ALABAMA BAPTIST ADVOCATE.

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

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"CHARITY REJOICETH NOT IN INIQUITY, BUT REJOICETH IN THE TRUTH."-I Corinthians, xiii, 6.

JOHN G. MARKHAM, Publishe

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Ministers Department. SUPPORT OF THE MINISTRY.

the Jewish sanctuary, was one of the principal evils of the Babylonian captivi- mouth of the ox that treadeth out the words and well turned periods. Eminent ty. And when upon the proclamation of corn. Doth God take care for oxen? or abilities, sanctified to the Lord, are not Cyrus, the Jews were permitted to return saith he this altogether for our sakes? indeed to be despised, nor even lightly and build again their city and their tem- For our sakes, no doubt this was written: apathy in religion, induced by a seventy should be partaken of his hope. If we This was the condition of things, when, | which minister about holy things, live of Nehemiah, in the reign of Ahasuerus, the things of the temple? and they which tion of ministerial support, be it rememthis servant of the Most High regarded altar? Even so hath the Lord ordained such neglect a public calamity, not to say that they which preach the gospel shall live a national crime: and one of the first ob- of the gospel."* jects of his hands was to labor a reform. His language on this occasion, is: "I per- proof, is the divine right of ministerial ceived that the portion of the Levites support established, in characters so emhad not been given them: for the Levites and the singers that did the work were fled, every one to his field. Then I contended with the rulers, and said, ' Why is man, though a fool, could not err therein.' the house of God forsaken?' And I gath- Remark the application of the apostle's ered them together and set them in their place. Then brought all Judah the tithe of the corn, and the new wine, and the oil anto the treasuries. Remember me, O my God, concerning this, and wipe not out my good deed, which I have done for he house of my God, and for the offices

My brethren, it is wholly immaterial to he purposes of this occasion to inquire is to what circumstance, or to what combination of circumstance the present condition of things around us is mainly indebted. Has the law of the ministry been correctly stated? If it has not been, we desire to be shown anything to the contrary. If it has not been, then their proper place" is irrevocably fixed. Clearly and emphatically, it is in the sanctuary of God: nor can they longer abandon this, without a manifest perversion of the original design of heaven in their appointment, and without a palpable infraction of most obvious scriptural precepts-defining the measure of their consecration. To separate them to this work, however, is a duty which the Holy Ghost has dovolved upon the churches:* and, we entreat you to remember, that a simple license to preach the gospel, is not the half of what is involved in the idea of their separation. From what, indeed, does such a license separate them? and to what does it separate them? We protest, that, independently of this, every christian is, by virtue of the love of God shed abroad in his heart, and the inalienable right of speech, under a perpetual and solemn obligation to speak in behalf of his divine Master-wheresoever, in the providence of God, a door of opportunity shall be opened, and in any manner the most likely of success-whether from a solitary text of scripture, from the whole chapter, or from the entire Bible. Who has the right to forbid it? and upon what authority? Such a written license then, of itself alone, were but a dead letter upon the records of the church—a useless ditional privileges; and imposes no additional responsibilities. It is impotent to bind the actions of any; nor can the want of it absolve any from obligation. It is of force, only when, in like manner, by an adequate support, the hands of the ministry are disentangled from all secular engagements, and their undivided eneryour thoughts at present.

1. There is no duty in the scriptures more repentance. It is positively commanded, he dispensation of the gospel; as an act reciprocal justice on the part of those s a means by which they may be fellowwith the Corinthians: "Who goeth a

Acto xii 2

thereof? who feedeth a flock and eateth | emotions kindred to those which can overnot of the milk of the flock? Say I these look piety and faithfulness in their admithings as a man? or saith not the law the ration of learning, or can confound the The suspension of the public worship of same also? For it is written in the law years' pilgrimage in a foreign heathen have sown unto you spiritual things, land, they long neglected to restore the is it a great thing if we shall reap your

Thus, independently of every collateral phatic and undisguised, as neither to be mistaken nor gainsayed. The lines are so distinctly marked that "the wayfaring argument : " They that preach the gospel." We insist upon the support of a devoted ministry-of such as make the preaching of the gospel the great, the sole business of life-such, and such only, it seems to us, the divine ordinance contemplates: and to these, without distinction, it does extend, with all the solemn authority of the Godhead.

Next to this, the sum of the divine requisition is worthy of a serious, passing thought. They that preach the gospel, "shall live of the gospel." The measure of the law is specifically indeffinite. demands the full and adequate support of every devoted minister of Christ, but in no case does it admit a superfluity. Far be it from us, in an honest inquiry after truth, to contend for more than the truth clearly warrants. Whether in England. or Rome, or America-in the churches of "the Establishment," or of "Dissenters"exorbitant salaries, that is to say, salaries far above the reasonable exigences of the preacher, are of doubtful virtue; and if. among us, the contrary evil more commonly obtains, and needs an immediate correction, there may also be instances in which such salaries are given, and where the benevolence of the churches might be better directed by appropriating the surplus to the aid of poorer brethren in the vicinity. The middle ground, between comparative want and needless extravagance-the ground of prudent comfortis that which, it appears to us, the divine rule fairly authorizies. No good minister, we dare say, desires to make his profession a sinecure; neither is it compatible the marginal word seems preferablewith reason-to say nothing of christianity-that his support should be measured out with stinted and grudging hands .-"The scripture saith, thou shalt not muzzle the mouth of the ox that treadeth out the corn; and the laborer is worthy of his But again, we crave a special attention

to the grounds of the present obligation : and we are the more careful to insist upand unmeaning scroll. It confers no ad- apprehend that motives, unallowable, often prevail on this subject. When the infidel Hume said, "he would go twenty miles to hear Whitfield preach," although he would not, perhaps, have gone as many rods to hear any other minister of Christ did the love of the truth, or did an admiration of rare accomplishments predominate? And when, in like manner, from gies given up to the work of the Lord. considerations of learning and oratory, of This is the point to which we would bring popular address or personal favoritism, the churches abundantly provide the support of some of their ministry, while others fully enjoined than the support of the min- less liberally endowed indeed, but not less istry. - We will not so much as except called of God, nor less faithful to their high baptism or the Lord's supper, prayer, nor behest, are abandoned to a cold and beartless neglect, the question returns, with an a provisional purpose of the deity in ever enduring emphasis, whether there is not an undue admiration of men's persons? God forbid that we should despise talents, who are taught in the word; as involving or lightly esteem public taste. None, he spiri: ual interest of the churches; and more than we, admire fitness and appropriateness in things. We do love to see selpers to the truth. Observe, if you the churches consulting the moral and inlease, the style of the apostle's argument | tellectual wants of the community among whom they reside, and providing themwarfare at his own charges? who plant- selve pastors adapted to real and extenth a vineyard and eateth not of the fruit sive usefulness. Nevertheles, we feel no

+1 Tim. v. 18.

4.1 Cor. 12: 1-14

substantial realities of religion and sound of Moses, 'Thou shalt not muzzle the doctrines with the hollow euphony of esteemed; but let us not forget that, in ple, either from the multiplicity of their | that he that plougheth should plough in like manner, "God often chooses the weak secular engagements, or from a natural in hope; and he that thresheth in hope things of the world to confound the mighty; and base things in the world's esteem, and things which are despised, hath God chosen; yea, and things which are not to briginal institutions of the house of God. carnal things? Do ye not know that they bring to nought things that are: that no flesh should glory in men."* The obligavisited Jerusalem. The pious heart of wait at the alter are partakers with the bered, arises not out of the adventitious casualities of learning and personal attractions; but out of the solemn ordinance of the divine Sovereign-"they that preach the gospel shall live of the gospel." As men merely-whatever their accomplishments may be-none are entitled to the support of the churches: but as the ministers of Christ, waiting continually pears to me to be an effect of the former. upon the interests of his kingdomwhether they "be sons of thunder," or "sons of consolation"-whether, like St. Paul, they possess all the refined embellishments of the schools, or, like John the Baptist, they come with all the unpolished habitudes of a mountain itineracy-the obligation is solemnly imperative in every

* 1 Cor. i: 27-29.

[Continued.]

Doctrinal.

ATONEMENT.

We have evidently lost the true import of this word, by our present manner of pronouncing it. When it was customary to pronounce the word one as own--(as in the time of our translators) then the word atonement was resolvable into its parts, AT-ONE MENT, or the means of being at one, i. e. reconciled, united, combined in fellowship. This seems to be precisely its idea, Rom. v. 11, "being (to God) reconciled-or at-one-ed, we shall be saved by his (Chrtst's) life, by whom we have received the at one-ment," or means of reconciliation. Here, it appears, the word atonement, does not mean a ransom, price, or purchase, paid to the receiver, but a restoration of accord, which is, perliaps, the most correct idea we can affix to the term expiation or atonement under the Mosaic law. Sacrifices, &c. were appointed means for restoring fellow ship and accord, between God and the nation of Israel; in other words, of rendering God, or certain of the divine attributes, as justice, &c. ritually propitious, capable of holding (i. e, satisfied to hold) communion with the people; by their interposition effectually restoring that one-ness which transgression had violated .- in Job xxxiii. 24. where our translators have placed in the text ransom, and in the margin atonement, "deliver him from going down to the pit of death, for I have accepted an atonement for his life; therefore his youth shall return -his flesh become fairer than a child's. To justify these ideas, we may refer to Numb. xvi. 45: "Go quickly, make reconciliation, for wrath is gone out." Lev. xvi. 11. "Aaron shall make reconciliation for hunself and his house." Lev. iv. 25. et al."The priest shall make reconciliation for him, and he shall be torgiven." 2 Sam. xxi.3. David said to the Gibeouits, "Whereon this, by how much there is reason to with shall I make the reconciliation. that ye may bless the inheritance of the Lord" -- . e. that ye may be at one with the people of Israel. Eng. tr. reads atonement. From all this it is evident, that the expiatory sacrifice offered by our Saviour on Cavalry, was the price or ransom, on the efficacy of which the at-one-ment of the race of mankind depended; but to call that sacrifice the atonement, instead of the means of atonement, is an incorrect application of the word.—Calmet.

RECONCILIATON AND REDEMPTION.

There are few terms, whether in the with God, through faith in the blood of dividual sinner. Christ: but when used synonymously with atonement it denotes the satisfaction of justice only, or the opening of a way by which mercy may be exercised consistently with righteousness. In Loth these senses the word occurs in Rom. v. 10. children of Adam. " For, if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled we shall be saved by his life." On this passage Dr. Guyse very properly remarks, "Reconciled to God by the death of his Son,' in the first clause, seems to relate to Christ's having worked out our reconciliation, or completed all in a way of merit by his death that was necessary to appease the not be equally inclined to walk in it.

us in full consistency with the honor of all his perfections, and of his law and government, which the apostle had called (verses 6 and 8) dying for the ungodly. and dying for us; but being reconciled, in the last clause.seems to relate to the reconciliation's taking effect upon us, or to our being brought into a state of actual reconciliation and peace with God, through faith in Christ's blood, which the apostle had spoken of in verses I and 9, and which, in the verse after this, is called 'receiving the atonement." -Thus also the term redemption is sometimes put for the price by which we are redeemed; namely, the blood-shedding of Christ. In this sense it appears to be used by the apostle in Rom. iii. 24. "Being justified freely by his grace, through the redemption that is in Jesus Christ," To be justified 'through his redemption" is the same thing, I should think, as being "justified by his blood." But the term properly and ordinarily signifies, not that for the sake of which we are delivered from the curse of the law, but the deliverance itself. Viewing reconciliation or atonement, as a satisfac- the safety of this shelter, and his welcome tion to divine justice, and redemption as to it, yet if he does not actually take sancthe deliverance of the sinner, the latter ap-

EXTENT OF THE ATONEMENT.

On this subject I observe 1st. The Atonement of Christ was com-

By this I mean, that it was such, as to vindicate the law, government, and character, of God. This we know, because Christ repeatedly declared, that his work was finished; because it was appointed, and accepted, of God; as we are assured by the many testimonies of his approbation, given to Christ; and because the SPIRIT OF GRACE descended in a glorious manner, on the day of Pentecost, to carry the design of it into execution.

2dly. The degree of suffering which Christ underwent in making this atonement, was far inferior to that, which will be experienced by an individual sefferer beyoud the grave.

It will not be supposed, as plainly it cannot, that Christ suffered in his divine nature. Nor will it be believed, that any created nature could, in that short space of time, suffer what would be equivalent to even a slight distress, extended through

3dly. The Atonement of Christ was still of infinite value.

his distresses were, did not derive its value principally from the degree in which he experienced them; but from the infinite greatness an excellency of his character. Although the Divine nature is necessarily unsuffering; yet, in this case, it exactly coincided in its dictates with all the conduct of the created mind of Christ; and lent to that conduct its own infinite weight and worth.

4thly. The Atonement of Christ was sufficient in its extent to open the door for the pardon of all human sinners.

