

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."—1 Corinthians, xiii, 6.

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VOLUME I.]

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Ministers Department.

A GALLERY OF PORTRAITS.

In one of his letters on Revivals, Dr. Porter specified several things on the part of ministers which were hindrances to revivals, and that to such an extent that few if any revivals were experienced when they existed.

"A," says he, "was one of those good men, who was under the dominion of a sluggish temperament. To him the maxim, 'Expect great things, attempt great things,' however proper in secular enterprises, seemed little short of presumption, as applied to the ministry. Efforts, beyond the most obvious claims of christian duty, he dreaded. To travel from one side of his parish to another, especially to travel half way across a county, to attend a meeting of ministers or churches, cost him as much self-denial as it cost Caesar to cross the Alps, and subdue a kingdom. In fulfilling his pastoral appointments, he was always behind the time, he always made on his hearers the impression of languor and inefficiency in his movements, and imparted to them too much of his own spirit. No revival, or one of much power and extent, was witnessed in the congregation."

B.—was a man of literary taste, an idolater of books. He was so fond of reading, especially works of genius and popular literature, that the spirituality of his heart was gradually impaired; he laid down his favorite authors with reluctance, to attend a prayer meeting; went to full an engagement with little pastoral feeling, and returned to his study, became absorbed in his intellectual pursuits instead of his appropriate work, as one appointed to watch for souls." Rare instances of conversion, but no revival occurred under his ministry.

C.—was fond of social avocations. Lively in temper, he easily persuaded himself that both his health and usefulness would be promoted by associating with cheerful company, and by mingling, at times, in fashionable visits and scenes of amusement. On these occasions, deeming it proper to show the opposers of religion that it requires no austerity of manner, and that a christian minister need not always maintain the aspect of gravity, he often passes to the other extreme of levity and even frivolity in conversation. Though he was so able and sometimes a powerful preacher and irreproachable in general morals, the habit of jesting and story telling, which he had insensibly acquired, destroyed the savor of godliness in his pastoral intercourse, and exerted a deadly influence on his ministry. His wit and anecdotes more than counteracted the tendency of his preaching.

D.—impaired his pastoral usefulness by the voluntary multiplicity of his secular cares. He was not merely provident and frugal in his domestic arrangements, as christian duty requires every minister to be, but he gradually acquired a passion for gain. This led him to engage in transactions incompatible with the absolute consecration which he had made of himself to the holy calling. If he did not descend to any of those sordid expedients, denominated by the Apostles, love of "filthy lucre," he became proverbially an adept in bargain and business till these engrossed his time, and rendered him in spirit a secular man. When a revival which prevailed around him, seemed to have begun among his own congregation, it soon ceased, because the pastor could not find time to help it forward.

Besides the above hindrances to revivals, through some fault in the character of ministers, there was another class of obstacles, at which I can only glance, arising from defective preaching.

"One, for example, was so ambitious of a classical style, that he sacrificed pungency and power to rhetorical embellishment. Or perhaps, from delicacy, or dread of giving offence, the vital truths of the Gospel which he fully believed, he exhibited in a phraseology so covert and indefinite, as that virtually he did not preach the truth at all.

"I need not extend my remarks here, as I have already stated what the general strain of preaching was among revival ministers; and every sort of preaching that was of essentially different character was a hindrance to revivals. There was then, as there is now, a kind of sermons which seem to be like certain medical nostrums, the chief merit of which is said to be, 'That if they do no good, they will do no harm.' But eternity will sanction no such maxim in the awful business of preaching the Gospel. Mediocrity in the circumstances of this business, there may be; but in the spirit, the sentiment, the tendency of a sermon, there is no half way. It is good or it is too bad.

"There were few instances, then, of what are sometimes called 'moral preachers' who condemn certain vices, and urge external duties, but never aimed to make any great truth of the Bible bear with solemn impression on the conscience. There were few who preached the sovereignty of God in such a way as to provide

a refuge for sloth in ministers and Christians. But the obstacle to success which has been the most fatal, and by far the most frequent, within the compass of my observation, especially among ministers who have had but little experience in the school of Christ, is too much reliance on themselves, and too little on God."

HINTS TO MINISTERS.

A sermon should be made for a text, and not a text for a sermon.—*Burnett.*

In preaching, study not to draw applause, but groans from the hearers.—*Jacomb.*

We want nothing but the return of apostolical simplicity, self-denial, and love, to bring a Pentecostal effusion of the Spirit upon our ministrations.—*Bridges.*

Steep your sermons in your hearts before you preach them.—*Fellon.*

Choose rather to teach than to charm, to convert than to be admired, to force tears than applause. Give up everything to secure the salvation of your hearers.—*Gilbert.*

The life of a pious clergyman is visible rhetoric.—*Hooker.*

Satan would have me while away my life in inactivity, under pretences of modesty, diffidence, and humility, and he is never wanting to furnish me with excuses for delaying, or shifting service.—*Scott.*

The christian minister should endeavor to turn the eyes of every one of his hearers upon themselves.—*Hull.*

Let your life be a commentary on your sermons.—*Lumant.*

The great secret of ruling a church is to convince them that you love them, and say and do everything for their good.—*Faller.*

Am I more fit to enjoy and to serve God than I was last week?—*Pearce.*

You must rather leave the ark to shake as it shall please God, than put unworthy hands to hold it up.—*Lord Bacon.*

Help me, Friend of sinners, to be nothing, to say nothing—that thou mayest say and do everything, and be my all in all.—*Waltfield.*

The virtuous life of a clergyman is the most powerful eloquence.

Doctrinal.

ELECTION.

Election is the eternal and immutable purpose and design of God to save a determinate number of fallen Adam's children, by Jesus Christ. It is not a national election, or an election to church privileges only—not a determination to save those who believe—not a temporary call of men to salvation; but as I have observed, an everlasting and invariable purpose and design of God, to save certain particular persons of Adam's fallen race. God foresaw, in his eternal foreknowledge the whole posterity of Adam lost and undone, and he determined, in his sovereign good will, to raise to his mercy a trophy of honor, by erecting to himself a glorious church, out of the rubbish of this apostasy; and that his purpose, according to election, might stand, without any injury offered to his other perfections, he entered into a covenant with Christ, as the second Adam, and Head of this chosen people, according to which covenant Jesus Christ was to fulfill the law, suffer and die, in the room and stead of this chosen people, and thereby purchase for them, and secure to them, faith, sanctification, and eternal life; so that all the elect of God shall infallibly be saved. When God chose a people to salvation, he laid his scheme in such infinite wisdom, that not one of his chosen people should miss of the end.

We argue the doctrine of Election from the divine perfections. Whatever doctrines are deduced from scripture, and are agreeable to the divine perfections, must be true; and that this doctrine is so, will appear by the following method of reasoning:

(1.) It must be granted, that there is one ever living and true God, who is possessor of all possible perfection. To deny that there is a God, is to break in upon the first principle of reason; to suppose an imperfect God, is a contradiction to common sense, and contrary to all the ideas we have of Deity; both from natural and revealed religion. If there is a God, he must be a being of absolute perfection.

(2.) It must be allowed, that whatever perfection of excellency is to be found in any creature, the same must be essential to the most high God; and that in the most eminent and transcendental degree. If every creature derives its being from God, as its first cause, then no creature can possibly be possessed of any excellency, but what must, in the highest and most absolute sense, belong to God. Since therefore God made all things, he must be before and above all things; before them in existence, and above them in perfection. He that planted the ear

shall he not hear? He that formed the eye, shall he not see? He that teacheth man knowledge, shall not he know? Psalms xciv, 9, 10.

(3.) No one can deny that it is an excellency in any creature to be wise and powerful, to perform and accomplish what he designs. For a rational being to set about a work, without first forming a model in his mind of what he intends to pursue, is to discover a defect of wisdom, and not to be able to accomplish the plan he hath laid down, betrays a want of power.

These premises being granted, which cannot, I apprehend, be reasonably denied, it must follow, from hence, that whatever the great God does, as the effect of power, he designed to do it; and whatever he designed to do, he does.—These are propositions self-evident, which ought not to be disputed; for to suppose God to perform any work which he did not first design to perform, is to charge him with a degree of folly, and with acting below an intelligent agent; to suppose him to design to do a thing, which he does not effect, is to tax him with impotence. If it is an instance of the wisdom and power of man, first to design a work, and then to perfect it, the great God, who is infinite in both these perfections, must design what he effects, and effect what he designs.

Now either God actually saves all men, or he does not; if he does, he must have designed it; if he does not, it is plain he never did design it. To assert that God designed to save all men, and yet that, in fact, he only saves some, is, in effect, to affirm, either that he changes his purpose, as to a great many, or that he wants power to execute his intentions towards them; the very supposition of either of which is false and blasphemous. For reason must tell us, that it is impossible, for an infinitely wise God, to change his mind, or to alter his purpose; and that it is equally impossible, that a being of almighty power should not be able to bring his purpose to effect. To this decision of reason, the sacred scriptures bear their testimony; in the plainest and strongest assertion; when it is said, that "God is not a man that he should lie; neither the son of man, that he should repent: Has he said, and shall he not do it? or has he spoken, and shall he not make it good?"—Numb. xxiii, 19.

