this is received, or imputed to us, through faith alone, on account of what Christ has done for us, in his sufferings and death. 8th. That good works, or obedience, are the evidence or consequences following from justification before God; and that a godly life is only the fruit of a good tree; it does not make the tree good. 9th.—That it is the duty of all men to confess their sins to God, to exercise godly sorrow for all their transgressions, and to believe with the heart unto righteousness. 10th. That an immersion in water, is baptism and baptism alone, according to the New Testament. 11th. That the Lord's Supper is a divinely appointed institution, and should be observed by all who have been regenerated by the spirit of God, and baptized according to his word, and who live a holy life, and by such only. 12th. I have endeavored to teach that there is an eternal hell for the ungodly, and an eternal heaven for the righteous; and that there will be a resurrection both of the just and the unjust, both of the small and great. 13th. That all who have been redeemed by the blood of Christ are under obligations to devote their talents and substance to the Lord and his cause.—This, dear brethren, is a short sketch of the doctrines and duties I have endeavored to preach to you; may they ever be dear to us, and may none of us ever depart from them.

I now leave you, dear brethren, perhaps, never to see you again in this life, but with the hope of meeting you all in glory, where parting will be no more.

And now, my dear brethren, may grace, mercy, and peace, from God our Father and our Lord Jesus Christ, be with you all. Amen.

J. W. D. CREATH.

Oct. 17, 1846.

ETERNITY.—O eternity! Where will you spend it? Who will be your companions? and what will be your employment?

Shall you be in Heaven praising the Lord amid innumerable myriads of holy angels and glorified saints? Or shall you be in Hell cursing God amongst countless legions of devils and damned spirits?

AN INGENIOUS AMERICAN.—Mr Rufus Porter, the editor of the *Scientific American* Newspaper, of New York, has completed, during his life time, one hundred and forty-four original inventions. He is apparently in the prime of life, although over fifty years of age, and is of strictly temperate habits. We believe he is a native of Massachusetts.

MORALS AND MANNERS IN MEXICO.—THE PRIESTS AND THEIR WIVES.

A letter to the St. Louis Union gives the following account of the interior life of the Mexicans, and the American soldiers there.

Santa Fe, Sept. 18, 1846.

Messrs. Editors.—On the 2d inst: Gen. Kearney, with about eight hundred men, left this town on an excursion South. We went to a village called Tonie, about one hundred miles distant. We struck the Rio Grande about twenty-seven miles from this place, at a village called San Domingo, inhabited by the Puebla Indians. Our reception at this village was quite a grand affair: the principal men and braves of the tribe met us six miles from the town, and escorted us in; the braves were mounted on their best horses, and dressed in the most gaudy apparel, and armed and equipped in the same manner as when they go out for the purpose of fighting. When the Gen. passed the head of their columns, they fired off their guns, and then one file on each side of our companies proceeded to the rear, and then wheeled and came down close to our line, at the top of the speed of their horses, yelling and going through all the manoeuvres of a regular charge. They met again at the head of our columns, fired at each other with their pistols, made passes with their lances, and then filed off, and returned to the head of our companies. This was repeated several times, to the great admiration and astonishment of all who witnessed it. I have never seen better horsemen anywhere; and from what I could discover, I should take them to be formidable in battle, if properly armed. They are fine looking men, and much superior, in every respect, to the Mexican population. They have a very fine village, most splendid vineyards, and appear to be much more comfortable, in every respect, than the Mexicans. When we got into the village, we were invited into the priest's house, where a most sumptuous repast was set out, consisting of the best grapes I ever saw, melons, apples, cakes, and with liquor enough to wash them down.

There is at this town quite an extensive church, to which is attached the priest's house, where he keeps his wives or concubines. The priest at this place has four—two of them are quite good looking. After our repast, the General made a speech to the citizens, who appeared quite well pleased; they then escorted us out of town, and we went our way rejoicing, with full stomachs, and every man with just liquor enough in him to make him feel patriotic. This was the only Indian village we visited.

After we left San Domingo, we passed through villages every eight or ten miles, until we reached the village of Tonie. Most of them, however, were quite small, and the inhabitants, with the exception of two or three men in each, are a poor, miserable set.

