

FRIDAY, MAY 25, 1849.

SOUTHERN BAPTIST CONVENTION.

LD THOMAS, Richmond, Virginia,
Treasurer of Foreign Mission Board.
J. H. HARRIS, Charleston, S. C.,
Treasurer of Southern Baptist Convention.
B. TAYLOR, Richmond, Virginia,
Corresponding Secretary of the Southern
Foreign Mission Board.
J. H. HARRIS, Marion, Perry County, Ala.,
Treasurer, Domestic Mission Board.
J. H. HARRIS, Marion, Perry County, Ala.,
Corresponding Secretary, Domestic Mission Board.
M. F. DIXON, Charleston, S. C.,
Corresponding Secretary Southern
Baptist Publication Society.
J. H. HARRIS, Charleston, S. C.,
Treasurer Southern Baptist Publication Society.

TERMS.

Terms of the Alabama Baptist Advocate
colofth stand as follows: A single sub-
\$3.00, in advance. Any presentsubscri-
an additional new name, and pay-
0, in advance, shall have two copies for
r. Any two new subscribers, paying
like manner, shall have two copies for
r.

Ministers of the Gospel, Agents of benev-
olities, and Post Masters, generally, are
d to act as our Agents.

TO PUBLISHERS.

Literary Institutions of Alabama—the im-
circle of our Paper—are, perhaps, not
either in grade or in numbers, to those
her State in the South or South-West;
ll afford us pleasure to bring to their no-
New Works, of merit with which we
avored—Literary or Theological. We
his place two highly flourishing Female
les; and a College for young gentlemen,
Theological Department attached to it:
ich may render it the interest of publish-
age us with their best works.

A CARD.

Publication of the ALABAMA BAPTIST has
discontinued, it becomes highly necessary
indebtedness of the Office should be im-
settled up. Accounts have been sent to
in arrears, and it is hoped and earnestly
that each one will liquidate the amount
without delay. The money is greatly
Should an error be detected in any one's
two shall take pleasure in rectifying it.
ward by mail to the undersigned, to whom
relating to the late Alabama Baptist
addressed.

J. J. BRADFORD.

ALA., May 16, 1849.

PUT ON HUMILITY.

Luther, perhaps, who replied, "Hu-
then he was asked what is the first, the
and the third steps in religion; and a
han Luther has made humility a condi-
of true discipleship—saying, "Who-
saitheth himself shall be abased, and he
bleth himself shall be exalted." The
reflections seriously indulged may aid
cultivation of this necessary virtue:
ve have nothing but what we have re-
the bounty of another—nothing for
have made an adequate return—nothing
we have greatly abused. We are not
selves, but vile and contemptible sin-
sly practicing the most irrational and
olly, in chasing with eager steps the
ntome of an hour in preference to the
stantial realities, acting most inconsis-
tly our pretensions of intelligence, our
ameedment, and with the dictates of in-
dom, as revealed in the bible; and as if
our madness doubly mad, glorying in
e, boasting of our guilt, our rashness and
Surely "the proud man should be
"

A HAIR OF YOUR HEAD SHALL PERISH.

remarkable fact, strikingly illustrative
trine of special providence, that while
n eleven hundred thousand Jews perished
overthrow of Jerusalem under Titus,
haps, in other places about the same
less than two hundred thousand were
ath, not a solitary christian fell during
! The Lord knoweth how to deliver
y out of temptation. In the time of
e will hide them in the secret of his tab-
therefore, will not we fear.

FAMILY PRAYER.

It be asked what are the advantages
prayer, our reply would be:
enables us to claim the promise, "where
y you shall agree on earth, touching
that ye shall ask, it shall be done for
y Father which is in heaven."
eads to a consistent christian life, since
prays against sin in his family will be
to avoid its practice in the presence of
pers of that family.

eads to greater diligence in the study of
tures, as he who prays concerning his
s will be more earnest to understand
es the Bible enjoins.

contributes much to the edification and
of all the members of the family, by ma-
n practically familiar with the one thing

ecures the respect and good order of
ger portion of the family, and of ser-
to find it difficult to withhold honor from
or is due.

THE CROSS THE MEANS OF ILLUSTRATING THE ATTRIBUTES OF GOD.

What kind of opportunities the higher orders
of beings have for the study of the divine per-
fections, we know not; but what occasions may have
arisen in the course of eternal ages for illustrating
those perfections to them, we know not. We
do not so much as know that the attributes and
perfections of God need to be illustrated to be-
ings who dwell in heavenly light. They may be
able to understand directly, by the force of their
mighty intellects, without the intervention of
means and second causes, what is meant by in-
finite justice, mercy, goodness, and such like.
But it is quite certain that to minds constituted
as ours, there hath not arisen any occasion
in the annals of the world, that does so perfectly
convey these ideas to the understanding, as the
sufferings and death of Jesus upon the Cross.

Where, for example, may we receive such
deep and lively impressions of the idea of jus-
tice, infinite justice,—as when we contemplate
that, tho' the Lord Jesus merely stood in the
place and stead of sinners, His Father hid his
face from him in his dying agonies, so that he
was compelled to cry out, "My God! My God!!
Why hast thou forsaken me?"

And where, too, may we be so impressed with the
idea of mercy—infinite mercy,—as when from the
same point we contemplate the stupendous truth,
"God so loved the world, that he gave his only be-
gotten Son, that whosoever believeth on him should
not perish; but have everlasting life."

MARCUS.

DR. MANLY'S SERMON.

We acknowledged the receipt, a few weeks
since, of the late Discourse of the Rev. Dr.
Manly, on the "Divine Efficiency consistent with
Human Activity," without being able at the time
to express any judgment of its merits, farther
than we were permitted to do so from the estab-
lished reputation of the author. The first, early
opportunity was, however, embraced to give it
a thorough examination, and simply to allow
that we were gratified and pleased, were to say
infinitely less than the truth. We arose from
its perusal delighted, exceedingly delighted, by
how much we admire and love the doctrines
which it maintains.

It will be conceded on all hands, that the sub-
ject involved in this discourse is one among the
most abstruse, perplexing and difficult points, in
the entire range of our theological investiga-
tions; and it is not unrequently involved in
still greater embarrassment by the unskillful elimi-
nations of those who entertain but faint and
indistinct apprehensions of the analogy of
faith. From these two causes—the peculiar
nature of the subject and the unsatisfactory
explanations which are often given of it—the
impression has come to be general in some
places, that there is an original and absolute in-
compatibility between the operations of sovereign
grace and the freedom of human actions, so
that a frank admission of the one is a virtual
rejection of the other. To inquire into this sup-
posed incongruity, to show that it is only imagi-
nary, is the professed object of the discourse be-
fore us. The single aim in view is to illustrate
the great truth, that "the operation of God," so
far from infringing upon the utmost freedom of
human agency, is, indeed, the real ground and
cause of that agency—that we walk and speak
and act because the Divine energy enables us
thus to do—that "we work out our own salvation
with fear and trembling, because God worketh
in us to will and to do of his own good pleasure."

