

FRIDAY, JULY 7, 1912.

AGENTS FOR ALABAMA BAPTIST

PETER J. WALKER.

REV. D. R. W. McIVER.

ALL PASTORS AND MEMBERS OF ASSOCIATIONS are requested to act as Agents for the Baptist.

IF WE HAVE NO TRAVELLING AGENTS except those whose names appear in our columns—Subscribers will please pay money to none others.

THE SOUTHERN BAPTIST CONVENTION.

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

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

Some Postmasters, (we had like to have said, have very little sense,) we will say, are extremely negligent, and that in more respects than one. We received a copy of our paper a few days ago, returned, marked on the envelope, "Stop this paper; it is not taken out of the office;" without either the name of the subscriber, (it, we suppose, being one of a single package, on which the names of the subscribers are not written.) Postmaster, Post office, or any thing whatever, by which we could ascertain what paper was meant to be stopped. In this way papers are often, not discontinued, as desired.

CELEBRATION—FOURTH OF JULY.

Pursuant to notice, the Major Division of the Sons of Temperance, assembled at their hall at half past ten o'clock, on Tuesday, 4th inst.; and, after the usual preliminaries, formed a procession, comprising one hundred and ten members, and proceeded to the Baptist Church. The music, reading the scriptures, prayer, and reading the Declaration of Independence, being over, Col. LEE, pronounced an able and interesting Oration. Whereupon, Miss SAFFOLD, in behalf of the young ladies of the Judson, presented the Division with an elegant copy of God's holy Word, accompanied with one of the most sublimely sweet, touching, appropriate addresses, we have ever listened to. Rich in thought, beautiful in language, chaste and elegant in style, and delivered in a manner, at once dignified, graceful, and with a self-possession perfect and complete, she enthralled the audience, as by enchantment or magic spell, for seven or eight minutes, in complete rapture. Miss S. has won unending laurels, and will receive that meed of praise, which is due to distinguished excellence. The address was replied to by Mr. W. H. Mason, of the Howard College, in a beautiful and appropriate response.

The ceremonies at the church, over the procession re-formed, and returned to the hall, when a resolution, was unanimously passed, tendering the thanks of the Division, to bro. LEE, Miss Saffold, and bro. Mason, for their truly interesting addresses, and a committee was appointed to procure a copy of each, for publication, which, expecting to see in type, we forbear further remarks at present.

SONS OF TEMPERANCE.

We had the pleasure of attending the celebration of the Selma Division, No. 91, on Monday, 26th ult. The procession consisting of nearly one hundred members, composed, in part, of members from Marion, Benton, and Montgomery Divisions, formed at half past eleven o'clock, marched in beautiful order to the warehouse of —, where ample arrangements, necessary to the occasion, had been made. The usual preliminaries over, Dr. E. A. Layender, the W. P. delivered a handsome and appropriate address. Following which, the ladies of Selma, in the person of their representative, Miss Smith, presented to the Division a handsome Banner, accompanied with an address, which was gracefully received and responded to, in behalf of the Division, by Mr. E. M. Gantt. Both these addresses, were chaste, beautiful and appropriate. We made an effort to secure a copy of each of them for publication; but unfortunately failed to secure Miss Smith's, and for that reason, we think it best not to publish Mr. Gantt's. This we very much regret, as they would have been read with much interest.

The ceremonies at the warehouse, being over, the procession re-formed and returned in the usual order to the hall whence they first assembled. About the time of dissolving the procession, the visiting brethren were kindly invited to repair to the large and fine, new brick edifice recently erected by the Masonic Fraternity for a school house, and partake of a fine collation prepared by the ladies of the Baptist Church for the occasion. Several cold water treats were drank, and the ceremonies altogether, were exceedingly pleasant.

Since the above was in type, we have received Miss Smith's address, and it will appear next week, together with Mr. Gantt's.

HISTORICAL CORRESPONDENT AND INQUIRY.—The May No. of this occasional periodical has been received. We shall comply with the Editor's wishes, as far as practicable. We are happy to learn that bro. Benedict intends to prosecute his historical investigations, still further, and that another volume of his great work, will be forthcoming, in due time. This subject is ample—almost inexhaustible, and no man in existence is better, if so well qualified to do it justice, and himself, too, as bro. B. Such a work

will, doubtless, be of immense value to every Baptist, who desires to be acquainted with the history of his Denomination, in all of its stages and in all of its ramifications.

We should be happy to receive a copy of the first volume.

THE BIBLICAL MODE OF REVEALING DIVINE TRUTH.

If the Bible be regarded as a Divine Revelation, nothing can be more inconsistent than to entertain objections to it upon the ground of any supposed imperfections. If it be from a perfect God, it must be a perfect revelation, although, it may not, in every respect, accord with what we should have expected. This, however, is not the fault of the revelation, but of our ignorance, which such a revelation necessarily implies. It is not necessary, therefore, that we should perceive the reasons which may be assigned for every thing in the Bible. The sole principle here concerned is implicit faith. Yet as such reasons do, in every case, exist, we may be allowed, when practicable, to avail ourselves of them, not to furnish ground of confidence, but to answer objections, and thus, to

"Justify the ways of God to man."

There is one feature of the Bible, as a divine revelation, to which objections are sometimes, and seriously entertained. It is the systematic mode in which it is written. It bears no resemblance to a modern Body of Divinity. It often teaches only by intimations.—Its doctrines and precepts are intermingled, and scattered promiscuously on every page.—No one subject is fully and separately treated, as a part of a connected whole; as a mathematical concatenation. In short, it has nothing of that regular system common to human productions. It will not be denied, that all this was perfectly adapted to those for whom the Bible was primarily written. But, as it was also intended for all future generations, it must be *alike*, adapted to us, otherwise it would not have retained its present form.

The Bible, like every other book, may be viewed in a two-fold relation:—in respect to its Author; and in respect to its Readers. Its want of system, then, we contend, is in every way compatible with the perfections of its Divine Author, and wisely adapted to its readers.

I. As it relates to its Author.

It must be apparent even to the most casual observer, that there is in this respect, a striking analogy between the Book of nature and the Book of revelation. In the former, as well as in the latter, we have the utmost variety and diversity of objects in the closest connection. The proud "Cedar of Lebanon," that rises in majesty above the hills, and claims companionship with the clouds, spurns not the tenderest shrub that rests beneath its shadow. The same gentle breeze that wafts to our ears, the sweet music of the little feathered songster, lifts the pinions of the soaring Eagle to gaze upon the blazing orb. The same merciful clouds which pour their refreshing streams upon the just, empty their gracious treasures in equal, salutary abundance, upon the unjust, giving to each their portion in due season. The same Almighty hand, which planted the seated hills, the Tenneriffe, the Alps and the Andes, and covers their cloud-capped summits with eternal snows; spread out, also, the beautiful landscape, investing its verdant foliage, its purring streams, its carolling tribes, its thousand delectable scenes, with almost supernatural loveliness, &c. &c. In such variety, every heart must rejoice. Why then, upon the pages of Divine revelation, in utter distinction from all this, should we wish, or expect, a dull, artificial, systematical uniformity?

But again. The scriptures are to be regarded as the *Oracles of God*. They teach not by a system of argumentation, but by Divine authority. When man speaks, we may justly demand proof—and to this system is indispensable;—but when God speaks, we are indisposed, to talk about proof, for every word is absolute demonstration.

It is still further worthy of remark, that this feature of the Bible, furnishes a strong internal evidence that it is a Divine revelation. Its strict analogy with the natural world, and its simple, unsophisticated consciousness of its authority, are clear indications of its celestial origin. And these are essential parts of this feature. The same may be said of the many local and incidental allusions which are, as it were, inwrought into the very texture of the sacred records. Were the Bible unconnected, in this respect, with the external world, presenting only a system of abstract propositions, like a code of civil institutes, or like the Koran of Mohammed, it would require much stronger proof to establish its claims to authenticity. And, hence in the place of that full, resistless blaze of conviction, which it is wont to kindle, even in the heart of an infidel, we should have to grope our way amid the glimmering light of probability, exposed every moment to the fatal snares with which incredulity so often decoys his unfortunate victim.

II. But we have said that this want of system in the Bible, is not only compatible with the Divine perfections, but wisely adapted to man.—Indeed, if the first of these propositions, be true, (which we have attempted to prove,) the other must necessarily follow. In other words, if the Bible were not thus adapted to man, it would argue imperfection in its Divine Author, which is impossible.

Man is a being possessed of an intellectual and moral nature; and hence, whatever is adapted to elevate and improve the one, must be adapted to elevate and improve the other. Now, in both these respects, is the Bible adapted to man.

As we have already remarked, the very idea of revelation, implies ignorance. It was essential therefore, that the Bible as such, should be suited to the lowest comprehension. But this, it would not have been, had it been written in a

mathematical form. System is the result of discipline, and can be useful only to those who have enjoyed, in some degree, the same mental training, and who are capable of tracing the various relations of truth in its logical connections.—Now, for the Bible to have been modelled in this manner, would have been to have closed the fountain of life to many who constitute the very bone and sinew of the christian world, or, to have subjected them to the low and ignoble task of receiving its sacred waters, polluted and poisoned, at the hand of Popish intolerance.

