

Alabama Baptist.

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

Rev. C. M. BREAKER, Editor and Proprietor.

VOLUME VII

THE ALABAMA BAPTIST.

(A Religious Family Newspaper.)

PUBLISHED EVERY WEEK AT MARION, ALABAMA.

C. M. BREAKER, Editor & Proprietor.

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Religious Miscellany.

From the Western Watchman.

WHAT IS MEANT BY BEING BORN OF WATER AND OF THE SPIRIT?

No. III.

It is supposed by some that baptism is referred to, in the words of Paul to Titus—“The washing of regeneration, and the renewing of the Holy Ghost.” This is rendered by them—“The laver of regeneration.”

The Greek translators of the Old Testament generally use *laver* for *laver*. In this passage the word is *loutroon*, and is found only in one place more, in the New Testament. In both cases the English version uses the word “washing.”

Another passage on which some stress is laid, is in Eph. v. 26: “Christ’s loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word.”

The connection, “husbands, love your wives, even as Christ loved the Church,” justifies us in saying that the allusion here is to ancient custom among the Jews and Gentiles, for brides to be washed or bathed, before they were presented to their husbands. By a comparison of these two passages, in their connection, we find a striking similarity—in the mercy of God, as the moving cause, and in the spiritual result of that mercy. It is, therefore, fair to infer, that in both cases the Apostle refers to the same instrumentality. “The washing of regeneration,” and “the washing of water by the word,” may be regarded as conveying substantially the same idea. The washing of water by the word, means, obviously, the sanctifying influences of the Spirit, through the word; and corresponds precisely with the prayer of our Lord—“Sanctify them through thy truth.” But what possible sense could be made of the words, “That he might sanctify and cleanse it with baptism by the word?” The passage in Titus might be thus expressed, “Washing us by regeneration, as in a laver, the Holy Spirit changing and renewing our nature.”

Another passage, in Paul’s Epistle to the Hebrews, is supposed to contain an allusion to baptism—“Let us draw near in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.” But here is a clear allusion to Old Testament rites. The sprinkling refers to the sprinkling of blood in the act of atonement, and the washings under the law, which were typical of the purification of the soul by Jesus Christ. These phrases are intended to exhibit the efficacy of Christ’s blood, and the sanctifying influence of his Spirit. There is, therefore, no instance in which the phrase “born of water,” or any kindred phrase, is clearly used for the ordinance of baptism. All the phrases which are supposed to refer to it, are capable of a rational interpretation on other grounds, and would be perfectly intelligible had baptism never been instituted. We are much mistaken, if the writers of the New Testament do not always, in their allusions of the ordinance of baptism, refer to it in the light of immersion, and not of washing, or purification.

It has been said that when a person became a proselyte to the Jewish religion, he was initiated by baptism, and called “his born again,” or “born of water.” An interpreter who adopts this illustration, ceases to command confidence in his capacity to investigate this particular subject; because there is not a shadow of evidence that proselyte baptism ever had an existence, until several centuries after the time of Christ. Besides, every one can perceive that Nicodemus must have been almost an idiot, to have been one moment ignorant of the meaning of being “born of water.”

It was customary with the prophets to represent divine influence, first by a figure, and afterwards literally. [See Ez. xxxvi. 25-27.] It may be observed, in this connection, that one Lord spoke of a change which it was a shame for Nicodemus, as a teacher, in Israel, not to understand. “Art thou a master [teacher] in Israel, and knowest not these things?” Was it any shame for Nicodemus not to know that baptism was the initiatory rite of the New Testament? Was it a shame to him not to know, that without baptism and a renewed heart he could not discern the reign of Christ? Was it a shame to know this, because he was a teacher of the Old Testament economy? No. But as a teacher of the Old Testament, he ought to have understood what was meant by being born of water and of the Spirit. He ought to have known that the ancient Scriptures frequently speak of the circumcising of the heart, of the renewing and sanctifying influences of the Holy Spirit upon the heart under the emblem of water. See farther, in confirmation of this—Ps. li, 7-10; Jer. xxxii, 33; Isa. xlv, 3, 4.

That, therefore, it is perfectly clear that the phrase, “born of water and of the Spirit,” is an illustration of the phraseology first employed by our Lord—“Except a man be born again,” in order to adapt his language to the comprehension of Nicodemus; and that it signifies neither more nor less than a radical change of heart by the influence of the Spirit of God.

That this is the change, essential to an entrance into the kingdom of God, which our Lord desired to impress upon the mind of Nicodemus, derives still further support from the phraseology, “That which is born of the flesh, is flesh; and that which is born of the Spirit, is spirit.”

Flesh and Spirit, when contrasted in the new testament, express the corrupt or vitiated nature, and the nature renewed in righteousness and true holiness. By our natural birth, we are depraved. Produced from sinful and corrupt parents, we are like them, corrupt and sinful. But that which is born of the Spirit, is like the Spirit in nature—i. e., holy. The renewed soul participates the divine nature. It is one Spirit with the Lord.

DYING AS WE LIVE.

Probably no one whose eye shall meet these lines thinks himself ready to die; or would be willing to quit this earthly scene and stand before God in judgment, precisely as he is at this moment. If death were announced as a near and inevitable event, there would be some conviction guilt to be repented of; some duty neglected, or half-performed, that needs to be first attended to; some prayer to offer, some higher degree and larger measure of holiness, as the growing fitness for heaven, to seek. Our hearts deceive us if they make us to believe that we are so living as to be in perfect readiness to die at any instant, without warning. Whenever we think of death, there is a resolution entertained to seek a higher fitness; there is a felt consciousness of insufficiency; the remembrance of sins not put away, and of duties deferred, instantly arises in the mind. And yet it is a solemn thought, that most men die as they live; with the same essential character and the same mental habits. If our life is an impenitent life, our death is almost certain to be an impenitent death; if we live unprepared for eternity, we shall (unless our case prove a rare exception) die at last without hope. If we profess to be Christians, and yet are slothful, negligent, prayerless, and confessedly living far away from God, in the daily habit and practice of life, in that same fearful state we shall in all probability die. Whatever duty or service we neglect, whether it relate to our own soul, or to our children, to the church, or to the impenitent, we are almost sure to die and not perform it. The character that a man maintains through life, with here and there a solitary exception, he will die with, and carry along up to the judgment. Whatever he may think, or purpose, or flatter himself to believe, he will, so to speak, stand before God at last in his everyday dress. There will be no change of raiment when death shall come; the thoughts, and the habits, and the sins of life will go with him up to the bar of God.

These remarks are borne out by no little observation, and by the nature of things. Men mean to reform, to repent, to prepare for death, to undo what they are now doing, and do what they are now deferring; but alas! the acceptance of their own hearts and the providence of God cheat their pious intentions. Not one person in a hundred dies the death he expects to die, or by the disease he expects will end his day. Not one in a hundred dies when, or where, or in the manner that he expects to die. He may be expecting death long, and yet at last it comes at the hour, or by an avenue unexpected, and he is surprised. We have been astonished often at this fact. There is a marked and warning Providence in it. There is a fearful signification in the Saviour’s words, “Watch, therefore, for you know not what hour your Lord doth come.”

God would have us live religiously, live heaven, live eternity, if we really mean to dwell with him. If our eternal hopes hang only on our intentions, they are not worth a straw. If we are living, as we would be unwilling to die, we shall die condemned by our own judgment. What we are to-day, and what we have been for years past, and shall continue to be in coming years, we shall, in all probability, be in the hour of death, and at the day of judgment. It is a solemn thought, to ought to alarm us, and lead us to self-examination and prayer. “What am I now, what I am living—with no other preparation—in my present character—with all my present feeling—with the load of sin upon me—with no habits of holiness—with so little of the spirit of angels and glorified saints? Let me anticipate the solemn hour of my dying, and what I would be then; let me seek the now, and every day and hour of my life.”—New York Evangelist.

