

# Alabama Baptist.

Devoted to Religion, Morality, Science, Literature, and General Intelligence.

JOHN C. BARKHAM, Publisher.

NUMBER 18.

J. M. BREAKER, Editor and Proprietor.

VOLUME VI.

THE ALABAMA BAPTIST.

(A Religious Family Newspaper.)

ISSUED EVERY THURSDAY AT MARION, ALABAMA.

J. M. BREAKER, Editor & Proprietor.

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MARION, (PERKY COUNTY, ALABAMA,) JUNE 23, 1848.

## Moralist and Miscellaneous.

From the Christian Index.

### AN UNLOVELY TRAIT.

There is an unlovely trait in the character of some of our ministering brethren, which we have occasionally observed, and which, when it exists, cannot fail to operate to the serious prejudice of those who evince it. We allude to that trait which is developed in disparaging remarks and criticisms upon the labors and talents of others. Our brethren whose virtues, talents or offices, have made them conspicuous members of society. There are those even in the ministry—to our shame do we write it—who seem to think that all the virtue, all the talent, all the wisdom, all the prudence, all the excellency of earth, is concentrated in themselves, and that whatever is bestowed in praise on others is so much abstracted from their merits. Hence they are reticent, or expressively silent, when the character or performances of others are extolled in their presence;—or, perchance, they sneer, and object some real or imaginary defect, to counterbalance the applause bestowed. Their envy and self-conceit, like "Death," ever direct their shafts at "a shining mark;" hence they are the more bitter, severe, sarcastic and ill-natured, the more exalted are those whose merits they decry, whose acts they gainsay, and whose character, influence and popularity they would blast, that they may appear, in the moral world, as a solitary sun, unrivalled in its glory.

This trait is more frequently developed in the young than in the old; for time works its changes on moral character, as well as on the physical objects around us. The tree that this year is barred and unlovely in appearance, may be made, by the hand of culture, to shed its bark, outgrow its obliquities, and appear the next year laden with precious fruit. While, therefore, we deplore the manifestation of any unlovely trait in the character of the young, we indulge the fond hope that time, and the grace of God, and the collision of mind with mind, will wear away what is now unseemly—that the stunted, crooked and knotty sapling may yet become a tall, straight, smooth, beautiful and ornamental tree. These hopes are not always realized, but they are realized sufficiently often to keep us from despairing of improvement in the young. But when the unlovely trait of which we are speaking is exhibited in the aged, our regrets are mingled with far more of despair than hope. We feel that there is a base possibility of improvement. The little hope we cherish is based solely on the knowledge that all things are possible with God. But while there is a possibility of amendment, we should not restrain our prayers or relax our efforts to effect a change for the better.

There is one thing somewhat remarkable in this matter. Those in whom this unlovely trait is prominent, are ever fully sensible of its odiousness in others. They are generally the most intolerant—the most severe in their judgment—on those who evince it. The more incorrigible they are themselves, the more determined they seem to be to tolerate the imperfection in no one but themselves.

As those in whom this trait of character exists are generally insensible of it, all should be careful to search and see if there be anything of it in themselves.

We should frequently get, as it were out of our mortal body, station ourselves at some point where we can see ourselves as others see us, and where we can see what others think of us. Look at our own thoughts, words and actions, and form our judgment of them, as though we had no personal interest in them. When we have duly completed and noted on the tablet of memory our observations, we should re-enter our corporeal tabernacle, and with the record of our observations spread out before us, commence and carry on the work of reformation, until we have removed every vestige of what appeared to us and others unbecomely. As the painter who has bent for hours over his canvass, ever and anon steps off to see how the work of his hand will appear to the visitor at different distances, and then returns to deepen one shade and throw additional light on another; to correct this feature and give more expression to that; so let us view the works of our hearts and our hands, as they will be viewed by others from different positions in life, and endeavor so to shape and color them, that they may appear faultless to all, from whatever position they may be viewed. Again: as the painter uses the mirror, and sketches on his canvass the features reflected by it, so let us repair to the mirror of God's word, and endeavor to sketch from it, on our own hearts, the lovely image of Him who is declared to be the "chief among ten thousand and altogether lovely." If we succeed in transferring to our hearts this image, the unlovely trait of character to which we have alluded will not be found in us. He, the Peerless One, was meek and lowly, not proud and self-conceited; mild and forbearing, not censorious or vindictive; benevolent, not selfish; humble and unostentatious, not

vanitously, saying of ambitions of worldly fame. Instead of seeking to be known from the brows of others as the glory of his professed fellows do, he sought to save the guilty. Instead of spreading even his enemies, he prayed for them. "Father, forgive them."

"And for our sinful passions rise, O Lord, our thoughts of tongues to stifle."

"Thou great Teacher of all heavenly science and Author of all holy arts! behold the strange defeacements which sin hath impressed upon the human mind. Retouch the blotted canvass; erase all that is unlovely, and restore in us the faded features of thyself. Let them again appear in the unsullied beauty of holiness; as erst they did, ere man fell a victim to the serpent's envy, the serpent's guile, and the serpent's malice. Thou Spirit of the Just and Holy One! kindle in us that sacred flame that consumes the dross of the human heart, but leaves its gold refined; that destroys alike the seeds and the fruits of vice, but warms virtue into life eternal."

"In our cold hearts, O strike a spark Of the pure flame which seraphs feel; Nor let us wander in the dark, Or be benighted and stupid still: Come, vivifying Spirit come, And make our hearts thy constant home."

"Save us from a mere profession; Save us from hypocrisy; Give us Lord the sweet possession Of thy righteousness and thee: Best of favors!"

"None compared with this can be."

THE BEE AND THE ANT.—A FABLE.—A violent dispute arose between the Bee and the Ant, each claiming superiority for prudence and industry; and, as neither of them would give up the point, they mutually agreed to refer the decision of this great question to the decree of Apollo, who was fortunately at hand to settle the matter of Admetus. Accordingly approaching the god, each made out his title to a preference with all the eloquence which a Bee or an Ant had ever been master of. When Apollo gave judgment thus:—"I consider you both as most excellent examples of industry and prudence. You," said he, addressing the Ant, "by your care, your foresight, and your labour, make for yourself an ample provision in time of need; thus independent you never intrude on or tax the labors of others for help; but recollect at the same time, that it is yourself alone that you benefit; no other creature ever shares any part of your hoarded riches. Whereas the Bee produces, by his meritorious and ingenious exertions, that which becomes a blessing to the world. Therefore I must give my judgment in favour of the Bee."

APPLICATION.

That man deserves the thanks of his country who connects with his own the good of others. The philosopher enlightens the world; the manufacturer employs the needy; and the merchant gratifies the rich, by procuring them the rarities of every clime. But the miser, although he may be no burden on society, yet, thinking only of himself, affords to no one else either profit or pleasure. As it is not the lot of any one in this world to have a very large share of happiness, that man will of course have the largest portion who makes himself a partner in the happiness of others. The benevolent are sharers in every one's joys.

PERSEVERANCE IN DIFFICULTIES.

The late Professor Heyne, of Göttingen, was one of the greatest classical scholars of his own or any other age; yet he had spent the first thirty-three years of his life, not only in obscurity, but in almost incessant struggle with depressing poverty. He had been born, indeed, amidst the miseries of the lowest indigence, his father being a poor weaver with a large family, for whom his best exertions were often unable to provide bread. In the memoirs of his own life, Heyne says:—"I want was the earliest companion of my childhood. I well remember the painful impression made on my mind by witnessing the distress of my mother when, without food for her children—How often have I seen her, on a Saturday evening, weeping and wringing her hands, as she returned from an unsuccessful effort to sell the goods which the daily and nightly toils of my father had manufactured." His parents sent him to a child's school. Having learned every thing comprised in the usual course of the school, he felt a desire to learn Latin. A son of the school-master was willing to teach him at the rate of fourpence a week; but the difficulty of paying so

large a sum seemed insurmountable. One day he was sent to his godfather, who was a baker, in pretty good circumstances, for a loaf. As he went along, he pondered sorrowfully on this great object of his wishes and entered the shop in tears. The good tempered baker, on learning the cause of his grief, undertook to pay the required fee for him—at which Heyne tells us he was perfectly intoxicated with joy, and as he ran, all ragged and bareheaded through the streets, tossed his head in the air, it slipped from his hand and rolled into the gutter. This accident, and a sharp reprimand from his parents, who could ill afford such a loss brought him to his senses. What sustained his courage in these circumstances [we use his own words] was neither ambition nor presumption, nor even the hope of one day taking his place among the learned. The stimulus that incessantly spurred him on, was the feeling of humiliation of his condition, the shame with which he shrank from the thought of that condition which the want of a good education would impose upon him—above all, the determined resolution of battling courageously with fortune. He was resolved to try, he said, whether, although she had thrown him among the dust, he would not be able to rise by his own efforts. His ardor for the study only allowed himself two nights sleep, in the week; and all the while his godfather [not the good tempered baker, but another, a well endowed but parsimonious churchman] scarcely ever wrote to him but to inveigh against his indolence—often actually addressing his letters on the outside, "To M. Heyne, idler, at Leipsic."