Another advantage peculiar to this feature of the Bible, is its suitableness to excite industry, and to overcome the natural indolence of the mind. Labor is the mainspring of success in every department of human enterprise. And, hence, whatever tends to supersede this, should be regarded as unfriendly to man. The prevalence of system in the Bible would have such a tendency. It would put to sleep one of the most important faculties of the soul—the power of generalization, the only power of the mind, indeed, by which truth is discovered or enforced. If the various parts of the Divine revelation were systematically arranged, there could be no investigation and comparison of facts, in order to arrive at legitimate conclusions, and no necessity for reasoning in order to establish these conclusions. The Creator deals not thus with his creatures. If he has endowed us with any natural gifts, he designed that those gifts should be used. And if ever their use was intended, it must be upon those subjects which the revelation contains—subjects which, for their deep and thrilling importance, are suited to engage every power of the soul—subjects which, we are told, attract attention even amid the splendors and felicities of the heavenly world—subjects dear even to an Angel's heart, and far beyond his comprehension.

Another advantage arising from this want of system in the Bible, is that in the investigation of any one point, it leads to the acquisition of much additional knowledge. To be fully acquainted with any one doctrine, or subject in the Bible, requires an acquaintance with almost the whole Book. Just so with the Naturalist, both in the animal and vegetable kingdoms. In tracing out any one species of plants or animals, he will necessarily extend his acquaintance to others of a collateral bearing. If it were not for this pleasing and important peculiarity, many portions of the Divine Counsel might be entirely neglected, and others, separated from their proper connections, serve only to fan the flame of discord, or stir up the whirlwind of spiritual fanaticism.

Another obvious reason for the absence of system in the Bible, is that it renders the truth of the Bible more practical and promotes personal piety. It does this by intermingling doctrines and precepts. If these were separated, one of two results, would necessarily follow; either the doctrines would engage the attention to the neglect of the precepts, thus building up a fruitless, heartless, speculative, faith; or, the precepts would engage attention to the neglect of the doctrines, which would leave the edifice without a foundation, liable every moment to be swept away by the deep rolling floods of adversity and heresy, and constantly exposed to the angry peltings of life's pitiless storm. The importance of this connection, every one must have felt, in reading the word of God. For example, when the Apostle would inculcate the duty of christian humility, with what interest does he invest his subject, by uniting with it the doctrine of Christ's equality with the Father?—Is this mind be in you which was also in Christ, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation;—and became obedient unto death; even the death of the cross?

We remark, lastly, that the want of system in the Bible, furnishes a test of moral character. The nature of the divine government requires that there should be something by which they who are approved may be made manifest.

Were the Bible reduced to a regular system, even its most sacred truths might, as a mere outward, unoperative form, be understood, without imbibing any of their spirit. But as it is, this is impossible. The heart must now be taught before the head can fully understand the mysteries of Divine revelation. Thus the Bible becomes an eloquent witness for God, clearly attesting the character of his designs, and guarding us against the too natural tendency, either of becoming the dupes of our own ingenuity, or of exciting in others a confidence which we have no right to claim.

But we have said enough. The Bible needs not our humble defence. Its claims are too sacred even to admit of discussion. Like the sun in the heavens, it has risen upon our earth, dispersing every cloud of opposition and error, and blessing our waiting spirits with its soft, genial rays. Like that sun, too, it is destined to set; but not till this whole earth shall be illumined with its glory—till every heart shall be alive to its quickening influence—till these "heavens" shall pass away with a great noise, and the elements shall melt with fervent heat—till the morning of that eternal day shall dawn, never to close!

At some future time, when our other engagements will admit, we propose to prepare an article on the connection between the Old and New Testaments.

A deeply interesting subject.

Protracted meetings will be held at the following places, at the times specified, viz: New Providence, including the Fourth Lord's day, inst. At Concord, first Lord's day is 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?

An orator without judgment is as a horse without a bridle.

ITEMS.

Submission.—Mind not much who is with thee, or against thee; but endeavor and take care that God may be with thee in every thing thou doest.

Keep a good conscience and God will defend thee.

For whom God will help, no man can hurt.

If thou canst hold thy peace and suffer, without doubt thou shalt see the salvation of the Lord.

He knoweth the time and manner how to deliver thee, and therefore thou oughtest to resign thyself unto him.

It belongs to God to help, and deliver from all shame.

It is often profitable for the keeping us humble that others know and represent our faults.

Thomas a Kempis.

COMMON SENSE AND LEARNING.—He that wants good sense is unhappy in having learning; for he has thereby only more ways of exposing himself; and he that has sense, knows that learning is not knowledge, but rather the art of using it.

BEST PRESERVATIVE.—When a young man has a love of reading, and of course a healthful relish for intellectual pleasures, he has become possessed of one of the best preservatives against dissipation.

TIGHT LACING.—A learned doctor, referring to tight lacing, avers that it is a public benefit, inasmuch as it kills all the foolish girls, and leaves the wise ones to grow to be women.

THANKFULNESS.—A minister expressing his thankfulness to a brother clergyman for a meritorious deliverance, said, "As I was riding here to day, my horse stumbled, and came very near throwing me from a bridge, where the fall would have killed me on the spot; but I escaped unhurt." "I can tell you something more than that," said the other, "as I rode here to-day, my horse did not stumble at all." We are too apt to forget common mercies.

TRY IT.—The more a man works, the less time he will have to grumble about hard times.

A stranger passing through one of the mountain towns of New England, inquired, "What can you raise here?" The answer was, "Our land is rough and poor, we can raise but little produce, and so we build school-houses and churches, and raise men."

INSCRIPTION ON A TOMBSTONE.—The following simple and beautiful epitaph is inscribed upon the tombstone of an infant: "It sparkled, was exhaled, and went to Heaven."

BEAUTIFUL.—A deaf and dumb girl being asked what were her ideas of forgiveness, took a pencil and wrote—"It is the odor that flowers yield when trampled upon."

SET THE TIME, AND KEEP IT.—Keep it punctually, don't vary a hair's breadth. When you say Monday mean Monday. When you say Tuesday or Wednesday, mean Tuesday or Wednesday. When you say 6 o'clock, mean 6 o'clock. When you say twelve, mean twelve—not half past twelve, but twelve. Time is precious. The sure way to make punctual is to be punctual, scrupulously so. Time is precious, infinitely; gold cannot purchase it. Better rob your neighbor of gold, precious gems, than to rob him of his moment. Set the time and keep it.

PAY AS YOU GO.—Justice forbids that men should purchase that for which they cannot pay; and that rule of justice observed through life will always work out competence and comfort.—There is but one secret in the successful pursuit of life; whatever be your income—spend less.—Whatever be your circumstances—pay when you purchase. One hundred dollars in a community acting upon this principle, will go further, and do more than five hundred in a community where everybody is debtor or creditor, where every expense has to be charged till it costs more than it is worth, and the labor of getting exceeds the labor of earning.

CLERICAL ADVICE.—A young clergyman once visited old Dr. Bellamy, with the inquiry, "What shall I do to supply myself with matter for my sermons?" The Dr. quaintly replied, "Fill up the cask—EVEN UP THE CASK; and then if you tap it anywhere, you will obtain a good stream. But if you put in but little, it will dribble, dribble, dribble, and you must tap, tap, tap, and then you will have but a small stream after all. Let the word of Christ dwell in you richly, in all wisdom, and out of the abundance of the heart, thus stored with scripture truth, the hand will write and the lips speak."

Communications.

For the Alabama Baptist.

There will be a protracted meeting at Hopkirk 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. HARRIS, Clerk.

For the Alabama Baptist.

The Selma Baptist Church desirous of erecting a suitable house of worship respectfully begs leave to call upon the liberality of sister churches throughout the state, to aid her in the accomplishment of this object. Few in number, and scarcely able to secure the stated ministry of the Gospel, dependent upon the charity of a sister Denomination for a house of worship, the members of this church have languished for years. Several ineffectual efforts have been made to build; saddened and depressed by such successive failure, the Church had well nigh despaired. They resolved however, to make one more effort, and, as a last resort to appeal to the generosity and christian liberality of their brethren throughout the State for assistance. Without this assistance the enterprise must fail. It is important that the building should be erected as early as practicable.

Brother wishing to contribute to this object can remit either money, or their names, with the amount subscribed, to either of the undersigned members of the Building Committee Selma.

P. E. COLLINS.

Robt. Sturdivant, A. K. Rembert, Wiley Milton, P. E. Collins Building Committee.

For the Alabama Baptist.

A three days meeting will be held with the Town Creek Church, Dallas Co. Commencing the Friday before the 2nd Sabbath in August. Ministering brethren are invited to attend.

P. E. COLLINS.

For the Alabama Baptist.

A DIALOGUE.

PART II.

Bro. G. Good morning Dea. A., good morning, I am truly glad to see you, I have been absent some time, and am anxious to hear how the "Sons" are progressing, and particularly how you are pleased since you have tried it.

Dea. A. O, mighty well, bro. G., mighty well, I think it is a good society indeed, and will do a great deal of good, I wish every body would join. I'll tell you what it is, bro. G., there is old bro. E., we must try and get him to join, I have thought for some time that he took a little too much, for as good a man as he is, but I would not like to tell him so; but I think we can manage to get him in without letting him know our suspicions, if we can, it will be a good thing, for he has several boys and it would be a good example for them, if nothing else.

Bro. G. I think so too, and there are a good many more of the same sort.