This doctrine is so often and so plainly declared in the Scriptores, that I am surprised to find a doubt concerning it, but the whole of his security depends upentertained by any man. Who gave himself. says St. Paul, a ransom for all, to be testified in due time: and again, Who is the Saviour of all men, especially them that believe. He is the propitiation for our sins; says St John. and not for ours only, but also for the sins of the whole world. It is needless any farther to multiply passages to this effect.

If the Atonement of Christ consisted in making such amends for the disobedience of man as should place the law, government, and character of God in such a light, that he could forgive sinners, of the human race, without any inconsistency; forgive any number, unless prevented by some other reason. The Atonement, in Scriptures or elsewhere, that are always other words which was necessary for a used in the same sense. Reconciliation world, was equally necessary, and in just sometimes means a being in friendship the same manner, and degree, for an in-

> nity and excellence of the Redeemer rendered infinitely meritorious. But it cannot be denied, that an infinitely meterious atonement is sufficient for all the apostate

> Should it be asked, why then, are not all men pardoned ? I answer; because all mankind do not evangelically believe in this atonement, and its Author. No man is pardoned merely because of the Atonement made by Christ; but because

riches of his grace to be communicated to same conditions are made, with equal should be thought more curious than wise sincerity and kindness, to every man .- | yet the bow thus viewed, if not a type, is He who does not accept them, therefore, ought to remember, that nothing stands is gone-never to return ! And here we in his way, but his own impenitence and unbelief .- Dwight.

Religious Miscellany.

HE RUNNETH INTO IT, AND IS SAFE.

Christ is the true city of refuge, and souls in believing are represented as fleeing for refuge to lay hold on the hope set before us. Heb. vi. 18. Christ is a convert from the tempest, Isa. xxvii.2, and believers by faith take shelter under it: Let me illustrate and diversify this similitude in a familiar way.

Let us suppose a person in the field to see a terrible storm coraing, which he wants to be sheltered from. The sight makes his heart tremble with a peculiar awe and fear. Let us likewise suppose him to be informed of, or to see, a safe ref uge, shelter, or covert at hand. Now let this person be ever so well persuaded of tuary under it, he is still exposed to the violence of the storm, whatever be his motive or reason for not fleeing to it. Perhaps he may be indifferent about it, not apprehending the storm to be very dan- erlasting covenant, ordered in all things gerous; or may think to weather it himself and sure. And to render the allusion without a shelter, or he may have a dislike to the shelter itself, or may think that some other shelter may be sufficient for him. In either of these cases he still neglects to flee to it, and so must take the consequences, although he may see the storm, and believe the freenes and safety of the retuge preposed. This is an exact representation of the sinner, who begins to be under some concern about his soul; has learn ed, and does believe in a sense, that Christ Jesus is a free and sufficient shelter; but either through indifference about Christ. or through dislike to him, or through an opinion of his insufficiency, still keeps off. from Christ, as the true Saviour, and so stands exposed to the storm of Gid's wrath, not withstanding all his knowledge of, and opinions about the Lord Jesus

Let us next put the case in a different point of view; and suppose a person seeing a storm coming, and greatly terrified by the apprehensions and appearance of it; but knows very little of the shelter that is near at hand: he has heard something of it, enough to make him wish that he were under it, and to be persuaded The Atonment of the Christ, great as he would be safer there than any where else; but may question whether he shall be admitted into it, whether he has any right to flee to it; and many other such doub's and fears may possess him. Yet he is driven by mere necessity, sees no other relief, and upon the whole has such a gliminering hope, that possibly he may be admitted, while he is certain to be destroyed otherwise; he, therefore, in this trembling way, actually betakes himself to it, and so is safe, whether he apprehends it or no for himself in the act of fleeing to it. For his actual safety is not hindered by the fears of his soul nor would it be promoted by any notional assurance; on the safety of the refuge itself, and upon his admittance into it, on his recurring to it, and taking sanctuary under it. This is an exact representation of the frame and condition of a poor soul. who knows but little of Christ, fears much through the weakness of his faith, and yet ventures through all objections to cast himself on the Lord Jesus for all salvation.

THE BOW IN THE CLOUD.

of Genesis, is in covenant relation. "I of giory." Is it death, which advancing in then these Amends, or this Atonement, do set my bow in the cloud, and it shall its awfulness, would beat down his const were all absolutely necessary, in order to be for a token of a covenant between me fidence, and snap his cordage, and send render such forgiviness proper, or consis- and the earth. And it shall come to pass, him adrift? His hope is a hope full of tent with the law and character of God, when I bring a cloud over the earth, that immortality: he knows in whom he hath in a single instance. The forgiviness of the bow shall be seen in the cloud; and believed, and is persuaded that he is able one sinner, without the Amends, would I will remember my covenant, which is to keep that which he hath committed be just as much a contradiction to the between me and you, and every living unto him against that day." And thus, declarations of the law, as the forgiviness creature of all flesh; and the waters from whatever point the tempest rages, of a million. If, then, the Amends, actu- shall no more become a flood to destroy there is a power in that hope which God ally made, were such, that God could con- all flesh." It was in being before But hath implanted, holding las the chrissistently forgive our sinner; he might now it was made a divinely constituted tian, and preventing his casting away with equal consistency, and propriety, sign, or token. Thus it should lead us to that confidence which bath great recomthink of the holiness and justice of God, pence of reward. We can bid you look in the destruction of the old world : and upon him, when, on every human calcualso of his forbearance and goodness, in lation, so fierce is the hurricane, and so engaging not to destroy it in like manner wroght are the waves into madness. again; and in affording a sensible as- there would seem no likelihood of his surance of it. The appearance may be, avoiding the making shipwreck of his The Atonement was by the infinite dig- in some measure, viewed as even typical faith. And when you find, that, in place of the event. The bow was early the of being stranded or engulfed, he resists principal weapon of war; and soon be- the wild onset, and, if he do not for the came the emolem of it. David says, "He moment advance, keeps the way he has hath bent his bow, and made ready his made, oh! then we have an easy answer to arrows upon the siring, to shoot at the give to inquiries as to the cause of this persecutors." But here is a bow without unexpected steadfastness. We do not dearrows, and without a string! When a ny the strength of the storm, and the man uses the bow in a hostile manner, might of the waters; but we tell you of the ends are towards himself; and the a hope which grows stronger and stronback is towards the enem . But here ger as tribulation increases : stronger, the bow is reversed—the back is towards because sorrow is the known discipline of his own acceptance, also, of that atone heaven; and the ends towards the earth. for the enjoyment of the object of this ment, by faith. The way is open, and And therefore if he had arrows upon the hope; stronger, because the proved equally open, to all; although all may string, they must be discharged upwards worthlessness of what is earthly server not downwards-the earth is safe, and to fix the affections more firmly on wrath of God. and make way for the The proffers of pardon on the very has nothing to fear from it. If this is heavenly: stronger, taserage,

a proof and a pledge. It says, the flood feel a perfect certainty. However long or violently the rain falls, we are not afarmed. We look to the bow in the cloud? and are sure, that "while the earth remaineth, seedtime and harvest, and cold and beat, and summer and winter, and day and night, shall not cease." And why do we not feel equally sure, with regard to another interposition !

Foragain. The bow is to be viewed evangelically. 'For a small moment have I forsaken thee; but with great mercies will I gather thee. In a little whath I hid my face from thee for a moment: but with everlasting kindness will I have mercy on thee, saith the Lord thy Redremer. For this is as the waters of Noah unto me : for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." Here we find God doing, in a noble case, what he did after the deluge,-Here we find him-with a better, an evsimilar, and to afford strong consolation to those who are fleeing for refuge to lay hold of the hope set better them we have his oath, accompanied with a sign or token, that should subdue every apprehenson. Where? What is it? "Upon the likeness of the throne," says Ezekiel, was the likeness as the appearance of a man above upon it." We know to whom this refers. "And I saw as the color of amber, as the appearance of fire round about within it, from the appearance of his loins even downward, I saw as it were the appearance of fire, and it had brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the anpearance of the likeness of the glory of the Lord"-An emblem of his glory, both as to his person, and importance. Who can help admiring the rainbow? It is one of the most beautiful appearances in Nature. How various the colours! Yet the celestial tints are united; and though distinct, melt into each other, to make one astounding whole. And his name is Wounderful. What a combination of excellence is found in him-"He is altogether lovely." All human and divine beauties meet in him." All the charms of nature, all the attractions of all creatures in earth and in heaven; are blended in him, and intinitely surpassed-"For how great is his goodness; and how great is his beauty !"-- Jay.

ANCHOR OF THE SOUL.

When tribulation comes, and the crest-

ed waves are swelling higher and higher. why should you expect him to be driven back, or swallowed up ? Is it the loss of property with which he is visited, and which threatens to shake his dependence upon God? Hope whispers that he has in heaven an enduring substance; and he takes joyfully the spoiling of his goods. As it the loss of friends! He sorrows not "even as others which have no hope," but is comforted by the knowledge, that them also which sleep in Jesus will God bring with fign." Is it sicknes-it is the treachery of friends-it is the failure of cherished plans, which hangs the firmament with blackness, and works the waters into fury? None of these things move him ; for hope assures him that his "light affliction, which is but for a moment, worketh for The first time we read of it in the book him a far more exceeding & eternal weight

new vigor into hope. And cer-, if we may affirm all this of the er that he rides out the hurricane; uch hope is manifestly an anchor of oul, and that, too, sure and stead--Melvill.

THORN IN THE FLESH.

here was given to me a thern in the the messenger of Satan to buffet me, should be exalted above measure." thorn has exceedingly perplexed exors: and they knew not, after all conjectures, what to do with it. It d be a waste of your time, to attempt termine what is among the secrets Almighty; and which, if discovered d be of no importance. We even re the wisdom that has left it in rtainty. If you knew what it excluwas, those of you who are in afflicbut not afflicted in the same thing d be ready to say, "Ah! Paul never my heart's bitterness-He never But now, none of you say this: for you are ignorant of Let then a Baxter, who for years endured the stone, imagine it was his torment; let a Watts, ng in weakness, and in fear, and in trembling, conclude that it was a ous malady; let a third infer, that it a slander; a fourth, a trying comon: and so of the rest. If such a supon tends to soothe the mind under tion, and leads the sufferer to believe it is sent to "keep man from his purand to hide pride from man;" the osition can never be improper .--

CHASTISE. FLICTIONS PARENTAL MENTS.

d acts towards his people in the afve dispensations of his providence, sajudge towards a condemed criminal. , all the Lord's people are sinners: are by nature children of wrath, even as s; but it is equally true that Jesus Redeemer hath answered every ded of the law against them in his own on; and they stand completely justiin his righteousness, and pardoned s blood; so that there is no condemnato them that are in Christ Jesus. This is of the highest importance for you now; there is, therefore, ne wrath in s chastisement of his people not a singrain is put into the cup of their afflicfor God is fully satisfied in the obece of his Son, and can never be said equire double satisfaction. Besides, he to give any man the just wages ne sin, it would be death, and inevitsink him down in black despair. The s of our text, therefore, correspond the general current of the Bible, to h us that the principle on which God ets his people is not judicial. but paul. As a man chasteneth, not his HES; nor his SLAVES, but his son. Let the cted man first make good his tide and rest as a child of God, and new light appear upon all the dispensations of vidence towards him; he will then be vinced that all things, however afve, do even in the present time, as as in future, work together for his It cannot be otherwise.

er hath loved such with an everng love, secured his salvation by unof interest in his Son Jesus, promis-I needful and sufficient grace, and ared mansions above for him, where in nor sorrow shall invade. If a son an heir-heir of Ged and joint heir Jesus Christ. Can God deal in wrath such? Impossible. And so far God's having exchanged the rods wrath for the rod of chastisement g an argument to lead to licentionsit will humble the heart and lead bedience. Learn, therefore, to make necessary distinction between vinwe wrath and fatherly chastisement. anford.

MISSIONARY INTELLIGENCE.

SONARY OFFERINGS OF THE POOR n interesting Missionary meeting, in of the London Missionary Society, lately held at Cannock, in Stafford-

. The following is an extract from of the speeches delivered upon thatne part of a very poor man, equally \$5,00, in like manner, shall have two copies for ving of praise and imitation : lave now, (said the speaker, a native

he Principality,) a story to tell-a story. There are true stories, and 1 eve this to be one.