NO UNDERGROUND ROAD TO HEAVEN.—The religion of Christ is a visible religion; His church a visible church; its members visible members. This visibility is an important feature of christian piety; while its seat is in the heart, the vital and moving power there, there must be a profession, a manifestation. This grows not out of any authority or command, but from the very nature of the principle. It is here, and you cannot hide it; it goes forth, and will go forth. It is light, and you cannot make it dark; you may, indeed, light your candle and put it under a bushel; but if you put it on a candlestick, it will give light to all who are in the house. Such is its nature—the rays will flow from the centre, and it is folly to expect anything else. It follows that if a person is a Christian, the world will find it out; if he have true faith in his heart, this faith will cause him to do something by which he will be exposed and known. There is, then, no such thing as having Christ's religion to ourselves—no going masked to heaven, no night passage there; no tunneled, underground road to that place. We are aware, there are those who love to talk about religion as something altogether between their own souls and God. They tell us that they do not put it on their foreheads, nor write it on their garments. And we ask, who does approve of ostentation in such matters? But we say, if it be so, always and everywhere a hidden thing, it is a dead thing. If you keep it thus a secret, it is because you are ashamed of it—ashamed to have it known. We infer this both from the nature of the principle, and from the teaching of the great Author. He that confesseth me before men, him will I confess. Here is the test; if you have it, you will show it; if you show it not, you have it not. If there is nothing seen, there is nothing inside.—Bib. Repos. for April.

"THE WORD SELAH."—The translators of the Bible have left the Hebrew word Selah, which occurs so often in the Psalms, as they found it, and of course the English reader often asks his minister, or some learned friend what it means. And the minister, or learned friend has often been obliged to confess ignorance because it is a matter in regard to which the most learned have by no means been of one mind. The Targums, and most of the Jewish commentators, give to the word the meaning of eternally for ever! Rabbi Kimchi regards it as a sign to elevate the voice. The authors of the Septuagint translation appear to have regarded it as a musical or rhetorical note. Herder regards it as indicating a change of tone. Matheson thinks it, as a musical note, equivalent, perhaps, to REPEAT! According to Luther and others, it means SILENCE. Gesenius explains it to mean, "Let the instruments play, and the singers stop." Woeher regards it as equivalent to sursum corda—up my soul! Sommer after examining all the seventy four passages in which the word occurs recognizes in every case "an actual appeal or summons to Jehovah. They are calls for aid and prayers to be heard, expressed either with entire directness, or if not in the imperative, 'Hear, Jehovah! or, Awake, Jehovah!' and the like, still earnest addresses to God that he would remember and hear" &c., the word itself he regards as indicating a blast of trumpets by the priests. Selah itself he thinks is an abridged expression used for Higgaion Selah—Higgaion indicating,

The nature of the stringed instruments.—Biblical Echo.

## Art and Science.

HISTORICAL.—March (in Latin Martius) was so called by the Romans, in honor of Mars. In the calendar of Romulus, it was the first month in the year, and in enumerating the signs of the Zodiac, we still commence with Aries, the sign for Mars. Until the change of style in 45, the Romans had twelve months in the ecclesiastical calendar in England. The Saxons called it *Lenet-month*, or Spring-month. It was also called by them *Rhed-month*, from Rheda, one of the deities to whom sacrifices were offered in March. It was so called, also, from *raad*, or council, this month being the time when wars or other expeditions were undertaken by the Gothic tribes. They also called it *Hlad-month*, or the stormy month. This appellation would do very well for this hemisphere, for "blustery March" is a stock figure for our poets, when their inspiration spends its energies upon Spring.—And we often use the following couplet—

March wind and May Sun,  
Make linen white and maiden dun.

ASTRONOMICAL.—Orion and the Pleiades are still the "observed of all observers;" yet a beautiful phenomenon during this month and a part of April, claims our attention. It is the Zodiacal Light, a representation of which accompanies this. It may be seen for about an hour from the time of the fading away of twilight, and appears like a delicately luminous cone, rising from the horizon at the point of the sun's setting. It is sometimes seen before the morning twilight in October. It varies in color, according to the state of the atmosphere, but generally it is of a pure rose tint. It always points towards the Pleiades, or the bright star Aldebaran.—The cause of this luminous phenomenon is a hidden secret; but as it always accompanies the sun, it has been generally attributed to an atmosphere of immense extent, surrounding that luminary, and extending beyond the orbit of Mercury. It seems first to have been noticed in modern times by Kepler. Mars may be seen during the evening twilight not far from the south-eastern horizon, and, through a good telescope, it will appear globe-like like the moon two or three days after the full. Jupiter will appear near the western horizon after sunset, during the first week only. The vernal equinox occurs on the 21st of this month, at which time the days and nights are of equal length—common phrase, "the sun crosses the line."

CHRONOLOGICAL.—1st. U. S. acknowledged the independence of Texas, 1837. 2d. Congress adopted a resolution to insist upon the treaty of 1831 being fulfilled by France, 1835. 3d. Battle of Briar Creek, Georgia, 1779. 4th. The day on which the Presidents of the United States are inaugurated. 5th. "The Boston Massacre" occurred, 1770. 6th. Fall of Ben-Hur, 1838. 7th. Stephen Hopkins, one of the "signers," born, 1707. 18th. Resolution adopted by Parliament of favor of peace with America, 1782. 9th. Syllax Brown, a slave, aged 116 years, 4 months, died in Va., 1846. 10th. "Newburgh Letters" circulated in the American camp, 1783. 11th. Lord North's "Conciliatory Bills" concerning America became law, 1778. 12th. Removal of British troops from Boston by order of "the people," 1770. 13th. Fire at New Orleans destroyed property worth \$200,000, 1840. 14th. "Boston Port Bill" proposed in Parliament by Lord North, 1774. 15. Battle of Guilford Court-House, 1781. 16th. Dr. Wills, a C. S. S. surgeon in the Revolutionary army, died at Exeter, Va., 1836. 17th. Boston evacuated by the British, 1776. 18th. Repeal of the Stamp Act, 1766. 19th. City Bank of New York robbed of \$220,000, 1821.—20th. The famous Stamp Act adopted by Parliament, 1765. 21st. General Scott offered his proposition to Governor Harvey that terminated the North Eastern Boundary War, 1839. 22d. Thomas Heyward, Jr., one of the "signers," died, 1809.—23d. American army, stores at Peekskill destroyed by the British, 1777. 24th. Capt. Hurdy, of New Jersey, hung by a gang of refugees, 1782. Fire at Louisville, destroyed property worth \$300,000, 1840. 24th. Arnold, the traitor, and the British General Phillips unite their forces in Virginia, 1781. 27th. Tremendous hail storm at St. Louis, 1841. 28th. Bill to alter the charter of Massachusetts passed Parliament, 1774. 29th. General Taylor and his army took post opposite Matamoros, 1846. 30th. John Whitcomb, of N. H., a Revolutionary pensioner, died, 1836. 31st. An Act to destroy the trade and fisheries of New England, signed by King George III., 1776.

A NEW STAR.—Mr. J. R. Hind, the celebrated astronomer, announces the discovery of a new star of the fifth magnitude, and therefore visible to the naked eye, which has just made its appearance in the constellation Ophiuchus. This remarkable star is in a line joining Etand 20 Ophiuchi, rather nearer to the latter.