The only villages on the Rio Grande, that we visited, worthy of note, are San Domingo, San Felipe, Albuquerque, and Tonie. Albuquerque was the residence of Armijo. We halted a short time at this place, going and returning. Gen. Kearney called on the late Governor's wife, and passed an hour or two, as he told me, very pleasantly. Her husband, (Armijo,) it is said, has gone to the Passo, and, it is supposed, will continue on to the city of Mexico. The people near the Tonie, and the inhabitants of the different villages, have heard of our intended visit, and the general so arranged our marches, as to bring us to this town, the evening before the anniversary of their patron saint, a great day with the inhabitants of that region of country; and I assure you it was a great day not only to them, but to all who were present. There was an immense concourse of people—men, women, and children; Mexicans, Indians, and white folks. They had prepared fire works, which were gotten up in a very good style. The town was illuminated. They had a theatre; that is, a play in the open yard, which appeared to be well received by the inhabitants. They also had a fandango, which was not only crowded, but jammed and crowded to overflowing. The beauty and fashion were there; and, to my astonishment, I found some of the women quite handsome. During the day there was mass said, and the Virgin Mary was paraded around the streets, followed by the principal men of the town, and also by General Kearney and his staff, with lighted candles in their hands.

The priest at Tonie joined in the waltz, and appeared as jovial, and as much disposed to participate in all the amusements as any one else. The country south of this place, (Santa Fe,) along the Rio Grande, is much better than any portion of the province I have yet visited; yet, in my judgment, no Missourian would ever think of settling anywhere here, for the purpose of cultivating the soil. The Province has been overrated, and our government has been greatly imposed upon and deceived, as to its resources, commerce, etc. I have not seen anything since my arrival here, that would excite the least desire for me to reside here. To sum up the whole, in a few words, the Mexicans are, physically, mentally, and morally, an inferior race.

GREAT EXHIBITION.—A BULL FIGHT.—On Sunday the 8th inst. there will be a great exhibition of Bulls, at Mr. Lacroix's in Algiers, opposite the landing of the First Municipality Ferry. The first Bull will be set on by Mr. Pepe, with flags. The second will be teased with banners, after which a flower will be triumphantly stuck on his forehead. Alfred will mount the third Bull, which will be despatched by Captain Santa Marina. Such persons as have baiting Dogs may have the privilege of letting them loose on the first Bull. The exhibition will commence at 4 o'clock precisely. Admittance 25 cents.—N. O. Picayune.

THE CHOLERA.—I told you a few weeks back, on the authority of the celebrated Dr. Ryan, that the Asiatic Cholera was silently, slowly, but surely, approaching Europe. The accounts which you received by the last steamer showed this sinuous and fatal progress from Scinde in British India into Persia, where it struck down princes and peasants, and the latter in vast numbers. It is now hovering over the frontiers of Russia and Turkey, making frightful ravages, and stealthily moving onwards, defying check or control. The British government are going to send a medical commission into Turkey and Russia, to examine the cases and report upon the pestilence to the Privy Council, which is now the organized board of health for the whole country. Should the scourge arrive in Europe, it will prove an awful visitation, particularly when forming a junction with the murrain now afflicting cattle, and the dysentery extirpating the potato.—N. Y. Mercury.

Is it Right?—I hate that man. "Why do you hate him?" Did he ever injure you in character or in person?"

No—but I don't fancy him. "Do you know him?"

No—neither do I want to! "This is just the way of the world. A stranger passes by, and we form an opinion of him; if favorable, when an opportunity presents, we speak to him, draw him into conversation, and finally become his friend. If unfavorable, we avoid him. If he asks us a question, we answer by a quick monosyllable, and have no desire to seek his acquaintance. Is this right, just or honest? There are scores of men we dislike, because we are not acquainted with their characters, and by the dislike we have taken to them seek no opportunities of an acquaintance. Such a course is ungentlemanly, unchristian and savage."

"It is not the looks nor the general appearance of the person that makes the heart good or bad. The plainest man we know of, possesses the best heart we ever became acquainted with. The homeliest woman of our acquaintance is the most affectionate, kind and amiable of her sex. At first sight you would turn away from those excellent persons, not dreaming that the outward appearance is not an index of the heart. In future we trust you will be governed more by truth and justice, and not condemn and hate one you do not know, and against whose character a word of reproach was never lifted. The heart, and this alone, study—and when it is in the right place, do not for the world make a remark, or manifest a spirit that will pain it to its centre."—Portland Tribune.