Dea. A. You are right, bro. G., and now if I must tell you the truth, although I made many objections when you urged me to join, yet I did not give the strongest reason why I did not wish to do so, the fact is, I really loved a dram and I know that I did sometimes take more than I did me good, but I don't intend to do it again, and I shall always feel grateful to you for the interest you manifested for me.

Bro. G. May you stick to that bro. A.

Dea. A. Bro. G. give me some tobacco, I left mine at home, and it was not very good any more, and I know you always have that that's good.

Bro. G. Not now, bro. A. I have quit using it altogether.

Dea. A. Quit using tobacco, bro. G. why, what's your notion for that, did it hurt you?

Bro. G. O no, it did not hurt me, that I know of, but I became satisfied that it did me no good—was a useless expense—and I thought I could make better use of the money thus expended—and Betsy complained so, said I was always spitting on her carpet and over the andirons, and besides all this, I think a christian has no right to waste the means which God has given him.

Dea. A. It is true, it is a little troublesome, some times, about a house, and Polly often tells me that she wishes there never had been such a thing, but you know these women will grumble about little or nothing, many a time, so I never mind what she says about that—she is a good soul any how, and if I spit on the floor or brass, she wipes it up after telling me she wishes I would not do so again. So I get along with that, and as to the expense, that is but a trifle, and I cannot see that it is wrong to use it.

Bro. G. I do not know that there is any thing wrong in the simple act itself, but you admit that it gives your wife unnecessary trouble sometimes—is some little expense, and now unless there is some advantage derived from it, to overbalance this, I think we should not use it; a christian should devote all his time, talents and means to the promotion of the cause of Christ. We have no right, as I said, to waste the means which God has given us.

Dea. A. How you talk, why you might as well say a man hasn't got a right to do as he pleases with his own.

Bro. G. A man certainly has a right to do as he pleases with his own, if indeed he has any thing he can call his own; but I insist that nothing we have is our own, but is only loaned us for a certain purpose, if this be true, then, when any means are diverted from the proper channel, however small it may be, it is a violation of the trust committed to us, and is therefore wrong.

Dea. A. I agree with you, bro. G., but I can't see any harm in a man's chewing a little tobacco, O no.

Bro. G. How much does your tobacco cost you?

Dea. A. Let me see, I got a plug the last time I was in town, that's been three weeks to-day, it will last about a week longer, and it cost fifty cents.

Bro. G. Well, fifty cents per month, that's six dollars a year, and a very moderate calculation. In our church there is one hundred members who we will suppose, use the same amount, making \$600 a year thrown away by one christian church, a sum sufficient to pay our minister. In ten years, this will amount to six thousand dollars. Only think, \$6,000 chewed up and spit out—wasted—thrown away.

Dea. A. Well, indeed bro. G., I never looked at it in that light before, I really believe I must quit it, but I don't know how I am to do without it.

Bro. G. Now let us profit by our experience, and teach our boys not to use it. We know that the appetite for it is altogether artificial, that it is not only useless, but to many, really injurious and a waste of means thus expended.

Dea. A. This is all true, and I'll tell you more than that, the other day I had to buy a bottle of snuff, which cost fifty cents, for my daughter Ellen to dip, as she said, or something else, and although I use tobacco myself, I cannot see how ladies (as we must call them) can bear it. Ellen went to town last week to stay a few days with her cousin Jane, Esqr. Swift's

daughter, you know,—and she is quite a belle, and she told her that she used eight bottles last year.

Bro. G. O, shocking! Well, Esqr. Swift is a good man and tries hard to get along, but I am afraid he indulges his children too much, they will always keep him poor, he has spent a great deal, I am told, on his son Tom, and more than once set him up in business, but he did not bring him up to habits of industry, and now he won't do any thing.

Dea. A. Well I promised to call and see neighbor Jones this morning. I think he will join the Sons. Good by.

For the Alabama Baptist.

SUPPORT OF THE PREACHER.

Brother Brother.—There is a great deal said now a-days, and a great many opinions expressed in regard to the support of the Preacher.—Some are for one way, some for another and some are for no way at all. Seeing this is the case, I wish to send forth a few thoughts, with some plain passages of scripture on that subject through the medium of your excellent paper, hoping that, at least, it may be a means of causing some to read more, in order that they may be better informed in the matter. A stipend, or settled pay on the minister, is particularly objected to by some, and to those I wish in the first place, to direct my remarks. All says one "I cannot bear the idea of making a bargain and promising wages before hand. I believe in paying the preachers, but this looks too much like hiring a man to preach, or preaching for money." To the latter part of this sentence I would remark, that for the encouragement of the preacher and instructor of the church, it is said, "the laborer is worthy of his hire." Luke, x: 7. And to the first, I remark, the bargain, if it may be called such, has long since been made and the wages fixed, and all that is required of the church now, is to stand up to the arrangement, and all will be right. Well, for the bargain and wages, read the following, viz: "Add this shall be the priest's due from the people, from them that offer a sacrifice, whether it be ox or sheep; and they shall give unto the priest the shoulder and the two cheeks, and the maw. The first fruits also of the corn, of the wine, and of the oil, and the first of the fleece of thy sheep, shalt thou give him. For the Lord thy God hath chosen him out of all thy tribes, to stand to minister in the name of the Lord, him and his sons forever." Deut. xviii: 3, 4, 5. Thus it seems, however, that the Lord made the bargain through the priests with the people, and it being His prerogative, fixed their wages. Here is wisdom and beneficence, for certain it is, had not the priest's wages been specified, that he would have fared as a great many ministers fare now a-days.—Some would have concluded that it took too much to support him, others, that they had nothing to spare to him, and others, that he had as much time to wait at the altar as they had to go to it, and so his table would have been, no doubt, scantily supplied. But the Lord's ways are equal, and He arranges for the benefit of all His people, and to promote their individual good.—Hence the plain delineations of His will, in the above passage. And though some may, perhaps, think now a-days that this Law is not so obligatory as formerly, and others that it is entirely abrogated, yet be it known to all that it is neither weakened nor destroyed, but strengthened and established under the gospel. Hear Paul on the subject: "Do ye not know, that they which minister about holy things, live of the things of the temple? And they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel, should live of the gospel. 1st Cor. ix. 13, 14. Now if there were no other scriptures on the subject than the above quoted, they are sufficient to make it as plain as need be, that as the Lord set apart a particular tribe, or family, under the Law, to minister about holy things, and to wait at the altar, and that this should be their only business, and that they should get their entire support thereby, so he has set apart, or called, certain individuals, under the gospel, to preach the gospel, and requires them to make this their own business, and has ordained that the people to whom they preach, should support them. See the following texts, viz: 1st Cor. ix: 7; Deut. xxi: 6; Prov. xxviii: 16; John, xxi: 16; Acts, xxi: 28. Reader, examine these scriptures, with others on the subject, and see if the position we have taken is not sustained. Turn the subject over and over again, investigate it thoroughly, scrutinize it closely, lay down all your prepossessed opinions, and "I think so's," and come to the blessed holy book, with a prayerful heart, and let sound reasoning have her due weight, and just as certain as there's a sun that shines, you will see a beautiful chain, in the providence of God, in the whole arrangement, and that it was really necessary, from the very nature of things, that the whole matter should be arranged exactly as is; both under the Law and the Gospel, i. e. for the priests and preachers too, to be supported entirely by, or through, their office. See, here is the reasoning. Can a mechanic attend to his shop and his farm both to profit? or, can the merchant attend to his merchandise and the practice of medicine both, and be profited himself, or advance the interest of others? All are ready to answer in the negative, and why? Because no man can serve two masters. If then it is important that every man have his particular calling, in natural things, in order to profit and be profited, how much more important is it that he who has a heavenly calling, in spiritual things, be freed from the cares and perplexities of this life, in order that he may make proficiency in his heavenly calling, and thereby be profitable to the world, and "please him who hath chosen him to be a soldier." If the physician, who has to deal only with the bodies of men, cannot attend to his merchandise and be profitable to the sick? how much less can the

who has the care of immortal souls, attend to his important charge, and have to seek a livelihood in some other calling? It cannot be, it never was intended. The words of the Saviour, Matt. vi. 24, "ye cannot serve God and mammon," was addressed immediately to those who were to preach the gospel, and principally applies to such. Serving of mammon in this place, we believe, means engaging in the affairs of this life for a living; and the Saviour lets them know that such is the importance of their calling that it requires their whole time and attention, and therefore they have no time to labor for the meat which perishes, and that they may be easy on that subject, he tells them, "The labourer is worthy of his hire." Luke x. 7. The minister's mind must be spiritual in order that it may be laden with the rich treasures of the gospel. His conversation must be in heaven, he must give himself to reading, meditation and prayer, in order that he may "bring forth good things out of the good treasure of his heart," and his "profit" appear unto all men. And we have already shown by scripture and reason too; that if he has, of necessity, to embark in an earthly calling for a support, these things cannot be. And if the church does not supply his needs and keep him unimpaired, she will be certain to have a lean minister. But says one, "I believe as much in supporting the minister as any one. They should be supported, but I do not believe in stipulating price, let him go and preach and we will pay him for it." Brother, suppose you were to undertake to get a workman to build you a house on that condition, do you think you would succeed? No never, and even if you could get one to undertake, without a price being fixed, you would not employ him, for you would conclude that he was nothing more than a lazy lounging, not worth even his victuals and clothes. Now where is consistency? The carpenter cannot get employment without a price being specified, but the minister must preach and attend to the spiritual wants of the church, without having the least intimation of what he is to receive. This is, evidently, contrary to the will of the Lord, for he has ordained that a man shall live by his labor, and He himself has set the example, as it were, for a price to be fixed before labor is performed; we see it in the parable of the laborers being hired to work in the vineyard, Matt. xx. 2. And in the law of the priest it is plainly stated what he was to have for his services, and the priest knew precisely what he was to receive, before he made the first offering for the people. And Paul applies this to the minister of the gospel, and declares that "Even so, just in the same way by the same rule of specification, the Lord has ordained that they which preach the gospel should live of the gospel."

