

ALABAMA BAPTIST ADVOCATE.

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

A. W. CHAMBLISS, Editor and Proprietor.

"CHARITY ENJOINETH NOT IN INIQUITY, BUT ENJOINETH IN THE TRUTH."—1 Corinthians, xiii. 6.

(JOHN C. BARNHART, Publisher.)

VOLUME I.]

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[NUMBER 9.]

Ministers Department.

SUPPORT OF THE MINISTRY.

[Continued.]

The history of Paul is a special exemplification of our argument: and we are the more careful to instance this, that we may disabuse your thoughts of the olden dogma, that "this eminent apostle labored for his own support, at Thessalonica, at Corinth, and at Ephesus." Where is the proof of this? When was it necessary? When was it true?

St. Paul visited Thessalonica in the spring of the year A. D. 51. At this point he remained the brief space of six months only. Nevertheless, during this short period, the church at Philippi sent him contributions by private hands, "once and again" to the defrayment of his expenses; and if to this we add, that here he abode in the house of Jason, a natural kinsman, a converted Jew, a Christian brother; we shall see upon what slender ground the presumption rests, that at this point he labored for his own maintenance.

In the autumn of the same year the apostle went to Corinth. He abode at this place a year and a half; and here we know that he did engage in the business of his craft. But the question arises, did he do so for the purpose of his own support? That he was not sustained by the Corinthian church, we are satisfied; nor are we, however, less assured that he was, at this period, supported by the churches of Macedonia. "Have I," said he, "committed an offence, in abusing myself that ye might be exalted, because I have preached to you the gospel of God freely? I robbed other churches, taking wages of them to do you service. And when I was present with you, and wanted, I was chargeable to no man, (i. e., of you,) for that which was lacking to me, the brethren which came from Macedonia supplied."

At Ephesus, the only remaining point at which it is pretended that St. Paul labored for his support, we are furnished with a like refutation, as at Corinth and Thessalonica. For, to say nothing of the presumption arising from the indefatigable industry with which, at this place, he pursued the legitimate duties of his profession—"so preaching the gospel that all Asia heard the word;" and "by the space of three years ceasing not to warn every man night and day with tears;" and of that arising from the remarkable success which here attended his ministry—resulting in one instance in the burning of more than thirty thousand dollars worth of books of magic;—we know, that at this point he was not without the liberal patronage of the house of Onesiphorus. His language is:—"The Lord gave mercy to the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain. The Lord grant that he may find mercy of the Lord in that day: for how many things he ministered unto me at Ephesus, thou knowest very well."

Where, then, we ask again, is the evidence, that in either of the above named cities, "this eminent apostle labored for his own support?"—and beyond this there is no such imitation—even the most casual—within the lids of the Bible. That he did here employ an occasional recreative hour in manual exercise, as the ardor of his professional engagements and the increasing infirmities of age, made it requisite; and that he did appropriate the proceeds of such labor in charitable contributions, and to the defrayment of his expenses, at such time and place as the greatest necessity demanded, we entertain no sort of question. But, that during the thirty years of his ministry, he was ever, by the neglect of the churches, placed in such circumstances of want as to render the prosecution of worldly engagements indispensable as a livelihood, there is every reason to deny. Nor is it a mean consideration in favor of this, that among the first fruits of the apostle's ministry, in every place, are to be numbered many Jewish proselytes, who were everywhere accustomed to sustain their Christian teachers, as they had been wont to do their Jewish leaders. In proof of

this, however, we have the more infallible testimony of the apostle himself. Hence, to the Corinthians he said:—"Wherein were ye inferior to the other churches, except it be in this, that I myself was not burdensome to you? Forgive me this wrong." From this expression it is manifest, that the only point of contrast between the Corinthian church and every other is, that this alone had not, at any time, borne the burden of his expenses. Was this contrast just? If it was not, it proved nothing to the purpose of the apostle. If it was, then we are no longer left to our conjectures on this subject—while, at Corinth he was adequately sustained by the united churches of Macedonia, in every other place, the churches, had in turn, borne the burden of his support.

We are anxious, however, to leave no erroneous impression on our minds in relation to the Corinthian church. Although she never supported the apostle Paul, she did nevertheless, uniformly act upon this universal principle, in the case of her other ministry. This is apparent from the language of the apostle now before us:—"I myself was not burdensome to you;" and from his appeal to them on a former occasion:—"If others be partakers of this power over you;" and in the commendation of the beloved Gaius—a member of this church—to whom we made a former allusion. The truth is, this church early became distinguished as one of the most benevolent and liberal-minded of all the apostolic churches. You remember, particularly, that in the days of Claudius, the prompt and ready manner with which she came forward to the relief of the poor brethren of Judea, rendered her the boast of the apostle; and her zeal provoked very many to love and to good works. Here especially, the sentiment prevailed in an eminent degree, that all contributions to charitable and religious purposes, are to be regarded a divine deposit, which will not fail to yield a rich and felicitous dividend. Hence, when St. Paul refused to receive a maintenance at their hands, it was esteemed a personal wrong on the one hand, and a proof of his want of love on the other. To both of these charges he found it necessary to reply. To the latter he replied, by assurances of a prudential character—that he had been driven to this by desires to cut off occasion from some who were seeking it against him; and to the former, he replied by simply asking pardon—"Forgive me this wrong."

To what issue are we now brought, by this array of facts and of proofs? What determination shall we form of a duty so imperatively commanded, and, in all the first ages, so universally practiced?—a duty, involving alike our own interest, and the interest of the Redeemer's kingdom in the world—a duty, the neglect of which was denounced as a sacrilege, and the observance of which was dignified as "a sacrifice acceptable, well pleasing to God." Shall we longer remit it from the churches, nor longer hold any man responsible for its neglect? We of the nineteenth century—standing in the twilight of the millennial glory! Yes, we may, if we can condemn the divine authority—if we can assume the dreadful responsibility of "robbing God" of our individual services, and of the appointed services of his ministry, and of the songs and praises of innumerable multitudes, perishing for lack of knowledge. Who, my brethren, is sufficient for these things?

†2 Cor. xii. 13. *Cor. xii. 12; 1b. xii. 13.

Doctrinal.

DIVINITY OF THE HOLY GHOST.

It remains to show that he is a divine person. He is called God by Peter. "Why hath Satan filled thine heart to lie to the Holy Ghost? Thou hast not lied unto men, but unto God." As lying to the Holy Ghost was lying unto God, the natural inference is, that the Holy Ghost is God.

The Holy Ghost is eternal. "Christ, who through the eternal Spirit offered himself." None is eternal but God.

The Holy Ghost is omniscient. "The Spirit searcheth all things even the deep things of God. For what man knoweth the things of a man, save the spirit of a man that is in him? Even so the things of God knoweth no one but the Spirit of God." Could this assertion be made of any created being? Of what creature

could it be affirmed that he surveys the treasures of the infinite Mind, knows the inmost secrets of his Creator's breast, and searcheth even the deep things of God? Respecting God, it is said, "His thoughts are very deep." "His understanding is infinite." "There is no searching of his understanding." He is "the only wise God." These passages refute such a supposition as that the most exalted creature can search the depths of his Creator's wisdom. Could an archangel explore that wisdom, God would no longer be the only wise. His creatures would be as wise as himself. He then who searches the deep things of God, must himself be God; as the spirit of man is an essential part of man.

The part which the Holy Spirit acts in the economy of redemption further proves his divinity. If not God, he must be an angel. But what are angels? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? The Holy Spirit's work is represented as of a far higher nature. "Believers are born of the Spirit." Are saved "by the renewing of the Holy Ghost." "Are sanctified by the Spirit of God." "Abound in hope through the power of the Holy Ghost." "Have the love of God shed abroad in their hearts by the Holy Ghost." "Are led by the Spirit and shall of the Spirit reap life everlasting." These things cannot be the effects of an angel's agency, for elsewhere it is declared that believers are born of God, and that every good gift, and every perfect gift cometh from the Father of mercies. Therefore, who is the distributor of these best gifts, must himself be God.

These blessings are too great to be communicated by any being who is not divine. Could the highest angel be represented as the author of them? Could it without the utmost impiety be said that believers are born of Gabriel, are sanctified by Gabriel, abound in hope and love by Gabriel, are led by Gabriel, and shall of Gabriel reap life everlasting? Would not such assertions shock every pious feeling? Would it not be felt that such language exalted the creature to the Creator's place? Yet, unless the Spirit were one with God, it would be as improper to apply such expressions in reference to him as to an archangel.

Finally, his divinity is proved from his being united with the Father and the Son in the baptismal form, and in the blessing implored for Christians. To unite a mortal being with God in these solemn forms would be absurd; but impossible to unite a creature, and pay him the same religious homage as his Creator.

Besides the numerous passages that have been brought forward in proof of the deity of the Son and Spirit, the Scriptures abound with a host of allusions of no reasonable interpretation of that doctrine being rejected. Of this description are the following: And God said, let US make man in OUR image, after OUR likeness. After the full of man the LORD GOD said, "Behold, the man is become as one of us, to know good and evil." Similar language is used on other occasions. The Lord said, "Let US go down." In the vision of divine glory which Isaiah saw, Jehovah is described as saying, "Whom shall I send, and who will go for US?" The language of the Most High on these occasions is correct and just, if the Father, Son and Holy Spirit are one God; but if the doctrine of the Unitarians were true, the language would be unreasonable. Pike.

Religious Miscellany.

CHRIST OUR EXAMPLE.

It was highly important and desirable that our great High Priest should not only obtain for us the heavenly inheritance, but also go before us, in the path which leads to it; that we should not only describe Christianity in his discourses, but exemplify it in his life and conversation. Thus our blessed Savior has done. In him we see pure and unadorned religion embodied. In him Christianity lives and breathes. And now, my dear friends, how anxious does our appeal. How, my friends, how anxious is our Savior's example! How loudly, how persuasively, does his conduct plead! Would you learn submission to parental authority? See him, notwithstanding his exalted character, cheerfully submitting himself to the will of his parents, and abiding with them, as a disciple, for almost thirty years. Would you learn contentment with a poor and low condition? See him destitute of a place where to lay his head. Would you learn active benevolence? See him going about doing good. Would you learn to be fervent and constant in devotional exercises? See him rising for prayer before the dawn of day. Would you learn in what manner to treat your brethren? See him washing his disciples' feet! Would you learn that piety is not forgetting our duties, while in the agonies of death, to provide another soul for his desolate mother. Would you learn in what manner to pray for relief, under afflictions? See him in the garden. Would you learn how to bear martyrdom?

injuries? See him on the cross. In short, there is no Christian grace or virtue, which it was proper for a perfectly innocent being to possess, which is not beautifully exemplified in his life; and there is scarce any situation, however perplexing, in which the Christian who is at a loss to know how he ought to act, may not derive sufficient instruction from the example of his divine Master.—Payson

MINISTRY OF ANGELS.