## Religious Miscellany.

### A BEAUTIFUL EXTRACT.

Redeemer's birth was mean and low; but it was celebrated with shouts by the heavenly host in the sky. He had a poor lodging, but he was visited by the angels of heaven. Never prince had such visitations. He had not the magnificent equipage that other kings have, but he was attended with multitudes of angels, seeking and obtaining healing of his body; that was more true greatness than if he had been attended with a host of princes; he made the dumb attend him, sing his praises, and he came to leap for joy, the deaf to hear his wonders, and the blind to see his glory. He had no guard of soldiers or magnificent retinue of servants; but as the centurion said, but he had acknowledged health and sickness, life and death, took orders from even the winds and storms, which no earthly power can control, obeyed him, and death and the grave durst not refuse to deliver up their prey when he demanded it. He did not walk upon the water, but when he walked on the sea, he was supported him; all parts of the creation, except sinful men, honored him as their Creator; he kept no treasure, as when he had occasion for money, he sent it to him in the shape of a fish; he had no barns or corn fields, but when he needed to make a feast, a few loaves were sufficient table for many thousands. None of all the monarchs of the world ever gave such entertainments. By his own and many such things, the Redeemer's glory shone through his meanness and humiliation in the several parts of his life. Not was it wholly clouded at his death; he had not indeed that fantastic display of sorrow that other great persons have on such occasions. But the meanness of nature solemnized the death of the Redeemer, and earth were mourning; the sun was clad in black; and if inhabitants of the earth were unwept, the earth itself trembled under a awful load. There were few to pay the usual compliment of sending their guests, but the rocks were not so insensible; they rent their bowels. He had no ray of his own, but other men's graves testified to him. Death and the grave could be proud of such a tenant in their stories; but he came not here as a guest, but as an invader, a conqueror; and on the third day the Prince of life triumphed over him, spoiling death of the grave.—McClaurin's Sermon on going to the Cross.

### STRUGGLES OF GENIUS.

Our sights are more saddening than that of a young spirit struggling in vain with overwhelming obstacles; unaided, unassisted, without friends, without aid, and without advisers. But this is a thought sad to the casual spectator; another aspect to him who looks deeper. Underneath those thwarted hopes and ambition, there breathes a free and energetic action; and this action is a fountain of delight as activity as life. We, who see the struggling spirit, calmly measure the immensity of barriers which shut him from success, may deem him unhappy, because we see that he will be so. But we do not feel the capture of his reveries—the transports of the transports of vindictive success—transports more vivid than that period when criticism has suggested weakness, when experience has chilled flushed confidence with its soberings. The poet's desire is to be published; in that anticipation lies his life. He is the lover who is still

### CHARITY.—Mr. Burke said.

There are two ways by which people may be charitable; the one by their money; and the other by their exertions, and he might have added by kindness. How often has a casual expression of kindness without being designed as a favor; been the germ of happiness to the languishing and discouraged! There is, moreover, a kindness of manner that is acceptable to the wounded spirit as the quiet dew to the drooping flower. The tone of voice, the expression of the eye, interpret the emotions of kindred hearts more eloquently than mere language.







# ALABAMA BAPTIST

FRIDAY, JUNE 23, 1845.

## AGENTS FOR ALABAMA BAPTIST

PETER J. WALKER.  
REV. D. W. McIVER.

All Pastors and Ministers of Associations are requested to send Agents for the Baptist.

IF WE HAVE TRAVELLING AGENTS except those who come to our columns—Subscribers will please pay their bills on time.

## THE SOUTHERN BAPTIST CONVENTION.

ATLANTA, THOMAS, Richmond, Virginia.  
Treasurer of Foreign Mission Board.

M. T. MENDENHALL, Charleston, S. C.  
Treasurer of Southern Baptist Convention.

Rev. JAMES B. TAYLOR, Richmond, Virginia.  
Corresponding Secretary of the Southern.

Foreign Mission Board.

Wm. MONTGOMERY, Marion, Perry County, Ala.  
Treasurer, Domestic Mission Board.

Rev. ROBERT HIGGINS, Marion, Perry County, Ala.  
Corresponding Secretary Domestic Mission Board.

Rev. RICHARD FERRIS, Charleston, S. C.  
Corresponding Secretary Southern Baptist Publication Society.

ANSON C. SMITH, Charleston, S. C.  
Treasurer Southern Baptist Publication Society.

IF A Protected meeting will be held with Bethel church, Havana county, commencing on Saturday before the second Sabbath in July.

We are requested to invite all those who feel an interest in the prosperity of religion, to attend if Providence permitting, the editor will be there.

## FOURTH OF JULY.

The National Jubilee, will be celebrated, in this place, by the Marion Division of the Sons of Temperance, in the usual way.

The Oration will be delivered by Bro. H. C. Lusk. After which, a Bible will be presented to the Division, by the young ladies of the Judson, accompanied with appropriate addresses.

The friends of Temperance, and the community generally, are respectfully invited to attend.

It is very common when disconcerting are ordered, to do it in the following manner: "When my subscription is out, or when it is out and you receive no more money, please to stop, &c."

Persons who are ordered to stop, are not to be considered as having discontinued their subscription, until they are notified to the contrary. Now we publish all our receipts, showing the amount paid, and to what time payment is made, and we respectfully ask all our patrons to keep a copy of receipts, and when they wish to discontinue to inform us of it, not extending two weeks, preceding the expiration of the time for which they have paid.

Compliance with this request, will save us inconvenience, will ensure the desired discontinuance, and will very much oblige us.

When we are requested to publish notices of proposed meetings, we request that they may be sent, exceeding three or four weeks preceding the time, when meetings are appointed to commence. "Longer publication is unnecessary."

From a letter received from Bro. J. Mitchell of Pensacola, a few weeks since, we are happy to learn that the Lord is greatly blessing his labors in that city, and in the surrounding country. He had recently baptised nine individuals into the church, & was serving four of whom, in Pensacola. We tender him our thanks for the names of new subscribers, and trust he will soon send us a number more.

We are requested to announce that the next meeting of the Marion Association, will be held with Bethel church, commencing on Tuesday preceding the second Lord's day in July.

Protracted meetings will be held at the following places, at the times specified, viz: at New Providence, including the North Lord's day, next. At Concord first Lord's day in August, and at Indian Springs, including the second Lord's day in September. We have not the remotest idea where these churches are located, how can we attend the meetings, as requested?

In our advertising columns will be found the prospectus of a work, accompanied with the highest recommendations, from men of the first standing in the different denominations of evangelical Christians in the United States, whose opinions are entitled to the highest respect, and who are published by the Rev. Mr. Sperry. We are satisfied, not only from the intrinsic importance of the subject, but also from the reputation of the learned and judicious editor, that this is an invaluable publication, and should be in the library of every minister of the gospel, and of every man who wishes his race well. We could say much on this subject, but have not room for more. We should be happy to receive and forward subscribers' names.

To all whom it may concern.—Mr. Edwin Baldwin, having spent three months, in Marion, engaged in his profession as a teacher of Education, and being about to leave, his request is to furnish him with a testimonial of our conviction of the truth and utility of the science he teaches, and also of his ability as a teacher. We take great pleasure in saying, having been a pupil of his and his associate, Prof. Copeland, that we have the fullest conviction of the Philosophy, and soundness of the system of Education, which he teaches, and of his competency to teach it. The great importance of the science, the high value of the science, especially of his method of teaching it. We are also happy in bearing testimony, to the high, and benevolent, and gentlemanly bearing of Prof. Baldwin, during his temporary residence here. There is but one opinion entertained of him, by all classes of this community, so far as we know or have heard, and that is, that he is a most promising and worthy young man, and well calculated to discharge the duties of his profession.

We feel additional satisfaction, in recommending him to all, who desire to improve themselves in the theory and practice of Education, as being entirely worthy of their patronage.

## BENEVOLENCE OF CHRISTIANITY.

No. V.

We had intended our last article on this interesting subject, as the finale of what we had to say respecting it; but it has occurred to us, that the discussion might be further, profitably, extended. Having considered the nature, objects and obligation of benevolence; it may be well, to state a few principles, in two or three additional numbers, which should regulate our benevolence.

The 7th verse of the 9th chapter of 2d Corinthians, embodies the principles, we propose now to examine. "Every man according as he purporeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver."

Our blessed Lord, upon a certain occasion, being asked, "which was the great commandment in the Law," replied—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind."

"This," said he, "is the first and greatest commandment." The second is like unto it, "Thou shalt love thy neighbor as thyself." And in confirmation of the whole he declares that "There is none other commandment greater than these"—that on "these two commandments hang all the Law and Prophets."

Love to God ought certainly to occupy our minds first, because from him we have received our existence, and in him we continually "live and move." But we are not to love him merely from being supplied from his bounty, this would be selfish; but for what he is in himself—for his inherent perfections—his adorable attributes—for his infinite love and amazing condescension graciously bestowed upon a fallen world by sending his only begotten Son into it. From the goodness of God towards us, we ought to have bowsels of compassion towards our fellow-creatures who are not in circumstances adequate to a comfortable support. This duty, as we have clearly shown, is enforced by a great variety and number of scriptural injunctions. In this, and in the preceding chapters, the Apostle endeavors to excite the Corinthians to a liberal and cheerful contribution, towards the poor saints at Jerusalem, who were then under pressing necessities. And having laid several arguments before them to quicken them to the duty, he proceeds to give directions concerning the right and acceptable performance of the duty, advising them to give liberally, because "God had abundantly blessed and increased them; and cheerfully, because the Lord loveth a cheerful giver."