Nor can this be any impeachment of the justice or mercy of God, because he had been just, had he determined to destroy all Adam's sinful offspring; and it is the effect of infinite mercy if he saves any of them. Should it be said, that God designed the salvation of all men upon certain conditions; to this it may be replied, either God did design that these conditions should be performed by all, or he did not; if he did, then all would be saved; and that all will be saved, those who oppose our doctrine do not pretend to affirm; if he did not, then it must carry in it a high reflection on the wisdom of God, to suppose him to design an end, upon precarious conditions, or to decree the salvation of all men, upon the performance of conditions, which he foreknew many of them would not perform, because it is evident, in fact, that many do not perform them.

To conclude this head of argument: If it cannot be proved that all men will actually be saved, it is weak in us, and it supposes a manifest defect in God, to affirm that he designed the salvation of all men upon certain conditions; and especially it is more so, because, notwithstanding this universal conditional decree, it is uncertain whether any one will be saved; for by the same reason that we cannot affirm the actual salvation of all men, from this decree, we cannot ascertain a certain salvation of one man. That decree which makes the salvation of all men only possible, does not assure the salvation of one man, but renders the salvation of each individual person a bare possibility.—*Staten.*

ENDS AND MEANS.

When God decrees an end, he decrees also the means. If then he have elected me to obtain salvation in the next life, he has elected me to the practice of holiness in this life. Would I ascertain my election to the blessedness of eternity? It must be by practically demonstrating my election to newness of life.

It is not by the rapture of feeling, and by the luxuriance of thought, and by the warmth of those desires which descriptions of heaven may stir up within me, that I can prove myself predestined to a glorious inheritance. If I would find out what is hidden, I must follow what is revealed. The way to heaven is disclosed. A man walking in that way? It would be poor proof that I were on my voyage to India, that with glowing eloquence, and thrilling poetry, I could discourse on the palm groves and the spicy isles of the East. An lion the waters? Is the sail hoisted to the wind; and does the land of my birth look blue and faint in the distance? This doctrine of election may have done harm to many—but only because they have fancied themselves elected to the

end, and have forgotten that those whom Scripture calls elected, are also elected to the means. The Bible never speaks of men as elected only to be saved from the shipwreck; but as elected to tighten the ropes, and hoist the sails, and stand to the rudder. Let a man search faithfully; let him see that when Scripture describes christians as elected, it is as elected to faith, as elected to sanctification, as elected to obedience; and the doctrine of election will be nothing but a stimulus to effort. It cannot act as a soporific. It cannot lull me into security. It cannot engender licentiousness. It will throw ardor into the spirit, and fire into the eye, and vigor into the limb. I shall cut away the boat, and let drive all human devices, and gird myself, amid the fierceness of the tempest, to steer the shattered vessel into port.—*Melville.*

Religious Miscellany.

PIETY OF CHURCH MEMBERS.

The earnest piety of its individual members. No illusion is more common, both in civil and sacred things, than for membership to weaken the sense of responsibility, and even to cause an oblivion of individuality. There can be joint action, but no joint piety or conscience. There are many things a man cannot do without the co-operation of others, but religion is not of this number. All its obligations, all its duties, all its privileges, belong to man as an individual, with the exception of the duties of social worship. The piety of a community is made up of the piety of its individual members; there being just as much religion in the whole as there is in all its separate parts, and no more. But we forget this. We talk of the religion of the church, the duty of the church, forgetting that this means our individual duty, our personal religion. What we mean, then, in this volume, is the intense devotion, the spiritual earnestness, of each professing christian; and what we aim at is to prevent each individual from looking away from himself to the body of which he is a member, and to compel him to look upon himself. What ever is required in the way of more consecration to God, more religion, is required of you, each one of you, who shall read these pages. Do not satisfy yourself, 'I must be in earnest, for I am a part of the church.' It is another of Satan's deep devices to keep the eye and mind of individual members directed from themselves, and fixed upon what he pleases, and to make what resolutions we please, concerning the whole, as long as we keep away from ourselves as parts of the whole. It is individualism he fears.—*J. A. James.*

THE SPIRIT INTERCEDING FOR US.

How it is, says Dr. Chalmers, that the Spirit itself maketh intercession for us with groanings which cannot be uttered? When the Spirit maketh intercession for us, it is not by any direct supplication from himself to God the Father, on behalf of any one individual; but it is by pouring upon that individual the spirit of prayer and supplication. The man whom he prays for, is in fact the organ of his prayer. The prayer passes, as it were, from the Spirit, through him who is the object of it.

These groanings of the Spirit of God which cannot be uttered, are those unutterable desires wherewith the heart is charged, and which can only find vent in the ardent but unspeakable breathings of one who first feels his need, and longs to be relieved from it; who, with a strong and general aptitude after righteousness, and yet only sighs forth in ejaculation, or intense earnestness. These are called the groanings of the Spirit of God, because it is in fact He who hath awakened them in the spirit of the man.—When he intercedes for a believer, the believer's own heart is the channel through which the intercession finds its way to the throne of grace.

A WAY TO REPRESS PASSION.

An excellent man in Connecticut, for many years a useful and honored member of one of its churches, had inherited a temper of peculiar violence. He became easily excited with anger, and his passion when aroused, was almost uncontrollable. He struggled manfully against this propensity after he became a christian, but not with the success he desired and sought. At length he hit upon the following expedient: Procuring a suitable book for the purpose, he determined whenever he had been overpowered by passion to read the fact, with all its causes and circumstances; what others had said, what he had replied, and what the issue had been. He thought, and properly that he undertook to reduce to writing the causes of his anger, they would be resolved before his mind into true insignificance.

that he would thus have the grounds of self-abasement and penitence and prayer, brought more distinctly to view; that his watchfulness would be increased, and that he would be made more familiar with the points of peculiar temptation.

As he thought, so it was. By his sudden death, the record which he has always designed to destroy when he should have ceased to use fell into the hands of his children; and they were able to trace there the mighty inward struggles through which the change had been wrought, that as visible in the life & had been upon them imperceptibly. At first the record had sometimes been on anger excited more than once in the day and repented of, and resolved against; and then it would be but once in two or three days, that the record would be opened, and afterward but once in the week, or in several consecutive weeks, and at length but once perhaps in the whole progress of the year. And so the good man had "fought his fight," had slowly with difficult but steady and resolute steps ascended the steep, had reached its summit at last, and gained his crown!

How many are they who might do likewise.—*Independent.*

BENEFIT OF AFFLICTION.

Afflictions are God's most effectual means to keep us from losing our way to our heavenly rest. Without this hedge of thorns on our right hand and on our left, we should scarcely keep in the way to heaven. If there be but one gap open how ready we are to find it—and turn out at it. When we grow wanton, worldly, or proud, how doth sickness or other afflictions reduce us. Every christian, as well as Luther, may call afflictions one of his best school masters; and with David may say—"Before I was afflicted I went astray, but now I have kept thy word." Many thousand recovered sinners may cry,—Oh, healthful sickness! Oh, comfortable sorrows! Oh, painful hopes! Oh, enriching poverty! Oh, blessed day that I was ever afflicted! Not only by the green pasture, and still waters—But Thy rod, and Thy staff—they comfort them. Though the Word and the Spirit do the main work—suffering unbolts the door of the heart, that the word hath easier entrance.—*Baxter.*

ANOTHER CHILD IN HEAVEN.

It was mid-day when, softly and unobserved, I entered the chamber of death.—A silence, broken only by the occasional outpourings of grief reigned there. On the couch before me lay the almost lifeless form of one who was just on the verge of heaven. An aged father whose emaciated form and tremulous voice told of the many years he had spent in winning souls to Christ, a tender mother, brothers, sisters, and dear friends had gathered around the bedside of this dying girl, a lovely young lady, of nineteen summers, who had in the morning of life learned to love Jesus. Not a tear fell from the father; but with a countenance lighted up with a heavenly radiance he sat watching the last short breathings of his child; and as she sank in death, he exclaimed, "Another Child in Heaven!"

Silently had these accents fallen from his lips, when the bereaved almost involuntary kneeled and commended themselves to that God who has promised that "He will never forsake those who put their trust in Him."

What was it that so cheered and sustained this father, as he saw his darling child in the embrace of death? It was this: He had trained her for heaven. He felt that she had gone to that blessed home, whither he and his dear family were fast gathering.

Reader, are you a parent? What is the influence you are exerting over your children? Are you preparing them for a blessed immortality? Are you so training them that you can have the assurance, when death enters your family circle, and removes one therefrom, that you have "a child in Heaven?"—*Independent.*

OUR ENEMIES WITHIN.

Beyond all doubt, the worst of our enemies are those we carry about with us in our own hearts. Adam fell in Paradise, Lucifer in Heaven, while Lot continued righteous among the inhabitants of Sodom. Indifference to the little sins and mistakes—the self-flattering voice of the heart ever ready to sing its lullaby, the moment conscience is aroused—the subtle question of the serpent, "Hath God indeed said?"—these are unquestionably the adversaries we have most to fear. There never was a fire, but it began with smoke. I beseech thee, therefore, dear Master, to give me a sensitive conscience, that may take alarm at even small sins. Of it is not merely transgressions that can bring a man to ruin.—Little and imperceptible ones are, perhaps, even more deadly—according to the beautiful figure of Tauler, who says, "the sin, when attacked, comes from him the great dog, and dashes them to pieces upon the great trees—but

the little ones seize him below, and tear the entrails from his belly."—*Tholuck.*

POWER OF THE GOSPEL TO DESTROY.