We have every reason to believe, that a vast system of universal benevolence is going on throughout the universe of God, and that it is the grand object of his moral government, to distribute happiness, among innumerable worlds. In prosecuting this object, he employs created intelligences as his ministers in accomplishing his designs, and for communicating enjoyment to each other. With respect to the angels, we are informed by Paul, that "they are all ministering spirits sent forth to minister to them who shall be heirs of salvation." Hence, we learn from sacred history, that they delivered Peter from the fury of Herod and the Jewish rulers;—Daniel, from the ravenous lions;—Lot, from the destruction of Sodom and Jacob from the hands of Esau; that they strengthened and refreshed Elijah in the wilderness, comforted Daniel when covered with sorrow and ashes, directed Joseph and Mary in their journey to Egypt, and Cornelius to Peter, to receive the knowledge of salvation; that they communicated "good tidings of great joy," to Zacharias the father of John the Baptist, to the Virgin Mary, and to the shepherds in the plains of Bethlehem, and consoled the hearts of a sad and sorrowful people, by proclaiming the resurrection of their Lord and Master;—and we have reason to conclude, that such ministrations, are appointed to be continued throughout all the periods of time.

It is not improbable that the spirits of just men made perfect, are likewise occasionally employed in similar services. When the vision of the new Jerusalem was exhibited to John by a celestial messenger, he "fell down to worship before the feet of the messenger who showed him these things." But the messenger forbade him, saying,—"See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them that keep (or are interested in) the sayings of this book." These words would naturally lead us to conclude, that this messenger was a departed saint, since the designation himself a brother, a prophet, and a fellow servant. Perhaps it was the spirit of Moses, of David, of Isaiah, or Jeremiah. Our Daniel, who will venture it as a honor to be employed in such a service by the exalted Lord? But whether or not such a supposition may be admitted, certain it is, that the saints will hereafter be employed in active beneficent services, in concert with other holy beings, so long as their existence endures. For they are constituted "Kings and Priests to the God and Father of our Lord Jesus Christ," and are "workers together with God," in carrying forward the plans of his government.

Since, then, it appears, that the inhabitants of heaven are necessarily employed in acts of beneficence, the habit of benevolence which is acquired in this world, along with its accompanying virtues, may be considered as a preparation and a qualification for that more extensive sphere of moral action into which the saints shall be introduced, when they wing their way from this earthly ball to the regions above. And, consequently, those who never engage in "works of faith and labors of love," and who are governed by a principle of selfishness in the general tenor of their conduct, must be considered as unqualified for taking a part in the benevolent employments of the celestial world.—Dick

THE POWER OF GOOD HABITS.

Habit when enlisted on the side of righteousness, not only strengthens and increases our resistance to vice, but facilitates the most arduous performances of virtue. The mind who is thoughts with the purposes and longings to which they lead, are as the holding of a candle, with frequent repetition, at length describe the same thing almost spontaneously—Even as in physical education, though laborious, is learned in the first time to be done at last without the feeling of an effort. And so, in moral education, every new achievement of principle smooths the way to future achievements of the same kind; and the precious fruit or purchase of every moral victory is to set us on higher and firmer vantage-ground for the conquests of principle in all time coming. He who resolutely bids away the suggestions of avarice, when they come into conflict with the incumbent generosity; or the suggestions of voluptuousness, when they come into conflict with the incumbent self-denial; or the suggestions of anger, when they come into conflict with the incumbent act of magnanimity and forbearance—will at length obtain not a

respite only, but a final deliverance from their intrusion. Conscience, the longer it has made way over the obstacles of selfishness and passion—the less will it give way to these adverse forces, themselves weakened by the repeated defeats which they have sustained in the warfare of moral discipline. Or, in other words, the oftener that conscience makes good the supremacy which she claims—the greater would be the work of violence, and less the strength for its accomplishment, to cast her down from that station of practical guidance and command which of right belongs to her. It is just because, in virtue of the law of suggestion, those trains of thought and feeling, which connect her first bulwarks with their final execution, are the less exposed at every new instance to be disturbed, and the more likely to be repeated over again, that every good principle is more strengthened by its exercise, and every good affection is more strengthened by its indulgence than before. The acts of virtue ripen into habits; and the goodly and permanent result is, the formation or establishment of a virtuous character.—Chalmers.

BEWARE OF BOOKS.

In speaking of books, we cannot forbear noticing that very prevalent sort of reading, which is little less productive of evil, little less prejudicial to moral and mental improvement, than that which carries a more formidable appearance. We cannot confine our denunciations to those more corrupt writings which deprave the heart, debauch the imagination, and poison the principle. Of these the temptations are so obvious that no caution on this head is presumed to be necessary. But if justice forbids us to confound the inspired with the unwholesome, the idle with the vicious, and the frivolous with the profligate, still we can only admit of shades—deep shades, we allow—of difference. These works, if comparatively harmless, yet debase the taste, slacken the intellectual nerve, let down the understanding, set the fancy loose, and send it gadding among low and mean objects. They not only run away with the time which should be given to better things, but gradually destroy all taste for better things. They sink the mind to their own level, and give it a sluggish reluctance, to do almost said a moral incapacity, for every thing above their level. The mind, by long habit of slopping, loses its earnestness, and yields to its degradation. It becomes so low, and narrowly by the littleness of the things which engage it, that it requires a painful effort to lift itself high enough, or to open itself wide enough, to embrace great and noble objects. The appetite is vitiated. Excess, instead of producing a sicken by weakening the digestion, only induces a longing for stronger nourishment. The faculties which might have been expanding in works of science, or soaring in the contemplation of genius, become satisfied with the imperfections of the most ordinary fiction, lose their relish for the severity of truth, the elegance of taste, and the soberness of religion. Lulled in the torpor of repose, the intellect dozes, and enjoys in its waking dream.

"All the wild track of sleep without the rest."

H. Moore.

RICHES OF THE GOSPEL.

When I go to the house of God, I do not want amusement. I want the doctrine which is, according to its goodness, I want to hear of the remedy against the harassing of my guilt, and the disorder of my affections. I want to be led from weariness and disappointment to that goodness which fills the hungry soul. I want to have light upon the mystery of Providence; to be taught how the judgments of the Lord are right; how I shall be prepared for day and for trial; how I may pass the time of my sojourning here in fear, and close it in peace. Tell me of that Lord Jesus, "who his own self bare our sins in his own body on the tree." Tell me of his intercession for the transgressors," as their "Advocate with the Father." Tell me of his Holy Spirit, whom they that believe on him receive, to be their preserver, sanctifier, comforter. Tell me of his chastenings; their necessity, their use. Tell me of his presence and sympathy, and love. Tell me of the virtues, as growing out of his cross, and nurtured by his grace. Tell me of the glory reflected on his name by the obedience of faith. Tell me of vanquished death, of the purified grave, of a blessed resurrection, of the life everlasting, and my bosom warms. This is gospel, these are glad tidings to me as a sinner, because glad to me as a sinner.

Dr. John M. Mason.

I HAVE VERY LITTLE INFLUENCE.

Some Christians excuse themselves from personal activity in the cause of

Christ, because they have little influence. They think that if they only had distinguished talents, and an interesting mode of addressing their fellow men, then they would perform exploits. Now the fact is, that God does not require them to serve him with any talents but their own. If he has given them only one talent, he has made them responsible for only that one. He to whom is committed one talent, has no more right to be slothful, than he that has five.

In conversing some time since with an individual of moderate attainments, who felt deeply interested in the approaching Presidential election, he said, "that he intended to do all that he could." If he could turn eight or ten, it would be something for such a man as he." This man had a mind to work. He did not excuse himself from the labors of the political campaign, because he could not acceptably address large assemblies. He expected to influence others by personal address. He was willing to work with just the talents he had given him, and in the circumstances where he was placed.

Let every individual member of the church act on this principle, and an influence will be exerted that will be felt in the world. The zeal and earnestness with which politicians are now at work, should stamp the church. Let no brother or sister in the church say, "I have very little influence, I can do nothing." If you have but little influence, you are responsible for the use of that little. If in your humble situation you can turn eight or ten, you will save many souls from death. You never know really what you can do until relying on divine grace, you make a fair trial. How many men have entered upon the work of the ministry, without the expectation of accomplishing any great things; yet God has given them to see more of the results of their labors than they ever dared hope for. There is not a single individual member of the church, however humble, who, if he goes forth weeping bearing precious seed, will not come forth rejoicing, bringing his sheaves with him. Plead no longer the excuse for your sloth, "I have but little influence," but do whatsoever your hands find to do with all your might.—Boston Recorder.

WERE THEY ANSWERS TO PRAYER?

"He that observes providences shall have providences to observe," is verified in the experience of thousands. With equal truth may it be said, that whoever looks for answers to prayer, shall have the answers. Answers are with some Christians, more frequent than demands; nay, some prayers are answered "while we are yet speaking." It might be thus with all Christians. The author believes that, in cases like the two following, prayer is instantly and literally answered. Questions cannot now be noticed. A believer in the efficacy of fervent prayer had a son who, from unavoidable intercourse with the profane, had learned to swear. The parent, on learning the sad fact, immediately called the lad to him to rebuke and reprimand; but during the conversation the boy remained impatient and angry. On this, the father kneeling down in the presence of his son, earnestly besought God to bring the child to a proper temper. Scarcely were a few interrupted petitions uttered, when the son bursting into loud sobs, and with a tender voice, exclaimed, "Father, father, I will never swear again."

Not long after, there was reason to fear this boy had been, or might be again "overtaken in a fault." Hence, one evening, in much sorrow of heart, the parent sat alone in his parlor; and with the deep heavings of a soul struggling with "groanings that cannot be uttered," he offered mental prayer that God would defend the lad and keep him penitent. At the moment, and in the midst, the door suddenly opened, and that dear boy—the subject of the prayer—rushing towards his father, seated on a sofa, and burying his head in the father's bosom, with a bitter cry, said, "Oh, father, father, I have sworn again and I am very sorry for it."

B. R. H.

DEATH OF POPE LEO X.

Leo X. had been greatly pleased by the intelligence of the edict of Worms, and of Luther's captivity; and in sign of his triumph had caused the Reformer to be publicly burnt in effigy, together with his writings. It was the second or third time that the Popery had indulged itself in this harmless satisfaction. At the same time, Leo, to show his gratitude to the Emperor, united his army with the Imperial forces. The French were compelled to evacuate Parma, Piacenza, and Milan; and Cardinal Giulio de Medici, cousin to the Pope made a public entry into the latter city. The Pope appeared on the point of attaining the summit of human greatness.

The winter of the year 1521 was just commencing. It was customary with Leo X. to spend the autumn in the country. At that season he would leave Rome

[Phil. ii. 16. Acts xviii. 7, 7; Rom. xvii. 21. 2 Cor. xi. 7-9. 1 Acts xix. 10; 1b. xx. 31. 1 Acts xix. 19, 20. 12 Tim. i. 16-18. 1 Acts xix. 19; 1 Cor. x. 1. See Section I. 1: 12.]

THE SOUTHERN BAPTIST.

Our Brother of the Southern Baptist appears to have fallen into a straight betwixt two. Some weeks since he quoted an extract from our columns in relation to the proposed Southern Baptist Theological Institution, without acknowledgment—by mistake we doubt not; and in such a manner, it seems, as to lead the Christian Index to the conclusion that it was intended as a quotation from the report drawn up by the brethren of Penfield on that subject. The Index protests against this, and reminds the Southern Baptist that the sentences put in quotation marks are not accurately quoted from their report. The Southern Baptist replies that it has never seen their report; but had quoted our observations on it, omitting what it "deemed unimportant."