I. The first principle, we lay down, for our guidance in the bestowment of our charity, is deliberation.—"As he purporeth in his heart, so let him give."

Works of charity, like other good works, should be done with thought and design;—intelligently; whereas soon do good only by accident, or from mere impulse. They, comply, it may be, hastily, with the importunities of others, without any good design, or settled principle, and often give in this way, more than they intended, and then repenting of it afterwards, are slow to give again, or possibly had they duly considered all things they would have given more. Due deliberation, as to the manner of our own contributions, and the circumstances of those we are about to relieve, is indispensable, to guide us in our liberality, in our contributions to objects of benevolence. Ist, with respect to our own circumstances. The Apostle instructs his Corinthian brethren in what manner they should bestow their charity, viz: "as God had prospered them." This ought to be the rule by which every Christian, or generally hearted person, should govern himself in this important duty. It is equally wrong to give more than our circumstances will justify, as it is to withhold when we possess the means. We are all, strictly speaking, dependant beings. We bring nothing with us into the world, but are entirely supported, from the first dawn of existence till we descend into the silent grave, by the liberal hand of our good God, our constant benefactor, and never failing friend. "He giveth liberally and plentifully not." If, therefore, God has prospered us in this world's goods, so that we live in ease and plenty—if our needs have been abundantly supplied—if our lands and acres have increased—if our merchandise has turned to our profit—if by any mechanic art, or profession, we have gained a comfortable support and amply to spare—if we say, God has been pleased to bless us in these respects, then we are bound to open our hearts and hands to the poor, spiritually and temporally; and to those, who, though they may not be the most abject of the human race, yet have a claim upon our charity, and that, too, to the extent to which God has thus blessed us; and not beyond. Let us act liberally, with thought and design, in this noble business. We are informed that "the blessing of the Lord, it maketh rich." All our own exertions would prove abortive, if God should withhold his blessing. Man may sow the seed, but if God did not send plentiful seasons, the reaper's hopes and expectations would be blasted. Our prosperity and success, in any undertaking, is from God and not from ourselves. It is his bounty and blessing to which we owe all we have; and whatever we have is to be used, and employed, and improved for him. His right is ourselves, and all that is ours, is to be owned and yielded to him. And what arguments more proper, to excite us to exercise charity, than to consider all we have as the immediate gift of God. "Who giveth to all life, and health, and all things." When God blesses and prospers us, we should be ready to comfort the needy and distressed, and support the Gospel at home, and send it abroad to the ends of the earth, according to the blessing and prophe-

cy he has bestowed upon us. When his bounty flows forth upon us, we should not confine it to ourselves, but let it extend to others. The good we receive from him, should stir us up to do good to others, to imitate him, the good Samaritan, in some measure, in our beneficence. Therefore, the more good we receive from God, the more we should do good to others. Thus we may learn that our gracious benefactor, expects that our beneficence, to others, should hold some proportion to his bounty to us. All we have is from God; the more he gives (circumstances being considered) the more he enables us to give, and the more he expects we should give. But, in all our acts of charity, we should have a single eye to the glory of God and the best welfare of those whom we relieve. Let our beneficence be regulated according to these motives, and we are in no danger of going wrong.

But, finally, in acting deliberately, we should not only consider our own circumstances; but also the character, and circumstances, and wants of the persons, and the importance of the objects on which we bestow our charity. There are too many who palm themselves upon a generous public, as persons unable to support themselves, who, from a lazy, idle habit, are not disposed to labor for their own maintenance. Such characters do not deserve the pity, or support, of their fellow-creatures. Lounging, loafers, they are nuisances to society. But it is often difficult to discriminate between the merely lazy, idle class of beggars, and those who really deserve our compassion and assistance. While some feign misfortune and distress, others really experience them. We are, on account of imposture, to withhold our charity from all who seem to need it; the really deserving, would often materially suffer. Again, to withhold charity from those who ask it, would tend to bludge, if not wholly destroy, one of the noblest traits of human character, which God, for wise and gracious purposes, has given us, viz: Pity. The final cause of this property of human nature is, beyond a doubt, to afford to the miserable, in the compassions of their fellow creatures, a remedy for those inequalities and distresses, to which, God fore-saw, many would be exposed, under every general rule for the distribution of property. Upon the whole, if we cannot possibly, in many instances, discriminate between the deserving and the undeserving, we had better give than withhold. It were far better that ten undeserving persons should receive charity, than that one virtuous, deserving character, should be sent empty away. Though we may be imposed upon, and our money filched by designing knaves; yet our intention will remain the same, and we shall be equally rewarded.

There is one exceedingly important object of benevolence to which we have not directly alluded, and cannot do so now, as it does not come within the scope of our design, at present, but which, at some future time, we will devote an article. We allude to those young men, who possess public talents and fine promise, and wish to devote their lives to the service of Christ and the church, in the ministry of the gospel; but who have not the means of securing a suitable education, for this great and highly responsible work.

## ITEMS.

VENERABLE AGE.—The Boston papers mention a Penguin's egg taken from the island of Iceland, lying eight feet below the surface of ground. A calculation based upon the accumulation of guano, proves the egg to be 8405 years old.

ADVANTAGES OF ADVERTISING.—A draught of this city, says the Boston Traveller, because so far convinced of the advantages of advertising, extensively, that five years since he began the experiment, and has gradually become one of the most efficacious advertisers in the country. Note mark the results: His business has quadrupled, and his profits have proportionally increased, last year amounting to the snug little sum of twenty five thousand dollars.

PLOUGHING WITH ELEPHANTS.—It is stated that in Ceylon, elephants are employed in ploughing new grounds for the cultivation of coffee, pepper, &c. One of these animals when well trained, it is said, will do the work of twenty oxen; consequently more labor is performed in a given time, and the period is hastened for putting in the crops. The price of an elephant, in Ceylon, varies from \$50 to \$75.

GATHERED THOUGHTS.—It is a pity that those who taught you to talk, did not teach you also to hold your tongue.

It is a miserable hospitality to open your door and shut your countenance.

Keep aloof from quarrels: be neither a witness nor a party.

Liberality is not in giving largely, but in giving wisely.

Leave rivalry when it is the most agreeable.

Many there be that pay nothing with their money but repentance.

One ounce of discretion is worth a pound of wit.

## JEFFERSON'S TOMB.

The following is a copy of the inscription on the tomb of Mr. Jefferson, late President of the United States, viz:

HERE LIES BURIED

THOMAS JEFFERSON.

Author of the Declaration of Independence, of the Statutes of Virginia for Religious Freedom, and Father of the University of Virginia.

His ten good rules to be observed in practical life:

1. Never put off till tomorrow what you can do today.

2. Never trouble others for what you can do yourself.

3. Never spend your money before you have it.

4. Never buy what you do not want, because it is cheap.

5. Pride costs us more than hunger, thirst or cold.

6. We never repent of having eaten too little.

7. Nothing is troublesome that we do willingly.

8. When angry, count ten before you speak; if very angry, one hundred.

9. Take things always by the smoothest handle.

10. In all cases when you cannot do as well as you would, do the best you can. [Con.]

THE LENGTH OF DAYS.—At Berlin and London the longest day has sixteen and a half hours. At Stockholm and Upsel the longest day has eighteen and a half hours. At Hamburg, Danzig and Stettin the longest day has seventeen hours and the shortest seven. At St. Petersburg and Tobolsk the longest have sixteen and the shortest five hours. At Tornea, in England the longest day has twenty one hours and a half. At Wanderburg, in Norway, the day lasts from the 21st of May to the 22d of July without interruption; and at Spitzbergen the longest day is a half month.

THE DOOR OF OUR WORLD.—What has become of the door of our world, we do not know. It is no longer the same. We see in the heavens themselves some traces of destructive elements and some indications of their power. The fragments of broken planets—the descent of meteoric stones upon our globe—the whirling comets wielding their loose materials at the solar surface—the volcanoes on our own satellite—the appearance of new stars, and the disappearance of others—are all fore-shadowing of that impending convulsion to which the system of the world is doomed. Thus placed on a planet which is to be burnt up, and under heavens which are to pass away; thus treading as it were on the cinder-ashes, and dwelling on the mounds of former worlds; let us learn the lesson of humility and wisdom, if we have not already been taught it in the school of revelation.—N. Brit. Rev.