Reflect, I pray you, that the same power which the gospel has to save, it has to destroy. It increases the condemnation and misery of those who reject it, and it were far better never to have heard its gracious invitations, than having heard them, to cast them voluntarily away. To this destroying power of the gospel, to those who reject it, Jesus refers when he says, "Whosoever shall fall on this stone shall be broken, but on whomsoever it shall fall, it will grind him to powder." It has an irresistible energy. It comes with an overwhelming force upon those who have despised its mercies, and makes it better for such persons if they had never been born. This gospel must appear in the great day, as a witness for or against every child of man. It will bear testimony for all who have accepted its invitations, that justice is satisfied, and all condemnation must pass away; that the Lamb is worthy, and infinite honor and glory must be bestowed. It must witness against all who have refused its mercies, that they are without hope; the law must take its course, while their condemnation and ruin have been awfully increased, by choosing death rather than life. With a destructive weight it falls upon such, to grind them to powder, to consign them over to everlasting ruin, and to bind them in chains of eternal darkness and death.—*Tyng.*

GOD'S WRITINGS.

God hath written his laws three several ways. When he first created man he wrote it then upon his heart by his creating finger. Man was the transcript of God. As he was his handiwork, so he was his handwriting also; man was the only copy of the law extant in the world. This copy was perfect; but yet it was such as might be blotted and torn. Next, God wrote his law in his Word.—The Holy Scriptures exhibit to us an entire system, both of commands and duties; and this copy is both perfect and durable; such as neither hath suffered, nor can suffer, any decays from length of time, or from the rage and malice of men or law upon the heart of man, in his new creation; and this copy is eternally durable; but yet it is but as a writing upon sinking and leaky paper, which in this life is very obscure and full of blots.—*Hopkins.*

A CHILD'S FAITH.

A beloved minister of the gospel was one day speaking of that active, living faith which should at all times cheer the heart of the sincere followers of Jesus, and related to me a beautiful illustration that had just occurred in his family.

He had gone in a cellar which in winter was quite dark, and entered by a trap-door. A little daughter, only three years old, was trying to find him, and came to the trap-door, but on looking down all was dark, and she called:

"Are you down cellar, papa?"

"Yes, would you like to come Mary?"

"It is dark, I can't come down, papa."

"Well, my daughter, I am right below you, and I can see you, though you cannot see me, and if you will drop I will catch you."

"Oh, I shall fall; I can't see you, papa."

"I know it," he answered, "but I am really here, and you shall not fall or hurt yourself. If you will jump I will catch you safely."

Little Mary strained her eyes to the utmost, but could catch no glimpse of her father. She hesitated, then advanced a little further, then summoning all her resolution, she threw herself forward, and was received safely in her father's arms. A few days after, she again discovered the cellar door open, and supposing her father to be there, she called:—

"Shall I come again, papa?"

"Yes, my dear, in a minute," he replied, and had just time to reach his arms towards her, when in her childish glee, she fell shouting into his arms, and clasping his neck, said:—

"I knew, dear papa, I should not fall."

MUTUAL RECONCILIATION.

A broken cord cannot well be spliced without untwisting the end of both pieces. So when the bond of peace has broken, mutual reconciliation is necessary to its restoration. It is the height of folly to expect a reconciliation, so long as each party presents the dub end of the cord, and demands that the other should untwist and splice on.—*Christian Observer.*

SETTLING ACCOUNTS.—"I never go to church," said a country tradesman to his parish clergyman; "I always spend Sunday in settling accounts." The minister immediately replied, "You will find that the day of judgment will be spent in the same manner."

SOUTHERN BAPTIST CONVENTION.

THOMAS, Richmond, Virginia.
Treasurer of Foreign Mission Board.
BENJAMIN, Charleston, S. C.
Vice President of Southern Baptist Convention.
B. TAYLOR, Richmond, Virginia.
Corresponding Secretary of the Southern Foreign Mission Board.
WICKS, Marion, Perry County, Ala.
Treasurer, Domestic Mission Board.
HOLMAN, Marion, Perry County, Ala.
Vice President Domestic Mission Board.
POINDEXER, Charleston, S. C.
Corresponding Secretary Southern Baptist Publication Society.
WILKES, Charleston, S. C.
Treasurer Southern Baptist Publication Society.

TERMS.

Members of the Alabama Baptist Advocate stand as follows: A single subscription, in advance. Any present subscriber, upon the receipt of an additional new name, and paying in advance, shall have two copies for his own use. Any two new subscribers, paying in like manner, shall have two copies for their own use. Agents of benevolence, and Post Masters, generally, are to act as our Agents.

TO PUBLISHERS.

Every Institution of Alabama—their circulation of our Paper—are, perhaps, not other in grade or in numbers, to those of the State in the South or South-West; afford us pleasure to bring to their notice. Works, of merit with which we are favored—Literary or Theological. We place two highly flourishing Female Seminars; and a College for young gentlemen, theological Department attached to it; which may render it the interest of publishing us with their best works.

A CARD.

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

J. J. BRADFORD.
A. E. A., May 16, 1849.

MINUTES WANTED.

Associations, or others to whom it is convenient, especially in Alabama, will forward on us by forwarding to our office the Minutes of their respective bodies.

PROTRACTED MEETINGS.

Season of protracted meetings is now on, and we will take pleasure in making cement of them with which we may be able to do. Our brethren will also do us a kindness, by forwarding to our columns the reports of their labors from time to time.

FOREIGN MISSION BOARD.

Mr. Chambliss—
Allow me to make an appeal on behalf of the Foreign Mission Board, in your valuable property of calling special attention to the subject, will be seen when it is stated, that our fiscal report for the last year, we have received less than the year, by about \$2,500, and less than the year, by nearly \$4,000. An appeal, our missions, is demanded by the necessities of Providence. Shall not we be answered? But at this rate we are diminishing rather than increasing the number of missionaries. Is it so, that the North American Churches can, in one month, raise all the Southern Baptists have raised in the Treasury but \$15,645.62 in a year. Through you, to call upon the Alabama to make within their limits an effort to secure funds on behalf of the Foreign Mission Board. Many of those to whom God has given, we trust will forward liberal contributions. Funds may be forwarded by mail, or to A. THOMAS, Treasurer, Richmond, Va.

JAS. B. TAYLOR,
Cor. Sec. F. M. B. S. B. C.

SELF BENEVOLENCE.

Domestic Missions writes thus to the Advocate:
Years since a ministering brother, of the Board of the B. H. M. Society, came of a small church in S. C. to the meetings, and would soon come to an important place, unless it was done for it. Money was voted, sent to minister to them one-half of the year. They have been assisted a part of the year. Now they have a beautiful church, nearly two thirds of which was not members of the church, and a Sabbath school, using all the time with a little assistance will contribute this year about \$1000 to benevolent objects. There

are taken among the members and others 10 weekly Baptist papers, 33 American Messengers, 20 Macedonians, and 5 monthly pamphlets. Have not the efforts of the Board been crowned with success? Ought we not to be encouraged?

FEET WASHING.

A distant correspondent says: "I am requested by my brethren here to ask your views of 'Feet Washing,' mentioned in John 13: 4-15. The subject is agitated in the church to which I belong, and there is a pointed difference of opinion, as to its importance—whether or not it is to be observed as a 'Church Ordinance.' Your views on the subject may be the means of doing much good in our country."

With the earnest hope of doing good, we cheerfully submit in reply to the request above, that we have not regarded it an ordinance of the Church, and have not observed it as such, for the following reasons:

1. It has seemed to us, that our Lord intended the act, in his case, to be rather symbolical of moral duties, and not so much to be observed literally. This is inferred from the expression, (v. 7.) "What I do thou knowest not now; but thou shalt know hereafter." This phrase could hardly have been true, had Christ designed Peter and the other disciples to understand the washing of feet to be a literal duty of perpetual observance.

2. It has appeared to us, that more than one thing was intended to be understood by this act. Hence in the sequel Jesus said, (v. 17.) "If ye know these things, happy are ye if ye do them." This expression, implying a plurality of things, had been inappropriate, if he had intended to communicate but a single lesson in relation to this subject.

3. It differs from the admitted ordinances of the Gospel in respect to its administration. That Baptism and the Lord's Supper are established ordinances of the church, to be perpetually observed is universally conceded; and with equal unanimity it is also allowed, that their regular administration is, by the appointment of Christ, devolved upon the ministry alone. The washing of feet, however, by a singular command of the Redeemer, and by the usage of those who have observed it as an ordinance, is by no means confined to the ministry. "If I, then, your Lord and Master have washed your feet, ye ought also to wash one another's feet." (v. 14.)

4. It differs from the ordinances of the Gospel, in respect to its manifest design. What the design of Baptism and the Lord's Supper was, none need be informed. They were obviously intended to show the Lord's death till he come, and to this they were admirably adapted. But nothing of this, we dare say, is apparent in the act of feet washing. Between this act and the sufferings of Christ, or of our simple reliance upon his death for salvation, there seems to be no perceptible connection. In truth, the opposite idea—the idea of works of righteousness—appears rather to be involved in the observance of this act as a religious rite, than that of exclusive reliance upon the sufferings and death of Jesus.