FEAR OF JUDGMENT TO COME.—JEROME used to say, that it seemed to him as if the trumpet of the last day was always sounding in his ear, saying, “Arise, ye dead, and come to judgment.” The generally, however, think but little of this awful and important period. A Christian king of Hungary, being very sad and pensive, his brother was desirous of knowing the cause of his sadness. “O, brother,” said the king, I have been a great sinner against God, I know not how to die, or how to appear before God in judgment. His brother, making jest of it, said, “These are but melancholy thoughts.” The king made no reply; but it was the custom of the country, that if the executioner came and sounded a trumpet before any man’s death, the king, in the dead of night, sent the executioner to sound the trumpet before his brother’s door; who hearing it, and seeing the messenger of death, sprang into the king’s presence, beseeching to know in what he had offended. “Alas! brother, (said the king,) you have never offended me. And is the sight of my executioner so dreadful? And shall I, who have greatly offended, fear to be brought before the judgment of Christ?”

Moralist and Miscellanist.

REV. ROBERT RYLAND’S CHURCH.

It is known to most of our readers, that the author of “The Scripture Catechism” is also pastor of the First African church in this city, and President of Richmond College. Such is his devotedness to the College, that he has given it much gratuitous service, and liberal contributions in money. And yet we have understood that he appreciates his office as pastor of this church higher than his office as president of the College. This church has 2400 communicants, a very superior choir, and a building in the centre of the city, worth with its lot, probably, not less than \$12,000. This church would be, if it were located in the North, a very remarkable phenomenon. Few audiences anywhere give plainer indications of comfort, respectability, and that sort of intelligence, an intelligence not very common, which judges accurately of the merits of a sermon.

If our readers will not consider it a trespass, we will mention two anecdotes illustrative of the taste and refinement of this congregation.

At the Southern Baptist Convention, assembled in this city two years ago last June, Rev. B. M. Saunders, of Gay, and President of the Baptist Convention in that State, was a prominent member. On his return to Penfield, the seat of Mercer University, he gave to his pastoral charge of that place, an account of his visit to Richmond. In this account he highly complimented the order and appearance of this congregation, as one of the finest he had ever seen; and spoke of its choir, as being unsurpassed, by any within his acquaintance, except the one in Penfield.

About eight years ago, the same teacher that taught church music in the first Baptist Church in this city, taught also in Mr. Ryland’s church. When, as an assistant in giving the lessons, the violin came to be used in the First church, the question was gravely discussed whether it would be suitable to introduce this instrument in the African church also. It was our privilege to hear the arguments on both sides of the question; and rarely have we heard a discussion evincing sounder sense or better theology. We overheard an old man, in the street, speak to this effect: “It may be proper for the white people to use a fiddle in their church, and yet not proper for us to use one in ours. Our members could not understand the difference between using an instrument in a church, and using it any

where else. They think if they may use in church, they may use it at a party; and they distinguish between singing in it, and dancing after it. Besides, colored people are naturally more addicted to dancing after music than are the whites. I have also understood that, as all evils have had their rise in the beginning, although, therefore, nothing may be good in its origin, yet, by perversion, it has been opposed to it, and is now good in our church.”

facts like these bespeak intellectual and moral worth. We live next door to a First Baptist African church, and they are an excellent neighbor. No resident of our city, who compares the condition of things in this respect to that which revealed here fifteen years ago, can fail to perceive a singular improvement. At one time, about fifteen years ago, we were in the habit of preaching on Lord’s day, in the neighborhood of this city, for four or five miles around. On returning home in the evening, we saw hundreds of servants in the environs, pitching campers, and in endless ways amusing themselves. Sometimes, below the place known as Musterfield, and in the Valley, we were almost fearful for our personal safety; for many were intoxicated. Now, instead of this, here is one assemblage of several thousand, under the pastoral care of a scholar, and a philosopher, a gentleman who is himself a holder of slaves, and the President of Richmond College.—Religious Herald.

THE PILGRIM HOLLANDERS IN IOWA.

In Marion county, Iowa, a settlement has been recently commenced under peculiarly interesting circumstances. It consists from 800 to 900 emigrants from Holland, driven from their native land like the Pilgrim Fathers of New England by religious persecution. An interesting account of them was given by one of the Iowa General Congregational Association at its late meeting, who labors in that vicinity, of which the following is the substance:

“The Pilgrim Fathers, dissenters from the Roman Catholic Church, and under an old statute forbidding more than twenty persons to assemble for religious worship, except in connexion with the establishment, their meetings were broken up, and they were prevented from enjoying ‘freedom to worship God.’ They were also forbidden to give their children a religious education. In consequence of this they have removed to America and settled in Iowa.

They have purchased two whole townships of land, each six miles square. Their leader is *Dominic Shelle*, a pious and devoted minister, who is pastor of the Church, consisting of about 150 members. He suffered severe persecution before he left Holland, and paid at different times 80,000 guilders in fines. There are also five elders who act as assistants to the minister, laboring in word and doctrine, and preparing business for the action of the church. The people are very moral and industrious, and those who are professors of religion are very conscientious in the discharge of duty. The Lord’s Day is strictly observed among them, and their children are faithfully trained in the ways of godliness.

As an illustration of their habits, it is said that even in the field they never sit down to take refreshment without imploring the blessing of Heaven. In family worship the children all pray separately first, and then the father commences the social exercises. To show how they regard the Lord’s Day, the following was related: A young man of their number was employed to work for a tavern keeper, but finding he did not reverence the Lord’s Day, and that it would be required of him to do many things which he thought inconsistent with the observance of the day, he refused to remain in his employ.

In church polity they are original Congregationalists. Like the Pilgrims of New England, they have ruling elders, but as with them they can only prepare and propose business, the church reserving to itself final action. The elders however preach and in some instances administer ordinances. They sympathize with our Congregational body, and Mr. Shoultz has expressed his intention to unite with the association within whose bounds the settlement lies. They are anxious, I am happy to say, to become amalgamated with our people, and encourage the learning and use of the English language as all foreign immigrants in our country should. They have considerable pecuniary means, and are quite intelligent. Their manners and habits are primitive and peculiar, and excite much attention. On the whole they are an interesting people, and will make valuable citizens. Nearly all can write. More are expected to join them ere long.”

From the Western Watchman.

COVINGTON INSTITUTE.

It has already been announced that I have accepted the Presidency of the Western Baptist Theological Institute, located at Covington Ky. Having received letters from the most respectable sources in this State, remonstrating against my removal, in view of the important interests of our denomination in Missouri, and as the inquiry has often been made, and probably will frequently be made, and to the friends of the cause of Christ, to assign the grounds upon which I have been induced to accept the office.

Had it been a question, whether to remain here, or accept the pastorate of another church, connected with the general interests equally great in any other part of the United States, my decision would have been promptly made in favor of retaining my present position.

The Institute at Covington was originated by the Western Baptist Convention, which was held in Cincinnati in 1834. At this session they formed a Western Baptist Education Society, and instructed the Executive Committee to establish a Central Theological School, of high character, for the benefit of the Western States. The Committee immediately proceeded to carry out the intentions of the Convention, and located the Institute in the vicinity of Covington, because there, land could be procured on such terms as would, by its increasing value, be of great ultimate benefit to the enterprise. A charter was obtained from the State of Kentucky, and after several years of labor, the grounds were improved by the opening and grading of streets, by the erection of a large College edifice, and by the laying out of a large and beautiful cemetery—all of which was accomplished by the sale of property.

In 1845 the Institute was opened, and the work of instruction was commenced. But, unfortunately, difficulties arose, and great dissatisfaction prevailed in the south western portion of the parties interested; and recently by an amendment of the charter, the government of the Institute has passed into other hands. Of the merits of the controversy, and its issue, it is not my province to speak. The following is the substance of the report of the Institute:

“Regarding the Theological Institute of Covington as a school of the prophets, which is to educate and send out hundreds of useful ministers into this western valley, I am constrained to regard it presenting a wider field of usefulness than the one now occupied. This alone would be sufficient to decide my duty in the premises. But it is not this alone. It was my happiness to labor in the Executive Committee, by whose agency it was originated. From the day that the Charter of the Institute was accepted, until my removal from Cincinnati in 1845, I had the honor of being Chairman of the Board. I labored with other brethren in this service, for eleven years, and know all its history intimately. These facts are not stated in a spirit of pride or vanity, but simply to show the deep interest which I have ever cherished for this Institution. And I now feel more deeply concerned for its prosperity than at any previous period, because it is surrounded with difficulties. I would sacrifice much to preserve it, if possible, and entire to our denomination in the West, believing that private interests and feelings should in this, as in other cases, yield to the public good. A Committee of the Board, who recently visited me, has given assurance that it is the intention of the present Trustees to conduct the Institute upon the original platform of perfect social equality and Christian fellowship, and to have the Charter so amended, as to give equal rights to the north west and the southwest. And it cannot be that the link of fraternal co-operation between the two portions is to be severed. It cannot be that any can be so reckless of the future as to destroy this great conservative influence between the north west and the south west. Is there not one point in which brethren of the same faith who expect to meet in heaven, can harmonize? I am willing, therefore, to risk the issue, believing that there is sufficient wisdom and piety in the brethren of both sections, to secure a favorable result. I consider it exceedingly undesirable to be divided, not merely as respects considerations of property, but as respects higher and holier interests in the future. The fears which some of the brethren entertain for the success of the Watchman, are groundless. A good editor can be obtained—one competent to exhibit and to defend the principles of the Gospel. It is not my intention to leave before Christmas, unless the Church here earlier obtains a pastor; and after that, I am willing to be a correspondent of the paper. There are great interests also in the State which must be committed to Him who doeth all things well. Whatever instrumentalities are needed, God will supply. I leave the interesting Church in St. Louis with regret, but I leave them in a position favorable for carrying forward the interests of the Redeemer’s kingdom. We part on terms of perfect friendship and Christian affection, so far as I know; for nothing has occurred to render my situation unpleasant, or to mar our harmony.”