Now, so far as the matter of acknowledgment is concerned we are wholly indifferent. Although, it is generally the case, that where an Editorial is quoted from one paper into another, there is a due recognition of its authority, still we are not unwilling that other papers should copy from us—we had almost said with or without acknowledgment—only provided they will quote what we say, as we say it, without alteration or omission. If they choose furthermore to write articles upon reports which they have not seen, we shall not utter a word of complaint to that, so long as they do not hold us, and not themselves answerable for the effects of their own mistakes and blunders. But, if our individual remarks upon a report are quoted in such a form as to convey the impression that it is the report itself, *verbatim*, we shall certainly claim the privilege of insisting that the mistake is theirs, and not ours. That all we said in relation to the report before us was true, so far as it went, or professed to go, cannot we think, be fairly denied by any one who will be at the pains to compare the documents. Indeed, the Southern Baptist seems to feel that this had been tacitly admitted by the Index. He says, "Our brother of Penfield must have seen the summary, published in the Ala. Bap. Advocate. If so, why did it not say something of it when it appeared there, and not wait until it appeared in our issue?" Because simply, what we published was all true as we published it; but not correct as a quotation from the report. Indeed, it so happens that the Index did also quote what we had written, and what is more remarkable, quoted the identical passage which the Southern Baptist omitted as unimportant; and yet it did not raise the same complaint against us, as against the Southern Baptist. However, the Index supposes that we had taken a "hasty, and therefore necessarily imperfect view" of the report, it does not fault us with setting forth something else than the report as the report itself.

While on the subject, we beg to insist, that hasty as may have been our review of the report, we did not misrepresent the points involved. Of this the Editor's, our excellent brother Sander's, own remarks on the subject afford a most conclusive proof and illustration. For example we stated, "Whether it would be the duty of Georgia Baptists to make any new contributions to endow professorships, and provide buildings for a Central Institution located in some other State is not said." Was this incorrect? Where, in the report, is it said that they would immediately go forward into such an endowment, if the proposed Institution should be located in Alabama, or in any other State? True, in the event it is located in any other State, the report says, "Ought the Baptists of Georgia to refuse co-operation with their brethren of other States? We do not think this would be necessary or politic." That is, it would not be necessary or politic to *refuse co-operation*; but does this pledge the Georgia Baptists to such co-operation? Certainly not. And hence our brother proceeds to say, "They"—the Committee—"had no authority to pledge their brethren through the State to any particular course of action." Much less then, surely had we the authority to do so.

The long extract from the letter of a distant Trustee introduced in reply to our observations upon the report, is wholly irrelevant to that subject, as it formed no part of the report, and as it was only the feeling of a single individual. Nevertheless, we cannot forbear to remark how precisely his views accord with the non-committal tenor of the report itself. For although he is not indisposed to co-operate in some form or other, in the establishment of a Central Theological Institution, he nevertheless thinks that no other "location so favorable to this end can be found at the South as Penfield," and, "if the Southern brethren could in some good degree concentrate on Penfield, and make it the leading institution of the South, as one of the Trustees, (so soon as assurance to this effect could be had) he should be in favor of commencing immediately upon the endowment of one or two more professorships" &c.—leaving us to make our own inference as to what other of the endless forms of co-operation he should adopt in the event that Penfield should not be the favored location. It is, therefore, apparent that our views upon the whole subject are fully sustained by all the proofs in the case—from first to last.

In conclusion, we regret the necessity devolved upon us, to make the above reply to strictures upon an editorial in our columns: and we will dismiss it as early as practicable, by repeating what we said before, and which our brother of the Southern Baptist omitted, that the report was "written in a truly wise, moderate and Christian temper."

OLD WINTER.

We were visited on Sabbath day and night last, 15th inst., with a return of old winter. In the day there was a slight snow, and at night we had one of the most destructive frosts, that we remember to have seen so late in the season. Immense injury has been done to eve-

ry thing in the way of vegetation. Farmers and gardeners will again begin *even* and *anew*. Well, we'll make a virtue of necessity, and say "all is right."

ANOTHER GOOD MINISTER GONE.

We regret to announce the sad intelligence of the death of Rev. Benjamin H. Wilson, of Coosa county. It will occasion pain to the hearts of his many warm, surviving friends. We knew brother Wilson well, and we loved him. He was emphatically "a good man and full of the Holy Ghost"—humble, faithful, zealous and devoted to the cause of his Divine Master; and through his ministry, "much people were added to the Lord." At the period of his death, and indeed from its organization, he held among his brethren the honorable distinction of Moderator of the Central Association. But he has "ceased from his labors, and his works will follow him." A tribute to his memory will be found in another place of our paper. To his bereaved family we extend the condolence of a brother; and pray the Lord that he will raise up many more such men as was brother Wilson, to fill the pulpits of Alabama.

ORDINATION.

At the request of the Bethesda Baptist church, the following brethren met on the 6th inst., for the purpose of setting apart brother Jonathan W. Williams, to the work of the Gospel Ministry, and after consultation, proceeded to the pleasing duties before them, in the order of their names: Elder Reuben Thornton preached the ordination sermon; Elder James Cadenhead interrogated the church; Elders Samuel Henderson and James H. DeVotie examined the candidate; Elder James Harris offered the ordaining prayer; Elder Francis Callaway delivered the charge to the candidate; and Elder W. B. Jones presented the bible to the candidate, and charged the church.

Signed by order of the Presbytery,
JOHN H. HUMPHRIES,
Sec'y of Pres.

Our Index please copy.
Right glad are we to receive the above intelligence—and the more so, as we had the pleasure to baptize our young brother ten years ago—while he was a student of the Georgia University. If some of our churches want an excellent pastor, humble, pious and intelligent, they would do well to address Bro. W. at Cusseta, Chambers co., and try and draw him from the school-room. His heart pants to be free.

PROGRESS OF THE AMERICAN TRACT SOCIETY.

The new organization of the American Tract Society was perfected in May 1825. The first annual report for the year, ending with May 1845, exhibited comparatively small receipts and expenditures—only \$10,150, including sales and donations. About 8,000,000 pages of tracts were printed, and but half of them circulated that year. The Society was then as a grain of mustard seed, which has taken root and thrown out its branches, until it has become a tree of luxurious growth. Inclusive of donations and sales, the receipts last year were \$237,000; over 56,000,000 pages of tracts, and nearly 700,000 volumes of evangelical truth, were put in circulation.

NEW GRENADA A MISSIONARY FIELD.

Every thing relating to California and the routes thitherward have begun to engross much of the attention of all classes of our citizens. Different objects animate their wishes—the one part eagerly looking at its immense mines of golden ore, and the other part sighing over its moral desolations. The Christian philanthropist is naturally inquiring after the more sublime and spiritual interests of the country. These to him is of far greater consequence than all its hidden treasures of wealth; and on this account he will receive the following intelligence in relation to the religious condition of New Grenada, within which both Chagres and Panama are included, with special pleasure. A missionary correspondent writing to the Philadelphia Presbyterian says:

"My mind has become much interested in the religious condition of the people of this State. You are aware that Roman Catholicism has been the established religion, and has heretofore been received without dissent. A few months ago, however, a law was enacted, tolerating all religious denominations, and the whole country is open to the preaching of the gospel, except so far as it may be retarded by the prejudices of the people. Roman Catholicism is evidently on the wane. This may partly be attributed to the increased intelligence of the people, and partly to the immoral life of the priests, not less than six of whom are now confined in the prison of this city for infamous crimes: It is a law of New Grenada that every child shall be taught to read and write, and it is surprising to what an extent the law is observed. You meet a naked barbarian, put a book into his hand, and find that he can read it with tolerable facility. The grand difficulty here is the want of books. They are few in number, and of high prices. I have been astonished at the eagerness with which the books I had to distribute were received. The Padre at Chagres made no objection, in a conversation I held with him, to the distribution of the Bible and religious tracts, although he was distinctly made aware that they were Protestant, not Roman Catholic works. Mr. Nelson, the American Consul at Panama, a gentleman who has won the highest respect and esteem from the Americans here, remarked in my hearing, that he knew no more promising and interesting missionary field than is now presented by

New Grenada. Even if nothing more is attempted, colporteurs should be sent to traverse the country. Immense good might be done in this way."

TOO LATE! TOO LATE!!

"If it were a matter of wrong or wicked lewdness, O ye Jews, reason would that I should bear with you, but if it be a question of words and names of your law, look ye to it: for I will be no judge of such matters."

The Roman Catholic Bishops of Tuscany recently sent a petition to the Chamber of Deputies at Florence, demanding a law to restrict the liberty of the press, and to prevent their farther attacks upon the dogmas of the Catholic Church. The measure was happily overruled—the petition denied. It was too late. The bible—the "Book of books"—had found its way into priest-ridden Italy, and like the glorious rising of the morning, it will disclose the deformities of the "Beast," and work at last the wonderful revolution so long desired in all the Italian States. A letter from Marcellus, dated February 19, to the New York Evangelist, says, that a large edition of Deodati's translation of the Bible is in press in the city of Rome, and an edition of 3000 copies of Martini's version, in Florence. A new translation of the New Testament will soon go to press in Rome. The British and Foreign Bible Society hold themselves in readiness to meet the utmost demand upon them for Bibles and Testaments in Italy. The London Tract Society have undertaken to publish, for distribution, in Italy, the Life of John Newton, Bunyan's Pilgrims Progress, and other religious works.

But the good work does not stop here. As we observed in our last paper, a Bible Society, auxiliary to the British and Foreign, has been formed in one of the chief cities of Italy—English, American, French, Swiss and *Italians*, taking part in the organization.

Nor yet is this all. Another letter from Italy itself, published in England, says—"A great change is taking place in the church of this country. Papacy has received a shock from which it is not expected to recover. It is said there are sixty thousand people in Italy, ready to renounce the errors of Popery, and that they are only waiting till they can number one hundred thousand, to make open profession. We often hear sentiments from our Italian acquaintances that make us start: instead of looking upon us as lost heretics, they can, not only converse in a friendly and rational manner on the subject, but it is become a common thing for them to say, 'You are right and we are wrong!' These poor creatures are not free to change their religion: their church is one of bondage, and they must give up rank and fortune, when they give up their false creed. . . . One certain fact is, that there is an open talk of breaking up some of the convents—a speaking sign of the times, and reminds one of the reign of Henry VIII. In short, the downfall of Popery is a common subject here, and if the Almighty is so working out his own ends, we must not complain of any personal inconvenience that all these changes and revolutions bring upon individuals."

INTERESTING BAPTISTAL SCENE.

We are indebted to the Western Watchman for the following account of an interesting baptismal scene at St. Louis. The Editor *pro tem*, Rev. J. M. Peck, says:

"Last Sabbath opened a new era in the Baptist history in St. Louis, by the baptism of *fourteen* natives of Holland, and *one* German. The ordinance was performed at Chouteau's Mill Pond, in the city; a place where, in by-gone years, we have baptized many of the sons and daughters of Africa. The crowd on the banks, the trees, the buildings, and the surrounding houses, was immense.—Germans, Hollanders, Irish, and Americans.—Catholics, Lutherans, Papabaptists of every tribe, (including some Jews,) and many who, in religious faith, belong to the sect of "*Nothingsarians*."