It is not, however, our purpose to review this
truly able Discourse, nor even to transfer it en-
tire to our columns, lest we should infringe upon
the rights of the publisher, at whose individual
expense it is now placed before the public; but
only to commend it to the serious attention of
those who desire to avail themselves of one of
the tersest and most convincing argu-
ments on, perhaps, the most intricate doctrine
of the Christian Scriptures. Nevertheless, we
cannot withstand the temptation to furnish our
readers with the following extract—selected al-
most at random—as a single specimen of the
succinct and lucid manner in which the whole
subject is treated. The speaker says:

"Commands and petitions are mingled all
through the scriptures; and, taken together,
prove that men both act, and are acted upon,
by a divine operation. Commands prove that men
act;—for, when God says *do anything*, it im-
plies that men are not stocks, not stones, but
moral agents—capable of moral suasion, of un-
derstanding and acting, upon motives freely.—
Prayers, on the other hand, suppose that God
acts on us,—that he both can, and will, work in
us; both to will and to do. There is no man
that prays, but believes that God can hear, and
answer and bless him; and that without that
blessing, he is lost, darkened, blinded, sinful,—
and will remain so forever. This implies that
God does influence the mind by a divine opera-
tion. If we pray for the conversion of sinners,
do we mean what we say? If we do, we ex-
pect God to attend the just means of grace with
his blessing. In fine, the fact that we do any-
thing in obedience and ask God's blessing in it,
unites both these truths in harmony—that men
freely act, and yet are acted on by a divine opera-
tion.

Let us not, then, give up either the doctrine of
human activity and responsibility, or that of the
divine sovereignty and efficiency. Why should
they be thought inconsistent? Or why should
those who cling to one be disposed to doubt, or
disbelieve, or explain away, the other? If you
cannot see the consistency of both, that does not
prove them inconsistent. Two things may be
certainly proved true, by separate lines of evi-
dence; but, if you attempt to reverse them, and
to prove one by the kind of evidence which de-
monstrates the other, you will probably fail.—

Yet, they are true; and may be consistent.
For example, take the simplest flower that blooms
in your path-way. Reason teaches us that it is
the product of the power of God. Our senses
inform us that it has a certain color and odor.—
Now, because you cannot prove by the senses that
it is God's work; shall we deny that it is? Or
will a man shut up his eyes and close the avenues
of the senses, and demand evidence, from
reason alone, that it has color or odor, or form?

We see, then, that two things relating to the
same subject may be proved by separate sources
of evidence, may be both true, and both consist-
ent; and yet, if you attempt to discover or prove,
the one fact through the same line of argument
as has established the other, you must fail.

To apply this illustration:—Our dependence
on God is made known to us by reason; and,
also, by revelation, through the reason. By
reason; because men never act without motive
or will,—and this revelation tells us, God influ-
ences. But consciousness teaches us that our
acts are our own, and that we act freely in all
that we do. These are not opposite or contra-
dictory ideas; but different truths about the
same subject,—proven by different sources of
evidence. And though our faculties are so lim-
ited that we cannot demonstrate the consistency,
or detect the precise point of junction, between
the two; reason teaches us that we act depen-
dent—consciousness that we act free;—and ex-
perience teaches that one does not hinder nor
contradict the other."

AMERICAN BAPTIST PUBLICATION SOCIETY.

This Society held its Tenth Anniversary in
Philadelphia, April 25th, 1849. From the Re-
port of the Board of Managers we glean the
following items: that the whole number of the
Society's publications—including fifteen new
ones added the past year is 260, of which 68
are volumes. The Tracts of the Society are
175 in English, 5 in German, 3 in French, and
9 for children. There were 18 colporteur mis-
sionaries in the service of the Society the past
year. 11 Ministers' Libraries, and 12 Sunday
School Libraries were distributed, making 103
in five years.

The Treasurer's Report states a receipt during
the year, ending March 5th, (eleven months)
of 26 thousand 470 dollars, of which 25
thousand 416 dollars were for the legitimate use
of the Society. The nett stock of the Society in
books, printed sheets, tracts, &c., is estimated at
9 thousand 741 dollars. The stereotype plates,
wood cuts &c. are worth 8 thousand 977 dollars,
making the total value of the stock and stereo-
type plate 18 thousand 719 dollars, being an in-
crease over the last year of 2 thousand 824 dollars.
The Library contains one thousand and thirty-
two volumes. The Building Fund amounts to \$1,-
659 07.

AMERICAN AND FOREIGN BIBLE SOCIETY.

The Society, which has never suffered a pe-
riod of adversity, is at present in the midst of un-
usual prosperity. From a summary of its opera-
tions during the past fiscal year, which termina-
ted with the 5th of April last, we gather that,
the receipts of the treasury amounted in round num-
bers, to thirty-nine thousand eight hundred and
forty dollars, or nearly five thousand dollars
more than in any previous year. The Society is
sued during the year for Domestic purposes, fifty
thousand five hundred and seventy-eight Bibles
and Testaments, of which fifteen thousand five
hundred and forty were for gratuitous distribution,
valued at two thousand eight hundred and twenty-
four dollars. The sum of sixteen thousand and
nine dollars was appropriated to the printing and
distribution of the Scriptures in Foreign lands—
among the Karens, Chinese, Assamese, Siame-
se, Germans, French, &c.

The operations of the Society will be greatly
enlarged in Germany the present year. It has autho-
rized Bro. Ocken to employ on its behalf ten
Colporteurs in the field; to stereotype a duodeci-
mo bible, and a 32 mo. testament; and to print
for Austria alone fifty thousand copies of the tes-
tament already stereotyped. It is anticipated to
enlarge also the Society's operations in France;
and in addition to this, heavy appropriations will
be wanted for Karen, Bengal, Orissa, Siam, As-
sam and China. These together with the in-
creasing demands of the Domestic field, especial-
ly in Oregon, California and New Mexico, it is
contemplated, will require that the receipts of the
present year should at least amount to fifty thou-
sand dollars.

May the time soon come when "the
word of the Lord shall cover the earth as the
waters cover the great deep."

AMERICAN TRACT SOCIETY.