THE MISSIONARY'S WIFE.—There is something exceedingly interesting in a missionary's wife. I saw much of the missionaries abroad, and even made many warm friends among them; and I repeat it, there is something exceedingly interesting in a missionary's wife. She who had been cherished as a plant that the wind must not breathe on too rudely, recovers from the separation from her friends, to find herself in a land of barbarians, where her loud cry of distress could never reach their ears. New ties twine around her heart, and the tender and helpless girl changes her very nature, and becomes the staff and support of man. In his hours of despondency she raises his drooping spirits; she bathes his aching head, and smooths his pillow of sickness. I have entered her dwelling, and have been welcomed as a brother; have answered her anxious questions, and sometimes, when I knew any of her friends at home, I have been for a moment more than recompensed for all the toils and privations of a traveler in the East. And when I left her dwelling, it was with a mind burdened with remembrances, to friends whom she will perhaps never see again.—Stevens's Incidents of Travel.

A MOTHER TO HER DAUGHTER ON MARRIAGE.—You are now, my beloved child, about to leave those arms which have hitherto cherished you, and directed your every step, and at length conducted you to a safe, happy, and honorable protection, in the very bosom of love and honor. You must now be no longer the flighty, inconsiderate, haughty, passionate girl, but ever, with reverence and delight, have the merit of your husband in view. Reflect how vast the sum of your obligation to the man who confers upon you independence, distinction, and above all, felicity. Moderate, then, my beloved child, your private expenses, and proportion your general expenditure to the standard of his fortune, or rather his wishes. I fear not that, with your education and principles, you can ever forget the more sacred duties, so soon to be your sphere of action. Remembered the solemnity of your vows, the dignity of your character, the sanctity of your condition. You are amenable to society for your example, to your husband for his honor and happiness, and to Heaven itself for those rich talents entrusted to your care and your improvement; and though, in the maze of pleasure, or the whirl of passion, the duties of the heart may be forgotten, remember, my darling child, there is a record which will one day appear in terrible evidence against us for our least omission.

LOOKING TO CHRIST.—Peter at one time was permitted to walk on the sea of Galilee, towards Christ, who was also making his steps on the boisterous waves. He succeeded well, until he suffered his eyes to wander from the Saviour, upon the furious winds, and roaring, foaming waves. Then he began to sink. It is thus now, with the people of God, in times of trouble. If they look from Christ, upon the difficulties that beside them, they generally begin to go down. Be sure, then, in peril and tribulation, to look continually to Jesus.

INTemperance in High Places.—The Washington Correspondent of the Journal of Commerce of October 2d, writes:—

The principal object of attention for some days past in this sight seeing Capital, has been Mr. Thomas P. Hunt, the Temperance Lecturer. Thursday evening he lectured in the street for two hours to a dense crowd of hearers, who were by no means afflicted with impatience. On Monday evening the Central P. church was crowded sometime before the hour of meeting. Ministers of different denominations were present in "Evangelical Alliance" against the trade and the use of alcoholic drinks. The audience were held in earnest attention until 10 P. M. The exertions of Mr. Hunt are mainly directed against the sellers of liquor. He considers them the original and principal criminals. He has treated the drunkards so tenderly, that they are attached to him, and while they curse the sellers as authors of their ruin, are not perhaps sufficiently conscious of their own guilt, for a man must deliberately and wilfully drink a great many times before he arrives at the point of "confirmed drunkenness."

Mr. Hunt has been anxious to do good in high places. On a recent Sabbath morning he prayed earnestly for the President, who was present, not only that he might have grace to serve his country well during the remainder of the term for which he was elected, but that he might be prepared to serve the everlasting term of the saints in heaven. He called on Mr. Polk and begged him to break up those grog shops in the Capitol. Mr. P. told him he was certainly the friend of temperance, but had not the supervision of that department of the public buildings. Mr. H. replied that the people expected great and good examples from those whom they elected to office, and he hoped they would not be disappointed. Urgency of official business prevented as long an interview as Mr. H. desired.