Vithin twelve miles of this platform e lives a poor lame man. He is sinearns 13s. a week, and is a member sick-club. Moreover, he is a simple affectionate disciple of the Saviour. ou were to visit the engine-house re he works, you would always see thing there, namely, his Bible. Two hree years ago, this poor lame man ame deeply interested in the case of heathen, who are ready to perish! w and then he would give his Minister 3d. for the Missions. The minister e said to him, "Are you sure you can rd these half crowns?" He replied to effect, that if he could not live honestwithout them, he would keep them. t say nothing," continued he, mutteras he limped away, and looking up to ven,"it's between Him and me." Last ed but little in this way: most of what in times past. Shall we do it?

romises of God, which seem com- his Missionary-box produced, he put in on purpose for the season of troub- himself, out of his hard earnings. And d which, when grasped by faith, how much will the meeting suppose this same poor lame man's Missionary-box of a christian, there is no room for had in it when it came to be opened last Lord's day? 71. 16s. 6d.! By the request of brother Nickson, of Brownhills, I now present it to the Rev. Mr. Knill, for the London Missionary Society-a whole burnt-

offering. One more story, and I have done; It happened a great many years ago, but it is perfectly true. The Lord Jesus and his disciples once met in the house of Simon the Leper. Now while Jesus sat at meat, a poor sinner came in who loved her Saviour. She also had a box: it was her Missionary-box, full of very precious ointment, which cost at least 7l. 16s. 6d.; all to be expended on her rede-mer. She approaches and breaks the box over his sacred head. Instantly the place is filled with the rich perfame. But the disciples scowled upon her, and began to talk of waste and want. Alas! for them. Had those censorious disciples viewed this annointing aright, they might well have blushed to see this dear woman show more faith in God, and, more love to the Saviour. Jesus looked at them with a mixture of indignation and pity, exclaiming. "Verily, I say unto you, wheresoever this gospel shall be preached in the whole world, there also, shall this, that this woman hath done, be told for a memmorial of her."-London Miss. Mag.

ENGLISH BAPTIST MISSIONARY SOCIETY

There are now connected with the several missionary churches not less than 37, 000 members; so that during the last fifty years upwards of 60,000 persons have identified themselves with the Society .-In the last ten years, the scriptures printed were more than double the number printed in the preceding forty years. The progressive increase of conversions is equally cheering. From 1793, when Dr. Carey first lauded in India, to 1803, the conversions announced amounted to 26, from 1803 to 1813, 161; from 1813 1823, 403; from 1823 to 1833, 675; from 1833, to 1843, 1,055; from 1843 to 1847 (three years and three months,) 819; 25 the first ten years, and 819 the last three. The first fifteen years of the Society's labors in Jamaica ended with 1,500 members; the second fifteen with upwards of 30,800; instead of 14 missionaries there are now 30 pastors, and instead, of 26 chapels there are now above 60. The first ten years of their labors in the Bahamas was comparatively unproductive but at the end of fifteen years they reckoned nearly 3,000 members, many native teachers and several chapels. During the last ten years the Society has doubled its European Misionaries, and trebled its native agents, yet its income has not increased in proportion.

Alabama Baptist Advocate.

FRIDAY, MARC .: 30, 1849.

THE SOUTHERN BAPTIST CONVENTION. Treasurer of Foreign Mission Board.

M. T. MENDENHALL, Charleston, S. C. Treasurer of Southern Baptist Convention. Rev. James. B. Taylon, Richmond, Virginia, Corresponding Secretary of the Southern Foreign Mission Board

WM. HORNBUCKLE, Marion, Perry County, Ala. Treasurer, Domestic Mission Board. Rev. Russel Holman, Marion, Perry County, Ala. Corresponding Secretary Domestic Mission Board REV. A. M. POINDEXTER, Charleston, S. C. Corresponding Secretary Southern Baptist Publication Society.

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

The terms of the Alabama Baptist Advocate will henceforth stand as follows: A single subscriber \$3,00, in advance. Any present subscriber forwarding an additional new name, and paysion, and we present it to our readers ing \$5,00, in advance, shall have two copies for cording an act of christian liberality, one year. Any two new subscribers, paying

> All Ministers of the Gospel, Agents of benevolent societies, and Post Masters, generally, are requested to act as our Agents.

NOTICE.

All those having business with the late Alabama Baptist will please direct their communications to Bro. J. J. BRADFORD, who is alone authorized to settle up the remaining dues of the

MASS MISSIONARY MEETING,

We would again call the attention of our brethren of the Tuskegee and Salem Associations to the Mass Missionary Meeting, announced in our paper some weeks since, to be held at Enon, Macon Co., commencing Friday before the fifth Sabbath of the present month. The object contemplated is a vastly important one-to supply the destitution extending all along the Eastern border of Alabama and Western Florida with the word of life. Come up brethren in the spirit of the blessed God, and unite your exertions in giving the peace inspiring gospel to those who are perishing for lack of knowledge. As we hope ourselves to be present on the occasion -by the minister gave him a Missionary- special request-it will afford us peculiar plea-Sometimes he was going about sure to meet with many of our long and tried this box under his arm. But he ob- friends, and mingle our devotions with theirs as

CENTRAL THEOLOGICAL INSTITUTION.

As the period of the Triennial Convention approaches, our Exchanges grow warmer still upon the subject of a Central Theological Institution They are entering into the discussion of the importance of the enterprise with some caution tobe-sure; but not without a commendable zeal. The Southern Baptist of the 28th ult. devotes a column, mainly, to the report of the Board of Directors of the Ala. Bap. State Convention, pub. lished in our paper a few weeks since: and we confess, we were hardly prepared for some of the grounds assumed by our good brother. After informing his readers, that "the Religious Her, ald indicates no high anticipations of the success' of the enterprise; that "Georgia refuses to appropriate the funds of the Mercer University to unless the Central Institution be located at that University;" that "the present aspect of affairs, is far from favorable:" he proceeds to manifest some surprise that the funds of the Mercer University should not be so appropriated; and even, that there should be any difficulty in "condensing" all the Baptist funds, "collected for Theological and Educational purposes" in the different Southern States, into one grand Central Endowment. He conceives this might be easily accomplished by the interposition of the Chancery Courts in the several States, if desired by the Trustees. In this, it seems to us, our brother has taken

several things for granted, which remain to be proven. It is not for example so clear to our mind, either that the Trustees of any one of the present Institutions, have the disposition, or the legal right to surrender the funds in their possession to be transferred beyond the limits of the State, in which such Institutions are at present located The best legal advisers whom we have been able to consult on the subject, are decidedly of the opinion that they could not do so and that no Chancery Court could take such jurisdiction of the lunds, as to transfer them from one State to another. If he will look farther into this matter, he will perhaps, become satisfied, that these funds were originally contributed with certain specifications, which restrict their appropriation and use to the States wherein they are at present employed. Should they be diverted from their present use, therefore, we see not by what process of law or equity they could be collected and made available to an Institution located elsewhere. All this, however, is said, upon the supposition that the Trustees were willing to call to their aid the Courts of Chancery, in making the transfer to which he alludes; which we apprehend will, upon trial, be found far from the facts of the case. However, desirable such an Institution may be, and it appears sufficiently so in the judgment of some, we must look entirely to a new endowment for that object alone. We hope the merits of the question will be discussed apart altogether from the interests already established. If its practicability cannot be sustained without intringing upon the rights and privileges of the existing State institutions, we shall regret to see it attempted at all. It must result in a

This reminds us, that our brother desired to know what Baptist institutions were referred to in the report, that were ever designed to embrace so large a field as that contemplated in the present enterprise, and had resulted disastrously-We will not pretend that we are certain in our answer, as we were not at the time a member will venture to reply by reminding him of the history of the Columbian College, and its Theological Department; and more recently of the unfortunate Covington Institute. If we mistake not, the original intention of each of these insti-Southern States, as that contemplated at present; and what has been the issue, none need to be

In conclusion, although we still stand in doubt of the practicability of any plans yet proposed; we shall notwithstanding, sincerely rejoice in any thing and every thing that may be done toward the improvement of our ministry in theological knowledge; and as the whole subject will be fully and amply discussed at the approaching Convention, in May, we shall devoutly pray that our brethren may be led by the Spirit of

THE LITERARY AMERICAN.

The following notice of this highly interesting paper was handed us some days since by a little boy, of about thirteen years; and we oblige him by its publication for two reasons: First, as an encouragement to his love of study and writing and second, as an encouragement to all our young friends to read much and to write with care .-

"This is a large and well furnished paperdevoted to Poetry, Popular Tales, Sketches of Travels, Extracts from New Books, and Reviews, Religious and Scientific matter, National Intelligence, &c. We have carefully read, especially the last numbers. They contain many highly interesting articles. In Vol. 2. No. 9, the tales headed "Clemence," " The Two Victims," and others might be instanced, as well worth the time occupied in reading them. Vol. 2, No. 10, also contains many articles of like character. We would particularly request our young friends to read " The Fatal Trick." In conclusion, we think we might, with utmost propriety, say that, as a Literary Periodical, we have not, as yet seen the rival of that before us; and we would recommend it to the public, as abundantly worthy of their patronage. It would not, we think disgrace the Centre Tables of the fashionable and the gay. It is published in New York, 105 Nassau Street. G. P. Quackenbos Editor, to whom we wish great success."

HARMONIOUS. "Answer not a fool according to his folly, lest

hou be like unto him." Prov. 26: 4. "Answer a fool according to his folly, lest he be wise in his own conceit," Prov. 26: 4. Contrariety is not contradiction. To forbear answering "a fool," in his own style,does not imply that he may not be answered at all. The seeming discrepancy in the passages above will disappear, if we observe that one relates to the matter, and

the other to the manner of doing things. "Answer not a fool," in his own scurrilous, splenetic and abusive language, "lest thou be like unto him;". but answer him from his own grounds-from the principles assumed by himself-"lest he be wise in his own conceit." In general terms, "a fool" denotes in Scrip-

ture, one who is dispossessed of the spirit of the gospel-who is destitute of that "wisdom whichis from above, and which is first pure, then peaceable, gentle, easy to be entreated, full of mercy and of good fruits." It stands opposed to christianity, and includes every species of unbelievers, objectors and disputers. These often discover the folly of their hearts in the folly of their heads—their inward tempers and dispositions in the buffoenery, sophistry, and bitter-They are captious ness of their tongues. and contentious, for the sake of disputation-indifferent alike to the mode and to the spirit with which they assail principles or men. To anselves like unto them; and altogether to decline soul is utterly neglected. Christian Females! swer such in their own style, were to make ouranswering whatever might appear specious can you look on this picture, and not weep over or plausible in their arguments, were to make the wretchedness and degradation of more than them "wise in their own conceit." We, there- three-fourths of our own sex?

First. That religious discussion is not inharmonious with christian duty. "There are many gainsayers, unruly and vain talkers and deceivers, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not." "There are false teachers too, who privily bring in damnable heresies," and these oppose the truth as James and Jambres withstood Mo-

ses. They must be steadfastly resisted; for their words will eat as doth a canker. "Answer a fool according to his folly." Take him on his own principles, and make it obvious to his perception, that his principles admitted, lead to very different conclusions. This, however, does not imply a necessity to seek controversy, on the one hand; nor an obligation to reply to every man that may seek it from thee, on the other. Where the attack is personal, and clearly vindic tive and splenetic, we might, perhaps, as well not pause to give an answer. So, also, where it is manifest, that no good can result to the party by discussion-where his object is merely contention, it may be safely dispensed with. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine; lest they trample them under their feet and turn again and rend you." "See thou a man wise in his own conceit, and there is more hope of a fool

Secondly. That all religious controversy should be conducted in an even dignified and christian temper. "The servant of the Lord must not strive; but be gentle towards all men, in meekness instructing those that oppose themselves." We may not do the work of heaven with will, in future, attend more promptly to her dea tongue set on the fire of hell. Christ has no partment. By the way, need of mad-men; nor may we speak deceitfully or passionately for him. I ruth, and not victory, should be our aim; and we have gained but little of the Board, or present at its meeting; but we for truth, if, while we have maintained its letter, we have lost its spirit. He discovers great weakness, either in his cause, or in himself, as an advocate, who is driven to harsh and bitter epithets, to make his defence good. There was philosophy, as well as piety in the quaint saytutions was to stand in the same relation to the ing of an eminent divine -"It is not thunder, but lightning that kills folks." It is an easy thing to withstand the vaunts of a religious bully; but there is a potency in sound and logical arguments. especially when urged in the meekness and gentleness of Christ, which never fails to put to silence the ignorance of foolish men. Whether on the scale of policy or religion, therefore, we should not answer a fool according to his rabid and petulant folly, "If he boast himself, do not answer him by boasting of thyself. If he rail and talk passionately do not thou rail and talk passionately too. If he tell one great lie, wisdon, and goodness, in the adoption of such do not thou tell another to match it. If he calumnimeasures-for or against as shall most promote ate thy friends, do not thou calumniate his the glory of God, and the prosperity of his friends. If he banter, do not answer him in his own language, lest thou be like unto him." "The beginning of strife, is as when one letteth off water: therefore, leave off contention before it be meddled with." "A soft answer turneth away wrath, but grevious words stir up anger."

