

ALABAMA BAPTIST ADVOCATE.

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

A. W. CHAMBLISS, Editor and Proprietor.

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

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VOLUME I.]

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Ministers Department.

SUPPORT OF THE MINISTRY.

[Concluded.]

But, we conclude with the following deductions from our argument:

1. *The obligation of ministerial support extends only so far as the ministry are wholly devoted to the work of the Lord.* This observation we oppose to the confident boasting of such ministers as immerse themselves in the cares of the world, and say, "they do not preach for money"—"they are independent of the churches;" and to the unjust cavils of others, whether the purpose of God, in the case of ministerial support, is not mutable. To the former, we reply, men may well make a virtue of necessity, and say, they are independent of that to which they have no right, founded in justice or religion. And to the latter, that so far as can be inferred from the language of the scriptures, God has not purposed that any should live of the gospel, who do not preach the gospel—the whole gospel, in all its parts and proportions—and who do not make this the great and sole business of life. Whatever force the language of St. Paul, (1 Cor. ix: 13, 14) may be supposed to possess, it can extend no farther than as the gospel ministry, like the Levitical priesthood, are wholly given up to the duties of their profession.

2. *No obligation can be more solemnly imperative upon the churches, than the adequate support of a devoted ministry.*—We oppose this reflection to the sentiment, apparently universal, that where the claims of the preacher come in competition with other liabilities, however contracted, the former must be sacrificed to the latter. Of the origin of this sentiment, we are utterly ignorant, unless it has, perhaps, arisen out of the indefiniteness of the commands which relate to the subject—at least, so far as the amount which each minister shall receive, and each member shall pay—is concerned. But, while we insist that every man should promptly pay his just debts; we may also seriously question, whether any indefiniteness in the commands to support the ministry will authorize the conclusion that this obligation is less binding, than are those which relate to other debts. The command to pray, to repent, to observe the Sabbath, and indeed, to observe every christian duty, is in like manner indefinite and general. But no man, we dare say, will pretend that it is, therefore, less binding, or that for that reason, these duties may be deferred at our convenience and option. The truth is, by how much, no laws which earth can enact can abrogate the divine command, or render an obligation more sacred and absolute, than that which rests upon the churches to separate the ministry to the work of the Lord, by so much, can no debt be innocently contracted which shall deprive them of their legitimate and adequate support.

3. *The support of the ministry is a duty devolved upon the churches in mass.*—This remark we oppose to two practices prevalent in some places. The one is that of suspending the call and support of the pastor upon the subscriptions of the irreligious portion of the community; and the other, that of wealthy churches confining their pastoral support to their own minister. We regard both of these customs to be wrong. We do not say, that the voluntary contribution of irreligious persons should be refused; but we do think it high time, that the churches had so far begun to realize the pleasing responsibility of their station—as the great moral engine, in the hand of God, to reform the world—as to proceed immediately on, irrespective of all foreign aid, nor for a moment to suffer their measures to be trammelled by the want of the contributions of those who feel no religious interest in the triumphs of the gospel, and who may, perhaps, avail themselves of this means to thwart the judgment of the church. Nor do we say, that wealthy churches should not first provide the support of their own pastors, but that when this has been accomplished, it may not be the totum of their responsibility. "The field is the world;" nor is there within the circumference of the world a boundary line fixed, where the energies of any church may be staid, until the gospel is

preached to every creature. Having a measure of ability, greater than is absolutely requisite to support the gospel at home, she is bound to see that it is preached in "the regions round about." Her benevolence, after the example of the apostolic churches, should be directed to the support of pastors among the poorer and more destitute elsewhere.

4. *The churches should adopt every lawful and religious measure to induce their ministry to abandon all secular pursuits, and unreservedly devote themselves to the business of their sacred professions.*—This reflection is based upon the solemn charge of the Holy Ghost, to "separate them to the work whereunto the Lord has called them;" and we oppose it to the endless round of influences, directly and indirectly employed to draw them away from their legitimate duties to all offices and professions of the land—from the legislative halls of Congress down to the petty magistracy of a county precinct. We do not imply that there is any thing morally wrong and sinful in such offices; nor yet, that ministers, considered simply as men, are less entitled than other men to the suffrages of their brethren, and of the people at large. But what we say is, that "all things that are lawful are not expedient;" and that it is expedient, or even morally right, that as ministers of Christ, divinely and specially appointed to a different employment, they should thus compromise and abandon his interests, we do entertain the most serious doubts. Nor are we able to form other conclusions than this, while there remains force and pertinency in the apostolic injunction: "give thyself wholly to the things of the gospel"—"No man that warreth entangleth himself with the affairs of this life," &c. To the universal application of this rule there is but one exception in the ministry, namely: that which arises from the infirmities of disease and old age; and while we admire and love our brethren for their piety and their wisdom, and while we should most heartily rejoice in their present and eternal good, we cannot, nevertheless, forbear to love the truth of God still more, and to believe that their interest and the interest of the world is involved in its observance—according to what is written: "If a man also strive for masteries, yet is he not crowned, except he strive lawfully."

Nor is it unimportant to remind you in conclusion, that very many of our younger ministers especially, have been educated at heavy expense to the denomination for this specific work, and, that it is probable that the mass will be so educated in future. Where, then, is the propriety—not to say the moral honesty—in appropriating large sums ourselves, and in receiving large contributions from others, for the erection of theological seminaries—the building of spacious edifices—the liberal endowment of professorships—the purchase of extensive libraries and laboratories—the maintenance of beneficiaries, and the defrayment of a thousand contingent expenses—and all this for the professed object of ministerial education, if so soon as the requisite education is received, they are to be turned away, without thought and without compensation, from the legitimate duties of their office to all the paltry avocations of the world? We say not these things as the enemy of such institutions. No verily. We are happy in the assurance, that no man, the least familiar with our manner of life, from the first day of our connection with the church of God until now—several years of which were spent within the walls of these schools of the prophets, both in our own denomination and among the Presbyterians—will for a moment suspect us of a secret enmity to them. In every way—with our presence, our money and our influence—we have been their abettor and their advocate. Nor do we anticipate a change in this respect while life and grace are given us. But, by how much our zeal waxes hotter in their support, with the increase of years and reflection, by so much do we strenuously insist, that those who are professedly educated for the ministry, should be exclusively consecrated to that work. And upon you, my brethren, upon you devolves a responsibility in this matter.

May the grace of our Lord Jesus Christ be with all them that love him in sincerity. "Remember me, O my God, concern-

ing this, and wipe not out my good deeds, which I have done for the house of my God, and for the offices thereof."

Doctrinal.

REGENERATION OR NEW BIRTH.

That we may understand the new birth, or change of heart, let us particularly consider the nature of this change. "It is not a change of the substance of the soul. Sin did not destroy the essence of the soul, but its rectitude; so grace does not give a new faculty, but a new quality. It is not destroying the metal, but the old stamp upon it, to imprint a new one. It is not breaking the candlestick, but putting a new light in it. It is a new stringing the instrument, to make a new harmony."

It is a great change; or else such a term as "the new birth," or "a new creation," or "resurrection," would not be proper. When a child is born, its way of existing, and of getting nourishment, is quite different from what it was before; so by the new birth, we live in a very different manner. The greatness of this change is elsewhere described by "passing from darkness to light;" yea, by "passing from death to life." "You hath he quickened, who are dead in trespasses and sins." It makes a man quite the contrary as East to West; North to South; light to darkness; flesh to spirit. It is such a change, as if a Blackamoor should become white; or a lion become a lamb. In a word, God takes away the heart of stone, and gives a heart of flesh.

It is a universal change—"a new creature," a complete creature; not a monster, with some human parts, and others wanting. It is God's work, and therefore perfect in its parts; though there is room for growth in every part, as in a new-born child. O let us not deceive ourselves with a partial change; such as taking up some new opinions, or joining a new sect; or leaving off some old sins, or performing some moral or religious duties. The common changes of age and life may occasion some partial alterations; but this is a change of the whole man. In the understanding there is light instead of darkness. In the will there is softness instead of hardness. In the affections there is love instead of enmity.

It is an inward change. It will indeed produce an outward change, if the life was before immoral; but there may be strict morality without this inward change. Reformation is not Regeneration, though too often mistaken for it. It is a change of heart. We must be "renewed in the spirit of our mind," Eph. iv. 23. "Man looks at the outward appearance, but God looketh at the heart." God has promised to give his people a new heart; and the penitent Psalmist prays for it—"Create in me a clean heart, O God! and renew a right spirit within me." Without this there is not a change. "The spring and wheels of a clock must be mended, before the hand of the dial will stand right. It may stand twice in the day, when the time of the day comes to it, but not from any motion or rectitude in itself. So a man may seem by one or two actions to be a changed man; but the inward spring being ailing, it is but a deceit." There is a great difference between morality and holiness. Many people abstain from some sins, and perform some duties, for the sake of health, reputation, or profit; but in the new creature there is a change of principle. The principle of a new creature is faith: "faith working by love," and this abides. He is not like a clock that is wound up, and goes only while it is acted upon by the weight; but having the Spirit of God within him, and the life of God in his soul, grace is as "a well of water springing up into everlasting life."

There is in the new creature a change of the end he has in view, as well as the principle from which he acts. "The glory of God is the end of the new man; Self is the end of the old man." Nothing is a greater evidence of being born again, than to be taken off the centre of self, and to aim at the glory of God in every thing; whether we eat or drink; whether we are in private or public; whether we are engaged in religious or in common affairs; to desire and aim sincerely at the glory of God; knowing that "we are not our own, but bought with a price, we are to glorify God with our body, soul, and spirit, all which are his."—Burder.

Religious Miscellany.

THE CHRISTIAN.