Be just and fear God.

JOHN G. MARKHAM, Publisher.

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ALABAMA BAPTIST

FRIDAY, SEPTEMBER 2, 1848.

AGENTS FOR ALABAMA BAPTIST.

PETER J. WALKER.
REV. D. R. W. McIVER.
H. C. KING.

All PASTORS and MEMBERS of ASSOCIATIONS are requested to act as Agents for the Baptist.

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.

Asbury, Tenn., Richmond, Virginia.
Treasurer of Foreign Mission Board.
M. T. McNEILL, Charleston, S. C.
Treasurer of Southern Baptist Convention.
Rev. JAMES H. TAYLOR, Richmond, Virginia.
Corresponding Secretary of the Southern.
Rev. RICHARD FURMAN, Charleston, S. C.
Corresponding Secretary Southern.
Baptist Publication Society.
AARON C. SMITH, Charleston, S. C.
Treasurer Southern Baptist Publication Society.

PROTRACTED MEETINGS.

There will be a protracted meeting at Cahaba Valley Church, Bibb county, commencing on Saturday before the 3d Lord's day in September. A protracted meeting will be held, with Shiloh Church, Perry county, 20 miles east of Marion, commencing on Saturday before the 5th Sabbath in October. Ministering brethren particularly, and brethren generally are invited to attend these meetings.

MINUTES OF ASSOCIATIONS.

We take this method of informing Clerks of Associations, and all others interested, that we are prepared to print Minutes and any other Job Work, with neatness and dispatch; and on as good terms as it can be done elsewhere. MSS. can be forwarded to us by mail, and returned after printing, in the same way. All demands promptly attended to, and hope our brethren will not forget us, and we will ever pray.

Mr. A. P. Bush, of Pickensville, is an accredited Local Agent for the Alabama Baptist. He is authorized to receive subscriptions, payments, and to give receipts for monies paid to him.

Rev. S. W. LIND, D. D.—In another column, headed "Covington Institute," we publish Dr. Lind's reasons for accepting the chair of President in the Western Baptist Theological Seminary. It was our intention to have done so, in our last, but could not, for the want of room. His reasons are good, and are worthy of consideration. He, in our opinion, takes the proper view of things.

J. J. B.

THE ORION.

In the last number of this paper, the Editor, R. S. James, informs us, that his labors as an editor of the Orion, is at an end, and that it will be edited in future by Geo. Chislin, Esq., and Rev. A. A. Lipscomb. Its form will be changed to that of the New York Organ—quarterly—the price reduced to one dollar, and the issue will be bi-weekly. The Orion is the organ of the Sons of Temperance in this State; and, as its terms are reduced to the low price of one dollar, we hope that it will be immediately placed upon a firm basis—that no Son, or friend of Temperance who has the means, will for a moment withhold their support. Let the Orion be found in the mansions of the rich, in the cottage home, in the hovels of the imbricate, to sound the tocsin of war against that enemy which has cursed our country, more than all the wars of bloodshed since freedom's birth.

J. J. B.

CATHOLIC PERSECUTION.—We learn from our exchanges, that it is the determination of about fifty of the Catholic Priests of Italy to leave the church of Rome, unless they are permitted by the Pope, to take lawful wives. We fear this is too good to be true. But hope that this example may be set and followed, by all of this Order, who have not been by this foolish, unscriptural and unnatural prohibition, plunged into the darkest deeds of criminality known to the law of God or man. When will men learn wisdom.

G.

AN EXTRACT OF A LETTER FROM THE EDITOR.

PICKENVILLE, Ala. Sept. 1, 1848.
Dear Bro. Bradford—I have the pleasure of informing you, that my journey thus far, has been remarkably pleasant. Except a slight cold, my health has been excellent. I arrived at the Garden, six miles below this place, two weeks ago last Sabbath, and commenced a protracted meeting there on that day, assisted by brethren Stancel, (the Pastor,) Taylor and Stewart. The meeting continued eight days—congregations very large, and I trust much good has been done. Six persons were baptized on the last day, and I suppose from five to ten more are converted, and will join soon—some at other churches. Three interesting young men were converted, while occupying the anxious seat during the time of prayer, the evening before the meeting broke up, and two young ladies, in the same way a few evenings before—neither of these were baptized.

I trust I shall be able to send you another good list of subscribers next week.

Affectionately, in haste,

C. M. BRADLEY.

COVINGTON INSTITUTE.—What a pity that the unhappy difficulty which has grown out of this

There is evidently not much of the spirit of Christ on one side or the other, and perhaps both. From all we can learn, we are inclined to the opinion, that the latter is true—that both parties are more or less in the fault. What an example for Christians to set before the world.—Brethren examine yourselves.

G.

ITEMS OF REVIVAL INTELLIGENCE.

Thinking it will prove interesting to our readers, to be conversant with the prosperity of Zion in various parts of the country, we make the following extracts of revival intelligence from communications, et cetera, published in other papers.

We learn from the Tennessee Baptist, the results of protracted meetings held at the following places: At Cane Creek church, twelve or fourteen professed religion; ten united with the church. At a church called Cool Spring, four church. At a camp-meeting at Cotton Grove there were eighteen converts; six joined the church. At Bluff Creek church, (Lauderdale county,) which belongs to twenty professed; eighteen were baptized; twelve were baptized. At Antioch, Davidson Co. Tennessee, about thirty professed; twenty-four joined the church, and ten waiting for baptism. At Shad Creek, Morgan county, twenty six professed; twenty joined the church.

From the Mississippi Baptist, we learn, that: At Antioch, Winston county, fifteen or twenty were baptized. At Liberty, eight or ten united with the church. At Antioch, Warren Co. six united, and three were restored to the fellowship of the church. At Pearl Vally, about fifteen or twenty were baptized. At a church five or six miles from DeKalb, Kemper Co. forty-odd were added to the church. At Starkville, seventy professed; thirty were baptized, and seven waiting for baptism. At Louisville church, twenty or thirty professed; seventeen were added to the church. The Louisville church is under the pastoral care of our highly esteemed and zealous brother Hodges, formerly of this place. Our Mississippi brethren are very fortunate in the acquisition of bro. H. to their ranks. He is a faithful standard-bearer of the meek and lowly Jesus, and will do valiant service in pulling down the strong holds of the Prince of this world.

From the Religious Herald: At a church in Patrick county, Va. ten or eleven professed; nine united with the church. A brother writing to the Editor of the Herald, says:

"Within the bounds of Nomin and Menokin Churches, we have a revival of religion of no ordinary character. I baptized 30 the day before yesterday; seven more have been received for baptism, and about 45 have professed conversion. At Gibson, about 30 have professed, and most of them have been baptized by Bro. Williams. Our Methodist friends have shared largely in this Revival. At their meetings, I suppose, some 70 or 80 have professed religion. Protracted meetings are being held every week almost by both Baptist and Methodist churches. In the west and westward counties there is a deep and general feeling upon the subject of religion. If my life should be spared, I will, at some future time, give you a more detailed history of this extensive Revival. It is altogether, so far as I have seen, confined to the white population."