5. It differs, again, from the ordinances of the Gospel, in respect of the grounds of the command. Baptism and the Lord's Supper are strictly positive institutions, that is, institutions, the only reason of which is the authority of Christ. It is nowhere intimated that these were required because of any essential need, or any essential utility in them. The washing of feet, on the contrary, was, in the example of the Lord Jesus, based on the ground of its immediate necessity. Hence he replied to Peter, (v. 10) "He that is washed needeth not, save to wash his feet"—that is, he that had washed his hands, &c., preparatory to eating, (as was customary among the Jews,) needed not in this case, except that his feet be washed. The need in the case of Peter, while the want of that necessity was the ground upon which he declined to wash, in like manner, his hands and head. To imitate the example of Christ, therefore, the same regard must be had to necessity. To wash the saints' feet where no such necessity exists, were no more to follow his example, than if it should be altogether neglected; nor does there seem any more virtue in washing the feet of a saint, in the absence of such necessity, than if one should urge upon a disciple a cup of cold water when he is not thirsty. Whatever merit can be supposed to attach to this act, as a religious rite, must arise solely from its necessity, and to perform it without regard to such necessity were not only to strip it of its essential utility, but also, to do in fact, what Christ refused to do, in respect of the hands and head of Peter.

6. There is no intimation that the washing of feet was observed as a church ordinance among the apostolic saints. There is no lack of evidence that Baptism and the Lord's Supper were statedly and uniformly observed by the early Christians. Both in the Acts of the Apostles and in the Epistles, there are very many allusions to their practice, on these subjects. "They that gladly received the word were baptized, and continued steadfastly in the Apostles' doctrine, and in breaking of bread and fellowship, and in prayers." In relation, however, to feet washing as an ordinance, there is throughout the Scriptures a most profound silence—a silence that cannot be explained upon the supposition that it was understood as an ordinance of the church.

There is, indeed, one passage—1 Tim. 5: 10,—where the subject is mentioned; but evidently in such connection as to show conclusively that it was not practiced in the same sense as Baptism and the Lord's Supper; or as a church ordinance. To perceive the propriety of this remark, we have but to substitute these acknowledged ordinances in its place. For example—"Well reported of for good works; if she have brought up children, if she have lodged strangers, if she have been baptized, if she have relieved the afflicted, if she have followed every good work." Now,

as every widow in the church must be supposed to have been baptized and to have received the Lord's Supper, no "if," with respect to these ordinances could have been appropriate, and no widow on account of their special observance could have been entitled to a special honor. In like manner, if the washing of feet had been an ordinance of the church in common use, it had been equally out of place to have said, "if" she have done this, she shall be entitled to a special reputation for good works.

Since, then, it is clear that the act of Christ was symbolical and not so much to be followed literally, since it imported a plurality of moral duties, since the washing of feet differs from the acknowledged ordinances of the gospel in respect to its administration, its design, and the grounds of the command, and since there is no intimation in the practice of the early Christians that it was observed as a church ordinance, we infer that it is not to be so understood. Nevertheless, since it is mentioned by the apostle in honorable connection with other acts of private hospitality, it is not incompatible with the spirit and example of Christ that it should be observed in such connection, strictly remarking this, that if it is done in imitation of the blessed Redeemer, due regard must be had to the necessity of the case.

In conclusion, it is important to remember, that in all our religious discussions, there should be a vigilant exercise of mutual forbearance and concession. The minds of men are differently organized. Their education and habits have been widely dissimilar. They are wont to view every subject from unequal points of light, and that they should hence entertain different opinions, and that they should be equally sincere and honest in the avowal of their opinions, is not at all marvelous. While, therefore, we earnestly contend for the faith once delivered to the saints, we should sedulously avoid making our own private judgment the rule and measure of other men's faith, so far at least as to disallowship them, save in the case of manifest departure from the cardinal doctrines of the Bible. Whether the washing of feet is, or is not an ordinance of the Gospel, he discovers but little of the mind and temper of the mock and lowly Jesus, who indulges a harsh and uncharitable judgment towards those who may perchance differ from him in relation to it. "Him that is weak in the faith receive ye but not to doubtful dispute." "Let us rather follow after the things which make for peace, and things wherewith one may edify another." (Rom. 14: 1-19.)

NINEVEH.

This long lost city has been disinterred from the heap of ruins accumulated upon it. That city, which the Saviour said should rise up in the judgment against the Jews, now rises up as a thing of life before us. Its palaces, with the picture painted walls, long tablets containing, probably, its full history, its glass and sculpture, and earthenware—all have been brought to light by a Mr. Layard, an enterprising English traveler. The description given of it, by Jonah as a city of "three days journey," is exactly verified. There is the very place that was probably inhabited by that king who put on sackcloth, and proclaimed a fast when Jonah preached, and all as fresh and life like, as if inhabited but yesterday. Its language is of the arrow headed character and Assyrian family. Little doubt remains but that this city can claim an antiquity full as remote as that of Egypt. One place seems to have been buried in ruins prior to the time of the later and more magnificent structures. There are marks even of an Egyptian invasion, and Egyptian tombs are found in the soil directly over the ruins of the earliest palace. These tombs must be as old at least as the time of Solomon. Thus far at least has Nineveh which repented at the preaching of Jonah remained until this day. The volumes of Jno. Layard are republished by the Appleton's, and the last No. of the London Quarterly contains a highly interesting account of them.

CHEERING FROM THE FAR WEST.

Our good brother, Thos. J. Watts, writing from Goddard Washita Co., Arkansas, says, "Our denomination, in this immediate vicinity is in a rather prosperous state. The first settlement in this neighborhood was made in 1845, and the little church in which I hold membership was constituted with but 11 members in Oct. 1847. Since that time we have dismissed 12 by letter, and at present number between thirty-five and forty, and the prospect is good, I think, for a regular and gradual increase. Our pulpit is supplied by the pastoral labors of Elder E. Haynes, whose pious exertions have been specially blessed in many places."

Thanks to the good One for the above intelligence, and may this little Vine still thrive and flourish until its luxuriance shall cover all the hills and valleys of this young fertile State. "They that wait upon the Lord shall renew their strength." "Walking together in the fear of the Lord and in the comfort of the Holy Ghost, they shall be abundantly multiplied."

MORE GOOD NEWS.

Our excellent brother, Rev. Kedar Hawthorn, writing under date of 21st ult., says: "I have just returned from East Florida, where I spent two weeks, principally in Marion county. During my visit, I held a meeting of some days, at which we had a most refreshing season, the result of which was seven baptized, five of whom were converted in the progress of the meeting and two previously—one Methodist and one Campbellite."

There is great destitution in East Florida, and I was strongly urged to use my influence with the Domestic Board of the S. B. Convention to send them help. I am sure the Board could not find a more needy people, nor a place, perhaps, where the labors of a faithful missionary would be attended with better fruits. May the word of the Lord soon fill that part of the land."

EVERGREEN ACADEMY.

The annual examination of this Institution will be held on Thursday and Friday, the 29th & 30th of June.

The classes of this year will be examined on Latin, Arithmetic, Algebra, Geometry, Natural Philosophy, Botany, Human Physiology, English, French & Grecian History, English Grammar, Geography, Astronomy & Chemistry; accompanied by illustrative Chemical Experiments.

The Scholarship Premium will be awarded on the afternoon of the 2nd day.

A Committee, consisting of the following persons have been invited to attend the examination.

REV. H. A. SMITH,
REV. WM. A. JONES,
MR. L. A. KIDD,
" JNO. GREEN,
COL. J. A. STALLWORTH,
ALEX. PERRYMAN, ESQ.,
GEN. E. W. MARTIN,
MAJ. ANDREW JAY,
MR. J. P. JUDGE,
" WM. A. ASHLEY.

H. R. RUGLEVY, Principal.

Evergreen, Conecuh Co. Ala., May 19, 1849.

ORDINATION.

HOUSTON Co., Geo.

At the request of the Perry Baptist church, a Presbytery was formed on Sabbath morning 11th February last, for the purpose of setting apart Bro. J. S. DENNARD, to the work of an evangelist. The following order was observed: Ordination sermon by Elder J. H. Campbell; Examination of candidate by Elder A. T. Holmes; Prayer by Bro. Campbell; Charge by Bro. Holmes; Right hand of fellowship by Presbytery, Church and congregation generally.

Bro. J. A. Hill was, by the imposition of hands, regularly set apart to the work of the gospel ministry, at Enorie Church, Newberry District, So. Ca., on the 28th of April, past. Presbytery, Rev. J. Ray, Rev. A. Ray and Rev. G. W. Brooks.

INSTALLATION.

The Southern Baptist announces that the Rev. N. G. Foster was publicly installed Pastor of the Baptist Church of Augusta, Geo., on Lord's Day, 13th ult. The following was the order of the exercises.

Reading the Scriptures, by Rev. W. J. Hard, of Augusta.

Sermon, by Rev. J. R. Kendrick, of Charleston, So. Ca.

Charge to the Pastor and church, by Rev. H. O. Wier, of Savannah, Geo.

Prayer, by Rev. W. J. Hard.

"The Augusta church is one of the most efficient and interesting of our Southern churches. It numbers not far from two hundred and fifty members, a considerable portion of them being men of influence in the community. It has a convenient and attractive house of worship, and is unencumbered with debt. Augusta is just now beginning to look up again, after a season of depression. She is going largely into manufactures of various sorts. She has already a noble cotton factory in full operation, and two Flouring mills nearly completed. Her population is said, under these favoring influences, to be rapidly increasing. Upon the whole there are few more important or attractive fields of labor than that which is presented in connexion with the Augusta church."

Bro. Foster, who has just entered this field, was, until a few months since, a lawyer of distinction in Madison, Ga. God revealed to him His grace, and he at once abandoned a lucrative, and increasing practice at the bar, for the toils and rewards of the ministry. He has been called to occupy an important position in our Zion, and he has our anxious wishes and prayers for his success."

DESTRUCTIVE CONFLAGRATION.