Having thus given some of my views in regard to the duty of the church I now proceed to make a few remarks on the duty of the minister, for he has a duty incumbent on him as it respects the disposition, application, he makes of what he receives of the church and here I would remark that some ministers no doubt have been the means themselves of paralyzing the energies of the church and causing her to withhold her bounty, I mean by an over reaching aspiring disposition in consequence of which a wrong application has been made of what they have received and they have reached beyond the bonds of prudence for mere show and have become involved for that which was not really necessary for the comfort and convenience of themselves and families. The minister must not be covetous or greedy of filthy lucre, he must not be ambitious of taking a stand with the rich and opulent or moving in the highest circles of life, nor yet should he be satisfied to be the very poorest yet made such by the uncontrollable hand of providence. A kind of a middle ground is the proper place for the minister; neither the richest nor yet the poorest. In this condition at least, his brethren should be certain to place him and being placed there he should be satisfied. For being equally removed from wrath and want he can come nearer becoming all things to all men than in any other condition. Being clothed with humility as with a garment, and showing a willingness to spend and be spent in the cause of the Redeemer, will make him more acceptable to the society of the rich and refined than all the gay trappings he could put on, and the poor and unimpaired will discover by his deportment that he is willing to "condescend to men of low estate," and will be more easy in his company, and familiar with him than they otherwise could be. We do not believe that the Lord ever intended for the minister to rise to a state of opulence through his office, for that is opposed to his calling and calculated in its very nature to make his mind earthly. But a mere competency is all that is intended, and having food and raiment, he is required to be therewith contented. But if he undertakes to walk hand in hand, as it were, with the world, it is on his own responsibility, for he buys a new coat merely because the old one has gone out of fashion, or fine furniture, which he does not really need, only to make a show, or more laid out on negroes, in order to be equal with, or as rich as, his neighbors, and thereby becomes invaded with debt; his brethren are under no obligation to help him, say, they should withhold and let him learn by painful experience how simple, and at the same time how wrong it is for the Jackdaw to dress up in the feathers of the Peacock. The minister should be economical and act prudently in the management of his secular affairs and be an example to the flock, in every thing, yes, and to the world too. He should show them how to do as well as tell them, and if he has any thing over the real needs of his family let him apply it to benevolent objects for he is required to be given to hospitality.

In conclusion we remark, let the church discharge her duty to her preacher, let her tell him what she will give him from time to time for his

services and he will have ground on which to make his arrangements. And let him use what he gets so as not to abuse it, let him rest and meditate and pray and keep his mind on heavenly things and not, voluntarily, become entangled in the affairs of this life for the sake of wealth and honor and all things will be right and not until then. J. SHERMAN. Radfordville Perry Co. Ala.

For the Alabama Baptist.

FRAGMENTS OF THOUGHT No. VI

"I did nothing for myself, and now at my death, I have no wealth but my actions. They are all my glory and consolation." This was the saying of Marshal Murat, uttered but a few hours before his execution. Noble as is the sentiment expressed, it savors more of the ancient philosopher's complacency, than of christian humility.

The actions to which he alludes, had been for the most part those of patriotism and chivalry. They might indeed furnish to him in the world's estimation, a full meed of "glory"—but what "consolation" for a dying hour he could gather from deeds of heroic valor, the meek follower of Jesus will be at a loss to know. Yet methinks if any could reap satisfaction and comfort from such a source as good works, it might be the faithful christian who like his divine Master has spent a life in doing good. But how different the language of such a one! "After all, I have been an unprofitable servant; I have done only my duty, and that imperfectly. By the grace of God I am what I am; by his grace and strength have I done all that has been right, and to him alone be the praise." "Not unto us, O Lord, not unto us, but unto thy name give glory for thy mercy and thy truth's sake."

'Tis true of the distinguished Marshal, that many of his actions were brilliant achievements which dazzled even those accustomed to gaze upon that sun of military glory, his imperial brother-in-law; and solicited admiration from both friends and foes. A series of almost knightly chivalric deeds has invested his name with a halo of renown gathered from the battle fields of Europe—Egyptian deserts—and the rock-crowned heights of Mt. Tabor, sacred to the memory of Christ's transfiguration. And passing strange is the fact, that though that unparalleled scene of glory in the human career of the Prince of Peace, nerved the heroes arm to deadly conflict upon the same spot, yet will this fame become dimmed with time and its lustre fade, when war and its concomitant evils shall cease from the earth! Not so the glory which envelopes the christian name and character. True it is a borrowed light, but it is a reflection from the Sun of Righteousness, which, as time recedes and eternity advances will the nearer approximate to its source, and shine brighter and brighter "unto the perfect day."

How insignificant appears the former in contrast with the latter! That is adventurous and transient—this enduring, imperishable. The one is bought at a fearful price of human blood—the other purchased by the incarnate Saviour's life and agony. "Honour and Ladies" were the springs of those "actions" that gained the former—love to God and the souls of men, are the incitements to duty by which the latter is to be won. Who would choose the one which "is of the earth, earthly," to the neglect of the other which is incorruptible, undefiled and that faileth not away, but will continue to increase in beauty and brilliancy even as the "brightness of the firmament, and as the stars for ever and ever."

LUCY LINDEN.

*Vide Napoleon and his Marshals (Murat) by J. T. Healy.

Missionary Department.

DOMESTIC MISSIONS.

June 14, Rec'd of J. S. Reynolds, Ag't \$100.00
" 20, " Wm. N. Wyatt, " 100

Wm. Hornbuckle, Tr.
Marion, June 28, 1848.

From the Indian Advocate.

INDIAN MISSIONS.

Choctaws.—Bro. Smedley, missionary, of the Board to the Choctaws, writes under date of May the 1st:

"We are now on the eve of forming a church on the Porteau, near Mickles' store, and also at Fort Smith.

"Since I last wrote, several additions have been made by baptism to the first church. The intended 2d church will be organized I expect on my next visit.

"Things are encouraging along the line, and this eastern section of the Choctaw Nation needs attending to greatly."

Bro. Brown, of Armstrong Academy, writes, May 1st:

"My school now numbers forty-nine, including two day scholars. One of the number bears the name of Bryce M. Patten. He is small but very promising. I hope all the little boys and girls of the Second Baptist Church Sabbath School, who contribute so liberally to his support, will continue their donations until he has obtained a good education. Another boy bears the name of Sidney Dyer. He is also small and sprightly.

It would be of pleasure to the friends of the Institution, to look in upon my school and note the general studiousness that prevails. Some study very hard. One, during the past winter, has been at his books many a night until eleven and twelve o'clock. While I write, he is sitting at my table, and now and then, as difficulties arise, asking me questions about his arithmetic, at which he is very busily employed. He is at work upon his last page, and is anxious to make a finish to it to night. He will probably succeed as he is possessed of unyielding perseverance. He has labored hard during the session, and is now reaping his reward, as

he is outstripping every other boy in the school although some have enjoyed advantages superior to his, and have not had the difficulties to encounter in the acquisition of the English language that he has. Two years and a half ago he was ignorant of it. During the time he has learned to read fluently and understandingly, and write a rapid legible hand, and has nearly finished Geography and Arithmetic, and made some advance in Grammar. He has an indomitable thirst for knowledge; not to skim the surface, catching a little here and a little there, but is satisfied with nothing short of teaching the bottom. Often when a difficult problem is before the class, and a want of time prevents its completion, the rest of the class will relinquish it very willingly; but not so with him. He will rob himself of the recreation others are enjoying and ply me with questions until his mind can fully grasp it. I have frequently asked him how much he wished to learn. His uniform reply was—ALL. The time required and the amount to be done are nothing in his way. When after naming the number and variety of volumes to be mastered and the time usually required by those who are not perplexed with the difficulties he must encounter, I have asked him if he did not think the hill too high and too rugged, his answers have always shown that he was determined to be baffled by nothing.

Sister Potts has been acting as my assistant from the opening of the session until the 7th of last month, at which time she was attacked with rheumatic fever. For a while we feared it might prove fatal. She is some better, but very weak.

Her labors in school were ardent and faithful, sometimes, I think, going beyond her strength. Her devotion to the work remains unabated.

Bro. Jones is now acting as my assistant, and will probably continue in that capacity till the close of the session, and, perhaps longer.

Except the confinement of Sister Potts, and a few slight cases of sickness among our pupils, it is a time of general health. The present session, thus far, has been unusually healthy with us.

In conclusion let me express my unabated attachment to my work. I never felt less inclined to leave the field. I never felt so strongly attached to it. I only regret my incapacity to fill the station I occupy, and hope, if diligent application and enthusiastic devotion will enable me to do it, I may not fall short."