We enjoyed the aid of Elder Hart, from Cincinnati, who has been in the city for some time past; he baptized seven, and the editor eight of the company, all in the space of five minutes. Addresses had been previously made in the Holland and German languages. Whilst waiting a few moments for the candidates to prepare, the editor made an address to the people, and especially such Germans as could understand him, on the character of our government, as securing freedom of religion and of civil liberty, as contrasted with the state of affairs in all the thirty-eight kingdoms and free cities of the German Confederacy. For doing the very thing we had met to perform. Baptist missionaries in "Vanderland," until a year past, had suffered imprisonment and loss of goods, again and again."

CRYSTAL FOUNT.

This is the title of a new weekly paper about to be issued at Tuscaloosa, under the supervision of J. F. Warren, Esq., a specimen copy of which is on our table. The regular publication of the Crystal Fount will be commenced early in May, and will be devoted mainly to the cause of temperance, under the motto of "Love, Purity and Fidelity." Whether more than one temperance paper can be well sustained in the State at present, and whether, therefore, this will not to some extent interfere with the prior claims of its neighbor, the "Orion," is of course not for us to decide; but this we can say, Mr. Warren will be found an intelligent and agreeable gentleman, a good publisher, and worthy of the patronage of the lovers of sobriety and good order. The specimen No. of his paper before us, is highly interesting; and we hope he may be abundantly encouraged in the prosecution of his enterprise. Persons desirous of subscribing, are requested to do so as early as practicable. The terms are \$1.00 strictly in advance.

EDITORIAL CHANGE.

It was announced a few weeks since that the Rev. J. B. Stiffler had accepted a call to the pastorate of the Baptist Church at Jackson Mississippi. The last No. of the Mississippi Baptist—April 6th—states that he has also assumed, for the time being, the editorial management of that paper; and while we would suggest, whether our brother will not find both of these offices rather more arduous than comfortable, we do nevertheless, extend to him all fraternal regards, and hope he may find abundant rewards for his labor in the pleasure arising from doing much good in the cause of his Divine Master.

Communications.

WHAT IS IT TO BE A CHRISTIAN?—No. IV.

We view now the Christian *prospectively*—in reference to what he will be hereafter, in Eternity. There is a sense in which "we know not what we shall be," "Beloved" says the apostle "now are we the Sons of God, and it doth not yet appear what we shall be—but we know that when He shall appear, we shall be like Him, for we shall see him as He is." There is something indistinct, but more that is clear "We shall be like Him." That is clear, and that is enough. Here the Christian character in no one is perfectly developed. But there, "every one shall be as his Master," exhibiting a perfect likeness to Christ. Here, as we saw in the last number, the Christian is a man with two natures struggling one against the other and making him a paradox—a man of contradictions. On the one hand sinful—on the other strengthened with all might to resist sin. On the one hand weak—on the other held up and not suffered to fall. But there, he will have the strength without any remains of weakness—the holiness without any disposition to sin. The new nature will be perfectly ascendant and animate the whole being. Christ will reign supreme.

Here then are contradictions in his *state*. He is justified and yet still a sinner. Then he will be "without sin before the throne of God."—"his robes washed and made white with the blood of the Lamb, without spot or wrinkle or any such thing." Here the Christian suffers—there he shall reign with Christ. No one will be a perfect Christian till after death. He will not even form a perfect conception of what it is to be a Christian, any more than the child has a perfect conception of what it is to be a man. Here the process is going on—then it will be complete. "Not as though I had already attained, either were already perfect" says St. Paul, "but this one thing I do, leaving the things which are behind, I press forward to those which are before." "Now I begin to be a disciple"—said the sensible Ignatius, on being led forth to martyrdom after having been pastor of the church at Antioch forty years. "Now I begin to be a disciple. Let fire and the cross, let companies of wild beasts, let breaking of bones and tearing of members, let the shattering to pieces of the whole body and dire tortures of Satan come upon me—only let me go to Christ. I am seeking Him who died for me—I am longing for Him who rose for my sake."

In Heaven the Christian will be perfectly one with Christ, perfectly united to the whole church of Christ—every wish, every thought—every pulse of his heart will beat in perfect harmony with those of the inhabitants of heaven. Not one jarring note will mar the accord of the whole church. Every wish will be gratified—the external and internal order of things will be perfectly in union. The desires and the enjoyments are one. This it is to be a Christian.

The Philosopher said that "no man is to be called happy before he dies;" and a wiser than all philosophers has said "none is good save one"—so it may be said in one sense that no man is truly and thoroughly a Christian until after death. But yet in another and more important sense, every follower of Christ, from the moment he places himself as a learner at the feet of Jesus, is truly and thoroughly a Christian. From that instant he is the heir of all the fulness of Christ. He may now be weak, but he shall wax stronger and stronger to perfect strength. A tiny acorn once contained the embryo of the largest oak, now rooted in the ground; and though a babes foot might once have crushed it, now a hundred men could never stir it. So is the Christian; here at most but a weak and puny sapling or with but the germ of spiritual life; but fenced in and guarded round by grace, he shall grow and be filled with all the fulness of God. Or as an infant born to vast inheritances may be called a child of wealth, from the moment of his birth, seeing from that moment all his wants are more than supplied, though not in possession of the property, till he come of age, even so the Christian here on earth is rich, for he is heir to an incorruptible inheritance and an unfading crown. Then he may be a babe in Christ, but his wants are all provided for; his title is secure from the moment of his spiritual birth, he is an heir of God, a joint heir with Christ.

Consider now for a moment, what it is not to be a Christian. It is to be excluded from this inheritance; to be a child of wrath; to be given up to the dominion and consequences, the dreadful consequences of sin; to be debarr'd here and everlastingly from the presence of God; the enjoyment and participation of Christ; the pardon of sin; the society of holy angels and the spirits of just men made perfect. It is to be a child of darkness and perdition, an heir of the wrath of God and of that outer darkness, where shall be weeping and gnashing of teeth; of the worm that dieth not and the fire that is not quenched.

Consider the misery of such a condition as that of the man who once suddenly exclaimed before Paul, "Almost thou persuadest me to be a Christian." King though he be, how wretched to be thus undecided. To be shown as it were the gates of Paradise and then retire to his fearful doom, because he would not take another step. He stood at the threshold of salvation, he looked in he was almost persuaded and yet, and yet, he turned his back upon religion and eternal life. He never had been in so hopeful a condition before. He rose like a rocket in the sky to a certain height, brilliant and beautiful and then dropped down to black and everlasting darkness. Paul stands before him bound in chains, but a freer man than he and happier, for this man is bound by luxury, "holden in the cords of his own sins."

Unconverted reader, however near you may be to being persuaded to become a Christian, if you are not quite, you may at this moment be nearer to eternal life than you will ever be again. Think of this. Decide at once. Become His disciple.

T. F. C.

LETTERS RECEIVED.

Rev. Lewis Colby is informed that both of his letters are in hand. They will be duly attended to—the latter early, and the former with the first opportunity.

Rev. Richard Graham has placed us under special obligation for a fine hat of cash subscribers. Thanks to our good brother for his zealous support in our cause. May he be abundantly successful in all his pious engagements.

Bro. John A. Norwood has our hearty thanks for the lively interest he has taken in our behalf. We expected something good from his quarter, and have not been disappointed. He will find all entries right, and hope he will gladden our hearts with like favors frequently.

Bro. William Curry will, too, accept our thanks for timely aid. He is an old and tried friend, from whom we should be happy to hear very often. Will he let us share the benefits of his extensive influence. We want many subscribers from his region.

Bro. Levi W. Laxler's letter and money are in hand. Thanks to our excellent brother for his generous aid in the good work before us. The matter of business is all right, or we had written him before.

Bro. M. M. Hall, P. M. at Orion, will accept our gratitude for attentions. Hope bro. Park will let us hear from him personally and frequently. We shall expect large things and good.

Mr. G. Underwood, P. M., Pleasant Hill, has our best feelings in view of his kind regard to our interest. Hope he will favor us with many like communications.

Bro. Daniel Icey's letter is before us. All is right. Thanks for his good wishes, and his aid. Hope he will send us many subscribers.

Bro. Thomas J. Key, has again placed us under strong obligations for his continued interest in our behalf. We join him in the wish that we may soon double the present number of our advance paying subscribers; and we doubt not we shall do it, if all our good brethren continue to work as many of them have done of late. Times are brightening upon us. Hope to hear from our good brother soon again.

Bro. Joshua H. Foster has made us debtor by his timely attentions. We were very much encouraged by our good brother. Let the people talk on. We only want our paper better known, and our list will swell into larger numbers. Hope we shall receive additional aid from his section.

Our remark again, this week, that the most of our letters are from the laymen of our churches; and it has been the best week for the interests of the paper we have yet experienced. Go on brethren, and we shall soon get our cause above contingencies. Let every man send us one subscriber and all will be well. For your encouragement, be assured that *permanency* is written upon the walls of our sanctum. The hand of God is in the enterprise, and it must triumph.

MISSIONARY INTELLIGENCE.

A letter from Mr. Binney, in the April number of the Magazine, describes the completion of the sixth term of the Karen Theological Seminary. The students while engaged with diligence in their preparatory work, "have been active in their physical exercise morning and evening." Mr. B. writes that the Karen Normal School is doing admirably, and has "more than met his most sanguine expectations."

The journal of Mr. Mason relates to the Maulmain Burman Mission. He says that the first years of his life among the heathen, he labored considerably for the salvation of the Burmans. "Of late years, I have," he remarks, "been more exclusive in my labors among the Karens; and yet in the eighteen years I have been in the country, although I have preached to the Karens throughout five degrees of latitude, I have, I presume, preached the gospel to more Burmans than Karens; and looking at the results I find I have baptized about one Burman to fifty Karens." The reason, Mr. M. proceeds to give, is the difference of the two nations in their preparation to receive the gospel. "The Burmans are our Pharisees and Sadducees; the Karens our publicans and sinners. The Buddhists glory in the pure morality of their religious system whether they practice it or not."

The letters from France give several encouraging specimens of French liberalism and zeal.

The work of the Holy Spirit appears to be specially manifest among the Cherokees. The extracts which we give below from the Letter of Mr. Jones, will interest our readers.

Alabama Baptist Advocate.

FRIDAY, APRIL 20, 1849.

SOUTHERN BAPTIST CONVENTION.
ALB. THOMAS, Richmond, Virginia,
Treasurer of Foreign Mission Board.
JENNINGS, Charleston, S. C.,
Treasurer of Southern Baptist Convention.
MR. B. TAYLOR, Richmond, Virginia,
Corresponding Secretary of the Southern Foreign Mission Board.
BRUCE, Marion, Perry County, Ala.,
Treasurer, Domestic Mission Board.
MR. HOLMAN, Marion, Perry County, Ala.,
Corresponding Secretary Domestic Mission Board.
MR. POINDEXTER, Charleston, S. C.,
Corresponding Secretary Southern Baptist Publication Society.
D. SMITH, Charleston, S. C.,
Treasurer Southern Baptist Publication Society.