In a published card he says: that "in the drunken frolic which disgraced the Senators engaged in it on the breaking up of the Senate," there were some Senators present, who were not intoxicated. Among these he mentions Jno. C. Calhoun, Gen. Houston and Gen. Cass. "But," he continues, "that there was an awfully drunken spree there that night is lamentably true, and some were not drunk for the first or the last time either." It is well known here that members at the close of the session indulge freely in fiery potations, and many a silly or infuriated speech has been made under the influence of liquor, but few have been bold enough to denounce the abomination. Words cannot express the disgracefulness of such scenes, and I can think of no external remedy but their exposure through the public press, and their consequent condemnation by the voice of the people.

From the (English) Truth Teller. EXTRACT FROM AN HONEST SPIRIT DEALER'S ADVERTISEMENT.

Friends and Neighbors:—Having just opened a commodious shop for the sale of "liquid fire," I embrace this opportunity of informing you and the public: that on Saturday the first, I shall commence the traffic of making drunkards, paupers and beggars for the sober, industrious, and respectable community to support. I shall deal in a "familiar spirit," which excites men to deeds of riot, robbery, and blood; and by so doing diminish the comforts, augment the expenses, and endanger the welfare of the community. I will undertake at a short notice, for a small sum and with great expedition, to prepare victims for the asylum, the prison, the poor house, and the gallows. I will furnish an article which will increase the amount of fatal accidents, multiply the number of distressing diseases, and render those before harmless, incurable. I shall deal in drugs which will deprive some of life, many of reason, most of property, and all of peace: which shall make fathers fiends, and wives widows, children orphans, and all mendicants. I will cause the rising generation to grow up in ignorance, infidelity and immorality, and a plague, burden, and nuisance to the nation. I will cause husbands to murder their wives, mothers to forget their sucking infants, and virgins to forget their priceless innocence. I will corrupt the minister of religion, obstruct the progress of the gospel, defile the purity of the church, and cause temporal, spiritual, and eternal death. I will, in short, do every thing in my power to cover the land with crimes, sickness, and insanity, indolence, poverty, and wretchedness; and I do it at the peril of my soul. Should any be so impertinent as to enquire why I have the audacity to bring so much accumulated misery on a comparatively happy people, my honest reply is—MONEY!!! I have a family to support, the spirit trade is the most lucrative, and the community are the most ready to encourage it. I live in a land of liberty, and I have purchased the right to demolish the character, destroy the health, shorten the lives, and ruin the souls of those who choose to honor me with their custom, and I have no other mode of obtaining an honest living. I know the Bible says, 'thou shalt not kill,' that it pronounces a woe unto him who giveth his neighbor drink. I am aware that the Holy Scriptures exhort me not to "put a stumbling block in a brother's way." I also read in the same divine record, "that no drunkard shall inherit the kingdom of God;" and I cannot expect the drunkard maker to share a better fate; yet what can I do?

GOVERNOR OF MONTEREY.—A correspondent of the Baltimore Sun, writing from Mexico, says that General Taylor has appointed Captain D. S. Miles, of the Baltimore Volunteers, to be Governor of the captured city.

TO THE CHURCHES OF VIRGINIA. Dear Brethren:—Permit me to call your attention to the importance of sustaining the periodical which has been commenced as the channel through which important facts connected with the missionary enterprise, shall be presented. The Foreign Mission Board, of this city, and the Domestic Board, in Marion, Ala., will both regard it as their organ of communication with the churches. A salutary influence will, without doubt, be produced wherever it circulates, as it will hold up great scriptural principles, and furnish a history of the progress of scriptural truth in heathen lands. Will not our brethren interest themselves in procuring subscribers? Virginia might soon furnish a thousand names. I will respectfully ask the lovers of Christ, in all our churches, to secure subscribers, as many as practicable, and forward them, at an early period, to the publisher, H. K. Elyson, with the money enclosed, JAS. B. TAYLOR.