WEAS.—Bro. Lykins, May 22d, writes:

"The plan of operations which I have adopted under present circumstances is this. I preach twice on Sabbath, visit what I can during the week, and engage every one I meet (where practicable) in religious conversation; and endeavor to impress upon their minds the importance of religion. In this way a greater number is reached than could be reached in any other way. In fact, it is the only practicable manner of imparting religious instruction to people situated as these are. Some four or five are decidedly serious and enquiring. We wait trembling for the result. On yesterday we had a very large and attentive congregation.

I have lately formed a small temperance society, (for a limited time) hoping to keep some at least sufficiently sober to receive a more permanent impression. We have now some eighteen members and hope to obtain some more. The Mimies are engaged in improving their new settlement, but are still much given to intoxication.

The improvements at the station I will have completed as soon as possible. The breaking and fencing of the 16 acres is now under contract, and will soon be finished. I find it much more difficult to get the houses put up. It is a busy season of the year, and those who are willing to do the work want all the amount as soon as the buildings are completed. Nevertheless I hope soon to get under way. We greatly need a wagon. It would materially lessen our expense. Can not the Board do something for us in this thing? A small two-horse wagon would answer every purpose.

The school has never been more prosperous. As a usual thing no Indian school is so full in the spring and summer as in the winter, but so far the Indians seem disposed to crowd us with children. We have received twenty-eight and then quit taking in. Altogether, I think we may say that our station is in a prosperous condition.—True, we cannot report conversions, (though there is evidently an interest in the religious things), but we are sowing seed that shall yet bring forth an abundant harvest. We should not "despise the day of small things."

POTAWATOMIES.—May 31st, Sister Eliza McCoy writes as follows:

"For the last few days the Indians have pressed us to take their children, that ere we were aware we had promised seventeen. How we are to take care of so many, under so many disadvantages I cannot tell, and feel almost frightened when thinking of it. But when children are brought and I am told they have no mother, and how they have been treated, and what they have suffered, I cannot refuse. Of the two evils I know not which would be the less. But I can, I will leave all to a merciful Providence, and trust for his grace to enable me to perform so heavy a burden. Before coming here I had Sister Simerwell's kind advice and assistance, but now all must be borne alone."

TEACH CHILDREN TO LOVE.—A father had better extinguish his boy's eyes than take away his heart. Who has experienced the joy of friendship, and values sympathy and affection of the soul, and would not rather lose all that is beautiful in nature's scenery, than be robbed of the hidden treasures of the heart? Who would not rather follow his children to the grave than entomb his parental affection? Cherish, then, your heart's best affections.

Indulge in the warm and gushing emotions of fraternal and fraternal love. Let God's love every body and every thing that is lovely. Teach your children to love the rose, the robin, and their parents. Let it be the constant object of domestic culture to give the warm hearts and ardent affections. Bind your whole family together by these strong cords. You cannot make them too strong. Religion is love to God, and love to man.—Stars and Stripes.

Temperance.

From the S. Carolina Temperance Advocate.

PORTRAITS OF INTEREMPERATE CHARACTERS—No. 1.

Unhappy man! whom sorrow thus and rage To different ills alternately engage; Who drinks, alas! but to forget; and sees That melancholy slough, severe disease! Memory confused, and interrupted thought, Death's harbingers lie latent in the draught; And, in the flowers that wreath the sparkling bowl, Fell slanders hiss, and poison on serpents roll.

The verdure of summer was blighted and dead—the flowers had faded—the mountain rushed impetuously along its pebbly bed, swollen by recent rains—the reddened leaves covered the bosom of the earth, and rushed to the wings of the passing breeze.

It was morning—the sun arose in brilliant splendor—the clouds that had overhung were departed and fled—nothing but the driving storm that had swept by so furiously, but a few hours previous saved the low receding murmurs of the stormy God, as he flitted by in fitful gusts, ever and anon bending the fragile limbs of the venerable trees, then gradually sinking to silence in the distance.

Reader, did you ever experience a morning like to this? What gloomy, what melancholy foreboding seem to press upon the mind, as if some sad disaster was forewarned by the contending elements of Nature. Sad and silent were we sitting near the blaze of a cheerful winter's fire, reflecting on the lone wanderer of the previous night. The pelling storm—the driving blast—the cold chilly rain, with the shivering frame of exposed hapless mortality rose up before our view. Sounds of approaching footsteps awoke us from our reverie—deafening news of one found on the highway excited our saddened feelings. Ah! well do we remember. But a short distance from our dwelling place, and there lay one in the cold and frigid embrace of death, whom we long had known. The frosts of time had silvered his hairs. Though exiles in ardent spirits' had dimmed, had dulled his intellect and enfeebled his frame, yet his heart, when beating with life, was as soft to the appeals of humanity as the gentlest sea. His native home was a jewel that decks the broad Atlantic—the green Isle of Erin. Years had elapsed since he had left the land of his nativity. He was then in the summer of manhood. The roses of health bloomed upon his cheek, and the fire of youth sparkled in his eye. No debasing habit held him in fettered bondage, his heart was light, his ears were few, and the distant vista of the future stood out in bold relief before him. Joy, happiness and peace were mirrored out in his hopeful fancy. But alas! in an evil moment, he tasted of the Circean cup yielding up to its exciting influences, and trusting to the powers of his own strength, he fell a victim in the plentitude of confidence. Time rolled on. The bottle became his constant companion—the hand of the merciless destroyer was upon him, and stamped upon his countenance its own dread signet.

It was fit of intoxication, while blasting, he named himself for life. How often have we seen the tears course down his weather-beaten face, at the loss of his hand and yet, how often have we seen him, heard him while indulging in deep passions, singing the wild and strange songs of his native land. Alas! alas! the course of habit, unless timely checked, is a over progressive each succeeding year only served to plunge him in deeper and deeper in the vortex of intemperance. Narrower and narrower rounded the whirling circles; disease fastened upon him its relentless hold; friends of former days deserted him; one by one they dropped off, till at last he found himself alone; friendless; without money; an object of pity an object of commiseration—subject to the iron hand of an inexorable habit, and drinking deeply of the bitter dregs of poverty.

It appears that while carousing at one of these pandemoniums on earth, until he had spent the last dime; the last cent he owned; the gift of charity, he was thrown forth that eventful night of which we have spoken, to search for some more hospitable dwelling.—But the effects of liquor upon his exhausted and enfeebled frame, were too much. Whether in an apoplectic fit, or whether he had sunk down through the overpowering influence of ardent spirits, it is not known.

There on the highway in the upper part of the State, lay the body of this departed but aged blaster, stiff and cold, in the icy arms of death. Reader reflect—how awful—how solemn to think that he died in the power of sin—and the influence of liquor—that his soul was waited before the tribunal of his God, in that terrible state. O Drunkenness! O Alcohol! How many hast thou irreparably cut off? O venter of Ardent spirits! forbear when death itself is in the cup.

How long will the sons of the Emerald Isle indulge in the use of this baleful poison?—How long will they continue to turn a deaf ear to the voice of friendly admonition? How long will they continue to offer themselves as victims to this destroying Juggernaut. Should not the experience of those who have freed themselves from beneath its crushing weight? Should not the fate of those of their countrymen, who have drunk, and died, teach them to beware of the

dangers of intemperance, to gather around them the robes of Temperance and morality while life shall last, under the waving banners of Abstinence.

Family Circle.

SALLY SLY AND JENNY MCKEAN. HUMOROUS REPORT OF BUTTER.

We copy the following report from the Farmer's Monthly Visitor. There is a good moral conveyed in it, told with a rich vein of humor that is capital. It is from the pen of S. B. Little, of the Merrimac (N. H.) Agricultural Society.

The beneficence of the Creator is manifest in so disposing our tastes, and so adapting these to the varieties with which we are surrounded, as to make life a scene of enjoyment instead of a burden. It might have been that necessary food would have been noisome, so it is sometimes to the diseased stomach, had it not pleased the Creator to have ordered it otherwise. Bread is the staff of life, but butter is given to make it slip down easier and with a better relish. But it depends something on who makes the butter whether it answers this purpose. Butter made in Joe Bunker's family needs to be eaten in the dark; then to make it pass well, one or two other senses should be laid aside; while that made by his Jonathan may be eaten in the full blaze of noon; you would wish that your neck was as long again, that you might have the pleasure sensation of swallowing prolonged. A bit of the history of their better halves will explain the whole matter.

Joe's wife was Sally Sly—when a small girl she was sly—she would not half wash the milk pail but sly it away and let it sour. She was sly at school and did not half get her lessons, but would have her book in sight when reciting; but as she grew older she learned that to get well married she must appear well and so she bent all her cunning to get a superficial education in everything, from roasting a potato to playing the piano. Poor Joe fell in love with her, and "love has no eyes;" so he married her. But soon after she entered on housekeeping, his eye sight came, and he saw his fix that it was "for better or worse," and he thought it was all for worse. Like a true philosopher, he concluded to endure what he could not avoid nor cure, and got along tolerably well only when he came to her butter—for his mother was a real butter maker. Every time he saw or tasted of Sally's butter he felt the horrors. Her manner of making butter was somewhat as follows; she thinks it of no consequence whether the milk pail is sweet or sour—sets the milk in a warm room, because it is easier than to go into the cellar, and if some dirt should blow into the pans she thinks that every man must "eat a peck of dirt," and in no place will it slip down easier than in butter; she lets cream pots be open, and when she churns forgets the poke; leaves the cream nearly at blood heat that it may come quick. When she takes it out of the churn she picks out the bodies of all flies and spiders—the legs and wings are so small that they can be swallowed. She works out half the buttermilk and sets it in a warm place for use. Poor Joe has seen so much butter of this kind that he declares butter does not agree with his health, and will not taste it. Yet his wife wonders why he does not try it, and marvels that he does not keep a dairy, and make butter for market.