Recent intelligence from St. Louis, Mo. reports one of the most destructive fires which has occurred in this country. About one half of the most business part of the city is in ashes. Five banking establishments, all the insurance offices, all but one of the printing offices, the telegraph office, &c. were consumed. The loss is estimated at from five to six millions of dollars.

ANOTHER.

The Mobile Daily Advertiser of the 28th ult., mentions a destructive fire in that place the preceding day, in which several large establishments were destroyed. Several persons were seriously injured by the falling-in of a brick wall—two of whom dangerously. The fire is attributed to an incendiary.

NEW ORLEANS.

The levee at New Orleans and near it, has given way in several places, and the Mississippi was pouring its flood upon the city sweeping away a great deal of property.

THE GREAT BATTLE OF THE WORLD.—This says Dr. Merle D'Aubigne, is no longer between infidelity and faith—that was the battle of the last century. The contest now is between Popery and a spiritual religion; a battle of the word of God against the word of man; a battle between forms and life, between error and truth.

LETTERS RECEIVED.

Rev. R. Graham has our hearty thanks for a handsome list of subscribers. Hope he may be still more prosperous in every good work. His letter contains many interesting statements.

Bro. J. T. Gardner has placed us under renewed obligations for continued labors. May the good One reward him for his labor of love.

Dr. T. A. McFar will accept our gratitude for the interest he has taken in our cause. It is much like the noble generosity of his native place. Hope to hear from our good brother frequently.

Bro. W. M. Lindsey has gone to work in good earnest for which our thanks are tendered. Send us the names, only in clubs. Papers are forwarded to Rev. James M. Butler as directed. Hope to hear from our brother soon again.

Bro. H. Griffin will accept our thanks for his aid. Hope he will send us other like favors.

Bro. David Buck's letter and money are in hand, for which he has our thanks. His very handsome commendation is gratifying. We get many such. Will he send us a few subscribers from Macon.

Rev. Kedar Hawthorn has gratified us much by his pleasant letter, and timely aid. He will find his receipt, so far as it relates to the A. B. A. in another place. The balance will be attended to by brother J. J. B.

Mr. P. S. Delamar, P. M., at Gaston, has brought us under obligation for a special favor. Thanks to him.

Bren. Heath & Hollen are informed of the receipt of their letter and money. May they be blessed of the good One.

Bro. U. R. Milner's money is in hand. Thanks to him. Can't he increase our list of subscribers in his vicinity? It will please us to hear from him frequently.

Rev. Thomas Calley has many thanks for his handsome letter and his aid in our cause. We shall look with anxiety for what follows. Hope he will succeed in procuring us many subscribers.

SOUTHERN BAPTIST TRIENNIAL CONVENTION.

Through the kind attentions of our brother, Rev. J. H. DeVotie, we are placed in receipt of a portion of the proceedings of the S. B. Convention in Charleston, which we spread at length upon our pages for the gratification of our readers. There were in attendance about one hundred delegates—four from Alabama and two from Mississippi.

CHARLESTON, May 23, 1849.

MESSRS. EDITORS.—The Southern Baptist Convention commenced its Triennial Meeting, at the First Baptist Church in this city, to-day, at 12 o'clock. The venerable President, Rev. WILLIAM B. JONKSON, D. D., of South Carolina, having called the meeting to order, commenced its proceedings by reading the 2d chapter of Paul's Epistle to the Philippians. The members of the Convention then sang the hymn, commencing,

Blest be the tie that binds

Our hearts in Christian love;

Prayers were offered by the Rev. Mr. KENDRICK, Pastor of the First Baptist Church of Charleston. Rev. J. C. CRANE, of Virginia, acted as Secretary of the Convention. The President read the Constitution and rules of Order, established at the first triennial meeting of the Convention, held at Richmond, Va. A Committee of five was appointed by the Chair to receive, examine and report upon the credentials of the Delegates. A question of some interest arose as to the authority under which the Convention holds its present session, which gave rise to a brief debate. It appears, that in consequence of the supposed prevalence of cholera at Nashville, (Tenn.) where the Convention was, this year, to have held its regular meeting, the President, with the consent of the Boards of Foreign and Domestic Missions, issued a circular, extending the time and appointing Charleston as the place of meeting. The Delegates who met at Nashville, at the regularly appointed time, held a Convention at that place, and a doubt arose as to the authority under which the present Convention, meeting at a different time and place, is acting. It was proposed to read the proceedings of the Nashville meeting, as published in several Tennessee papers, and in the Southern Baptist of this city, by way of information, until certified copies of their proceedings should be placed, in due form, before the Convention by Delegates not now present, who were at the Nashville meeting; but as the Convention was informed that the Delegates, charged with this business, would arrive, in all probability, by the afternoon cars, their reading was postponed, but a letter from Dr. HOWELL, just received, was read by the President shedding some light on the subject. The Committee appointed to receive the credentials of Delegates then withdrew for that purpose, and the Convention, until their report should be made, engaged in devotional exercises.

4 O'CLOCK, P. M.—The Convention commenced its exercises by singing the 914th Hymn.

Rev. Mr. BAKER, of Georgia, addressed the throne of grace in a fervent prayer.

The Secretary read the proceedings of the Convention held at Nashville, Tennessee.

Dr. JONKSON read his letter to Dr. HOWELL, advising a change of place for the meeting of the Convention, in consequence of the reported prevalence of cholera there, and Mr. HOWELL's response, also his communication to the Delegates of the Convention published in the Southern Baptist, announcing the change of place of meeting, and other papers fully explanatory of the matter.

The Secretary read the Report of the Committee on credentials, which was adopted.

The following are the names of the Delegates appointed.

Maryland.—Rev. Messrs. George F. Adams, R. W. Cushman and William Crane.

Virginia.—Rev. Messrs. J. B. Taylor, J. B. Jeter, H. K. Ellison, J. S. Tinsley, Jacob R. Scott, Wm. J. Farish, J. L. Prichard, J. S. Bacon, A. M. Poindexter, James C. Crane, Eli Ball, J. L. Reynolds, James C. Clifton, F. H. Robert, G. R. Myers, G. S. Burton, J. T. Anderson, Joseph S. Walthall, Alexander Fleet, Gen. John Turpin.

North Carolina.—Rev. Messrs. J. J. Finch, N. A. Purify, J. J. Brantley, J. M. Daniel, C. D. Ellis, J. Peterson.

South Carolina.—Rev. Messrs. William B. Johnson, D. D., Z. Watkins, J. M. Chiles, D. D. Brownson, N. L. Griffin, J. O. Nicholson, J. G. W. Wilkinson, Wm. P. Hill, Rev. J. L. Brooks, Mr. C. J. Elford, Rev. Messrs. H. D. Duncan, E. L. Watteigh, W. H. Robert, W. A. Lawton, Messrs. A. J. Lawton, B. W. Lawton, Rev. Messrs. J. Nichols, T. D. Matthews, J. A. Lawton, E. L. Watteigh, Messrs. B. H. Brown, M. Taylor, Rev. Messrs. H. A. Duncan, J. R. Kendrick, J. H. Culbert, Dr. M. T. Mendenhall, James Tupper, Rev. J. S. Antley, Saml. Furman, L. Hickson, E. Tyler, Rev. Messrs. J. M. Timmons, John Culpepper, J. O. B. Dargan, R. Furman, W. Q. Beattie, Messrs. T. P. Lide, A. E. M'Yer, Rev. Messrs. J. S. Mims, P. C. Edwards, G. W. Books, Mr. J. Maybin, Rev. Messrs. James P. Boyce, T. W. Rambaut, A. R. R. Mr. J. Reid.

Georgia.—Hon. Thos. Stocks, Rev. Messrs. B. M. Sanders, J. L. Dagg, D. D., Rev. V. R. Thornton, W. T. Brantly, J. S. Baker, D. G. Daniel, A. T. Holmes, Rev. Messrs. W. H. Stokes, P. H. McJr., C. M. Irving, N. G. Foster, J. F. Dragg, J. T. Robert, H. O. Wier, J. S. Law.

Alabama.—Rev. Messrs. B. Manly, Jr., M. P. Jewett, J. H. DeVotie, A. W. Chambliss, J. Hartwell, H. Talbird, L. L. Fox, D. P. Braster, H. E. Talbierro, R. Holman, S. Henderson, A. G. M'Crar, Prof. S. S. Sherman and Rev. A. Van Hoose.

Mississippi.—Messrs. I. T. Tichenor and J. N. Mullin.

The following gentlemen were duly elected officers of the Convention:—Rev. WILLIAM B. JONKSON, D. D., President; Rev. Messrs. R. B. C. HOWELL, Hon. THOMAS STOCKS, Rev. J. B. Taylor, and Rev. W. C. Buck, Vice Presidents; Dr. M. T. Mendenhall, Treasurer, JAMES C. CRANE and Rev. B. MANLY, Jr., Secretaries.

The meetings of the Convention will be held, part of the time of the session, at the First Baptist Church, in Church-street, and part of the time, at the Second Baptist Church, in Wentworth-street, of which notice will be duly given. A spirit of liberality seems to preside over the deliberations of this body, of which there were manifestations in the earnest desire expressed by the members that the doors should be thrown open to the clergy and the citizens generally, that all may be assured of a welcome should they feel inclined to witness its proceedings.

The Rev. Dr. JONKSON delivers, this evening, the Convention Sermon on the Foreign Missionary Enterprise.