The Baptist Banner, (Louisville, Ky.) informs us, that forty nine have recently united with the church known as Burk's Branch, in Shelby county. Also, that sixteen associated themselves with the church at Christiansburg in that State.

The Western Watchman, (St. Louis, Mo.) states, that, at a meeting at Basson Knob church, Jackson county, Mo. about fifty professed; thirty three had been received by experience, forty-three of whom were baptized. A brother giving the Editor of the Watchman a synopsis of his labors since early in the spring, says: "There have been upwards of one hundred conversions, seventy-three of whom I have baptized."

From the Christian Index, we learn, that at a meeting at Shiloh church, one mile from Penfield, thirty-five or forty professed.—That there had been an addition of eleven to the church at Salem, Fayette county, Ga.—Also an addition of eleven to the Union church, Lumpkin county in that State.

By way of chance, we have indefinitely heard of several revivals of religion, in the bounds of our own State, within a few months past, of which we have not seen any account. We hope, that those interested in such things, will not permit them to pass away without giving some public notice of them. With pleasure, we will publish concise accounts of God's merciful visitations whenever and wherever they occur, and trust our brethren and friends will not neglect to give us a notice of them for publication. Comp brethren! communicate the triumphs of the blessed Gospel in your midst, to one another.

J. J. B.

PROTRACTED MEETING & REVIVAL.

A very interesting meeting of seven days, closed on Friday afternoon of last week, at the Mount Pleasant church, three miles east of Marion. Elder J. S. Ford, Pastor, assisted by Brethren DeVoie, Crews and Sansing. We had the pleasure of attending nearly every day, and never has it been our lot, to associate with a more warm-hearted, hospitable, zealous devoted set of brethren and sisters than those with whom we there mingled; and feel assured that God was in the midst. Many drooping spirits were revived—sinners were aroused to a sense of their lost condition and saints rejoiced in hope of a blessed immortality. The result was that fourteen willing converts were baptized by brother Ford in the Cahaba river, and added to the church. This number included male and female, old and young, black and white. Truly God is no respecter of persons, but all who fear Him and work righteousness are accepted. We cannot express the emotions of our soul, when we saw an old brother, whose head was silvered over with the frost of perhaps eighty winters, led

into the rolling Jordan, and there buried beneath its yielding waves, in imitation of the example set by his Divine Master. Who hath compassion like God! Though man may sin against him with a high hand, and an out-stretched arm, though he devote the bloom of youth, the prime of life, to the service of the devil, yet he will with all his heart, return to God, and offer him only the remains of a misspent life, he will accept it. But it is not safe thus to presume on the mercy; not that the Divine will like that of man, is vacillating, for God is ever willing to welcome the returning prodigal. But the heart of man grows harder, and becomes less susceptible of Divine impressions, as he advances in life, and is inured to sin. Hence it is that but few comparatively after passing the meridian of life, ever turn to God. Remember thy Creator in the days of thy youth, is the command. A what a pleasing sight to behold the youth dedicating themselves to the service of their Divine Master. Too much attention cannot be given to the proper training of children, and it is lamentable to see the negligence of many parents on this subject. But we have digressed, and on this subject.

NOMINAL CHRISTIANITY, &c.

We verily believe that a large portion of those who maintain a respectable standing in the various churches of the present day as Christians are only nominally so; and ought to be discarded, not so much for what they do, as for what they leave undone. The whole tenor of the word of God is opposed to indolence, whether in regard to temporal or spiritual things. He that provides not for his own house hold, has denied the faith and is worse than an infidel, is the declaration of Holy writ; yet how many may be found who would fain believe that they are going straight to heaven, who neglect this injunction. The sin of omission is not so great, however in this respect, as it is in regard to the obligations we are under to God and our fellow men. To enumerate all the duties enjoined upon the Christian, and which a majority of professors, perhaps, fail to perform, is not practicable; neither would it be profitable on this occasion. We design only in this short notice, to call the attention of the churches to the subject of discipline, which is quite too lax in many. There are some, though it may be but few, in every church, who are disposed to do their whole duty, as they understand it from the word of God. To you brethren, permit us to say, in one thing you err. In this, that while you are willing, and are endeavoring to discharge your duty in the fear of God, you do not see that your brother does his. Do you answer, this is requiring too much of you? Have you not covenanted to watch over him—to reprove, rebuke and admonish with all long suffering? Are you not his keeper and vice versa? Of what avail is it, to have a brother, who will not do his duty? Who church, who will not do his duty? If, ever, attend on the services of the sanctuary except it be on the Sabbath, and then perhaps because it is more convenient and agreeable to do so than otherwise. How many are there whose seats are seldom, if ever, filled in the church, prayer or conference meeting, who know nothing, and of course care nothing, about the condition of the church of which they are a member, either spiritually or temporally? If additions are made to the church, they do not rejoice. If any are excluded, it does not grieve their holy soul. Tell us not that such indifference can long be indulged in by a renewed soul. If the heart and affections have been changed, the individual no longer takes delight, and find pleasure in those things which are forbidden, or feels comfortable, while living in the neglect of positive duties enjoined. No such thing. Be assured then, whoever thou art, if thou dost not live daily in the neglect of any of the known commands of God, and dost not feel grieved thereby, thou art yet in the gall of bitterness and in the bonds of iniquity, and hast not part nor lot in the matter. And all such, should without delay be disciplined, & upon a failure to reform, should in due time be excommunicated. Brethren see to it. The church will do much better without them, and if they are not Christians, they will fare just as well, in time or in eternity.

G.

LIBERIA, COLONIZATION, &c.

We have thought for some time of giving our readers some items in relation to this subject, but have deferred it from time to time. Indeed we have not until now, been in possession of such documents as we could have wished. There is no subject, save that of the condition of the immortal soul, that is now of more thrilling interest to the American people, or has more claims on their sympathies and liberality, than has the colored population of these United States. That the African in America must and will eventually be free, is a point which is now conceded by all, and that he can never be so, while he remains in the United States, will not admit of a doubt. His freedom while here, at least under existing circumstances, can never be more than nominal. To make him free, his complexion must be changed. All the Legislative enactments which might be passed for ages to come, cannot affect his freedom, unless by some bleaching process his ebony hue can be transformed. "God has set a mark upon him. We do not say that it is a mark of degradation, for we are not yet convinced that he is naturally inferior to the white man. But that there is a marked difference between the two natures, a line of distinction which should be kept up, there can be no doubt. And we cannot but consider him a man; who would seek to amalgamate or obliterate that distinction. While then we sympathize with, and deeply feel, for all who may be oppressed or cowed down under heavy bondage, yet we look upon the efforts of our more ultra northern brethren on this subject, as visionary—a chimera of the brain, a phantom

which can never be realized. We call then upon all who wish to aid in ameliorating the condition of this portion of our race, to unite in the colonization effort. In Liberia the black man can be free. There he can breathe his native air—there enjoy all those blessings which are enjoyed and so highly prized, by the white man in America. Here he never can.

We learn from the Colonization Herald published in Philadelphia, from which we shall give some interesting extracts in our next, that a heavy debt having been incurred, by sending off recently many who had been emancipated, and a number more are now waiting to sail to the land of their fathers, where they can enjoy the blessings of freedom, and set down under their own vine and fig tree.

Brethren, if you cannot liberate your slaves and send them to Liberia, as we are well assured many of you would like to do, you can do much to better their condition in their present situation.—You can impart to them moral and religious instruction. You can follow the example set by a worthy brother in Kentucky, an account of which we clipped from the Presbyterian, Louisville, Herald, which was this, to devote a portion of each Sabbath, to the religious instruction of the servants in the State of Kentucky.

We verily think of it. For what do we live? To accumulate the things of this world, by oppressing our fellow men—grinding the faces of the poor—defrauding our neighbors, &c. What we want with more than a competency? Let us endeavor to do good as we have opportunity, and who has a better opportunity than the Christian master? Here are immortal souls entrusted to your care. You can make them comfortable and happy in this life, or you can make them wretched. Responsible and great is this position.

Brethren, "whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, if there be any praise think on these things." We wish it distinctly understood, that for any opinions views, advanced on this subject, or any other subject over the above signature, the absent editor is not responsible. "On our devoted heads rest all the odium."

G.

FOREIGN.