MORTUARY. Died, near Harpersville, Shelby county, Alabama, October the 11th, 1846, Mrs. SARAH W. SIMULSON, wife of Dr. John Singleton, aged about 43 years. Sister Singleton sustained all the responsibilities and duties of life in a manner worthy of imitation. She presided over her household with a forbearance, gentleness, kindness and dignity, peculiarly her own—so much so that she endeared herself to all around her. Her heart was always open to the wants and woes of the poor or afflicted, exhibiting with constancy and sincerity all those traits of character which distinguish a good woman. Her piety, like her social virtues, was genuine, but unassuming. She was conversant with the Baptist church for some 15 or 16 years, during which she adorned the doctrine of God her Saviour. She had ornaments but they were not those of wearing gold or putting on apparel; but it was the ornament of a meek and quiet spirit, which is in the sight of God of great price. She was truly a daughter of Sarah (Abraham's wife) according to 1 Peter 3:3-7. But at the close of a beautiful Sabbath at midnight, there was a voice heard. "Behold the bridegroom cometh, go ye out to meet him." She arose and trimmed her lamp, and entered in, and with the general assembly and church of the first born, and with her pious friends who have gone before, she is now witnessing the glories of Heaven and feeling the joys of Redemption. She felt, especially since the death of her daughter, Mrs. Butt, all a mother's interest for the spiritual well-being of her children. In addition to her admonitions and advice, she has left to them an invaluable boon—an exemplary life and a triumphant death—while passing through this world of change, if she was a model by which to mould their young hearts, and form their social and religious course in life, they have but to remember and imitate a sainted mother who is now in Heaven. J. A. C.

From the Carolina Baptist. Datanotes, Nov. 2, 1846. Mr. Editor—I take up my pen to announce to you the decease of Dr. Jous K. McKen, of Society Hill, S. C. On his way home from Newbern, N. C. (where he had been on a visit to his daughter), he was attacked with bilious pneumonia, and though very sick, continued his journey homeward, where, after 8 or 10 days of great suffering, he expired on Friday night, the 30th inst. Thus has passed away, this eminent and honored servant of God. But a few hours before his death he said to me, "You cannot suppose in health, how a man in my condition looks into eternity." To which I replied, "I suppose not, doctor, but I trust you can look there with composure, and without fear." "O yes," said he, "without fear but not with the comfort and joy I desire." I replied, "that the comfort and joy he desired, could hardly be anticipated during the bodily anguish which he was suffering, and that the composure he felt was a great blessing." "O yes," he replied, "it is a great blessing."

His noble spirit has been loosed from its tenement of clay, and has winged its way to the mansion of bliss above. In all the relations of life, he served his generation by the will of God, with signal faithfulness. He is indeed, a burning and a shining light, and long will the void created by his death, be deeply felt and deplored by his weeping church, by the Welch Neck Association, of which he may be said to have been the ruling spirit, and by the European Institution, of which he was a devoted friend, and munificent liberal patron; and by the State Convention, in whose councils his clear judgment was most efficiently exercised. But I spare, and leave a faithful portrait of his extraordinary characteristics to better hands. Such an one will no doubt be prepared.

"No more with us this tuncful voice
The hymn of praise shall swell;
Yet, if, in yonder cloudless sphere,
Amid a sinless throng,
He utters in his Saviour's ear
The everlasting song—
No more will we mourn the absent friend,
But lift our voices in the land,
And daily every effort bend,
To rise and join him there."

Yours, truly,
T. P. LIDE.

CIRCULAR. MOBILE, Nov. 1, 1846. THE business season has commenced. Permit me to call public attention to our large and well selected stock of Goods, consisting of—

Clocks, Watches, Jewelry, Silver & Plated ware, Fine House-keeping articles, Guns, Rifles, Pistols, Military Equipments, Watch Materials, Fine Table and Pocket Cutlery, Musical Instruments, and a great variety of Card Cases, Work Boxes, Parasols, Fans, Tablets, Chessmen, and many other articles usually kept in our line of business.

We are prepared to do any work in our line, such as Cleaning and Repairing Clocks, Watches & Time Pieces; Making and Repairing Jewelry, Engraving, &c.

From a good encouragement, we have just made large additions to our former stock, and flatter ourselves that we are enabled to sell Goods, so, to say the least, as favorable terms as can be bought at the South. To our friends and the public we say, so far as it may be agreeable and to their interest to patronize us, we shall be thankful, and will use our best endeavors to make all transactions satisfactory.

L'HOMMEDEU BROTHERS, No. 24 Dauphin-street, Nov. 1846.

Administrator's Notice. LETTERS OF ADMINISTRATION upon the Estate of Peter Vanorden having been granted to the undersigned on the 20th November, 1846, by the Honorable Judge of the Orphan's Court for Perry County: Notice is hereby given to all persons having claims against said Estate to present them duly authenticated in the time required by law; and all persons indebted to the same, are requested to make immediate payment. A. L. POPE, Adm'r. November 20, 1846.