The Christian is called to be like Abraham, in conduct; like Paul, in labours; and like John, in spirit. Though, as a man of faith, he goes forth "not knowing whither, and his principle is hidden from the world, yet he will outlive the world to acknowledge;" "His views, it is true, we do not understand. His principles and general conduct are a mystery to us." But a more upright, noble, generous, disinterested, peaceable, and benevolent man, we know not where to find. The

world may even count him a mad-man; and false brethren may vilify his character, and calumniate his motives; yet he will bear down evil, by repaying good; and will silence his enemies, by the abundance of his labours. He may be shut out from the world—cast into prison—banished into obscurity—no eye to observe him, no hand to help him—but it is enough for him, if his Saviour will speak to him and smile on him!—Cecil.

SHOW THYSELF A MAN.

A Man! That is just what God wants you and every one else to be. That is just what religion would make you—Perhaps you do not think so. You may have imbibed that foolish and wicked notion, that it is not manly to be a Christian—a Bible Christian. Many do—but what nonsense! Look at Abraham, and Joseph, and Moses, and David, and Daniel; were they not men? Look at Peter, and John, and Paul—all men—noble, manly specimens of humanity. You would see this if you would but study their characters. Well, the Bible will make you a man, if you will obey its requirements and imitate its perfect pattern—the man Christ Jesus. It is eminently calculated, as well as expressly designed, to make us men—physically, intellectually, and morally men.

Be a man in your aims. Aim at something worthy of a man—rational, accountable, and immortal man! If you do, you will aim at something higher than money, or worldly fame, or sensual pleasure.—You will aim at holiness and heaven!

Be a man in your principles. Cherish a love for justice, truth, self-control, benevolence. Be governed by them in all things. Swerve not from the right for any present advantage. In all circumstances show thyself a man by unflinching rectitude.

Be a man of understanding. The Bible expressly enjoins it. You have a mind capable of vast expansion and improvement. Cultivate it. Whatever your social position, in our happy country you can hardly be placed in circumstances in which you cannot command the means of self-improvement.

Be a man in the daily business and intercourse of life. Never do a small thing—a mean act. Be noble, generous, open-hearted and open-handed in all dealings with men. Don't be narrow minded, prejudiced, and selfish. Respect the rights and feelings, and even the prejudices or others. You will do this if you are a Christian!

Be a man in your judgement of other men. Do not let the quality of the coat, the color of the skin, or the weight of the purse, determine your estimation of and conduct towards them. Though a person be as poor as poverty itself, as dark as Erebus, and the veriest outcast, if he be a man give him your hand, your sympathy, your aid.

"A man is a man, for a' and a' that." If you would be a Christian, be a man. True religion cannot exist a part from manliness any more than it can a part from morality.

Be a man—a true man here, and you shall be a "king and a priest unto God" by and by!—Herald of the Prairies.

WINNING SOULS.

He that winneth souls is wise, because he, in a peculiar manner, glorifies God. To glorify God, is to know and acknowledge the divine glories, or perfections, and to be suitably influenced by them, as to our tempers, words, and works. Now as none will attempt to win souls who do not thus glorify God themselves, so they bring the souls they win to glorify him too. In other words, being themselves "wise unto salvation," they are instrumental in making others so. Fulfilling themselves the divine will, and complying with their indispendable duty, they prevail on others to do the same. Embracing themselves the inestimable privileges and blessings of the gospel, they persuade others to embrace them likewise. All which discovers great wisdom; nor can any one doubt whether it be wise to win souls, unless he, at the same time, doubt whether it be wise to glorify God, and bring others to glorify him; which, in effort, would be to doubt whether angels were wiser than devils. "The fear of the Lord," says the inspired penman, "that is wisdom;" and to depart from evil is understanding; and of consequence, to bring others to fear him, and to depart from evil, is a still higher degree of wisdom and understanding.

That they who win souls are wise, appears further in this. They recover to the great Creator his lost creatures, and to the heavenly Father his lost children. Before souls are won, they are lost, in many respects;—lost to God, whom they do not see, and glorify;—to their fellow-creatures, whom they do not edify; and to themselves, not being either happy or holy. But when they are won they are found,—found of God, whom they now glorify, answering the end of their creation and preservation;—found of their fellow-creatures, to whom they are now

truly useful, and that in matters temporal as well as spiritual;—and found of themselves, being in Christ new creatures, and truly happy in communion with God. Now, if it be a good, and therefore a wise action, to bring back straying sheep or cattle, lost upon the wild mountains, to their rightful owner, and an action yet better and wiser to recover to a kind and indulgent father, his prodigal and lost children; who can describe the wisdom of him that brings back to the great Creator and Parent of the universe, his rational and immortal offspring, that had at once dishonoured him, and rendered themselves most wretched by wandering from him!—Benson.

TENDERLY REPROVE AND INSTRUCT.

You who are parents know how important it is when you reprove your children, that they should see that you do it from the best of motives, for their benefit, because you wish them to be good, and not because you are angry. Otherwise they will soon come to regard you as a tyrant, rather than a friend. Just so with young converts. Kindness and tenderness, even in reproof, will win their confidence, and attach them to you, and give an influence to your brotherly instructions and counsels, so that you can mould them into finished Christians. Instead of this, if you are severe and critical in your manner, that is the way to make them think you wish to lord it over them. Many persons, under pretence of being faithful, as they call it, often hurt young converts in such a severe and overbearing manner, as to drive them away, or perhaps crush them into despondency and apathy. Young converts have but little experience, and are easily thrown down. They are just like a little child when it first begins to walk. You see it tottering along, and there it stumbles over a straw. You see the mother take up every thing from the floor, when her little one is going to try to walk. Just so with young converts. The church ought to take up every stumbling block, and treat them in such a way as to make them see that if they are reproofed, Christ is in it, and they will receive it, as it is meant, and it will do them good.

Kindly point out things that are faulty in the young convert which he does not see. He is but a child, and knows but little about religion, and will of course have a great many things that he needs to learn, and a great many that he ought to mend. Whatever there is that is wrong in spirit, or unlovely in his deportment, or uncultivated in manner, that will impede his usefulness or impair his influence as a Christian, ought to be kindly pointed out and corrected. To do this in the right way, however, requires great wisdom. Christians ought to make it a subject of much prayer and reflection, that they may do it right, so as not to do more hurt than good. If you rebuke him merely for the things that he did not see, or did not know to be improper, it will grieve and disgust him. Such instruction should be carefully timed, often it is well to take the opportunity, after you have been praying together, or after a kind conversation on religious subjects, calculated to make him feel that you love him, and seek his good, and earnestly desire to promote his sanctification, his usefulness, and his happiness. Then a mere hint will often do the work. Just suggest that "Such a thing in your prayer" or "your conduct so and so, did not strike me pleasantly. Had you not better think of it, and perhaps you will judge better to avoid the same thing again." Do it right, and you will help and do him good. Do it wrong and you will do ten times more hurt than good. Often young converts will err, through ignorance, their judgment is unripe, and they need time to think and make up an enlightened judgment, on some point that at first appears to them doubtful. In such cases the church should treat them with great kindness and forbearance. Should kindly instruct them and not denounce them at once for not seeing, at first, what perhaps they did not themselves understand, for years after they were converted.—Finney.

VALUE OF A BOOK.

When Andrew Fuller followed the plough, having groped his way to more scriptural views of Divine truth than he had formerly enjoyed, he wrote his admirable little volume, "The Gospel worthy of all acceptance," which, a few years afterwards, he printed. This book led to much discussion, and revolutionized the vast majority of the Baptist churches of England, and not a few of the Congregationalists. To the influence of this volume on the mind of Carey may be traced the origin of the Baptist Missionary Society—the commencement of modern missions; nor is it possible to tell the extent or to conceive of the end of its usefulness.

One instance of this, certainly not suspected in England, lately came to the

knowledge of the writer of this paper.—Some fifty years ago, probably every Baptist minister in the British Provinces of North America, was Hyper-Calvinistic, and would refuse to exhort the ungodly to faith and repentance. A copy of "The Gospel worthy of all acceptance" crossed the Atlantic, was reprinted, and carefully studied by men not in the ordinary sense of the word educated, but men of deep thought; and now, probably, in all these provinces there is not one of our brethren who would hesitate to call on sinners to "repent and believe the Gospel."

"Behold how great a matter a little fire kindleth," and labor still for God and his cause.—Memorial

INFLUENCE OF THE BIBLE.

How comes it that this little volume, composed by humble men in a rude age, when art and science were but in their childhood, has exerted more influence on the human mind and on the social system, than all the other books put together? Whence comes it that this book has achieved such marvellous changes in the opinions of mankind—has banished idol-worship—has abolished infanticide—has put down polygamy and divorce—exalted the condition of woman—raised the standard of public morality—created for families that blessed thing, a Christian home—and caused it other triumphs, by causing benevolent institutions, open and expansive, to spring up as with the wand of enchantment? What sort of a book is this, that even the wind and waves of human passions obey it? What other engine of social improvement has operated so long, and yet lost none of its virtue? Since it appeared many boasted plans of amelioration have been tried and failed; many codes of jurisprudence have arisen, and run their course, and expired. Empire after empire, has been launched on the tide of time, and gone down, leaving no trace on the waters. But this book is still going about doing good—leavening society with its holy principles—cheering the sorrowful with its consolations—strengthening the tempted—encouraging the penitent—calming the troubled spirit—and smoothing the pillow of death. Can such a book be the offspring of human genius? Does not the vastness of its effects demonstrate the excellency of the power to be of God?—McCullough.

GRIEVE NOT THE SPIRIT.

I had in my room a beautiful and delicate flower. Day after day I cherished it, watching its growth till I rejoiced to see it put forth a blossom. One morning in my hurry I neglected to water it. The day was sultry, and breathed its hot breath upon the neglected flower. When I returned from a journey, I looked upon my little favorite, and found it withering and drooping. I hastened in the evening to remedy the error of the morning, but in vain. It had been fatal, and no care could arrest the work of destruction.—It was scorched and dead. Like this flower is the work of the Spirit on the soul. It must be tenderly and constantly cherished or it will droop and die. Remember the plant should you ever be tempted to neglect the duties of the closet.

REV. JOHN FLETCHER'S PREACHING.