TERMS.

Terms of the Alabama Baptist Advocate are as follows: A single subscription, \$3.00 in advance. Any present subscriber, forwarding an additional new name, and paying \$1.00 in advance, shall have two copies for his. Any two new subscribers, paying in like manner, shall have two copies for his.

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

TO PUBLISHERS.

Literary Institutions of Alabama—the circle of our Paper—are, perhaps, not either in grade or in numbers, to those of other State in the South or South-West; still afford us pleasure to bring to their notice. NEW WORKS, of merit with which we favored—Literary or Theological. We place these highly flourishing Female seminaries and a College for young gentlemen, Theological Department attached to it, which may render it the interest of publishing us with their best works.

CEIPTS FOR HOWARD COLLEGE.

of A. B. Davis, by the hands of Prof. Curtis for beneficiaries in Howard College follows:—
Mrs. Mary Ann Bethea, \$10 00
Rev. A. T. M. Handy, 5 00
\$15 00
L. C. TUTT, Treas'r A. B. S. C.
S, 1849.

DOMESTIC MISSIONS.

from the 10th of March to 10th April, inclusive.
P. Hill, Agent, (S. C.) \$30 00
Mary Ann Bethea, (Ala.) 5 00
ev. G. B. Davis, 5 00
Sham Harrison, (Miss.) 25 00
\$120 00

FOREIGN MISSIONS.

red Members, Siloam, Bapch for African Mission, by H. Do Votie, \$10 00
H. Roudan, (N. Orleans,) 25 00
ev. R. Holman, 25 00
Mary Ann Bethea, (Ala.) 5 00
ev. G. B. Davis, 5 00
Jno. S. Ford, 5 00
\$45 00

JOURNAL 4 VOL.

M. L. Tarrant, \$1 00
W. HORNBUCKLE, Treas'r.

"May 20, 1848. Saturday night twenty-two came forward for prayer. We had quite profitable exercises: much tenderness of feeling was manifested. On Sabbath the congregation was large and serious. The number under serious impressions was increased. After the morning exercises, we repaired to the water, where I had the privilege to baptize, in the name of the adorable Trinity, five Cherokees, two males and three females; some of them are unusually interesting and promising.

In the evening the sacrament of the Lord's Supper was administered by brn. Upham and Downing. During the administration of the ordinance and the exercises following, which were addressed to the impenitent and the anxious, the serious impressions appeared to be greatly deepened. Mr. Downing gave invitation for prayer and conversation, and quite a company came up; thirty-five at least. A most interesting, tender, and solemn season. Converses shortly with each of them, and spent a good while in prayer, both in English and Cherokee.

On Sabbath morning, June 18th, at early prayer, expounded part of the 17th chapter of John with much comfort, and the Holy Spirit seemed to press on the hearts, especially of the pious part of the assembly, gracious displays of the love of Christ in that precious portion of his word. The exercises of the day were profitable. Our native brethren spoke with great affection, and the presence of God was evidently enjoyed by those who believed. At night, especially, all minds appeared to be affected; even the habitually careless seemed to have their attention arrested; the eye fixed; and often the starting tear evinced alarm. At night, gracious impressions seemed to pervade the whole assembly, (which crowded to overflowing the house, sixty feet by thirty,) while contemplating the power of God unto salvation, as marked along all the stream of time, in every land, in circumstances of persecution, poverty, sickness, happy death-beds, and reaching onward to the judgement day, and into the depths of the eternal future."

KINGDOM OF SIAM.

The kingdom of Siam lies between seven and nineteen degrees north latitude, separated from China on the north, by the Laos country. It comprises 169,000 square miles, and has a population of between three and four millions, speaking 12 different languages. They have good minds, and most of the males can read. The religion of the Siamese is Buddhist, which differs from the Brahmin in not having the distinctions of caste, nor any bloody rites. They are atheists and fatalists. They have no God, and no future state which they regard as affording any real rest except annihilation. They hold to sixteen celestial states or worlds, and nine terrestrial. Buddhism is probably the most extensive and powerful system of paganism that now exists.

The founder of this system was called Buddh. He lived, it is supposed, about the time of the prophet Daniel. The people do not consider him a God, yet they worship his image, and erect numerous temples to him. Bangkok, the capital of Siam, contains not less than one hundred of these temples, with one hundred priests to each. These temples probably cost, on an average, fifty thousand dollars each. The whole number of Buddhist priests in the kingdom is not less than fifty thousand—all supported by the voluntary contributions of the people.

Bangkok has a population of about three hundred thousand, and enjoys an extensive commerce with China, Java, Sumatra, Singapore, Bombay, and England. The exports are sugar, rice, pepper, gamboge, stielac, salt, fish, sapan wood, ivory horns, hides, cotton, &c. Its climate is remarkably salubrious for a city within the tropics.

Protestant missions were commenced in Siam, in 1828, by the Netherlands and London Missionary Societies. After they left—as they did in three years—American missionaries took the field. They have translated all the New Testament and part of the Old, into Siamese. They have four printing presses in operation, and have published some sixty or eighty books, and tracts, which are scattered far and wide through the country, and are read with avidity. Vaccination has been introduced—a most important thing for a country which is annually scourged with the small pox.

The priests are beginning to see that their scientific books are not correct; and this involves the overthrow of their religion; for in their books both are blended. A general spirit of inquiry is awakened. They will soon in great numbers be giving up their false religion—and now is the time to give them the true one. A great preparatory work has been done among

them—let us not lose this advantage, but promptly send in men to occupy this most promising and most important field.—*Traveller.*

FRENCH MISSIONS.

The Evangelical Society of Paris are making efforts to evangelize the million inhabitants of that irreligious metropolis. There are now only forty Roman Catholic Churches in Paris, whereas in 1789 there were one hundred and sixty. The means adopted by the Evangelical Society are: 1. *Schools*.—In these schools more than twelve hundred Roman Catholic children are receiving a religious education, and the Society would establish similar schools in many parts of Paris, if they had the money. 2. *Chapels*.—Four of these have been opened for Protestant worship. In one of which (the Rev. Mr. Bridel's) there are nine hundred attendants, of whom one half were born under the influence of Romanism. 3. *Colporteurs and missionaries*, to go from house to house. Last winter they visited one thousand families, distributing the Bible, and reading it to the ignorant. About one-third of the population of Paris cannot read.—The Society wish to enlarge their operations, and to make all France the field of their benevolent efforts. The Methodist Episcopalians are turning their attention toward the same field. The Baptists already have a missionary work going on there.

REVIVAL INTELLIGENCE.

The N. Y. Baptist Recorder, furnishes considerable revival intelligence. To the Batavia church, N. Y., about 30 persons have been added by baptism. The revival commenced at a settlement, between two and three miles from the town, but soon extended to it.

Whetland church, Western New York, is enjoying a revival—19 candidates have been baptized. Cato Four Corners, New York, has had an addition of 47 by baptism; Norwich 23; Oneida Depot 20; Vienna 19; Penn Yan 18; all the above are in New York.

The Western Christian Journal reports a revival at Newtown, Ohio, 16 baptized; Ebenezer church, do., 15; Adamsville, do., 21.

The Baptist Banner reports revivals at Big Spring, Ky., 26 baptized; at Liberty church, do., between 75 and 100 persons were hopefully converted, 75 of whom united with the church. Some 6 or 8 of those who united with the church were Pedobaptists. "At the close of the service," adds the writer, Elder M. F. Ham, "I baptized 42 of the converts in eleven minutes; the rest will be buried in baptism at our next monthly conference, when we expect more will join. Let me, among these converts, give you an instance of household baptism. I baptized four sons and two daughters of a family, the father and mother of whom are dead, being all of the family except those who had before united with the church." Rock Spring church, has had an addition of 26; and Bethany, 24; both in Ky.

The N. Y. Baptist Register reports a revival at Whitesboro, N. Y. "Between 25 and 30 are already rejoicing in the Savior, and a number of others are anxious. In all, 20 have been baptized; at Stillwater, N. Y. 30 have been baptized.

The Christian Contributor reports a revival at Warren church, Penn., 31 received by baptism.

The Montreal Baptist Register reports a revival at Bill Town, Nova Scotia, 19 members have been added to the Baptist church.

Rev. Mr. Howe, pastor of the Union church, this city, baptized, last Sabbath, six persons, five of whom were connected with the Sabbath school.

A correspondent of the Independent writes, that at Pawlet, Vt., "there is an interesting work of grace in progress, and there is an encouraging state of things in other churches in the vicinity."

The Christian Secretary has information of the baptism of seventeen converts, at Grotton Bank, Ct., and twenty-two in New London. Rev. A. Perkins writes, that "from forty to fifty profess to have been converted" in Danbury, since October last.

A letter from Rev. Isaac Westcott, dated Stillwater, March 17th, informs the Baptist Register, that he has recently baptized thirty converts. Rev. S. R. Shotwell writes in the same paper from Whitesboro, that he is in the midst of a pleasing revival; and that on the second Sabbath of the present month, he baptized twelve—making in all twenty persons who have thus been received into the church.

STATE OF NEW YORK.—The Utica Register has letters from pastors of churches at Vienna, Newfane, Pen-Yan, giving information of pleasing revivals in all these places, and of cheering additions to the churches. The Church at Batavia which had been aided by the Convention, has received to its number by baptism, within about a year past, seventy-one.

OHIO.—Rev. E. West communicates to the Western Christian Journal the baptism of sixteen converts at Loudonville, Ohio, on the last Sabbath in February, making twenty-five in all since December.

Five were recently baptized at Piqua, fourteen at Dayton, six at Port Jefferson, seven at McConnelville, Ohio, and at Mill Creek thirty-three.

BELOIT, WIS.—We learn from the Boston Recorder that there is a precious work of grace in this place. "The interest was at first among the students of the Seminary, and in the Sabbath schools. At one time, one hundred and fifty were inquiring the way of salvation. Twenty-six were added to the church on the first Sabbath in March. Four weeks previous, twelve were added; eight weeks since, six. The Baptist church has also shared largely in this work of grace. I believe about forty have united with that church during the winter, and a smaller number with the Methodist church."

GRAND LIGNE, MISSION.—The Christian Chronicle quotes from a private letter from Mrs. Cote, of the Grand Ligne Mission, to a lady in Philadelphia, which says: "Within a few weeks past, many Romanists are seeking the way of salvation. I accompanied my husband on a missionary tour, the two last weeks of January. It was really surprising to witness the working of the Spirit in the several families we visited. But, alas, we have to cry, as many others have to do—'The harvest is plenteous, but the laborers are few.' Dr. Cote is prosecuting his work with great success, and the labors of all the missionaries are not without encouraging fruit."

In the churches of Philadelphia and vicinity, Divine influence has been considerably employed, and frequent baptisms are chronicled.

RELIGIOUS ITEMS.