The total receipts of this Society for the year
ending April 1st 1839, amounted to 258 thou-
sand 440 dollars. Its total expenditures for pa-
per, printing, binding, translating, copy-right,
&c. 258 thousand 283 dollars. Circulation dur-
ing the year, 734 thousand 664 volumes; 7
millions 203 thousand 682 publications, or 234
millions 409 thousand 300 pages, of which 47
millions 890 thousand 225 pages were circulated
gratuitously. The total number of colporteurs
in the service of the Society, in part or whole of
the year, was 480—in twenty-nine States and
Territories. The statistical results of their la-
bors show, that they visited 341 thousand and
71 families; conversed on personal religion and
prayed with 129 thousand 657 families; aided
in 12 thousand 623 public meetings; sold 377
thousand 258 books, granted to the destitute 98
thousand 819 books, and distributed 13 thousand
274 Bibles and Testaments. In the progress
of their labors, they found more than a quarter
of a million of families who were habitual neg-
lecters of the public worship of God in the sacro-
ary; 45 thousand 675 families destitute of all

religious books except the Bible; and 27 thou-
sand 474 families who were even destitute of the
Scriptures. This Society publishes books &c.
in more than 100 foreign languages and dialects;
and since its organization has issued 2 billions
293 millions 410 thousand and 626 pages!—
What an immense amount of good is exerted by
the American Tract Society!

PRECIOUS REFRESHING.

A private communication from our excellent
brother, Rev. W. B. Jones, of Auburn, under
date of the 19th inst., mentions a gracious re-
freshing in that place. He says:

"Bro. James Davis from Georgia was with us
at our meeting on the 4th Sabbath of last month.
We continued the meeting near two weeks.
Fourteen were added to the Church. Our con-
gregations were large, attentive and solemn.
Bro. Davis made a fine impression in this
place for the cause of Christ. Many of our best
citizens were deeply affected during the meet-
ing."

Give God the praise for such tokens of his
grace.

GOOD TESTIMONY.

Our good brother, Edmund King, writing
us from Montevillo, in relation to an interesting
meeting recently held in his vicinity,—a full ac-
count of which will be found in another place,—
bears the following testimony to the fruits of the
Theological department of Howard College,
in the ministry of our good brother, A.
Vanhooose:

"Bro. Chambliss: I thought while Bro. Van-
hooose was preaching, (and I think so yet) that,
if all the money which has been expended on the
beneficiaries of Howard College, had only pro-
duced one such preacher as he, we were richly
compensated in him."

Let this be born in mind, and further, that Bro.
V. is but one of quite a number, tho' among the
first fruits of this flourishing institution. May
God prosper him, and those who went out with
him, and those who are preparing to succeed him.
Upon their fidelity and success depends, to some
extent, the advancement of our cause.

MISSISSIPPI BAPTIST STATE CONVENTION.

We have been kindly furnished with the min-
utes of the Twelfth Annual Session of this body,
held with Concord Church, Winston Co., Nov.
9-13, 1848—Rev. S. S. Lattimore, Pres., and
W. J. Denson, Sec. It consisted of 8 Associa-
tions, 16 churches, and 1 Benevolent Society.
The sum of \$3058.50 is reported as having been
paid into her treasury during the year for the
various objects of benevolence claiming her at-
tention. This Convention has under her patron-
age three young gentlemen preparing for the
ministry; contributed to the support of four do-
mestic missions; appointed fifty delegates to the
S. B. Triennial Convention, and adopted vari-
ous important resolutions on the subject of Edu-
cation, Sabbath Schools, Temperance, the S.
B. Publication Society, the Religious Instruc-
tion of the Colored Population, &c. &c. From
the Report on this last mentioned subject, we
extract the following for the adoption, as we
hope, of all our churches and brethren:

"In conclusion, your committee would bring
before the minds of all ministers and christians
the importance of a strict and religious obser-
vance of the marriage relation, as a disregard of
this relation is a source productive of innumera-
ble evils, which in many instances nearly paraly-
ze all moral and religious influence. There-
fore, in view of these things, we present for
your consideration the following resolution:

Resolved, That we recommend to all our
ministers and christian masters, to explain fully,
and enforce upon the mind of this class of our
population, whom God has been pleased to
place under their charge, at all proper times, the
nature, duties and obligations of marriage."

THE SOUTHERN BAPTIST REVIEW, by Rev. Thos. Meredith.

The March and April No. of this able and in-
teresting work is before us. Its contents are
unusually varied and valuable, embracing some
fourteen articles. We are glad to learn that the
prospects of this Review are encouraging, that
its patronage, continually increasing, is quite
equal to the anticipations of the proprietor.—
Sure we are that it deserves a liberal patronage,
and we wish our brother may be abundantly sus-
tained. From the article "Church and State" we
extract the following testimony of Rev. Baptist
W. Noel in favor of believer's baptism, only re-
marking that Mr. Noel is, in practice, a pedo-
baptist! He says:

"The Lord Jesus Christ, having claimed from
all believers to express their faith in him before
the world, without which profession their cov-
ardice would prove them to be no believers, re-
quired them to be baptized, baptism being the
appointed mode of confessing their faith. Repen-
tance and faith are therefore the essential
prerequisites to baptism. When our Lord sent
out his disciples to preach the gospel, he said to
them, 'He that believeth, and is baptized, shall
be saved.' They must first believe, and then
profess their faith by baptism. When the Jewish
multitude at Pentecost believed, upon the preach-
ing of the Apostles, that Jesus was the Christ,
and asked, 'What shall we do?' Peter an-
swered, 'Repent and be baptized.' Repentance,
therefore must precede baptism. And the evan-
gelist to whom Philip was sent in the wilderness,
believed that Jesus was Christ, and said to Philip,
'See here is water, what doth hinder me to be
baptized?' Philip said, 'If thou believest with
all thine heart thou mayest.' Thus making
faith the condition of baptism. Paul was con-

verted first, and then baptized. Cornelius and
his friends first received the Holy Ghost, and
then were baptized. Lydia of Thyatira received
the word of God, and was baptized. The jailor's
faith, likewise, preceded his baptism. And in
no instance do we read in the N. Testament of
any person being baptized till he had previously
received the doctrine of Christ. Repentance
and faith, therefore, must precede baptism."

THE CHRISTIAN CHURCH, as a Local Association, Spiritually Delineated.

This is the title of the first, monthly No. of the
series of "Tracts for Churches," now issuing
from the press of Edward H. Fletcher, N. York,
a copy of which is on our table. The subject
is presented under four distinct heads: (1) The
Christian Church "as a local association, com-
posed of religious persons, and for religious ob-
jects; (2) "As founded upon distinguishing doc-
trines, as well as upon religious affections
and moral virtues; (3) "As an organized body,
and not a mere informal association; and (4)
"As a Congregational Society." These four
propositions, it will be perceived, cover a large
space; and in the Tract before us they are illus-
trated with singular pertinency and force.
Should the succeeding Nos. of this series equal
that now issued, the work cannot fail of exten-
sive usefulness to the Baptist denomination, or of
liberal profit to the publisher.