The Georgia Pulpit, or Minister's Yearly Offering: Containing Sermons & Essays by Georgia Baptists. Contributions—"The Georgia Pulpit," will contain 22 Sermons and Essays, meeting over 500,000 to each page. The type will be of a size suitable for the aged. The price \$2 in mudin, trimmed, labelled and filled. In gift leather \$3 50. The style of the work will not permit any lower price. Address the Publisher: ROBT. FLEMING, Newnan, Ga., August 1, 1846.

Wayland & Fuller on Domestic Slavery, FOR SALE AT THIS OFFICE. Also, a few copies of Dowling's Romanism, July 11, 1846.

HOWARD COLLEGE.

It is the design of this Institution to furnish instruction in all the branches of English, Classical and Theological Education. Lads are received into the Preparatory Department at any stage of advancement, where they are thoroughly instructed in the common English branches, and in the elements of the languages. Without a correct knowledge of the studies which it embraces, the student is not prepared to enter upon a more advanced course of either English or Classical Education.

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

COLLEGIATE DEPARTMENT.—The course of study in this department is as thorough and complete as that pursued in any other institution. The text-books used are of the most approved character. Diplomas will be conferred on such as complete the regular Collegiate course, and certificates of scholarship given to those who pursue a partial course.

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

TERMS.—The Academic year commences on the first day of October, and consists of one session of ten months, which is divided into two terms of five months each. There is but one vacation, (except a week during Christmas holidays) which embraces the months of August and September. In consequence of this arrangement, pupils can be with their friends during the whole of the year.

There are two Examinations a year; one previous to the Christmas recess, the other at the expiration of the session in July, when every student is required to undergo a thorough examination on the studies of the preceding term, and perform such other exercises as the Faculty may assign.

EXPENSES.—The necessary expenses at this Institution are moderate. Exclusion of clothing they need not exceed \$175 per annum. But if a student is allowed the free use of money, and is disposed to be extravagant, he may spend much more here as well as elsewhere; though it is believed that no one presents fewer temptations to extravagance than any other town in Alabama.

Buildings.—A large and commodious edifice has been erected, containing spacious public rooms (as Chapel, Laboratory, Recitation Rooms, &c.) and a large number of Dormitories.

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

The following are the

RATES OF TUITION, BOARD, &c.

Languages and Higher English (per term) \$25 00

Common English branches, from \$12 to 16 00

Incidentals, 1 00

Students occupying rooms in the Institution will be charged \$1 a month for room and servants to attend upon it, per term, 5 00

Board, per month, 8 to 10 00

Washing, per month, from 1 to 1 50

Fuel and light will, of course, vary with the season, and will at all times depend much upon the economy of the student.

No deduction in tuition will be made for absence, except in cases of protracted illness. The student is charged from the time of entering to the close of the term—unless for special reasons, he is admitted for a shorter period. In the Theological Department, tuition and room rent are free.

E. D. KING, President Board of Trustees.

Wm. Hornbuckle, Sec'y.

August 8, 1846.

Just Published.

ELEMENTS OF THEOLOGY; or, the Leading Topics of Christian Theology, plainly and Scripturally set forth, with the Principal Evidence of Divine Revelation, carefully stated, with questions for the use of Families, Bible Classes, and Seminars of Learning. By Daniel Haswell, A. M.

Conversations Between Two Laymen, on Strict and Mixed Communion: in which the principal arguments in favor of the latter practice are stated, as nearly as possible, in the words of its most able and practical advocates, the Rev. Robert Hall. By J. C. Fuller. 8vo pamphlet. Price Twenty Cents.

In Press—An Essay on the Doctrine of the Trinity; or a Check to Modern Arianism, as taught by Campbellites, Hicksites, New Lights, Universalists, and Mormons; and especially a set calling themselves "Christians." By Hiram Mattison.

LEWIS COLBY & CO.,

October 30, 1846. 124 Nassau st. N. Y.

No Travelling on the Sabbath.

Mobile & Montgomery Weekly Packet,

WM. BRADSTREET.

T. MEADER, MASTER.

Will ply weekly between Mobile and Montgomery, touching at all the principal landings between the two ports. Leaving Mobile every Monday evening at 5 o'clock, will arrive at Montgomery every Wednesday morning at 5 o'clock; will arrive at Selma every Thursday morning; leaving Selma at 10 o'clock, will arrive at Mobile every Saturday morning. This arrangement will enable her to dispense with Sunday running, as the Sabbath will be spent in Mobile, and give passengers an opportunity of attending Divine service.