The European Times of the 12th of August relate with interest, is on our table. The news by the Cambria in relation to Ireland is confirmed. Smith O'Brien has been captured. Various rumors are in circulation in regard to the other leaders, Doheny, Meagher, and Dillon. The report that they have escaped, is not now credited. "Tis said, that they are wandering about the mountains in the south of Ireland. Considerable excitement existed in some parts. Gorman is said to be heading a party of desperate characters. A reward of £200 has been offered for his apprehension. Later accounts however, state, that he has made his escape upon a vessel bound for America, and that a war steamer was soon after dispatched in pursuit of him. The mails have been robbed in several instances in the mountains. The executive authority are as active as ever in arresting suspicious persons. A number has taken place, whilst many warrants are still unexecuted.—Several Americans have been committed of high treason.

France was quiet, although the indications from that realm are truly ominous. We copy the following, showing the condition of that Republic:

"The anxiety which prevails respecting the onward progress of the revolution in France is still deep and abiding. Although General Cavaignac

Hath borne his faculties to meek; hath been So clear in his great office, that his virtues Plead like angels, with the French people, nevertheless, a halt smothered rebellion is gathering strength amongst the Red Republicans; whilst the moderate party, whose experienced leader, M. Thiers, the hand of the assassin has aimed at, are gaining in strength, and indeed hold the power at any moment of overthrowing Gen. Cavaignac and both the other sections of the National Assembly. It is difficult to conceive in what way Gen. Cavaignac can maintain himself, unless by an alliance with the Red Republicans; and even these, closely united, which they cannot long be, with the party of Marrast and his friends will scarcely be able to hold the reins of power against the compact body headed by M. Thiers."

Italy is a field of attraction. The Austrians have been victorious in several engagements, and are driving the Italians from place to place. Both armies have suffered seriously. The Italians out of an army of 80,000 have only 20,000 in the service. The killed, wounded and prisoners are estimated at 10,000; 15,000 in the hospital; 25,000 dispersed in different directions; 5,000 deserters; and 10,000 stragglers, returned to Piedmont.

France and England are about taking steps for the purpose of endeavoring by amicable negotiations to bring this war to an end. But it is deemed at this date, a hopeless effort.

It will be seen from the following, that the cholera is raging in some parts of Europe, to an alarming extent.

"From a late number of the Military Medical Gazette of Russia it appears that, since the appearance of the epidemic, there were seized at St. Petersburg, from the 30th of June to the 21st July, 15,772 persons, of whom 4834 recovered, and 11,069 died. In the whole of Russia, since the first appearance of the cholera, the 25th of Oct., 1846, to the 5th July, 1848, 399,318 persons were seized with the epidemic, and 110,658 died. On the 25th of July, there were at St Petersburg 2296 cholera cases; in the course of the day 137 fresh cases occurred; 211

recovered, and 82 died. On the 29th there were 2240 sick, 132 new cases; 188 recovered and 68 died. On the 30th there remained 3116 cases under treatment.

The number of deaths in London during the week ending Aug. 5th was 1039; the average 972. Of this excess 21 deaths are ascribed to cholera, and 97 to scarlatina.—the average deaths from the latter being 37. The most noticeable fact, however, in this last return of the registrar-general, is the great increase of mortality, from diarrhea and dysentery. During the last three weeks in May the deaths from these diseases were only 12, 15, and 16, respectively; during June they had increased to 47; and now, for the week ending Aug. 5th, we find they have risen to the serious number of 154; which is more than double the average of the season. It should be remembered that diarrhea was the forerunner of cholera, when that scourge made its last visit to London; and no time should be lost in making sanitary preparations for the impending visitation."

Cotton was quiet and inactive. The sales for the week in Liverpool was 28,390 bales. The stock on hand in Liverpool, is now estimated at 601,790 bales, against 396,760 at the same time last year, showing an increase of no less than 205,030 bales.

All together the news from England this week is very interesting. The signs of the times in that continent are ominous in the extreme.—There are strong indications of a volcanic eruption in progress, which ere long will burst and deluge that country from centre to circumference. May the God of nations interpose, calm the troubled elements, and gently permit the bird of freedom with her auspicious wings ever to hover over that hemisphere.

J. J. B.

Items.

THE WORLD.—The world is a sea and life and death are its ebbing and flowing. Wars are the storms which agitate and toss it into fury and faction. The tongues of its enraged inhabitants are as the noise of many waters. Peace is the calm which succeeds the tempest, and hushes the billows of interest and passion to rest. Prosperity is the sun whose beams produce plenty and comfort. Adversity is a portentous cloud impregnated with discontent, and often burst into a torrent of desolation and destruction.

Home.—How sweet a thing is the love of home. It is not acquired; it is a feeling that has its origin else where. It is born with us, brought from another world to carry us on with joy in this. It attaches to the humblest heart that ever throbbd.

Make yourselves agreeable as much as possible to all; for there is no power to us, as your best friend or worst enemy.

What a blessed refuge is the grave! If in the race of life, our rival wins a crown, we shall at last overtake him in the grave. All are kings there.

That writer speaks beautifully and truthfully who said of Aristotle: "He was the secretary of nature; he dight his pen in intellect."

When it is determined that a creature is to be sacrificed, there are always sticks enough ready to make the fire.

There are but very few persons who envy the merits of others, if they have any of their own.

A bad man will flatter or appear fair to your face, and disparage and injure you in your absence.

Poetry.—Thoughts in blossom. The champagne of the literary vineyard.

Ecclesiastical canons and military canons have deluged the world with blood and tears.

A friend will speak of your faults to your face, and your virtues behind your back.

Pleasure may lean on illusion, but happiness must repose on truth.

The wise book men, as they sit in their study, like diamonds glitter yet give no light.

EMPLOYMENT IS BETTER THAN SCOLDING.—Great unkindness and injustice is often done to little children, by treating them as mischievous, and scolding them for being troublesome, when the truth is, the little creatures are either weary for want of employment, or else the love of knowledge, or curiosity, has induced them to examine the inside of something they ought not to have meddled with. Find then something to occupy them—work, such as they can do, or some innocent amusement—and they will not trouble you with mischievousness.

I have, says Dr. Arnold, just been looking over a newspaper. One of the most painful and solemn studies in the world, if it be read thoughtfully.

In the morning, prayer is the key that opens to us the treasury of God's mercies and blessings; in the evening, it is the key that shuts up under his protection and safeguard.

LAMARTINE.—Mr. George Sumner, an American, writing from Paris, gives expression to the following just sentiment in regard to the great Poet-statesman Lamartine: "Lamartine saw well that this combat would come; and it was his policy to stave it off, by all means, until the constitution was adopted and the government was definitely organized. For this he kept by Ledru Rollin. History will render him justice, and will give him a proud niche among those who have had the courage to sacrifice present popularity, and to brave calumny, in order to be useful to their country."

ed us a short time since, that there had been less whiskey sold to Cherokees and for the Cherokee country at that place, for the last eighteen months than was in any three months previous to that period. This is an important fact and speaks volumes in favor of the temperance movements in this country, and the increasing sobriety of the people.

SELF DEPENDENCE.—Most young men consider it a misfortune to be born poor, or not to have capital enough to establish themselves at their onset in life, in a good business. This is a mistaken notion. So far from poverty being a misfortune to them, if we may judge from what we every day behold, it is really a blessing; the chance is more than ten to one against him who starts with plenty of money. Let any man look back twenty years and see who began business at that time, with abundant means, and trace them to the present day; how many have become poor, lost their places in society, and are passed by their boon companions with a look which plainly says I know you not.

MISERABLE AT NOTHING.—If our ills are repairable, it is ungrateful; if remediless, it is vain. But a Christian builds his fortitude on a better foundation than stoicism; he is pleased with everything that happens, because he knows it could not happen unless it had first pleased God, (at least to permit it to happen), and that which pleases him must be the best. He is assured that no new thing can befall him, and that he is in the hands of a Father who will prove him with no affliction that resignation cannot conquer, or that death cannot cure.

Communications.

For the Alabama Baptist.

The meeting at Town Creek, Dallas county, was protracted until Monday evening, 21st ult. having lasted eleven days. Sixteen were added to the church by experience and baptism, two by letter and one by restoration, making in all an accession of 19 souls. Many others professed their faith in Christ, but have not yet joined the church.