On my occasional visits, I was struck with several things. Preaching on Noah as a type of Christ, he was in the midst of a most animated description of the terrible day of the Lord, when he suddenly paused. Every feature of his expressive countenance was marked with painful feeling; and, striking his forehead with the palm of his hand, he exclaimed, "Wretched man that I am! Beloved brethren, it often cuts me to the soul, as it does at this moment, to reflect, that while I have been endeavoring by the force of truth, by the beauty of holiness, and even by the terrors of the Lord, to bring you to walk, in the peaceable paths of righteousness, I am, with respect to many of you who reject the gospel, only tying mill-stones round your neck, to sink you, to deeper perdition!" The whole church was electrified, and it was some time before he could resume the subject.

On another occasion, after the morning service, he asked if any of the congregation could give him the address of a sick man whom he was desired to visit. He was answered, "He is dead, sir." "Dead!" he exclaimed; "Another soul launched into eternity! What can I do for him now! Why my friends, will you so frequently serve me in this manner? I am not informed you are ill, till I find you dying, or hear that you are dead!" Then, sitting down, he covered his head with his gown; and when the congregation had retired, he walked home buried in sorrow, as though he had lost a friend or a brother.—Rev. Melville Howe.

ALL MODES OF PREACHING must be erroneous which do not lead sinners to feel that the great thing to be done, and done first, is to receive the Lord Jesus Christ,

and to turn unto God through him. And all religious experience must be defective which does not embrace distinctly a sense of the justice of our condemnation, and a conviction of the sufficiency of the work of Christ, and an exclusive reliance upon it as such.

Alabama Baptist Advocate.
FRIDAY, MAY 4, 1849.

THE SOUTHERN BAPTIST CONVENTION.
SHERBOLD THOMAS, Richmond, Virginia,
Treasurer of Foreign Mission Board.
T. T. MENDENHALL, Charleston, S. C.,
Treasurer of Southern Baptist Convention.
JAMES B. TAYLOR, Richmond, Virginia,
Corresponding Secretary of the Southern Foreign Mission Board.
W. M. POKER, Marion, Perry County, Ala.,
Treasurer, Domestic Mission Board.
RUSSELL HOLMAN, Marion, Perry County, Ala.,
Corresponding Secretary Domestic Mission Board.
A. M. POINDEXTER, Charleston, S. C.,
Corresponding Secretary Southern Baptist Publication Society.
ARON C. SMITH, Charleston, S. C.,
Treasurer Southern Baptist Publication Society.

TERMS.
The terms of the Alabama Baptist Advocate will henceforth stand as follows: A single subscriber \$3.00, in advance. Any present subscriber forwarding an additional new name, and paying \$5.00, in advance, shall have two copies for one year. Any two new subscribers, paying \$5.00, in like manner, shall have two copies for one year.
All Ministers of the Gospel, Agents of benevolent societies, and Post Masters, generally, are requested to act as our Agents.

TO PUBLISHERS.
The Literary Institutions of Alabama—the immediate circle of our Paper—are, perhaps, not inferior, either in grade or in numbers, to those of any other State in the South or South-West; and it will afford us pleasure to bring to the notice of any New Works, of merit with which we are favored—Literary or Theological. We have in this place two highly flourishing Female seminaries; and a College for young gentlemen, with a Theological Department attached to it; of which may render it the interest of publishers to dilige us with their best works.

AN EXTRA OR CALLED MEETING.
Of the Southern Baptist Convention will be held in Charleston on the 23d of the present month.

TO WHOM IT MAY CONCERN.

The formation of a new Association, to embrace the churches in Sumter county and that of Greens lying West of the Warrior River, has been the subject of frequent conversation for the last 18 months, among the brethren in this region. The object of this communication, is to elicit information as to the wishes of the churches in these bounds, and of any others desiring to be in such organization. It is, therefore, requested, that each church favorable to the proposition, will immediately take action on the subject, and communicate their action to the subscriber at Eutaw, either by letter or otherwise. Soon thereafter as possible, the result will be made known—and if found to meet the views of sufficient number of churches, a time and place for the meeting of a Council, will, upon proper consultation, be suggested. The Council may yet act and organize provisionally, before the next session of the Association to which the churches verally belong, or after obtaining dismission prefrom, as shall be thought best. The following are some of the reasons on which this movement is based:

1. The extremes of the Union; and Choctaw societies, to which the churches referred to long, are at an inconvenient distance from one of them.
2. It is desirable that the Sumter churches make their contributions through the Alabama Convention, instead of the Mississippi.
3. The churches within the bounds described in the midst of a very large slave population, he claims of this population upon us are felt to strong; and it is nothing more than justice them, that the funds now mainly applied to sustaining missionaries among destitute portions the white population, should be applied to the spiritual benefit of the slaves; especially as these funds are mainly the product of their labor. I am from an intelligent brother, who recently expressed this view on my mind, that a system missionary instruction on the plantations, in South Alabama, is being carried on by our Methodist brethren, greatly to the benefit of the slaves, and to which owners are in the habit of contributing liberally, in many cases where they are of religious men themselves. More liberal and generous owners than those among us, cannot, be believed, be found in the State; and they could, doubtless, be ready to lend us efficient and reliable aid.

E. B. TEAGUE.
Eutaw, April 24, 1849.

NEW YORK CHRONICLE.

Our hearty thanks are tendered to Rev. Orrin J. Judd, the Editor, for the back Nos. of this valuable "Repository of Religious Intelligence," this is a favor we shall be careful not to forget. The abundance and rich variety of its matter, and the very elegant—not to say neat—manner its execution, places the Chronicle in the front of the Monthly of the country. Those who are desirous to treasure up ALL the important items of religious news, and think they would not a file of forty newspapers rather cumbersome, will do well to subscribe for this work. The price is nothing compared to its merits—only 1.00.

JUDSON FEMALE INSTITUTE.

The Feb'y No. of the N.Y. Chronicle contains an accurate and very handsome steel engraving of the Judson Female Institute of this place, accompanying which is an interesting Editorial, drawn from the history of the institution. That portion of this Editorial which relates to the religious character and exercises of the Judson will be specially gratifying to our readers. The writer observes:

"The spiritual interests of the pupils are deemed of paramount importance, and special attention is bestowed for the purpose of their promotion. In addition to the morning and evening devotions under the immediate direction of the Principal, there is a Sabbath School which meets every Lord's Day morning; and Bible Classes embracing all the members of the Institution are attended on Monday. On Lord's Day evening the pupils hold a prayer meeting conducted by one of their own number; while the Teachers meet for the same purpose in another apartment.

The young ladies of the Institution have organized a Missionary Society, which meets monthly, and supports a heathen girl under the care of Mrs. Shuck, Missionary at Shanghai, China, who was herself formerly a teacher in the Judson Institute. This Society also meets regularly in a Monthly Concert of Prayer for Missions.

From their small allowances for pocket money the pupils have already constituted the Principal, and several Teachers, Life Members of various benevolent societies, besides contributions for the poor and other charitable objects.

During the ten years which have now elapsed since the Institute commenced its operations, there have been among the pupils seven distinct seasons of revivals of religion, and large numbers have become pious. Of the thirty-nine who have graduated, twenty-eight are professors of religion.

FRUITS OF BAPTIST COLLEGES.

There are, in connection with the Baptist denomination of the United States, fifteen Colleges, and seven Theological Schools. These institutions have been reared up and supported by voluntary contributions, at an expense of thousands upon thousands of dollars; and to a hasty and superficial observer, it may perhaps appear, that these vast sums are so much deducted from the aggregate wealth of the denomination, and but little more than thrown away. We desire, however, that such may reconsider this subject, and for a moment contemplate the beneficial results of these expenditures. From statistics now in our possession, relating to the year, to only about two thirds of the whole number, it appears that these Schools and Colleges have already graduated 2573 young gentlemen, and sent forth 1256 thoroughly educated ministers to propagate and defend the gospel of the blessed God—more than twenty of whom have gone to the heathen. One alone has furnished twenty Presidents and Professors of other Colleges; and another forty-two, who have held important offices in the affairs of the nation—as members of the Presidential Cabinet, Senators in Congress, Ministers to Foreign Kingdoms, Governors of States, Judges of Supreme Courts, &c., &c. Now, if we take these as examples—and we instance them because we are more familiar with the details of their statistics—it will be difficult to form an estimate of the incalculable good which, as citizens and Christian philanthropists, we have already accomplished by these investments—not to mention what remains to be seen in the ages to come. We have, indeed, sown our dollars but they have sprung up men, mighty men of valor to wield the destinies of the nations.

FIRST BAPTIST CHURCH, NEW YORK.

The first Baptist Church of New York City, was organized 104 years ago, in the private house of Jeremiah Dodge of Fishkill. During this entire period that church has had but five pastors, from Dr. S. H. Cone, the pastor at present. From her midst seven other churches have been constituted, and thirteen ministers have been sent forth to preach the everlasting gospel, one of whom, Rev. Thos. T. Devan, is a missionary to Paris, France. Her present house of worship, reputed to be one of the handsomest church edifices in the country, was erected at the expense of seventy-five thousand dollars. This church now numbers 602 members; and it is said, that, for more than a hundred years, she has met all her pecuniary liabilities, without ever having sought foreign aid; has never received an excommunicated member from a sister church; and has uniformly and steadfastly maintained the doctrine of church independence. "She has earnestly contended, for the faith once delivered to the saints, and in the attachment of her members to the doctrines of sovereignty and all-conquering grace must be ascribed, under God, her visibility to the present day."

THE GRACE OF OUR LORD JESUS CHRIST be with you all. Amen.

NORTH CAROLINA BAPTIST STATE CONVENTION.