CONTROVERSY.—The following remarks on religious controversy are from the pen of the late Dr. Alex. Carson. "In a controversialist nothing can compensate for candor; and facts ought to be admitted, even when they appear unfavorable. It is an unhalloved ingenuity that strains to give a deceitful coloring to what can not be denied, and can not ultimately serve a good cause. Truth will be sooner made to appear, and will sooner be received, if on all sides there is openness and honest dealing, without any attempt to conceal or to color. To force through difficulties, employ insufficient evidence, refuse admissions that integrity can not deny, and by rhetorical artifice cut down whatever opposes, is the part of a religious gladiator, not of a Christian contending earnestly for divine institutions."

THAT \$1,000 PER DAY.—Intelligence from the rooms of the American Baptist Missionary Union, on Saturday, was unfavorable. Yesterday morning however, a letter from the Home Secretary brought more gratifying news. When the accounts are all in, it is believed that the receipts for March will have reached the entire sum of \$30,000! Such a result will awaken gratitude, and inspire encouragement. Surely, may the friends of the Union say, "Goodness and mercy have followed us."—*N. Y. Recorder.*

ORDINATION.—Agreeably to a request of the Baptist Church of Christ, at Sardis, Jackson county Florida, a Presbytery, consisting of Elders Joshua Mercer, John R. Jones, and Joseph H. Whombwell, met on the 12th ult., and proceeded to the ordination of brother T. L. Hansford to the full work of the gospel ministry. Elder Mercer was chosen moderator, and J. H. Whombwell clerk. Brother Hansford having been closely examined concerning his experience in grace, call to the ministry, and views of scripture doctrines, was duly set apart to the work. Sermon by Elder Whombwell, from 1st Tim. 1: 1-7; ordaining prayer by Elder Mercer; charge and presentation of the Bible by Elder Jones; right-hand of fellowship by the clerk, Jos. H. Whombwell, Clerk.

PROVIDING FOR POOR RELATIONS.—O. P. Q. says, in the Daily News, that Dr. Hampden, Bishop of Hereford, has just ordained his wife's brother, now 60 years of age, and presented him to the living of Godington.

MEMOIR OF FENELON DISCOVERED.—*La Democratie Pacifique* says, that a memoir of Fenelon, in his own handwriting, has been discovered among some old papers in the Douai Museum, by the librarian, M. Duthillou; it is now in press.

BUNYAN'S WORKS.—The American Baptist Publication Society is about to issue a complete edition of the works of John Bunyan. It will be a valuable addition to our library of Baptist writers. We owe it to the "Tinker of Bedford" to see that his works are held in everlasting remembrance.

AN ENGLISH ABBOT.—"An Abbot has just been consecrated in England—the first since the Reformation. Rev. J. Palmer, now Father Bernard, was the individual. There are 30 or 40 monks under him at St. Bernard." This we find among the foreign items. It is one of the minor signs of the times, and must not be overlooked in the glare of great events.

THE ROMISH CHURCH.—The vestments of the Catholic priests who celebrated mass on Christmas day, at Dangarvan, cost £200, being all cloth of gold. The organ and fine glass chandeliers cost £500 being those hitherto used at Mount Meleray.—*Dublin Freeman.*

POPERY IN EDINBURGH.—Edinburgh is about to receive another monastic institution for the young. Mr. Daniel Stewart left a sum of money which now amounts to £20,000, and a castellated edifice to be erected, to perpetuate the object.—*Freeman's Journal.*

REV. DR. SAMUEL MILLER.—We learn from the Evangelist that the Board of Directors of the Princeton Theological Seminary, instead of fully accepting Dr. Miller's resignation, have resolved to continue him in the office he has so long held, and to relieve him by appointing a colleague. Prof. Addison Alexander was appointed to this place, and to the place which he will vacate, that of Hebrew Professor, another person will be appointed.

CHURCH AND STATE OF AUSTRIA.—The Catholic priest in Austria demand a separation of Church and State in order that they may have entire control of the church revenue and patronage. We hope they may succeed in their effort to sever this union. Eventually, its effects will be good. The way is preparing, by a variety of means, for separating what ought never to have been joined together.

BAPTIST W. NOEL'S CHARACTER OF THE BRITISH CHURCH.—Of its 16,000 ministers, about 1,568 do nothing; about 6,681 limit their thoughts and labors to small parishes, which contain from 150 to 300 souls, while others in cities and towns profess to take charge of 8,000 or 9,000 souls; and of the 12,923 working pastors of churches, I fear, from various concurrent symptoms, that about 10,000 are unconverted men, who neither preach nor know the Gospel.

MARRIAGES ON SUNDAY.—It is said that the Pennsylvania courts have decided that marriage is a civil contract, and that they have also decided that no contract made on Sunday is valid. The Register says that the question is now being agitated whether marriages made in the State on Sundays are lawful, and whether indictments for bigamy can be sustained when the first marriage had taken place on Sunday.

COLPORTAGE PROMOTING REVIVALS.—The superintendent of colportage in Georgia states as an encouraging fact, that as far as his observation and that of his associates has extended, the late revivals of religion in that State have been chiefly in those portions where the Society's publications have been most extensively circulated.

The superintendent at Mobile also remarks, that there is no doubt that colportage has been the cause of much good in promoting the revivals that have blessed South Alabama.

TWELVE THOUSAND SERMONS.—On the 1st Inst says the Newark Daily Advertiser, the Rev. Barnabas King preached his 40th anniversary discourse to the Presbyterian church and congregation at Rockway, Morris Co., giving an interesting history of the church, during the 40 years of his connection with it. His installation, on December 27th, 1808, was preceded and followed by a revival, which issued in the addition of 80 persons to the church, 63 of whom were heads of families. A similar excitement in 1817 and '18 resulted in the further addition of 150 persons; and in 1821 and '32 there was a still further increase, under similar circumstances, of 1843. During the whole 40 years, the venerable pastor has attended 681 funerals, married 417 couples, and has preached about twelve thousand times! He has received to the church 680 persons, which added to the 35 who belonged to the church when he was installed, makes a total of 714. Of these, 136 have died, and 295 have been dismissed to other churches. Two hundred and forty-eight are still enrolled on the church book—14 of whom have left irregularly.

MISSIONARY INTELLIGENCE.—Rev. Moses L. Coulter and wife sailed from New York last month for Canton, to join the mission of the Presbyterian Board at Nungpo. Rev. Jacob Rambo and Rev. C. C. Hoffman Episcopal missionaries for Africa, sailed from Baltimore, February 20. Rev. Dr. Ver. Mehr has been sent out to California by the Episcopal Missionary Board of the diocese of New York. Others are expected to follow. Rev. Josiah Tyler and Rev. Hyman A. Wilder, with their wives, are about to sail for the Zulu mission in Africa.

SECULAR INTELLIGENCE.

SCIENTIFIC DISCOVERY.—The London correspondent of the Atlas, gives an account of a paper that was read before the Royal Institution in February. It purports to be a discovery by means of which carbonic acid gas is applied to the extinguishment of fires. The "Fire Annihilator" is the instrument used. It subdues fire by preventing the supply of pure air, the vital element of conflagration, and supplying carbonic gas and steam, which destroys combustion. The instrument is

portable, one ample for a private house weighing but twenty-five pounds. By touching a spring, the agent is at work. For larger buildings, a larger apparatus is required. The experiments tried were successful. The writer says the apparatus may be always at hand ready for use, is easily set in action, is always sure to work, occasions no damage to the house or furniture, and no personal injury need be apprehended from its use.

INCREASE OF CORRESPONDENCE.—The last English steamer from Boston for Liverpool took out 60,000 letters. Before the reduction of postage, the number seldom reached 20,000.

SINGULAR.—The City Council of Lexington, Ky., have recently petitioned the Coffee-house keepers of that city, to keep their houses closed on Sabbath day. The Mayor waited upon the gentlemen to convey the request of the Council, when all promised except one. At the next meeting of the Council, a petition from some of the Coffee-house keepers was received, praying that honorable body, as they are requested by them to sacrifice fifty-two business days in the year, that their licenses be correspondingly reduced!

NEW DOCTORS.—At a recent meeting of the N. Y. Academy of Medicine, Dr. Marly stated that "at the present time, Doctors were made at the rate of from 1500 to 1600 a year, not for the benefit of the public or the profession itself, but for the benefit of the very men who made them doctors. There were forty medical colleges throughout the country, which gave diplomas, and at many of them there were but two and three professors—no clinical instruction whatever, and no practice of anatomy."

RESISTING THE LAW.—The ship Charlotte, bound to California, was visited at Nantucket roads, below Boston, on Monday, by a deputy sheriff who attempted to serve a process for debt on a passenger named Richard Walsh. This was resisted by the other passengers, and the officers were forced to leave the ship.

Yesterday, the revenue cutter Hamilton, Capt. Sturgis, accompanied by the sheriff and assistants, proceeded to the roads to complete the arrest. Information, however, had been conveyed to the ship, which immediately put to sea, and before the cutter overhauled her, had got out of the limits of the county of Suffolk, and as the power of the officers on board did not extend beyond the limits of the county, Capt. Sturgis did not continue the chase.—*Commercial Advertiser.*

A WATER-DOG.—There is a large Newfoundland dog on board the brig Mayflower, now lying in the East River, of which the following account is given: While the brig was running down the trade winds, about twenty miles from St. Cruz, sometime during the night, the watch on deck discovered something swimming alongside. Concluding that it was something worthy of attention, a man was sent over the side with a rope, which he made fast to the stranger, which proved to be a fine Newfoundland dog. Whether the animal had by accident fallen overboard from some vessel, or had swam off from the shore, remains a mystery.

A BAD WEED.—B. H. Weed, of Knoxville Tenn., went to Nashville on business, and was entrusted with \$9,000 by the Union bank of that place, to carry to the branch of that bank at Knoxville. Instead of going home, he went to Charleston, S. C., bought a lot of flour and other goods, and sailed for California in the ship Othello, on the 31st ult. He sent back a check of \$600 to his wife, which was recovered by the bank. He was a member of the Episcopal Church, and has sustained a fair character during a residence of four years in Knoxville.

REMARKABLE CASE OF RECOVERY FROM INSANITY.—From the Boston Traveller we learn that a man who has for the last forty years been confined, as a raving maniac, in the poorhouse at Newton, has been suddenly restored to his reason. He has been regarded as incurable, and for great part of the time during his confinement he has been so violent as to render it necessary to chain him. Now he is clothed and in his right mind—appearing like one awakened from a long sleep, and remembering distinctly what occurred previous to the loss of his reason, but nothing that has transpired during the long years of his confinement.

DISCOVERY.—The Cincinnati Atlas announces that the workmen who are plying the pick axe and spade under the office window, to shape out the foundation of a new building, recently came across the whole section of a garden fence, standing upright several feet below the surface of the ground. It was embedded in the soil, and appeared considerably worn from the teeth of time and the worms. It had been probably built "long time ago," by some pioneer, to keep the truant boys away from his cabbage, and had

probably remained a protection to his domicile, until the Ohio, in one of its high water freaks, had covered it up.

BONAPARTE AND O'BRIEN.—On the 25th May, 1845, Louis Napoleon Bonaparte made his escape from Ham. On the very same day Smith O'Brien was discharged from the coal cellar of the house of Commons, after 24 day's imprisonment. In December 1848 Louis Napoleon Bonaparte is President of the French Republic; Mr. Smith O'Brien a prisoner, and almost forgotten.