JUVENILE MISSIONARY SOCIETY. We always feel a deep and lively interest in whatever relates to the mental and moral culti-

vation of the youth of our country. It affords us a special pleasure to throw the mantle of charity over their childish imperfections, and to herald forth their religious virtues. In every way-by precept and example-would we encourage them to the attainment of great wisdom, goodness and usefulness. This is pleasing to God, and will not fail to secure for them the respect of good men. With this view do we record the worthy example of the Juvenile Missionary Society of the Fourth Presbyterian Church of Louisville Ky. This society consists of about twenty little girls, between the ages of eight and fifteen years. The Herald says, that during the whole of the last year, with the exception of two summer months-they met semi-monthly, in the capacity of a sewing circle: and as the result of the labors of their little hands they paid over to the General Assembly's Board of Foreign Missions, \$7,50; Board of Home Missions, \$5,50, besides having in hand, \$6,00 in cash; \$4,00 in working materials, and work made up to the amount of \$30,00 at the time of making the report. This is noble for little children. Can not our daughters go and do likewise?

Where there is a will there is a way." The following is the appeal which these little

girls, subjoin to their report: Secause we have not been able do more, but to oce that we have been permitte to meet week after week, to unite our labors and and our prayers for the promotion of an object so dear to every heart, benevolence—that refines and elevates the mind, purifies and wins the fections. We have thus cultivated the social virtues and may we not say, added another stream to that over which "shall make glad the city of God." Prue, it is but a small rivulet, yet wide enough to bear upon its bosom the evdeep enough to awaken our dormant energy; and the fountain once opened, erlasting gospe shall not cease o flow, until the "wilderness shall rejoice blossom as the rose." would therefore arnestly and offectionately appeal to our you all companions for assisiance, in our endeavors to raise funds for missionary pur-

Our deepast sympathies have been awakened, while listening to accounts of the condition of the poor benighted heathen; of the mother who hopes to please he god and merit salvation by casting her lovely spacing infant into the River Ganges; and of the housand cruel rites of the heathen. Probably, throughout the whole Pagan world, there does not exist a single school for the education of females, except those established by christian benevolence. The precious immortal

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

And when we consider that to the Gospel we are indebted for all the distinguishing privileges we enjoy, will not your sympathies lead to action, energetic and persecering, in their behalt ! At will you not unite with us in this prayer?

"Dear Saviour! let the Gospel sound, In distant lands be heard; And oh! wherever sin is found, Send forth thy pardoning word. And if our lips may breathe a prayer, Though raised in trembling fear, Oh, let thy grace our hearts prepare, And raise some heralds here."

GENTLE HINT.

"Mr. Editor :- I have been a constant reader of the Alabama Baptist for two or three years. There has generally been a column or two, filled with something calculated to please and instruct little children like me. I have been in the habit of running to Pa., when he came from the Post-office, and asking for it; but lately I have seen nothing to interest me. Now, Mr. Editor, you are not going to neglect little girls like me, who are fond of reading, much longer: are you? A LITTLE GIRL."

The above gentle hint came to hand by the last mail. It affected us deeply. With its sweet little author, we are wholly unacquainted: nev ertheless, the amiability and gentleness of he spirit, and her fondness for reading, have greatly won upon our warmest and best affections. W.

We would suggest to all our readers, that the above letter is a striking exemplification of the value and importance of a good paper in their families. The first desire in our children for general reading, is created by the short, racy and various articles commonly found alone in the columns of a newspaper. From these their aspirations ascend higher, to more substantial and elaborate productions, and to the obtainment of a thorough and complete education-literary and scientific. No parent can tell how much he looses in the education of his children by neglecting to provide them with good papers.

Will our little fair correspondent write

SABBATH SCHOOLS.

There were during the past year between sev en and eight thousand children who enjoyed the benefits of Sabbath School instruction, in connexion with the churches of the Boston Association. The city of Boston alone, has nineteen Sunday Schools, three hundred and fortyfour teachers, and two thousand six hundred and thirty scholars. In many of these schools there were a number of conversions, the aggregate of which, as reported, is in the vicinity of one hundred and forty. Surely this a good work, in which every christian should be in-

SONS OF TEMPERANCE.

The Order of the Sons of Temperance was instituted in September 1842. From that period to the 1st of March 1848 they numbered in the States and Territories of the North American Continent, One National Division; 24 Grand Divisions; 2469 Subordinates; and more than 180,000 members. During the last twelve months the increase of the Order has been rapid and extensive. At present they number more than 3000 Divisions, and more than 200,000 members. As late as March 1848, Alabama had but one Grand Division and 70 Subordinates. The present number of her Subordinates is more than treble that number. What an amount of of good to the cause of temperance have this Order already accomplished, supposing but one inebriate has been reclaimed by each Division! and what an amount of good might they accomplish in years to come, if every friend of the cause, should identify his influence with that of the institution!

GREAT talent renders a man famous, great merit procures respect, great learning gains esteem; good breeding alone ensures love and affection.

CHOLERA; NASHVILLE.

Bro. Chambliss:-As the cholera has prevail. ed in Nashville, to some extent during the winter and as some fear that an attendance at the Tri ennial Convention, on the 2d day of May, in that place, will be attended with danger, it is proper to say that I have received a communication from Dr. Howell, dated March, 19th, stating that the cholera had disappeared from that city sometime previous to his writing. He does not believe there will be the slightest danger attend. ing such a visit, and hopes no such fears will be entertained by any of the delegates.

That will be an important meeting and it is both desirable and important that a full delega. tion be in attendance. And those who have been appointed delegates are again importuned to make every possible exertion to attend the Convention. And churches, which have not been previously represented, by the contribution of \$100, may send a delegate. There is still time to do this. It is urged by two important considerations. 1. The delegates are needed to aid in the important deliberations of the meeting. 2. Both the Foreign and Domestic Mission Boards are in great need of the funds. Yours, &c.,

R. HOLMAN.

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TEMPERANCE 25 CHOLERA

At the present time, when the direful ravages of the Cholera are fresh in so many minds, and when there is still such strong predisposition to that disease in some parts of our country, the statement from the South Carolina Temperance Advocate of the 29th ult., will not be read with. out interest.

The Committee appointed to ascertain the number of deaths by Asiatic Cholera in New Orleans, among the Sons of Temperance in that city, and the adjoining towns of La Fayette, Al. giers, and Gretna, report that there are Twelve Hundred and Forty-Three members of different Divisions in those places. Of this number, only three deaths occurred by Cholera and of these, one had been a member only a week, another less than a month, and the third was a watchman who was much exposed. In the city, the proportion of deaths was fifteen to every thousand inhabitants, while among the Sons of Temperance, the proportion was not quite one to every four hundred.

ALA. BAP. BIBLE SOCIETY.

This society, whose depository is located at this place, has succeeded in obtaining the services of the Rev. Randolph Reddins, as their Colporteur. Brother Reddins is a good man, standing high in the confidence of all who know him, and is in every respect eminently suited to the important field of labor to which he has been called. At our special request, he will furnish occasional communications for our columns, illustrative of the necessity existing for immediate and vigorous exertions in supplying the destitution of our State. We have the privilege of laying before our readers one of his communications at the present time. It is as follows:

"I have now been traveling in the service of the Society seven weeks, through portions of Perry, Tuscaloosa, Walker, Fayette and Pickens counties. I had no idea, previous to my setting out, of the lamentable destitution which I have found in all these counties. In many instances I found families without the bible; and in some, grown females who had never seen a bible in their life. I was particularly affected by the circumstances of one family on whom I called. The man of the house was from home -I was told at a grocery in the neighborhood: The mother and five children were huddled together in a miserable little shanty. I inquired if she or any of her children could read. They told me they could not. When I mentioned the bible, one little girl, with an expression of astonishment, asked her sister what I meant-what a bible was? I opened and read a portion from it, and when I proposed to pray with them, the poor creatures, were as ignorant as heathens; and I had first to explain to them, that they should do as I did,-get down upon their knees. When I was about to leave, they all expressed so much gratitude for the books-for I gave them a bible, and a copy of the Catechetical Instructor-and for the poor prayer which I had offered up to heaven in their behalf, as to fill my soul to the overflowing. I found many such cases as this; but I was not always so successful. In one instance, when I desired to give a bible to a poor woman who was anxious to receive it, her husband refused to allow it to come into his house -saying that if it had been whiskey, he would have bought it. Another told me with an oath, not to bring the bible to him, that he did not believe in the Scriptures. These, however, were rare cases. For the most part the people were willing to receive them, and sometimes to p for them. I sold for the Society in this toure thirty-five copies of the bible, and gave away forty-ser. I also gave away and sold between two and three dozen copies of the Catechetical Instruct or. Intemperance prevails to an alarming extent in some portions of these counties. The people are without schools. There is a miserable destitution in all that is important to the well-being of souls. I found some good ministering brethren and they weep over this destitution; but they are two few and have not the means at hand to remedy it. Brethren, let us help them. We have R. R. much to do at home."

PUBLIC DOCUMENTS.

The Hon. Benjamine Fitzpatrick, has our thanks for a copy of Emory's Reconnoissance in Mexico and California. It is a gift we prize, no more on account of the work itself, than on so count of its excellent donor, with whom, in times past, we had the pleasure of a personal acquaintance, as a neighbor. Such tokens of regard from such hands, are always appreciated.

LETTERS RECEIVED.

Rev. E. B. Teague has our thanks for aid. region. Will he have the kindness to send us frequent communications?

Rev. J. S. Ford, has again placed us under obligation for subscribers and money, He bids fair to receive a premium. If all our ministry would do as he has done, our paper would soon be placed upon a safe and permanent basis. Will our brethren make still greater effort.

Rev. J. D. Williams, has our thanks for kind attentions. We hope to realize his generous promises soon. He has a private response. Will he furnish us with many of his valuable thoughts?

Bro. W. B. Andrews is informed that all entries are right. He has our thanks for attention to our interests in his quarter. Hope he will send us new subscribers.

Bro. Thomas Wright, has our thanks for money, &c. We sympathize in his afflictions, and wish him success in the important transactions before him.

Rev. Thomas H. Compere will accept of our gratitude for the interest he has taken in our paper. Hope he will send us many sebscribers from the wide field of his labors.

Rev. C. F. Sturgis' letter is in hand. Hope he will send us some of those golden thoughts which he has penned down. He will have a priwate letter so soon as we can prepare it for him.

Bro. William M. High, has our thanks for his aid. He will find his credit for the Ala. Bap. Advocate. The ballance will appear in due time. Hope he will send us many subscribers from his Post-Office.

Communications.

WHAT IS IT TO BE A CHRISTIAN ?-No. II.

A Christian is a follower of Christ, not only with his understanding, but also with his heart. He is one who, loving Christ, possesses the same affections Christ possessed. He loves the things his Saviour loves. Ladeed love is the essence of the Christian system. God is love. Christ is love. The Chistian is one who, like Christ, loves. "Every one that loveth is born of God." Sir J. McIntosh, one of the most profound analytic philosophers, who has died within the last century, a maniof a most mild and affectionate heart, but who had too much neglected religion, when he came to lie upon the bed of death, and to prepare for the last change was much disturbed about his state. His sou, a pious minister, did much to lead him to the fountain of mercy. When the philosopher was fast failing and could hardly speak or think, his son whispered into his ear "Jesus loves you"- "Jesus loves me?" unconsciously repeated the dying man-"Jesus loves me ?" "Jesus-Love-they arethe same thing "-and with almost these words he expired. Never was so exact a criticism uttered by this wonderful man. The most conspicuous feature about the character of Jesus, is unabated love. On earth He loved the Father, and spent whole nights in communion with Him. He loved mankind with so quenchless a spirit, that not all their insults, and mockings, and jeers, could stay Him a moment from seeking were buptized by the pastor in the prestheir good. And in heaven now he loves sianers, and liveth to make intercession for them.

To be a Christian then, is to be actuated by the same Spirit that Christ possessed. "If any man have not the Spirit of Christ, he is none of Bis." So that a Christian is a man who overcomes evil with good, in whom a spirit of love and goodwill to all, even to the most fallen and degraded, is the most conspicuous thing about him; whom all the injuries of malevolence, and slander of the world cannot sour, or turn from his ruling purpose of doing good to all, as he has opportunity. Love and Benevolence to all men -the subjection within of all anger, malice and revenge; this is another feature of the Christian Spirit. Reader do you possess this Spirit?