Thanks to the friend whose kindness has placed us in receipt of the proceedings of the nineteenth annual session of this large and interesting body. This meeting was held at Rockford, Surry Co., Oct. 12-16, 1848. Hon. Alfred Dockery, Pres., and N. J. Palmer, Sec. From their minutes, which are replete with valuable information, clearly evincing that our brethren of the "Old North State" are alive to every good work; we glean the following items of special moment: that this Convention has under its supervision two beneficiaries at Wakeforest College; five domestic missionaries, in different portions of the State, and one in China, sustained by the Raleigh Association; two book depositories, at Milton and Fayetteville; and that for the objects of Home and Foreign Missions and the purposes of Education the sum of \$2,362.17 was raised during the year, to which should be added the farther sum of \$625.86 for the distribution of Bibles and other good books within the limits of the State. It is further mentioned that the Wakeforest College is nearly disencumbered of pecuniary embarrassment, and that the establishment of a "Male and Female Classical Institute" in the town of Rockford was recommended, "under such provisions as its friends may deem proper." A number of pleasing resolutions were adopted in relation to the future movements of the body; but among all the good things with which we were highly gratified, we noted one fact of an unpleasant and unpromising character; viz, that while there are in the State about forty thousand baptists, the Biblical Recorder, their only religious paper has but six or seven hundred subscribers! This ought not so to be.

QUEEN OF MAY.

Tuesday evening, of the 1st inst., was a pleasant and cheering occasion to the citizens of our happy village. It was understood, that the young ladies of the Judson Institute had selected from their number a "Queen of May," upon whose "fair brow" they might place the garland of flowers. The ceremonies took place in the spacious hall of the Judson, and the room was filled at an early hour. The expectations of all were considerably elevated, and each hastened to secure a convenient position. We had the fortune to obtain a location directly in view of all that transpired. The exercises of the evening were introduced with a concert of some twenty pieces of admirably selected music;—just such as were anticipated from the established reputation of the Institution. Then came the brilliant scene of the coronation. Miss Charlotte Whitfield, of Marengo, was the honored Queen; and although we have witnessed many such occasions in times past, we have no recollection of any thing of the kind with which this might be compared. The several addresses delivered by the young ladies, in the progress of the ceremonies,—in a clear, distinct and graceful manner,—were thrillingly handsome and interesting, characterized by an appropriateness and modesty, than which nothing could have been more praiseworthy. Disclaiming the flattery of adulations of eulogy of royalty, while the crown was, indeed, placed upon the head of their Queen, it was uniformly averred that she had been elected to the honor on the ground of her personal amabilities, of which, we are happy to be informed, her christian virtues are not the least adorning. But without entering into further details, all, we dare say, went away feeling that pleasure, unalloyed and unmixed, had reigned over the whole bright hour. May the Queen long live in the affections of her fond companions; and may the Judson Institute continue to hold its elevated place in the hearts of the Baptists of Alabama!

IDOLATRY OF POPE PIUS.

Pius IX. has sent forth his encyclical letter dated Geta, February 21 1849, from which we extract the following paragraphs for the information of our readers. We desire them, as they pass, carefully to compare the sentiment they contain with the writings of the Apostles, Paul and Peter. He says:

"From our most tender years, we have held nothing more dear, nothing more precious than to honor the Blessed Virgin with a particular piety, with a special veneration, and with the most intimate devotion of our heart, and to do all that seemed to us apt to contribute to her great glory and praise, and to the extension of her worship."

"We also repose all confidence in this, that the Blessed Virgin, has been raised 'by the greatness of her merits above the throne of God.'"

"For you know perfectly, Venerable Brethren, that the foundation of our confidence is in the Most Holy Virgin; since it is in her that God has placed the plenitude of all good in such sort that it there be in us any hope, if there be any spiritual health, we know that it is from her that we receive it,—because such is the will of Him who hath willed that we should have all by the instrumentality of Mary."

Is not this idolatry? If it is not, it will be difficult to say what would be.

DEATH OF A MISSIONARY.—The last steamer brought intelligence of the death of the Rev. Wm. J. Pohlman, missionary of the American Board at Amoy. He was lost at sea, Jan. 5, in attempting to leave a schooner in which he had taken passage for Hong Kong, and which was wrecked two days from the point of his destination. Mr. Pohlman was a most excellent laborer, in connection with the Dutch Reformed Church. He is the first missionary of the Board who has been lost at sea.

DECLINE OF INFANT BAPTISM.

The New York Churchman, an organ of the High Church Episcopalians, insists upon the baptism of infants on the ground of its regenerative influence, and argues that it can be sustained upon no other principle. In order to prove that it proceeds to show that infant baptism has declined among the Presbyterians, and it might have added among the Congregationalists and Methodists likewise. The Churchman says:

"It is demonstrable from facts and figures, that, if infant baptism grow as rapidly into disuse among Presbyterians for the time to come as it has done for fifty years past, one hundred years hence the Presbyterian church as a *pedobaptist* society will exist no more. It is already, as we have called it, a semi-Baptist denomination. In the Presbytery of St. Louis the number of adults baptized the last year wanted but eight, to be equal to that of baptized infants; that of Cincinnati wanted but twenty-two; that of New Brunswick, including Princeton, wanted but twelve; the adults being 153, the infants 165."

How could it be otherwise when we consider the style of arguments by which this ranting ceremony is supported? When stripped of all their circumlocution they are as follows:

"It is written, God made a covenant with Abraham and his family: therefore, though it is not written, we ought, nevertheless, to believe he makes a covenant with every christian and his family. God settled on Abraham and his family a large landed estate: therefore, he also gives every christian and his family the benefits of the christian religion. God commanded Abraham and his family to circumcise their children: therefore, all professors of christianity ought, without a command, not to circumcise but to baptize their children. Jesus said, 'suffer little children to come unto me:;' therefore, infants who cannot come ought to be carried, not to Jesus, but to a minister, not to be healed, but to be baptized. Paul advised married believers at Corinth not to divorce their unbelieving yoke-fellows, lest they should stain the reputation of their children, with the scandal of illegitimacy: therefore, children, legitimate and illegitimate, ought to be baptized. A man of thirty years of age says he believes the gospel: therefore, his neighbor's infant of eight days ought to be baptized, as if he believed the gospel. And finally, the scriptures do not mention infant baptism; but it is, notwithstanding, full of proof that infants were and ought to be baptized."

Now if these postulates are at all logical, then should infant baptism be universally practised; but, if every boy of ten years old can distinctly see that such premises cannot admit the deductions usually drawn from them, then must this practice grow into disuse with the increase of light.

PAINFUL CONTRAST.

To be compelled to acknowledge our faults—our backslidings and short-comings—is always unpleasant; nevertheless, it is candid to do so, and may sometimes be attended with salutary results. With this hope we present the following statement of the receipts of the Missionary Union, on the one hand, and of the Southern Baptist Convention on the other, for the last fiscal year; simply remarking that the latter include only those of the Foreign Board; but that similar results might be shown in relation to the Domestic Board also. It will be observed—and it is to this that we mainly refer—that the receipts of the former present an increase over those of the preceding year, by several thousand dollars; while those of the latter exhibit a similar decrease. The Watchman and Reflector says:

"The amount of donations and legacies paid into the Treasury of our Missionary Union, in the month of March, was \$33,352.21,—making the receipts of the year, from the same sources, \$88,902.99. Thus, the receipts of the last month exceed those of the corresponding month of 1848, by upwards of \$6,000; and the receipts of the year which has just closed, are an advance of more than \$3,000 over those of the year which preceded it."

Our other extract is from the Religious Herald. Having presented in detail the receipts for the years 1847, '48, and '49, the Editor proceeds to remark:

"From the above it will be seen that there is a falling off in the receipts, the present year, compared with the preceding, of \$3,048 10, and with 1847, of \$277.10. Virginia contributed \$1768.06 less in 1849 than in 1848. The aggregate for the present year will be increased by the contributions of Louisiana and Tennessee, these states having made no return. But their contributions, as will be perceived, by a reference to those for 1847 and 1848, will not probably swell the aggregate more than from \$5 to \$600; leaving still a deficiency for 1849, compared with 1848, of about \$2,500. We must try to do better next year."

BIRDS.

We noticed last week the fire which occurred in Eutaw on Monday night the 23d ult., by which a considerable portion of that beautiful village was laid in ashes. The Eutaw Whig, advertising to the disastrous occurrence, mentions the following singular freak of the birds on the occasion, as if they would sport with the calamities of men. It says:

On the night of the fire in Eutaw, thousands upon thousands of birds of all kinds known to the country, circled in wild confusion over the burning mass. The elements over head were one living, moving body of life and animation. The circle in which they moved extended for more than half a mile, in every direction. Many were seen to dart headlong into the flames,

whilst others dropped dead all around. Birds that only make their appearance periodically, were there—out of time,—and those that were believed to burrow, during a large portion of the year, joined in what seems to be a general jubilee of the inhabitants of the air. The eye might have caught every shade of bright colors, as miriads on miriads flew in magnificent confusion over the ascending flames.

DIVINE EFFICIENCY CONSISTENT WITH HUMAN ACTIVITY.

This is the title of a sermon on our table, recently delivered by the Rev. Basil Manly D. D. at Pleasant Grove Church, Fayette Co., Ala. before a Council assembled at that place, on the occasion of the difficulty between the Tuscaloosa and North River Associations, referred to in our last issue. It came to hand too late for a close examination this week; but from—the deservedly high reputation of its author, and from the nature of the subject of which it treats, we anticipate a feast of soul, when we shall have leisure to give it a thorough perusal. It was published at the request of the Council, by bro. M. D. J. Shade, and may be regarded an exponent of the views of all parties by whom it was heard, as we learn from the report that both "Ministers and Laymen of the two Associations present expressed their approval of the sentiments and doctrines which it contains." Dr. Manly is a remarkably clear sighted and sound preacher, and we deem it a misfortune, that the denomination can not enjoy the privilege of reading more of his thoughts upon all the perplexing subjects of theology. The present sermon can be had on application to bro. Shade at Tuscaloosa.

RESTRICTED COMMUNION OR, BAPTISM AN ESSENTIAL PRE-REQUISITE TO THE LORD'S SUPPER BY JAMES B. TAYLOR, RICHMOND, VA., CHARLESTON SOUTHERN BAP. PUBLICATION SOCIETY, 1849.