The accommodations are of superior order, with a spacious cabin and state room. She is also provided with a superior fire engine and hose.

For freight or passage apply on board.

January 24th, 1846. 50-11

BOARDING HOUSE.

BY MRS. LOUISA A. SCHROEDER.

No. 36, St. Louis, Mobile.

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

January 24th 1846. 50

FRANKLIN H. BROOKS,

BOOKSELLER & STATIONER.

56 WATER STREET, MOBILE.

September, 1846

MEDICAL NOTICE.

AFTER an absence of nearly four months, I have again returned, and offer to a generous public my services in the PRACTICE OF MEDICINE, on the

BOTANICAL SYSTEM.

I am thankful for past patronage, and hope, by close attention, to merit future calls in the various branches of the practice.

My charges are the same that they have always been.

Visit in Town, (during day) \$1 00

(night) : 2 00

Mileage, (during day) : 0 50

(night) : 1 00

Emetic, : 1 00

Full course of medicine, : 3 00

Obstetrical cases, : 10 00

Consultation, : 5 00

Detention all night, from : 5 to 8 00

To those at a distance I would say, my success in the treatment of the diseases of females is well known in this community.

Medicine can be put up and sent to almost any distance, suitable to any case, provided I have the symptoms. If they are too much complicated, I would greatly prefer having the patient come to this place.

Chronic Diseases treated successfully by having the patient with me. Those who have Gleet may come, and if I do not cure them the charge shall not exceed ten dollars, the individual paying his own board.

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

O. L. SHIVERS.

N. B.—I have an Electro-Magnetic Machine.

Marion, February 21, 1846. 1-6m

JUDSON FEMALE INSTITUTE.

MARION, PERRY COUNTY, ALABAMA.

[Number of Pupils, last year, 140.]

FACULTY OF INSTRUCTION.

For the term commencing September 30, 1846.

Prof. M. P. JEWETT, A. M. PRINCIPAL,

and Instructor in Ancient Languages, and in Moral and Mental Science.

Mr. D. WILLIAMS CHASE, Professor of Music.

Miss LUCY M. ATKINSON, Regular Course, French, Latin, and Music.

Miss M. M. EVERTS, Regular Course, Drawing, and Painting in Water Colors.

Miss LUCY E. SMITH, Regular Course, Monochrome Painting.

Miss E. ROOT, Vocal and Instrumental Music.

Miss EMILY P. STRAINFELLOW, Vocal and Instrumental Music.

Miss S. S. KINGSBURY, Embroidery.

Miss ELEANOR C. HARTWELL, Preparatory and Primary Departments.

Governess—Miss S. S. KINGSBURY.

Steward's Department—Mr. & Mrs. HORNBUCKLE.

This Institution, established in 1839, has been longer in operation under the direction of the same Principal, than any other Female Seminary in the South.

The reasons of its unexampled prosperity are to be sought in the excellence of the principles on which it is founded; the number, ability, zeal and fidelity of the teachers; the salubrity of its location; the commodiousness of its edifices; the value of its library, apparatus, and other facilities for imparting a thorough and accomplished education; the soundness of its principles of government and instruction; and the pure moral and religious influences which have surrounded it.

The instruction—in the various studies pursued, is of the most thorough character. It is intended that the pupil shall fully understand every subject which engages her attention. The pupil learns to read, not merely names—ideas, not mere words.

The Government, is vested in the Principal, aided by his Associates in the Faculty of Instruction. A prompt and cheerful obedience to the laws is always expected; and this is enforced by appeals to the reason and the conscience of the pupil. Should the voice of persuasion remain unheeded, and any young lady continue perverse and obstinate, in spite of kind and faithful admonition, she would be removed from the privileges of the Institution.

The manners, personal and social habits, and the morals, of the young ladies are formed under the eyes of the governors and teachers, from whom the pupils are never separated. The boarders never leave the grounds of the Institute without the special permission of the Principal. They never make or receive visits. They rise at 5 o'clock in the morning, throughout the year, and study one hour before breakfast; they also study two hours at night, under the direction of the Governor. They go to town but once a month, and then all purchases must be approved by the governors. They are allowed to spend no more than 50 cents each month from their pocket money. They wear a neat but economical uniform on Sabbath and holidays, while their ordinary dress must never be more expensive than the uniform. Expensive jewelry, as gold watches, chains, pencils, &c. must not be worn. No accounts to be made in town.