Jonathan was a younger brother of Joe's and he had occasion to eat at his Brother's enough to know why he could not eat butter; he declared he never would marry without knowing what his bread would be buttered with. Following this bent of his fancy, he made several attempts at matrimony and Julia Jaupier almost caught him for there was always good butter on the table.

On inquiry, she says, "La me! mother makes the butter; I takes lessons on the piano."

"Well," says Jonathan, "I want a wife that takes lessons on the churn—I shall look further."

After several unsuccessful attempts, and just ready to despair, he started in pursuit of stray cattle, before breakfast, and wandered across the forest into the corner of the next town, and weary and hungry he called at a decent looking house and asked for some refreshment, which was most cordially granted, for the family were what were called Scotch Irish—in religion Presbyterian, and in hospitality boundless.

Here he found the butter exactly right; though the weather was hot, the butter kept its shape as well as beeswax. He catechized the old lady about her house wifery—for the bread was as right as the butter. The old lady said her health was feeble—she could do but little, and Jenny had the whole management. He made some round inquiries concerning Jenny; and learned that she was a hearty, black haired black eyed lass, of about two and twenty; and had never seen a piano nor attended a ball—but knew the Assembly's Catechism; could sing Old Hundred to a charm—spin flax and darn stockings and was then gone to town with butter. He lingered, but she was delayed, and when his excuses for staying were exhausted he started. He could not get the good butter out of his mind, and how it happened I know not, he soon found his way there again, and the result of his adventure was he made a wife of Jane McKean. And now one lump of his butter is worth all that Joe would make in a month. There's no trouble in going to market—the keepers of genteel boarding houses in the neighboring villages send and take it at the highest market price.

Now the main difference in these two women arises from the training, though there is no difference in natural disposition. Old Madam Sly never looked on to see that Sally did up her work right, but suffered her to fly off her work as she

chose, and though a good housekeeper herself, was altogether too indulgent, and like some mothers, thought more of getting Sally well married than of making her fit for a wife—while old madam McKean was determined Jenny should be fit for any man's wife, whether she got married or not. Perhaps there is no more certain criterion by which to judge of a woman's general character for neatness and good housekeeping than by the quality of her butter. Find on the farmer's table a good solid, properly salted, well worked slice of butter, and you need not fear to eat the pancakes, or hash; but if you see a splash of half worked butter, salt in lumps and a sprinkling of hair and flies' legs, you may be sure that if you board there very long, death will not be obliged to wait much for you to finish your peck of dirt.

My advice is, to young farmers, to make it a *sine qua non* in a wife that she makes prime butter; and the young ladies who aspire to be farmers' wives had much better be imperfect in filigree and music than in the most important art of making butter, which smoothes not only the sharp corners of crackers and crust but will smooth asperities of the husband's temper.

MORTUARY.

For the Alabama Baptist.

DIED.—On the 23d inst, Thomas Elbert, the infant son of Rev. A. W. and R. A. Chambliss, aged 14 days.

"As vernal flowers that scent the morn,
But wither in the rising day;
Thus slowly was our infant's dawn,
Thus swiftly fled his life away.

He died before his infant soul
Had e'er burnt with wrong desires—
Had e'er spurned at heaven's control,
Or e'er quenched its sacred fires.

He died to sin; he died to care;
But for a moment left the rod;
Then rising on the viewless air,
Spread his light wings, and soared to God.

This blessed theme now cheers our voice:
The grave is not the loved ones' prison;
The "stone" that covers all our joys
Is "rolled away," and lo! "he's risen."

Cross Keys Maxon Co. Ala. June 25th 1848.

For the Alabama Baptist.

Departed this life on Friday, 19th inst, Mrs. MARTHA PATT, consort of Sam'l R. Patt. She was in the 99 year of her age—has been a constant member of the Baptist church for many years.—She was truly a christian, one in spirit and practice. In all the relations of wife, mother, and friend, she was affectionate, kind, and interesting. She had fought a good fight, she had finished her course she had kept the faith, and has gone to receive and wear her crown of glory.—A few days previous to her death, she called her only son to her bedside, "My son, my son, says she 'prepare to meet your mother in Heaven.' Then turning to her daughters, she exhorted them to live the life of the christian and they would soon meet her in Heaven.—She repeatedly exclaimed she was going Home.

"Peace to thy shades! Thou kind affectionate mother! thou art gone to thy long sweet home; and we trust thy children will long remember thy dying admonition 'meet me in Heaven,' and when they are called to leave this vale of sorrow, will be prepared to meet thee, where sorrow, pain and death are left and feared no more.

"Weep not for her, let not the tear drop flow,
The winding sheet but wraps her senseless clay,
The breathing tunic she left below
And speed exulting to eternal day.
Then why! Oh why, these bounding streamlets shed,
She lives in Heaven now, Oh! no, she is not dead."

Sumter Co. Ala., May 15th 1848. F. S. P.

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G. W. Ginn Esq., 5 00 " 0, " 15
W. P. Dawson, 4 00 " 5, " 52
Robt. West, 4 00 " 5, " 52

July 7th, 1848 C. M. BREAKER.

I. O. O. F.

THE Anniversary of Marion Lodge, No. 5, I. O. O. F.; will be celebrated on Friday the 24th July, inst. A procession will be formed at 8 o'clock, a. m., and an address delivered at the Baptist Church at 11 o'clock, a. m., by the Rev. C. M. BREAKER. The public are invited to attend and hear the address. All Brothers of neighboring Lodges and all sojourning brothers in good standing are invited to unite with us on the occasion. J. C. HARBRELL, Sec'y.

Marion, July 7, 1848.

THE copartnership heretofore existing under the firm of A. Pore & Son, having been dissolved, CHARLES MURPHY PORE & JOHN M. ATKIN have entered into partnership, under the name of POPE, ATKIN & Co. They will carry on a

Factorage & General Commission BUSINESS, and are prepared to afford the usual facilities on liberal terms.

From their long experience in the Cotton trade, and being resolved to confine themselves to a business of a strictly legitimate character, they feel justified in promising to give satisfaction to those who may employ them.

MOBILE, July 1, 1848. 26-45

HOWARD COLLEGE.

THE ANNUAL EXAMINATION of the Students of Howard College will commence on Monday the 24th of July, and continue three days.

On Tuesday night the pupils of the Preparatory Department will speak for prizes.

On Wednesday night, Rev. Dr. Hamilton, of Mobile, will address the Literary Societies.

The exercises of the GRADUATING CLASS will take place on Thursday the 27th, at 10 o'clock, a. m., in the Baptist Church.

S. S. SHERMAN.

Niche for the Poets.

For the Alabama Baptist.
TEMPERANCE SONG.
BY MRS. M. J. JONES, of Birmingham, Ala.
An "Ever New" Poem.
To good dear friends, to sign the pledge
That sets the drunkard free,
Come join the happy happy band,
Where ever they may be.

Chorus—We're marching to the field of strife,
To give the dying drunkard life,
Let Temperance then triumph reign,
And never, never drink again.

One Voice—What! never drink again!
All—No, never drink again.
One Voice—What! never drink again?
All—No, never drink again.
Let Temperance then triumph reign,
And never, never drink again.
Weep not dear children, weep no more,
Weep not then loving wife,
The Father and the husband lost,
Is now restored to life.
Chorus—We're marching, &c.
Behold the bright array of men
United in the cause;
That thousands of the human race,
Around its standard raise.
Chorus—We're marching, &c.
The Temperance Banner and the Pledge,
By us shall be unfurled;
And it shall be our pride and boast,
To wear it o'er the world.
Chorus—We're marching, &c.

MY BIRD.

BY FANNY FOSTER.
The June number of the Columbia Magazine gives us this exquisite little poem by Mrs. Johnson, the occasion of which will readily suggest itself to the reader.

Erst last year's moon had left the sky,
A birdling sought my Indian nest,
And folded, oh, so lovingly,
Her tiny wings upon my breast.

From morn till evening's purple tinge,
In wondrous helplessness she lies,
Two tiny feet, with a silver ring,
Shut snugly on her starry eyes.

There's not in Ind a lovelier bird;
Broad earth swarms not a happier nest;
Oh God, then hast a fountain stirred,
Whose waters never more shall rest!

This beautiful, mysterious thing,
This seeming visitant from heaven,
This bird with the immortal wing,
To me—no, to my hand has given.

The pulse first caught its tiny stroke;
The blood its crimson hue, from mine;
This life, which I have dared to love,
Henceforth is parallel with mine.

A silent awe is in my room;
I tremble with delicious fear;
The future, with its light and gloom,
Time and Eternity are here.

Doubts—hopes, in eager tumult rise;
Hear, oh my God, my earnest prayer:
Room for my bird in Paradise,
And give her angel-plumage there!

MAULBAIN, Jan. 1848.

Youth's Department.