FRENCH REPUBLIC.—A London paper in describing the state of the country says:

"It is but yesterday when Louis Napoleon was placed by acclamation, in the Presidential chair once occupied by Napoleon the Great, as the seat of an Emperor. And how stands the matter to-day? Why, the Presidency totters, the ministry is defeated, day after day, on the most vital questions.

Plots and conspiracies are the order of the night. New revolutions are on the anvil. Paris is filled with 10,000 soldiers, all in arms. Fresh arrivals of 10,000 men at a time announce the exigency. Ropen, the most important subdivision of France, is ordered to be reinforced.

The Army of the Alps is concentrating itself upon the interior. The *chemins de fer* are kept glowing with the transit of troops. The electric telegraphs are busy in all directions, communicating secret orders between the authorities in the capitol and the provinces."

READING.—Fenelon once said, "If the riches of the Indies, or the crowns of all the kingdoms of Europe, were laid at my feet, in exchange for my love of reading, I would spurn them all."

MORTUARY.

It has fallen to my lot to give public information of the death of our highly esteemed brother, Elder B. H. Wilson. He died of Introspection of the bowels, at his residence in Coosa county, on the 5th inst. His sufferings were intense, but of short duration. He was only about 18 hours in this agony of pain. All the time in his senses and conscious of his death; but perfectly resigned. It may truly be said of him, he died at his post—having preached the Sabbath before, at Union Church, a soul stirring sermon. He "fell with the harness on."

Bro. W. was a native of Georgia, and died in his 60th year, having been for 29 years an orderly member of the Baptist church, and 24 an acceptable and useful minister. The prominent trait of his ministerial character, was untiring energy. He was evidently one among the most laborious ministers in the whole circle of my acquaintance. And his labor was not in vain in the Lord." For he was a successful preacher. If it might be thought by some, that he drew the bow at a venture, it was believed by more, that the arrow, was divinely directed. His gift was more eminently useful in the pulpit, than in the exercise of church discipline. This is easily solved. The great head of the church seems to have endowed him, with a bold and impetuous spirit, which went forth like the sweeping tornado upon the forest, bearing down every obstruction. The best discipline of the church are generally found, among spirits, more like the gentle, but regular breeze that comes from the spicy mountains, and which, while it fans and cools the earth, fills the atmosphere with its rich fragrance. If brother Wilson was deficient here, to some extent, still the churches prospered under his administration, and his efficiency brought about much more of the opposition he met, than his imprudence, let it have been either ingenuity or real. It is not pretended that he was faultless. No. He was a man of like passions with us. But he stood high in the estimation of the churches, and was, when he died, the Moderator of the Central Association. And if he had not planted more churches in it, than any other minister, he had watered more, and had more to do with its organization. His place will be hard to fill. Just such ministers as brother Wilson was, are likely to be undervalued by the denomination at large; but fill the pulpits of the Baptist churches of Ala., with them, and their fruits will shake like Lebanon. Yours in the gospel, J. D. WILLIAMS.

Our Christian Index will please copy Wetumpka, April 10, 1849.

RECEIPT LIST.

Receipts for the Alabama Baptist Advocate.			
NAMES.	AMT.	Vol.	No.
Winston Mathews,	\$2 40	2	8
James M. Armstrong,	5 00	2	4
Franklin Armstrong,	5 00	1	52
Rev. J. T. S. Park,	5 00	1	53
James Talbot,	5 00	2	3
Col. Wm. Curry,	5 00	1	29
Aber Williams,	3 00	1	27
Hon. J. F. Cock,	3 00	1	32
Henry Foster,	3 00	1	32
Rev. J. C. Foster,	3 00	1	32
Joshua H. Foster,	3 00	1	52
Zebulon Riddiford, Senr,	3 00	1	52
John A. Norwood,	5 00	2	6
John McGill,	5 00	2	8
A. W. Berry,	5 00	2	8
B. F. Hitt,	5 00	2	8
S. R. Smiley,	3 00	1	59
Mrs. Susan Farrow,	5 00	2	4
Mrs. F. H. Watkins,	5 00	2	4
Mrs. Emily Lea,	5 00	2	4
Mrs. M. J. Plumb,	5 00	2	4
R. R. Mosely,	5 00	1	52
Geo. Lea,	5 00	1	52
Rev. Alex. Travis,	3 00	1	52
Hon. J. V. Perryman,	3 00	1	52
N. McPherson,	3 00	1	52
Lucas Edwards,	3 00	1	52
Carter Cleveland,	3 00	1	52
J. M. Cheney,	3 00	2	14
Dr. E. W. Jones,	3 00	2	3
W. B. Harralson,	1 00	1	17
J. J. Stewart,	3 00	1	52
Saml. N. Brown,	4 50	2	28
Gen. Levi W. Lawler,	3 00	1	52

Niche for the Poets.

THE OLD-FASHIONED BIBLE.

BY J. E. SNODGRASS.

Cast that book away,
Because old-fashioned grown?
Not, my child, I pray,
A thought so impious own!

Now 'tis rough and torn,
And worms its firm have sought,
At the old looks forlorn,
Trust not the wicked thought!

Child, what tho' antique
Its style may now appear,
And mournfully bespeak
The lapse of many a year!

Hold, the diamond's sheen
Is darkened not by age—
Dew-drops lose not their green—
So with its holy page.

Want no pictured book
With bindings rich and gay;
Fascinating look
Would call my thoughts away

From precepts dear to me,
And scenes too often dear,
Aught from my fathers knee
And heard with eager ear.

They but language knew,
Those blither leaves might tell
Hearts that saddened grew,
As tears upon them fell!

A guided book I'll buy—
For gold was never given
To teach us how to die,
Or point the soul to Heaven.

I WANT TO GO HOME.
BY RICHARD COE, JR.

Want to go home!" said a weary child,
"I had lost my way in straying;
I try in vain to calm my fears,
From my eyes the blinding tears,
Key you in the face, still saying—
I want to go home!"

Want to go home!" said a fair young bride,
"I feel of spirit praying,
O'er a path broken the silver chord—
Broken a harsh and cruel word—
She now, alas! is saying—
I want to go home!"

Want to go home!" said the weary soul,
"I earnest thus am praying;
With a tear—harvest a sigh—
I ward glance with streaming eye
A promised rest, still saying—
I want to go home!"

Youths' Department.

HE WILL FORGIVE YOU, FATHER.

stood leaning upon a broken gate, in
of his miserable dwelling. His hat
that was in his hands, and the cool
light lifted the matted locks which cov-
ered his noble brow. His countenance
glowed and disfigured, but in his eye
was an unwonted look—a mingled
sion of sadness and regret. Per-
haps he was listening to the melancholy
of his patient wife, as she soothed
back on her bosom, or perchance
gazing on the sweet face of his
daughter, as at the open window
lied her needle to obtain for her
er and the poor children a saste-
e. Poor Mary! for herself she
not; young as she was, her spirit
rushed by poverty, unkindness, and
et. As the inebriate thus stood, his
wandered over the miserable habita-
before him. The windows were in
and the doors hingeless, scarce
tice of comfort remained; yet mem-
ore him back to the days of his
youth, when it was the abode of peace
and contentment. In infancy he saw again
an arm chair, where sat his father,
the Bible upon his knee, and seem-
ed again the sweet tones of his moth-
er's voice, as she laid her hand upon the head
of her child, and prayed that God
would bless him, and preserve him from
Long years had passed away, yet
came into the eyes of the drunkard,
a recollection of his mother's love,
his mother, he muttered, "it is well
thou art sleeping in the grave; it
break thy heart to know that thy
wretched and degraded being—
errible outcast from society."

turned slowly away. Deep within
joining forest was a dell, where the
s of the sun scarce ever penetrated,
trees grew on either side, whose
leaves, meeting above, formed a cano-
leaves, where the birds built their
and poured forth happy songs,
er the drunkard bent his steps.
It was his favorite haunt in the days
of childhood—and the recollections
of scenes came crowding over his

covered his face with his hands,
the prayer of the prodigal burst
his lips—"Oh God! receive a return-
ader!"

denly a soft arm was thrown around
his neck and a sweet voice murmured—
"Will you forgive me, father?" Starting
feet, the inebriate saw standing be-
hind him his youngest daughter, a child
years.

"Why are you here Anne?" he said—
"I had feared that the innocent child should
witness his grief."

"I came to gather the lilies which grow
about the banks," she replied; "see, I
got my basket full, and now I am
to sell them."

"And what do you do with the money?"
the father, as he turned his eyes to
her, "where among the broad green
of the sweet lilies of the valley were
you forth."

"The child hesitated—she thought she
did too much. Perhaps her father
demand the money, and spend it
away in which all his earnings

"You are afraid to tell me, Anne," said
her, kindly, "Well, I do not blame
you have no right to my children's
earnings."

"The gentleness of tone touched the

heart of the affectionate child. She threw
her arms around his neck, and exclaimed—
"Yes, father, I will tell you. Mother
buys medicines for poor little Willie. We
have no other way to get it. Mother
and Mary work all the time they can get
to buy bread."

A pang shot through the inebriate's
heart. "I have robbed them of the com-
forts of life," he exclaimed; "from this
moment the liquor fire passes my lips no
more."

Anne stood gazing at him in astonish-
ment. She could scarcely comprehend
her father's words; but she saw that
some change had taken place. She threw
back her golden ringlets, raised her large
blue eyes with an earnest look to his face.
"Will you never drink any more rum?"
she whispered timidly.

"Never! dear Anne," her father re-
plied solemnly.

Joy danced in her eyes. "Then we will
all be so happy. Oh, father, what a hap-
py home ours will be!"

Years passed away. The words of lit-
tle Anne, the drunkard's daughter, had
proved true. The home of the reformed
man, her father, was indeed, a happy one.
Plenty crowned his board, and health and
joy beamed from the face of his wife and
children, where once squalid misery alone
could be traced. The pledge had raised
him from his degradation, and restored
him once more to peace and happiness.

LOOK UP.

A little boy went to sea with his father,
to learn to be a sailor. One day his fa-
ther said to him, "come, my boy, you will
never be a sailor if you don't learn to
climb; let me see if you can get up the
mast." The boy, who was a nimble fel-
low, soon scrambled up; but when he got
to the top and saw at what a height he
was, he began to be frightened, and
called out, "Oh! father, I shall fall; I am
sure I shall fall; what am I to do?"

"Look up, look up, my boy," said his fa-
ther, "if you look down you will be giddy,
but if you keep looking up to the flag at
the top of the mast, you will descend safe-
ly." The boy followed his father's advice,
and reached the bottom with ease.

My dear children, I want you to learn
from this little story, to look more to Jesus
and less to yourselves. If you keep
thinking always about yourselves, it will
make you unhappy. Shall I tell you the
reason of this? It is because our hearts
are so full of sin, that the more we look
at them the more reason we shall have to
fear that God will be angry with us, and
not take us to be heaven; and this will
make us very unhappy. What I want
you to do, is to look to Jesus; that is, to
think a great deal about all that he has
done for you, and how much he loves you;
to come to him every day and beg him to
forgive and wash away all your sins in his
own blood; this is the way to be happy.
I hope you understand what I mean.—
When we look from ourselves up to the
Savior, we are like the boy when he
kept his eyes fixed on the flag, and so got
down safely. Once more I say, "look up!"