This recent work of brother Taylor will doubtless and deservedly have a wide circulation. The subject of Communion often perplexes weak Christians owing to its being discussed apart from that of Baptism. This never can fairly be done: And on this point Bro. Taylor is lawful and his work moreover is excellent and forcible. It is small, cheap, and adapted to general circulation. It consists of three parts—I. "That baptism is an essential pre-requisite to the privilege of church fellowship and of the Lord's Table"—II. "That baptism consists of the immersion of the body in water"—III. "That, it would be wrong to depart from the primitive practice of requiring those who come to the Lord's Table first to be baptized or immersed." Each of these several propositions is sustained by a variety and force of testimony, drawn both from the scriptures, and from the writings of commentators and critics of all ages and of all religious persuasion, which can not fail to command the assent of the unprejudiced and unbiased; and those who know the private character of the author will not fear to read it, lest their pious sensibilities should be pained by the censorious dogmatism and exclusiveness peculiar rather to shallow minds and to imperfect piety. Like its author the work is gentle and amiable, instructing men in meekness, aiming to persuade men to do right, rather than driving them farther from the truth. As we said the work deserves and will find an extensive circulation.

HOW TO CIRCULATE A RELIGIOUS PAPER.

We lay this down as a religious axiom: that whatever obligation devolves upon us to do good, the same requires that we do the greatest amount of good, in the compass of our power; and therefore, that we avail ourselves of the most efficient instrumentality of usefulness.

There is no means of doing good equal to that of a good religious newspaper. The Rev. Dr. Humphrey, late President of Amherst College, calls the religious press, "the true Archimedean lever," and adds, "if our country is ever saved, if the world is ever evangelized, it must be by this instrumentality, as much as by any other human agency." Professor C. A. Goodrich, of Yale College, says, "the press is the mightiest engine of civilized society, which has shaken kingdoms, and is destined to shake the whole earth." D'Aubigne attributes the wonderful success of Luther in the commencement of the Reformation in 1517, to the power of the press, and says "the scattering of the writings of the Doctor of Wittenburg, by this means forms the first page in the history of this Reformation." If then we are bound to do good, we are bound to avail ourselves of this most important means of doing so.

To give a wider circulation to our religious papers should be felt to be a personal duty. It is so beyond question. Whose business is it to be more useful than thou? Whom does it concern to promote the success of a good cause more than thine ownself? If we shall be held to answer for all the resources in our possession—and this the bible clearly teaches; then we shall be held to account for this, confessedly the most important and powerful of all instrumentalities. What if this view were universally entertained, and acted upon? A most salutary result would soon be every where apparent. What we want is personal, individual effort. If all our brethren would do as they might, most glorious would be the consequences. Let a few facts encourage and stimulate us.

One of our exchanges announces an increase of six or seven hundred subscribers in three months; another, of fifteen hundred in four weeks! The Northern Christian Advocate recently published the names of all the ministers of the four Conferences by which that paper is supported with the number of new subscribers obtained by each since last September—six months; and among that list, it is stated that several had

obtained upwards of forty, and one as high as seventy-two. Rev. E. Dodson, missionary of the Baptist State Convention of N. C. mentions in his annual report to that body, that among other good services rendered, he had obtained eighty-two subscribers, during the year, for different religious papers. A ministering brother furnished us about twenty new names in the month of March, and several laymen—not moving out of the ordinary circle of their own churches, sent us from a half dozen to a dozen. Do not all these facts demonstrate what might be accomplished with proper exertions? and surely there can be no excuse for not doing the best our circumstances will allow. If every brother in Alabama should only do as well for our paper as did our excellent brother Dodson the past year, even that would swell our list to five times its present size. Will not our brethren put forth a renewed effort in behalf of our denominational organ? Some have done nobly; but from others, who had made us liberal promises, we have heard nothing.

NEWS OF THE WEEK.

ARRIVAL OF MISSIONARIES AT THEIR DESTINATION.—The Boston Post has accounts of the arrival of the ship Bowditch, Capt. Pike, at Madras, on the 10th of Feb. The Bowditch left Boston Oct. 10, with a band of thirteen missionaries of the American Board, and eight connected with the Baptist Board. The names of the former were Rev. J. W. Dallas and wife, Mrs. Winslow, D. C. S. Shelton and wife, Rev. J. T. Noyes and wife, Rev. C. T. Mills and wife, Mr. T. S. Burnell and wife, and Rev. W. Ireland and wife, (the two latter to stop at the South African Mission.) The following were connected with the Baptist Board: Rev. L. Jerrett and wife, Rev. H. L. Van Meter and wife, Rev. C. C. Morse and wife, and Rev. S. Dejamini and wife.

REV. ANDREW ABRAHAM AND WIFE, REV. HYMAN A. WILDER AND WIFE, AND REV. JOSIAH TYLER AND WIFE, recently embarked at Boston for the mission of the American Board in South Africa.

REV. T. J. BOWEN, of Florida, has received appointment from the Foreign Board of the S. B. C., as missionary to Central Africa, and will probably sail during the approaching autumn.

MISS HARRIET A. BAKER, of Powhattan Co., Va. has been appointed an assistant missionary to Canton, China, and will sail the present month in company with Bro. Harvey Goodale and family.

REV. H. F. BOCKNER has arrived safely at his station among the Creek Indians, in improved health.

REV. MR. WADZ, missionary to Burmah, has returned to America, on account of the failure of his sight. His lady is with him.

REV. MR. TONEX, missionary in China, is expected to return to America during the present year, on account of the protracted illness of his wife.

A SECOND BAPTIST CHURCH, composed of colored persons, was recently organized in Ann Harbor, Mich., under the name of the Second Baptist Church of Ann Harbor.

REV. JAMES B. TAYLOR, has just put forth a neat and excellent little work on Restricted Communion. It is published by the S. B. Publication Society, Charleston.

THE COMMISSION, devoted to the interest of the Foreign Missionary Board of the S. Baptist Convention is receiving daily additions to its already large list of subscribers; and before the close of the present volume, will probably number more than 10,000 names.

THE AMERICAN BAPTIST MISSIONARY UNION will hold its next regular meeting in Fifth Baptist Church, Sanson St. Phila., commencing Thursday the 17th inst. The Board of Managers will hold their meeting at the same place, commencing Tuesday the 15th.

THE GEORGIA BAPTIST CONVENTION will hold its next annual meeting at Athens, Clark Co., commencing Friday before the 3d Lord's Day in the present month—the 18th inst. The Southern Baptist Publication Society will hold its meeting at the same time and place.

REV. FRANCIS WAYLAND, Sen., the father of the President of Brown University, died at his residence at Saratoga Springs, on Monday the 9th ult., at an advanced age, and remarkably sustained and cheered by his faith in the Redeemer.

MADISON UNIVERSITY will perhaps be removed to Troy, New York. Chancellor Walworth has decided that there is no legal obstacle in the way; and a meeting of the Education Society will be held in Albany, June the 5th on the subject.

THE SEAMEN'S FRIEND SOCIETY and the Ladies Society for seamen, distributed during the last year upwards of 2000 Bibles, 400 Testaments, 35,000 pages of tracts, besides about 1000 missionary and other religious books. The female branch afforded relief to 1200 destitute persons—sailors and their families.

DR. DICK, whose works have been so extensively read and admired in this country, has expressed his intention to visit the United States during the approaching summer.

C. F. HOFFMAN, the celebrated poet, whose unfortunate insanity has been so widely noticed, and so universally regretted, we are glad to learn is gradually improving, and it is hoped will soon be restored to society.

ANOTHER COMET, the Boston Traveller announces, was discovered by telescope on Wednesday evening the 18th ult., near the North Crown by Mr. Bond, of the Cambridge Observatory, making the eighth discovered by him before any information thereof had reached this country.

THE SMALL POX, it is said, is prevailing at the Iron Works, in Cass Co. Geo., and also at Atlanta. The disease is in mild form.

THE BRITISH GOVERNMENT has formally declared her purpose not to interfere in any manner in the affairs of the Pope on the ground, (1) that no such interference has been asked; and (2) that, recognizing the Pope only as a temporal sovereign, she can not depart from her established rule, not to interfere in the quarrels of the people with their sovereigns.

LETTERS RECEIVED.

Bro. F. L. Hearn is informed that his letter and money are in hand. He has our sincere thanks for the interest he has taken in our cause. Hope he will be very successful.

Bro. M. B. Abercrombie's letter is before us. We shall always be glad to hear from him. He has a private response.

Rev. J. M. C. Breaker, will accept our thanks for his communication. We hope to hear from him very often. He has a private answer.

Bro. A. G. Hudson's money through the P. M., is in hand. Thanks to our brother for his timely aid.

Bro. G. W. Kennard has our gratitude for his money, and especially for his zeal in the circulation of our paper. Right glad are we that so many of our laymen are thus aiding us. May he be rewarded for his labor of love.

Rev. John Aslew has placed us under lasting obligation for his aid, and encouragement. We shall expect good things from him; and hope we shall realize our wishes.

Rev. G. B. Davis has our thanks for additional aid. Hope the good one will reward him; and give him good success in behalf of the "Red man."

Mr. H. B. Brewster is informed that his letter is in hand, but that the "communication" can not appear in our columns; because the end aimed at is not clearly made out; & if it were, it would not be suited to a place in a religious paper.

The Post Masters, several of whom have served us this week, will receive our grateful acknowledgments; and our best wishes for future help.

MISSIONARY INTELLIGENCE.

The Baptist Missionary Magazine, for April, contains an interesting letter from the Maulmain Karen Mission, embracing a report of the sixth term of Karen Theological Seminary. It appears from this letter, that the term commenced the 8th April, and closed on the 2d October. The studies of the term were much the same as in previous terms, except that more attention has been given to the Old Testament epistles. This was found to be essential to a profitable study of the Epistles. In the class of older assistants (who were ordained) this necessity was not so apparent. From their intercourse with their teacher, they had become somewhat familiar with the most important facts and usages of the Old Testament, so that they could with more success prosecute the study of the Epistles.