We would suggest to our readers to look care-
fully over the proposed series, as published in
our last paper, and decide whether they would
not like to subscribe for the whole. The entire
series, when completed, will make a volume of
1188 pages, and can be had for \$2.00. Ad-
dress E. H. Fletcher, 141, Nassau St. New
York.

THE GOLD DOLLAR.

We have just seen a specimen of this beau-
tiful coin. It is somewhat smaller than a five cent
piece. On one side, is the head of Liberty, sur-
rounded by stars; the other has the words "1
Dollar, 1849," in the centre, and "United
States of America" around the edge. The Dol-
lar piece will be very convenient for transmission
by mail, where small bills or current Bank Notes
cannot readily be obtained.

BAPTISM IN THE AUTHORITY OF THE COMMAND, or the Obligation of Believers in Christ to be Baptized, on Profession of their Faith; by Edmund Turney.

A pamphlet of about twenty octavo pages,
bearing the above title has been laid on our table.
It is a close and pertinent argument upon an im-
portant subject; and were it extensively circu-
lated would doubtless accomplish much good. The
positions of the author are scriptural, and they
are illustrated in a clear and convincing manner.

He insists the obligation of believers to be
baptized from the design of the ordinance; from
the express injunctions of Christ and his Apostles;
and from the examples of baptism recorded in
the New Testament. The ordinary objections
are met and refuted with not less perspicuity.

Communications.

For the Alabama Baptist Advocate.

A WORD FROM PALO ALTO CHURCH.

My dear brother:—Although I am now but
little in the habit of writing for Papers, I have
thought it due to Zion's cause and to the praise
of God, to give a sketch of what the Lord has
done for us in this newly settled part of our State,
in extending to us the blessed benefits of his sal-
vation.

About two years ago my lot was cast in the south
east corner of Chickasaw County, Miss., near
the little town of Palo Alto; and here I found sev-
eral good members of the Baptist church,
of real old right stamp, and of liberal and effort or-
der,—who had "for prudential reasons" re-
tained their letters. I went to work in the name
of the Lord, who, I was persuaded, could bless
the labors of the old soldiers of the cross, as
well as those of the strong, young men; and tho'
in great destitution, having no house of worship,
we united our little band, and in June, 1847,
with the aid of the Missionary, it being deemed
missionary ground, constituted a church with the
above title, consisting of nine members.

It was the pleasure of this little, newly united
band of God's children to have me for their Pas-
tor.

In my ministry, I maintained the position of
primitive MISSIONARY ORIGINALITY: I maintain-
ed it, I say, and the Lord set to it his seal, that it
was true: revived the work of grace in our own
hearts, and caused it to spread abroad amongst
those that were without, and blessed us with a hap-
py revival, so that now we number about ninety
members, of loving and united brethren and sis-
ters in the Lord, and we praise God for that our
Church Book is not as yet blotted with a solita-
ry case of dealing.

And now a word of encouragement to old
ministers: "know naught of old age but its true
dignity." Try. Let not the reply of brother
Raikes be forgotten: "I'll try." Raise your old
shattered voices again, and while our younger
and more sprightly, talented brethren in the mi-
nistry are lifting their stentorian voices loud and
long, let us "mind our reins."

Say not that you are out of fashion, or behind
the age; but if you preach Jesus Christ and him cruci-
fied, with firmness and holy zeal, be out of fash-
ion, be it so; preach while you can.

Remember that you are looked to for opinions
and decisions respecting original and ancient
usages of our denomination, as well as exam-
ples to the flock. Soon, soon brethren, we must
be called to give an account of our stewardship,
let us be ready for the hour, and each be pre-
pared to say, "I have fought the good fight, I have

finished my course, I have kept the faith; hence-
forth there is laid up for me a crown of righteous-
ness which the Lord, the righteous Judge shall
give me at that day."—And what I say unto you,
I say unto all watch."

HEOR QUIX.

Missionary Meeting—Circus—Accessions.

Bro. Chambliss:—I lately attended a meeting
at Union Church, Jefferson Co., the object of
which was the establishment of a Domestic Mis-
sion for the Counties of Walker, Blount, and Jef-
ferson, portions of which are exceedingly des-
tute. Delegates were in attendance from seven
churches, and contributions from nine, though
the late disastrous frost had spread such gloom
over the agricultural interests of the country, as
to materially affect the amount of their donations.
We, however, made provisions for two mission-
aries, fifty days each, and conferred the appoint-
ment upon Elders A. J. Waldrop and H. G.
Smith.

The two first days of the meeting the congre-
gation was small; but on the Sabbath it was
large and attentive. The pulpit was occupied
on this day by brethren Boling, of the Methodist
Church, and Vanhooose, late of Howard College.
On Monday, the day after, a large Circus was ad-
vertised to be exhibited at Jonesboro, in the
vicinity of our meeting; and a special invitation
was extended to Elder Boling to attend with his
family without charge. His public reply on this
occasion was worthy to be noticed, and without
pretending to give his language, I will simply
state the substance of what he said: He observed,
"the cunning, catch-penny Yankee thought
that should he and his family attend such a place
might serve to dissipate the moral restraints of
the community, and every body would be em-
boldened to go to the Circus. But, no, he would
not lend the weight of his influence in leading
the populace into any such snare of the Devil."
After Brother Boling had concluded these and
many like remarks, in disapprobation of members
of the Church attending such places, Brother
Vanhooose arose and stated his concurrence in
all that had been said, adding, "that he wished
the Churches would strictly deal with every
member who should be found at such exhibi-
tions." To this brother Boling answered
"Amun," in a voice sufficiently distinct to be
heard by every person in the house. From
hence, you see what is the judgment of Christians
in these parts in relation to Circus-going mem-
bers of the Church.

The above services were succeeded by a very
able discourse from brother Vanhooose, at the
close of which the door of the Church was open-
ed for the reception of members, when three per-
sons came forward, and related a work of grace
upon their hearts; and were received for baptism.
It was a time of rejoicing among the people of
the Most High. Yes, I assure you, the congregation
of the Saints feasted largely upon the love of God,
shed abroad in their hearts.

Yours in the love of Christ,

EDMUND KING.

Montevillo, May 9th, 1849.

"THE BIBLE, THE ONLY HOPE FOR MAN'S AMELIORATION."

The natural tendency of man is downward.—
He is prone to indulge in indolence and supersti-
tion, to brutalize the finer emotions of the heart,
and to sink in ignorance and misery. He may
enjoy the sweets of science and literature, may
converse with the laws that govern the Universe,
may scrutinize the glittering stars that exist mil-
lions upon millions of miles in the distance; yet
without a revelation from God, he will be a de-
graded, polluted being. The works of nature
may impart some idea of the Deity; they may
intimate his existence and some of his attributes,
as his power, his wisdom and eternity; still
they leave man overwhelmed with superstition
and idolatry—still he will live in darkness and
indolence, and participate in vice and wicked-
ness. Without a revelation, man is ignorant of
genuine virtue, a stranger to affection and an
enemy to his brother. He will form erroneous
opinions of morality, will worship images of
wood and stone, and to these senseless idols will
offer his children or himself in sacrifice. In tes-
timony of this assertion, we might appeal to an-
cient Greece and Rome. To what a height of
science and literature, of civilization and refine-
ment they attained; yet how debased by vice,
how deeply sunk in infamy! Their best spec-
imens of fine writing are so grossly polluted, as
to require expurgation before they can with pro-
priety, be introduced into our seminaries of learn-
ing. The reason we assign for such a state of
morals is, they had not the Bible.