It was truly a season of refreshing to us all by reason of God's presence in his sanctuary. The church was revived, sinners were converted, and many more were solemnly impressed, we believe, with the truths of God's holy word. Bro. David Lee, Moderator of the Alabama Association, was present with us during two days of our meeting. Brethren I. Lyon of Benton, A. D. Blackwood, formerly of the Howard, and J. G. Collins father of the undersigned, labored with zeal, ability and success in the great and good cause of winning souls to Christ, and building up the church in the holy faith of the gospel. May God reward them for their labors of love, and cause them to shine as the stars of the firmament, forever and ever.

Town Creek church, or as it is familiarly termed "Old Town," is a very old church, perhaps one of the oldest in Dallas; and constitutes a nucleus around which the Baptist interest clusters for many miles. She is the Parent, I believe of six or seven churches in the surrounding country, by the members of which she is regarded with a truly filial affection. She numbers at present in her communion, about 270 souls. May the grace of God still rest upon her adding daily to her numbers such as shall be saved.

P. E. COLLINS.

For the Alabama Baptist

Bro. Becker.—At Concord, a small church in Monroe county, six miles from Pineville, where I reside, two years ago I established an appointment under very unfavorable circumstances. The church was small, disorderly, and the community, generally, dissipated.

The former supply had left them for many reasons, one of which was because a portion of the members of the church instead of attending conference, visited the race ground, more delighted in seeing one horse's head before another, than in attending on the means of grace.

I soon succeeded in restoring order in the church; for I feel it to be my duty as a Minister, to see that church discipline be scripturally enforced in all the churches, where I labor as pastor, or stated supply. Other brethren may see their way clear in permitting dissensions and various disorders to pass unnoticed, lest it might affect their popularity, but I cannot feel a clean conscience in countenancing disorders in churches where I am called to minister in holy things.

A growing interest was constantly manifest, and on Saturday before last Lord's day, last, we commenced a protracted meeting, which lasted ten days. I was assisted by brethren Sessions, Owen and Lindsey.

At this meeting there were unusual solemnity and prayerfulness. Conversions were very clear.

On Friday it was my pleasing duty to baptize twenty-four believers beneath the yielding waves of Flat Creek. The occasion was one of solemn interest, not a mark of levity was seen anywhere in the large assembly in attendance, but serious countenances, falling tears and suppressed sighs and sobs indicated the deep interest felt at seeing friends and relations buried with Christ by baptism.

A few of the subjects were from the Methodist connection.

On Monday afternoon, I again baptized five others, one of whom was a physician of high standing and had been a Presbyterian. There are others who profess conversion at this meeting, who we hope will shortly yield obedience to the high claims of Jesus. Of the 24 baptized, there was only one colored person. Every lady, with whom I am acquainted, or of whom I have any knowledge, in that neighborhood, is a professor.

They have also a large and increasing Temperance Society, and the numerous doggeries that flooded them with crime and misery are completely dried up.

W. C. MONROE.
Pineville, Ala. Aug. 30, 1848.

Missionary Department.

From the Watchman and Reflector.
REV. I. CLARKE, AND THE BASSA MISSION.
The following sketch of Rev. Mr. Clarke, late missionary to Africa, will be read with greater interest, as coming from the wife of a former co-laborer in the same field, who has also gone to his rest. She writes here from her own observation and experience, having herself toiled for the salvation of the Bassas until left alone:

The death of a single individual may sometimes be a greater loss, from the aggregate amount of good he was accomplishing, and the vast responsibilities that were resting upon him, than the decrease of hundreds, or even of thousands, who live like the generality of mankind. Such is felt to be the loss of Rev. Ivory Clarke, missionary of the American Baptist Board to West Africa, who died on the 24th of April, on board barque Montgomery, while returning after an absence of ten years to his native land.

Year after year, Mr. C. had pursued his laborious, and suffering course. By painful exertions, and indomitable perseverance, through seasons of darkness and gloom, he had sustained a feeble mission, whose light was struggling to illumine the heathenish minds of the Bassas.

When he was left alone, and they on whom he had depended, had ceased from earth, he seemed to give himself to his work with new strength, for he knew his path was a weary one. And while he faltered not, he looked with eager gaze to the land from whence he came to the churches who sent him forth to see what answer they would give to the thrilling pleas for help that he had sent over the deep. And when no response came; when he found that in all Christian America, there was not one who would help him break the bread of life to the perishing Bassas, or sons of Africa, although his soul was grieved within him, he fainted not, but with a spirit nerved to calm endurance, even when his toil worn frame was sinking under what appeared to be almost superhuman exertion in that climate, he exclaimed, "I can never leave to recruit my sinking health till the mission is reinforced; I would rather die than abandon the field."

He had seen those among whom he labored renouncing their fetish customs; he had seen the fruits of the Spirit manifest in many a heart; and wherever he travelled his ears had listened to the calls of the people for some one to come and tell them of the true God and Jesus Christ.

It might well make disciples of the Saviour bluish, who, in a land crowned with gospel light, are yet living "at ease," could they have seen him travelling often in weariness and pain, to preach Christ to the heathen. Sometimes, passing from one town to another, through almost "impossible woods," and borne by natives through swamps, tending frequently himself streams and rivulets, and again, while burning with a fever, lying in a canoe exposed to the scorching rays of a tropical sun, till prostrate, and apparently too low for exertion; he would seek a shelter in some native hamlet, and there proclaim God's boundless love to man.

Often, when rising from the debilitating influence of fevers and fever, prevalent in that climate, he would place himself with a pallid countenance at his desk, to translate God's word in the meager language of the people among whom he labored. Exhausted and weary, he felt that on his efforts, through the blessing of God, depended the salvation of many heathen souls. Thus he toiled on until disease came. And even then, he feared to leave his post, until a second attack of hemorrhage had almost quenched life. Then came the fearful conviction that he must leave his little flock, and the poor father alone, and go to his native land.

The day of trial came this one more sacrifice he must make for Christ. Bidding all farewell, he embarked with his wife and little son, amid the weeping and lamentations of youth and age, sorrowing because they should see his face no more. But God was about to give him rest and health in heaven. His native home he would see no more; but his heavenly one was opening for his reception. On the 18th of July, his embarkation, he died, and his emaciated body found a grave in the depths of the Atlantic. He died a martyr to the cause of Christ, and to the dear mission that he loved. On his life seemed to depend the spiritual interests of the Bassa people. And now that he is gone, what will take his place? If his pleading failed to produce effect while living, shall not the touching tones that might be presumed to echo from his ocean grave, be heard, that the field whereon he sacrificed the best years of his existence may not be abandoned?

God's Spirit seems to be moving on the minds of many of that heathen people. He has given the mission the seal of his divine approbation, and although it has been planted and sustained amid suffering and death, it has never through the thirteen years of its history until now, been entirely destitute of a Christian missionary. God preserved some to teach the way of life in its darkest scenes, and when I fall had fallen, no desire would have been expressed to have saved this abandoned. But now he has given this encouragement of His intention to those people that he is evidently preparing to take the place of the departed, and of some to say with consecrating hearts, notwithstanding the fatality of the climate, and the hazards they incur, "Here am I, Lord, and here."

M. B. C.

YVES FOR LIBERIA.—A vessel will leave New Orleans for Liberia in December next. Colored people residing in any of the States in the Valley of the Mississippi, who intend going to Liberia

to settle, can be accommodated with a passage in the vessel, by applying to Rev. William McLain, Washington City, or to Rev. A. M. Cowan, Frankfort, Ky.—Those living in Kentucky who intend going, should be in Louisville on the 11th of December, 1848, to go under his charge to New Orleans to embark on board of the vessel. They will report themselves on their arrival in Louisville, at Casseday and Ranney's Store, Main street. Any information needed can be had by writing to either of the above named gentlemen. Exchange papers in the Valley will please give this notice several insertions.

Religious Intelligence.

From the S. Western Baptist Chronicle.
TEXAS BAPTIST CONVENTION.

Dear Bro. Duncan:—The Central Committee of Correspondence of Union Baptist Association, whose duty it was to receive from the Corresponding Secretary of that body an expression of the feeling of the denomination in Texas relative to the formation of a Baptist State Convention, met this morning; present, Bishops Graves, Garrett, Ellis, Chandler and bro. A. G. Haynes. Prayer by Bishop R. E. G. Baylor, who was invited to a seat with the Committee.

It appearing that the Churches heard from were unanimously in favor of a convention, therefore on motion of Bishop Ellis,

Resolved, That a meeting for the organization of a Baptist State Convention be held with the Antioch Baptist Church at Panther's, Grimes co., Texas.