We see it stated that Rev. Abel Stevens, editor of Zion's Herald, has been elected by the Methodist General Conference recently in session at Pittsburgh, editor of the Christian Advocate and Journal, for the next four years. This is the largest, oldest, and most widely circulated Methodist journal in the country, and is under the control of the General Conference. Rev. Prof. McClinton, of Dickinson College, has been chosen for the same term, editor of the Methodist Quarterly Review. Both Mr. S. and Prof. McC. are gentlemen of talent, and have evinced, beyond many of their compatriots, an interest, and a sympathy in the advancing spirit of humanity, which marks the age. We cannot think that the manner by which our Methodist brethren control and direct their periodicals and their press is very favorable to editorial independence. An organ owned by a General Conference, and controlled by it, must give the "certain sound," which it may prescribe.

## Communications.

For the Alabama Baptist.  
MISSILES FROM MY ARMY.  
DEACON CANTWELL AND DOGWOOD.

"What more Deacon Cantwell, what complaints have you to urge? what has crossed your path?"

"I conclude, Deacon Dogood, that my trials are greater than any other man. Many things are now in my way; but about one only, will we for the present converse. I can't fellowship that number which you received at your last church meeting. How I am distressed about it!"

"That is very unnecessary indeed, Deacon Cantwell, but it is too late now to remedy the matter. The applicant was received very cordially by quite a full session of the church, and I quote the propriety of making the question of reception again. But upon one condition however, I will consent that the matter be reconsidered, which is this: if you can assign a good reason why you were absent at the conference when he was received."

"I confess, Deacon Dogood, my excuse for non attendance is not satisfactory to myself, and will not of course satisfy a man of your scrupulousity; but I cannot see why my neglect of duty (poor me) should compel me to fellowship a church member. Things were not so down at Wainwrightville. O that good old church!"

"I am glad, Deacon Cantwell, to have an opportunity of rebuking in an officer of the church, a practice which is quite common in the church of Christ. I allude to the custom with some of finding fault of every thing which is done in their absence. Nothing is done well unless they are present, and yet more than one half the church sessions they are absent on "special business." They have not party enough to bring them to the house of God, not humility sufficient to submit to the acts and decisions of the church by their dutiful brethren. In conscience I think it is a church's duty to deal with such ranting complainers. And if you express any dissatisfaction publicly, at the late act of our church, you must assign good reasons for your absence, else be ruled before the congregation."

"What a corrupt church we shall soon have! I have never seen business so done before. If the Rev. Mr. Snider, who our pastor things would not be done in this loose way. I am determined the next conference to resign my deaconship. O if I had old deacon Cosegrain to labor with me, things would work better."

"So they might to your notion, but whether for the good of religion or not is another question. And if you do, as you threaten, resign the deaconship whether the church will be bettered or worsened it is not my business to decide; but one thing I ardently desire, to hear less complaining, and see more acting on your part."

"I expect, Deacon Dogood, to be a complainer as long as I live. I intend to rebuke these corruptions which have of late, come into the churches. I will do my duty as I learned it at my good old mother church."

"What folly, Deacon Cantwell, to attempt to impose the rules and regulations of one church upon another in every particular. In some things there must be uniformity, but in the more accidents of religious intercourse it is not to be expected."

H. E. T.

For the Alabama Baptist.  
SABBATH BREAKING CHRISTIANS.

"But the second day is the Sabbath of the Lord thy God. In it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maid-servant, nor thy ass, nor thy stranger that is within thy gate." Ex. 23, 10.

Thus wrote the great Jehovah, and thus it behooves all to obey. But how often do we see the holy Sabbath desecrated, and that positive command of our heavenly Father violated, not by sinners only, but even by professing Christians. The command is positive in its requirements, and yet the individual who has taken upon himself the solemn vow, to "obey God in all things," seems to be equally guilty with the unbeliever in violating it. "Remember the Sabbath day to keep it holy." On that day, we are commanded to rest, to do no work, neither our son nor daughter, our man-servant nor our maid-servant, nor our cattle or any stranger that may be within our gates; yet how often do we see, on the Sabbath morning, the son and the daughter, engaged in secular employment, our maid-servants employed in various duties which might be dispensed with, and our men-servants preparing the carriage and horses for a Sabbath day's use. This state of things exists to an extent, which should make every Sabbath keeping Christian shudder, and mourn, and weep, over the desolation of Zion.

How often do we see the carriage of the professing Christian brought out, on the Sabbath day, to ride a few hundred yards to the house of God, when he should have walked. O ye professing Christian, who thus violates God's holy day; pause and think on the course you are pursuing for the day is coming, in the which, God will judge you by the very command you have thus broken. James says, whosoever shall keep the whole law, and yet offend in one point, is guilty of all. That is, he might as well commit adultery, murder his fellow-man or covet his neighbor's goods, as to break the Sabbath. Yet the professing Christian would shun, with holy horror, the very appearance of such heinous violations of God's holy Law, and yet violate, with impunity, one that makes him the violator of the whole. O consistency, thou art a jewel.

Again: the violators of the Sabbath have the assurance that a curse will rest upon them that confirm not all the words of this law, to do them—and yet with that assurance made doubly sure, by the word of God, they go on in their iniquitous course from Sabbath to Sabbath, violating that law, and bringing reproach on the name of their Redeemer.

It may be said that it is necessary, sometimes, to violate the Sabbath. I ask, is there any necessity for a Christian to sin willingly? Is there any necessity for a professing Christian, living within a few hundred yards of a church, to order his carriage, horses and servant to be got in readiness, on the Sabbath day, to visit that church? I say not. There is no necessity for such things, and the professing Christian, guilty of them, is in danger of losing his own soul.

This practice is becoming too prevalent, in these days of refinement and polite religion, to hasten the time when all shall know the Lord even from the smallest to the great end.

## AN OBSERVER OF THE SABBATH.

For the Alabama Baptist.

One of your correspondents asks for more light on re-baptism. I Dr. Dagg, published something recently (as I hear, but have not seen) of this kind—that there is no command in the New Testament against baptizing twice. That too great horror of this may be superstitious. Would not it be a safe plan not to attempt to determine any thing about it finally, or for others, but only each for himself, let all do as they please. If one baptized, (unnursed) on a profession of faith by a Methodist, and wishes to be re-baptized, let them satisfy their own conscience, and be thus by some one who thinks this proper, but if they are satisfied and the church, why need any one make a fuss. To his own master he standeth or falleth. Many I think are thus kept from us.

For the Alabama Baptist.

THE HISTORY OF A FLOWER.

The history of a flower is one which should interest every immortal. In it, a lesson is taught, which imparts instruction for the wise as well as for the ignorant. Its career in the scale of being, portrays to man, in its truest import, the nature of life. Its brief existence, presents a facsimile of the life of man.

In the morning, fresh and lovely, moistened with the glistening dew, the flower raises its head with its attractive hue, to greet the return of day. In all its beauty, it salutes old Titan, wheeling from the deep and for a while adds lustre to his sway; but ere he sinks in the West, it withers and dies. How short its life! How soon its course is run! In the morning, a sweet and lovely thing, the admiration of all who chanced to behold; at eve faded, and unnoticed by the passer by. Oft times, before the light has gleamed upon its beauty, a flower is blighted by an untimely stroke, and is not permitted with its odor and variegated hues to enter the realms of light. It is cut down before it blooms and is mingled with the dust.

What a lesson is here taught for the consideration of man! Human life, like that of a flower, is but a day, as it were. Man rises from infancy to manhood, and for a short time, careers in youthful vigor; then withers and dies. O!

times human life is blighted in the zenith of its strength and beauty. The wintry blast of death passes along, and slays its victim before his course is run. Like the bud that is blighted before the dawn of light, oft times it is annihilated long ere the age of maturity arrives.

FRANCISCO.

Marion, June 12, 1845.

For the Alabama Baptist.

There will be a protracted meeting at Bethel church, Perry county, Ala. 16 miles N. E. of Marion, commencing on Saturday before the 4th Sabbath in September. Brethren generally and ministers especially are invited to attend.

E. Q. HEARD, Clerk.

JUDSON FEMALE INSTITUTE,  
Marion, Ala. May 20, 1845.