RELIGIOUS DUTY.—This Institution, like a College, is permanent in its character. Parents and guardians may place their daughters and wards here, with the confident expectation that they can here successfully prosecute their studies till they have completed their school education.

RELIGIOUS DUTY.—Pupils attend church once at least on the Sabbath, under the direction of their parents or guardians, as to the place of worship. Other religious exercises, at the discretion of the Principal, but all sectarian influences are carefully excluded.

MUSIC DEPARTMENT.—The ablest Professors and Teachers are engaged in this department. There are nine Pianos in the Institute; one of which is Coleman's African Piano. No additional charge is made for instruction on the African.

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

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

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

III. The Lectures, Illustrations and Practices on the Pestalozzian system, receiving careful attention, would insure a rapid advancement without additional study.

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

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

VI. Young ladies pursuing the musical course, or musical instruction, acquire the difficult art of Reading Music,—doing this with as much facility as they could read a newspaper.

VII. A Class is formed of the most advanced pupils for the study of Thorough Bass, or the Science of Harmony. A knowledge of this is indispensable to correct performances on the Organ and African Piano. It also enables the possessor to compose and arrange music, and to detect error in the performance of others.

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

UNIFORM.—To promote habits of economy and simplicity, a Uniform Dress is prescribed. For winter, it is Green Merino; for summer, Pink Cotton, small figure, for ordinary use, and White Muslin for Sabbath use.

For ordinary use, a winter, trimmed with green, solid color; in summer, with pink, solid color. Aprons, Blue Checks and White Muslin. Each pupil will require two green dresses, and four pink, and two white. Materials for the uniform can always be obtained in Marion on reasonable terms. Every article of clothing must be marked with the owner's name.

THE STEWARD'S DEPARTMENT.—Dr. L. Gorce having declined a further connection with this department, the Trustees, who have unanimously elected WILLIAM HORNBUCKLE, Esq. as Steward—to enter on his duties at the opening of the next session. Mr. H. is peculiarly well qualified for this responsible station. His high standing in the community—his experience in an extensive Hotel, and as Steward of the Howard College; his kindness of heart and gentlemanly manners, will secure the confidence of parents and guardians. In Mrs. Hornbuckle, the Trustees are confident, will be found a lady every way fitted to preside over the domestic arrangements of the Institute. Aided by the Governors and Teachers, she will secure to the young ladies, order, quiet and comfort.

Rates of Tuition, &c. per Term of Five Months.

Primary Department, 1st Division, : \$10

2d : 12

Preparatory Department, and all English Studies through the whole course, : 35

Music on the Piano and Guitar, (each), : 15

Use of Instrument : 5

Ornamental Needle Work, : 15

Drawing and Painting, : 15

Lat. work, per lesson, : 1

French, German & Italian, (either or all), : 15

Latin, Greek and Hebrew, (do do), : 15

Board, per month, including fuel, lights, washing, bed, bedding, &c. : 11 50

Incidentals, (fuel and servant for school-room, &c.) per term of five months, : 0 50

Use of Library, per term of five months, : 1 00

For Board and Tuition will be payable, once HALF in advance for each term of five months; the balance at the end of the term.

Each young lady must furnish her own towels. If feather beds are required, they will be supplied at a small charge.

NO YOUNG LADY WILL BE PERMITTED TO RECEIVE HER DRESS, UNTIL ALL HER BILLS ARE SETTLED.

N. B.—The entire expenses of a young lady, pursuing English studies only, will be \$145.00 a year, for Board and Tuition.

TWO HUNDRED AND TWENTY FIVE DOLLARS per annum will cover all charges for Board, Tuition, Books and Stationery, for a young lady pursuing the highest English branches, and use on the common and on the African Piano.

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The art of Composition is taught methodically, on the Inductive System, and with great success.

A half hour, every day, is devoted to Penmanship, exclusively.

All pupils are taught Vocal Music without charge.

The Pestalozzian method is pursued with the most satisfactory results.

It is not expected that all Pupils will pursue the course requisite to obtain a Diploma. Sound ladies may

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