But for a modern example, turn the eye to In-
dia—the abode of millions, who are distinguished
for science and literature; but being strangers to
the will of Heaven—unilluminated by the light
of revelation, they are buried in superstition,
idolatry and wretchedness. There we may be-
hold floating in the streams the lifeless and mar-
gined victims of their cruelty—the soil bleached
with the bones of human beings sacrificed to
appease the vengeance of their gods—a picture
of what man is, or may be without the Bible.—
And if we trace the history of man in every
grade of learning and refinement, from the most
savage and ignorant of the human race, to the
most learned and exalted, we shall find that
without the Bible, there is no hope that his moral
condition can be essentially ameliorated. But
in the midst of this darkness, crime and misery,
introduce the revelation of God, and how great
and sudden the change! Let the untutored sav-
age of the Sandwich Islands, or the half civil-
ized inhabitant of China, peruse its pages, and
his mind is illuminated, his morals improved and
his character elevated. He forsakes his idols,
abandons a savage life, appreciates virtue, and
cherishes the kindly feelings of humanity.—
Wherever a nation has disregarded the precepts
of the Bible, or has attempted to annihilate its

sacred influence, immorality, crime and bloodshed have ensued. Witness France near the close of the last century. The Christian calendar was abolished, every ninth day was substituted for the Sabbath, the Holy Religion was pronounced a solemn humbug, the churches were closed to all worshippers, and an abandoned female received the homage of the August National Convention of France as the goddess of reason! The consequences are well known. A period emphatically denominated the "Reign of Terror" ensued, and peace was long an exile from that lovely realm. Similar have been the consequences wherever the sacred volume has been disregarded and rejected.

The Bible is a book of pure and ennobling morals. It enlightens the mind, softens the disposition, fosters virtue, opposes vice, and cherishes the tenderest affections. It sympathizes with the afflicted, comforts the distressed, protects the innocent, chides the oppressor, and punishes the guilty. It sustains and encourages the good, and discourages and condemns the wicked. Such is the character of the Bible, and such are the corresponding results of its reception among mankind. It is the only engine of civilization—the only hope for the amelioration of man's wretched condition—the lone star to pilot and cheer his heart along the dreary pathway of life—the only source of knowledge heavenly and divine. It is the key to unlock the mysteries of Creation; the telescope to examine the murky and distant future; the telegraph to converse with heaven; and the compass to guide the trembling mariner over the troubled sea of life, to the blissful shores of immortality.

J. J. B.

Marion, May 21, 1849.

A SERMON.

BY A NEGRO.

It is well authenticated that the following sermon was delivered, *ad tempore*, by LEMUEL HAYNES, a colored man of Vermont, in reply to Rev. Mr. BALLOU, a distinguished Universalist preacher. It is said that when Haynes finished his sermon, Mr. B. remarked that he had been bitten by a black snake that day.

"And the serpent said unto the woman, Ye shall not surely die."—Genesis iii. 2.

The Holy Scriptures are a peculiar fund of instruction. They inform us of the origin of creation; of the primitive state of man; of his fall; of apostasy from God. It appears that he was placed in the garden of Eden, with full liberty to regale himself with all the delicious fruits that were to be found, except what grew on one tree; if he ate of that he should surely die was the declaration of the Most High.

Happy were the human pair amid this delightful paradise, until a certain preacher, in his journey, came that way, and disturbed their peace and tranquility by endeavoring to reverse the prohibition of the Almighty, as in our text: "Ye shall not surely die."

"She plucked, she ate; Earth felt the wound; nature from her seat; Springing through all her works, gave signs of woe, That all was lost."—MILTON.

We may attend,

To the character of the preacher; to the doctrine inculcated; to the hearer addressed to the medium or instrument of the preaching.

1. As to the preacher, I would observe, he has many names given him in the Sacred Writings, the most common is the Devil. That it was he that disturbed the felicity of our first parents, is evident from 2d Cor. xi. 8, and many other passages of Scripture. He was once an angel of light, and knew better than to preach such doctrine; he did violence to his own reason.

But, to be a little more particular, let it be observed.

1. He is an old preacher. He lived about one thousand years before Abraham, above two thousand years before Moses, four thousand and four hundred years before Christ. It is now five thousand eight hundred and nine years since he commenced preaching. By this time he must have acquired great skill in the art.

2. He is a very cunning artful preacher. When Elymas, the sorcerer, came to turn away people from the faith, he is said to be full of subtlety and a child of the devil, not only because he was enemy to all righteousness but on account of his crafty cunning and craftiness.

3. He is a very laborious unwearied preacher. He has been in the ministry almost six thousand years, and yet his zeal is not in the least abated. The apostle Peter compares him to a roaring lion, walking about, seeking whom he may devour. When God inquired of this persevering preacher, Job ii. 3, "From whence comest thou?" he answered the Lord and said, "from going to and fro in the earth and from walking up and down in it." He is far from being circumscribed within the narrow limits of parish, state, or continental lines; but his haunt and travel is very large and extensive.

4. He is a heterogeneous preacher, if I may so express myself. He makes use of a Bible when he holds forth, as in his ser-

mon to our Saviour, Matt. iv. 6. He mixes truth with error, in order to make it go well, or to carry his point.

5. He is a very presumptuous preacher. Notwithstanding God has declared in the most plain and positive terms; "Thou shalt surely die;" or "In dying thou shalt die;" yet this audacious wretch had the impudence to confront Omnipotence, and say, "Ye shall not surely die!"

6. He is a very successful preacher.—He draws a great number after him. No preacher can command hearers like him. He was successful with our first parents, with the old world. Noah once preached to those spirits that are now in the prison of hell, and told them from God that they should surely die; but this preacher came along and declared to the contrary; "Ye shall not surely die."—The greater part it seems, believed him and went to destruction. So it was with Sodom and Gomorrah; Lot preached to them; the substance of which was, "Up, get you out of this place for the Lord will destroy this city." Gen. xix. 14. But this old proclaimer told them—No danger! no danger! "Ye shall not surely die." To which they generally gave heed; and Lot seemed to them as one who mocked; they believed the universal preacher and were consumed, agreeably to the declarations of the apostle Jude, "Sodom and Gomorrah, and the cities about them, suffering the vengeance of eternal fire."