SHE MARRIED A FORTUNE.—Trust not to uncertain riches, but prepare yourself for every emergency in life. Learn to work, and not to be dependent upon servants; to make your bed, sweep your own floors, and earn your own stockings. Above all things, do not esteem too lightly those honorable young men who sustain themselves and their aged parents by the work of their own hands, while you care for and receive those lazy, idle popinjays, who never lift a finger to help themselves, as long as they can keep body and soul together, and get sufficient to live in fashion. If you are wise, you will look at the subject as we do; and when you are old enough to become wives, you will prefer the honest mechanic, with not a penny to commence life, to the fashionable dandy with a capital of \$20,000. Whenever we hear it remarked, "Such a young lady has married a fortune," we always tremble for her future prosperity. Riches left to children by wealthy parents often become a curse instead of a blessing. Young women, remember this; and in stead of sounding the praises of your coats, look into their habits and their hearts. Mark if they are sensible, prudent men of business, and can depend upon themselves; see if they have minds which will lead them to look above a butterfly existence. Talk not of the beautiful white skin, and the soft delicate hand, the splendid form, and the fine appearance of the young gentleman. Let not these foolish considerations engross your thoughts.

IMPROVEMENT OF TIME.

"We ought to consider time as a sacred trust committed to us by God, and to be employed in his service. It should also be borne in mind by us, that for this trust we must render an account at the last. In the use of time we cannot be too diligent, if we consider that it is precious, fleeting, irrevocable when gone, and that for which we are accountable. Although time is so precious, and the proper use of which is of so much importance to men; yet there are few things of which they are more careless, and squander with a more profuse hand. Hours and days sometimes pass away without being productive of any good deed; and, in fact, some men's lives appear but as a blank through the misemployment of their time. He who suffers minutes and fragments of time to pass unemployed, will soon find that he has lost hours and days which he can never recall; and he himself will be deficient in many things which it was once in his power to have attained. In order that we may be able properly to improve our time, and make the most of every moment, we must regard order in its distribution. One portion of it should be devoted to the service and honor of God and the other to the concerns of this world. The hours of hospitality and pleasure should not be permitted to interfere with our necessary duties, and what we call necessary affairs, which upon the time due to devotion. Every-

thing should be done in its proper time. What can be done to-day should by no means be left till to-morrow, for he who leaves till to-morrow what can be done to-day, over-charges the morrow with burdens which do not belong to it, and prevents the wheels of time from carrying him on smoothly. Alfred the Great, who was, for the age in which he lived, a most accomplished scholar, is said to have divided the day into three equal portions: one was allotted to the dispatch of the business of government, another to diet, exercise, and sleep, and a third to study and devotion.

"Much can be accomplished in life by making good use of the fragments of time. Erasmus bears testimony to this truth, who imputed many of his attainments in science to the diligent improvement of the intervals of time.

"In pursuing this subject further, we are properly led to notice early rising as one thing requisite in the diligent use of our time. Many hours are spent in sleep, which, for study and devotion, are the best portions of the whole day. Let those who wish to prolong their lives and increase their amount of time, cultivate the habit of early rising; for, the less a man sleeps, the more he lives. In youth, this habit should be cultivated, and should grow stronger and stronger from youth to manhood, and then it is of great benefit to its possessor through life. Dr. Paley acquired the habit of early rising while a student at College, and retained it during his whole life. We are indebted to early rising for many of the excellent works of Dr. Doddridge. The indefatigable John Wesley pursued the same habit, and many others who might be mentioned, but let these suffice. The hours of the morning, so free from interruption and so full of freshness, are too delightful to be spent in sleep; they should be sacred to devotion, application and industry."

CANDIDUS.

N. Brunswick.

Be Courteous.—Dr. Humphrey was once seated in a stage-coach, when a gentleman and lady, on their bridal tour, wished to be accommodated with seats inside. There being but one vacant seat, the newly married pair were subjected to a separation, unless some passenger relinquished his place. This no one appeared disposed to do, when the Doctor mounting the outside insisted upon the gentleman occupying his seat with his bride. Subsequently the Doctor was collecting funds for the college over which he presided, and was presented with a handsome donation from the stranger he had met in the stage-coach, with the remark that he knew nothing of Dr. Humphrey, or Amherst College, save that its President was a gentleman.

DOCTOR A. T. MIMS, Having located himself in Perry County, at the former residence of the Rev. George Everette, six miles South of Perryville, respectfully offers his professional services to the public.

May, 26, 1848.

50-c.

HILLIARY FOSTER,

OF the firm of Foster & Battelle has become a partner in the House of Boykin & McKee. The new firm will continue the

Factorage & Commission Business in the City of Mobile, under the name and style of BOYKIN, McRAE & FOSTER.

Office Corner of St. Francis & Water Streets, MOBILE, ALABAMA.

May, 19, 1848.

13-c

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, 12-13 cents, each, or 25 cents for the three, which may be remitted by mail at the half-price rate of postage.

L. COLBY & Co., 122 Nassau St., New York.

May, 19, 1848.

4-c.

NOTICE THIS.

ALL indebted to the undersigned, either by note or account, are respectfully requested to come forward and pay up. We are in need of the money due us, and regret that we are compelled to place a large portion of our notes and accounts in the hands of Attorneys for collection. We have it to do in self-defense.

Our remaining stock of GOODS, we wish to dispose of, and intend doing so at COST AND CHARGES, to good and prompt customers. Many articles at MUCH LESS THAN COST!!

We are thankful for the liberal patronage of our friends and customers, and hereafter trust that we will merit its continuance.

A. P. & J. C. LANGDON.

Marion, May 19, 1848.

4-c.

GROceries AT REDUCED PRICES.

THE Partnership existing between the undersigned will be dissolved on the first day of June next, in view of which we will dispose of our Stock of Groceries at REDUCED PRICES and many Articles at COST & CHARGES. We have a large and well selected Stock on hand and invite Planters and Merchants to give us a call.

FOSTER & BATTELLE.

MOBILE, March 20, 1848.

3-m.

GENERAL HISTORY OF THE BAPTIST DENOMINATION in America and other parts of the world, from the earliest age to the present time. This work, the result of twenty-five years' labor on the part of the author, is the only complete history of the denomination ever published. It consists of three general divisions, viz: 1. Foreign Baptists; 2. Baptist Authorities; 3. American Baptists. It contains about 1,000 royal octavo pages of closely printed matter, and is embellished with fine steel engravings.

It will be issued the first day of March, 1848. Authors—An opportunity for profitable and useful employment is here afforded to persons having a good stock of capital. Address (post paid) L. COLBY & Co., 122 Nassau St., N. Y.

Jan. 7, 1848.—49-c

HEARN SCHOOL.

THE exercise of this Institution will be resumed the first Monday in February next under the superintendence of Mr. A. D. Kins, who has 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 designed 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, and the place on reasonable terms. The school 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, 8 00
English Grammar, Geography, Arithmetic 10 00
Latin and Greek Languages, including all the higher English branches, 10 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 loss time except from sickness and not for less than a week.

Young men over 16, applying for admission will be required to furnish satisfactory testimonials of good moral character.

C. W. SPARKS, Pres. R. T. A. RICHARDSON, Sec.

Cave Spring Ga., Jan. 7, 1848.—46-c

HISTORY OF THE BAPTIST DENOMINATION in America.

And in other Parts of the World.

BY DAVID BENEDICT.

THIS work, the result of twenty-five years' labor on the part of the author, is the only complete history of the denomination ever published. It traces the progress of Baptism from the beginning, through all the forms and phases of the Church, to the present time, and is distinguished by its interest, 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 the Rev. Mr. Benedict, is, to a great extent, 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 Methodist Church, and from the great variety of the works which furnished these, the extracts will to interest the additional charm of novelty. And the Baptists of the United States, by his with labors fidelity compiled a mass of historical and static intelligence, no where else to be found; and which would, in the judgment of the subscriber make his volume almost indispensable to every one of our Pastors, and abundantly deserving of the patronage and study of our churches.

NEW YORK, February 17, 1848.

From Spencer H. Cox, D. D.

From an examination of the Work, I cordially unite in the above commendation of Benedict's History of the Baptists.

SPENCER H. COX, 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 the city, we have returned and have taken charge of that well-known establishment, where we are now prepared to wait on old friends and customers whom we invite to give us a call. 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. You can have easy access to either of our three flourishing Schools, being situated in a central position between them.

Attached to the Marion Hotel, are a large and comfortable STABLE & CARRIAGE HOUSE, managed by an experienced Outrigger, who is provided with every thing necessary, and will render prompt and careful attention. Our charges will be moderate and satisfactory to our patrons.

J. F. & W. COCKE.

MARCH 28, 1848.

NEW CHEAP 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 Messrs. Brown & Fowler, and have and are receiving from the cities of New York, Philadelphia and Boston, and are now opening a splendid assortment of

FANCY DRY GOODS.

Clothing, Hats, Boots and Shoes, Hardware, Cutlery and Groceries.

Our assortment consists in part of the following: CLOTHS, CASSIMERS & KENTUCKY JANS, and every variety of French, English and American Prints, Muslins, Mince, Brocade, and figured and plain Bombazines of the latest and most fashionable styles. A large assortment of Ladies Bonnets, Shawls, Hosiery, &c. &c.

A heavy stock of Domestic, such as Sheet and Shirtings of almost every width. A large lot of Negro Cloths, Linseys, Lowells, and Russia Brocade and Boots, and a fine assortment of Ladies Shawls and Bonnets.

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 Firm is permanently residing in New York at Boston, to attend to the purchasing of Goods, which arrangement enables us to secure unparalleled low prices.

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

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.

No. 8 and 10 Commerce-street, Mobile.