There is another thing, as we stated in the last number included in being a Christian. The Christian is one who imitates Christ in his life. Our Saviour rejected many from being his disciples, when on earth, because as He told them, "ye call me Lord, Lord, but do not the things me Lord, Lord shall enter into the kingdom of the Pope dead?" 'No, Signore,' replied ed." Heaven, but he that doeth the will of my Father the Roman boy, it is not Pius IX, who is who is in heaven." Some sages of the church dead, but Popedom!" ave been judined to make every thing depend on correctness of doctrine, caring but little about the Affection or Life of Christianity. And if man will only cry out clearly the Shibboleths of his own party they let him pass. But Chistianity is a Life. He that doeth righteousness, is Christianity is a living thing, not a dead thing. Christian doctrine is important .-Christian feelings are important. But the doctrine that evaporates in speculation is worthless, and the experience that exhausts itself in frames and feelings and visions and talk, is an empty, and a frothy thing too. Christianity is a holy life-a walk with God-a daily imitation of Christ, of Him who "went about doing good." Christ did not speculate on Virtue like the philosophers-He lived His religion. Here was the ecret of its power. The aim of the true Chris ian is to realize—to reduce to practice the precepts, the spirit, the life of Christ. Reader, dear Reader does your christianity restrain your conuct and mould your life, do you go about doing good ?

Such then is it to be a christian subjectively In a future number, we will consider this charactor objectively, or in reference to his standing before God.

LOUDONVILLE, Feb. 26th, 1849. Messrs. Editors :- Yesterday I had the pleasure of baptizing 16 happy con verts, and there are some more applications for baptism; this makes 25 in all Hope he will send us many subscribers from his baptized since the 20th of Dec. last, 17 into Greentown church, and 8 into the

REVIVAL INTELLIEGNCE.

Loudonville church. During the time that our meetings were progressing, we had 3 or 4 sermons from visiting brethren; but the churches came up nobly to the work; to Goil be

all the praise. I would write more but I have no time

to give particulars. E. WEST.

M'CONNELSVILLE. For some time, religion, in this community, has been at very low ebb. The Baptist church, patient perserving effort, have been able to maintain their ground, though little aggressive labor has been performed. In January, prayer meetings were commenced previously to a contemplated protracted effort, which commenced Monday night after the first Sabbath in February Elder Mears of Dredsden was invited to visit the church, with a view to assist the Pastor, Elder Chambers, a few days, if perhaps God would bless their effort in reviving the church.

The meeting gradually increased in interest for a week, or more, before any calculation was made about an ingathering of souls. The church indeed appeared greatly revived, and very much engaged; anxious persons were invited forabout forty. The writer remained twenty-five days, and preached 46 sermons. without intermission, day and night, when being worn out, was compelled to cease. The meeting still continued, under the Thursday before the first Sabbath

Seven were baptized on Sabbath before, and several expected on the first sabbath. About 25 or more hopeful conversions were enumerated, some were conversion. expected to unite with the different churches in town. But the results will hereafter be communicated. May the Lord continue to pour out his spirit and greatly revive his work. Amen. M.

MILL-CREEK CHURCH. - The Lord has revived his work in this church. Elder Geo. Lyon came to visit us and found the church in a very cold state. He commenced preaching, 15th of January, and labored ten days-preaching and visiting families. Bro. Sutton came on the 20th, and labored with Br. Lyon, and left on Monday 29th. Elder Lyon returned about 8th of Feb., and labored fourteen days. The result is, an addition of thirty seven members, thirty-three by baptism. three by experience, and one restored.

Among the converts, are, the old gray headed father of about sixty, the middle aged and the youth, When our Meeting closed, the prospect for continuing seemed as good as at any time previous.

The Lord has done great things for us, whereof we are glad. We feel to thank God, and take courage. JESSE SAID.

March 1, 1849.

Piqua, March 12, 1849. Last Sabbath week five happy and interesting converts were baptized into the membership of the church, and the right hand of fellowship extended to eight persons. Last Sabbath eighteen persons lence of a large multitude, who had assembled around the water side at an early hour. Among the converts were many very promising young men and women. The meeting still continues with very flattering prospects .- W. C.

RELIGIOUS ITEMS.

POPEDOM DEAD .- The Roman correspondent of the N. Y. Courier and Enquirer says: "While the cannon of St. Angelo announced the formation of the Constituent Assembly, and a deputy from the battery of the capitol read to the people the decision of the deputies to proclaim a republic-at the same moment the funeral bell of the capitol, which only tolls on the death of a Pope, pealed forth its solemn knell. I happened just then to be at the Piazzo del Popolo, and an Englishman travelling for mere pleasure, asked a boy, which I say." "Not every one that saith unto "What means the sound of that bell ? Is

> Husbands.-Assist your wives in making home happy: preserve the hearts you have won.

1. When you return from your daily avocation, do you find your habitations alluring? Do not sit down in a corner silent and sullen, with clouded brow and visage repulsive! Meet your beloved ones with a smile of joy and satisfaction: take them by the hand.

2: Never indulge in coarse, harsh and abusive language. These, to a woman of refinement, of delicate sensibility, are exceedingly disgusting, and tend to grieve her spirit. Let the law of kindness dwell upon your lips: write it upon the tablet of your heart. Modesty and delicacy are gems of priceless value, keep them polished as burnished gold.

never to say or do anything that will tend a Sabbath in Liverpool, he attended the been generally as successful as in France. to mortify the feelings of your wives in meeting of Rev. Mr Tom half of the day, for the reason that in the latter region company. Here, if possible, show them the minister of the only Universalist So- scientific men are always consulted bemore marked respect than, when alone. ciety, in that populous city, if not the only fore such speculations are finally resolved 4. Give your wives to understand that one in England. He confessess his sur- on _ Ba paper

you esteem them above all others; make prise at seeing the empty pews and meagsweetness begets sweetness.

= 21

wives of your bosoms in the hour of ai- ly an Episcopal minister embracing the flictions. Rejoice with them when they doctrine, was obliged to seek for a society rejoice, and weep with them when they willing to hear him. So difficult or even will wipe from the cheek, the falling tear | chose to emigrate to this country as the of sorrow.

Universalism in Kentucky .-- Rev. Mr. Pingree, the champion of Universalism is the West, died recently in Kentucky,-Rev. Mr. Thorp another Universalist clergyman, recently united with a Camp belite church in the same state. He stated that he never knew of any moral reformation under the whole course of his ministrations. The Presbyterian Herald at Louisville says, these changes leave Kentucky without any eminent champion of this mischievous heresy.

PATIENCE UNDER ABUSE.—A Scotch divine, noted for his patience under abuse, was upon a time passing on his way. when one of a group of drunkards said to the proof they find there. It is we his companions, "There goes a man who known, however, that the German page cannot be made angry.' "I can make him angry." said another. "No, you cannot," replied the first; whereupon a waward, the number of whom increased to ger was laid between them He who was to attempt the fiendlike business took up a stone, with which he struck the good man in the face, and broke out several of his teeth. Wiping the blood from labors of the Pastor, after we left, on his mouth, and casting a wishful look upon his assailant, he exclaimed, "O man, I would give all the teeth in my head for the salvation of thy soul!" This reply, it is said, was blessed to the poor drunkard's

> Convention of the State of New York; we learn that the number of Associations in the State is 44; number of churches 794; ministers 703; Icentiates 115; baptized during the year, 3860; total of members in the State, 84,553. Amount of money received into the treasury, within the Free Quakers, year, by bequests, the balance of the year before, and otherwise. \$10,559 63: disbursements, \$6,275 71. The annual report of the Secretary, Rev. J. D Cole, states that the Convention has aided 40 churches within its limits, and has appointed 14 brethren to missionary service. some of whom have gone as laborers into the Mississippi Valley.

jects for the year, by the Baptists of New and that is the Christian Religion. If

Am. & For. Bib. Soc'ty, (No report rec'd) they had not that, and I had given them Am. Baptist Home Mis. Society 6 645 19 Am. Baptist Pub. Society, 3.500 900 Am. Baptist Free Mis. Society. 2,438 82 Bap. Ed Soct'y of the S. of N. Y. 12.00000 Mis. Convention of the State, 7 204 41

Whole am't except Bib. Soct'y \$54.610 92 During the Year, 25 ministering brethren have been romoved by death; 30 brethren have been ordained as ministers: 6 churches have been constituted; and 16 meeting houses have been finished and opened for the worship of God.

The Convention of this State has long been noted as one of the most efficient Home Missionary organizations, in this country. The Secretary's report says "So nearly as can be ascertained, the missionaries, under its care, have preached 4437 sermons, made 4309 pastoral visits, received into the churches under their care 200 by baptismi attended 992 prayer and other social religious meetings; and less than twenty brethren report the occupancy of 76 out stations for preach Those, whose locations and duties demanded travelling in the performance of their labors, report 13,198 miles travel-

RESIGNATION OF DR. MILLER.-We learn nat the venerable Dr. Miller, of Prince ton, N. J., in consequence of his advanced age, has tendered the resignation of his Professorship in the Theological Seminary. He has held a prominent position in that institution for nearly forty years; and is justly regarded as one of the Fathers of Presbyterianism in the present age. His name and bonor are in all the churches. A meeting of the Board of Directors of the Seminary will be held in Princeton on the 20th inst., at which time it is supposed measures will be taken to fill the Doctor's place. Southern Presbyterian.

UNIVERSALISM IN EUROPE. - The following items are gathered from Universalist papers: Rev. Mr. Balch, a Universalist

them your confidents; confide in them, reattendance, notwithstanding the acand they will confide in you; confidence knowledged ability and well known charbegets confidence, love begets love, and acter of the preacher. Throughout Great a vote of 60 to 65. Britain, Universalism barely exists in 6. Above all, sympathize with the name, still less in embediment. Recentweep. Who, if not a bosom companion, impossible was it for him to find one, that he only land of promise to Universalism as well as Paddies. Mr. Balch travelled in Germany, where he formed the acquaintance of several of the professors in the Universities. Some of them avowed their belief in the final happiness of manaind; but it is not stated they denied all future Punishment and believed that an immediate introduction into heaven followed dying. Mr. Balch also acknowledges with a praiseworthy candor that they grounded their Universalism upon reason rather than the Bible, upon what divine Revelation declares will be. Their testimony, therefore, goes decidedly against Universalism, as a doctrine of the Bible if it is taught there they would rely upon chers and professors are to a great exter unqualified infidels, bearing the name of Neologists and Rationalists. Out of the United States, Universalism is harels known in the Christian world, still believed .- Congregational Journal.

THE SABBATH - We have it from an un doubted source that more than thirty not run their cars on the Sabbath, and the harmony of Heaven." that twelve of them have stopped during the past year, - Jour. of Com.

BAPTISTS IN NEW YORK .- From the 27th | phia Business Directory, that there are gious worship in Philadelphia, viz:

19 Methodist Protestant, 6 New York. Baptist Churches. 1 Mariners, 12 Moravian, 1 New-Jerusalem, 1 Presbyterian, O. S., Dutch Reformed, N. S., Reformed, Ass Ref., Assòciate, Cumberland, 1 2 Roman Catholic, Jewish Synagogue, 3 Unitarian, 2 Universalist, English,

Methodist Episcopal. 21 PATRIC HENRY'S LEGACY. - The following is the closing paragraph of the will Patrick Henry: "I have now disposed of The following table shows, at a glance, all my property to my family; there is the amounts contributed to benevolent ob- one thing more I wish I could give them, they had this, and I had not given them Am. Bap. Missionary Union, \$22.513 50 one shilling, they would be rich; and if

SECULAR INTELLIGENCE.

all the world, they would be poor."

Which is the Fool !- Soon after the publication of Mr. Kittredge's first address on temperance, a gentleman residing in the western parts N. York, procured a copy, and sat down in his family to read it. He read to himself, without saying a word till he had finished it, when he exclaimed, " This man is a fool, or

He then commenced reading it again, and read it through in the same manner; and when he got through he exclaimed again, "This man is a fool, or I am."

He then read it through a third time in the same way, and when he had finished the last sentence, exclaimed, "I am a public service; then Counts; then an infool," and never drank a drop of ardent spirits afterwards.

ANOTHER BIG Egg .- There seems to be a generous rivalry rising among the hens in this neighborhood. A short time since we mentioned the large egg laid in Newton. We have now before us another remarkable one. It weighs 3 3-4 ounces; lengthwise it measures 7 3-4 inches, and is 6 inches around, and was the product of a Chinese hen of rather small size, owned by Mr. Macomber of Jamaica Plains .- American Traveller.

ARTESIAN WELLS are more common is the South, than is perhaps, imagined here A writer in the Charleston Evening News states that they exist in hundreds in Green, Dallas. Wilcox, Perry, Somter and Marengo counties, Alabama, and in Mississippi, Louisiana, and Arkansas. They vary in depth from 300 to 800 feet. In Alabama the water is invariably found on passing through a certain rock, which sinks or dips slowly to the South-west. Several have been undertaken im South Carolina, near Charleston, at various times, but have been unsuccessful and were abandoned. One is in progress now, minister of the city of New York, if we which has reached a great depth, the obare rightly informed, has been on travel ject being to supply the city with water. 3. Husbands, be exceedingly cautious in Europe, the past season. Spending Boring for water in this country has not

RESECTED. - The Virginia and Tennessee Railroad, bill was rejected in the Vir- has received from Panama, a sample of ginia House of Delegates on Tuesday by wild cotton procured from a tree on the

GET MARRIED.-The following statis ties are embodied in the Massachusett registry of births, marriages, and deaths, for the last year:-

Of the deaths, 490 were unmarried males, at an average age of 35; unmar ried females 517, at an average age of 41 1-2; married males 1.421, at an average age of 54 1-2; married females, 1,522 at an average age of 43 1-2; widowers 326, average age 74, widows 768, average

lease of life than those unmarried. So of was insured. married females. This is the experience of all Christendom.