To whom it may concern.—The bearer, Edwin Baldwin, Esq., Professor of Education, has been some weeks in this place engaged in the duties of his profession. Having had a large class of young ladies in this Institution, I take great pleasure in testifying to his skill and success in imparting instruction. During the short period of his connection with the Judson, Mr. Baldwin's pupils made very rapid progress. It is due to him to add that his labors in the Seminary were brought to a close through no fault of his, nor in consequence of any objection whatever brought against him. During Mr. Baldwin's stay in Marion, his strictly moral deportment, his modest and gentlemanly bearing, has secured the respect and esteem of all who know him. I have been acquainted with the system of Education, taught by Prof. Baldwin, for fifteen years past, and believe it to be founded in sound philosophy and worthy the entire confidence of all who desire to become good speakers or readers.

M. P. JEWETT, Principal of the Judson Female Institute.

MARION FEMALE SEMINARY,  
June 1, 1845.

Mr. Baldwin:

Dear Sir—I regret that any circumstances should have prevented the continuance of the exercises in Education at the Seminary, from which we anticipated such happy results. We feel assured that the class under your care here (though for a brief period) has derived certain and marked benefits from the training to which their voices have been subjected, and although females in the ordinary pursuits of life are not called upon the Rostrum, we yet think this system of Education well worthy of notice, and pursue, as a means merely of developing the voice for singing. We believe the system to be founded in true Philosophy, and that in time to come, it will be better understood and appreciated, and will meet with widely extended acceptance and practice. At the same time I would add, that your correct and gentlemanly deportment, when brought into intercourse with ourselves, has been such as to win our approval and elicit much of personal interest in your welfare.

With assurances of consideration and respect.

HENRY P. HATFIELD, Principal of the Marion Female Seminary.

HOWARD COLLEGE,  
Marion, May 30, 1845.

To whom it may concern.—This certifies that Mr. E. Baldwin has instructed in Education, a large class of the pupils of this Institution.

These young gentlemen who attended diligently upon his instruction, made rapid progress and fully evince the competence of the instructor and the excellence of the system he teaches.

It gives me pleasure to testify to Mr. Baldwin's ability and success as a teacher of the useful art he professes, also to the upright and gentlemanly character he has sustained during his short sojourn in Marion.

S. S. SHEERAN, President, Howard College.

We fully concur in the above recommendation.

JENN HATTWELL, Prof. of Robert S. Lewis, William L. Moore, A. B. Goodhue, Wm. H. Mason.

Religious Intelligence.

AMERICAN SUNDAY SCHOOL UNION.

The twenty-fourth anniversary of this institution was celebrated at the Musical Fund Hall, last Monday evening, in the presence of a very large and brilliant auditory. The chair was taken by AMOS WHITE, Esq., one of the Vice Presidents.

These exercises were commenced by singing a Hymn, composed for the occasion. Prayer was offered by the Rev. Mr. June-way, Frederick A. Packard, Esq., one of the Secretaries, then read an abstract of the annual report, the statistics of which we subjoin:

The Rev. Hodgson, of the Methodist Church, moved the acceptance and publication of the report, and addressed the meeting at length, on the importance of this society. His resolution was seconded, and sustained by the Rev. Mr. Tucker, of the Baptist Church. Another Hymn was sung, when the Rev. Henry W. Beecher offered the following resolution, which he sustained in an able address, sound in principle, and rich in illustration and gems of brilliant thought, which secured the unwearied attention of the audience.

Resolved, That the American Sunday School Union, securing as it does, the concurrence and sympathy of Christians of various denominations, and connecting the establishment of schools with the distribution of appropriate books for children and youth, possesses means of influencing the generations of the West, which the church and the country cannot too highly appreciate, nor too vigorously employ.

The resolution was seconded by the Rev. Mr. Prime, delegate from the New







## Niche for the Poets.

**OLD BACHELORS.**  
Old bachelors are hateful things,  
And ought to be despised;  
With hearts like broken fiddle-strings,  
And just as little prized.  
Untrue to love's soft thrilling touch,  
No pleasures do they know;  
They feel not, and they taste not much  
Of happiness below.  
The joys of wedlock, which they spurn,  
With all its numerous cares—  
E'en for one year, should love's lamp burn,  
Are worth an age of theirs.  
Were all like them, the human race  
Would soon be swept away;  
And even earth to their disgrace,  
Would tumble to decay.  
The social bond—that bond so sweet,  
Where heart and soul unite;  
Where friendship, love and union meet,  
Would sink in endless night.  
But 'tis in vain for me to grieve,  
I cannot make them clever;  
Old bachelors I always hate,  
And must and shall forever.

From the North American.  
**A LIFE ON THE TENTED FIELD.**  
As—Life on the Ocean Wave.

**AT AN OFFICE OF THE THIRD DRAGON.**  
A life on the tented field,  
A home on the gallant steed,  
With a shining blade revealed,  
And the redoubt in the field;  
Standards floating on the wind,  
Battles fought in the air,  
Not a trouble on the mind,  
In the bottom not a care.

Like a storm we charge the foe,  
And tho' some must be wounded lie,  
Not a thought of fear we know—  
Our aim is to conquer or die;  
True fall not in the fight,  
Why we dream of days to come—  
Of the smiles and tears so bright,  
That soon will welcome us home.  
It is our fate to fall,  
Then we bid some soldier tell  
Our friends and dear ones, all,  
"In the gallant charge we fell,"  
O who would not wish to die,  
And sleep in the soldier's grave,  
Until the world flows swiftly by,  
And the trumpet wakes the brave!  
Mexico, 1847.

## Youth's Department.

**BRAVE GEORGE.**  
Mr. Hardy had a pile of fine new copy-books lying on his desk. They had bright covers, and there were pictures on the covers. He told the boys they must not touch them while he was gone out.—George was at school. George forgot what his teacher told him, so he left his seat and went to Mr. Hardy's desk, and there he stood looking at the books.—George ought to have been studying his lesson. Pretty soon Bad Billy, as one of the big boys was called, saw him there, and he came up too. Now at the bottom of this pile there was a very bright orange book, and Bad Billy reached out his hand to take it. George tried to stop him, and in trying he upset a bottle of ink, which stood close by the books; and the ink ran all over them, and spoiled two or three.

"There," said Bad Billy, "see what you have done!" So he ran back to his seat and pretended to be studying very hard, as if he had not moved, when Mr. Hardy came in. This was acting a lie. No one believed Bad Billy, and no one liked him, because he told lies.

Poor little George! I am sorry for him, but, George, you can't get the ink off those books. You ought not to have come out of your seat. Now what will you do, George? There comes Mr. Hardy.

I will tell you what he did. Mr. Hardy looked very angry when he saw his new copy-books all spoiled with ink. But it was wrong for him to be angry.

"Boys," said he, "whoever did this I will punish so that he will remember it one while. Who was it?" Bad Billy kept on studying very fast. "Who did it, say!" George turned pale. He looked at the rod and trembled. He had never been whipped at school. But he thought of his mother—he thought of his father, and he said to himself, like a brave and good boy, "I cannot, I will not tell a lie."

So he looked up in Mr. Hardy's face and answered, "Yes, sir, it was I. I did it up over. I am very sorry, sir." Mr. Hardy was angry, so he punished the brave little boy, George, bore it like a man. The tears came into his eyes; but he tried not to weep.

"What did you tell the master for," said Bad Billy, after school, "and get each a whipping? Why didn't you say so?" "Because," said George, "I dare not tell a lie."

Every body loved the brave and good boy, who would sooner be whipped than tell a lie.

## BLIND BILLY.

BY UNCLE FABIAN.  
It is now many years since I saw this good old man, but I remember him as well as if it were only yesterday. He was a poor gardener, who lived in our neighborhood, worked industriously all the week, and was seen regularly at meeting on Sunday. He was so pious, kind and obliging, that every body called him good Billy, until he went blind; and then he was called blind Billy. We boys were very troublesome to the old man, running across the beds, in the garden, or treading down the flowers, on the edge of the narrow walks. I seem even now, to hear his loud voice, as he hallooed after us, or scolded us, as he held us by the collar, and threatened, if we did not quit our "noise and potheration," to fill our mouths with soft peaches, or drive us up the cherry-tree—the very thing we should have liked, and the old man knew it very well. But dear old Billy has, long since, gone to his rest, and nothing can trouble him any more.

The last time I saw him was at the funeral of his grand-daughter, a sweet little girl, of nine years old, who used to accompany him in his walks, and read the Bible and other good books for him, at home. I shall never forget his sad looks, when he stood, for the last time, by the side of the dead child, just before the coffin-lid was screwed down—how he drew his trembling hand over her sweet face, and felt the glossy ringlets of her hair, as the big tears rolled from his sightless eyes, and dripped down upon his heaving bosom. I have been told that his place, as his dear child was supplied, in his walks, by a faithful dog. But the good old man never got over her death. He became daily more silent and sad. He was resigned to God's will; but he felt that his work was done, and as he often said, "he was only waiting the time for his Master to call him home." This time came at last; and blind Billy died in peace, thanking God that he had been so good to him on earth, and trusting to meet him in that blessed world where all his servants he said, "would see alike, and be known as they are known."