Look up, ye young, and while ye gaze,
Forget all earthly things;
Look up, and sing the Saviour's praise,
And crown him King of Kings.

FOOD FOR THE MIND.

The Editor of the Christian Mirror sug-
gests the following important considera-
tions, in relation to much of the current
reading of the day:

"The alliteration of wit and fun, which
constitute the attraction of many papers
for the young, are absolutely disgusting
to a well informed mind. Very much of
this wit is made up of bad English. This
is read in the papers, and passes into the
conversation of the young, by whom it is
hugely to death. The hearer's ear is
pained, and his soul sick." Another por-
tion is made up of the polluting innuendoes,
which inflict total stains on the mind, that
will cleave to it with a ruinous tenacity.
Another grossly thrusts at whatever is sta-
ble in sound moral habits, serious in re-
ligion, and conscientious and punctual in
its outward observances. And as a whole,
the reading of them dissipates the mind,
and robs it of its strength. It is not the
allment suited to its nature; it brings on
disease, mental debility, and at length de-
struction follows. It is no help, but a se-
rious impediment, to a preparation for the
essential duties of life."

TRUE WORTH.

"Whenever I find a man opposing the
false estimates of the vulgar, and daring
to aspire, in sentiment, in language, and
in conduct, to what the highest wisdom
through all ages sanctioned as most ex-
cellent to him I attach myself by a sort of
necessary attachment, and if I am so
formed by nature or destiny, that, by no
exertion or labor of my own, I can attain
this summit of worth and honor, yet not
power of heaven or earth shall hinder
me from looking with affection and rever-
ence upon those who have thoroughly
attained this glory or appear engaged in
the successful pursuit of it."—Milton.

EFFECTS OF BEING A GOOD BOY.

Joseph Ritner, who was for some time
a member of the Legislature of Pennsyl-
vania, and afterwards Governor of that
State, was once a bound boy to Jacob
Myers, an independent farmer, who
brought him up. While he was Govern-
or, there was a celebration of the fourth
of July, at which Mr. Myers gave the fol-
lowing toast: "JOSEPH RITNER—he was
always a good boy, and has still grown
better; every thing he did he always did
well; he made a good farmer and a good
legislator, and he makes a very good Gov-
ernor." All this man's greatness was
the result of being a good boy.

A CAUTION TO CHILDREN.

Don't place your eyes or any of your
limbs in unnatural positions in your plays.
A girl twelve years old, in attempting to
place her eyes in the condition usually
called cross-eyed, ruptured one of the
muscles and the eye is now drawn round
towards the nose. It is probable that it
will never again be in its healthful, prop-
er position. This occurred but a few
days ago in a neighboring city.

Let brotherly love continue.

THE PRESENT SESSION
OF THE
GREENSBORO FEMALE INSTITUTE
COMMENCED

on the first of February 1849.

THIS school is now in successful operation un-
der the charge of Rev. C. F. STURGIS as Prin-
cipal—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
intellectual culture.

COURSE OF INSTRUCTION.

PREPARATORY DEPARTMENT.
SECOND CLASS—Spelling, Reading and Ele-
ments of Arithmetic. \$12
FIRST CLASS—The same, with Geography,
Grammar, and Elements of Natural Philosophy. 14

ADVANCED DEPARTMENT.
SECOND CLASS—History of the United States,
Analysis of the English Language, Natural
Philosophy, Elements of Moral Science, Ele-
ments of Astronomy. 18
FIRST CLASS—Botany, Uranography, Roman
History, Antiquities, Metaphysics and Algebra. 18

JUNIOR CLASS—Chemistry, Algebra, Uni-
versal History, Ancient Geography, Physiolo-
gy, Logic, Geometry commenced, Geology,
and Mineralogy.

SENIOR CLASS—Geometry, Trigonometry,
Rhetoric, Intellectual Philosophy, Political
Economy, Evidences of Christianity. 20

FUEL.
Daily exercises in Penmanship, Arithmetic,
Orthography, Composition and the Holy Scriptures,
by all who are capable, which will be continued
through the whole course.

It is believed that the course of instruction con-
templated is as complete as that of any institution
for the Education of Young Ladies in the South.—
Certificates of Scholarship will be conferred on
those who pursue the regular course, though any
young lady may take a partial course who may de-
sire to do so.

TERMS.—The price of Tuition is put down per
term of five months, and a pupil entering at the
opening of a session, will be charged for each week
as one twentieth of the term.

The following are extra and at the option of the
Pupils:
Music on the Piano, \$25
" " Guitar, 20
French, Spanish, Italian or Latin Language, 15
Drawing, Painting, Mosaic Work, 18
Transferring of Prints, Wax and Shell Work, 15
Embroidery, 1
Use of Library, 1

GASTON DRAKE,
CANTON, N. C.
WILEY J. CROWM,
S. W. CHADWICK,
DANIEL EDDINS,
JOHN P. KERR,
J. M. WITHERSPON.

For the information of such as may not be ac-
quainted with Mr. Sturgis, the following testimony
is submitted:
ALABAMA FEMALE ATHENAEUM.

The subscribers as a committee of advice, in
relation to the Athenaeum in Tuscaloosa, (under
the charge of the Rev. C. F. Sturgis) deem it a duty
they owe to the Institution and to the community,
to express their satisfaction in the results of the
first session. A portion of us, from observing the
improvement of our daughters, and the resid-
ual from other means of information, are well con-
vinced of the capacity, and tact of the Instructors; and
are gratified with what they have seen of their
methods both of instruction and discipline.

They can with all candor, recommend the In-
stitution to their friends and the public, as worthy of
general confidence and patronage.

B. MAXLEY, J. J. ORMAND,
BENJ. WHITEFIELD, B. F. PORTER,
JAS. GUILD, H. W. COLLIER.

The results of the first session of this school
have given general satisfaction to its friends. The
recent public examination has afforded to its pa-
trons, additional evidence of the fidelity of the teach-
ers, 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-
lecting the able, faithful, and efficient services of
the present incumbent, and his assistants. Our
purpose, "to establish a school of a high order, to
which parents and guardians may safely entrust
their daughters and wards," is already accom-
plished—and our present position so desirable and
cheering, let it be our duty faithfully to maintain.

J. M. WITHERSPON,
J. P. KERR,
S. W. CHADWICK,
DANIEL EDDINS,
CALVIN NORRIS,
WILEY J. CROWM,
GASTON DRAKE.

March 30, 1849. 6-12m.

DOWLING'S CONFERENCE HYMNS.
A NEW COLLECTION OF
HYMNS.

DESIGNED ESPECIALLY FOR USE IN
CONFERENCE AND PRAYER MEETINGS,
AND FAMILY WORSHIP.

BY JOHN DOWLING, D. D.

THE design of the present compilation is, in the
first place, to add to the life and spirituality of
the Conference and the Prayer meeting; and sec-
ondly, to be an acceptable pocket companion to 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 devo-
tional 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 experience—
when not objectionable on the score of vulgarity or
grammatical inaccuracy—should not be discarded
because they fail to stand the test of a rigid poetical
criticism.

To mention a few of the favorite pieces omitted
in some recent collections, many Christians will at
once recognize the following, associated as some-
times they are with their sweetest seasons of holy re-
ligious enjoyment:—"Sweet land of rest, for thee I
sigh." "Whither goest thou, pilgrim stranger?"
"The Lord into his garden comes." "Farewell, dear
friends, I must be gone." "Amen, amen, my soul re-
sponds." "Come, my brethren, let us try." "Vain de-
lusive world, adieu." "O come, my loving neighbors
let us go to glory with me." "Let thy kingdom,
blessed Saviour." "There is a land of pleasure."
"O tell me no more of this world's vain store." "To

below," "The Bower of Prayer," "The Saint's
Sweet Home," and Newton's pious and expressive
pieces—"The Beggars Prayer," commencing, "En-
courage by thy word, of mercy to the poor"—"The
up your heads, Immanuel's friends," "The Harvest
Home," commencing, "This is the field, the world
day, if you will hear his voice," "A Breeze the gospel
day," "The Good Old Way," commencing, "Lift
Dying Thief," commencing, "Sovereign grace hath
power alone," and, "The Lord will provide," com-
mencing, "Though troubles assail and dangers
afflict."

One great motive in the present work was to re-
store, 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
books.

Another principal object with the compiler was
to promote that familiarity and ease which he thinks
should pervade these meetings. If formality
and stateliness is out of place anywhere, it is cer-
tainly so in the Conference room and in the Social
circle. To aid in accomplishing this desirable re-
sult, he has embodied in the present collection a
considerable number of voluntary stanzas, adapted
to be sung in the intervals of prayer or extem-
poraneous devotion, without the formality of announce-
ment.

The first 108 hymns are arranged under the
heading, "Hymns adapted to Revival Meetings." 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
Baptist 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 conveni-
ent 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
mail.

Published by EDWARD H. FLETCHER,
141 Nassau St. N. Y.
March 30, 1849. 6-4t.

TO BIBLE STUDENTS!
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THE FOUR GOSPELS; with Notes, chiefly
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dent of the Bible; especially every Sabbath school
and Bible class teacher. It is prepared with spe-
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.

RECOMMENDATIONS.
The undersigned, having examined Professor
Ripley's Notes on the Gospels, can recommend
them with confidence to all who need help in the
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,
Daniel Sharp, R. H. Nale, J. W. Parker, Robert
Turbin, J. S. Bacon, D. D. President Columbian
College, Rev. Stephen Chapin, D. D., late Presi-
dent of Columbian College; Rev. R. E. Pattison,
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Rev. Nathaniel Kendrick, D. D., late President
Hamilton Lit. and Theol. Inst., Rev. N. W. Wil-
liams, Rev. Jeremiah Chapin, D. D., late President
of Waterville College, Christian Repository; Chris-
tian Watchman; Boston Recorder; Zion's Herald; Advo-
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Hampshire State Convention, and others.

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Ats.
May, 19, 1848.

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MR. W. LINSEL,

HAVING permanently located in Marion, re-
spectfully informs the citizens of this and
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Tune and Repair Pianos,

as a regular business. He hopes by a prompt
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merit the patronage of the public.

He refers, by permission, to Prof. M. P. Jew-
ett, Principal of the Judson Female Institute, and
also invites attention to the following re-
commendation from Prof. D. W. CHASE, Prin-
cipal of the Musical Department in the same In-
stitution.

"Having been well acquainted with Mr.
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who may engage him."
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Marion, Oct. 20, 1848. 35-tf.

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A NEW PERIODICAL PUBLISHED BY THE
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It proposed to publish, under the direction of a
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and the cultivation of a missionary spirit. The
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struments which can be employed. Our churches
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Where several copies are taken at a post
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Address H. K. ELLYSON, PUBLISHER.
NOTICE.

LETTERS 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-
quested to come forward and make immediate pay-
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
barred.

HENRY H. MEREDITH, Administrator.
January 24th, 1849.—6 w.

HEARN SCHOOL.