A PRESENT FROM THE POPE. - The Secretary of the State of Mussachusetts, in his annual report to the Legislature, acknow leges the receipt of six beautiful "medals in gold, silver and bronze," a present from Pins IX.in return for valuable books transmitted to him by Mr. Vattemare, in the name of the State of Massachusetts, "particularly the volumes of the geological

CHINESE REFORM .- The provincial and criminal judge of Kwangtung has issued a special edict strictly forbidding the drowning of female children, which he says, iswery common at Canton. He denounces it as "against all morality and Railroad Companies in this country do civilization." and says, that "it disturbs

1474 lbs, 13 feet in circumference, about Religious Congregations In Philadel- 4 1-4 in diamter, and 18 inches thick, has of her relations, and friends, received from PHIA .- It appears by Bywater's Philadel- been imported into London. It was made ber, during her last sickness, the brightest from the milk of 700 cows, by Messrs. annual report of the Baptist Missionary the following number of places of relis Austin and Stone, farmers of Austinburg, Ohio, and lately obtained the prize a

MCBILE RAIL ROAD .- It will be seen by 1 the following letter from Gov., Gayle to the Mobile and Ohio Railroad Company. that the bill granting the the right of way to the company has passed both houses of Congress:

WASHINGTON, March 3, 1849. DEAR SIR: - After many unsuccessful efforts to take up the bill granting the tight of way to the Mobile and Ohio Railroad Company, out of its order, I succeeded last night at 120'clock in having it passed. It only wants the signature of the President. With high respect, your obedient JOHN GAYLE.

SIDNEY SMITH, Esq.

Russia.-The Navy of Russia consists of nearly three hundred ships-some o them 80, and a few of 120 guns. The Emperor takes great interest in the Matine, and is multiplying rapidly the number of war steamers.

The Army exceeds in numbers, that of please copy. any power in Europe. The regular force, which, in 1841, was nearly 1.000,000, hav been reduced to 700,000; of these 100 to 150,000 are employed on the frontier of the Caucasus, 59.000 constitutes the Imperial Guard at St. Petersburgh, and the rest are stationed among the Interior Governments of this vast Empire.

THE NOBILITY OF RUSSIA consists of some ten or twelve grades; the highest A. R. Goch, in rank are the descendants of the ancient Princes, of the Dukedom prior to the Em- John Luke. pire, and those who are created by the Emperory in consideration of eminent D. C. Jewett, ferior grade of Princes. All officers of the Army who reach the grade of Colonel, are considered as ennobled, but society. Dr. O. L. Shivers. as the higher circles are called, consists only of the first four or five grades. Many of the Nobility have immense estates. including often ten thousand serfs, with B. F. Robinson, more land than they can cultivate,

WABASH COLLEGE .- From the Catalogue of this growing Institution, it appears that it now numbers 148 students, to wit: Seniors, 8; Juniors, 6; Sophomores, 13. G. F. Merkle, Freshmen, 11; Partial Course, 7; Preparatory Department, 104. The Faculty consists of a President, a Lecturer on Agriculture, and four Professors.

Something New .-- A writer in the National Intelligencer mentions the invention of horse skates, by means of which, in the cold latitudes, an ordinary horse has been known to travel as much as an hundred miles in the short space of three hours, without apparent fatigue. A full set, he says, of these marvelous skates, bedecked in the Norwegian sigle, has been deposited in the Patent office.

No LICENSES IN BOSTON .-- The subject of granting licenses was brought before the Mayor and Aldermen on the 5th inst.; and after a protracted discussion, in which F. H. Dubase, his Honor, the Mayor, defended the views set forth in his Inaugural Address, with as much ability as the case admits, the Board of Aldermen unanimously voted J D Pritche against Licenses—the vote of his Hound being the only one in favor

PANAMA CUTTON .- The Mobile Tribune top of a mountain some four leagues from Panama. The tree was about twentyfive feet high and thirty feet across, near the top. The body, four feet from the ground, measured four inches in diameter. The sample of cotton, although carried for some time in the pocket, and of course materially injured in appearance, is nevtheless, of a fine silky texture. The editor of the Tribune intends to plant the

Tue House of the Presbyterian Board of Publications in Philadelphia, with a Here is a strong argument for matrimo. large quantity of books, was destroyed ny. Married men have a much longer by fire early in January. The property

hymenial.

MARRIED-On the night of the 22nd inst., at the First Presbyterian Church, by Rev. Mr. Forrest, Mr. PARKER J. HOLLAND, of this city, to Miss Susan C., eldest daughter of James B. Colburn of Claiborne Ala .- Charleston Courier.

MORTUARY.

DIED-At the residence of her father in the city of Wetumpka, on the 22d ult... Mrs. MARTHA A. DAWSON, consort of Wm. Dawson. Mrs. D. was a native of Georgia, born in DeKalb county, on the 4th of August, 1839. She was the daughter of W. G. and N. McWilliams, and was 18 years 7 months and 18 days old at her death. Had been married not quite one year when the fell monster, death, laid his cold hand upon her tender and beautiful form and features, and severed her ENORMOUS CHEESE - A cheese weighing earthly connexions. But her pious parents and husband, with the whole train assurances of her everlasting happi She had been prior to this, the subject of strong religious feelings and it is believed indulged a good hope in the Saviour; and now when the trying hour came, she was strong in the faith and said she regreted to leave her husband and relatives, but that she was going home and had no fears of death. Her last exercise was to sing the first of that beautiful hymn, "Jesus my all to heaven is gone," &c., with the chorus, "Glory Halleleujah." As she expired she requested her Father to raise her up and then fell asleep in Jesus without a groan. Let us bow to the heavenly summons as she is the gainer, and be prepaired to follow. What a warning to the young is this dispensation: only a few weeks ago, and health bloomed upon her face and promised the harvest of many long years, but the frost of death came and blasted the fruit in the bud. Truly, "All flesh is grass and the glory of man as the flower of the field: the grass withereth and the flower thereof falleth away, but, the word of the Lord endureth forever."

P. S. The Columbus Enquirer will J. D. W.

RECEIPT LIST.

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10 00 W, F. Brunson 4 00 Receipts for the Alabama Ba NAMES. Am't Thomas Craig, J. G. Holcom Dr. L. B. Lane Miss A. M. Sledge. Miller, Parness and Brattelle, 3 00 R. G. Edwards, 1 00 Thomas Lang, 3 00 00 Solomon Las. 7 50

Limes Scott.

T. A. Burgin,

Mrs. S. E. Harris

\$ 00

Niche for the Poets.

ar and Telegraph, for the best poetical production shed for that paper during the year 1845. MISANTHROPIC HOURS.

L'sometimes feel as I could blot All traces of mankind from earth-As if 'twere wrong to blast them not, They so degrade, so shame their birth. To think that earth should be so fair, So beautiful and bright a thing: That nature should come forth and wear, Such glorious apparelling: That sky, sea, air should live and glow With light and love and holiness, And yet men never feel or know

How much a God can love and bless -How deep their debt of thankfulness. I've seen the sun go down and light When every tree and flower was bright, And every pulse was beating high, And the full soul was gushing love, And longing for its home above-And then, when men would sour, if ever

To the high homes of thought and soul— When life's degrading ties should sever, And the free spirit spurn control — Then have I seen, oh! how my cheek Is burning with the shame I feel, That truth is in the words I speak, I've seen my fellow creatures steal Away to their unhallowed mirth;

As if the revelries of earth Were all that they could feel or share, And glorious heavens were scarcely worth Their passing notice or their care. I've said I was a worshipper

At woman's shrine-yet even ther . And when I deemed I just had caught The radiance of that holy light Which makes earth beautiful and bright-When eyes of Fire their flaselies sent, And rosy lips looked elequent-On, I have turned and wept to find Beneath it all a triffing mind.

I was in one of those high halls, Where genius breathes in sculptural stone, Where shaded light in softness falls On penciled beauty. They were gone Whose hearts of fire and hand of skell Had wrought such power but they spoke To me in every feature still, And fresh lips breath'd and dark eyes woke,

And crimson cheeks flushed glowingly To life and motion. I had knelt And wept with Mary at the tree Where Jesus suffered -- I had felt The warm blood rushing to my brow At the stern buffet of the Jews-Had seen the Lord of glory bow.

And bleed for sins he never knew. And I had wept. I thought that all Must feel like me -and when there came, A stranger bright and beautiful. With step of grace and eye of flame, And tone and look most sweetly bent To make her presence elequent.

Oh, then I looked for tears. We stood Before the scene of Calvary, I saw the piercing spear-the blood-The gall, the writhe of agony-I saw his quivering lips in prayer, " Father forgive them"-all was there, I turned, in bitterness of soul, And spoke of Jesus. I had thought Her feelings would refuse control,

For woman's heart, I knew, was fraught With gushing sympathi es. She gaz'd A moment on it carelessly, And boldly capl'd her lip, and praised The high pricet's garment? Could it be That look was meant dear Lord, for thee?

Oh, what is woman-what her smile-Her lip of love-her eyes of light-What is she, if her lips revile The lowly Jesus? Love may write His name upon her marble brow, And larger in her curls of jet-The light spring flower may scarcely bow, Beneath her step, and yet-and yet-Without that meeker grace she'll bo A lighter thing than vanity.

MISCELLANEOUS. EDUCATE YOUR CHILDREN.

ish themselves. To this they should be- ed the medal before he left the school .willing to sacrifice all their show and lux- After this he became an engraver, laid ury. "They should be lavish here, while up money enough to go to Europe, first session. A portion of us, from observing the they straiten themselves in everything, studied the works of the old masters, To secure this for them, they should be content, if necessary, to wear the plainest clothes, and live upon the chennest food. They should have no anxiety to accumulate property for their children, provided they can give them such an education, and place them under such influences, as will enable them to reap the rich fruits it will so abundantly produce. In bestowing upon them such an education, they enable them to acquire the very property they are so anxious to hoard up for them, and what is more, to make a judicious use of it when accumuated. Cruel, absurd, and mistaken is that economy, which, to leave a fortune to a child, starves his intellect and impoverishes his heart! There is no legacy which can compare in value with education or supply its loss, and therefore moncy cannot be weighed against it.

care, that, in placing their children at school, they are really educated, and that the money they thus expend upon them has been judiciously applied. They hould be careful that: they are not imposed upon by something which has but forming. They should also keep their own ittle more than the mere name of educa- clothes and possessions in neat order, and ion; and that their children and wards to not thus worse than waste their time and money. There is charlotism in almost everything, and in perhaps nothing more than in education; and hence the necessity of great precaution here.

GIVE YOUR BOYS A TRADE. Pranklin says, "He who has a trade, ias an estate," and never was a more rue or more useful maxim attered by hat great man. Many were the rules of conduct laid down by him, and praticed oo, through his long life, which, if folowed by men in all times and ages. would greatly improve the condition and circumstances of the multitude. The above saying is easily to be understood by all, and applicable to all prefessions or pursuits. A great day it will be for our country when the youth shall be induced or compelled to adopt some calling, whether mercantile or what is really mechanical. And a greater day will it be when the more of them shall choose the me." atter-to become respectable mechanics, rather than second-rate lawyers, or doctors,

The above remarks were suggested by gentleman, to some little boys sitting to little anecdote we heard related lately. A young man, born heir of a large estate was, at the age of fifteen, regularly apwas, a little anecdote we heard related lately. gether in a pew. prenticed to a respectable and scientific another.

mechanic, for the purpose of learning what is sometimes speeringly called a ple near turned and looked with surprise ne following beautiful lines by N. P. Willis ob-trade. There was no necessity of such a step, but the father chose so to dispose of the education of his son, often repeating it to him, "He who has a trade, has an estate." The young man became a master of his trade, and had the supreme happiness (and earth can offer none more obey, and out they marched with their perfect) of supporting his aged father by his skill and industry; for the great fortune to which he had been born heir, was by misfortunes all lost. Moreover, while performing this sacred duty, his talents, industry, and integrity, finally won for him both fame and fortune.

ENCOURAGE YOUR CHILDREN.

The following happy illustrations of the influence of encouragement upon children, and of the importance of understanding a child's character, and addressing him in the right way, we are unable to give credit to the author. We find the extract as we give it :

Last summer, I had a girl exceedingly behind in all her s udies. She was at the foot of the division, and seemed to care but little about her books. It so happened that, as a relaxation, I let them: at times, during school hours, unite in singing. I noticed that this girl had a intellectual culture. remarkably clear, sweet voice; and I said to her, "Jane, you have a good voice, and you may lead in singing." She brightened up, and from that time her mind seemed more active. Her lessons were attended to, and she soon gained a high rank. One day, as I was going home, lovertook ber with a school companion. 'Well, Jane,' said I, 'you are getting along very well; how happens it you do much better now than at the beginning of the quarter?