If there is any thing that troubles me in the recollection of blind Billy, it is that I may, perhaps, have tried the old man's patience, by my boyish imprudence.—Children should treat all persons, and especially the old, with respect. The poor man that lives in his father's garden, can feel unkindness as well as themselves. They ought, therefore, to be kind and respectful to him, knowing that he also was made by the same God that made them, and may be on his way to a better world.

PULL IT UP BY THE ROOT.—"Father, here is a dock," said Thomas, as he was at work with his father in the garden, "shall I cut it off close to the root?"  
"No," replied his father; "that will not do; I have cut it up myself many times, but it grows again stronger than ever.—Pull it up by the root, for nothing else will kill it."

Thomas pulled again and again, but the root was very deep in the ground, and he could not stir it from its place; so he asked his father to come and help him, and his father went and soon pulled it up. "This dock-root, Thomas," said his father, "which is an evil and fast growing weed in a garden, puts me in mind of the evil things that grow so fast in the hearts of children. A bad passion, even when found out, is hard to be removed; it is no use to trifle with it; there is no way to overcome and destroy it, but to pull it up by the root."

## HOW TO REMEMBER.

"Henry, did you bring that book down?"  
"No, sir—I forgot it."  
"Forgot it! This is the third time.—You are indeed a heedless boy, and if I had time I would preach you a homily on forgetfulness. When a person begins to forget, there's no knowing where he will end. Why you need not forget—and there's a better way to remember than to tie a string around your finger, or put a piece of paper in your hat. Place it upon your mind, my boy, and there's no danger. Do you ever forget to eat? Never. You engrave it upon your mind. So it should be with everything you wish to recall. Be determined to do what you are told, and you will never come to me with the excuse, 'I forgot it.' I hate those words. Remember, boy, what I tell you, and be not heedless in future. There, I have no time to say more at present."

## PROSPECTUS.

For publishing (in two vol. 8vo about 400 pages each, price, to subscribers, \$4. Nonsubscribers \$5 to be paid on delivery) a complete System for Theological Education without a teacher; containing the Lectures prepared and used for the education of Ministers and Missionaries, by the late David Bogue, D. D., Professor of the Missionary Institution at Gosport, England, never before printed. To be edited by Rev. C. F. Frey.  
Ann Arbor, Feb. 14, 1848.

## A FEW COPIES LEFT OF THE GOOD MINISTER OF JESUS CHRIST, AND GOD'S PRESENCE IN HIS SANCTUARY.

By WILLIAM R. WILLIAMS, D. D. These two are the only sermons by Dr. Williams now in print. Also the "PROSPERITY OF A CHURCH" by DANIEL SHARP, D. D. Price, 12 1-2 cents, each, or 25 cents for the three, which may be remitted by mail at the half ounce rate of postage.

L. COLBY & Co.,  
122 Nassau-st., New York.

## NOTICE TO TRAVELLERS. THE PLANTERS' HOTEL, MARION, ALA.

THE PLANTERS' HOTEL, which for several years past has been kept by William Hornbuckle, Esq., much to the satisfaction of the public, has been taken by L. UPSON. Such repairs as seemed necessary have been added, and the house is now fitted up and prepared for the reception and accommodation of the travelling public. Efforts will be made to supply the Table with as good as the market affords—to keep Rooms in order and to make sleeping accommodations generally. The House of patrons of the Planters' Hotel, will be kept at the extensively and favorably known Livery Stable of Mr. John Mullikin, who, for strict attention and long experience in the care and management of Horses, is not excelled in the South West. He keeps for him, Horses, Carriages, Buggies and the middle Horses, which can be had at all times, by application at the bar or stable.

**Charges:**  
Board per day, \$1.00  
Dinner, each 40 cents, and if charged, 50  
Supper and Breakfast, each, 40  
Man and Horse per day, 1.75  
Dinner and Horse feed, 65  
Man and Horse all night, including supper, lodging and break, 1.50  
Horse all night, 50  
single bed, 10  
per month, 10.00  
I shall try to make it the interest and pleasure of those who call once to call again.  
L. UPSON.  
P. O. Temperance House,  
Marion, May 10, 1848.

THE best system of Practice, is that which supplies the defect, prior to the Physician's first visit. My work, the Medical Companion, embraces the best and most complete system of treatment for mankind. The highest proof, is from plainest citizens.

"GAINSVILLE, Ala., Jan. 7, 1847.  
As plain a citizen as I am, I have been able to use Dr. Thos. J. Vaiden's system of Practice the past year, during which time I have been able to cure one dozen cases of the season in my family, without any other aid than his, and without any loss of sympathy—so successful has been the practice in my hands, that I have cured at least six cases of Ague and Fever only by the Tonic Pills alone of Dr. Vaiden. I am well pleased with the success of this system."  
IRA PASCHAL.

I presume the superiority of this system is very clear. The regular bill of Mr. Paschal was nine dollars. He not only cured the various diseases of the season, but cured them with less risk of life and constitution, less anxiety, and less use of the lancet. The best of all to such cure, is less tendency to relapse. As the discoverer declares the treatment that he gives, which is a new thing, what must be the superior advantage of such treatment in the Congestive Chills that ought especially to be treated the moment it commences. Where can an exception be made in Diseases? What benefits are lost in Pneumonia, the direct days before the season, by not meeting the disease at its beginning, by not meeting the disease at its beginning, the first visit of the doctor! This is a new practice to the people. This system is so easy, that the mechanic and overseer can avail themselves of the same.—We have very severe seasons through the Union at times, whereby three out of four, sometimes fourteen out of sixteen, sometimes die without redress under all kinds of previous systems. The proper correction is to commence with First Symptoms. The Physician cannot do it in his absence, nor the layman in his ignorance, than Dr. Vaiden's system presents the correction.  
THOMAS J. VAIDEN, M. D.  
March 20, 1848.—11. 11.

## HISTORY OF THE BAPTIST DENOMINATION IN America And in other Parts of the World.

By DAVID BENEDET.  
THIS work, the result of twenty five years' labor on the part of the author, is a great, extensive history of the denomination ever published. It traces the progress of Baptist from its beginning, through all the forms and phases of the Church, thence of the Baptist denomination, distinctly, and its progress down to our own time.  
It contains about 1,000 royal octavo pages of closely printed matter, and is embellished with fine Steel Engravings.

## RECOMMENDATIONS.

From William R. Williams, D. D.  
The new edition of the History of the Baptists, by Rev. Mr. Benedict, is a great, extensive, independent of his earlier volumes, and seems to the subscriber a work of much value. He has made large extracts from the history of the Menonite Martyrs. From the great variety of the works which furnished the extracts will to our churches, have, besides their great intrinsic interest, the additional charm of novelty. As to the Baptists of the United States, he has with laborious fidelity compiled a mass of historical and statistic intelligence, no where else to be found; and which, in the judgment of the subscriber, makes his volume indispensable to every one of our Pastors, and abundantly deserving of the patronage and study of our churches.  
WILLIAM R. WILLIAMS.  
New York, February 17, 1848.  
From Spencer H. Cone, D. D.  
FROM an examination of the History, I cordially unite in the above commendation of Benedict's History of the Baptists.  
SPENCER H. CONE.  
LEWIS COLBY & Co., Publishers,  
122 Nassau-st., New York.  
April 14, 1848.

## MARION HOTEL AND STAGE HOUSE, TO THE PUBLIC.

We take this method of informing you that after an absence of three years, during which we have been absent from this place, we have again taken charge of that well-known establishment, where we are now prepared to wait on our old friends and customers, and to receive new ones. We are aware that most persons who desire public patronage deal liberally in promises, some redeem them, many do not. We deem it unnecessary to make any on paper, but prefer, most respectfully, to refer the public to the numerous persons who were in the habit of visiting the Marion Hotel during the six years we had the management of it. By their decision we are willing to abide.  
To Families, we would say, that we have several new and elegant Rooms for your accommodation. Also, we have a large and comfortable stable, where we have a large number of horses, and are now opening a splendid assortment of new and elegant Rooms for your accommodation. Also, we have a large and comfortable stable, where we have a large number of horses, and are now opening a splendid assortment of new and elegant Rooms for your accommodation. Also, we have a large and comfortable stable, where we have a large number of horses, and are now opening a splendid assortment of new and elegant Rooms for your accommodation.