Let us attend to the doctrine inculcated by this preacher: "Ye shall not surely die." Bold assertion! without a single argument to support it. The death contained in the threatening was doubtless eternal death, as nothing but this would express God's feelings towards sin, or render an infinite atonement necessary. To suppose it to be spiritual death, is to blend crime and punishment together. To suppose it to be the curse of the law, then believers are not delivered from it according to Galatians iii. 13.—What Satan meant to preach was that there was no hell; and that the wages of sin is not death, but eternal life.

III. We shall now take notice of the hearer addressed by the preacher. This we have in the text: "And the serpent said unto the woman, ye shall not surely die." That eve had not so much experience as Adam is evident; and not so equally able to withstand temptation.—This doubtless was a reason why the tempter chose her, with whom he might hope to be successful. Doubtless he took a time when she was separated from her husband.

That this preacher had the greatest success in the dark and ignorant parts of the earth, is evident: his kingdom is a kingdom of darkness. He is a great enemy to light. St. Paul gives us some account of him in his day—2 Tim. iii. 5; "For of this sort are they which creep into houses and lead captive silly women, laden with sins, led away with divers lusts." The apostles observe, Rom. xvi. 17, 18; "Now I beseech you brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not the Lord Jesus Christ, but their own belly, and by good words and fair speeches, deceive the hearts of the simple."

IV. The instrument or medium made use of by the preacher will now be considered. This we have in the text—"And the serpent said unto the woman, ye shall not die." But how came the devil to preach through the serpent?

1. To save his own character, and the better to carry his point. Had the devil come to our first parents personally, they would have more easily seen the deception. The reality of a future punishment, is at times so clearly impressed on the human mind, that even Satan is constrained to own that there is a hell, although at other times he denies it. He does not wish to have it known that he is a liar; therefore he conceals himself, that he can the better accomplish his designs, and save his own character.

2. The devil is an enemy to all good, to all happiness and excellence. He is opposed to the felicity of the brutes. He took delight in tormenting the swine. The serpent, before he set up preaching universal salvation, was a cunning, beautiful and happy creature; but now his glory is departed: "And the Lord said unto the serpent, because thou hast done this, thou art cursed above all cattle, and above every beast of the field; upon thy belly shalt thou go, and dust shalt thou eat all the days of thy life." There is, therefore, a kind of duplicate cunning in the matter, Satan gets the preacher and hearers also.

"And is not this triumphant treachery. And more, than simple conquest in the foe!"—YOUNG.

3. Another reason why Satan employs instruments in his service is because his empire is large and he cannot be every where himself.

4. He has a large number at his com-

mand that love and approve of his work, delight in building up his kingdom, and stand ready to go at his call.

INFERENCES.

1. The devil is not dead, but still lives, and is able to preach as well as ever, "Ye shall not surely die."

2. Universal salvation is no new-fangled scheme, but can boast of great antiquity.

3. See a reason why it ought to be rejected because it is an ancient devilish doctrine.

4. See one reason why it is that Satan is such a mortal enemy to the Bible, and all who preach the gospel, because of that injunction, Mark xvi. 15, 16—"And he said unto them, Go ye into all the world and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned."

5. See whence it was that Satan exerted himself so much to convince our first parents, that there was no hell, because the denunciation of the Almighty was true; and he was afraid that Adam and Eve would continue in the belief of it. Was there not truth in future punishment, or was it only a temporary evil, Satan would not be so busy to convince men that there is none. It is his nature and element to lie. "When he speaketh a lie he speaketh of his own, for he is a liar and the father of it." John viii. 44.

6. We infer that ministers should not be proud of their preaching. If they preach the true gospel, they only in substance repeat Christ's sermons. If they preach "Ye shall not surely die," they only make use of the devil's old notes that he delivered almost six thousand years ago.

7. It is probable that the doctrine of universal salvation will prevail, since this preacher is yet alive, and not in the least superannuated; and every effort against him only enrages him more and more, and excites him to new inventions and exertions to build up his cause.

To close the subject, As the author of the foregoing discourse has confined himself wholly to the character of Satan, he trusts that no person will feel himself personally injured by this short sermon. But should any imbibe a degree of friendship for this aged divine, and think that I have not treated this universal preacher with that respect and veneration that he justly deserves, let them be so kind as to point it out, and I will most cheerfully retract, for it has ever been a maxim with me, "Render unto all their due."

NEW YORK ANNIVERSARIES.

Beheld in the light of morals and religion, the month of May, in the City of New York, is the first month of the year. It is the great jubilee of innumerable religious and philanthropic associations, when "the Tribes go up," the tribes in rapid and swelling confluence, to mingle in annual festivities. There are now lying before us the proceedings, in whole or in part of some thirty different organizations, whose anniversaries were celebrated from the 6th to the 14th of the present month, from which we select and glean the following for the gratification of our readers.

SUNDAY, May 6th.

PRESBYTERIAN ASSEMBLY'S BOARD OF FOREIGN MISSIONS.—Rev. Dr. Janeway preached the annual sermon before the Presbyterian Board of Foreign Missions, at Dr. McElroy's church, in Grand-street. The text was Luke x. 2. It was an able and impressive illustration of the extent and urgency of the claims of foreign missions. The laborers at present engaged in this work are few. Only 1,400 missionaries are sent out by 100,000,000 of Christian people, being one missionary or teacher to every half-million of the heathen races—only one! When one to each 20,000 of the Gentiles shall be sent among them, with God's blessing on their efforts, better results might be looked for. The receipts of this body have been greater than in any former year, amounting to \$110,081. Expenditures, \$110,207. Its missions are among the Indian tribes, in Africa, India, Siam, China, Europe, and among the Jews.—They have in their service 40 ministers, 3 physicians, 2 licentiate preachers, 12 teachers, male and female, 4 artisans.

MONDAY, May 7th.

AMERICAN SEAMAN'S FRIEND SOCIETY.—The 21st Anniversary of this society was held in the evening at the Broadway Tabernacle. It was exceedingly well attended. After singing and prayer, Rev. J. Spaulding, one of the Secretaries, presented an abstract of the Society's Annual Report, from which it appears that this Society extends its beneficent operations for the welfare of Seamen to Gottenburg, Stockholm and Gothenburg, Sweden; Havre, Bordeaux and Marseilles, in France; to Canton and other Seaports of China; to Havana and St. Thomas in the West Indies; Valparaiso, Chili; Honolulu and Lahaina, Sandwich Islands, and San Francisco, California, where its chaplains and similar missionaries are stationed. In several other foreign ports it is also doing

much through the agency of pious seamen and the missionaries of other societies. In addition to this, it is acting in harmony and efficient concert with numerous societies, which at home employ more than four score laborers for the spiritual and temporal good of those who spread the truths of the Gospel over the waters.