10 o'clock, P. M. It is rather late in the evening to give you even a sketch of Dr. JONKSON's interesting and masterly discourse on the success of the missionary enterprise of the day. It was distinguished by the clearness and comprehensiveness of its views, and displayed throughout a generous, liberal and hopeful spirit. The words, "I say unto thee that thou art Peter, and on this rock I will build my church, and the gates of hell shall not prevail against it," constituted the text from which he discoursed fervently and eloquently on the prospects of the Christian Church, its perfect safety and its ultimate triumph. The rock which formed the foundation of the Church, he said, was the acknowledgment that Jesus Christ was the Son of God, against which great truth not even death could prevail. He discussed the character of the Son of God, 1st as God, 2d as man, and 3d as mediator between God and Man. Christ was the foundation of the church. He was also the builder of the edifice. He had the whole physical, moral and intellectual universe under his control. He was a master builder and his work would be well done. The church universal and particular was also a builder. Christ was the head of the church, which was the body. Particular churches were the members of the body, acting under the direction of the head. Particular Christians also were builders. Ministers of the gospel especially were laborers upon this costly edifice, and it was necessary to the excellence of their work that they should possess both ability and fidelity. Every edifice had its scaffolding. Some Christians answered to the scaffolding. It behooved them to look to it, that they were lively stones, active, skillful, and accomplished builders. The Rev. gentleman glanced at many interesting topics, which we have not time to notice, but dwell particularly and at some length on the grandeur of the missionary enterprise, and the certainty of success in labors so directed. Amidst the agitations of political topics both at home and abroad, the church was pursuing its aim with a steadfast purpose, and was planting the standard of the cross triumphantly in every heathen nation. It encountered difficulties. It advanced slowly but it advanced surely, and it would ultimately prevail in all its well directed efforts.

At the close of the sermon the President of the Convention announced, that the Reports of Committees would be read to-morrow, and that they would be interesting documents. He again invited all such persons as might feel disposed to do it, to attend the meetings of the Convention. It will be interesting to know how the Southern Baptists have been able to sustain themselves since their severance from their Northern brethren, and those who listen to the reports and debates of the Convention will have opportunity to learn what they have accomplished. There

is, no doubt, a great deal of talent in this assembly, and its meeting will probably be enlivened by much that is interesting to the community at large.

CHARLESTON, May 24, 1849.

MESSRS. EDITORS:—The Convention met this day, at 9 o'clock, A. M. The proceedings were commenced by singing and reading the scriptures. Prayers were offered by the Rev. RICHARD FURMAN, of Society Hill, S. C. The Convention proceeded to cast its ballot for a fourth Vice President and a second Secretary; whereupon the Tellers reported that WILLIAM BUCK, of Kentucky, was duly elected the fourth Vice President, and Rev. BASIL MANLY, Jr., of Alabama, the second Secretary of the Convention.

In consequence of the absence of the clergyman, who was selected to deliver the Domestic Missionary Sermon at this Meeting, a Committee was appointed to select a Delegate to perform that duty. The Committee selected the Rev. J. H. DeVOTIE, of Alabama, who declined accepting the appointment on the ground of the suddenness of the call, and the want of time for due preparation.

An animated debate arose on the subject of inviting clergymen of other denominations who might be present, to take seats on the floor of the Convention, and partake in its deliberations. It was discussed as a question of usage and of Christian liberality. Rev. Messrs. ADAMS, TINSLEY, DeVOTIE, JETER, CULPEPPER, WM. CRANE, and Rev. Dr. DAGG, participated in the discussion. Rev. Dr. JOHNSON, President of the Convention, expressed his opinion on the question of usage. A resolution was finally adopted to invite ministerial brethren who might be present, and friendly to the objects of the Convention, to participate in its deliberations.

At this stage of the proceedings, the members having generally taken their seats, the roll was called by the Secretary; after which the Rev. Dr. JOHNSON took occasion in an impressive speech, to express his thanks to the Convention for the honor they had conferred in selecting him to preside over its deliberations. The duties of the Chair, he remarked, could not be performed without the concurrence of the members. He recommended a strict adherence to the rules of order adopted by the Convention, and a reliance on Divine Providence. It was not by human might or power, but by divine light and guidance, that they could hope to succeed in any enterprise. The political convulsions that were now agitating the world to its centre, proved how inadequate men were to the management even of temporal governments. Much less, he said, were they competent to direct spiritual affairs, and the great concerns of the church, without divine assistance.

The Report of the Board of Foreign Missions was now read by the Rev. J. B. TAYLOR, of Virginia, its Secretary. After the reading of it, the Report was, on motion, accepted, ordered to be printed, and its different parts referred to Special Committees appointed by the Chair. The following are the names of persons comprising the different Committees:

On the China Mission.—Rev. Messrs. John L. Dagg, D. D., R. W. Cushman, J. S. Bacon, H. D. Duncan, and J. W. Mullen.

On the African Mission.—Rev. Messrs. J. B. Jeter, J. F. Finch, L. L. Brooks, W. C. Crane, and P. H. Meil.

On New Fields of Labor.—Rev. Messrs. E. Ball, J. S. Baker, R. Furman, J. M. Daniel, and S. S. Sherman.

On times of meeting of the Convention.—Rev. Messrs. J. S. Bacon, J. B. Taylor, D. G. Daniel, S. Culpepper, and J. J. Brantly.

On Agencies.—Rev. Messrs. W. H. Stokes, G. F. Adams, J. L. Prichard, H. A. Duncan, and E. T. Tichenor.

On Finance.—Rev. Messrs. A. Fleet, C. D. Ellis, A. J. Lawton, C. M. Irwin, and T. P. Lide.

On Naming the Boards.—Rev. Messrs. H. Stokes, H. K. Elyson, L. S. M. Daniel, S. P. Reid, S. S. Hickman, and I. T. Tichenor.

On Organs of Publication.—Rev. Messrs. W. T. Brantly, J. S. Minis, J. H. DeVotie, A. N. Parfory, and J. Turpin.

On Amendments of the Constitution.—Rev. Messrs. J. S. Bacon, J. B. Taylor, John Culpepper, J. J. Brantly, D. G. Daniel.

It is impossible, in this brief sketch, to do any thing like justice to this admirable report of the Secretary of the Board of Foreign Missions. It is replete with facts of deep interest to the community, and was listened to with profound attention by the members of the Convention and by the audience. Notwithstanding the losses sustained by death of several gifted missionaries, to whose ardent zeal and pious feeling tribute was paid by the Secretary, there are still twenty missionaries engaged in the field of Christian labor in China, who have met with as much success as was to have been expected under the circumstances in introducing the blessings of Christianity and civilization into that remote, and till recently, inaccessible part of the world. They have encountered trials and hardships, but were represented as courageous spirits, animated in their labors by a sense of the great duties that devolve on them as heralds of Christianity in a heathen land. Besides raising congregations which they have begun to address in their vernacular tongue, they have introduced among the Chinese, schools of learning, of which favorable accounts are given. The mission in Africa, under the direction of colored missionaries, was described on at considerable length. It appears to have been eminently successful. The Secretary complained of a deficiency of pecuniary resources to meet the exigency of these expensive, but truly Christian enterprises, and intimated that it would be necessary to raise the sum of \$20,000 to meet the expenses of the current year. If that sum were not raised, some of the arrangements of the Board would

necessarily have to be abandoned, and some of the missionaries now abroad would have to be recalled. He made an earnest appeal to Baptist churches of the Southern States to assist the Board, as far as possible, in this emergency.

The Report of the Board of Domestic Missions was read by the Rev. R. HOLMAN, of Alabama, its Secretary. This, like the preceding Report, was a highly interesting and elaborate document, and was listened to with great attention. It presented quite an encouraging view of the labors and successes of the Domestic Missionaries of the Southern States, who are under the control of this Convention. It embraced a retrospect of the last three years, and was exceedingly minute and faithful in its statements. It is to be hoped that both these valuable and thorough reports, embodying an amount of information rarely to be met with in the same compass, will be published by the Convention. They constitute important records of the Christian enterprises of the age in which we live, and belong to its history.

On motion of Rev. Dr. DAGG, the Report was accepted, and its different parts ordered to be referred to appropriate Committees, who will be appointed to-morrow.

Rev. Mr. KENDRICK, Chairman of Committee on Religious Services, &c., informed the Convention, that the Publication Society would hold a meeting this evening, and that addresses might be expected from Mr. J. C. CRANE, of Richmond, Va.; Rev. J. S. Bacon, D. D., of Washington, D. C.; and Rev. J. B. JETER, of Richmond, Va.

On motion, Resolved, That the future meetings of this Convention now assembled, commence at 9 o'clock, A. M., and adjourn at 1 o'clock, P. M., for the morning session, and commence at 4 o'clock, P. M., and adjourn at 6 o'clock, P. M., for the evening session; but that in order to accommodate the Committees, it do meet to-morrow at 10 o'clock, A. M., and convene at the Second Baptist church in Wentworth street.

The hour of adjournment, under this resolution, having arrived, prayers were offered by the Rev. W. T. BRANTLEY, of Georgia, and the meeting was adjourned to 4 o'clock, P. M.

The afternoon session commenced, as usual, with singing a hymn. Prayers were offered by the Rev. Mr. SANDERS, of Georgia. On motion of Mr. J. C. CRANE, a Committee was appointed to select a place for the next meeting of the Convention, and Ministers to preach the Foreign and Domestic Missionary Sermons.