Of the character of his assistant, Mr. Binney says—I have been largely indebted to the well-directed energy of my assistant. He is rapidly improving in knowledge and his ability to teach others, and is an example to the school and in every good work. He is, however, a jungle-bird, and I fear may sometime take his flight. My only hold upon him is his love to the cause of Christ, in connection with a good conscience. At the close of the term, he requested permission to spend the coming season in the jungle. The only reply given to his request was, a statement of my wants, and of what he could do for me. His immediate decision is worthy of record—So it God bids, we must do what he bids. That is, a simple statement of the wants of the cause of Christ, and the knowledge that he could meet them, was to him the plan of bidding of God. So long as he retains his present disposition, I shall spare no pains to keep him.

MAULMAIN BURMAN MISSION.—Mr. Mason, of this mission, writes under date of Sept. 24, that—Of late years he has been more exclusive in his labors among the Karens; and yet in the eighteen years he has preached to the Karens throughout five degrees of latitude, he has preached the gospel to more Burmans than he has done to Karens; and looking at the result, he finds he has baptized about one Burman to fifty Karens.

The reason, he says, of the great difference in these results is the great difference in the preparation of the two nations for the reception of 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.

In respect to the darkness of Buddhism, he says—There were no strangers at Burman worship this forenoon. It is the first day of one of their greatest holidays: not a religious festival, but boat-racing, which in this month is practised throughout the Burman Empire, and has been from time immemorial. After worship I visited a neighboring house where I found an elderly couple—the usual complement of young people around them.

The Christian Chronicle, Phil. says that 22 has been recently baptized at Union Town, 16 at East Nautmeal; and 25 at Woodstock.

The Montreal Baptist Register notices that since the settlement of the Rev. Mr. Duncan with Charlottsville Ch., Canada West, he has baptized 60 persons.

The Religious Herald contains a statement of a gracious revival in the Cumberland St. Baptist Church, Norfolk Va., under the ministry of the Rev. Mr. Reynolds, about 60 had professed conversion.

RELIGIOUS ITEMS.

EMBARKATION OF MISSIONARIES.—The following persons embarked for South Africa to join the mission of the American Board in that country, last Saturday, viz. Rev. Andrew Abraham and his wife, Rev. Hyman A. Wilder and his wife, and Rev. Josiah Tyler and his wife. The usual services were held on board the Concordia, at 10 o'clock A. M.; the prayer being offered by Rev. Mr. Tyler of Windham Conn., son of Dr. Tyler, and brother of the missionary. As the wind was unfavorable in the forenoon, the Concordia did not sail till 1-2 P. M.

THE QUAKERS AND MR. MACAULAY.—A deputation from the Quakers had an interview last week with Mr. Macaulay upon the subject of his notice of William Penn, thinking that justice was not done to him. It is understood that among the authorities Mr. Macaulay referred to, to prove his estimate of Wm. Penn's character, was an extract from the proceedings of the Society of Friends, where they expelled Penn for courtier-like compliances and afterwards re-admitted him on his submission.

TROUBLE AMONG THE METHODISTS.—The troubles of the Methodist Church, which caused a division of that body, have appeared in the Cherokee country. The church North sent among the Indians a minister to represent the cause of freedom, and the consequence has been a riot. No religious meetings it is said can now be held without a riot.—*Zions Advocate.*

REVIVALS IN COLLEGES.—During the year 1848, revivals occurred in ten Colleges in the United States, and the number of hopeful converts is about 150. The undergraduates are supposed to exceed 10,800 in the 118 colleges in the Union.—*Zions Advocate.*

POPULATION OF NEW MEXICO.—The Spanish-Mexican population of this extensive territory is estimated at from 60,000 to 75,000 souls. The power of the Jesuits over these thousands, formerly priest-ridden and ground down to the dust by superstition, is broken—and the way is now fully open for the Bible and the School-master. The principal towns ought to be occupied at once by faithful missionaries.

BEST PLACE TO LEARN.—Mr. Cecil, during a severe illness said to a person who spoke of it. "It is all Christ. I keep death in view. If God does not please to raise me up, he intends me better. I find every thing but religion only vanity. To recollect a promise of the Bible; this is the substance! Nothing will do but the Bible. If I read authors, and hear different opinions, I cannot say this is truth! I cannot grasp it as substance; but the Bible gives me something to hold. I have learned more within these curtains, than from all the books I ever read."

THE BIBLE IN CANADA.—The Montreal Herald says that the Romish clergy, with but two exceptions in all the province, are opposed to the circulation of the Bible; and of the Romish people, not one house in a thousand has the Bible, except where it has been given by Protestants.

BAPTISM.—We understand that on the first Sabbath in April, the pastors of each of the African Baptist churches in this city, baptized 28 converts; making in all 103 baptized in this city since the first of March.

The Methodists baptized a number of persons at the pond last Sabbath.—*Western Watchman.*

RELIGIOUS TOLERANCE.—In the Legislature of Wisconsin a resolution was lately offered, giving the use of the State capitol to "any denomination professing the Christian religion, to hold public worship in." This was amended by striking out the clause "professing the Christian religion," and inserting before "denomination" the word "religious," and in this shape the resolution passed by a vote of two to one.

MISSIONARIES TO CALIFORNIA.—The Assembly's Board of Missions has appointed the Rev. James Woods, formerly a pastor in Jacksonville, Ala., as a missionary to California. This is the third missionary to California appointed by that Board.—*Christian Observer.*

THE SAINTS IN HEAVEN.—If all the earth were paper, and all the plants of the earth were pens, and all the sea were ink; and if every man, woman and child were a ready writer, yet were they not able to express the thousandth part of those joys that saints have in heaven; and all the sweetness here, to that, but bitterness.—*Brooke.*

CATHOLIC BISHOP FOR CALIFORNIA.—The *Journal du Havre* states that a Bishop is about to be nominated for San Francisco, the increased emigration to California having induced the Holy See to make this provision. The dignity will be conferred upon a French ecclesiastic, who will proceed to San Francisco, accompanied by several missionaries.

SABBATH AT THE SALT-WORKS.—A Virginia colporteur writes, that the business of salt-making is now suspended in Kanawha Salines on the Sabbath, which he has been told, is mainly attributable to the circulation of the Sabbath Manual.—*American Messenger.*

AN ANECDOTE is related of the Rev. Dr. Kirk, of Boston, that in early life, a lady of fortune, whose attention was awakened towards him by his conspicuous talents, wrote him a note, offering her heart, fortune and hand. The Rev. Dr. however, with more tenderness than gallantry, replied to her that she had better give her heart to the Lord, her fortune to the church, and reserve her hand for him who should ask it.

THE LIFE TO COME.—Suppose the life to come were to continue only 70,000,000 years. Then for each year of the present life, if it reach the full measure of 70 years, there would be 1,000,000 years in that life to come; for each month more than 80,000 years; for each week, more than 19,000; for each day, 2,737—nearly 3,000 years for each day we live!

But what is 70,000,000 years, to eternity? As a sand grain to a mountain; or as a drop to the ocean.

Reader, behold the prospect before thee.—*Millions of years there, for each day here.*—Write it on thy heart.—*Christian Observer.*

NOT TOO YOUNG.—Said a boy ten years old, a few days since to his mother: "Mamma, may I join the temperance society?" "My son," said the mother, "you are too young yet; you may join it when you are old enough." "But, mamma, some boys were skating on the river Christmas day, and they had some beer there, and some of them drank too much, and could not stand." "My son," said the mother, "you are not too young; you may go and join the temperance society to-morrow."

FATHER VENTURA.—This Italian ecclesiastic is thus spoken of in an English Protestant magazine:—"There are even some ecclesiastics at Rome—as for example, Father Ventura—who have made common cause with the people. You certainly know the name of Ventura. He is the most eloquent preacher in Italy, and one of the most learned theologians of his communion. He has always manifested an honorable and devoted character, and a lively desire to advance the common good. Father Ventura did not quit Rome with the Pope and his cardinals. He remained at his post in order to pursue his religious mission, and declared that he would not separate his cause from that of liberty."

IMPRISONMENT FOR PREACHING.—Dr. Sibthorp of Exeter, has prosecuted and imprisoned the Rev. Mr. Shore, a clergyman who had seceded from the established Church, for the crime of preaching the gospel to a dissenting congregation, and the courts have decided that this decision is valid; and that Mr. S. is liable to the penalty, as the law is still in force. This proceeding has aroused public sentiment, and brought many petitions to Parliament, for the repeal of the law; and a bill for abolishing the abuse, is in progress through that body.

If not repealed—the Hon. and Rev. Baptist W. Noel will no doubt, be liable to imprisonment; a London paper states that he recently addressed a Congregational Church.

ITALY OPEN TO MISSIONARIES AND THE BIBLE.—A London paper states that the Rev. Signor di Minna (formerly a Romanist and head of one of the colleges of Rome) has established himself at Nizza, where he is preaching the Gospel in the midst of the people. The government of Turin has ordered the Holy Scriptures to be read in the public schools and in the University, though with the annotations of the Popish church. The Canon Mapei has addressed a letter to his brethren in Abruzzi, stating why he had left the Pale of Rome. All the priests of his acquaintance have replied to him, approving of what he has done, and expressing a hope of one day following his example.

COLONIZATION.—Another vessel will be dispatched for the Western coast of Africa, by the Colonization Society, about the 20th of this month (April). The Colonization Journal states that 250 emigrants will be taken on board at Savannah, Ga. and also 22 others, who were to have gone out in the Liberia Packet, but not arriving at Baltimore in time, were left behind. From Savannah, the vessel will sail for Sineo, the Eastern settlement of the Colony, touching however, at Monrovia. *Christian Observer.*

MASSACHUSETTS INDIANS. Massachussetts contains remnants of ten tribes of Indians: The Chappaquidick, Christian-town, Gay Head, Fall River or Troy, Mashpee, Herring Pond, Grafton or Hasnamiseo, Dudley, Punkapog and Yar-

mouth. (The Natick tribe is practically extinct.) The whole number of Indians, and people of color, connected with these tribes, is 807. Of these, however, only six or eight are pure blooded Indians. All the rest are mixed blood, principally of Indian and African. They own 19,237 acres of land, but are deprived of the elective franchise.