The receipts of the society for the past year, without including a considerable amount raised by its officers, and expended in the place where raised, were \$18,582; and the expenditures \$18,497. The institutions called Sailor's Homes, so essential to protecting seamen, and promoting their social and moral improvement are happily accomplishing the object in view—the one in New York, owned by the society, having had 3,635 sailor boarders the last year, and in 7 years, ending May, 25,554.

N. Y. MARINE TEMPERANCE SOCIETY now numbers over 23,000 members. It was their great pleasure to report that both sea and shore, seamen are cultivating habits of sobriety. Hence the increase of their deposits in Savings Banks; of their personal comfort; their self-respect, their manly bearing; their attendance on the means of grace; their fear of God, and obedience both to the divine and human laws. The aspects of the seamen's cause are such as to fill every benevolent mind with the purest satisfaction, and every grateful heart with thanksgiving to the Author of all good.

TUESDAY, May 8.

N. Y. SUNDAY S. UNION.—Met in the evening, Rev. Dr. Ferris in the Chair.—This institution has now reached its thirty third year, and the extent to which it has stretched its operations may be guessed by the following summary of the facts contained in the annual report:

It showed the whole number of schools belonging to the Union to be 115; from these 75 only have rendered Reports.—Number of pupils in the 75 schools reported: 7185 males, 821 females, over which were 814 male and female teachers; total scholars being 15,606; teachers, 1866. The Bible class number, male and female, 785. Number of volumes to the libraries, 32,568. Number of teachers who, since last Report, have made profession of religion, 84; and Scholars, 70. Pupils and teachers who since last Report, have begun to prepare for ministry, 25. Whole number of pupils in infant classes: males, 15,81; females, 16,83; total, 32,64.

The report complained of the apathy which exists in New York in relation to the cause, and the want of teachers was especially dwelt upon.

N. Y. STATE COLONIZATION SOCIETY.—This anniversary meeting was the occasion of some interesting statements. The annual Report contained, among others the following facts:

The receipts of this branch of the American Colonization Society, for the year, have been \$12,516; while the total receipts of the Parent Society, for the year, exceed \$38,000.

Under the auspices of the Society, nine vessels, with 870 emigrants, have sailed for Liberia. Of these, more than 100 were Christians; communicants of various denominations: 7 were preachers of the Gospel; more than 30 had purchased their own freedom by extra industry, at a cost of over \$20,000; and 103 in one vessel had learned to write a decent hand, while upwards of 600 had been voluntarily emancipated by their owners.

Grateful mention was made of the favor shown to the new-born Republic of Liberia, and of the honorable manner in which President Roberts has been received in this country and in Europe.

Mr. Pinney read a recent communication from Rev. Mr. McLane, Corresponding Secretary of the Society, dated at Savannah, giving gratifying intelligence of the progress of Colonization at the South, and making particular mention of a late emigration of some 200 blacks from that port for Liberia, in a vessel chartered for the purpose. Of this number, 69 were professors of religion, 5 were preachers, 103 could read, 30 could write, and 31 purchased their freedom; at an aggregate cost of \$15,750—money made by their own industry. Forty-seven have been emancipated to go to Liberia; and most of these have been manumitted by masters now living, that they may go to join their parents, families and friends. One man, a blacksmith, paid \$2,500 for himself, and \$300 for his wife.

FOREIGN EVANGELICAL SOCIETY.—The Tenth and last Anniversary was held in the evening. The Treasurer, Mr. William W. Chester, read his Report, from which it appeared that the receipts for the year were \$24,298, and the expenditures \$24,44. These include the following appropriations:—To the work in France, \$10,820; Stockholm, \$150; Russia, \$500; Marseilles and Italy, \$340; Canada, \$1000; New Orleans, \$859; New York, \$368; Hayti, \$735; Mexican Mission, \$1860; South America, \$380.

AMERICAN HOME MISSIONARY SOCIETY.—This Society celebrated its Twenty-third Anniversary in the evening. Jasper Corning, Esq. Treasurer, laid before the meeting an abstract of his report, as follows:

RECEIPTS. Balance, March 1, 1848, \$1,246 55. The receipts of 12 months fol-

lowing, \$145,925 61—making the resources of the year \$147,172 46.

LIABILITIES. There was due to the Missionaries, at the date of the last report, the sum of \$9,535 65. There has since become due the father sum of \$144,281. 21—making the total of liabilities \$153, 816 27.

PAYMENTS. Of the last mentioned sum \$143,777 751 have been paid. The remainder \$10,044 60—is still due to Missionaries for labor performed. Toward canceling these claims and redeeming the additional pledges on commissions which have not yet expired—amounting in all to \$61,349 28—there is a balance in the Treasury of \$3,843.

Rev. Dr. Milton Badger, one of the Secretaries, next laid before the Society an abstract of the Report of the Executive Committee, from which we extract the following:

SUMMARY OF RESULTS. The Society has had in its service the last year 101 Ministers of the Gospel, in 26 different States and Territories: In the New England States, 302; the Middle States, 239; the Southern States, 15; the Western States and Territories, 463.

Of these, 698 have been the pastors or stated supplies of single congregations; and 321 have occupied larger fields.—Eight have preached to congregations of colored people, 13 to Welsh and 25 to German congregations; and two to congregations of Norwegians—one of them through an interpreter.

The congregations supplied, in whole or part, is 1510; and the aggregate of ministerial service performed, is equal to 808 years.

The pupils in Sunday Schools are nearly 83,500; and subscribers to the temperance pledge, 105,000.

There have been added to the churches, \$550, viz: 2706, by profession; 2844, by letter. Many of the Western Churches, particularly, have within a few months been visited with special effusions of the Spirit. Sixty-five Missionaries, in their recent communications, speak of revivals of religion, and report 1194 hopeful conversions.

Progress of the Society. The receipts of the year exceed those of the last by \$5,728 81. The number of Missionaries is 13 greater; and the years of labor performed 35 more, 63 congregations more been blessed with the preaching of the gospel; 530 more added to the Churches; and 6,500 more instructed in Sunday schools. This year the Society has also found the far West! and has now two Missionaries in Oregon, and two in California.

During the last ten years the advance on the receipts has been \$63,631, or more than 76 per cent. The number of Missionaries has increased from 665 to 1,019. This advance has given 303 additional laborers—or six-sevenths of the increase of the whole field—to our Western States and Territories.

MONDAY, May 14th.