On motion of the Rev. Mr. JETER, Resolved, That the Secretaries of the Convention be directed to obtain a suitable book, and have recorded in a fair hand, the proceedings of the meeting which organized this Convention, and all the minutes of its meetings, and call on the Treasurer for the amount expended in executing this order; and that this book be placed under the care of the Foreign Missionary Board.

The Convention then adjourned. The Publication Society held its meeting this evening, at 8 o'clock, at the first Baptist church, Dr. Mendenhall, its President, being in the Chair. The Rev. Mr. BOXER had just concluded the reading of a Report when I entered the meeting, which was numerous attended. Mr. CRANE, of Va., laboring under some indisposition, dwelt briefly but with much energy on the mischievous tendency of many of the popular publications of the day and on the necessity of countervailing it by judiciously selected books of an opposite character. Indelibly, he said, had formerly taken its ground boldly and maintained it publicly in the broad face of the day. Its champions sought no disguise, but proclaimed their opinions, however odious, in the hearing of multitudes, challenging and setting the whole world at defiance. The arch enemy, he said, had now changed its tactics, and diffused the corrupting poison of pestilential errors through the medium of fashionable and elegantly written romances and novels. She was not less to be dreaded—it was even far more dangerous from the gilding thrown around it by the powers of misdirected genius. He deprecated the deplored this state of things. He thought nothing could correct it but the most strenuous efforts on the part of the lovers of truth to supplant and eradicate the mischief, to sow broadcast through the land works of a pure, healthful and elevating tendency. He approved most heartily, he said, the objects of the Publication Society, and of all other associations of a kindred character. They were occupying the path of duty and were employed in the great work of accomplishing by the only means reasonable and practicable, the regeneration of society. He bid them God-speed in their well directed efforts.

Mr. CRANE was followed, in a similar strain, by the Rev. Dr. BACON, President of the Columbian College. The Rev. gentleman remarked that only a short time since, America had no literature. She now, he said, had a literature and one of a vigorous growth, the character of which was such as to excite at one and the same time both pleasing and painful feelings. We boasted of being an intelligent people—we were so, but intelligence was not so generally diffused in this country as some imagined, nor to so great an extent as in some other countries where we affected to think less of that we do of ourselves. Still we possessed a good deal of intelligence but we did not always draw our information from the right sources. He concurred with the gentlemen who had preceded him in repeating, that much, very much of the intelligence of our day and country, was derived from the most corrupt fountains. The Rev. gentleman made a formidable attack upon most of our fictitious literature. He said it filled the minds of our youth not only with the idle and false, but with most corrupt and corrupting maxims. The influence it was exerting on the character of the rising generation was alarming in the extreme. The friends of truth and virtue in the land did not seem to be aware of the extent

of the evil. It was one that should engage more of their attention than it did, and should be more zealously guarded against. The very means of spreading the blessings of learning and true religion—a free press, were employed to spread a moral pestilence through our country. Better, he said, that our presses should be sunk in the bottom of the sea than that they should be employed for such purposes—so destructive to the best interests of truth, virtue and humanity. Children were fond of reading. Place good books in their hands, and with the blessing of God on your efforts, you will make them good, pious, and useful citizens. The conductors of the public press; particularly our periodical press, our large publishing houses, particularly one of them, and, at the head of that one men occupying the position of religious men, had much to answer for to their consciences and their God for the insidious, corrupting character of many of the publications, which they were weekly daily, and almost hourly sending forth to the world. The time had come when some powerful measures of counteraction should be adopted by the friends of Christian truth, and he knew, he said, of no better expedient than to foster by all justifiable means the interests and efforts of an association of the character of that which he had the honor to address. He wished it, he said, every possible success. It has seldom been our lot to listen to an address, distinguished by more judicious sentiments and order of eloquence than that of the Rev. gentleman. It was well timed, nervous, energetic and effective.

The Rev. Mr. JETER, of Richmond, Va., next addressed the meeting. The Rev. gentleman who had preceded him, had dwelt at length on the mischievous consequences resulting from the spread and general perusal of bad books. Mr. Jeter confined his remarks to a lively and extended consideration of the beneficial effects arising from the perusal and study of good books. Among these he placed the Bible as occupying the highest place. He said, however, that those who read only the Bible and nothing else, were not the persons who best understood its contents. They were better interpreters of the word of God, who connected with the reading of the Bible that of other good books. Such books had a tendency to enlarge and expand the mind, and to enable it to comprehend more clearly the great truths contained in the holy volume. It had been said that a single costly jewel worn by some of the European monarchs was estimated at the price of a princely fortune. A good book replete with heavenly wisdom, affording to the unimpaired mind a clue to guide him through the many labyrinths of life up to the regions of light and truth and eternal day, was worth more than such a jewel. I have not time to follow the Rev. gentleman in the various views which he took and sustained with masterly ability on the important subject of the just enlightenment of the people. The several addresses furnished a rare literary treat, which is seldom enjoyed, and which will be long remembered in this community.

In my report of yesterday, the title of *Rev* was given by mistake, to several Lay Delegates. *Charleston Courier*

MISSIONARY INTELLIGENCE.

CENTRAL AFRICA.

Our readers are doubtless solicitous to obtain all possible information respecting the region we have recently chosen as a new field of missionary enterprise. They will be interested in reading the following, from "Simmond's Colonial Magazine," as it describes in glowing language, the magnificent country stretching from Abyssinia to Senegambia. Though much of the marshy region along the banks of the river, and especially the delta of the Niger, can never become the home of the white man, yet it is ascertained that immensely large districts are highly salubrious, inviting the explorations of the Christian missionary. Portions of this more healthy region, we propose to occupy. We give the extract;—

"Quite recently the English have made a settlement at Aden, near the Red Sea. Having once obtained a foot-hold, they, English like, began to push about them; and one of their first discoveries was a river, where none was made upon any chart; and upon this they steamed 3,000 miles, without finding the least obstruction. Having now passed round this continent, let us look up to the interior. For half a century the English Government have been expending lives and treasures in a partial exploration. They have found that this whole tract of country, is one of amazing fertility and beauty; abounding in gold and all sorts of tropical vegetation. There are hundreds of woods—invaluable for dyeing and architectural purposes—not found in other portions of the world. Through it, for thousands of miles sweep a river, from three to six miles broad, with clear water and unsurpassed depth, flowing on at a rate of two or three miles an hour, without rock, shoal, or snag, to interrupt its navigation. Other rivers pour into this tributary, waters of such volumes, as must have required hundreds of miles to be collected; yet they seem scarcely to enlarge it. This river pours its water into the Atlantic, through the most magnificent delta in the world, consisting perhaps of a hundred mouths, extending probably, five hundred miles along the coast, and mostly

broad, deep, and navigable, for steamboats. Upon this river are scattered cities, some of which are estimated to contain a million of inhabitants, and the whole country teems with a dense population.

"Far in the interior, in the very heart of the continent, is a nation in an advanced state of civilization. The grandeur and beauty of portions of the country through which the Niger makes its sweeping circuit, are indescribable. In many places its banks rise boldly a thousand feet, thickly covered with the richest vegetation of a tropical climate. But all this vast and sublime country—this scope of rich fertility and romantic beauty, is apparently shut out for ever from the world."

GLORIOUS RESULTS.

Rev. E. L. Aabott, of Sandoway, in Arracan, states the interesting fact that Myat Kyau, in 1838, in a village north of Baume, received a Burmese tract from Shway Bay, an earlier convert. Myat Kyau was "the principal man of the village. The tract was read to him again and again; but Karen-like, he said nothing for several weeks. He pondered its truths, however, became uneasy, dissatisfied, anxious, finally went over into Burmah to inquire of the Christians there the meanings of these things, and returned a decided Christian. He learned to read, taught others to do so, and explained the precepts of the gospel as far as he understood them. He was not baptized, and did not see a missionary even, until two years after his conversion. But his influence in favor of the truth was perhaps never surpassed by a converted heathen. His zeal, firmness, and integrity—his hatred of iniquity, and love of holiness were so thoroughly illustrated in all that he did, that those who would not believe and obey the truth could find no peace in the village. A church of fifty members was organized in his village and he was appointed their preacher." After this, Myat Kyau alternately studied and labored with Mr. Aabott; and in 1843, January 8) was ordained as pastor of the Magezin church. His wife, a Pgho Karen, was baptized the same day.

ONE THOUSAND, FIVE HUNDRED AND FIFTY CONVERTS BAPTIZED BY ONE NATIVE PREACHER.

The American Missionaries being unable to labor in Burmah proper, in consequence of the intolerance of the reigning monarch, Myat Kyau, in January, 1845, was sent into Burmah, and made a tour of four months, among the villages on the Irrawaddy, north of Rangoon. Multitudes of converts were waiting for baptism, and Myat Kyau baptized fifteen hundred and fifty believers. He was at that time supported by the donations of the Second Baptist Church, in Louisville, Ky., and while he was on this preaching tour the little band belonging to the Female Missionary Society, not content with attending the monthly concert, assembled by themselves, each month, to pray for the Karen preacher.

The above we extract from the Baptist record, as illustrative of the happy influence of Christian missions. What encouragement is here furnished to labor and pray, and contribute for the spread of that gospel which brings salvation.—*Missionary Journal*.

RELIGIOUS ITEMS.

THE LADY OF ST. JOHN FRANKLIN, who was sent out by the British Government to explore the Northern Seas, and who has not been heard of for more than a year, has addressed a letter to the President of the United States, asking the influence of this Government in co-operation with that of Great Britain, in an effort to find her lost husband and his crew. The President replies, through Mr. Clayton, in a gallant and magnanimous letter promising to accede to her request.