SECULAR INTELLIGENCE.

INCREASE OF THE FACULTY.—The four Medical Colleges of this city have conferred the degree of Doctor of Medicine upon no less than 435 students, who, during the past winter, have been attending the lectures of these institutions. They were divided as follows: University of Pennsylvania, 190; Jefferson College, 188; Pennsylvania College, 36; Philadelphia College, 21.

UNPRECEDENTED. Five ships freighted with tea arrived on Sunday last at New York, from China, viz: John Q. Adams, Montauk, Cleone, Prince de Joinville and Zenobia; the first four from Canton and the last from Woosung. It is said by those conversant with such matters, that this batch of important arrivals from that distant region on the same day, is probably without precedent.

FREMONT'S HALF HORSE, HALF DEER AND HALF CAMEL. This curious animal, that was said to have been found by Col. Fremont, at the river Gila, and which does not seem to fall under any department of the present classification of Natural History, has arrived in New York on its way to Europe. The Express says it is a great natural curiosity, made up of parts of as many different animals as Joseph's coat contained colors—but it is rather full of the horse.

SINGULAR SITUATION. The Hagerstown Herald states that a man named Miller was recently committed to jail for stealing a gallon measure filled with whiskey from the distillery of Joseph Gabby. He had twice before stolen this identical measure, filled from the same whiskey barrel, and had just served out two years in the Penitentiary for the last offence.

FATHER MATTHEW. The ship M. S. Isipipi, Capt. Bryan, arrived at Baltimore, on Wednesday last, in the short run of twenty-six days from Cork. Captain Bryan says that the day previous to his sailing, he was visited on board his vessel by Father Matthew, who informed him that he should positively leave Liverpool for New York during the current month of April. He had taken passage in the packetship New World, Capt. Knight.

Mr. Lee, a graduate of the Cambridge, Massachusetts, law-school, in 1846, has been appointed Chief Justice of the Supreme Court at Hawaii, Sandwich Islands. The British Consul in Boston has received official notice that the British Government has offered £20,000 sterling for the discovery of Sir John Franklin, who has been so long absent on the expedition to the Arctic regions.

The laws of Russia with regard to careless driving are worthy of imitation in our own country. Whoever runs down a person by rapid driving, forfeits the vehicle and horses. The present Emperor was riding in his carriage some time since, when his driver accidentally ran over a drunken man in the street. His Majesty immediately had the carriage driven to a Magistrate's, and gave up the vehicle and horses to be sold, and the proceeds applied to some charitable purpose.

THE DOG.—A friend sends the following anecdote connected with the floods:—The scene is the river Canon, near to Braham Castle. In an island about 200 sheep were pasturing—so that when the swelling river changed the dry land into a deep swamp, all were in imminent danger of being drowned; there was no possibility of reaching them, and in this dilemma a faithful collie was sent for, and told that the sheep required his aid. The hardy beast soon breasted the billows, entered the island, and tearing down a portion of the inclosure that penned in the flock, he drove them to the only safe spot, keeping watch round them for two days, until the river subsided low enough to make the ford passable.—*Inverness Courier.*

common Father, a unity. Let us pray one for another.—*New England Religious Herald.*

THE TRIUMPHS OF JESUS.

The blessed Jesus had never but two days of triumph in his life; the one was on his transfiguration upon Mount Tabor; the other, that of his riding into the holy city. But, that it may appear how little were his joys and present exterior complacency.

properly done, it may be questionable whether the money has been badly expended. Men make a great noise sometimes about economy, because they do not see the immediate returns for money expended, forgetting that a knowledge of the resources of the State greatly assists to enrich it by enabling the citizens to employ their industry and capital in the most profitable manner.

ANNEXATION OF CUBA. We saw a gentleman the other day, who had been spending the winter in Havana, and he told us he was surprised to find the subject of the annexation of Cuba to the United States so generally discussed there, and that the sentiment among the people was almost unanimously in favor of it. We also learn from him, that annexation was not only regarded there as a possible, but as a probable thing; and that the impression was, that something looking to it had passed between the government of the United States and Spain. *Baltimore American.*

EIGHT HUNDRED TONS OF WOMEN FROM LOWELL. A letter from Boston says: "It would not surprise me if Mrs. Farnham obtained as many women in Lowell, to go round the Horn with her, as would fill a ship of eight hundred tons."

A BUCKEYE TOOTH. A mammoth mastodon tooth, four feet in length, was found in the bank of the Ohio river, near Patriot, a few days since, by a boy. A gentleman named Lawrence purchased it for \$20; so says a Cincinnati paper.

BURN IN MACON. A fire occurred in Macon Ga. on Wednesday night last, destroying some ten or twelve buildings; among which together with about six hundred bales of cotton were two warehouses and five dwellings. The total loss is estimated at about \$25,000—about \$5,000 of which covered by insurance.

YOUTHFUL ASTRONOMER. The Boston Traveler states that at the last meeting of the American Academy of Arts and Sciences, the elliptic elements of P. Gerson's comet were presented by a boy named Safford, only 14 years of age. The computations were entirely his own. This lad is from Vermont. His astonishing mathematical powers were the subject of much newspaper discussion some years since. He now resides at Cambridge.

CHLOROFORM FOR CRIMINALS. The Boston Republican in referring to the fact that the Governor and Council, have ordered the execution of the negro sailor, Washington Goode, questions whether the sheriff whom the law makes executioner in such cases, has not the right to mitigate the pain of hanging by allowing the use of ether or chloroform? The Republican urges that since the last execution in Boston, the ether discovery has been made, and asks shall not the convict share in the advantage of this benign discovery? The argument of the editor is, that the "only" directions given by the law, with reference to the mode of execution are, that the punishment of death shall be inflicted by hanging the convict by the neck until he is dead. All else is discretionary with the sheriff, except that he may not aggravate the punishment. The law will be justly offended if, in this matter, he goes beyond its exact letter; and humanity will be justly offended, if he does not in the exercise of his duties, admit every indulgence and alleviation which can meliorate the fate of the convict.

RECEIPT LIST.

Receipts for the Alabama Baptist.			
NAMES.	Am't.	Vol.	No.
Lightfoot Williams,	1.00	6	52
John Banning,	1.50	6	52
Thomas A. Brent,	1.40	6	52
F. L. Hearn,	5.00	5	27
James Pace,	1.48	6	52
Dr. J. R. Bedell,	4.00	6	52
G. B. Jones,	1.35	6	52
E. M. Sumner,	1.30	6	52
M. H. Wilson,	10.90	6	52
M. A. Gaston,	7.00	6	52
Hiram Griffing,	4.00	6	52
Thomas Yerg,	4.00	6	52
Hon. J. V. Perryman,	4.00	6	52
Rev. A. Travis,	3.00	6	52
R. E. Moody,	2.50	6	52
Asa T. May,	4.00	6	52
John May,	3.50	6	52
Thos. J. Key,	6.00	6	52
Sam'l. Cole,	2.85	5	52
Lahmuel Belliff,	5.00	6	52
L. D. Goddard,	1.75	6	52
Max. E. G. Hewett,	.95	6	52
L. C. Fly,	4.00	6	52
E. G. Flynn,	2.90	6	52
Gray Huckabee,	12.00	6	52
James B. Hooten,	3.86	6	52
Receipts for the Alabama Baptist Advocate.			
NAMES.	Am't.	Vol.	No.
G. H. Keane,	3.00	2	9
Am. Adm'ty,	3.00	1	52
T. J. Johns,	3.00	1	52
Gen. E. D. King,	3.00	1	52
W. L. E. Tilmans,	3.00	2	10
Lightfoot Williams,	3.00	2	10
G. B. Jones,	1.00	1	
Rev. John Aslew,	3.00	2	
Amos M. Smith,	3.00	2	
Salomon Smith,	3.00	2	
Jacob Kynard,	3.00	2	
R. M. Thomas,	2.50	2	
Wm. Tubbs,	3.00	2	
Nath. Ligonboud,	4.00	2	
A. H. Dubose,	3.00	2	
W. L. Goddard,	4.00	2	
R. R. Moody,	2.50	2	
G. W. Kennard,	5.00	2	
Joel Newton,	1.75	2	
Dempsey Pace,	.50	2	
Rev. J. C. Keeney,	.60	2	
J. M. Kidd,	3.50	1	52
A. G. Hudson,			

Niche for the Poets.

I KNOW THOU HAST GONE.

BY T. E. HARVEY.

Thou hast gone to the home of thy rest—
Why should my soul be sad?
Thou hast gone where the weary are blest,
The mourner looks up and is glad!
Thou hast put off in the land of thy birth,
The stains that gathered in thine eyes;
Thou hast put off the burden of this earth,
Thou hast put off the burden of thy sighs.

Thou hast gone where thy forehead is
Touched by the beauty that dwelt in thy soul;
Thou hast gone where thy heart is
Touched by the light of thy love's smile;
Thou hast gone where thy heart is
Touched by the light of thy love's smile;
Thou hast gone where thy heart is
Touched by the light of thy love's smile.

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Thou hast gone where thy heart is
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Youths' Department.

THE RESCUE.

It was in the month of February, 1831,
A bright moonlight night, and intensely
Cold, that the little brig commanded by
Sandy, lay at anchor inside of Sandy.

We had a hard time of it, being
Out eleven days off this coast, with out-
rigger north-easter blowing, and snow and
ice falling for the most of that time.

ward, the vessel was, thickly coated
with ice, and it was hard work to handle
the rigging and sails were stiff,
yielded only when the strength of
men were exerted to the utmost.

men at length we gained the port, and
as worn down and exhausted, we
did not have held out two days longer
without relief.

A bitter cold night Mr. Larkin, I said
my mate, as I tarried for a moment on
the deck to finish my cigar.

the worthy down-easter buttoned his
coat more tightly around him, looked up
the moon—and felt for his red nose be-
cause he replied—

“A whistler, captain, as we used to
call on the Kennebec. Nothing lives
so comfortably out of the blankets in such
a place as this.”