'I do not know what it is,' she replied. 'I know what she told me the other day, said her companion.

'And what was it? I asked.'

'Why, she said she was encouraged.' Yes, here we have it-she was encourconraged. She felt that she was not dull in everything. She had learned self-respect, and thus she was encouraged.

Some twelve or thirteen years ago, there through the whole course. was in Franklin school an excessively dull boy. One day the teacher | wishing to look out a word, took up the lad's dictionary, and opening it, found the blank leaves covered with drawings. He called the boy to him.

'Did you draw these ?' said the teacher. 'Yes, sir,' said the boy, with a down cast look.

"I do not think it well for boys to draw in their books,' said the teacher, 'I would rub these out, If I were you; but they are well done. Do you ever take lessons ?

"No, sir.' said the boy, his eyes sparks

"Well, I think you have a talent for this thing, I should like you to draw me something, when you are at leisure at home, and bring it to me. In the meantime, see how well you can recite your

The boy felt he was understood. He began to love his teacher. He became animated and fond of his books. He took delight in gratifying his teacher by his faithfulness to his studies -- while | the teacher took every opportunity to encour-To obtain an education for their chil age him in his natural desires. The boy dren, parents should do all but impover became one of the first scholars, and gainfound a place in some of the best collections of painting, and is now one of the most promising artists of his years in the methods both of instruction and discipline. country. After the boy gained the medal, he sent the teacher a beautiful picture, as a token of respect; and I doubt not, this day he feels that the teacher, by the judicious encouragement he gave to the natural turn of his mind, has had a great moral and spiritual effect on his have given general satisfaction to its friends. The

OCCUPATION FOR CHILDREN. The habits of children prove that occupation is a necessity with most of them. They love to be busy, even about nothing; still more to be usefully employed.' With some children it is a strongly developed physical necessity, and if not turned to good account, will be productive of positive evil; thus verifying the old adage. But parents and guardians should take that "idleness is the mother of mischief." Children should be encouraged, if inclined to do it, or, if not inclined should be disciplined into performing for themselves every little office relative to the roilet, which they are capable of perfetch for themselves whatever they want: in short they should learn to be as independant of the services of others as possible fitting them alike to make a good use of prosperity, & to meet with fortitude any reversal of fortune that may be fall them. We know of no rank, however exalted, in which such a system would not prove beneficial. - Lady's Newspaper.

GOOD MANNERS-THE DIFFERENCE "Will you have this seat, sir, I prefer to stand," said a fine little boy, sitting in a pew, when the church was crowded, to an old gentleman standing in the aisle.

"Thank you little man," said the gentleman, smiling very gracefully upon the little fellow, and you shall sit on my knee, If you please,

When the service closed, the gentleman inquired of him his name, and asked him, "Why did you give up your good seat!" "Mother teaches me," said he, "never to sit while older persons is standing near

Now look at another scene;

"Will you let the ladies have your sent, and sit upon the bench youder," said a

A young man, born heir of a large estate | "I shan't." says one, I "they may sit on

and disgust upon them.

"They can't be Sabbath scholars," one all out of the pew. They were obliged to heads hanging down, looking so sheepish and ashamed, that nobody pitied them.

Which example, children, is the most worthy of imitation, that of the lad or of the four obstinate boys. And which honored their parents most? -S. S. Messenger.

THE PRESENT SESSION

OF THE GREENSBORO' FEMALE INSTITUTE COMMENCED

on the first of February 1849.

THIS School is now in successful operation under the charge of Rev. C. F. STURGIS as Principal-a competent and experienced teacher and a gentleman of great moral worth.-To aid in the management of the school requisite Female teachers have also been employed.

The Trustees are determined to establish and maintain a school of high order, to which parents and guardians may safely entrust their daughters and wards. The discipline, while mild, will be strict, and the utmost attention will be given to the manners of the pupils as well as to their moral and

COURSE OF INSTRUCTION.

PREPARATORY DEPARTMENT. SECOND CLASS-Spelling, Reading and Elements 6. Authmetic, First Class-The same, with Geography, Grammar, and Elements of Natural Philosophy. 14 mail.

ADVANCED DEPARTMENT. Second Class-History of the United States, Analysis of the English Language, Natural Philosophy, Elements of Moral Science, Ele-

ments of Astronomy, First Class—Botany, Uranography, Roman History, Antiquities, Mithology and Algebra, JUNIOR CLASS-Chemistry, Algebra, Universal Bistory, Ancient Geography, Physialogy, Logic, Geometry commenced, Geology, and Mmeralogy,

SENIOR CLASS-Geometry, Trigonometry, Rhetoric, Intellectual Philosophy, Political Economy, Evidences of Christianity,

by all who are capable, which will be continued

It is believed that the course of instruction contemplated is as complete as that of any institution for the Education Certificates of School will be conferred on those who pursue the signal course, though any them with confidence to all who need help in the young lady in y take a partial course who may de-

OF NOTE. - The price of Tuition is put down per opening of a session, will be charged for each week is one twentieth of the term.

The following are extra and at the option of the

Music on the Piano, French, Spanish, Italian or Latin Language, Drawing, Painting, Mezzotinto,

Transferring of Prints, Wax and Shell Work. Embradety, Use of Library, GASTON DRAKE,

CALVIN NORRIS. WHEY J. CROOM Trustees. S. W. CHADWICK, DANIEL EDDINS, JOHN P. KERR,

J. M. WITHERSPOON. For the information of such as may not be acquainted with Mr. Sturgis, the following testimony

ALABAMA FEMALE ATHEN EUM.

relation to the Athenaum, in Tuscaloosa, (under the charge of the Rev. C.F Sturgis,) deem it a duty they owe to the Principal, and to the community, to express their satisfaction in the results of the improvement of our daughters, and the residue nother means of information, are well convinced one. the capacity, and tact of the Instructors; and are gratified with what they have seen of their

They can with all candor, recommend the Instigeneral confidence and patronage. J. J. ORWAND,

B. MANLY. B. F. PORTER, BENJ. WHITFIELD, H. W. COLLIER. JAS. GUILD, The results of the first session of this school

recent public examination has afforded to its patrons, additional evidence of the fidelity of the teachers, and of the diligence of the pupils.

Here we may be indulged in congratulating the friends of the Institute, on our good fortune in se curing the able, faithful, and efficient services of the present incombent, and his assistants. Our prose, "to establish a school of a high order, to which parents and guardians may safely intrust their daughters and wards," is already accomplished .- and our present position so desirable and cheering, let it be our duty faithfully to maintain.

J. M. WITHERSPOON, J. P. KERR, S. W. CHADWICK, Trustees. DANIEL EDDINS, CALVIN NORRIS, WILEY J. CBOOM, GASTON DRAKE, March 30, 1849.

DOWLING'S CONFERENCE HYMNS. A NEW COLLECTION OF

HYMNS. DESIGNED ESPECIALLY FOR USE IN CONFERENCE AND PRAYER MEETING

AND FAMILY WORSHIP.

BY JOHN DOWLING, D. D. THE design of the present compilation is, in the

Christian, in the family or in the closet. From most of the Conference hymn books which the editor has examined, a large number of devotional pieces, cherished in the memory and the hearts of the fathers and mothers in our American Zion, have been excluded; probably because the poetry was not regarded as of a sufficiently high order of excellence. The opinion of the present editor is, that sacred songs, embodying scriptural sentiments and genuine religious experiencewhen not objectionable on the score of vulgarity or grammatical inaccuracy—should not be discarded

To mention a few of the favorite pieces omitted Parts, with Maps and Engravings. 12mo. in some recent collections, many Christians will at once recognize the following, associated as some England and Ireland. The Text-Book is a complete England and Ireland. of them are with their sweetest seasons of holy religious enjoyment :- " Sweet land of rest, for thee I sigh," " Whither goest thou, pilgrim stranger."-"The Lord into his garden comes," "Farewell, dear

because they fail to stand the test of a rigid poetical

Not one of them moved. All the peo- below," "The Bower of Prayer," "The Saint's Sweet Home," and Newton's pious and expressive pieces—"The Begrars Prayer," commenting. "Encouraged by thy word, of mercy to the poor"—"The up your heads, Immanuel's friends," "The Harvest remarked. "At any rate," another said. Home," commencing, "This is the field, the world "They have no bring up at home." Very soon the sexton came and ordered them all out of the new. They were obliged to power alone" -- and, "The Lord will provide," commencing, " Though troubles assaul and dangers

One great motive in the present work was to restore, for the use of the Editor's own congregation and such others as desire them, the above, and a number of similar devotional and familiar "Sacred Songs," omitted in some recent Conference hymn

Another principal object with the compiler was to promote that familiarity and ease which he thinks should ever pervade these meetings. If formality and stateliness is out of place any where, it is certainly so in the Conference room and in the Social circle. To aid in accomplishing this desirable result, he has embodied in the present collection a considerable number of volentery stanzas, adapted to the Conference and revivalmeeting, and intended to be sung in the intervals of prayer or exhortation, without the formality of annoucement.

The first 108 hymns are arranged under the heading, "Hymns adapted to Revival Melodies." They are the text-hymns to various familiar tunes, most of which may be found in various well-known collections of revival tunes. The missionary and Baptismal hymns have been added, to avoid the necessity of using the larger hymn books at the Monthly Concert and on Baptismal occasions. A Conference hymn book, in the Editor's opinion,

should be a book for the pocket, and the publisher has endeavored to combine-with what success the reader must judge-a neat exterior, and convenient pocket size, with a fair and readable type, that shall not be distressing to the eye. Copies for examination, furnished gratis to post-

paid applications. Unbound copies can be sent by Published by EDWARD H. FLETCHER, 141 Nassau St., N. Y.

TO BIBLE STUDENTS! RIPLEY'S NOTES

March 30, 1849,

THE FOUR GOSPELS; with Notes, chiefly explanatory; intended principally for Sabbath School Teachers and Bible Classes, and as an aid to family instruction. By HENRY J. RIPLEY, Prof. of Bib Lif. and Interpretation in Newton Theol. Inst. Stereotyped Edition.

TUEL, Daily exercises in Penmanship, Arithmetic, and Bible class teacher. It is prepared with spe-Orthography, Composition and the Hely Scriptures, cial reference to this class of persons, and contains a mass of just the kind of information wanted. It also contains a splendid colored Map of Canaan.

study of the sacred Scriptures. Most cordially, for the sake of truth and righteousness, do we wish for these Notes a wide circulation Baron Stow, term of five months, and a pupil entering after the Daniel Sharp, R. H. Neale, J. W. Parker, Robert Turnbull, J. S. Bacon, D. D. President Columbian College, Rev. Stephen, Chapin, D. D., late President of Columbian College; Rev. R. E. Pattison, D. D., Prof. Newton Teel. Inst., Rev. Luther Crawford, late Sec. Am. Bap. Home Miss. Soc.; Rev. B. T. Welch, D. D., Pastor of Pierpoint St. Church, Brooklyn, N. Y., Rev. J. A. Warne, Editor of the Comprehensive Commentary; Rev. J. S. Baker, D. D., Penfleid, Ga.; Rev. Thomas Hume, Portsmouth, Va., Rev. J, B. Tavior, Richmond, Va; Rev. Nathaniel Kendrick, D. D., late President, Hamilton Lit. and Theol. Inst.; Rev. N. W. Williams, Rev. Jereinian Chaplin, D. D., late President of Waterville College, Biblicel Repository Chris tian Watchman; Christian Review; Zion's Advooate; Boston Recorder; Zion's Herald; Advocate of Peace, Baptist Register; Baptist Record; New Hampshire State Convention, and others.

The following sentiments, expressed by one of the above writers, is the substance of all the rest -"Prof. Ripley's Notes preserve a just medium between the diffuse and the concise-and the crowning excellence is, that he lielps the reader where he needs help; and where he does not, he lets him go aione! On plain texts his notes are not obtruded; The subscribers as a committee of advisement, but on the cb cure, they are sound and satisfactory His style is plain and chaste-his spirit eminently Christian; or, in other words, it is modest, humble, and devout. His topics for practical reflection are well chosen and happily expressed; and his notes on passages which have a reference to the subject of baptism, should commend the work to every

"Prof. Ripley has given us a specimen of the right kind of Commentary, the Notes are more strictly explanatory than those of Mr. Barnes; they occupy a similar space; the style, though less pointution to their friends and the public, as worthy of sted and vivacious, exhibits more sobriety; the principles of interpretation are more cautiously applied; and the explanations, particularly on the subject of baptism, are more correct."-Prof. Knowls in Christian Review.