## NEW CREAM CASH STORE. LATEST ARRIVAL OF SPRING & SUMMER GOODS.

We inform the citizens and the public generally that we have opened the store formerly occupied by Almond, Brown & Fowler, and have and are receiving from the cities of New York, Philadelphia and Boston, and are now opening a splendid assortment of new and elegant Goods, which we are willing to abide.  
J. F. & W. COCKE.  
MARCH 28, 1848.

## FANCY DRY GOODS! Clothing, Hats, Boots and Shoes, Hardware, Cutlery and Groceries.

Our assortment consists in part of the following: CLOTHS, CASSIMERS & KENTUCKY JAMES, A very great variety of French, English and American Prints, Madras, Mouslin Delaines, Merinos, figured and plain Bombazines, &c. &c. &c. most fashionable styles. A large assortment of Ladies Bonnets, Shawls, Hosiery, &c. &c. &c. A heavy stock of Domestic, such as Sheetings and Shirtings of almost every width. A large lot of Negro Cloth, Linsey, Lewels, and Russes of Shoes and Boots, and a fine assortment of Ladies Shoes and Boots.

We cordially invite the public generally to call and examine our stock before purchasing elsewhere, as we are confident we can sell better bargains than can be obtained in Mobile.

One of our Firsts is particularly calling in New York another in Boston, to attend to the purchasing of Goods, which arrangement enables us to sell at unparalleled low prices.

We have a branch of our establishment at Livingston, Sumter county, where we will sell at the same prices.

HONIGSBERGER & BROTHERS.  
Marion, November 12, 1847.  
N. B.—Beeswax and Dry Hide will be taken at the highest rates in exchange for goods.

## THOMAS P. MILLER & CO. Importers and Wholesale Grocers.

Nos. 8 and 10 Commerce-street, Mobile.  
HAVE constantly on hand a large and well selected stock of GROCERIES, comprising, in addition to the usual articles kept in their line, Raisins, Currants, Apples, Peaches, Pears, White Lead, Window Glass, Putty, Lamp and Linseed Oils, Ink, Writing and Wrapping Paper, Matches, Axes, Alum, Salt Petre, Brimstone, Brooms, Blacking, Bone, Corke, Camphor, Cloves, Cassia, Candy, Citrus, Chocolate, &c. &c. Merchants and Planters visiting the city, will find it to their interest to give us a call.  
March, 1847.

## MOBILE & MONTGOMERY NEW STEAM PACKET, ORLINE ST. JOHN.

MONDAY PACKET FOR MONTGOMERY.  
No Travelling on the Sabbath, unless provisionally detained.

The Splendid, New, double Engine, fast running passenger steamer, ORLINE ST. JOHN, T. MEASNER, Master, will run the present season as a regular weekly packet for Montgomery and all intermediate Landings.  
Leaving Mobile every Monday at 5 o'clock, P. M. and pass Selma, going up, every Tuesday night—Leave Montgomery every Wednesday evening, and pass Selma, going down, every Thursday morning, and will arrive in Mobile every Saturday, in time for the return of the passengers.

This ORLINE ST. JOHN is entirely new, having been built the past summer, expressly for this trade, in place of the William Bradstreet.

The cabin and state-rooms are magnificently furnished, and for speed and comfort she has no superior.

This boat is also provided with an extra engine to supply the boilers; and pipes attached to this to secure a full supply of water, in case of fire.

To this Public.—Thankful for past favors, I would solicit a portion of that patronage for the ORLINE ST. JOHN, which was so liberally bestowed on the William Bradstreet.

T. MEASNER.  
December 3, 1847.

## HEARN SCHOOL.

THE exercise of this Institution will be resumed on the first Monday in February next under the supervision of Mr. A. D. Koss, who had had charge of it for the past two years. The Institution is now in a flourishing condition, and in the opinion of the Trustees, deserves the liberal patronage of an enlightened public. The course of instruction embraces all the branches taught in High Schools generally. It is intended to prepare young men for the Junior class of College, and to give to those not wishing to take a Collegiate course, an education sufficient for common purposes of life. The location is beautiful and healthy, and the community, in refinement and morals, will compare favorably with older settled parts of the State. Board can be had in respectable families near the place on reasonable terms. The scholastic year is divided into two sessions of five months each; the first commencing the first Monday in February and ending the first of July with a public examination; the second commencing the third Monday in July and closing Friday before the third Monday in December, also with a public examination.

Rates of tuition per Session, payable at the end of each Session.  
Spelling, Reading and Writing, \$6 00  
English Grammar, Geography, Arithmetic, 10 00  
Latin and Greek Languages, including all, 15 00  
Students entering at the opening of the session will be charged for the whole session; those coming in after, for the balance of the session. No deduction made for lost time except from sickness and not then for less than a week.

C. W. SPARKS, Pres. B. T. A. RICHARDSON, Sec.  
Cave Spring Ga., Jan. 7, 1848.—460

## PRIVATE BOARDING HOUSE.

THE undersigned respectfully informs her friends and the public, that her house is now open for the reception of transient and regular boarders. It is located in the most pleasant part of the city, and is minutes walk from the steamboat landing. She takes this opportunity of returning her sincere thanks to her friends for the liberal share of patronage heretofore extended to her, and trusts by diligent and unremitting attention to business to merit the continuance of the same. She has only to add, that her terms are moderate and in strict accordance with the times.  
MRS. S. SOREY.  
No. 74 St. Louis-street, Mobile.  
December, 846

## FRY, BLISS & CO. WHOLESALE GROCERS.

OFFER to their friends and customers of Perry county, a large supply of carefully selected Choice Family Groceries.

And to their many friends throughout Alabama and Mississippi, they offer for sale, for their patronage, and ask a continuance of their favors, as their prices will be shaped to mutual advantage.  
March, 1847.

## THOMAS J. CARVER & CO. (SUCCESSORS TO SUMWALT & TEST.) BOOKSELLERS & STATIONERS.

No. 36 Dauphin-street, Mobile, Ala.

Would call the special attention of the Baptist denomination to the new BAPTIST HYMN BOOK, by the Rev. Mr. Buck, of Louisville, for which they are Agents. We have now on hand various sizes and styles of binding.

Also, the new Theological works, and Sunday School works, all of which they offer at moderate rates.  
September 24, 1847.

## CIRCULAR.

MOBILE, NOVEMBER 1, 1846.  
THE business season has commenced. Permit us to call public attention to our large and well selected stock of goods, consisting of:

Clocks, Watches, Jewelry, Silver and Plated Ware.

One House-keeping articles, Guns, Rifles, Pistols, Military Equipments, Watch Materials, Fine Table and Pocket Cutlery.

Musical Instruments, a great variety of Card Cases, Work Boxes, Purses, 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 and 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, to say the least, on as favorable terms as can be bought at the North. To our friends and the public we say, so long as it may be agreeable and to their interest, we promise us we shall be thankful, and will use our best endeavors to make all transactions satisfactory.

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

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122 Nassau-street, N. Y.  
Jan. 7, 1848.—46-8

## BAPTIST BOOKS IN MOBILE.

AT NEW YORK PRICES, BY F. H. BROOKS, 29 Water-street.

DOMESTIC SLAVERY, by Fuller and Wayland, 50 cents per copy; A Pure Religion the World's Only Hope, by Rev. R. W. Cushman, 35c; The Baptist Library, 1 vol. 8vo, \$4; Memoir of Elder Jesse Mercer, by C. D. Mallory, \$1; Memoir and remains of Rev. Willard Hall, \$1; The Christian Offering, by John Dowling, \$1; The Gospel of the Kingdom, 2 vols. 8vo, \$2; The Bible, containing selections of scripture arranged for various occasions of official duty, select devotional for the marriage ceremony, etc., and rules of business for churches, synods, and other assemblies, 50c; The Bible, containing selections of scripture arranged for various occasions of official duty, select devotional for the marriage ceremony, etc., and rules of business for churches, synods, and other assemblies, 50c; The Bible, containing selections of scripture arranged for various occasions of official duty, select devotional for the marriage ceremony, etc., and rules of business for churches, synods, and other assemblies, 50c.

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## Pictorial Reading for Christian Families.

Found in uniform style, in Mullin, with a Col and Engravings.

LIVES OF THE TWELVE APOSTLES. By Rev. R. W. Cushman; with portraits from the old masters.

"Who will ever tire of reading the Biographies of the disciples of our blessed Lord; especially when they are presented in so delightful a form as in the next volume before us, and in a style of language so pure, unaffected, and every way fitted to the subjects?"—*Albany Spectator.*

A Pure Religion the World's Only Hope. By Rev. R. W. Cushman.