The tide is running out swift and strong;
I'll be well to keep a sharp look out
this floating ice, Mr. Larkin.”

Aye, aye, sir,” responded the mate, and
went down.

Two hours afterwards, I was aroused
by a sound sleep by the vigilant officer.
Excuse me for disturbing you, cap-
tain, said he, as he detected an expression
of exasperation on my face; but I wish
you to turn out and come on deck as soon
possible.

Why—what's the matter, Mr. Larkin?
Why, sir, I have been watching a cake
of ice that swept by a little distance,
a moment ago: I saw something black up-
on it—something that I thought moved—
the moon's under a cloud, and I could
see distinctly; but I do believe there's
a light floating out to sea, in this freeze-
night, on that cake of ice.”

We were on deck before either spoke
the word. The mate pointed out,
with a little difficulty, the cake of ice
floating off to leeward, and its white glit-
tering surface was broken by a black spot
where I could not make out.

Before the glass, Mr. Larkin—the
one will be out of the cloud in a mo-
ment, and then we can see distinctly.
I kept my eye upon the receding mass
of ice, while the moon was slowly mov-
ing its way through a heavy bank of
clouds. The mate stood by with a glass.
When the full light at last fell upon
the water with a brilliancy only known in
latitudes, I put the glass to my eye—
a glance was enough.

Forward, there!” I shouted at the top
my voice, and with one bound I reach-
ed the main hatch, and began to clear
the ship's yawl.

pay. Pull lads, for the love of God pull!

A convulsive effort at the oars told
how willing the men were to obey, but
the strength of the strong man was gone.
One of the poor fellows washed up twice
in recovering his oars, and then gave
out; the other was nearly as far gone,
Mr. Larkin sprang forward and seized
the deserted oar.

“Lay down in the bottom of the boat,”
said he to the man; and captain take
the other oar, we must row for ourselves.”
I took the other man's oar; Larkin
had stripped to his Cursey shirt; as he
pulled bow I waited the signal stroke.

It came gently, but firm, and the next
moment we were pulling a long, steady
stroke, gradually increasing in rapidity,
until the wood seemed to smoke in the
oar-locks. We kept time each by the
long deep breathing of the other. Such
a pull! We bent forward until our faces
almost touched our knees, and then
throwing all our strength into the back-
ward movement, until every inch of the
space covered by the sweep had been
gained. At every stroke the boat shot
ahead like an arrow discharged at the
bow. Thus we worked at the oars for
fifteen minutes—it seemed to me as many
hours. The sweat rolled off me in
great drops, and I was enveloped in a
steam generated from my own body.

“Are we almost to it, Mr. Larkin,” I
gasped out.

“Almost, captain—don't give up; for
the love of our little ones at home—don't
give up, captain!”

The oars flashed as the blades turned
up to the moonlight. The men who plied
them were fathers; and had fathers' hearts;
the strength which nerved them at
that moment was more than human.

Suddenly Mr. Larkin stopped pulling,
my heart for a moment almost ceased its
beating; for the terrible thought that he
had given out, crossed my mind. But I
was quickly reassured by his voice:

“Gently, captain, gently—a stroke or
two more—there, that will do!” and the
next moment the boat's side came in con-
tact with something, and Larkin sprang
from the boat with his heavy feet upon
the ice. I started up, a call to the
men to make fast the boat to the ice, fol-
lowed.

We hastened to the spot and there
found two little boys—the head of the
smaller nestling in the bosom of the larger.
Both were fast asleep. The lethargy
which would have been fatal but for
the timely rescue, had overcome them.

Mr. Larkin grasped one of the lads, cut
off his shoes, tore off his jacket; and then
loosening his own garments to the skin,
placed the chilled child in contact with
his warm body, carefully wrapped over
him his great coat, which he procured
from the boat. I did the same with the
other child; and we then returned to the
boat, and the men partially recovered,
pulled slowly back.

The children, as we learned when we
subsequently had the delight of restoring
them to their parents, were playing on
the ice, and had ventured on the cake
which had jammed into the bed of the
river, ten miles above New York. The
movement of the tide set the ice in motion,
and the little fellows were borne away on
that cold night, and would inevitably have
perished but for Mr. Larkin's sympathy
as the tide was floating out to sea.

“How do you feel?” I said to the mate,
the morning after this adventure.

“A little stiff in the arms, captain,” the
noble fellow replied, while the big tears
of grateful happiness gushed from his
eyes—“A little stiff in the arms, captain,
but very easy here,” and he laid his hand
on his manly heart. My quaint, brave,
down-easter! He who lashes the seas into
a fury, and lets loose the tempest, will
care for thee! The storm may rage with-
out, but in thy bosom peace and sun-
shine will always abide.—Bost. Museum.

CHILDREN IN SUMATRA.

In the island of Sumatra, some years
ago, Captain Wickes, an excellent man,
who rejoiced in carrying out some mis-
sionaries, found a little boy shut up in a
cave. He supposed that it was intended
as a punishment; but what was his as-
tonishment, when he was told that he
was put there to be fattened for a sacri-
fice! He immediately purchased him and
took him to Calcutta, to be brought up
by the missionaries.—*Jur. Miss Her.*

FILIAL AFFECTION.

The following beautiful Eastern story
is related by the Rev. Mr. Harvey, as
highly illustrative of filial affection:

Three brothers, having lost their moth-
er, to whom, while living, they were great-
ly attached, resolved by some noble and
public act to show the depth and ardency
of their affection.

The first raised a most superb and beau-
tiful monument, of the fairest marble, upon
which was engraven the highest eulogy
to her memory that words could ex-
press.

The second son culled the most beauti-
ful of flowers that he could collect, and
at the expense of seventy-five thousand dollars
This church now numbers 602 members; and
it is said, that, for more than a hundred years,
has met all her pecuniary liabilities, without
ever having sought foreign aid; has never received
an excommunicated member from a sister church;
and has uniformly and steadily maintained the
doctrine of church independence. “She has
earnestly contended, for the faith once delivered
to the saints; and in the attachment of her mem-
bers, she has preserved the purity of her heart,
and filled the pulpit with his own blood,
drawn from the very seat of life, and this
offering he laid upon the monument, the
proof of his tenderness and affection for
his departed mother.

Be not overcome of evil, but overcome
evil with good.

HOW TO BE HAPPY.

Dr. Scudder, a missionary among the
heathen, once spoke of a little child seven
years old, who said to her mother, “I have
learned how to be happy and I shall al-
ways be happy. My dear, said her moth-
er, how did you learn this. She replied,
not to be all the time caring about my-
self, but trying to make every body else
happy. Children think of this.

TWENTY THOUSAND youths are taught in
the mission schools of the Sandwich Is-
lands.

THE PRESENT SESSION
OF THE
GREENSBORO FEMALE INSTITUTE
COMMENCED

on the first of February 1849.

This school is now in successful operation
under the charge of Rev. C. F. STURGIS as 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.

First Class—The same, with Geography,
Grammar, and Elements of Natural Philosophy.

ADVANCED DEPARTMENT.

Second Class—History of the United States,
Analysis of the English Language, Natural
Philosophy, Elements of Moral Science, Ele-
ments of Astronomy.

First Class—Botany, Uranography, Roman
History, Antiquities, Mythology and Algebra.

Junior Class—Chemistry, Algebra, Uni-
versal History, Ancient Geography, Physiol-
ogy, Logic, Geometry commenced, Geology,
and Mineralogy.

Senior Class—Geometry, Trigonometry,
Rhetoric, Intellectual Philosophy, Political
Economy, Evidence of Christianity.

FEEL.

1. 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
contemplated is as complete as that of any institution
for the Education 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
desire to do so.

NOTE.—The price of Tuition is put down per
term of five months, and a pupil entering after 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
Parent:

Musical on the Piano, \$25
Guitar, 20
French, Spanish, Italian or Latin Language, 15
Drawing, Painting, Mezzotint, 15
Transferring of Prints, Wax and Shell Work, 1
per Lesson, 1
Embroidery, 1
Use of Library, 1

GASTON DRAKE,
CALVIN NORRIS,
WILEY J. CROOK,
S. W. CHADWICK,
DANIEL EDDINS,
JOHN P. KERR,
J. M. WITHERSPOON,

For the information of such as may not be
acquainted with Mr. Sturgis, the following testimony
is submitted:

ALABAMA FEMALE ATHLETICUM.

The subscribers as a committee of advice,
in relation to the Athleticum, in Tuscaloosa, (under
the charge of the Rev. C. F. Sturgis,) deem it a duty
they owe to the Principal, and to the community,
to express their satisfaction in the results of the
first session. A portion of us, from observing the
improvement of our daughters, and the results
of the capacity and tact of a high order, to
which we are indebted to 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 Institution
to their friends and the public, as worthy of
general confidence and patronage.

B. MANLY, 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-
curing 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 we are indebted to 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 Institution
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B. MANLY, J. J. ORMAND,
BENJ. WHITEFIELD, B. F. PORTER,
JAS. GUILD, H. W. COLLIER.

March 30, 1849.

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 ac-
cordingly, 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
censorship.

To mention a few of the favorite pieces omitted
in some recent collections, many Christians will at
once recognize the following, associated as some
of them 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-
plies,” “Come, my brethren, let us try,” “Vain, de-
lusive world, adieu,” “O come, my loving neighbors
will you go to glory with me,” “Let thy kingdom,
O God, be glorified,” “There is a land of pleasure,
O tell me no more of this world's vain store,” “O

below.”

“The Bower of Prayer,” “The Saint's
Sweet Home,” and Newton's pious and expressive
pieces—“The Beggar's Prayer,” commencing, “En-
courage by thy word, of mercy to the poor,” “The
Harvest Home,” commencing, “This is the field, the world
day, if you will hear its voice,” “Beside the gospel
pool,” “The Good Old Way,” commencing, “Lift
Dying Thine,” commencing, “Sovereign grace hath
power alone,” and, “The Lord will provide,” com-
mencing, “Though troubles assail and dangers
affright.”

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
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Another principal object with the compiler was
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