The Acts of the Apostles, with notes. Chiefly Explanatory. Designed for Teachers in Sabbath Schools and Bible Classes, and as an Aid to Family Instruction.

By H. J. RIPLEY. Many highly Commendatory Notices of this work have been received by the Publishers. Similar to those of the "Gospels.

Published by GOULD, KENDALL & LINCOLN. 59 Washington street, Boston. March 16, 1849.

JAMES R. DAVIS. Attorney and Counsellor at Law, HERNANDO, MISS.,

WILL practice in the Counties of Desoto, Marshal, Tippah, Pontotoc, Lafayette and Ponola, Miss., in the county of Shelby and City of Memphis, Tenn.

Hernando, March 16, 1849.

"BOOKS WHICH ARE BOOKS." THE JUDSON OFFERING -By Rev. John Dow-LING D. D.—The THIRTSENTH EDITION. This book is the Fra ne-Work of the History of the Burman Mission, interfaced and entwined with the blossoms and fragrance of some of the choicest effusions of Poetry. Price \$0 75.

THE PASTORS HAND-BOOK-By Rev. W. W. Everts -A neat coket manual for the minsiter of first place, to add to the life and spirituality of learned its value. It the Conference and the Prayer meeting; and sec- ture, arranged for vario - occasions of official duty; Seondly, to be an acceptable pocket companion to the lect Formulas for the criage Ceremony, etc., and Rules of Business for Ct. ches, Ecclesiastical, and other deliberate assemblies, with a variety of useful tables. Price \$0 50.

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. Wito an Appendix, consisting of a copious classification of Scripture Texts, presenting a Systematic View of the Doctrines and Duties of Revelation, and the Scripture Price \$1 50, Treasury, 12mo.

THE SCRIPTURE TEXT-BOOK AND TREA-SURY. Scripture Texts, arranged for the use of Ministers, Sunday School Teachers, and Families. In Two

arrangement and analysis of the doctrines and duties taught in the Bibie, forming a comprehensive system of Theology, drawn from the Bible purely and in a sense in which it can be affirmed of no other system. It should be, and will be in time, a companion to every stu-dent of the Bible. The Treasury relates to History.—

W. G. Stewart. J. L. Bliss. FRY, BLISS & CO.

WHOLESALE GROCERS, Nos. 12 and 14 Commerce-street, Mobile, FFER to their friends and customers of Perry O 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.

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

AFEW COPIES LEFT F "THE GOOD MINISTER OF JESUS O CHRIST" and "GOD'S PRESENCE IN HIS SANCTUARY," By WILLIAM R. WILLIAMS, D. D.

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

ounce rate of postage. L. COLBY, & Co., 122 Nassau st., New York

MAY, 19, 1848.

TUNING AND REPAIRING PIANOS. Mr. W. LINSEL,

HAVING permanently located in Marion, respectfully informs the citizens of this and the adjoining counties, that he is prepared to Tune and Repair Pianes,

as a regular business. He hopes by a prompt and faithful fullfilment of his engagements, to merit the patronage of the public. He refers, by permission, to Prof. M. P. Jew-

BTT. Principal of the Judson Female Institute, and also invites attention to the following recommendation from Prof. D. W. CHASE, Principal of the Musical Department in the same In-

OT Having been well acquainted with Mr. Linsel for a considerable length of time, and seen the execution of work which he has been engaged to do, from time to time, in the Judson and elsewhere, I take great pleasure in recommending him as very competent in the business of repairing and tuning Pianos, as well as a This work should be in the hands of every stu- careful, thorough and faithful workman. I have 1 dent of the Bible; especially every Sabbath school no doubt he will give entire satisfaction to all D. W. CHASE.

35.tl. Marion, Oct. 20, 1848. P. S. Applications by mail or otherwise, will be promptly answered.

THE COMMISSION. A NEW PERIODICAL, PUBLISHED BY THE Board of Foreign Missions.

It proposed to publish, under the direction of a ommittee of the Board, a monthly periodical, devoted to the diffusion of missionary intelligence and the cultivation of a missionary spirit. The proposed publication is not designed to supersede the Journal; that is indispensable, and will be continged. But the Board and its agents are imressed with the necessity of having a cheap paer, to co-operate with the Journal in accomplishig the same great end. The experience of other missionary boards has proved that such a paper is one of the most economical and efficient instruments which can be employed. Our churches need information on the subject of missions. Many brethren, in various quarters, have asked for such publication, and the Board has resolved to fur-

The enterprise is epecially commended to the consideration of the pastors and deacons of our churches. The price of the periodical is such as to bring it within the reach of all; and a wide circulation is confidently anticipated. Let every friend of missions, into whose hands this prospectus may fall, set to work, at once, to procure and transmit a large list of subscribers.

TERMS. The commission will be printed on a mediun sheet and issued the 15th of every month.

Five copies mailed to one address, \$100 Twenty-five copies, to one address, 550 Fifty copies to one address.

One hundred copies, to one address, 15 00 Where several copies are taken at a post office, subscribers should make arrangements to have them sent to one individual, so as to secure them at the reduced price. In every instance where single copies are mailed to individuals, twenty-five cents will be charged.

IF The work will be commenced in Japuary next, before time, pastors agents and others, are requested to engage in active effort to secure subscribers. In a few weeks the first number will be published of in anticipation of the regular time, to serve as a specimen procuring subscribers. Payment in advance.

H. K. ELLYSON, PUBLISHER.

NOTICE.

ETTERS Of Administration were granted to the undersigned on the first of November last, by the Hon. Judge of the Orphan's Court of Perry County, on the Estate of James Thompson deceased. All persons indebted to said estate are re- Evangelist. quested to come forward and make immediate pay- Facts for Boys: Selected and arranged by Joseph ment, and those having claims against said estate are notified to present them properly authenticated within the time prescribed by law or they will be

HENRY H. MEREDITH, Administrator. fanuary 24th, 1849 .- 6 w.

HEARN SCHOOL. HE exercise of this Institution will be resumed

the first Monday in February next under the superintendance of Mr. A. D, King, 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 near the place on reosonable terms. The scholastic year is divided into two sessions of five months each; the first commencing the first Monday in February and ending the first of July with a public examination; the second commenceing 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, English Grammar, Geography, Arethmetic 10 00 Latin and Greek Languages, inbluding all the higher English branches,

Students entering at the opening of the session will be charged for the whole session; those coming in after, for the balance of the session. No deduction made for lost time except from sickness and not then for less than a week.

17 Young men over 16, applying for admission will be required to furnish satisfactory testimonials of good moral character.
C. W. SPARKS, Pres. B. T.

A. RICHARDSON, Sec. Care Spring Ga., Jan. 7, 1848 .- 46tf

JOB WORK of Every Descentivity. MIE VIDILAY IEMBEO DINGRID

AT THIS OFFICE.

FASHIONABLE MILLINERY MRS. HOLMES, No. 44 Dauphin-street, Moha. Would inform her friends and customers, that she has on hand a large and fashions.

assortment of MILLINERY GOODS.

Consisting in part of Silk, Satin and Velvet Bounes. of the Gipsey and Cottage shapes
Tuscan, Straw, Neapolitan and Cicely Bonnets, of
Gipsey and half Gipsey shapes A large assortment of French Capes, Caps, Calle

and Chimezets Thread, Laces, Ribbons, &c. All of which will be sold on the most reasonal terms.

DRESS MAKING.

in all its branches, and of the tastiest styles All persons favoring Mrs. Holmes with their ders, may depend on having them executed in the best manuer, and on the most reasonable terms. March, 1847

NOTICE.

THE co-partnership heretofore existing between the Subscribers, under the firm of LEWIS COLBY COMPANY, is this day dissolved by mutual cons LEWIS COLBY. EDWARD H. FLETCHER

New York, September 5th, 1848.

CIRCULAR. HE Subscriber respectfully announces to his I friends and the public that he will continue the same line of the BOOKSELLING & PUBLISHING buniness, at No. 141 Nassau Street, which has been pursue

by the late firm. Having been regularly bred to the busines, added to which is his experience in the late concern from its com mencement, he feels confident that he can offer to his matrons advantageous terms.

The primary object of this establisment, will be the publication and sale of Religious Books, especially such as are adapted to the Baptist denomination. A large assortment of Sabbath School books will be kent and to this department much attention will be paid. Sabbath Schools, wishing to replenish their libraries. or to purchase new ones, will forward their funds, and list of such books as they already have, their order

will receive prompt attention, and the selection will be carefully made. Also, will be kept, School and Blank Books, and Stationery of every variety-Sermon Paper, Marriage Co.

tifficates, &c., &c. FOREIGN BOOKS imported, for a small commission A liberal discount will be made to Booksellers, Musters and Teachers.

EDWARD H. FLETCHER. New-York, September, 25 1848. BAKER, WILLIAMS & Co. COMMISSION MERCHANTS

MOBILE, ALA. ROBERT A. BAKER, Summerfield Dallas Co. PRICE WILLIAMS, Livingston, Sumter Co. LEVI W. LAWLER, Mardisville, Talladega Co.

No. 3, Commerce Street,

Nev. 10, 1848. Gin Making and Repairing.

HE SUBSCRIBER, grateful for the patronage so liberally extended to him during the past year, would respectfully inform his friends and the public generally that he will continue the above business, in Marion, Perry county, Alabama. And having recently employed some of the most competent Gin Makers in the State, he feels confident of his ability to give general satisfaction. He has procured the services of the celebrated Gin Maker, Anderson Cane, who is generally and favourably known in Alabama, formerly of the firm of Hannah and Cane. He has on hand and is receiving the choicest lot of materials ever brought in the Stateall this combined with his Patent anti-friction Boxes, and his long experience in the business render it most certain that he can produce to the planters who may favour him with their patronage, a Colton Gin superior to any ever made in the State, or brought to u. His kins are warranted to perform well, when the Running Gear is good and also he warrants them to not knap Cotton. Gins can be had at the shortest notice by addressing the subscriber in Marion, or by giving orders to his travel-

ling Agent, Mr. Patrick Barnet, who is duly authorized to sell for him and collect dues. The Subscriber would also inform his friends in this vicinity, that he will carry on the Blacksmithing business in Marion, at the brick shop formerly occu pied by Hannah and Neal, and hopes by strict at tention to the business, aided by the skill of the Blacksmith he has employed, to merit a share of patronage. Turning ploughs of the very best quality together with all other kinds of ploughs, and in short all iron tools necessary for farming can be had

at the shortest notice by application at his shop west of the public square. M. W. SHUMAKE.

Marion, February 4, 1848. IVES OF THE TWELVE APOSTLES. By Rev. R. W. Cushman; with portraits from

the old masters. "Who will ever tire of reading the Biographies of the disciples of our blessed Lo.d; especially when they are presented in so delightful a form as in the neat volume before us, and in a style of language so pure, unaffected, and every way fitted to its subjects?"-Albany Speciator.

A Pure Religion the Word's Only Hope. By Rev. R. W. Cushman. "We commend it to all who love religious freedom, as worth study and admiration."-N. Y.

Belcher, D. D .- A world of philosophy often les in a simple parrative, and lessons of wisdom inay spring from a little fact, which whole tomes can never impart.

Facts for Girls: by the same Author. The London Apprentice: An authentic Narrative: with a Preface by W. H. Pearce, Missionary from Calcutta.- "I should be glad if my notice of this little work-The Happy Transformationshould induce numbers of young men to purchase and read it."-Rev. J. A. James.
Sketch of my Friend's Family. By Mrs. Marshall.

Intended to suggest some practical kints on reli gion and domestic manners. The Way for a child to be Naud. By Abbott.-This entertaining book, which has already hads wide circulation, can hardly fail of being a means

of good to every child that reads it. Charles Linn: or How to Observe the Golden Rule By Miss Emily Chubbuck (now Mrs. Judson) .-"The stories are most admirably adapted to the wants of the rising generation, by the wholesoms

morals which they inculcate" .- Christian Secre-Allen Lucas, the self-made Man. By the same author .- "Whatever Fanny Forester writes bears the stamp of genius-nor this only. It also bears the stamp of moral excellence."- Charter Oak. Wonders of the Deep. The design of this volume

is to state, in a style which shall both instruct and amuse, the most remarkable facts connected with the natural history of the products of the sea-The Guilly Tongue.—It is somewhat on the plan of Mrs. Opie's litustrations of Lying.
The House of the Thief, or the English Command

ment Practically Illustrated.—This little volume illustrates its point by tracing the flagrant violation of the command "Thou shalt not steal," to the first departures from strict honesty in the of dinary commerce of life. Visit to Nahant-Designed to interest the minds of the young in the natural history of the shell and soft Fish, found on the coast of this celebrate

promontory; and by an easy and felicitous mch od to lead them "through nature up to nature L. COLBY & CO., Publishers, 122 Nassau street, New York

September 10, 1847. J. R. GOREE,

Commission Merchant.

April 1, 1848.