AMERICAN BAPTIST HOME MISSION SOCIETY.—The Society held its XVth Anniversary celebration at the Oliver Street Baptist Church, Hon. Isaac Davis, of Mass. in the Chair. The evening's exercises commenced by singing and prayer; Rev. Mr. Hill, the Corresponding Secretary, presented his report to the Society, from which we gather the following:

The amount received from all sources for the year ending March, 31, 1849, is \$29,105 90; the total amount of disbursements for the same period, \$25,180 35; balance in the Treasury's hands \$3,925 55. The liabilities of the Society at the same time were \$18,734 27, and its available resources \$3,426 55; showing a balance against the Society of \$10,308 72.

Of the amount received \$20,876 were direct contributions; being only \$807 91 more than last year. Of the amount of liabilities, \$3,425 10 fall due on the 1st of July. These are chiefly for missionaries' salaries. The first amount is nearly equal to the cash on hand, and both together exceed it nearly \$700.

During the year, 134 Agents and Missionaries have labored under the commission of the Society. They have been distributed as follows:—In New Hampshire and Vermont, 2; New York 6; New Jersey 2; Delaware, 1; Texas 1; Arkansas, 2; Kentucky 2; Missouri, 1; Illinois, 24; Indiana, 14; Ohio, 4; Michigan, 23; Wisconsin, 12; Iowa, 13; Oregon, 3; California, 1; and Canada, 12.

The whole number of States and Territories occupied is 13 in which they supplied 453 stations on out-stations, and bestowed an aggregate amount of time in their labors equal to that of one man for ninety-two and a half years.

They report the baptism of 774 persons, the organization of 45 churches, and the ordination of 27 ministers.

Seven houses of worship have been completed and 19 commenced by the churches under their care; and those churches have contributed to the usual objects of Christian benevolence, \$2330, and about \$5,000 for the support of the ministry among themselves; beside a large amount for the building or repairing of their church edifices.

RELIGIOUS ITEMS.

MISSIONARIES.—Rev. Mr. & Mrs. Irving, missionaries in India, arrived at Boston on the 24th ult. They return on account of ill health.

Mrs. CUTLER, wife of the Rev. Mr. Cutler, missionary at Calcutta, will return to this country in company with Rev. Mr. Bronson and wife, on account of ill health.

Rev. MICHAEL HILL, Missionary of the London Society at Calcutta died recently.

He has left a Son in the ministry at Ebury Bedford, Notts.

Rev. HAZELDEN PACKARD, D. D. of Salem, Mass., died on the 25th ult., at the advanced age of 87 years. He left four sons, two of whom are Professors in Colleges, one a lawyer, and the other a teacher of youth.

The First Sunday School in the State of Virginia was organized in Lynchburg, in connection with the Methodist Episcopal Church in 1816, one of whose original founders, Mr. John Thurman still survives. Among the first attendants of this school were two of the Senators of the last United States Congress—Hon. Wm. Allen, from Ohio, and Hon. Isaac P. Walker, of Wisconsin.

Boston Recorder, one of the best religious newspapers in the country, after an independent existence of about thirty-five years is to become identified with the Puritan.

The Southern Baptist, Charleston, has reverted to the Editorial management of a committee, Mr. Boyce the temporary conductor, having relinquished the charge. Its expenditures were greater than the receipts.

A CONVENTION of Southern Editors (not without exception) is to be held at Jackson, Miss. on the 3d Monday of June.

BISHOP DOANE of New Jersey, who has rendered himself so famous in times past, by wearing a three cornered hat with a black cockade, and aping other of the lordly habits of the English Hierarchy, has distinguished himself in a different manner by a failure for the trifling sum of two hundred and fifty thousand dollars, most of which was expended in the erection of Churches and Chapels. Such pious frauds illustrate High Churchism with a vengeance. Surely, "pride goeth before destruction, and a haughty spirit before a fall."

LETTERS RECEIVED.

Rev. J. C. Keeney has our thanks for promised aid, and hope to hear from him frequently. He will have a private response soon.

Bro. S. M. Norris is informed of the receipt of his letter and money. Thanks to him for his timely assistance. The books ordered are not to be had just now but will be forwarded early.

Bro. Aaron Loveless will accept our acknowledgements of his aid. We hope our good brother will send us additional subscribers.

Rev. A. J. Waldrop has placed us under obligation to him for generous help, for which he has our thanks. Will he have the kindness to give us his aid, especially in his missionary tours.

Rev. S. Henderson has again made us a debt or for favors shown. Thanks to our brother. Hope we shall hear from him often. What of the Mass. Miss. Meeting? He will have a letter in full ere long.

Bro. T. J. Watts has many thanks for his strong support. If all were to do as he has done, we should move on prosperously. His query will be attended to soon. Hope to hear from him again.

Bro. Joseph Carrington will accept our gratitude for the contents of his letter. His query will receive attention at an early date. Will he let us hear from him again.

Rev. D. M. Lloyd has done right in ordering his own State Paper in preference to any other. Thanks for his aid. Hope he will send us a few additional names.

Rev. A. T. M. Handy has conferred a favor upon us, for which our thanks are due. His queries are made, and papers forwarded. We expect a strong support from him, and we still expect it. Hope to learn from him soon again.

Bro. T. F. Ellerbe's letter is in hand, and the papers forwarded. Thanks to him for this help. He has reason to be encouraged. We wish him still greater success.

Rev. W. B. Jones will understand that his letter is in hand. It afforded us much pleasure, mingled with pain however. Hope he will be successful in our cause; and above all, that the afflicted member of his family may be abundantly sustained and blessed. We deeply sympathize with our brother.

Bro. V. T. Asbury has our thanks for aid. Will our good brother please to procure us a few new names. With the persevering aid of our brethren we shall soon be above contingencies.

Rev. H. Quin has filled us with exceeding pleasure by his favor. It reminds us of the days of our youth to see his name. His communication, &c. are all right. Hope to hear from him frequently. His paper is forwarded.

Hymnical.

MARRIED.—In Jefferson county, on the 16th inst., by Rev. M. P. Jewett, Mr. HENRY W. NAY of Marion, to Miss HARRIET L. SPENCER of Jefferson county.

RECEIPT LIST.

Receipts for the Alabama Baptist Advocate.			
NAME.	AMT.	VOL.	NO.
Rev. S. Henderson,	\$2 00	1	53
F. G. Thomas, Senr.	2 50	1	46
S. M. Norris,	2 70	1	47
A. Loveless,	3 00	1	50
D. B. Jackson,	10	1	2
V. T. Asbury,	60	1	25
Rev. A. J. Waldrop,	5 00	1	29
R. H. Waldrop,	5 00	1	29
T. J. Watts,	5 00	1	29
M. H. Edwards,	5 00	1	25
Samuel Lunsney,	5 00	1	25
Jonathan Haynes,	5 00	1	25
Dr. E. S. Wilson,	5 00	1	25
Geo. Miller,	1 00	1	19
Wm. E. Burton,	5 00	1	27
Wm. Hornbush,	5 00	1	27
Mrs. L. Hornbush,	5 00	1	27