On motion of Bishop Chandler, Resolved, That said Convention meet, at the above named place, on Friday, before the second Sabbath in September next at eleven o'clock.

On motion of Bishop Garrett, Resolved, That we recommend and invite Churches to represent themselves by the number of delegates usually sent to their respective associations.

On motion of Bishop Ellis, Resolved, That Henry L. Graves be requested to preach the introductory sermon, with Noah Hill, his alternate.

Prayer by Bishop Chandler. HENRY L. GRAVES, Chairman. RICHARD ELLIS, Secretary. INDEPENDENCE, July 4, 1848.

ROMANISM IN BAVARIA.—In Munich, the priests have set themselves in furious opposition to a liberal movement in favor of complete religious liberty. They have the populace and the new king with them. His Majesty, at the *Fete Dieu*, walked behind the host, surrounded by his brothers and a numerous suite; while, at Vienna, the same festival was celebrated in the entire absence of the court, and curtailed in every respect of its ancient splendor.

ELDER KNAPP.—We see by an advertisement in the New York Baptist Register, offering his house and lot in Hamilton for sale, that Elder Knapp is about to locate his family in Illinois. The declared object of removal, as stated in the advertisement, is, "that he may be nearer the centre of his parish, which extends from the shores of the Atlantic, to the shores of Oregon, and from the rivers to the end of the earth."

REMINGTON'S REASONS, IN FRENCH.—The excellent treatise of Rev. S. Remington, entitled, "Reasons for becoming a Baptist," has been translated by the missionaries at Grande Ligne, in Canada, and the stereotype plates are nearly completed, under the supervision of Dr. Cote.

Temperance.

THE DRUNKARD'S SON.—Mother, this bread is very hard; why don't we have cake and nice things as we used to when we lived in the great house? O, that was such a pretty house, mamma, and such a pleasant garden, all filled with flowers; and you made such sweet music with your fingers, and pa would sing. Pa used to laugh then, and tell me pretty stories, and take me on his knee, and say I was his own dear boy. Mamma, what makes pa so sick and look so bad? It makes me afraid when he stamps on the floor and says so loud, "George, go off to bed!" Mamma, will he get well again, and sing me a sweet song, and love me as he used to do? Mamma, what makes you cry? Did I make you cry? It makes me sorry to see you so sad and unhappy. Won't you wipe away your tears and smile again? "My son—oh, my George—my child! your father is a drunkard!"

GIVING UP SELLING LIQUOR.—Dr. Nott says in the *Enquirer*, that during the cholera in New York, a man who had been a grocer, came into the office of a gentleman who had made an address on Temperance, with whom he was acquainted, and said with much agitation, "I am going to give up selling liquor." Why? "because there came into my store this morning at an early hour a young man who looked up to the brandy bottle which stood upon the shelf, and exclaimed with a fearful oath, COME DOWN!! COME DOWN!!—YOU KILLED MY GRANDFATHER—YOU KILLED MY FATHER—COME DOWN NOW AND KILL ME!!!"

"What the young man said, was but too true. His grandfather died a drunkard with liquor procured at my store. Both drank from the same bottle, and both were dead, both the grandfather and the father; and now the son had come to claim the sad privilege of drinking from the same bottle, and dying as his grandfather had died. I looked at the young man—and it seemed as if the way to Hell from my store was very short—that I could from behind the counter where I

stood look quite into it. I felt that the business of selling liquor was a bad business, and I made up my mind to quit it."—*Troy Journal of Temperance.*

WHAT TEMPERANCE CAN DO.

In Mrs. Hall's book on Ireland occurs the following passage, which a person will hardly read without emotion:—

"We entered one day a cottage in the suburbs of Cork; a young woman was knitting stockings at the door. It was neat and comfortable as any in the most prosperous district of England. We tell her brief story in her own words, as nearly as we can recall them:—'My husband is a wheel-wright, and always earned his guinea a week; he was a good workman, but the love for the drink was strong in him, and it was not often he brought me home more than five shillings out of his one pound, on a Saturday night, and it broke my heart to see the children too ragged to send to school, to say nothing of the starved look they had out of the little I could give them. Well God be praised, he took the pledge, and the next Saturday night he laid twenty-one shillings upon the chair you sit upon.' O! didn't I give thanks on my bended knees that night; still I was fearful it wouldn't last, and I spent no more than the five shillings I used to, saying to myself, maybe the money will be more wanted than it is now. Well, the next week, he brought me the same, and the next, and the next, until eight weeks had passed; and, glory to God! there was no change for the bad in my husband; and all the while he never asked me why there was nothing better for him out of his earnings; so I felt there was no fear for him, and the ninth week, when he came home to me, I had this table bought, and these six chairs, one for myself, four for the children, and one for himself; and I was dressed in a new gown, and the children all had on new cloths, and shoes, and stockings, and upon his chair I put a bran new suit, and upon his plate I put the bill and receipt for them all, just the eight sixteen shillings, the cost that I had saved out of his wages, not knowing what might happen, and that always went for drink. And he cried, good lady and good gentlemen, he cried like a baby, but 'twas with thanks to God; and now, where's the healthier man than my husband in the whole county of Cork, or a happier wife than myself, or decenter or better fed children than my own?'"

Family Circle.

MEANS OF PRESERVING HEALTH.

The following from Dr. Fitch's Lectures contains valuable suggestions and important advice. Though interesting to all, we commend it especially to those who work in doors.

THE CHEST AND LUNGS.—Those in easy

employment within doors generally use their lungs but very little—breathe very little air in the chest, and thus, independently of bad positions, contract a wretchedly narrow, small chest, and lay the foundation for the loss of health and beauty. All this can be perfectly obviated by paying a little attention to the manner of breathing. Recollect that the lungs are like a bladder in their structure, and can be stretched to double their ordinary size, with perfect safety, giving a noble chest, and perfect immunity from consumption. The agent—and all the one required—is the common air we breathe; supposing, however that no obstacles exist, external to the chest, such as *lacing*, or tying it around with stays or tight dresses, or having the shoulders lay upon it, as I have before described.

On rising from the bed in the morning, place yourself in an erect position, your chest thrown back, and your shoulders entirely off the chest; now inhale or suck in all the air you can, so as to fill the chest to the very bottom of it so that no more air can be got in; now hold your breath and throwing your arms behind, holding in your breath as long as you can; again fill your chest, and walk about holding in your breath as long as possible. Repeat these long breaths as many times as you please. Done in a cold room is much better because the air is heavier and denser, and will act much more powerfully in expanding the chest with air; throw the head back so as to lift up the breast bone, and bend the whole bust backward from the waist. You may in this manner expand the chest a thousand times a day, if you like. On going out of doors into the cold air, inhale all the air you can, and hold it in as long as possible; stand or sit perfectly erect whilst walking or riding through the street, along the road, in fields or garden. Practice in this mode of expanding the chest. Do not stoop forward at all but suck in all the air you can, throwing the head and neck backwards, and hold in the air as long as possible. By this exercise you will often at once check a cough or a disposition to cough. The chest may also be fully expanded whilst lying in bed.

Exercising the chest in this manner, it will soon become very flexible and very expandible, and will enlarge its capacity and the size of the lungs, so as to hold in a few weeks, double its quantity of air, while externally it will measure from one to six inches larger in its circumference. Should you not have full strength to enlarge the chest in this way, then use an inhaling tube. The inhaling tube will greatly assist you in expanding the chest, if you are weak or not. The chest should be treated in this way during your whole lives. Should you become invalid from any cause, keep your chest expanded by long breaths and the inhaling tube, and continue to breathe a little cold fresh air daily by having it drawn from out of doors by leather or tin pipes, or in any other manner you please.

While forming a fine chest, and after

it is formed, there is requisite to establish correct positions so that the chest may not be contracted, and all your efforts contracted by bad positions. Your positions are habitually bad, in so far as your chest is concerned, the chest may be more or less contracted. The rule is, you should be, and the rule of health is, to keep the bottom of the chest, the lower ribs, and the lower ends of the breast-bone, as far out from the spine as possible. To effect this, the chest must be perfectly straight, and there must be a little backward from the waist all the times.