THE CHOLERA has made its appearance in Louisville, Ky. Cases are said to average from three to six per day, and a general predisposition to the disease prevails in the community and surrounding country.

COLLEGES.—The Faculty of Wake Forest College consists of three Professors—and two Tutors. The office of President is vacant. The number of students is 58 in the College Department, and 52 in the Academeical.

RICHMOND COLLEGE has three Professors and a Tutor. The number of students 72. The endowment of this College, though older, is not equal to that of Wake Forest.

UNIVERSITY OF VIRGINIA has a corps of nine Professors, with a Demonstrator of Anatomy and a Teacher of Music. The number of students for the past year is 266, of whom 236 are Virginians. Gratuitous instruction is given to one student from each Senatorial district.

Rev. Mr. BALDWIN states in his Report to the General Association of Virginia, that there are persons in that State that *seem* to be Baptist ministers! It is to be hoped that they may have the privilege of seeing one before long.

THE BLACK VEIL.—Miss Catharine Seaton, a Roman Catholic lady of New York, submitted to the ceremonies of taking the black veil a week or two since. Bishop Hughes was master of the ceremonies, assisted by Bishop McCloskey and several Romish priests. Previous to the celebration of the Mass, Hughes made an address to the postulants on the words, "You are dead, and your life is hid with Christ in God," in which he maintained that "a religious profession is a sepulture from the common intercourse of the world," &c. If Bishop Hughes can so twist the Scriptures as to make it appear that this sepulture from the intercourse of the world is a nunnery in which young women are to be placed, never again to look upon the society of the world, he can easily manage to get over the other scriptures which so pointedly condemn the mummeries of popery.

The Commercial Advertiser thinks this is the first instance of a young lady taking the black veil in New York.

LEEDS, ENGLAND.—NEW BAPTIST CHURCHES.—The congregation assembling in the Baptist preaching room, at Kirkstall, has so much increased of late, that further accommodation is found necessary, and the members and friends of the denomination are preparing to erect a new chapel in that locality. We also hear that a new chapel is shortly to be built by the congregation of the Rev. Robert Brewer; the site fixed upon being somewhere in the neighborhood of Sunny-bank, and not far from the bottom of St. James's street, Leeds. The General Baptists, too, require more room in Byron street chapel, and they are about to supply the want by adding two side galleries to the one in front of the pulpit.—*Leeds Mercury*.

BAPTISM OF GERMANS.—The Rev. K. A. Fleischman baptized eighteen Germans last week, in Millerstown, Lehigh county, Pa. He baptized nineteen at the same place, about four months since.—They have just organized a Baptist Church. They formerly worshipped in the Lutheran Church, which has been closed against them, now a lot having been offered to them, they contemplate erecting a house.—We learn that ministers of different denominations have preached fifteen sermons lately on Infant Baptism, and issued a tract on the same subject. These have been the means of leading several to the adoption of believers' baptism.

NOTHING FORGOTTEN.—It is a terrible thought to remember that nothing can be forgotten. We have somewhere read that not an oath is uttered that does not vibrate through all time, in the wide-spreading current of sounds—not a prayer whispered that its record is not also to be found stamped on the laws of nature, by the indelible seal of the Almighty's will.

DEATH OF CHILDREN.—Leighton thus wrote on hearing of the death of a child:—"Sweet thing, and is he so quickly laid asleep? Happy I though we shall have no more the pleasure of his lisping and laughing, he shall have no more the pain of crying, nor of being sick, nor of dying. Tell my dear sister that she is now so much more akin to the other world; and this will be quickly passed to us all.—John is but gone an hour to bed, as children use to do, and we are undressing to follow. And the more we put off the love of the present world, and all things superfluous, beforehand, we shall have the less to do when we lie down."

Mrs. Gaiswold, of the Gabon Mission—Western Africa, died on the 31st of January last.

THE PHILADELPHIA CONFERENCE.—In the Philadelphia Methodist Conference there are 41, 200 white member and probationers, and 284 local preachers; 9, 307 colored members and probationers, and 43 colored local preachers. Increase of whites over last year 510; of colored 315.

MEMOIR OF MRS. S. B. JUDSON.—There have been from the first appearance of this work, about one year ago, numerous objections made to the name of "Fanny Forester" on the title page,—objections which to us seemed valid. We are glad to perceive that the author herself takes a similar view, and has directed the substitution of her real name, if a second edition shall be called for! She will be quite astonished to learn that at the very time when the following letter reached Mr. Colby, a few days ago, he was putting to press the SEVENTEENTH THOUSAND.

MAULMAIN, AUGUST 21st 1848.
Dear Sir:—A friend writes me that objections have been made to the name which appears on the title-page of the Memoir of the late Mrs. Judson, I do not know the nature of the objections, but presume they are in the main correct. I feel some delicacy about putting my real name to that particular work; but this feeling was afterward overruled by considerations of a different nature. I therefore concluded that if a second edition was called for, I should prefer to sub-

stitute my true signature for the other, and under date of June 19th, requested you to make the change. Let that letter may have failed to reach you. I send this as a duplicate of the request, with which you will oblige me by complying (if you have not already done so) at the earliest opportunity. Most sincerely yours,
EMILY C. JUDSON.

THE CHARRED BONES OF SOME MARTYRS, says the Christian Mirror, have been recently dug up at Smithfield, London, where, as the readers of church history well know, many were burnt to death for their adherence to the gospel, and their abjuration of popery. "Many bones were carried away as relics."

BAPTIST W. NOEL.—The Watchman & Reflector says: "A letter just received from a friend in England, informs us that the Hon. and Rev. Baptist W. Noel recently witnessed the administration of baptism at the chapel of Rev. Dr. Fox, afterwards observed to the Doctor that up to that period, the subject of baptism had never engaged his attention. What a confession!"

Mr. Noel's attention has been directed to a subject, to him, of primary importance—the union of the church and State—having withdrawn from this unholy alliance, and given his reasons for so doing, he will now find leisure to look at other subjects of importance connected with the duties of a minister of the gospel, of which baptism is an important one; but there is a reason to fear, like too many reformers who have gone before him, he will not, as the converted Karens say, "come clear out" on this question.

NORRISTOWN, MONTGOMERY CO., PA.—We learn that a very interesting revival has been enjoyed by the Baptist Church, at Norristown, under the pastoral care of Rev. H. Hutchins. A meeting was continued for some weeks, in which the pastor was assisted by the Rev. R. F. Young, of Chesnut Hill, and Rev. W. Smith. Twenty five have been baptized and added to the Church.

The more men refine upon pleasure the less they will indulge in excess of any kind because nothing is more destructive to true pleasure.—*Hume*.

He that tempts me to drink beyond my measure, civilly invites me to a fever.—*Jeremy Taylor*.

MORTUARY.

This being the first meeting after the announcement of the death of our dear brother, PETER M. WARREN, a member of Palo Alto Baptist Church, Miss., it becomes our duty to cherish the departed death of brother Warren, in a manner worthy the merits and memory of the man.

It is therefore Resolved, that brother W. M. Aycock, H. M. Ivy, J. J. McPherson, and the Pastor, H. Quin, and clerk, J. M. Bennett, be a committee, to draft and report, a suitable preamble and resolution for the occasion, and that it be published in the Alabama Baptist Advocate.

Be it therefore Resolved, That in the death of our beloved brother, Peter M. Warren, who died of Cholera at Pine Bluff, Ark., on the 10th of April, 1849, Aged 29 years, the church has sustained the loss of one of her most efficient, active, and pious members; his bereaved widow, a loving, kind, and true hearted husband, his children, (three in number,) a tender and affectionate Father, Society, one of its brightest ornaments and his country of its true friend.

Long, long will it be, before his place is filled if ever; Good and true as he was in life, True shall throw a dart at thee.

Yet we cherish the fond but unshaken hope that though he is taken from us he is with Christ which is far better.

"There the wicked cease from troubling, and there the weary be at rest."

We commend our dear sister Warren and her dear little ones, to the prayers, friendship, and sympathy of the living.

Wm. W. Aycock,
Hiram M. Ivy, } Chairman
J. J. McPherson,
J. M. Bennett, C. C.
HUGH QUIN, Pastor.

RECEIPT LIST.

Receipts for the Alabama Baptist Advocate.			
NAME.	AMT.	Vol.	No.
Rev. Thomas Colley,	\$3 00	1	59
Dr. T. A. McFryer,	5 00	2	13
Caleb Johnston,	5 00	2	13
James Fother,	5 00	2	13
Joseph Pratt,	5 00	2	13
Evan Callos,	5 00	2	13
T. Corbin,	5 00	2	13
H. Griffin,	5 00	2	13
Robt. A. Walker,	5 00	2	13
Solomon Williams,	5 00	2	13
James Greenham,	5 00	2	13
James M. Boyles,	5 00	2	13
W. N. Wyatt,	5 00	2	13
Rev. Platt Stout,	5 00	2	13
David Buck,	5 00	2	13
U. B. Milner,	5 00	2	13
Rev. Kedar Hawthorn,	5 00	2	13
Wiley Heath,	5 00	2	13
Sion Holton,	5 00	2	13
John T. Gardner,	5 00	2	13

Dr. KIRMAN'S Letter on Baptism.—A 16mo pamphlet, 50 pages, just published. Price in cloth, 12 1/2 cents; single, 6 1/2 cents. Price in paper, 10 cents. *Lewis Colby, Publisher.* 129 Nassau street, New York. June 1, 1849.