HAVE constantly on hand a large and well selected stock of GROCERIES, comprising in addition to the usual articles kept in their line, Nails, Madder, Copperas, Indigo, Epsom Salts, White Lead, Window Glass, Putty, Lamp and Linseed Oils, Yarn, Writing and Wrapping Paper, Matches, Axes, Alum, Salt Petre, Brimstone, Brocade, Blacking, Candy, Corin, Camphor, Cloves, Cinnamon, Baxton, Citron, Chocolate, &c.

Merchants and Planters visiting the city, will find it to their interest to give us a call.

March 1847.

6-c

Books, Pamphlets, Cards, Hand-bills, &c.

PRINTED TO ORDER AT THIS OFFICE.

BAPTIST HYMN BOOK.

A new collection of Hymns, designed for the use of the Southern and Western Baptist churches. Nearly one hundred and seventy-five thousand copies have been circulated and are in use in upwards of Eighteen Hundred Churches in the South and Southwest. They are the standard book of the denomination, and all other collections are giving way to this.

Orders for the Hymns exceed FIFTY THOUSAND each week, averaging 75,000 copies per year.

From the Mississippi Baptist, Sept. 25, 1847.

THE BAPTIST HYMN BOOK.—We would acknowledge the receipt of a beautiful copy of this excellent compilation of hymns from the publishers, G. H. Morrill & Co., Louisville, Ky.

This collection of hymns is compiled, as most of our readers, perhaps, are aware, expressly for the use of the denomination in the South and West. It has been recommended to almost any recommendation that could now be written would be but a repetition of some one already passed.

From the Western Baptist Review.

We know of no book of the kind that has so many of these hymns which are dear to us because they were sung and loved by our fathers, and depend upon it, their taste in such matters is no bad criterion for our own, let others say what they will about advances of this enlightened age.

BAPTIST HYMN BOOK is going on rapidly in Louisiana, Virginia, North Carolina, Tennessee, Georgia, Alabama, Kentucky, Mississippi, and South Carolina, and will become very popular in most of the churches in the South and Southwest, and to an extraordinary extent in South Carolina, if we may judge by the opinions generally expressed throughout the country. 50,000 copies were sold last year.—South Carolina Index.

From the Christian Index.

We think, upon the whole, that it has a stronger claim upon our Southern churches, than any work of the kind extant, and therefore cheerfully recommend it to Southern Baptists.

From the Voice of Truth, Rev. A. Bailey, Editor.

BAPTIST HYMN BOOK.—We have looked over it attentively, and cannot withhold our sincere and hearty approval.

From the Cross and Journal.

We would recommend to those brethren and churches who wish for a new hymn book, to examine this before purchasing elsewhere. They cannot but be pleased with the number of hymns, their variety and arrangement.

From Rev. W. T. Brantley.

It is what it professes to be, A BAPTIST BOOK, more exclusively so, perhaps, than any arrangement in circulation amongst us.

The Central State Committee of Georgia have recommended the Baptist Hymn Book to the members of the churches of that State and of the South.

From the much lamented Dr. I. Taylor Hinton, Pastor of the First Baptist Church, New Orleans, La.

NEW ORLEANS, August 3d, 1847.

I have been looking through the new edition of the Baptist Hymn Book with much pleasure. It is a valuable collection—valuable because it preserves the good old hymns unimpaired. The editors of some selections have not only omitted whole verses of good poetry and sound doctrine, but have dared in not a few cases to alter the language; and by this process have placed the names of poets and divines to lines of feebleness, almost unworthy of their mental powers and of their revered memory. It were less sacrilegious to have defaced their tombs. This you have well and wisely avoided.

Rev. A. D. SEARS, Louisville Ky. in a recent note to the publishers says that he prefers the Baptist Hymn Book over all others, because it is free from the mutilation of old and new hymns, which other editions are guilty of. The congregation of his charge is using the book.

For Sale Wholesale & Retail.

By F. H. BROOKS, Bookseller, Mobile, Ala.

APRIL 14, 1848.

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 not five minutes walk from the steamboat landings. 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 unflinching attention to business to merit its continuance. She has only to add, that her terms are moderate and in strict accordance with the times.

MRS. S. SOREY, No. 74 St. Francis-street, Mobile.

December, 1845.

G. H. Fry, J. L. Bliss, W. G. Stewart.

FRY, BLISS & CO.

WHOLESALE GROCERS,

No. 12 and 14 Commerce-street, Mobile.

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, tender thanks for former liberal patronage, and ask a continuance of their favors, as their prices will be shaped to mutual advantage.

March, 1847.

N. B. Messrs. Hendrix, Tutt & Toler, Marion, Alabama, will forward orders for groceries and receipt bills.

THOMAS J. CARVER & CO.

(SUCCESSORS TO SUNDWALT & 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, Baptist Theological works, and Sunday School works, all of which 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.

Fine House-keeping articles, Gans, Rifles, Pistol 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 far as it may be agreeable and to their interest to purchase here, we shall be thankful, and will use our best endeavors to make all transactions satisfactory.

L'HEMMEDIE BROTHERS,

No. 24 Dauphin-street.

Nov. 1846.

6-c

J. R. GOREE,

Commission Merchant.

MOBILE.

April 1, 1848.

6-c

BAPTIST BOOKS IN MOBILE.

AT NEW YORK PRICES, BY F. H. BROOKS, 39 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, 31; Memoir and Remains of Rev. Willard Judd, 31; The Baptist Offering, by John Dowling, D. D., cloth 75c, silk 1 00, morocco 1 25; The Pastor's Hand-Book, comprising selections of scripture arranged for various occasions of official duty, select formulas for the marriage ceremony, etc., and rules of business for churches, ecclesiastical and other deliberative assemblies, by Rev. W. Everts, pastor of Laight-street church, New York, 50c; Bible Manual, comprising selections of scripture arranged for various occasions of private and public worship, both special and ordinary, together with scripture expressions of prayer from Matthew Henry, with an appendix consisting of a copious classification of scripture text, presenting a systematic view of the doctrines and duties of Revelation, 31; The Scripture Text-Book and Treasury, being scripture texts arranged for the use of ministers, Sunday school teachers and families, in 12 parts, with maps and engravings, 10c; The Baptist Church Transplanted from the Old World to the New, by William Hague, 50c; Let us be Baptized in Jordan, by Strauss, translated by Mrs. Conant, 50c; The Elements of Theology, by Daniel Haswell, A. M., 50c; The Trinity and Modern Arianism, a scriptural defense of the doctrine of the Trinity, or a choice of modern Arianism, taught by Campbellites, Hicksites, New Lights, Universalists and Mormons, and especially by a sect calling themselves Christians, by the Rev. H. Mattison, 40c; Lives of the Twelve Apostles, by R. W. Cushman, 45c; Bible Societies, a sketch of the origin and some particulars of the history of the most eminent Bible societies, with a more detailed account of the American and the American and Foreign, by W. H. Wyckoff, author of the "Bible Question," 25c; Sacred Melodies, designed for conferences, concerts and Sabbath schools, 25c; Exposition of Genesis, by Andrew Fuller, 30c; Bunyan's Holy War, 30c; Grace Abounding to the Chief of Sinners, by John Bunyan, 15c; The Gospel of Christ Worthily of All Acceptance, by Andrew Fuller, 10c; Essay on Decision of Character, by J. Foster, 15c; A Memoir of the Rev. R. Hall A. M., by Gregory, L. L. D., F. R. S., 15c; Come and Welcome to Jesus Christ, by John Bunyan, 20c; Penitential Scripture Book to Baptism, 10c; Fuller on Communion, 20c; Booth's Pedobaptism Examined, 40c; Memoirs of the late Rev. Samuel Pearce, A. M., 20c; The Travels of Tru. Godliness, by Robert Hall, 20c; Help to Zion's Travellers, by Robert Hall, 20c; God's Presence in His Sanctuary, by W. R. Williams, D. D., 15c; A Good Minister of Jesus Christ, by William R. Williams, D. D., 15c; Prosperity of a Church, by Daniel Sharp, D. D., 15c.

Facts for Boys, also Facts for Girls, selected and arranged by Joseph Belcher, D. D., with cuts; Way for a Child to be saved, with cuts; Every Day Duty, illustrated by sketches of children's characters, with cuts; Sketch of My Friend's Family, by Mrs. Marshall; Blossoms of Childhood; My Station; Visit to Nahant; The House of the Thief; Golden Tongue; Charles Linn, or How to Observe the Golden Rule, by Miss Emily Chubbuck; 35 cents each.

Yes! and! The important results that depend upon the use of these two little works are fully illustrated in this book; Paper Spirit, by Mrs. Cameron; Crooked Paths; An Honest Farmer, by Mrs. Cameron; Memory, by Mrs. Cameron; Philip and his Garden, by Charlotte Elizabeth; The Bee-Hive Cottage, by Mrs. Cameron; Soldier's Grave; Thief Reclaimed; The Happy Death; Lost Child; Orphan Rachel; Humble Reformer; Arabian Martyr; The Star, by Charlotte Elizabeth; The Faithful Little Girl; Blind Man and Little George; The Precious, by Charlotte Elizabeth; John Pascal; The Little Beggars, by Mrs. Sherwood; My Bible, and My Calling, by Mrs. Cameron; Raphael's Conversion; Little Food; Little Flora; Little Foundling; Spiritual Vegetation; William and Susan; Verse Book; Travelling Begg