The small of the back is made flexible, but the hip joints are the joints at which to stoop either backward or forward. The joints are ball and socket joints, like a swivel in some degree. The trunk of the body may be bent forward as much as you please for all useful purposes, and the chest and the whole spine and neck, be kept perfectly straight. Hence, no lady should never make a table of her lap chair for sewing, reading or writing, or any occupation whatever. Let all these and all other works you do, be arranged on a table before you, and that table be raised to a height, or as high as possible, so that the chest may be straight.

A little practice in this way can lead to the possibility of contracting every kind of posture, and agency by which she is made more worthy of herself, and more useful to society. And who can look with indifference at such an agency as this? Who does so, forget his obligations to society, and undistinctly tribes with the best and dearest interests of man. While it should be, we do not doubt it has been, the aim of the conductors of this Institution to make it subservient to the great interest of public education, and social virtue, it should be the care of the patrons, and the entire community, that it shall never want the generous confidence, and liberal support, of those on whose co-operation its efficiency must always depend.—Rev. J. N. Murdock's Address at Albion.

Ladies Department.

LET NO LADY READ THIS.

How to die an easy death.—A great many essays have been written on the easiest mode of bringing to an end this animal life. Some are in favor of hanging, some of drowning, and a third thinks that a bullet through the heart would be the least suffering. But we have a easier way to death, than either. Although the object may not be so accomplished, still it is as effectual, thousands have tried it. We will give you a receipt:

Take a strong cord, fasten them around your waist, as tight as you can bear it, and then remain a day or two. Gradually tighten the cords; persevere till your body has the appearance of an hour glass; your health will gradually decline; you will feel faint and languid; cannot do any work, and will probably have the dyspepsia and liver complaint, and be exceedingly troubled with nervousness. No matter, the work of death will be effectually, and before many days you will be ready to die.

You will die so easy a death that your parting breath will hardly be perceptible. If, however, you wish to commit suicide in any shorter time, wear thin shoes and muslin dresses, in cold, damp weather. We have never known this receipt to fail, and it has been tried with perfect success for a great many years.

WOMAN'S MISSION.

In morals the work of woman is reconstructive. Here she is pioneer. In all that elevates and beautifies humanity—in all that imparts loveliness to the domestic circle; or affords security to virtue—in that relates to the social and immortal happiness of mankind, she is to take the lead. By her position, she is arrayed in decency and uncompromising hostility against all that mars this beauty, or destroys this peace, or assails these rights. She is to war on vice, however sanctioned and guarded; and by the control which she exercises over men to restrain them from their contagion. Under God, it depends on her whether this ruined race is to be regenerated, and to glow again beneath the smile of its Creator and Redeemer; or whether it is still to darkle in the blackening gloom of the universal curse. In this respect her reproach is taken away for if, in a fatal moment, she lured man from the walks, and flowers, and melody of his early Paradise, to her it is given to lead him back to his higher and purer heaven. Glorious mission that angels will might covet, a mission which attests her right to claim a higher and closer affinity with them!

Such, then, is the sphere and the mission of woman. And here this question arises, What is the corollary to all this? Most clearly, that woman should be educated—not superficially, but deeply profoundly educated. If she have such work to perform—a work of such immeasurable magnitude and importance—her preparation must be equal to it.

She requires the refinement of taste and finish of thought, which are derived from the study of the ancient literature, in the tongues which first gave it utterance. She must go back to those sources of fancy, and feeling, and thought, or she can never know half the history or the products of mind.

She should be thoroughly acquainted with nature, through the medium of the natural sciences. She must look on nature not with the dreaming eye of poetry, but through the penetrating glasses of philosophy. She must explore its broadest fields, dive into its deepest mines, and scale its most unfrequented heights.

She must be deeply versed in the exact sciences. Who so much needs the massive strength and ready discipline of mathematics! She should climb its endless golden chain, link after link, till the powers of calculation and deduction are expanded to their utmost capacity.

She must also possess the highest attainable knowledge of the laws of mind. She should clearly understand its capabilities, and the impulses which can arouse it to action—what hopes will al-

lure, and what fears will restrain it—what motives will move, and what influences will depress it. Otherwise, how can she give it the right direction, how can she lead it to the contemplation of truth, and implant within it those high and ennobling views which are to lead it to distinction and virtue?

In short, if there were such a thing as the universe revolving within the grasp of a single mind, that mind should be woman's. She needs the expansion, and strength, and precision, which such a pitch of attainment alone can give her. And unless her mind be thus stored with knowledge, and disciplined to thought, she will prove an unworthy and inefficient agent, vainly struggling, or recklessly trifling, with the immense responsibilities of her sublime mission.

In the light of these reflections we may see the importance of fostering and sustaining the institution whose anniversary exercises are now drawing to a close, and all institutions of kindred character and design. During the last three days we have had ample evidence of its adaptation to qualify woman for her great work. Here the mind's thirst for knowledge is satisfied, and the hand is prepared for the study of the French, or of the Latin, is required of all who would graduate in the *Judson*.

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MORTUARY.

OBITUARY
Prepared at the request of the Church and Congregation at Bethel, Greene County, Ala.

Rev. HAMPTON B. MATTHEWS was born February 26th, 1822. At the early age of sixteen he made a public profession of his faith in the Redeemer of mankind, being baptized into the fellowship of the saints at Sardis church, Tuscaloosa county, on the first Lord's day in November, 1838.

Having maintained a good standing among his brethren for about five years, and feeling impressions upon his mind that he was called of God to proclaim the everlasting gospel to his dying fellow men, he was licensed by the same church, in the latter part of the year 1843, and shortly thereafter commenced at Howard College a course of study for the Christian Ministry, under the tuition of that great and devoted servant of God, Rev. Jesse Haworth, D. D.

In the year 1847, he was appointed by the Alabama Association to labor in her bounds as a domestic Missionary. And at the call of Sardis church, was after a protracted and careful examination, set apart, by ordination, to the full work of the gospel ministry.

He was also called, during the same year, to the pastoral office at Antioch church in Perry county. He continued his labors for the Association during the remainder of that year, and in the early part of 1848, returned to the vicinity of Sardis, the scene of his early religious experience.

He was on a visit to the church at Bethel in Greene county, on the second Lord's day in August, when, in the midst of his sermon, and whilst urging upon his dying fellow men the necessity of a change of heart, he suddenly fell prostrate in the pulpit and never spoke again.

Great was the alarm and consternation of the congregation at this sudden and truly painful dispensation of Divine Providence.

Every effort that christian sympathy could suggest, was made to resuscitate him, but all in vain. He breathed but three or four times after being removed from the pulpit, and then his ransomed spirit returned to the bosom of his God.

Among the papers found upon his person were the notes of a sermon, of which the following is a copy.

MICAH 2: 10.
Arise ye and depart, for this is not your rest. We are informed by five messengers, that this is not our rest.

1. By the word of God.
2. By affliction.
3. By the unfitness of the world for christians.
4. By the fortitude of a better rest.
5. By DEATH.

Death calls us home to a better rest.
Reader, this young servant of God has been taken suddenly from the scene of his earthly labors. You may never hear the sound of his voice again, calling thee to repentance and urging upon thee "Ye must be born again." Oh rest not until thou canst say with him, "Death calls us home to a better rest."

"Why do we mourn departed friends,
Or shake at death's alarm;
'Tis but the voice that Jesus sends,
To call us to his arms?"

THE *JUDSON* Female Institute,
MARION, PERRY COUNTY, ALABAMA
(Number of Pupils last Session, 138)

THIS Institution has been nearly ten years in successful operation, under the direction of Professor M. P. JEWETT, A. M., assisted by several able and experienced Professors and Teachers, and has acquired a reputation equal to that of any Seminary, North or South.

THE COURSE OF STUDY is thorough and extensive embracing a term of four years, after leaving the Preparatory Department. The object is, first of all, to lay a solid foundation in a thorough knowledge of the useful branches of study afterwards to superadd such accomplishments, as the taste, talents and pecuniary resources of the scholar may warrant.

It is not expected that all the pupils will pursue the course requisite to obtain a Diploma. Young ladies may enter the Institution at any time, and pursue such studies as they prefer.

The course prescribed for those who aspire to the honors of the Institution, is extensive and elevated, the Trustees being desirous to make thorough and finished scholars. To secure this result, a knowledge of some other than our vernacular language is considered indispensable, and hence

the study of the French, or of the Latin, is required of all who would graduate in the *Judson*.

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